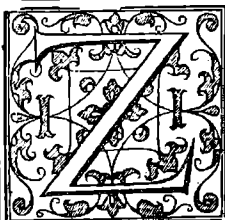




**The Concordant Version
of the Sacred Scriptures**



THE TRANSLATORS TO THE READER.



50. 10. 11.

Zeale to promote the common good, whether it be by devising any thing our selues, or reuising that which hath bene laboured by others, deserueth certainly much respect and esteeme, but yet fudeth but cold intertainment in the world. It is welcommed with suspition in stead of loue, and with emulation in stead of thanks: and if there be any hole left for cauill to enter, (and cauill, if it doe not finde a hole, will make one) it is sure to bee misconstrued, and in danger to be condemned. This will easily be granted by as many as know history, or haue any experience. For, was there euer any thing projected, that sauoured any way of newnesse or renewing, but the lame endured many a (torment of) game-saying, or opposition? A man would thinke that Ciuitie, whole some Lawes, learning and eloquence, Synods, and Church-maintenance, (that we speake of no more things of this kinde) should be as safe as a Sanctuary, and ||out offhor, as they say, that no man would hit vp the heele, no, nor dogge-mouue his tongue against the motioners of them. For by the first, we are distinguished from bruite-beasts led with sensualitye: By the second, we are bridled and restrained from outrageous behauiour, and from doing of iniuries, whether by fraud or by violence: By the third, we are enabled to informe and reforme others, by the light and feeling that we haue attained

The best things have been calumniated

FACSIMILE OF THE INTRODUCTION TO THE AUTHORIZED VERSION

It will surprise many to read the above beginning to the introduction of the King James Version, now in common use. Notwithstanding the influence of both Church and State, king and clergy, it took fifty years to displace the other versions then in use. This will serve as an apology for the Concordant Version. Below is a reproduction in modern spelling:

ZEAL to promote the common good, whether it be by devising anything ourselves, or revising that which has been labored by others, deserves certainly much respect and esteem, but yet finds but cold entertainment in the world. It is welcomed with suspicion instead of love, and with emulation instead of thanks; and if there be any hole left for cavil to enter (and cavil, if it does not find a hole, will make one) it is sure to be misconstrued, and in danger to be condemned. This will easily be granted by as many as know history, or have any experience. For, was there ever anything projected, that savored any way of newness or renewing, but the same endured many a storm of gainsaying, or opposition? A man would think that civilization, wholesome laws, learning and eloquence, synods and church maintenance (that we speak of no more things of this kind) should be as safe as a sanctuary; and out of shot, as they say, that no man would lift up the heel, no, nor dog move his tongue against the motioners of them. For by the first, we are distinguished from brute beasts led with sensuality; By the second, we are bridled and restrained from outrageous behaviour, and from doing of injuries, whether by fraud or by violence: By the third, we are enabled to inform and reform others, by the light and feeling that we have attained . . .

Concordant Version

The Sacred Scriptures

*Designed to put the English reader in possession of
all the vital facts of Divine revelation
without a former knowledge
of Greek by means of*

A RESTORED GREEK TEXT

WITH VARIOUS READINGS
*conforming, as far as possible, to the
inspired autographs*

A UNIFORM SUBLINEAR

*based upon an exclusive English equivalent
for each Greek element, and*

A CONSISTENT, EMPHASIZED ENGLISH VERSION

WITH NOTES

*which are linked together and correlated for the
English reader by means of*

AN ENGLISH CONCORDANCE AND LEXICON

and a complementary list of

THE GREEK ELEMENTS



Completely Revised, 1930

THE CONCORDANT PUBLISHING CONCERN
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The chart on page 64 gives the number and order of the books. As the text is always referred to by chapters and verses, no page numbers are used. Each book, however, is paged to correspond with the number of Greek letters. There are a thousand on each leaf, fifty lines, twenty to a line. Thus every Greek letter is numbered, and the pages represent the number of *thousands* of Greek letters used thus far in any book. The first page is always 0⁰⁰¹, the second 1⁰⁰¹, for the first letter on the second page is number one thousand one.

TO THE BELOVED READER

THE CONCORDANT VERSION proposes to make it possible for any person of ordinary intelligence to discover for himself just what God has said, and to furnish him with facts sufficient to test any interpretation. It aims to be simple enough for the uneducated, sufficient for the needs of the student, and so accurate and comprehensive that the scholar will be satisfied. It is limited to the so-called "New Testament", at present. Much work has been done on the Hebrew text, also, and it may be published later.

The Concordant method places the work of translation on a permanent systematic and scientific basis. The probability of error is reduced a hundred fold. The facilities for further revision and correction are correspondingly increased.

This plan gives the Scriptures to the people, and removes the necessity of relying on human learning or authority in matters of the gravest moment, where it is of supreme importance that they procure the counsel of God, unclouded by the creeds and traditions which corrupt the current texts. The Version is intended to be *read*, the Interlinear and Concordance are for *reference*. When certainty becomes vital and imperative, the evidence is at hand. It is a supreme satisfaction to know that any fact in divine revelation can be checked at will.

A comparison of a few lines of the CONCORDANT VERSION with other translations will reveal many minute points which excel in accuracy, and fresh renderings which throw a new light upon difficult, obscure, and misunderstood passages.

Only by carefully reading the following INTRODUCTION will the reader be able to grasp the tremendous possibilities and immeasurable value of this plan, as a means of entering into the mind and heart of God.

PREFACE TO THE REVISED EDITION

SINCE the first edition was completed, the CONCORDANCE has been prepared for the press. In doing this each word and grammatical form, in the Greek, the Sublinear, and the Version has been checked again. The result is most gratifying. Only three letters of the Greek text were found to be incorrect. Few changes were needed in the Version. The alterations are nearly all such as would be entirely disregarded in other versions. Yet the immense labor bestowed on this revision brings the work still nearer that ideal perfection which should be the aim of every version of God's holy Word.

The publication of the CONCORDANCE, the GRAMMAR, and the WORD ELEMENTS places the CONCORDANT VERSION in a class by itself. Such works expose the inconsistencies of other translations. They are the best possible guaranty of the integrity, the accuracy, and the harmony of this version as a transcript of God's inspired revelation. The concordant method is receiving recognition in other lands. Now that the apparatus is ready, work will commence in several languages. We will supply all translators free with this means of making a faithful version or revision, and request that this offer be given every possible publicity, especially in missionary publications.

The Hebrew and Chaldee vocabulary has been assigned most of its English standards. In order to test some of these, a special journey to Palestine is contemplated. No effort will be spared to get *actual evidence*, so that the version will be in accord with the land as well as concordant within itself. The setting of such passages as the twenty-third psalm will be changed from an English countryside to the wilderness of Judea, where David dwelt, with great gain in coloring and accuracy and spiritual force.

Other methods of translation stereotype accepted error. The glory of the concordant principle is that it discovers and corrects venerable misconceptions, removes difficulties, solves mysteries, and allows the light to shine unhindered into our hearts. The version has fully met our expectations in this regard, for it solves some of the difficult theological problems simply and satisfactorily. No other method can compare with it in opening up the mind and heart of God, or in giving the profound conviction that the Scriptures are in very truth the Word of the living God.

The COMPILER takes this means of publicly expressing his gratitude and appreciation to the many friends who have graciously helped him in this undertaking. Without their aid the work would have been impossible. May our Lord Himself reward them in that day! The further progress of the work is entirely in the hands of God, and those whom He rouses to carry it on, for His glory, and the honor of His beloved Son, Christ Jesus, our Saviour and Lord, Who loves us, and Who is coming for us.

*Los Angeles, California, U.S.A.
October, 1930*

PURPOSE AND PLAN

GOD HAS SPOKEN. His word is the only revelation of divine light and life and love. Nothing can compare with a close acquaintance with His will and a clear apprehension of His grace. That the English reader may rest assured and the student be satisfied that he is enjoying the pure word of God, precisely as He has been pleased to reveal it, the CONCORDANT VERSION proposes to provide him with all the essential facts so that every point can easily be tested and the translation of any passage verified. The object of this work is to go to the very limits of fidelity in translating the word of God into English and to guarantee its truth by putting the reader in possession of all the evidence, so that he may check every detail for his own satisfaction.

This is accomplished by basing the work on definite laws of language rather than on the authority of scholars, and by the use of set standards, much as a carpenter uses his rule or square, or a merchant his scales. A merchant *can* work without a gauge, but his efforts would be unsatisfactory. A translation based on linguistic law and after a definite design has advantages which no other can claim.

The work divides itself into two principal parts, the Greek text and the English version. These are correlated by a Sub-linear, based on an analysis of the Greek into its Elements, and a Concordance, which shows where every form of every word may be found. Thus the English reader, *who knows nothing of Greek*, has somewhat the same advantage as the learned scholar. Anyone can readily refer to the Lexical Concordance to find the meaning and occurrences of any word, and those of the entire family of which it is a member, and satisfy himself as to the correctness and accuracy of any passage.

Uniformity or consistency is the keynote. This is attained by the use of a standard English expression for every Greek element of the original, and secondary standards which correspond to the words, and form the basis of the version. All is *uniform* when possible, and *consistent*, when uniformity is impracticable.

THE SCRIPTURES INSPIRED

The only possible apology for such an exhaustive and elaborate method of translating the scriptures is the profound con-

viction that they are the very words of God. It is a fact that considerable portions record the thoughts of God's enemies, and are not His sayings or declarations. But, while these are not themselves divine, the *record* of them is, for they serve as a foil for the positive revelations from the mouth of Deity.

All scripture is inspired by God (2 Ti. 3:16). Since the spirit imparts life, we understand that the sacred writings are superior to other literature in the same way that God's living creatures surpass the inventions of man. The word of God is living; man's writings are dead. As, in nature, God alone can bridge the gulf between the organic and inorganic or living and non-living, so He has given us His words, which are spirit and are life, and which alone can impart life to dead humanity. No other book has the vitality and vivifying power of the book of books.

The CONCORDANT VERSION is the only one which practically acknowledges the inspiration or vitality of the Sacred Scriptures by using a method of translation based on the denial of human ability to sound its depths or scale its heights, and by insisting on its superhuman perfection even to the minutest detail. It is not the reiteration of any formula of "verbal" inspiration which counts with God, but the actual attitude of the heart, which confesses its own inability to transcribe His thoughts, and the intelligent appreciation of His words, which considers every element and listens to every letter.

The CONCORDANT is not a "private" version. Indeed, it is far less so than even the Authorized or Revised. While these do not express the private opinions of one man, they reflect the bias of a group and the tendency of the times in which they were made. The CONCORDANT VERSION is also the work of a group of men, for the assistants of the Editor tested all his work by the principles on which it is founded. Moreover, any one can do the same by means of the CONCORDANCE and ELEMENTS. No version which provides the tools for testing its translations by the laws of language can be anything but a "public" version. Other versions are artistic; it is scientific in the best sense of that word. It aims at truth and accuracy rather than literary elegance.

THE CONCORDANT METHOD

As an earnest Bible student, desiring to understand the word of God, I discovered that practically all solid progress in the recovery of truth during the last century had come through the use of the concordance. I found that those of my friends who based their study on a concordance made the surest and speediest advance in their knowledge of God. Hence I also began to test and correct my ideas as to the meaning of Bible words by tracing them through all their occurrences. The immense profit and pleasure of this plan awoke in me a strong desire to do all in my power to assist others in this safe and satisfactory method of assuring themselves of the real revelation which God has given.

But I found that even keen students of exceptional intelligence were not able to derive much benefit from concordances based on English translations. Only those who used concordances based on the original languages received real help. And even they were harassed by using a version which continually counteracted the benefits of their concordant study. So it gradually dawned on me that it was foolish to fill my mind with a discordant version if I hoped to advance in the knowledge of God. It would be just as sane to tangle up a ball of twine before trying to use it.

Thus it was that the idea of a concordant version suggested itself to my mind. Instead of correcting current translations occasionally by a concordance, why not make a version which is already concordant, so that the simple reading of it will give all the benefits otherwise won by prolonged and arduous study? Indeed, such a version might do far more to bring the unschooled reader into accord with the truth than would be possible by the patient and prolonged study of a concordance. For instance, it would be easy to explain what the *soul* is if our translators had never rendered it *life*. It would be an impossible task to correct all the mistranslations in the minds of Bible readers. Why not make a version in which *psuchê* is always *soul*, and *zôê* *life*?

A REVERENT METHOD

No one could honestly object to this method, for it is not based on human scholarship but on a worshipful recogni-

tion of the divine Author's ability to make Himself understood. Most versions always render *zôê* *life*, so that no one is at a loss to know the significance of the word. But how few know what *soul* means! That is because it is not uniformly translated. In the Hebrew Scriptures it is rendered by over forty different expressions, such as *appetite*, *beast*, *body*, *breath*, *creature*, *ghost*, *heart*, *lust*, *man*, *mind*, *pleasure*, but especially by *life*. The Greek word is rendered *mind*, *heart*, and *life* (more than thirty times) besides *soul*.

A SANE PRINCIPLE

I appeal to the sanctified common sense of the saints, "the spirit of a sound mind" (2 Ti. 17). If the holy spirit intended us to understand *life* in so many places where the original has *soul*, why was not the word for *life* used? I came to the definite conclusion, which has been strengthened by tests extending over a quarter century of study, that, wherever possible, *each word in the original should be represented in translation by only one English word*. Then the English reader, seeing this English word in all of the correct contexts, subconsciously acquires its exact signification and force and color.

Another principle I found to be of just as great importance. The same illustration will serve. Even the word *life* has lost its distinct meaning by being used for *soul*. No one would tolerate such a translation as "The first man Adam was made a living *life*." Why, then, translate "Take no thought for your *life*?" (Lu. 12²²). Why not "Do not worry about the *soul*?" *No English word should do duty for more than one word of the original*. This is quite as necessary as using only one English word for each Greek or Hebrew expression. Between the two we have the best possible safety device for insuring purity, clarity, and accuracy in the translation of God's holy word.

A SIMPLE SHORT CUT

The CONCORDANT VERSION is not another burden for the student to bear, but an easy, simple, short cut to knowledge which would cost him more than a lifetime of study by any other method. Instead of giving him a puzzle to solve, it gives him the solution. He does not need to study a concordance of the original to

find out the exact meaning of any word. First, he is assured that he has the nearest English equivalent. Second, he knows that when he sees it he may depend upon it that the light of the context is true and not a false beacon to lead him astray.

The greatest benefit will come, not to the student as such, but to the humble reader who will simply use the version and allow the contexts to color each word and define its force for him. He will be a constant attendant in the school of God, quite independent of human learning or scholarship.

NOT A MODERN VERSION

The CONCORDANT is not a "modern" version. Neither is it archaic. The method is such that little regard could be paid to the outward embellishment of thought. All appearances are subordinated to *truth*. Yet truth is itself so desirable and beautiful that only the superficial and unbelieving will prefer error because it is arrayed in robes rich and venerable. The living Word was not clothed in sumptuous garb to entice the eye. He had no form or comeliness. There was no beauty, that they should desire Him. So is the written word. The desire to dress it up is of the world and not of God. Those who despise its meanness ally themselves with the throng who crucified the Lord of glory.

We are warned that, in the latter eras, religious men will want their ears tickled rather than their hearts aroused (2 Ti. 4³). They will prefer the musical to the true. Familiar, finely phrased error will appeal to their ears rather than inspired facts to their minds. But truth has a spiritual harmony and sweet accord which no dissonance can mar, and which is unutterably more pleasing to the anointed ear than all the music of mere sound.

BASED ON THE ORIGINAL

The concordant method of studying the scriptures uses a concordance to discover the meaning of a word, not in any version, but in the original. It is based on its occurrences in the Hebrew, Chaldee, or Greek, however it may be translated into English. The aim is to discover the usage and fix its signification by its inspired associations. It is in line with the linguistic law that the meaning of a word is decided by its usage. In this version the efficiency and value of this method has been greatly multiplied by extending it to the elements of which words are composed and by combining with it the vocabulary method,

which deals with each word as a definite province of the realm of thought which must be carefully kept within its own boundaries.

WORD ANALYSIS

The evidence for the exact force of a given expression is multiplied many times if we separate it into its elements. Take one of the two words which are usually rendered "foundation". Its elements are DOWN-CAST, and the Greek has found its way into English in the word *catabolism*. The element DOWN brings in two hundred witnesses, while CAST commands over fifty. These we may call its near relatives. They arouse a suspicion in our minds that DOWN-CASTING is a strange and unlikely word for "foundation". It does not suggest building *up* but casting *down*. By testing this new thought in all the contexts we discover that DOWN-CASTING means *disruption*, not foundation.

THE ENGLISH-GREEK SUBLINEAR

Not only does the separation of the Greek vocabulary into its elements help in fixing its true meaning, but it enables us to build up an artificial English-Greek for use in the Sublinear which brings the two languages together in a most interesting and profitable way. The reader who knows no Greek is easily able to follow and grasp the idiom of the original, and to enjoy God's revelation in the very mold in which He cast it. There is the same relation between His thoughts and words, and between the words themselves that exists in the inspired autographs.

Such an English-Greek translation is by far the best instrument for making a version in which the thoughts, rather than the identical symbols of thought, must be used. The human mind at its best is limited. The keenest intellect needs this assistance. The mathematician might be able to count without the use of figures. But how far could the science of mathematics go if it had no numerals? So the Elements used in this version help to convey the precise values of the Greek into the English. Such a word as *repentance* is far more colorful when we find that, in Greek, it is called "after-MIND".

GRAMMATICAL STANDARDS

Still greater is the gain in the grammatical elements. Take the word usually rendered *Who hath abolished* (2 Ti. 1¹⁰). Now we know that death has not been abolished yet. From the ending of the

word we see that its grammatical elements associate it with *indefinite* verbals, which do not state the time of the action. Hundreds of other passages, where this form is used, focus their light on this, and we are practically compelled to render it *Who abolishes*. The great value of this change is instantly evident, for we can literally believe it, though we could not believe that death *has been* abolished.

We unhesitatingly make two tremendous claims for concordant uniformity in transferring the grammatical elements into English. The probability of such renderings being correct is increased many fold, for all the evidence is continually before us, and subject to scrutiny. Moreover, even if a standard should be wrong, or, what is more likely, is not a perfect equivalent, the very fact that it occurs in all the divine contexts will tend to modify and correct it. Uniformity in rendering Greek grammatical elements into

English is even more important than present exactness, for it is the only way to eventual exactitude.

We have taken the Greek grammatical elements and given to each a corresponding English form. Any one can see what confusion will result if we should not always translate a past by a past, a future by a future, and a present by a present. We must sort out our equivalents in this way or truth is turned into pious error. The very fact that there is a special form for the past proves that the indefinite is not a past. If the past can be rendered *I wrote*, the indefinite must be different. The existence of the present incomplete form, *I am writing*, bars the indefinite from this rendering. If we assign all available English forms except the Greek indefinite and have nothing but the English indefinite left, that alone goes far to prove the correctness of *I write*. No other method can be so safe or satisfactory.

THE VOCABULARY METHOD

The concordant method has been used in a fragmentary way for a century. So far as we know, the CONCORDANT VERSION is the first attempt to employ it systematically and exhaustively by applying it to the complete vocabulary of the sacred text. From this has sprung the complementary "vocabulary" method. It insists, not on uniformity, but the opposite. If PLACE-CARE means *foundation*, and its elements and contexts clearly agree with that meaning, then DOWN-CASTING, which our versions so translate, does *not* mean *foundation*. In some languages we may not always have enough words to cover all cases, but English certainly ought to furnish sufficient. In this extreme example, the words are totally unlike in elements, association and contexts. One means *foundation*, the other *disruption*.

The meaning or usage of one word is necessarily distinct from that of all other words. If we have placed all the words in the vocabulary of the Greek scriptures but one, we have a vast fund of information as to what it does *not* mean. This, of course, is not necessary with many words, but it is of the utmost value in dealing with words of similar or related meaning. Let any one study a passage in our accepted versions in which a number of synonyms are used together and he will find that our translators were forced to better work by the presence of words of

nearly the same signification. What a pity they did not use such renderings elsewhere!

Let us take an example from the so-called Authorized Version. It translates twenty-one words *depart*. We will give the CONCORDANT standard of each and a passage, if possible, where they agree:

UP-LEAD they render *led up* (Mt.41) and *departed* (Ac.28¹⁰).

UP-LOOSE is both *return* (Lu.12³⁶) and *depart* (Phil.12³).

UP-SPACE, meaning *retire*, they render *departed* (Mt.2¹²).

FROM-CHANGE, meaning *clear*, is *departed* (Ac.19¹²).

FROM-COME, meaning *pass away* (Un.21⁴) is *depart* (Mt.8¹⁸) many times.

FROM-LOOSE, meaning *release* (Mt.27²⁶) or *dismiss* (Ac.15³⁰) is sometimes *depart* (Ac.28²⁵).

FROM-SPACE is always correctly *depart* (Mt.7²³ Lu.9³⁹ Ac.13¹⁵) as also in the CONCORDANT VERSION.

FROM-SPACEIZE they have tried to distinguish on one occasion by adding *asunder* (Ac.15³⁹), but in its other occurrences *departed* (Un.6¹⁴). It means *recoil*.

FROM-STAND, *withdraw* (1 Ti.6⁵) is usually rendered *departed* (Lu.23⁷).

THRU-SPACEIZE, *sever*, they make *depart* also (Lu.9⁴³).

THRU-COME, *pass through* (Lu.1³⁰) is once *depart* (Ac.13¹⁴).

OUT-BE, *be off*, is twice *depart* (Ac.17¹⁵).

OUT-COME, *come out*, (Mt.5²⁶) is *depart* (Mt.9³¹) a few times.

OUT-GO, *go out*, is *depart* (Mt.20²⁹).

DOWN-COME, *come down* (Lu.431) is once *depart* (Ac.134).

WITH-(after)-GO, *proceed*, is usually *depart*. WITH-LIFT, *withdraw*, is also *depart* (Mt. 1333).

BESIDE-LEAD, *pass by* (Mk.214) is once *departed* (Mt.927).

GO (Mt.29) is occasionally varied to *depart* (Mt.29).

UNDER-LEAD, *go away* (Jn.1423) is rendered *depart* (Mk.633).

SPACEIZE, *separate* (Ro.835) they have, on good grounds, rendered *depart* when it refers to a place (Ac.1418,2), and the English seems to have no nearer term, and the Greek word differs but slightly from FROM-SPACE.

Is it not very evident that the translation of twenty words *depart*, when English has an abundant supply of synonyms, is in itself a departure from the dictates of reason and real reverence? How is it possible for the English reader to grasp twenty-one different ideas through the medium of one word? But the confusion is worse confounded by the fact that twenty different sets of contexts are throwing a false flood of light upon the word, and the light is darkness.

The vocabulary method, used in the CONCORDANT VERSION, insists that each of these distinct ideas be distinguished from each other by a special symbol, if that is possible. It will be seen that, in most cases, the Authorized Version itself uses the proper word on some occasions. No plea for pious or venerable diction will convince the honest truth seeker that their erratic renderings are justified.

In the trying task of transcribing the thoughts of another mind, which far transcends that of the translator, the ordinary methods of turning a human composition from one language into another are entirely inadequate. What a man has written a man can comprehend. The most effective course is to seize the foreign author's thought and express it afresh in a different tongue.

But once we acknowledge that God, and not man, is the Author of the revelation which we will call the Sacred Scriptures, we are face to face with a spiritual problem akin to that which the scientist encounters in the sphere of nature. He can apprehend some, but never comprehend all. It has been demonstrated mathematically that the distance from one branch to another of a very common weed cannot be measured by any human scale. It is in a ratio whose solution demands a square root which is incommensurable. Now if a mere weed baffles the human intellect, what shall we say of His highest and greatest work? The Scriptures are for our

apprehension, but very far beyond our comprehension.

The ideal way of producing a perfect translation would be to find a man who could understand it all, fully and perfectly, and then have him turn it into English. But where is he? The staff of the CONCORDANT VERSION makes no claim whatever to such necessary knowledge and spiritual skill. On the contrary, the method employed is an admission on their part that such a task is entirely beyond the sphere of human attainment. The vital differences between the greatest of theologians make manifest the fact that no man or company of men can fully grasp divine revelation.

During the past decade an average of one new translation has appeared annually, yet all differ in numberless details. That there can be such variety in results shows that the translations partake largely of the mind which acted as a medium. The differences are not in the text.

Unless science had reduced its scattered facts into a system so that the human intellect could deal with its phenomena as the expression of law, it would still be groping in the dark domains of mediæval philosophy. It would still be teaching that the heavier a stone, the faster it will fall. One single experiment would have demolished that dogma, but, in those days, "truth" rested on tradition and authority, not on fact. Science has made enormous strides ever since, despite the hindrance offered by unfounded theories. It resorts to experiment and finds truth on the regular recurrence of facts, that is, on law.

But theology is still largely dominated by tradition and dependent on authority. The extent to which translations agree with such tradition and authority rather than with the inspired autographs is the measure of infidelity to fact and distance from truth.

A true transcript of a divine revelation must be based on the laws of language rather than on the bias of theologians. What are these laws? How can they be applied? We will briefly consider them in this connection. We must remember, however, that English is not a pure language. It is a conglomeration of fragments from several languages. Sacred Greek, on the contrary, is one of the most perfect and law-abiding of all tongues. In English the same letters and sounds have a dozen distinct meanings. Each thought has a variety of close synonyms. Such difficulties are practically absent from the first century Greek.

Everything in nature and revelation is known to us by its relation to other objects. We know nothing absolutely, only relatively. The same is true of the symbols, spoken or written, which we use to represent ideas. Hence, in studying words and their meanings, we are not so much concerned with the sign for a word, as with the relation this sustains to other signs. The meaning of a word depends on its *usage*, that is, the other words with which it is used; on its *etymology*, that is, the family from which it springs; and on the whole *vocabulary* of which it forms a part.

Certain simple and common-sense laws have been discovered and confirmed which are of the greatest help to the linguist, the infraction of which is fraught with the most confusing consequences. One is,

*No word is the exact equivalent
of any other word.*

If a language, like English, is made up of several tongues, this rule seems to be contradicted. But such is the vitality of this law that such a condition refuses to be permanent. Many words once exactly alike, from the French and Anglo-Saxon, have gradually drifted apart, so that now no good writer will confuse them.

Pork and pig were once the very same. Now the pig is in the pen and the pork is on the table. One is a living animal, the other, the flesh of a dead one.

In the languages of inspiration such confusion is practically unknown. The few foreign words fill a vacant place. Each word stands for a definite idea. When, for instance, the divine Author wished to speak of *life*, what valid reason could be given if, occasionally, He should substitute the word *soul*? If He meant *soul*, why did He not use the symbols that expressed it? We are satisfied that He did not mean *life* when He used the symbols for *soul*.

THE LAW OF LOCATION

*Every word in the original should
have its own English equivalent.*

If no two words are precisely alike in meaning in the original, it should not be necessary to prove that accuracy demands that each Greek word be supplied with a distinct English equivalent. This, however, cannot be successfully done without a comprehensive system. It is not sufficient that we have the same number of different words in each vocabulary. Each English word should be the one which comes nearest to covering the same do-

main of thought as the original, and, more particularly, sustains the same relation to the other words of the language.

To make this clearer, we will compare the world of thought to the surface of the earth, and the words to the geographical and political divisions. There is, indeed, a signal instance—the ancient province of Asia—which shows how confusing it is to use geographical names in English which do not correspond with those in the Greek. Asia now includes a vast continent, and the English reader, unless warned, must get the idea that the entire territory of Asiatic Russia, China, Japan, Korea, Siam, India, Persia, Arabia, Palestine, and Asia Minor are included. So we have translated it “the *province* of Asia”, for only a small part of the present Asia Minor is meant. In precisely the same way it is misleading to translate a general term for one that is specific.

Carrying out our figure, we will call this the *Law of Location*. If the geographer must not confound England with New Zealand, the lexicographer should not confuse *yca* and *nay* (A. V., 1 Co. 4:6^s), or *pour out* and *fill* (A. V., Rev. 14:18^s).

But such accidents are rare and easily avoided. It is when two words are similar in meaning that the danger is greatest. Great Britain covers three countries but there are times when it is most important to distinguish between England, Scotland and Wales. Similarly, though all are sin, it is of the highest value to discriminate between *injustice* and *transgression* and *offense*.

This is practically impossible when one of them, *offense*, is rendered *sin* (Eph. 1:7), *trespass* (Eph. 2:1), which is practically the same as *transgression*, as well as the usual word *offense*. The translators were restrained from rendering it *sin* in the first verse of the second of Ephesians by the immediate presence of the real word *sin*. In the vocabulary method of the CONCORDANT VERSION this restraint is always present, and debars it from following their example and lapse into *sin* in the fifth verse.

The only practical safeguard in apporportioning to each Greek expression its most fitting English equivalent is to arrange the whole vocabulary in alphabetical order, so that any duplicates will immediately become apparent. If, for instance, we wish to translate *from-losing redemption*, as it is ordinarily rendered, we will be confronted by the fact that this term is already appropriated by *losing*. We then find that we need, not merely an-

other word, but one which will register the difference indicated by the prefix *non-*. The word *deliverance* admirably performs this function.

The vocabulary used by a translator should be such that, when superimposed on the vocabulary of the original, it will not only coincide as far as possible, but clearly define the boundaries between the words and their relation to one another. Such a task is necessarily imperfect in its results, due to radical differences in the idioms of language and also to the usage of words. The question arises whether these imperfections can be removed and, if so, how it is to be done.

It is not enough, that each word should harmonize with its contexts. If a single English word seems to suit different sets of contexts, in which the original uses two expressions, that is evidence that we have failed to grasp the finer phases of concord. The difference is there, though we may not be aware of it. The vocabulary method is the only means of discovering what our dull senses otherwise overlook. We must find a word for each set of contexts which will fit that *and no other*. We must compare it with the whole vocabulary and so prove that there is not a better word for the place it fills.

This leads us to consider the greatest and most powerful of all the laws of language.

THE LAW OF RECIPROCATION

Every thought symbol, the moment that it is placed in connection with others, both influences the meaning of its neighbors and is itself modified by them.

Words antagonistic to each other will not associate. We never read of *hot ice*. If we did the word *hot* would gradually become chilled and lose its present meaning. If we did not know the meaning of *cold*, its close company with *ice* would soon assure us of its signification.

Words get their color from their contexts. Without any dictionary whatever, it is possible to determine the meaning of almost any word if it is seen in a dozen sentences. From this we may deduce the notable conclusion that the actual and understood meaning of an English word in the Bible is not necessarily its current or dictionary meaning, but that which it absorbs from the passages in which it is found. A dictionary simply records the usage of words as employed by careful writers.

We find, then, that we have discovered

a law which will practically adjust the minor differences which exist between Greek and English equivalents. An English word will expand or contract, color or blanch, become purified or tainted, to conform to the thought environments which surround it in the Scriptures. If an English word is not an exact counterpart of the Greek, the contexts in which it consistently occurs will correct its inaccuracies. It will take on a special scriptural signification. This is why the uniform renderings of the CONCORDANT VERSION are the most valuable yet simple means of transferring the truth into English.

THE PENALTY OF LAWLESSNESS

But, like all law, its benefits depend on its unvarying observance, and a penalty follows its infringement. If we inject into one English word all the virus of five false contexts, it will not only fail to furnish us with the truth, but it will reflect a false light when used in its proper place. A version which mixes its renderings subconsciously confuses its readers.

One example will suffice. The ecclesiastical meaning of "ordinance" is a religious rite or ceremony.

Five different Greek words are translated *ordinance* in the Authorized Version.

One of them means *decree* (Lu.²¹ Ac.¹⁶ 17¹ Eph.²¹⁵ Col.²¹⁴). In the first three passages they so render it. Why not in the last two?

Another is *mandate* (Ac.⁷⁵³ Ro.¹³²). In the first they translate it *disposition*.

Another is *statute* (Heb.⁹¹ 10¹).

Another is always translated *creation* or *creature* elsewhere (1 Pt.²¹³).

Another is uniformly *tradition* except in 1 Co.¹¹².

In no case does it mean a religious rite. Yet it injects this meaning into almost every passage. If the translators had used some of their own renderings consistently, or even a synonym, we should have been saved untold confusion. It is a flagrant violation of the laws of language to render five different words by one word, and, in each case, to translate these words by other terms as well. The truth is lost in such a maze.

So valuable and vital is the law of reciprocation that we believe its observance puts the CONCORDANT VERSION in a class by itself. We urge all who are sincerely desirous of knowing God to test this matter fully. The continuous use of a version which obeys this law bridges the gulf between God's thoughts and human apprehension; the constant use of a lawless version puts an impassable chasm between us and God. One is clear concord; the other is subconscious confusion.

A TEST PASSAGE

What need is there for another version? Why change from the Authorized? Are there any vital improvements in the new version? What is the proportion of improvements? How can we know that the new readings are better? What authority is there for them? How does the Editor of the CONCORDANT VERSION plan to keep out his own opinions? These are the principal questions which arise in the minds of those who hear of the CONCORDANT VERSION.

We have told of the principles and the plan which underlie it. We now propose to give a concrete example, showing how its method works in practise, and give the reason for every "change from the Authorized", though, in the nature of the case, there can be no "changes", as the work is based on a concordance, not on any previous version.

In order to make this study instructive and helpful, we have chosen a passage of scripture which contains the very foundation of the evangel—Romans, chapter three, verses 19 to 28.

In this short passage there are about seventy points in which the CONCORDANT VERSION differs from the Authorized. We shall take up each in turn and tell why it is preferable. Some may seem trivial at first sight, but only to such as underrate the preciousness of God's revelation. In a costly gem an almost imperceptible flaw greatly depreciates its market value. In the most precious treasure in all the universe we should welcome the most minute improvement.

As there are about two hundred words in this passage and we propose seventy improvements, two-thirds of the Authorized Version stands, while the remainder, half as much, is replaced by better renderings. The American Revision, either in its text or margin, makes or suggests about half of these betterments.

It is presumed that the reader has a great respect and reverence for the Authorized Version. *Nearly all of the corrections made by the CONCORDANT VERSION may be based on the authority of the Authorized.* All that needs to be done in most cases is to apply the best one of their own renderings consistently. Thus, in the passage before us they have translated a certain word *conclude*. Yet in five other occurrences in the same epistle they render this word *reckon*. Is it criminal or commendable to "change" to the

rendering they themselves have used elsewhere?

The law of reciproocation, which is the foundation of all language, is continually violated in most versions of the Scriptures. A word is merely the sound or sign of *an idea*. We gather this idea from the surroundings in which we find a word. Every time we read a passage of Scripture we unconsciously clothe each word with a meaning appropriate to its context. Every new context adds to our knowledge of its meaning. If we find it where it should not be, we unconsciously burden it with wrong ideas and color it with false notions.

In practise, we absorb the meaning of a word, not from the dictionary, but from the use to which it is put in the Scriptures themselves. If this is in concord with the Greek word it represents, we unconsciously imbibe the correct thought beyond the power of any dictionary definition to impart. Conversely, should we use it in discordant contexts, the mental image becomes distorted and confused.

It is impossible to overestimate the gain in clearness and accuracy which a concordant translation imparts. An English word, being found in the same contexts as the Greek word for which it stands, takes on the same force and color. If it should occur in false contexts, as in the Authorized Version, then it would assume false and misleading tendencies.

There seems to be no valid reason for changing from the clear reading of the Greek simply because we cannot grasp a distinction. It is not the translator's duty to comprehend the minute differences in the original, but to pass them on to others, who may be able to discover those beauties which he has failed to observe.

19 Now we are aware that, as much

Now we know, that what things as the law is saying, it is speaking to soever the law saith, it saith to those under the law, that every them who are under the law: that every mouth may be barred, and the entire mouth may be stopped, and all the world should be becoming subject to world may become the just verdict of God, guilty before God.

1. *are aware for know*] The A. V. uses the single word "know" for not less than six different terms, KNOW, PERCEIVE (per-

[illegible][illegible]

CODEx ALEXANDRINUS (A) ROMANS 226 TO 331

This is the chief treasure of the British Museum in London, England. It is written on thin vellum, each page being about 10 3/4 x 12 1/2 inches in size. In the nineteenth line of the second column (fourth letter) will be found the added E noted in the superlinear (Ro.321). A little lower in the twenty-third line (letters 8-13) is the reading "In Christ Jesus" (Ro.322). Note the initial letters. These are sometimes the beginning of a new paragraph. But the break is usually found indicated by a space in the line above and the initial is the letter (even if in the middle of a word) starting the next line.

fect aware), recognize, be adept, fore-know, be conscious of. One of these it translates *know* 196 times out of 224 occurrences. The C. V. renders it *know* always as there is no reason for any change. This passage, however, uses a different term, which they have rendered *aware* in Lu. 12⁴⁰, "at an hour when he is not aware". Thus they are authority that it has this meaning.

The sublinear has HAVE-*PERCEIVED*, and this word is rendered *perceived*, except when its form is in the complete or perfect tense, denoting the condition which follows an act, rather than the act itself. Then it is more agreeable to the English idiom to render it *be aware* or *be acquainted*. This, however, is done consistently. It refers to knowledge gained experimentally, through the senses. Both terms occur in Rom. 7, which should read "I had not been *aware* of coveting". He knew of it, but not in his own experience. So here, Paul is aware from personal experience that the law speaks to those who are under it. We, who have never been under it, *know* that this is so, but have never felt the force of it as they have.

2. *as much as for what things soever*] Although this word occurs over a hundred times, the A. V. never translates it "what things soever" in any other passage. In Romans they render it *as many* as (2¹², twice; 8¹⁴), *so many* as (6³), *as long* as (7¹), *in as much* as (11¹³). They render it *as much as* in Jn. 6¹¹. Hence we have them for authority in our consistent rendering.

3. *is saying for saith*] *Saith* has become archaic.

4. *is speaking for saith*] As is shown in the sublinear, this is quite a different word from the *saith* immediately preceding. Why, then, render it the same? The A. V. itself translates it *speak*, as we do, 241 times. Only 15 times do they use *say*. There is often a decided difference between these words, as there is between our English *say* and *talk*, as when men *talk* much but *say* little. The contrast here is between the contents of the law and its application.

5. *those for them*] *Them* is archaic.

6. Omit *who are*] There is no necessity for adding these words.

7. *bar for stop*] The usual meaning of *stop* is to bring from motion to rest. The word here used signifies to block up, hinder, dam. It seems especially fit to use *barred* here, because it is used of a moral and legal hindrance.

8. *the entire for all the*] When the word *EVERY* is followed by a noun preceded by *THE*, in Greek, it changes the sense from *EVERY* world to the *entire* world, taken as a single unit. The word *all* is used with the plural in English and fails to convey the idea of unity which is enforced here.

9. *subject to the just verdict for guilty before*] The A. V. rendering "guilty before God" has been challenged by almost every translator and commentator. It is certainly not correct, for the Greek word here used does not tell us whether the verdict is "guilty" or "not guilty". The Revisers have tried to indicate this by rendering "may be brought under the judgment of God". This, however, suggests an adverse judgment, even if it does not express it. It is unfortunate also, in that the word *judgment* is always associated with an entirely different term, and should never be linked with the word here used.

The apostle's argument has developed the fact that the entire world, Jews as well as gentiles, are subject to the just verdict of God. They have been tried, but the verdict waits. It has not been pronounced. Only in the case of those who believe is the Judge's decision given out, but in their case it is "*not guilty*", rather than "guilty". They are acquitted, or vindicated, or justified by His grace through the deliverance in Christ Jesus.

It is manifestly absurd to pronounce *all* "guilty" and then immediately, without any further explanation, pronounce believers "not guilty". The A. V. rendering is without foundation in the Greek, it is contrary to the apostle's argument, it is subversive of the grand doctrine of justification. One who is guilty cannot be justified. He may be pardoned or forgiven, but to justify a guilty person is to become a partner in his crimes. God is just, as well as a Justifier. He holds the entire world subject to His just verdict, and never, under any circumstances, does aught but vindicate any one who believes Him.

The A. V. rendering has given us a false impression of God's attitude toward the world. It creates a condition where justification is impossible. It has effectually robbed the saints of the truth of justification and substituted for it remission or pardon, which alone is possible for those who are guilty.

The value of this version lies in large measure in the fact that its foundation principles make it possible to translate

beyond the translator's comprehension. His understanding or misunderstanding will not necessarily bar others from the truth. The common version, "guilty before God", is terse, vigorous English, which cannot be misunderstood. In fact, the translator himself was convinced that the sentence in this case was always "guilty" and he would assuredly have rendered it so if he had not been held in check by the law which does not allow him to import into a word what it does not contain in the Greek. A study of UNDER-JUST made it evident that it was the legal term for those subject to the decision of a judge, but it does not, in itself, give the slightest hint whether the verdict is for or against. It was not until after this reading had been challenged that the truth dawned on the mind of the translator. He was wrong in supposing that, in this passage, it amounted to the same as "guilty".

Thus it is the aim of the C. V. to give a clear transcript of the scriptures, so that earnest students will not be hampered by the limitations of the translator, but may discover what he has overlooked, but which he has endeavored to leave open for those who may have a keener insight into the truth.

20 because, by works of law, no
Therefore by the deeds of the law
flesh shall be justified before Him,
there shall no flesh be justified in His
for through law is the recognition
sight: for by the law is the knowledge
of sin.
of sin.

10. *because for therefore*] Nowhere else does the A. V. render this *therefore*. Ten times they translate it *because*. They themselves are ten to one for this rendering. It does not introduce a new conclusion, but gives the reason for the previous statement. The world is subject to the just verdict of God because law fails to provide any ground for justification. The Revisers changed to *because*.

11. *Omit the before works*] It is not in the Greek, and English usage corresponds to Greek in this case. See 13 below. The Revised margin omits it.

12. *Works for deeds*] The A. V. has this very phrase *works of law* in Ro.9³² Ga.2¹⁰. Why change it here? The Revisers have corrected this. Deeds is the equivalent of another term, associated with the verb *do*. "Deeds of the law" suggests that the law itself is the actor,

rather than that which characterizes the action.

13. *Omit the before law*] This is important. Throughout this passage and elsewhere the law [of Moses] is distinguished from the principle of law in general by means of the word *THE*. The statement here is a broad one. No one, either Jew or gentile under the dictates of conscience, can be justified by law, for through law (not the law of Moses only) is the recognition of sin. The A. V. has entirely obscured this vital point throughout this passage. The Revisers omit *the* in their margin.

14. *Omit there*] The Revisers also omit this useless addition.

15. *through for by*] The A. V. usually renders this word *through*. *By* is the efficient agent rather than the channel. The Revisers suggest *through* in their margin.

16. *Omit the*] See 13.

17. *recognition for knowledge*] The A. V. have recognized the special force of this word — *ON-KNOWLEDGE* — in Mt.14³⁵, "*when the men of that place had knowledge of Him*", that is, *recognized Him*. So also Mk.6³³, 54 Lu.24^{16,31}, etc. The law gives us a standard by which we can recognize sin.

21 Yet now, apart from law, a

But now the righteousness of
righteousness of God has been mani-
God without the law is manifested,
fested (being testified to by the law
being witnessed by the law
and the prophets)
and the prophets;

18. *Yet for but*] The A. V. translates another disjunctive but 572 times. The word here used is much weaker than our *but*. In verse 19 the A. V. renders it *Now*. The C. V. renders it *now* and *yet*. It would be awkward to translate it *now* here, for it would read "Now now".

19. *apart from for without*] The Revisers agree in this change. *Without* means *outside of*. In Jn.20⁷ the handkerchief was not *without* the tomb, but in a place *apart*.

20. *Omit the*] With the Greek text we omit *the*. It is not the law of Moses merely but the wider principle of law which is intended.

21. *Omit the*] The righteousness of God" is too personal and narrow. The article is omitted in the Greek. It is a divine righteousness, for us as well as God. The Revisers made this correction.

22. *has been* for *is* manifested] The A. V. has rendered this very form of this word "hath appeared" (Heb.9^s), showing that they recognized that it represents a state consequent on an action rather than a continuous action. Whenever the initial sound of a Greek verb is doubled, as in this case, the verb is in what may be called the perfect or complete tense, signifying the result of an action rather than the action itself. The Revisers have *hath been*.

23. *testified to* for *witnessed*] *Witness* is no longer used with an object in this sense. *Testify* to has replaced it in modern English.

22 Yet a righteousness of God,

Even the righteousness of God through Jesus Christ's faith, for all, which is by faith of Jesus Christ, unto and on all who are believing, for all and upon all them that believe: for there is no distinction, there is no difference:

23 For all sinned and are wanting
For all *have* sinned, and come of the glory of God,
short of the glory of God;

24. *yet* for *even*] This is the same word which the A. V. translated *but* at the beginning of this paragraph, and we rendered *yet*. The word is a disjunctive, not a conjunctive, as *even*.

25. *a* for *the*] As 21.

26. Omit *which is*] It is without warrant and unnecessary. The Revisers also omit these words.

27. *through* for *by*] As 15 above. The Revisers make this change.

28. *for* for *unto*] The A. V. translates this word *into* 571 times, and idiomatically *for*, 87 times. Thus we are amply justified in our sublinear *into*, and the version *for*. The *unto* and *upon* suggests a distinction which does not exist, as though it came *up to* or *as far as* all, but only *upon* all who believe. In both cases it is the believer who is in question. It is *into* or *for* him and is *on* him.

29. *on* for *upon*] The A. V. renders this word both *on* and *upon*, without any apparent cause.

30. *who* for *them that*] *Them that* is not in good form. The A. V. uses *who* for this very phrase in Eph. 1st.

31. *are believing* for *believe*] The A. V. renders this form *believed* (Ac. 22¹⁰), *believe* (Ro. 3²² 1 Co. 12¹), *do believe* (1 Pt. 12¹). It is evident that they had no system. We distinguish between the indefi-

nite form (usually called the aorist) and the present active, which is used here.

32. *distinction* for *difference*] The A. V. uses *distinction* in 1 Co. 14^r. There are many *differences* between men, even as to their sins. The Revisers make this change.

33. *sinned* for *have sinned*] The margin of the Revision suggests this change. *Have sinned* suggests a present state, the equivalent of being sinners. We who are justified *sinned* in the past, but, being acquitted, are no longer in the condition of those who *have sinned*. This distinction is important, especially when we realize the full import of justification.

34. *are wanting* for *come short*] The A. V. has only once again "come short" (Heb. 4¹). In that characteristic occurrence (Lu. 15¹⁴) the prodigal began to *be in want*. See also 2 Co. 11⁹. Paul was *in want*. So here it is not that our *efforts* fail to reach the divine standard, but our *condition* is one of want.

24 Being justified gratuitously by
Being justified freely by
His grace through the deliverance
His grace through the redemption
which is in Christ Jesus
that is in Christ Jesus:

35. *gratuitously* for *freely*] The A. V. *freely* no longer has the sense of a gift, but now means liberally, abundantly. *Gratuitously* is the only English word which adequately conveys the causelessness of this gracious gift.

36. *deliverance* for *redemption*] The A. V. consistently translates the usual word for *redemption* (Lu. 16^s; 23^s; Heb. 9¹²) and the C. V. does the same. The word here used, however, is a strengthened form which they on one occasion, render happily by *deliverance* (Heb. 11³⁵). This is used uniformly in the C. V. Its aptness can only be appreciated by seeing it in all its contexts.

25 (Whom God purposed for a Pro-
Whom God *hath* set forth to be a
pitiatory, through faith in His blood,
propitiation through faith in His blood,
for a display of His righteousness be-
to declare His righteousness for
cause of the passing over of the pen-
the remission of sins
alty of sins which occurred before in
that are past, through
the forbearance of God)
the forbearance of God;

37. *purposed* for *set forth*] This word may mean "set forth", but the connection indicates a past act with a present point, which is better satisfied by the usual rendering *purposed*. Thus it is always elsewhere in the A. V.

38. *Propitiatory* for *propitiation*] The A. V. correctly and consistently renders *propitiation* in its two occurrences (1 Jn. 2:10). But this is a different form which they have translated *mercy seat* in its only other occurrence (Heb. 9:5). It should, consequently, be *mercy seat* here, or better, *Propitiatory*, to preserve its connection with *propitiation*. This is not the act, but the place of propitiation, the meeting place of God with man. The propitiatory was sprinkled with blood, hence God could meet man between the cherubim. The passage is concerned with justification and a common ground where both God and man can be just. This is the blood stained Mercy Seat—the Propitiatory.

39. *for* for *to*] Very rarely indeed does the A. V. translate this word *to*, though it occurs hundreds of times.

40. *a display* for *declare*] This is a noun, not a verb. Elsewhere they translate it *evident token* (Phil. 1:28) and *proof* (2 Co. 8:24). The Revisers have changed it to *show*. The word *display* fits all of its occurrences better than the variety of the A. V. The evident thought is that God wishes to show openly that He is just.

41. *of* is added] The word righteousness is in the case which the A. V. usually indicates by prefixing *of* as in Ro. 4:15:17.

42. *because of* for *for*] The A. V. often has this *because of*. The Revisers have changed it to this.

43. *passing over* for *remission*] This is quite a different term from *remission* elsewhere in the A. V. It does not involve nearly so much. Sin's penalty was not remitted before the sacrifice of Christ. It was merely covered or *passed over*. The use of *remission* here is a serious defect which was remedied by the Revisers.

44. *the* is added] The Revisers insert *the* here to define the particular sins or penalty referred to. It is in the Greek.

45. *penalty of sins* for *sins*] The word here rendered *sin* by the A. V. has a special ending which changes it from *sin* to the effect of *sin*. This is clearly seen in 1 Co. 6:18 where the penalty of sinning, not *sin* itself, is demanded by the context. It was the divine penalty of sins which

was passed over when the sacrifices were offered in connection with the law.

46. *which occurred before for that are past*] The Greek, as shown by the sub-linear, is *BEFORE-HAVING-BECOME*. The A. V. is a loose paraphrase, which has led us to think that the apostle is speaking of our past sins as individuals. The Revisers have changed it to *done aforetime*, rather old-fashioned phraseology for a modern version, and almost as loose as the A. V.

47. *in* for *through*] The Revisers change this to *in*, as it should be.

26 Toward the display of His

To declare, *I say*, at this time His righteousness in the current era, for righteousness: that He might be Him to be just and a Justifier of the just, and the justifier of him one who is of the faith of Jesus. which believeth in Jesus.

48. *toward* for *to*] The A. V. *to declare* suggests that this is a repetition of the same phrase in the previous verse. It is not. The connection here is quite different. The A. V. translates it *toward* in other places.

49. *display* for *declare*] See 40. The italicized "I say" is also omitted.

50. *of* added] See 41.

51. *in* for *at*] The A. V. translates this connective *in*, 1853 times, *at*, 106 times.

52. *current* for *this*] This is the usual word for *now*, which we translate *current* when the English idiom will not bear the usual rendering. The word *this* is too indefinite.

53. *era* for *time*] This is not the word usually translated *time* in the A. V. They often render it *season*. The Revisers have changed it to this. But it is better to speak of the present *era* than the present *season*, for the latter is used only of a short period of time, and the *era* here referred to has run nearly two millenniums already.

54, 55, 56. *for Him to be* for *that He might be*] There is no warrant for the word *might* and the idea of contingency. It is the simplest form of the verb *to be*, as the A. V. itself is witness (Ro. 12:2). If this were turned back into Greek an entirely different phrase would be the result. *That* is the same word which they made *unto* in verse 22 and *to* in verse 25, which we have consistently given as *for*. *He* is in the objective case, *Him*.

57. *a for the*] It is His character as a Justifier which is pressed here. The insertion of *the*, which is not in the Greek, interferes rather than helps.

58. *one who for him which*] The Greek is simply *την* in the singular, and though usually listed as masculine, is applied to both genders in common. Hence it is not well to limit this to the masculine *him*. No one would defend the *which*, though the Revisers retained it.

59. *of faith for believeth*] A reference to the sublinear will show that this is not a verb, *believe*, but a noun, *belief*. The A. V. has deliberately altered the sense of this passage, making our believing in Jesus the basis of justification instead of Jesus Christ's faith, as in verse 22. The point is that it is not His keeping the law which made Him a fit Propitiatory where we could meet God and be justified, but His faith which led Him far beyond the law's demands, in faith obedience, even to the death of the cross. From this faith springs justification. It is out of this faith for our faith (Ro. 1:17). Whatever we may believe on this point, we are not warranted in deliberately altering the text to suit, as the A. V. has done.

60. *of for in*] See 59. The *in* is absent in the Greek.

27 Where, then, is boasting? It is

Where is boasting then? It is debarred! Through what law? Of excluded. By what law? of works? No! but through faith's law. works? Nay: but by the law of faith.

61. *debarred for excluded*] Literally this is LOCKED-OUT. Exclude is a mild term more suited to another Greek word. We no longer speak of *excluding* boasting. Usage and elegance are both better satisfied with *debarred*.

62, 63. *through for by*] As English will bear *through* as well as *by*, it is better to use the more precise term as in verse 20, and so distinguish this phrase from *by the law* in verse 21.

28 For we are reckoning mankind

Therefore we conclude that a man to be justified by faith apart from is justified by faith without the works of law. deeds of the law.

64. *for for therefore*] The A. V. fol-

lows a different reading here, which is given in the superlinear as *THEN*. The better reading, which we follow, they have translated for 992 times.

65. *we are reckoning for we conclude*] Only here has the A. V. used *conclude*. Elsewhere they render *number*, *account*, *count*, *reason*, *think*, *suppose*, *esteem*, etc., and *reckon* (Ro. 4:9, 106, 118). The tense is present active, not indefinite.

66. *mankind for a man*] This is not the word for a *man* as distinct from a woman, but a human being of either sex. This cannot always be expressed in English, as it has no noun corresponding to *human* except *mankind* and *humanity*.

67. *to be for that . . . is*] Why change the Greek when the same construction yields good sense in English? Besides there may be a subtle distinction which our dull minds fail to grasp.

68. *apart from for without*] See 19.

69, 70. Omit the twice] The works of the law confines the statement to the Jew and the law of Moses. The Greek omits both *the's* in order to include the principle of law wherever found.

The point we wish to press in this comparison with the Authorized Version is that, to a large degree, our work can claim the "authority" of these translators for the very variations which distinguish it from theirs. Their work was loose, with little system or order. We use much the same material but dispose it in accord with the fundamental law of language that the same word should always be used to express a given idea.

We wish also to show that, however much we may revere the version to which we are bound by ties of sentiment, there is real need for another. Everyone must acknowledge that some of these seventy corrections are vital, and that most of them are desirable. Very few of them can be questioned, because the translators of the Authorized have themselves set their seal to most of the corrections by their renderings in other passages.

There are at least seven improvements of vital value in this short passage. They affect our enjoyment of justification, our attitude toward law, our apprehension of the place of Christ Jesus as the Propitiatory, and His part in procuring justification. If the rest of the seventy seem unimportant, these alone ought to convince us of the vital value of a version based on a concordance rather than on human scholarship.

THE STANDARDS AND ELEMENTS

The great value of standards in the multitudinous affairs of life is gaining recognition. If the English alphabet were not standardized, few would be able to read these lines. If building material were not made to feet and inches the cost and confusion would be staggering. How much we owe to standard measures and weights and money is beyond estimate. The value of the CONCORDANT VERSION is largely due to the system of standards to which all is referred.

WORD ANALYSIS

At first it was thought sufficient to assign each word a standard English equivalent. Much as this helped, it fell far short of our ideal. So the whole vocabulary of the Greek scriptures was analyzed into its Elements, and to each of these was assigned a STANDARD. Thus, for example, two elements, FROM and COVERING, in combination, became FROM-COVERING, with a secondary standard, unveiling. Whenever possible, these elementary STANDARDS, which are printed in SMALL CAPITALS, appear in the sublinear, beneath the Greek word, commencing under its initial letter. They will be found delightfully suggestive and profitable.

The elementary standards, in SMALL CAPITALS, will associate a word, in the English reader's mind, with a host of relatives which only a Greek scholar would have otherwise observed. Thus the element FROM, in "unveiling", links it with scores of other words which also contain this element, but which have no visible relation to "unveiling" in English. There are about eleven hundred word-elements in the vocabulary of the Greek scriptures, besides the grammatical elements. These are used in many combinations to form the vocabulary which God has hallowed as His chosen means of revealing Himself.

The reverent reader will make many delightful discoveries as he notes the Elements of which words are formed. For example, the distinction between *repentance* and *regret* becomes clear when we see that the first is after-MIND, and the latter after-CARE.

It has not always seemed best to put the primary standard in the sublinear, for it could not be so readily understood as a secondary form. Thus UN-MARK, meaning *miss the mark*, has been uni-

formly replaced by "miss", with "sin" in the version. In a very few cases both primary and secondary standards have been used, as "after", for WITH, for this is its meaning when used with the accusative case, and "make" for DO in cases where DO would not be intelligible. A reference to the Concordance or Elements, in the companion volume to the Version, will make such points plain. One who wishes to study the standards should use the Concordance diligently, and in a short time he will be thinking the language of the scriptures just as though he were a Greek of the first century, even though he may not know a letter of the language.

A WORD FAMILY

As an example we will give the whole family of words which have the element ACT, and the resulting English words, as they appear in the Concordance. It will repay reading.

ACT, work, (*verb*)
 ACT, work, trade, (*noun*)
 ACTER, worker
 ACTION, vocation, income, *make a business of*
 ABOUT-ACT, meddle
 ABOUT-ACTER, meddler, meddling art
 DEFT-ACT, knavery
 DEFT-ACT-effect, knavery
 DOWN-ACT, effect, produce
 DOWN-UN-ACT, DOWN-idle, abolish, abrogate, discard, exempt, become inert, nullify, vanish, waste
 EVERY-ACTING, crafty
 EVERY-ACTION, craftiness
 EVIL-ACTER, malefactor
 GOOD-ACT, do good act
 GRAPE-VINE-ACTER, vineyardist
 HOME-ACTER, worker at home
 IN-ACT, operate
 IN-ACT-effect, operation
 IN-ACTING, active, operative
 IN-ACTION, operation
 LAND-ACT, farm
 LAND-ACTER, farmer
 PEOPLE-ACT, officiate, minister
 PEOPLE-ACT, officiation, ministry
 PEOPLE-ACTER, officer, minister
 PEOPLE-ACTIC, official, ministering
 PUBLIC-ACTER, architect
 SACRED-ACT, act as a priest
 TOGETHER-ACT, work together, fellow worker
 TOGETHER-ACTER, fellow worker
 TOGETHER-UNDER-ACT, assist together
 TOWARD-ACT, earn
 UN-ACT, be idle, *inactive*
 UN-ACTIVE, idle, *inactive*
 WELL-ACT, be a benefactor
 WELL-ACTER, benefactor
 WELL-ACTION, benefaction

GRAMMATICAL STANDARDS

We confidently assert that the grammatical standards have so simplified Greek grammar and have made it so comfortably accessible to students that no one of average intelligence need fear to attempt a study of this glorious speech of inspiration. This can be done by means of the GREEK COURSE and GRAMMATICAL ELEMENTS published in the companion volume. The assignment of an English standard equivalent to every grammatical form and the tests to which these have been submitted in actual practice has corrected the confusion into which the subject has fallen, and is by far the simplest, sanest and most satisfactory means of mastering this matter, which is popularly supposed to be most difficult.

There is an analytical Greek Testament which has an analysis of all the verbs in the margin. In this, for instance, opposite Ro. 15:5 we find "*egrapsa* aor. 1 ind., *grāphō*." The words in italics are in modern Greek characters which many do not know. "Aor." for aorist is foreign to most intelligent Bible readers. And "Aor. 1" needs a deal of learning to properly interpret. "Ind." for indicative ought to be easily understood. But how much easier it is to turn to the CONCORDANT VERSION and find that this word is I-WRITE. Of course, it comes from the element WRITE. Any one knows that is indefinite indicative, even though he does not understand these terms.

Each grammatical form is given a corresponding English STANDARD. This model simplifies matters much for those who do not take kindly to abstruse grammatical terms.

Number—When the plural is not fixed by the form of the English the italic letter *p* is added to it.

Person—First person, I and WE; second, you and YE; third person singular is usually apparent from the form of the English verb, plural THEY. The third person singular is *it*, *he*, or *she*, according to the context.

Case—The nominative and the objective cases take the place of the nominative and the accusative in Greek. The genitive case, which denotes *source* or *character*, answering the question *whence?* is noted by prefixing *or-*. The dative case, which denotes *rest*, *in*, or *location*, answering the question *where?* is indicated by *to-*. The *or-* is understood after the connectives which denote origin, as *THRU*, *FROM*, etc. The *to-* is also omitted after characteristic connectives.

Gender—As this is usually of no import to the English reader, it will not always be found in the SUBLINEAR unless it has an English equivalent. When indicated, *m* is

masculine, *f* is feminine, and *c* is common. The so-called *neuter*, or indefinite, forms really have no gender and are not marked.

Mood—The infinitive is rendered *to-* as *TO-WRITE*. The indicative is I-AM-WRITING. The subjunctive uses I-MAY-BE-WRITING. The optative is MAY-I-WRITE. The imperative is WRITE and LET-him-WRITE. The participle ends in -ING, WRITING.

Tense—The so-called *aorist* or indefinite form is really not a tense at all, combining the marks of both past and future in its composition, unless it may be called a *past-future*. It corresponds with the indefinite present, I-WRITE. It is used of all three tenses in Ro. 8:30; He designates beforehand (*past*). He calls and justifies (*present*). He glorifies (*future*).

The past is as ours, I-WROTE.

The present in Greek presents an action as actually under way, and is best rendered by the English present participle, I-AM-WRITING.

The future is marked by -SHALL- in the first person and -WILL- in the second and third. As it is a modification of the present it becomes I-SHALL-BE-WRITING, YOU- or HE-WILL-BE-WRITING.

The complete or "perfect" tense denotes the state resulting from an action. The standard is I-HAVE-WRITTEN. English idiom often uses special forms, as, "what you bind on earth shall be binding (have been bound) in heaven" (Mt. 16:19).

The past-complete, or "pluperfect", is I-HAD-WRITTEN.

Voice—The Active and Passive are I-WRITE, IT-IS-WRITTEN. The Middle is indicated by the passive in italics, when it is not involved in the meaning of the word. Actions which affect the actor, as *coming* and *going*, have a special form in Greek. The LEXICON deals with each word separately.

It is common, in Greek grammars, to list many verbs which have the form of the Middle, as Passive. After a thorough investigation, we have fully satisfied ourselves that the form of a Greek verb determines its voice, and those which are Middle in form are actually Middle in usage. To call them Passive has no warrant and is unnecessarily confusing. This classification greatly simplifies the Greek verb. All the forms and their English standards will be given in full in the GRAMMAR.

As the method employed in this work has forced us to settle on standards which are not in full accord with current Greek grammars, we deem it our duty to offer a full explanation for at least one of the changes, so as to show why we differ. We have purposely chosen the most difficult problem of the Greek verb, for its solution should justify us when varying slightly on other points, without further explanation than that, in each case our position is practical, is under continuous test, and actually works.

THE GREEK AND ENGLISH INDEFINITE

To the casual critic, the renderings of the verbs in the CONCORDANT VERSION sometimes seem erratic and pedantic. Until one has become accustomed to them, the changes appear unreasonable and capricious, instead of being consistent or uniform. It is like one who steps out at night and stares at the stars, scattered hither and thither on the blue vault of heaven without any apparent system. Yet, just as the heavens are marvelous manifestations of order and law to the astronomer, so the patient student will find that the verbs are rendered in accordance with divine law, and seek to manifest the exactitude of the great Author of the sacred scrolls.

CONCORDANT VERBS CONSISTENT

The entire scheme of the CONCORDANT VERSION finds itself upon a desire for unvarying consistency in setting forth the mind of God. The Greek language is capable of expressing with precision the finest and most delicate shades of meaning. With proper care it is possible to set over into English most (if not all) of the excellences of the God-given original.

RESEARCHES IN GRAMMAR

In effecting a faithful reproduction of God's thoughts it was found necessary to consider each Greek word in all of its contexts in order to determine its scope and its most satisfactory English equivalent. A similar process, though more arduous, was called for and diligently performed, in arranging these words in a proper grammatical setting to accord with the language of inspiration.

The consideration of the nouns and adjectives did not present many very serious problems. The Greek verb, which tradition had invested with almost insuperable difficulties, required a great deal of preliminary analysis and dissection before it finally yielded up its complex structure. Certain forms of the verb were found to contain within themselves invariable signs of time, or tense, and state.

GRAMMATICAL CONFUSION IN TRANSLATION

At the first attempt to apply the prime principle of consistency to the rendering of the Greek verb, according to accepted grammatical doctrines, we soon found ourselves in clouds and chaos. This was especially true of the so-called Voices and Tenses. There seemed to be no correspondence between form and force. The Middle form was usually called Passive. The Aorist was either past, present or future. It seemed a hopeless task to create order out of such confusion.

This condition of affairs is recognized by the greatest scholars in this field, as the following facts and extracts from their writings show. The "Analytical Greek Lexicon", published by Bagster's, was first intended as a basis for our Analytical Concordance. But when one word was found which, in its three persons, I, you, and he, was listed first as a *past* and then as a *present* and also as a *future*, this work had to be discarded. If one form of a verb, differing only in the matter of personal endings, which do not affect the tense, can be rendered in all three tenses, there is an end of all significance to the Greek verb so far as time is concerned.

AN UNSOLVED PROBLEM

In "A Grammar of the Greek New Testament in the Light of Historical Research" Prof. Robertson has this to say regarding the translation of the Aorist into English: "The Greek Aorist ind., as can be readily seen, is not the exact equivalent of any tense in any other language. It has *nuances* all its own, many of them difficult or well nigh impossible to reproduce in English. We merely do the best we can in English to translate in one way or another the total result of a word, context and tense. Certainly one cannot say that the English translations have been successful with the Greek aorist . . . (Page 847). The English past will translate the Greek aorist in many cases where we prefer 'have' . . .

(Page 848). The Greek aorist and the English past do not exactly correspond. The Greek aorist covers much more ground than the English past. . . . The aorist in Greek is so rich in meaning that the English labors and groans to express it. As a matter of fact the Greek aorist is translatable into almost every English tense except the imperfect. . . . Again, "The aorist is, strictly speaking, timeless."

THE LATEST AUTHORITY

As this is the latest and most authoritative work on the grammar of the New Testament, it is evident that Dr. Weymouth's suggestion has not been deemed a satisfactory solution and that the translation of the aorist into English is in a most unsatisfactory state notwithstanding all the efforts of modern scholarship.

In view of this self-confessed failure, any attempt at the solution of so grave a defect in our method of translation should be welcomed and examined on its own merits.

THE REVISION NOT ENGLISH

Dr. Weymouth, in his pamphlet "On the Rendering into English of the Greek Aorist and Perfect" criticises the Revised Version for its treatment of the aorist. They regarded the aorist as referring to the past. Dr. Weymouth noted how often it makes poor English, and felt, in an indefinite way, that the aorist must not be confined to the past. He would have it rendered by the "perfect", as it often is in the Authorized Version, at the same time translating the perfect in this way as well. But if the aorist is I-HAVE-LOVED, and the perfect also is I-HAVE-LOVED, what is the difference between them? After all, the chief function of a translation is to preserve the distinctions of the original. If a painter should copy a picture of sheep and goats and draw them all alike, he may produce a pretty picture, but an unfaithful copy. There are sharp boundaries between all the forms of the Greek verb, as we shall see, and they should be distinguished as far as possible.

THE PERFECT AND AORIST

Weymouth pleads for the perfect as a rendering of the Greek aorist because it has a bearing on the present which the past has not. He protests that "It is too commonly believed and taught that

the Greek Aorist Indicative . . . is equivalent to the Simple Past Tense in English (I wrote, I loved, I brought . . .)." He affirms that "the English Past, used according to the *true English idiom*, will largely fail to coincide with the Aorist. . . ." He makes the startling discovery that we give the English Present the force of a Future, giving the following examples: "We start tomorrow," "The king comes to-night." He might have added the fact that this same "present" is used of the past also, as in "The king comes here since he was crowned."

He was on the verge of discovering that the English "Present" is not a present at all but a true past-future indefinite. He even gives examples where the present must be used, as, "The Chronicle states—", "Clarendon records—", "Gibbons informs us—". The one instance he gives for the past in narrative is found in Acts 25:14: "Festus declared". But the Greek word here used has none of the characteristics of the true aorist at all except the sign of the past. *Etheto* is a simple past, and should be rendered "Festus submitted Paul's case to the king".

THE AORIST IS NOT THE PAST

To prove that the aorist is not a simple past he gives the following instances in which both the A. V. and the Revisers render it by the perfect: We add the C. V. rendering to show that it can usually be still better rendered by the so-called English "present".

Mt. 5^{21, 27} Ye have heard that it was said
C. V. You hear that it was declared

Mk. 10²⁰ All these have I observed
C. V. All these I maintain

Rev. 14⁸ Babylon is fallen, is fallen
C. V. It falls! It falls!—Babylon

The perfect limits the *action* to the past just as much as the past tense does. In these and all other instances of the aorist the action is not confined to the past.

AORIST MEANS INDEFINITE

Weymouth then makes the welcome admission that "aorist means *indefinite*, and we must bow to the authority of the Greek grammarians who held that name to be a suitable one . . .". This is precisely the point for which we contend.

He then gives examples where he thinks the aorist should be rendered by the pluperfect and the translators have so given it.

- Mt.1²⁴ As the angel *had bidden* him
 C. V. As the messenger *bids* him
 Mt.11¹ When Jesus *had made an end*
 C. V. When Jesus *finishes*
 Mt.26¹⁹ As Jesus *had appointed* them
 C. V. As Jesus *arranges* with them
 Mt.27³¹ When they *had mocked* Him
 C. V. And when they *deride* Him
 Mk.1³² When the sun *did set*
 C. V. When the sun *sets*

The following is a step in the right direction: "*The Aorist is often used where our idiom demands the Present . . . but this Gnomic Aorist (as in Jas. 11, "for the sun rises", etc.) and the Epistolary Aorist (2 Co.8¹⁸, "we send with him the brother") need not here be enlarged upon.*" Weymouth touches the true sense of the aorist here, but, alas, he did not enlarge upon it! He recognizes its use in the statement of general truths or proverbs (the Gnomic Aorist). The very fact that it can be used of things which are true at all times and that English uses the "present" for this purpose is sufficient to identify them.

Those who suppose that the English of our versions is beyond reproach will be shocked when he states that "the persistent rendering of the Greek Aorist by the English simple Past in the R. V. of the N. T. has one very undesirable effect—the translation is *not English*".

A DIFFICULT PROBLEM

Some conception of the difficulty of the problem before us is evident from the fact that Greek is one of the most difficult of languages, the verb is the most complex and elaborate part of Greek grammar, and of the verb the one unsolvable riddle has been the aorist. It is the most difficult of the most difficult. Yet we propose to make it so simple and easy that any one, with the understanding of an adult, will be able to grasp the essential facts, and thus open up a new and still unknown vista in God's revelation to readers of the English language.

A SIMPLE EXPLANATION

It should be understood that this attempt to explain the aorist is not intended primarily for scholars, but for the "unlearned and ignorant". Everything has been done with a view to

making it so easy to understand that it will readily come within the range of the average intellect.

VERBAL STANDARDS

In planning a consistent version it is manifest that one of the most vital elements is the rendition of each verbal form by a fixed English equivalent. To investigate the possibility of such a course the verb was analyzed into all its forms and each was given its nearest English equivalent. In assigning these, the first form dealt with was the incomplete present. The tendency at first was to assign to it the so-called English "present", the simplest form of the verb, as I-LOVE. But repeated experiments showed the inadequacy of this form to express the fact that the action was actually *in progress*. For this, English has the special form, I-AM-LOVING, the "participial present". Exhaustive tests showed that *this* was the true equivalent of the so-called Greek "present", though the strenuous tendency of our idiom to shorten all forms often demands the indefinite.

THE ENGLISH INDEFINITE

After all the other forms had been assigned and tested, the indefinite past-future, or aorist, remained. What could be used for it? Nothing was left but the so-called English "present", as, I-LOVE, and it dawned upon the mind of the investigator that its name was a misnomer—it was not restricted to the *present* at all, but it, too, was *indefinite*, just like the Greek "aorist". We have named it the English aorist. Exhaustive tests have proved the correctness of this conclusion, and years of use in compiling the Version have confirmed the fact that the English "present" is a very close equivalent of the Greek "aorist". True, there are passages where it seems odd at first, but close investigation shows it to be correct, and when the initial queeriness vanishes, it leaves a delightful sense of clearer vision into the realms of truth.

SEGREGATION NEEDED

The difficulties in regard to the aorist "tense" arise in part from the fact that a heterogeneous mass of forms are huddled together, either as "first" or "second" aorists, some of which have little in common except the name given to them by grammarians. We propose, then, to limit the present discussion to

the true aorist, which we will presently define, and, to avoid confusion of thought, we will call this aorist by the equivalent English term—*indefinite*.

The indefinite form, in Greek, consists of verbs which have E—, the augment of the past, prefixed (or its equivalent), the symbol of the future (—C—) between the stem and the personal ending (or some compensation in the preceding vowel), and the connecting vowel (or ending) —A (except in the third person). The essential elements are

E—C A

The student of Greek will understand that, for the sake of simplicity, the augment is always spoken of as a prefix E— though in practise it is often indicated by the lengthening of the initial vowel. The future —C— is understood, even when, for euphony's sake, it is represented by changes in the stem.

THE INDEFINITE DEFINED

The indefinite changes an act into a fact. It transforms deeds into truth. "John baptized in water" is a bald statement of an historical occurrence. "John baptizes in water" indicates the essential character of his ministry. It locates his action, not in the course of time, but in the wider sphere of truth.

When Peter charges the house of Israel with the crucifixion of Christ, it is not simply the act but the attitude which he condemns. "*You have crucified*" was true; "*you crucify*" is truth (Ac.2³⁶).

AN ILLUMINATING DISCOVERY

Here we have a hitherto hidden combination to the great depository of divine truth. We do not need to guess in order to distinguish what is *true*, but transient, from that which is *truth* and permanent. God has deposited the *truth* in the indefinite. If we but glance at such high unfoldings as are found in the first chapter of Ephesians, this fact will force itself upon us. Like a string of pearls we read (Eph. 1) of the One Who *blesses* us (verse 3), Who *chooses* us (4) and *designates* us (5) and *graces* us (6) and *lavishes* on us (8), Who *makes known* to us (9) the secret of His will. Read the passage in the CONCORDANT VERSION at least a dozen times to wear off the strangeness, meditate on its unlimited scope

in time, the aptness of its present application as well as its past and future place, then suddenly change the tense to the past and see what a chill falls upon the whole. Then change the verbs to the present incomplete, Who *is blessing*, Who *is choosing*, etc., and see how the thought shrinks.

THE PERFECT NOT SUITABLE

The translators of the Authorized Version *felt* this and tried to express it by the perfect or complete tense, *hath* blessed, *hath* chosen, etc. This, however, confines all *action* to the *past*, and denotes the condition consequent on that action. It is as though a father gave his son all that was coming to him and left him to make what he could of it. It puts God's active efforts for us into the past and leaves but a passive interest for the present and future. This is the very opposite of the truth and contrary to God's purpose, which is to draw us nearer to Himself by a constant flow of blessing. He does not start us off to go on alone. It is true that He has blessed us. But it is truth that He *blesses* us now and in the future as well.

To one whose eyes have been opened to see it, there is an exquisite beauty in this. God fills the whole horizon. His immanence is everywhere. He is not behind or before, but both. His care for us can be traced in His purpose and its accomplishment.

ENGLISH IDIOM

True, some of the expressions seem strange to those accustomed to stereotyped English phraseology. We would say He *chose* us, in the past. At first we miss the precious fullness of the fact that His choice of us is not affected by time or circumstance. He chooses us today and will choose us in all the eons to come. It is not a mere act in the past which may be repudiated should His attitude toward us change. It is a fact for all time. It is a guarantee that His gracious dealings with us do not alter. Time cannot modify nor state impair His settled beneficence toward the objects of His affection.

FIVE METHODS OF PROOF

We depend upon five distinct lines of evidence for our conclusion that the Greek "aorist" is indefinite as to state

and tense, and corresponds to the so-called "present", as I-LOVE, in English.

Our first witness is the meaning of the word "aorist". This name was given to it by the ancients, who used this form continually in their conversation and literature, and who ought to have known what to call it. It comes from two Greek elements, A- UN-, and -OP- (or) SEE. As -OP- was usually preceded by the *h* sound, the verb *horizō* (seeize) is almost the same as our word "horizon". This gives us the true thought—*without a horizon, indefinite*.

THE AORIST IS INDEFINITE

Strange as it may seem, notwithstanding this form's name means *indefinite*, the usual definition in Greek grammars is "a definite action, complete in itself". Such works as Newberry's Bible indicate it by a dot, and explain it as "a point in the expanse of time". As, however, many forms were added to it which were in reality a primitive past tense (called the "second" aorist), it is usually translated by means of the past tense, as, I-LOVED. As the indefinite covers the past, this confusion of forms has strengthened the idea that it is, in some way, a past tense.

SIGNS OF INDEFINITENESS

Our second proof lies in the correspondence between the connecting vowel of the aorist and abstract nouns. If the vowel —A- is given to nouns to make them indefinite, it is striking, to say the least, that the personal endings of the aorist indicative and middle are, with few exceptions, this same letter.

The fact that the same analogy exists between nouns in —MA, which stand for the effect of an action, and the perfect or complete form of the verb, which also denotes the effect of an action, goes far to establish the connection between the indefinite nouns and verbs.

THE E— OF THE PAST

Our third reason for clinging to the ancient definition is found in the formation of all true indefinite verbs. It should be understood that Greek has a very simple yet effective method of indicating the past. It seems to be almost a matter of instinct which leads them to precede past action by the prefixed E—. In English, regular verbs

add —ed to obtain the same effect. Thus *call* is changed to the past by adding —ed, *called*. The present and past of *call* (Greek *kal*) would be

ΚΑΛΕΩ
I-AM-CALLING

ΕΚΑΛΟΝ
I-CALLED

THE —C- OF THE FUTURE

Another easy method is employed in indicating the future. An C (corresponding to our letter S) was inserted as a link letter just before the personal endings. Where we must use the auxiliaries *shall* or *will* they simply inserted a sibilant sound near the end of the verb to change it to the future form. We say "I *shall* call", or "you *will* call", but they needed only to insert one letter, thus:

ΚΑΛΕΩ
I-AM-CALLING

ΚΑΛΕ CΩ
I'LL-BE-CALLING

A PAST-FUTURE TENSE

The striking and distinctive feature of all true aorists is that they contain the signs of past and future. It is difficult to illustrate this in English, for *shall wrote* is ridiculous. We cannot *will called* any one. Our tenses will not blend. The real reason is that we have no need for such combinations, for *we also have a true aorist or indefinite form in English*, as, I-WRITE, which is misnamed the "present". In Greek the word *call* will be as follows:

ΕΚΑΛΟΝ
I-CALLED

ΚΑΛΕCΩ
I'LL-BE-CALLING

ΕΚΑΛΕCΑ
I-CALL

THE TEST OF USAGE

Our fifth, the final and conclusive proof that the "aorist" is indefinite and corresponds to our "present", is its application to test passages of scripture. If we find that it gives the true sense, that it removes difficulties, that it corresponds with the context, then let us gladly accept it. If, however, it creates difficulties, confuses the sense and wars with the context, then let us be rid of it. But we should not let our stereotyped mannerisms, which are a sign of the decadence of the English language, lead us to reject the truth. We are after *sense*, not *sound*. We want our hearts instructed, not our ears tickled.

THE VARIETIES OF THE VERB

The Greek verb (and the English as well) varies its form to indicate the *state* as well as the *time* of an action. It tells us whether the action is going on, or indefinite, or completed. So much stress has been laid upon the time element, in English grammar, that the state has been largely overlooked. The difference between I-WROTE and I-WAS-WRITING, both past, I-WRITE and I-AM-WRITING, both present, and I-SHALL-WRITE and I-SHALL-BE-WRITING, both future, receives but little consideration.

STATE IS INDICATED BY —A—

The state of an action, in Greek, is indicated by the form of the endings. Nouns in —A, using the —A— as a connecting vowel, are either abstract or denote the effect of an action. By adding —*cia* to the root for TRUE (*alêth*) we get TRUTH (*alêtheia*). Add it to KING (*basil*) we get KINGDOM (*basileia*), to SLAVE (*doul*) gives SLAVERY (*doulcia*).

The effect of an action, denoted by the ending —MA in nouns (as *krima*, the effect of judging, a sentence, or *thelôma*, will, as the effect of willing), has its counterpart in the so-called "perfect" or complete verb, which also registers the effect, or state consequent on an action. It has the vowel —A. Any one can see the close relationship between I-HAVE-JUDGED, and a JUDGMENT or sentence. Both indicate the state consequent on a past action. Hence both the noun and the verb have A in the ending.

THE ABSTRACT IDEA

The same correspondence may be traced between the true aorist, or indefinite, and that class of nouns which denote the abstract idea. Thus, both I-SLAVE (*edoulcusa*) and SLAVERY (*doulcia*) fail to call to mind any specific act, but suggest rather the abstract fact based on a series of acts. Such words almost always have A as a connecting vowel or end.

We may conclude, then, that the indefinite connecting vowel —A— suggests the abstract idea, that it is, in fact, as well as name, *indefinite*. It does not denote any specific act, or, if used of such, includes other such acts within its range. I-HAVE-WRITTEN and have a manuscript to prove it. I-AM-WRITING at this very moment. These are definite, and refer to distinct acts. I-WRITE, however, may refer to any act, or all.

As the passive endings are practically the verb TO-BE, which is itself indefinite, the connecting vowel —A— is not necessary.

Verbs change to indicate both state and time

PART	PRESENT	FUTURE
Ε—		—C
INDEFINITE, the fact merely		
Ε—ON I—ED	Ε—CA I—	[lacking] I'LL—
INCOMPLETE, going on, —ING		
Ε—Ω I—WAS—ING	—Ω I—AM—ING	—CΩ I'LL—BE—ING
COMPLETE, the consequent condition, HAVE OR HAD		
Ε—R—KEIN I—HAD—ED	R—KA I—HAVE—ED	[lacking] I'LL—HAVE—

As set forth in the table, verbs change their form to indicate the *state* as well as the time of an action. Any of these three states may be past, present or future. An action may be looked at as *going on*, hence is *incomplete*. I-WAS-LOVING, I-AM-LOVING, I-SHALL-BE-LOVING, all denote an action in progress. An action may be considered as *performed*, or *complete*, leaving a resultant condition. This we usually call the "perfect". I-HAD-LOVED, I-HAVE-LOVED, I-SHALL-HAVE-LOVED, all put the action behind them and deal with the state consequent on the action.

THE INDEFINITES

The remaining class denote neither the progress nor the effect of an action. I-LOVED differs from I-WAS-LOVING and I-HAVE-LOVED in treating the action simply as a past fact without a definite occurrence or result. Perhaps another verb would be clearer. I-WORKED at printing in my youth. I-WAS-WORKING at printing when God called me. Transpose the verbs and note the result: I-WAS-WORKING at printing in my youth. I-WORKED at printing when God called me. The indefinite past "in my youth" demands the simple indefinite I-WORKED. The definite past "when God called me" calls for a definite verb, I-WAS-WORKING.

The same is true of the future. I-SHALL-WORK at printing for a livelihood. This is true at any future time. I-SHALL-BE-WORKING at printing when this is being printed. This defines the action as going on at some particular time.

THE INDEFINITE OR "AORIST"

We have now considered all the forms in the table except the one which is denoted by the formula E—CA. It occurs under the heading INDEFINITE, and is translated simply I-LOVE, or I-WORK. It is under the column-heading PRESENT, but it also invades the sphere of both the PAST and FUTURE. It is, in fact, a PAST-FUTURE. As this makes it indefinite as to time as well as to state, it is doubly indefinite. So we will call it simply the INDEFINITE.

INCLUDES ALL STATES AND TENSES

Consider the scope of the simple statement, I-LOVE. *It may include any or all the other states and tenses!* If I-WAS-LOVING, I-AM-LOVING, I-SHALL-BE-LOVING, I-LOVED, I-SHALL-LOVE, I-HAD-LOVED, I-HAVE-LOVED, or I-SHALL-HAVE-LOVED, then I-LOVE. It is at home in any condition at any date. It ignores both time and state. Test this conclusion (which is, generally speaking, quite as true in the Greek forms as in the English) with other words, such as WORK or BELIEVE. I-WORK at printing though, at the present moment I-AM-WORKING on an article dealing with the aorist. I-HAVE-WORKED at printing for nearly forty years. I-SHALL-WORK at it in the future. The one word I-WORK covers all the ground. So, I-BELIEVE God, that is, I-HAVE-BELIEVED, I-AM-BELIEVING, and I-SHALL-BE-BELIEVING—until faith vanishes in sight.

THE PAST-FUTURE SIGNS IN THE AORIST

The true aorist is not only indefinite as to state, but also as to time. This is incorporated into its form in a marvelously effective yet simple method. A glance at the column-headings in the table will show that the sign of the past is a prefixed E—. The sign of the future is —C. The sign of the aorist, or *past-future* is a combination of both, or E—C. *No verb is a true indefinite which does not have these indications or their equivalent.*

The presence of the signs of both past and future ought to settle the point so far as time is concerned. What form in English, except the simple present, as I-LOVE, refers to all time as this does? The perfect, I-HAVE-LOVED, will not do, for its action is confined to the past, its effect to the present. It has no direct bearing on the future.

THE TRUE AORIST FORMS

The following shows all the forms of the true aorist and the English equivalents, as they are set forth in the "ELEMENTS" of the CONCORDANT VERSION. The connecting vowel —A— is sometimes lacking or absorbed, and is not necessary in the passive, the endings of which are already indefinite.

THE PAST-FUTURE INDEFINITE VERB

Active	Middle	Passive
E—CA	E—CAMHN	E—CÖHN
I—	I— or I—am—ED	I—AM—ED
E—CAC	E—CΩ	E—CÖHC
YOU—	YOU— or YOU—gre—ED	YOU—ARE—ED
E—CE	E—CATO	E—CÖH
he, she or it —	—s or —is—ED	—IS—ED
E—CAMEN	E—CAMSEA	E—CÖHMEN
WE—	WE— or WE—gre—ED	WE—ARE—ED
E—CATE	E—CACÖE	E—CÖHTE
YE—	YE— or YE—gre—ED	YE—ARE—ED
E—CAN	E—CANTO	E—CÖHCAN
THEY—	THEY— or THEY—gre—ED	THEY—ARE—ED

TEST PASSAGES

Our final appeal is to the contexts in which the indefinite is found, in other words, to its *usage* in Holy Writ. We have already considered the opening sentence of Ephesians and noted the marvelous richness imparted to its transcendent doctrines by the unbounded scope of the indefinite. Now we will consider a few more texts, and then take up some words to confirm, if we can, the evidence we have already considered.

THE AORIST GIVES FACTS, NOT ACTS

For our first test we will take a text which refers to all time, past, present and future. In the A. V. Ro.8³⁰ reads as follows: "Moreover, whom He did predestinate, them He also called: and whom He called, them he also justified: and whom he justified, them he also glorified." This verse is full of difficulties to the close student. The "did predestinate" cannot be questioned, but how can Paul say that these were *called* (in the past) when Romans was penned? If this is strictly true, then we have no place in this scripture, for we were not called until the far future from that time.

WE WERE NOT GLORIFIED

The same difficulty applies to justification, but with far more force to glorification. If it was an error for

some to teach that the resurrection was past already, why is the apostle allowed to teach that glorification, which is far more than resurrection, and includes it, is past? Of course, no one takes this as it stands, and thus this translation breeds that miserable habit of slovenly interpretation, in which all idea of accuracy and definiteness is decried. If *glorified* here means *will glorify*, then we have the best of reasons for suiting *any* tense of scripture to our own interpretation.

Now see how simply and grandly the whole passage responds to a true translation. "Now whom He *designates* beforehand, these He also *calls*, and whom He *calls*, these He also *justifies*; now whom He *justifies*, these He also *glorifies*." The whole transaction is taken out of time and circumstance into the higher realm of eternity and truth. There is now no confusion created by the time when the epistle was written. He justified some before that, He was justifying them then, He has been since and will be in the future. All this is concisely and elegantly embraced in the indefinite form, *justifies*.

And glorification, though future, is itself glorified when we receive it as a great truth, rather than as a future act. This rendering blends beautifully with the great thought of the chapter, and imparts permanence and majesty to God's method of drawing us to Himself.

DEATH HAS NOT BEEN ABOLISHED

Our next example has proven a hard puzzle to the greatest Bible scholars. They have written reams of "explanations" but the real difficulty remained. In 2 Ti.1¹⁰ the old version reads "*Who hath abolished death . . .*" With all due respect to the Bible, we may safely conclude from the sad evidence so abundant on every side, that death has *not* been abolished. It has been in the case of Christ. It will be for His own at His presence, and it will be for all at the consummation. The abolition of death is partly past but mostly future. How can we express this in English? By the very form by which we have chosen to render the Greek indefinite. All incongruity vanishes when we translate "Who, indeed, *abolishes* death . . ." *Hath abolished* will not be true until after death has been done away with as the last enemy (1Co.15²⁶).

ALL DO NOT DIE

There is a negative test which proves our position as to the aorist, which supplies an interesting example. The statement "in Adam all *die*" (1Co.15²²) was quite perturbing to the writer at one time, as he clings hopefully to the expectation of being alive at the Lord's presence and being *changed* without passing through death, as set forth in this very chapter (verse 52). It was a welcome relief for him when he noticed that *die* is *not* indefinite, but incomplete. It should be rendered *are dying*. This is strictly, literally, actually true, even of those who will not die when He comes. We surely may be pardoned if we are very fond of the correct rendering. The translation we once preferred has become most distasteful to us. Let us not be fascinated by the face, but edified by the heart of a rendering.

THE INDEFINITE PARTICIPLE

The verbal adjective or "participle" has no indefinite form in English, hence is especially difficult to translate. When preceded by the article, in the Greek, we can preserve the distinction thus: *the* [*one*]-*calling* may be rendered *he who is calling*, and, when indefinite, we may change it to *he who calls*. This effectually conveys the difference between them. The verbal ending -ING is especially expressive of incompleteness present action, hence is not fitted to represent the indefinite Greek participle. It seems necessary to change it to a noun and express its verbal force by an auxiliary. As the participle is a verbal adjective, this is really a close method of translation.

THE PARTICIPLE WITHOUT THE ARTICLE

But when there is no article the case is not so readily solved. The nearest solution seems to be the addition of the indefinite *when*. There are times when the translator cannot ignore the distinct force of these forms. In Heb.6¹⁰ the sense of the final clause depends solely on drawing an accurate boundary between them. We cannot ignore the shade of difference and render this "*serving the saints and serving*". The old version attempts to define the difference thus: "*in that ye have ministered to the saints and do minister*". This rendering follows the interpretation, instead of guiding it. They *sup-*

posed that the past and present acts of the Hebrews are before us and thus they produced a version which seemed to correspond closely with its context.

Its grave defect is that it has no bearing on the future. And this, of course, was especially on the writer's heart, for this is an exhortation. The true rendering broadens out the statement to its necessary extent. God will not forget *when you serve*—at any time in the past or future—and *you are serving*.

GOD LOVES (NOT LOVED) THE WORLD

Let us put our position to a different test. We will take the word "love" and discover, if we can, the distinction between the indefinite and other forms. Our first passage will be Jn.3¹⁶. The usual rendering is "God *loved*", which we change to "God *loves*". Which is best? Is God's love a thing of the past? Is God not loving the world now? Will He not love it in the future? Surely His love is timeless! He *loved*, He is *loving*, and He *will be loving*: in brief, He *loves*. Does not this appeal to our hearts as well as our heads? However precious the old text may be, is it not a thousand times more precious in the new form? Suppose it does offend our ears at first, is not the great spiritual gain worth some temporary pain?

CHRIST'S LOVE IS TIMELESS

Christ's love is like the Father's love. It is timeless. Hence we read (Jn. 15⁹): "According as the Father *loves* Me, I, also, *love* you." In contrast to this is the love of the saints for God, which is put in the present. "*We are loving* God, seeing that *He* first *loves* us" (1 Jn.4¹⁰). But, we hear our readers object, "The sentence is awkward; it does not balance. It should be the same form of the verb in both clauses. Either make it 'We love . . . He . . . loves . . . ' or 'We are loving . . . He . . . is loving.' The former is far preferable."

As the lack of "balance" is in the inspired original, the question is really not one of translation but of revelation. God did not "balance" the sentence. Shall we "improve" on His work? Or shall we let the "defect" appear in the English rendering? Shall we not rather break our jaws over the

most cacophonous wilderness of words in the world, rather than disturb the very shading of truth? The sentence does not balance because *it should not balance*. God's love and man's are different in their quality. It is not a natural instinct but a divine compulsion which urges us to love Him.

GOD LOVES, WE ARE LOVING

Can we not see the beauty of His love in this contrast? Shall we not revel in the distinction drawn by our Lord when He charges His disciples: "A new precept am I giving to you, that you *be loving* one another, according as I *love* you, that you also *be loving* one another" (Jn.13³⁴)? This distinction "cumbers" all of John's writings. We would always use the indefinite forms. But the very love which burns within us bids us tear off the veneer that hides the surpassing excellence of His affection, and raises it above the feeble flicker of our own.

MEN LOVE DARKNESS

This thought is further unfolded when the indefinite form is used of men. Though men do not *love* God, they *love* darkness rather than light (Jn.3¹⁹); they *love* the praise of other men (Jn.12⁴³), they *love* the wages of unrighteousness (2 Pt.2¹⁵), they *love* their own souls (Un.12¹¹). In contrast to this the Son of God *loves* righteousness (Heb.1⁹). The only time it is used of our love toward God it is in the negative: "Not that we *love* God, but that He *loves* us" (1 Jn.4¹⁰).

Further examples and contrasts are found in the following passages, which should help us to appreciate the surpassing love of God and of His Christ as well as the exquisite power of the aorist to express it (1 Jn.4¹¹): "Beloved, if God *loves* us thus, we also ought to *be loving* one another." And again (Jn. 15¹²): "This is My precept, that you *be loving* one another, according as I *love* you." And (Eph.5²⁵): "Husbands, *be loving* your wives according as Christ also *loves* the ecclesia. . ."

At first sight, the case of the woman who anointed our Lord's feet seems to be out of line with the infiniteness of the aorist (Lu. 7⁴⁷), for the Lord says "She *loves* much". Yet the near context shows that He does not refer specifically to her act, but to her character. Hence it should be in the aorist.

ALL THE EVIDENCE

The following references are given that those who wish it may have all the evidence. *I love* occurs in Jn.13³⁴ 15^{9,12} Ro.9¹³ Un.3⁹. *We love*: 1 Jn.4¹⁰. *You love*: Jn.17^{23,24,26} Heb.1⁹. *He loves*: Mk.10²¹ Lu.7⁴⁷ Jn.3¹⁶ 13¹ 15⁹ Eph.2⁴ 5², 25 2 Pt.2¹⁵ 1 Jn.4^{10,11,19}. *They love*: Jn. 3⁹ 12⁴³ Un.12¹¹.

THE IMPERATIVE

The imperative, likewise, cannot have any place in the past. A command is always future. Here, too, the indicator of the past tense is absent. See 1 Pt.1²², *love-ye* (*agapésate*).

THE PAST ELEMENT

That the indefinite verb expresses past as well as future is strongly confirmed by this change which it undergoes outside of the indicative mode. Those modes which, by their nature, cannot be used of a past action, drop the augment E—, the sign of the past.

THE VERBAL ADJECTIVE

Yet the same great truth vibrates in the participle, where we translate it *who loves* and the present *who is loving*, when they are preceded by the article. Is it not infinitely better to say "Him who *loves* us", in Ro.8³⁷? And Gal.2²⁰ is robbed of much of its sweetness in the old rendering, "Who *loved* me". The apostle's theme is not the past so much as the present and the future. "Who *loves* me" is full of solid satisfaction, entirely absent from the Authorized rendering. So in 2 Th. 2¹⁶, is not "Who *loves* us" more comforting than "which *hath* loved us"? The participle is found without the article in Jn.13¹. Its indefiniteness is quite apparent, though it cannot be expressed in English.

GREEK VARIES ITS VERBS

The vivid and life-like changes of the verb in Greek offend our dull perceptions. Our minds are sluggish and do not respond to quick variations. We have a tendency to put everything in the past if it has already occurred, even if, for any reason, the fact rather than the act is in view. We would say (1 Pt.1²¹) "God Who *raised* Him from the dead and *gave* Him glory," instead of "God Who *rouses* Him from among the dead and *is giving* Him glory," as in the Greek. But Peter is not calling attention to past acts, but present conditions. God's character, as the God of

resurrection, is in point, not merely the past deed. And it is especially appropriate that Peter should call attention to the One Who, indeed, *suffered* in the past, but Who is now actually obtaining the glory which follows. He is not reciting history but inculcating faith.

SOUNDNESS IS NOT A MATTER OF SOUND

We grieve over the fact that we all feel the infraction of current English mannerisms much more keenly than the violation of the inspired originals. Even the most godly seem to be content if the English follows in the ruts of the decadent intellects of this dark era, rather than ride roughly in the road of truth. Those who are willing to bear with a passing disgust will find that, after a little use, the new renderings will appeal to them far more strongly than the old, for the old had nothing but custom and usage to gild them, while the new will gradually get these as well as the vital advantage of conformity to the mind of God.

We stand upon the ground that the tenses of scripture are a vital part of its inspiration. We have no more liberty to change the tense than we have to alter the words. At times the tense of a word is of greater moment than its meaning. When we yield to current English custom, we do so under protest, with the comfort that the SUBLIN-
EAR shows the true reading and exposes our departure from it.

"YE CANNOT BE COMING"

The distinction may not seem vital to us, but how must the disciples have felt if the Lord had really said to them, "Where I go ye cannot come" (Jn.13³³). Indeed, He immediately softens it by adding "at present", but that only shows that He did not say "come" but "be coming". Some certainly *can* go whither He went, but not at that time. In the case of the Jews (8²¹) this English rendering has given rise to the natural deduction that they never could come to Him. But surely that cannot be so when He applies the very same words to His own.

Both the A. V. and Revised quote the Lord as saying "I judge no man" (Jn.8¹⁵), notwithstanding that the Father has committed all judgment to the Son (Jn.5²²). Both cannot be true, The discrepancy vanishes when we render it "*I am judging*", that is, at that time.

A DELIGHTFUL DISCOVERY

We have a strong conviction that, once students of the Scriptures grasp and enjoy the rich redundancy of wisdom and grace brought to light by the proper rendering of the past-future indefinite, their initial aversion will be turned to delight.

The value of this orderly disposition of the forms of the Greek verb cannot be over-estimated. The earnest searcher after truth will find a haze removed from his eyes, and he will be able to follow God's thoughts clearly and precisely, if he distinguishes where God has been pleased to put a difference.

THE PRACTICAL PROCEDURE

"If the shoe fits, put it on." This is the common-sense method of distributing the English verbal forms among the Greek. Traditional grammatical tenets must fall before the fact that this plan *works*.

An undoubted difficulty remains for discussion. Our mode of thinking offers no facilities for considering a past act as a fact. Let us take the most notable act in history, the crucifixion of Christ. Surely that was a past act and cannot be repeated. Yet this is the very point the apostle presses in the sixth of Hebrews. There were some who were crucifying Him for themselves again. English may wince under the statement of Peter (Ac.2³⁶): "Jesus Whom *ye crucify*." Peter was pressing on them, not merely the past act, but the present fact of their attitude toward Him. Perhaps few of them had taken an active part in the *act* of crucifixion. All who refuse Him are guilty in *fact*. This distinction is a very practical one. In Gal.5²⁴ the A. V. tells us that "they that are Christ's *have crucified* the flesh". This has led to the logical deduction that this is a definite past experience, as was the case with Christ. It supports the doctrine of sinlessness in this life. The correct reading may grate on the English ear, but it conveys the truth. They *crucify* the flesh. It is a fact for the past, the present and the future. A knowledge of this distinction would have saved the saints from many a tremendous blunder and false step.

SOUND OR SENSE

The question is, shall we attempt to enlarge the scope of English idiom to express a past act as a fact, or shall we

alter God's truth to fit the narrow confines of our craniums?

EXAMPLES AROUND

It would make this treatise too long and laborious to multiply examples. They may be readily found by any English reader by a reference to the CONCORDANT VERSION sublinear. Few are without point. Many are most precious. Even as this is being written Eph.4³² comes up in our hearts. "... and become kind to one another, tenderly compassionate, *dealing graciously* among yourselves, even as God, in Christ, *deals graciously* with you." The contrast between *dealing* and *deals* fills our hearts to overflowing with thankfulness. His gracious dealings with us are timeless.

We have opened up a new vista in divine revelation. If true, it should be welcomed with open arms and published in every periodical, our grammars should be corrected and our versions revised. If it is true, it is an enormous stride toward the knowledge of God. If it is true, we should not allow the forms of speech or temporary idioms to rob us of its light. We should break our rigid molds of thought and recast them to include this new and precious vehicle of truth.

THE SCRIPTURAL TEST

If it is false, it should be condemned unsparingly. Let it be tested, however, not from the standpoint of current scholarship, or devout tradition, or any other thing than the evidence found in the form and context of the inspired originals. We are confident that these will support our position, yet we are prepared to abandon this stand just as soon as actual evidence from the original shows it to be unfounded.

No one who believes in divine inspiration can be neutral in this matter. To put it concretely, "God *loved* the world" is wrong: "God *loves* the world" is right.

THE CONCORDANT METHOD

Furthermore, if it is right it should be the best possible vindication of the method used in the CONCORDANT VERSION. *If this method automatically solves the riddle of the Greek verb, does it not follow that it can solve many other problems of translation?*

THE CONCORDANT GREEK TEXT

Conformity to the autographs is the one aim of the CONCORDANT TEXT. Should the documents which were penned by the sacred writers ever come to light, it is certain that, in many particulars, they would present an appearance quite unlike our modern editions. This text aspires to restore the sacred scriptures in *all points*, in form as well as fact, so that it may be a faithful copy and pure reproduction of the inspired writings.

LETTERS—Only capital letters were used in the first century and in all older manuscripts. The forms used are found in the best manuscripts as well as in inscriptions made about the time when the scriptures were penned.

IOTA SUBSCRIPT—Modern editions follow the later cursive manuscripts in adding a small iota, under certain vowels. In ancient inscriptions this letter was written on the line with the capital letters. Gradually, in the first century, it was dropped. On a Cæsarean coin struck about A.D. 67-68 (at about the time the scriptures were penned) the iota is absent. It is safer, therefore, to follow the most ancient uncial manuscripts, and omit this letter until evidence is presented which proves that it was used in the inspired autographs. It is not likely that all the copyists would conspire to leave out this letter (which is the only one not sounded in pronunciation) unless the original before them did not contain it. Could we prove that it was always used in the latter half of the first century, as appears to have been the case some centuries earlier, we might presume to restore it. But, as the first century was a period of transition, during which this silent letter gradually fell away, there is no evidence that it was ever present in the original documents, or that all the copies made from them deliberately omitted it in every instance. The later manuscripts, which have this letter, also contain many other features which could not have been present in the inspired originals.

SPACING—The best manuscripts do not have spaces between words or sentences. We dare not inject our own judgment by introducing any human divisions into a text which aspires to be a facsimile of the autographs. By putting the phrase

"now it is the evening of the sabbaths" at the *beginning* of Mt.28 instead of at the *end* of Mt.27 the passage becomes self-contradictory and the whole subject of the resurrection day has been thrown into confusion.

It is significant that sacred Greek has no such term as "word". The meaning of *logos* is "*expression*", often consisting of many "words". As English is divided into words, we have indicated the corresponding Greek by starting the English word, when possible, under the first letter of the Greek. Thus *ANointed* commences under X, the first letter of its equivalent. With a little practise this answers the purpose of our spaces without marring the inspired text.

ACCENTS, BREATHING, PUNCTUATION, etc., are not inspired, hence have no place in the text.

In order to put the text beyond the possibility of further mutilation and provide an exhaustive system to enable the student to readily refer to any letter, the Greek is printed with twenty letters to a line and fifty lines to a page, making just a thousand letters on each opening. After each line is a numerical check. Each group of a hundred is numbered 20, 40, 60, 80, and the groups numbered, 100, 200, etc., to 900. At the end of the page the thousands gather up the amount from all previous pages and give the full number of letters to this point. This is used in the heading of the next page. If we should say that there has been much discussion about 1 Ti.³⁷⁸², any one can find the letter readily by turning to page 3001, beyond group 700, line 80, second letter. In case it is necessary to change the number of letters, only the numbers at the end of each line are altered.

A TOTALLY NEW TEXT

The CONCORDANT GREEK TEXT is entirely original in its methods and results. It is not allied with any of the conflicting schools of criticism. Because it is based on the most ancient evidence it *seems* to be built on the work of the greatest recognized "authorities", such as Tischendorf, Lachmann, Tregelles, Westcott and Hort, Nestle, etc. But it also agrees, on important points, with that school of criticism of which Scrivener is the repre-

sentative, especially in the admission of much which is discarded in some quarters. We have aimed to construct, not to destroy. But, above all, we have given all the evidence of the texts on which the work is based. This makes the CONCORDANT the equivalent of four texts, three most ancient, and one most modern.

To explain our position we will mention the principal passages which have been omitted or changed in the Revised Version, in accord with the destructive criticism which is generally supposed to be based on the most ancient evidence such as we have used.

TEST PASSAGES

We do not omit the end of Mark's account, for, though it is not found in *B* and *s*, space is left for it in both, and it is found in *A*. In Lu.24⁴⁴ the *C* (which led the revisers to change "Good will toward men" to "among men in whom He is well pleased") is found only in *A*, for it has been erased in *B* and *s*. Hence we omit it and render it more accurately "Delight among men".

We do not omit the two verses (Lu.22⁴³⁻⁴⁴) concerning the strengthening of our Lord by a messenger, for, though *A*, *B*, *s** omit them, they are restored by *s*².

We do not omit the prayer of our Lord for the forgiveness of His murderers (Lu.23³⁴), for *A* has it and *s* restores it after cancellation.

We do not omit "strong" in Mt.14³⁰, for *B* has it in the margin.

We have carefully investigated the evidence as to the reading "who" for "God" in 1 Ti.3¹⁶. In *s* there can be no doubt that it originally read "who". A late corrector has added "God" above the line in small thick characters, and has inserted three dots before "who" in the line. The epistle is lacking in *B*. In *A* the passage is very blurred, but it seems clear that the two small horizontal strokes which change "who" into the abbreviation for "God" are there, but have been added by a later hand, for the ink is quite black. The vellum is so thin that it may be that a stroke on the opposite side came through, so starting the alteration. The ancient versions, in general, know nothing of the reading "God", while the cursive manuscripts, which were compiled from the ancient uncials after they had been changed, all have "God". Besides this there is the story that Macedonius, Patriarch of Constantinople, was deprived of his office by Emperor Anastasius for having corrupted the evangel, especially in this passage, by changing one letter, so altering "who" into "God". The context overwhelmingly favors "who", for it is an exhortation to conduct, not a dissertation on the Godhead. The statement in Hebrews 10²⁰ that the curtain which hung before the holy of holies and kept its contents from being manifest is figured by His flesh, is a direct contradiction of the teaching of this passage, if we read "God manifest in flesh". The antecedents being things, we use "which" in the version.

EVIDENCE, NOT THEORIES

Instead of formulating theories regarding the sacred text, we have sought to

accumulate actual evidence and deal with it from a practical and spiritual viewpoint. A careful comparison of all the readings of the three manuscripts used with one another, with the "Received" text, and with the leading printed editions, will convince any one that, while no single ancient manuscript has the best text and may be regarded as better than the "Received", the combination of three divergent and supplementary manuscripts gives us a text superior to any obtained in any other way.

CONSTRUCTIVE, NOT DESTRUCTIVE

Hitherto the flaws in the most ancient manuscripts have usually been given prime consideration. The inadvertent omission of a clause has thrown suspicion on its right to a place in the text of other copies, whereas its presence in these should have supplied the evidence for its insertion. The combination of the most ancient evidence comes much nearer the "Received" text than does any single manuscript, and really composes the dispute as to whether the earliest or latest manuscripts are the best evidence. The "Received" is evidently such a composite text, but, having been subject to more human infirmity in its multiplied links of transmission, it can never aspire to the authority of the earliest evidence.

TEXTUAL PRINCIPLES

The principles on which the CONCORDANT text is based are drawn from the practical experience of printers, who are the copyists of today. When we know the nature of the errors most readily made by a modern compositor, we are ready to understand the mistakes of the ancient scribes and can correct them.

In applying these principles due regard must be given to the weight of each witness and the special facts in each case. These may modify the conclusions and even reverse the result.

The ancient corrector corresponds to the proof reader of the present day. No one thinks of issuing a work today before it has been read for errors, which are corrected before printing. An ancient manuscript, however, had to be used as it was written. Hence the corrector's marks should supersede the text.

It is found that present day printers, in "following copy" leave out a word or a phrase or a sentence much more frequently than they put anything in. In fact, an insertion is a rare thing. It is

this we use Vaticanus 2066 (b), which is confined to the Unveiling. The various papyri are only short fragments.

FIRST CENTURY GREEK

In the interval between the last Hebrew prophet and the advent of the Messiah Whom they foretold, vast changes took place in the apostate nation. The fires of faith flickered feebly, yet flared up at times, especially under the leadership of the Maccabees. The Persian world empire was conquered by Alexander, who overran the holy land, taking Jerusalem without a struggle. As a result of his conquest the Greek language was spread among all nations and became the common medium of communication for the peoples dwelling near the Mediterranean sea. The constant turmoil in the land of Israel, either from enemies without or traitors within, led many of the Jews to seek a home in other lands. Multitudes went to Egypt and dwelt there. Not only the Jews of this dispersion but those who remained in the land gradually took up the Greek language. Hence, when the scriptures were translated into that tongue, the Hebrew text was soon left for the rabbis in the synagogues. The Greek translation took its place in common use. While some still retained a small smattering of the language of inspiration, the tongue of the Jews became Greek. Our Lord and His disciples spoke Greek. Only occasionally they used a familiar word or phrase from the Aramaic, which was probably a corruption of the ancient Hebrew. So that, even if Paul had never written to those outside the pale of Israel, the Jews themselves could be reached only by the use of Greek. Only the learned were sufficiently acquainted with Hebrew to read the prophets.

A UNIVERSAL LANGUAGE

Doubtless it was God's plan to use this change in language to reach the other nations as He afterward did through the apostle Paul. But the use of Greek was quite as necessary to reach the Jews themselves both in the land and among the dispersion.

The Greek found in the scriptures is that in common use in the first century. Many papyrus manuscripts have been discovered which show that it was the language of the common people. It is the language of the Septuagint, the Greek translation of the Hebrew scriptures.

The usual criticism of scholars that it is "bad" Greek is based on ignorance and faulty standards of comparison. It is an adaptation of one of the most perfect of human languages to the highest purpose for which speech can be used.

THE THREE WITNESSES

Our Lord laid down the law that the words of two or three witnesses are sufficient evidence to decide any matter. It surely is not a mere chance that, in the providence of God, there are two great witnesses to the text of Holy Writ and a third to call upon when these do not agree. Editors have examined thousands of later manuscripts, but the resultant text is practically the same as one derived from the three most ancient manuscripts alone. As we desire to avoid human opinions and found all on fact, we are compelled to draw our text directly from the most ancient sources possible. As we exhibit the evidence as well as the result, we are forced to confine ourselves to the chief witnesses. The effect of this course is a text which is in essential accord with that on which the consensus of critical opinion has placed its approval.

To insure accuracy the printed text has been carefully compared with photographic reproductions of the ancient manuscripts themselves, when possible.

The three most ancient and valuable manuscripts of the Greek Scriptures are the Codex Sinaiticus in Leningrad, the Codex Vaticanus in Rome, and the Codex Alexandrinus in the British Museum. It is a remarkable fact that, after centuries of study and comparison, the first two are the best texts of the scriptures which have come down to us. The influence of all other manuscripts of later date is very slight compared with these two texts.

The parts of the various manuscripts vary much in value. As the scriptures originally circulated as separate pamphlets and these differed from each other in their dependability, it is quite possible in some book, for a text like A, though usually regarded as inferior, to take first place. *It is unwise to insist that any manuscript is always to be preferred.*

The collations here given (except b, on which we lay no stress) do not conform to printed editions, in which the editor uses his own judgment in selecting readings and adds headings and other matter from other sources. They are an exact report on the facts as they exist in the ancient manuscripts themselves.

CODEX SINAITICUS (*s*)

Codex Sinaiticus (herein denoted by a small italic *s*) is the most complete and perfect manuscript we have. It is the latest great codex to be discovered. In 1844, Constantin Tischendorf, in search of ancient manuscripts, visited the monastery of St. Catherine on Mt. Sinai, in the desert of Arabia. While there he noticed several leaves of vellum in a waste paper basket. They proved to be part of a copy of the Septuagint, the Greek translation of the Hebrew scriptures. The monks were using these valuable books as fuel. He got possession of forty-three leaves, which he took to Europe and published. In 1853 he went back to recover the rest of the manuscript, but failed to find any trace of it. In 1859, under the patronage of Tsar Alexander II., of Russia, he was once more at Mt. Sinai for a few days. As he was about to leave he had a conversation with the steward of the monastery regarding his edition of the Septuagint. The steward said that he too had a copy of the Septuagint, and brought out a copy which included the Greek Scriptures in their entirety, wrapped up in a napkin. Here was the prize Tischendorf had sought for fifteen years! He persuaded the monks to let him take the manuscript to Cairo and have a transcript made, but was unable to get them to part with it except as a present to the Tsar, the protector of the Greek Church, to which they belonged. It was taken to the Russian Imperial Library, in St. Petersburg, where it remained.

THE EDITOR OF SINAITICUS (*s*²)

The readings of Sinaiticus are of two classes. First there are the corrections made at the time the manuscript was written or soon afterwards. These are sometimes called the A or B readings. They are shown in the CONCORDANT VERSION as *s*¹. The second class of corrections are editorial in nature and were made some centuries later. They are sometimes called the C readings. The CONCORDANT superlinear gives them as *s*², *s*³, *s*⁴, and *s*⁵. A very few alterations were made much later and are known as F readings (*s*⁰).

So great do we deem this discovery that we offer some evidence to prove our position. The corrector in whom we have so much confidence is denoted by the symbol *s*². Only *s*¹ gives us the long lost answer to the seventh chapter of Romans. In the margin he inserts the answer to

the question, "What shall deliver me?" It is *grace* (Ro. 7²⁵). This is so precious and important that we will inquire more carefully into the character of *s*², who passed on this addition favorably.

He was an *editor*, endeavoring, not merely to correct the mechanical slips of the scribe, but to conform the text to the best ancient evidence. It is supposed that this editorial work was done at Cæsarea by comparison with Pamphilus' manuscripts, which in turn had been compared with Origen's Hexapla. If this be true, it is of the utmost importance that we recognize it and accord their readings the place they deserve.

It is important to note that the early corrections, like the addition to Romans seven, mentioned above, were all subjected to the scrutiny of the later editors. Thus they are not only the deliberate additions of the early scribe, but are confirmed by the later editorial revision.

Another point is of principal importance. Many of the mistakes in the ancient manuscript are *omissions*. Only those actually engaged in transcribing will realize how easy it is to leave out a few words or a line. A compositor on the CONCORDANT VERSION recently skipped from one line of his copy to the next, because the same word occurred in each. The principle hitherto followed, that the ancient scribes were anxious to add to the text and thus gave rise to spurious additions, must be abandoned. Just as an ancient sculpture does not gain, but rather loses in the course of time, and must be restored, so with the writing which is copied many times. There can be no doubt that the scribe of Sinaiticus skipped many words which were restored by the corrector. The Alexandrian manuscript has thus lost quite a few whole sentences and almost always the reason is apparent from the text itself.

READINGS RESTORED

As the corrector of Sinaiticus restores many omissions, in which it is supported by the other manuscripts, the question arises whether it may not be the sole remaining source of some readings which have fallen out of *all* the other manuscripts. This can be determined only by internal evidence. As Romans 7²⁵, the particular passage in which we are interested, is in this class, we shall enlarge on this point and leave it to our readers' candid judgment. We feel sure all who investigate will come to the conclusion that, in the providence of God, the cor-

rector and later editor of Sinaiticus has preserved for us the true reading in this notable text, and that *grace* (which has been largely absent from the lives of God's saints as well as from this passage) may now be restored to its place in the seventh of Romans and in our hearts and lives.

In an exhaustive survey, limited to the readings occurring in the first epistle to the Corinthians it was found that there are about three dozen places where the later editor of Sinaiticus supplies something absent not only from the first draft of Sinaiticus but from Vaticanus and Alexandrinus as well. We will examine these to see what motive prompted their addition. Did this editor try to force some of his own teachings into the text? Are the additions as good or better than the text without them? Is there any apparent reason why they might have been dropped in the transcription? We have sorted the passages into five classes. The first fourteen additions are all alike in character, in that they make no change in the *sense* of the passage, but are more precise and accurate—points which are highly commendable in the scriptures. In each of the subjoined passages the word added by the editor is in italics. It is omitted by the other evidence. The renderings are from the CONCORDANT VERSION, as other translations are not sufficiently exact to show some of the distinctions.

- 1 Co. 12⁰ the wisdom of this world
 21⁰ through His Spirit
 31² this foundation
 4⁶ not to be disposed above what is written
 4¹ for I suppose that God demonstrates
 57 clean out, *then*, the old heaven
 731 and those using this world
 922 I became as weak to the weak
 1013 To enable you to undergo it
 1023 All is allowed me (twice)
 1126 and drinking this cup
 1212 yet all the members of the one body being many
 1226 or one member is being esteemed
 1426 each of you has a psalm

Try the experiment of going over each of these, leaving out the italicized word. The sense remains, but its point is blunted. In fact, it is not strictly true that God makes the wisdom of the world stupid. The wisdom of the world to come will be in harmony with His wisdom. It applies only to the wisdom of *this* world. And God reveals it to us not merely through the spirit, but it is through *His* spirit.

And so, in almost every case there is a distinct gain in accuracy and emphasis. In no case can we charge the editor with the introduction of his own ideas.

JUSTIFIABLE ADDITIONS

We next present a list of fifteen more passages in which the editor of Sinaiticus adds to the sense yet never alters it. In almost every case the addition is not only undoubtedly true, but it is demanded by the context. How lacking is the statement "This is My body which is for you," spoken as the Lord is *breaking* the bread for his disciples! Is it not much more likely that the true reading is "Which is *broken* for you?" True, no *bone* of Him was broken, but not so His body.

The three other additions to this passage all appeal to our spiritual perception of the fitness of things. "Let him be testing himself *first*" adds point to the exhortation, "He who is eating and drinking *unworthily*" is surely demanded by the words that follow. Eating and drinking do not themselves call for judgment. "Not discriminating the body of the Lord" gives definiteness to an otherwise vague expression. So with "Is anyone planting a vineyard and not eating of its fruit?" The planter could hardly eat all of its fruit himself. Rather he eats of it and supplies his household as well. Love never falls is a usage of the word "falls" unknown elsewhere. It is weak. "Love never falls out, or lapses" is eminently fitting.

- 1 Co. 5¹ such prostitution as is not even named among the nations
 57 Christ, our Passover, was sacrificed for our sakes
 73 have leisure for fasting and prayer
 738 giving in marriage (out-marrying)
 739 A wife is bound by law for that there is no other (different)
 81 God except One
 97 is any one planting a vineyard and not eating of its fruit
 910 he who is threshing in expectation of sharing in the expectation
 1124 this is My body which is broken for your sakes
 1120 not discriminating the body of the Lord for he who is eating and drinking unworthily
 1120 not discriminating the body of the Lord
 138 love is never lapsing (or falling-out) for "falling"
 1615 Stephanas and Fortunatus
 1622 fond of the Lord Jesus Christ

That Christ our Passover was sacrificed for our sakes, none will deny, and it is far from trite to introduce it into the

apostle's argument. So with the bonds of wedlock. They are *legal* bonds. It is likely that the sin spoken of in this epistle was committed among the nations though they probably refrained from mentioning it. The addition of Fortunatus' name was done deliberately and must have been based on earlier evidence. So also with the name and title of our Lord. The character of these additions impresses us as a genuine attempt to restore the text to its original completeness and vigor.

MINUTE BETTERMENTS

Our next group of passages is such as only one acquainted with Greek or who has an exact sublinear such as is given in the CONCORDANT VERSION can appreciate. The Greek language is very rich in particles and connectives which appear redundant to English ears.

- 1 Co. 5¹⁰ And undoubtedly it is not
6¹⁹ from the God
8¹¹ is being destroyed also
11³⁴ Now if any one is hungry
13¹¹ Yet when I have become a man
14¹³ Wherefore let even him who is
talking languages
15³⁸ its own (the) body

"Yet when I have become a man" shows a disjunctive turn of thought better than if it were omitted. The same is true of "Now if anyone is hungry."

We next present two cases in which the particle *AN* is added by the editor of Sinaiticus. This interesting little word is seldom translated in the versions. It is the sign of indefiniteness, represented by *EVER* in the sublinear of the CONCORDANT VERSION. In the Version its presence is usually acknowledged by changing *may* to *should*. It is the key to that passage which has caused so much controversy (Mt. 24:4): "Verily I say unto you, this generation shall not pass till all these things be fulfilled." All difficulties are removed if we render it concordantly, "Verily, I am saying to you, This generation may by no means be passing by till all these things *should* be occurring." It is not *may*, but *may ever*, which, in English, is *should*. Our Lord was careful to qualify His statement, which shows that, far from being positive that these things would be fulfilled, He evidently knew they would not. The two passages follow:

- 1 Co. 11²⁶ till He *should* (for *may*) be coming
15²⁵ until He *should* (for *may*) be placing

ONE DISCORDANT NOTE

Except the strengthening of the word *not* (9¹²), but one passage remains, the only one which seems to mar the text and quarrel with its context. Nevertheless we give it so that *all* the evidence will be before us and nothing hid.

- 1 Co. 14¹⁰ not one of *them* is soundless (for "nothing is soundless")

The apostle seems to be speaking of voices or sounds. To say that no sounds are without sound seems senseless. To say that nothing is without sound is doubtless true though rather trite. Perhaps the root of the difficulty lies in the word "soundless". Our Common Version renders it "without signification", which the Revisers change to "without significance". While there is no external evidence for this rendering, it certainly responds to the context, for the apostle has been speaking of a variety of natural sounds, and he is pleading against senseless speaking in the ecclesia. Now if we insert a letter, *P*, which is the equivalent of our *R*, and read *aphroonos* for *aphoonos*, then the whole difficulty is solved and the corrector of Sinaiticus is right even in this passage. It would then read, "many voices in the world and not one of them senseless." But there is no documentary evidence for this, so we cannot stake anything on it.

THE CHARACTER OF S²

We trust that the proof we have presented will convince all that we are justified in treating the readings of the editor of Sinaiticus with a grave measure of respect. There is not the slightest reason to impugn his motives, for in no case could he gain any doctrinal advantage by his additions. Most of his contributions strengthen or develop the sense already present and are supported by the context. As he very often agrees with the best manuscripts such as Vaticanus or Alexandrinus (where internal evidence is not needed to confirm his changes), we may readily come to the conclusion that the edited Sinaiticus is far superior to its first draft. Furthermore, even when the editor of Sinaiticus seems alone, his *additions* to the text are of such a solid, unbiased and helpful character, that they demand recognition far beyond what has been accorded them in the past.

When we remember, then, that the word "grace", added in the margin of Romans seven, is not only the correction

of the contemporary scribes, but was passed as correct by the later editor, we have ample grounds for including it in the text without appealing to the strong prejudice created by the demands of the context.

RESTORATION, NOT MUTILATION

Every ancient work of art comes to us mutilated by the hand of time. When we find one in which there was an ancient attempt to restore it to its pristine perfectness we do not rid it of the restorer's work but rather rejoice that one has been before us, and carefully preserve and guard his efforts. So with the scriptures. The many corrections which *seem* to deface the Sinaitic text are its greatest glory. Speaking generally they probably give us the *best evidence as to the original scriptures which we possess*.

GRACE IN ROMANS SEVEN

We shall now return to the seventh of Romans and the reading which has prompted this digression. Without an acquaintance with the facts we have presented we would probably pass over the added word *gracc*, as the answer to that chapter, as it is based almost entirely on this manuscript. It will be of more than ordinary interest to note the various ways in which this text has appeared in Greek manuscripts and other ancient sources as well as modern editors. "I am thanking the God" is the reading of one set of witnesses, which includes Sinaiticus uncorrected, Alexandrinus, two Syriac versions, the Peshitto and the Harkleian, the Gothic version of Ulfilas, and most other Codices. Origen has it so twice out of three instances and Chrysostom quotes it so once. "Thanks (or *grace*) to the God" is the reading of Vaticanus and is followed by the Coptic Sahidic version, Origen one out of three instances, Methodius, a Bishop of Olympus, and Hieronymus, once out of two occurrences. "Yet thanks (or *grace*) to the God" is the reading of c² (Codex Ephræmi), a few other Codices, a few of the Boharic and the Armenian versions, and is so quoted by Cyril of Alexandria. "The grace of God" is found in b (Codex Claromontanus), 32, a twelfth century manuscript in Paris, the Latin version, Hieronymus, once in two instances, and Origen's Latin in both of its occurrences. Weymouth gives the consensus of modern editors as favoring "Thanks (or *grace*) to the God", but most of them put "I am thanking" in the margin. Alexander Souter's recent

edition reverses this, putting "I am thanking" in the text, and "Thanks to" in the margin. The CONCORDANT Greek text will combine these readings. Once this is done the solution of the whole matter appears as clear as noonday. Probably a very early scribe, in copying this passage, came to the word *grace*, *χαρις* (*charis*) and lifted his eyes from the copy. Then turning to it again, his eyes fell on the same combination of letters *χαρις* in "I am thanking", a little further on. In this way, his copy skipped the word *grace*, for he had lost it in the word "thanking". This shifting from *grace* to *thanks*, in English, will be clearer if we explain that *thanks*, *gratitude*, *grace*, *rejoice* and *bounty* are all from the same element *χαρ*, in Greek, which means JOY. Sometimes we must translate *grace* *gratitude* (1 Co. 10:30). *Thanks* is WELL-JOY. Surely all who are acquainted with the grace of God can see that there is a much deeper connection than a mere etymological one, for *grace* is the purest and most inexhaustible source of joy and thanksgiving.

WORD SKIPPING

The habit of skipping words found between recurring combinations of letters accounts for many of the omissions found in our modern texts. They should be restored. The compositor of the Greek text of the Unveiling had an experience of this kind in setting up the repetition "out of the tribe of . . . twelve thousand," and, he, like the scribe of Sinaiticus omitted two tribes by skipping, but was able to correct it, as it was in movable type.

The key to the sixth and seventh chapters of Romans lies in the fact that they are an expansion of the conclusion of the fifth chapter. "For even as through the disobedience of the one man the many were constituted sinners, thus also through the obedience of the One, the many shall be constituted just. Yet law crept in that the offense should be increasing. Yet where sin increases, *grace* superexceeds, that, even as Sin reigns in death, thus also *Grace* should be reigning, through righteousness, for eonian life, through Jesus Christ our Lord." Then comes that superlative insistence on *grace* which is rejected by almost everyone today. "What, then, shall we assert? That we may be persisting in sin that *grace* should be increasing?" It is evident from this that, even under such a supposition, *grace would exceed*. Who believes this today?

CODEX VATICANUS (B)

Codex Vaticanus (B) is generally held to be the oldest as well as the most valuable of all the manuscripts. Since 1481 it has been in the Vatican Library at Rome, except for a short period when Napoleon carried it to Paris. It was almost inaccessible to scholars until 1868. In 1889-90 a photographic fac-simile was published which makes it available to all. It contains all the Greek scriptures except the end of Hebrews, Paul's personal epistles and the Apocalypse.

In assigning this text a very high place as a witness to the truth we are supported by many eminent critics and students of diverse theories and methods. It impresses one as the result of a conscientious endeavor to protect the sacred text in contrast to other and later manuscripts which suffer from injudicious and deliberate changes. The corrector of Sinaiticus, who undoubtedly had much better evidence than is now available, unconsciously put his seal upon Vaticanus by correcting again and again to agree with this great witness. In this text Paul's epistles are placed after Jude, and Hebrews is inserted in them between second Thessalonians and first Timothy.

CODEX VATICANUS (b)

As Codex Vaticanus does not contain the Apocalypse, we have used Codex Vaticanus 2066, (046), which is attached to it, in its place, with the symbol *b*. It is not by any means as valuable as B, and may not have been written until the eighth century.

ALEXANDRINUS (A)

Codex Alexandrinus (A) has been long known to English scholars and was once the only early manuscript accessible to them. It came to England as a gift to James I. from the Patriarch of Alexandria through the Turkish ambassador. It is now the chief treasure of the British Museum. It has been repeatedly published and is now issued in photographic facsimile. In it Paul's epistles are placed after Jude, with Hebrews inserted after the second epistle to the Thessalonians.

The Codex Alexandrinus was probably written in the fifth century.

THE PAPYRUS FRAGMENTS

Some of the recently discovered fragments of Papyri have been added to our witnesses. They may be the most ancient

of all the testimony we have. Those of the fourth or fifth century are in close agreement with B and S. They are found as follows:

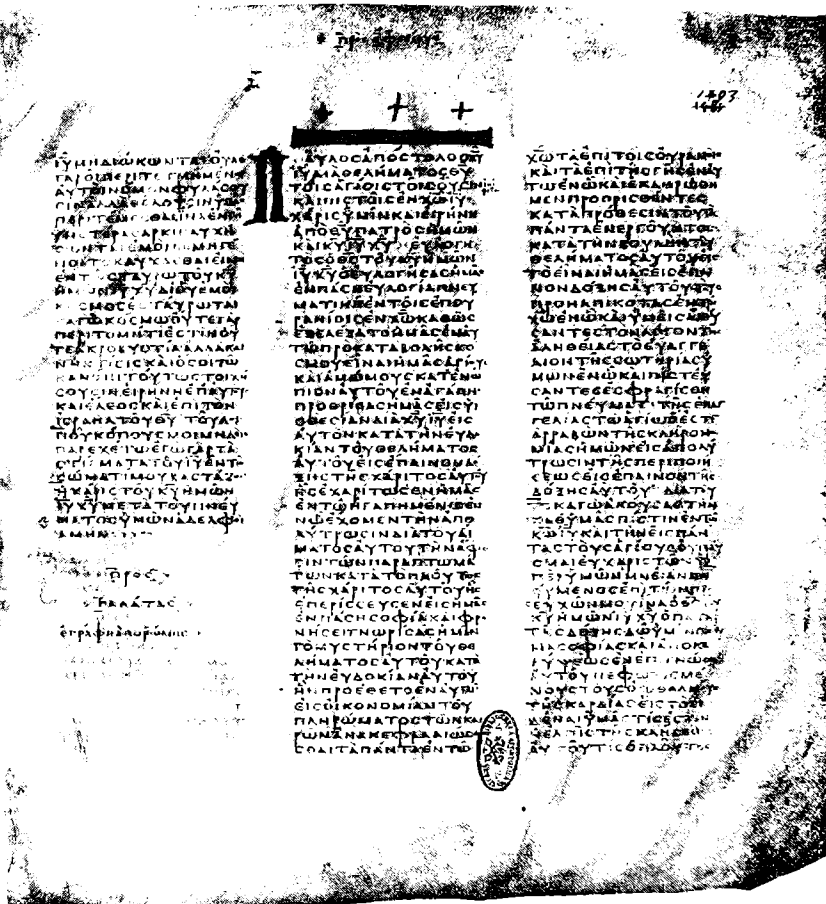
- p⁵ Jn. 12:31, 33-41, 20:11-17, 19:25
 p¹³ Hb. 2:14-55, 10:8-11:15, 11:28-12:17
 p¹⁵ 1Co. 7:18-8:4, Phil. 3:9-17, 4:2-8

The few papyrus fragments are not included in our collection for their critical value so much as for their sobering effect on so-called higher criticism. About three hundred years elapsed between the penning of the autographs of the Greek scriptures and the writing of the earliest of the manuscripts hitherto known. Skeptical critics were swift to assume that Constantine was really responsible for the Greek text as we have it and that we know nothing of the actual autographs. They did not hesitate to denounce everything. The idioms were foreign, the grammar crooked, the spelling strange—nothing was what it ought to be.

Now come the papyri and fall upon the great edifice of destructive "scientific" scholarship and crush all their ungodly theories in the dust. Pieces of papyri, though written not much earlier than our standard codices, record, not only a few fragments of the sacred text, but documents of all kinds from recipes to imperial proclamations, touching all classes of society and every variety of communication or memorandum.

The fact that *all are written in the same language as that employed in the sacred scriptures*, shows conclusively that these are composed in the Greek vernacular which was almost a universal language in the latter half of the first century. Instead of being wrong in all regards, they are immeasurably more accurate and correct than the critics ever could be. But critics cannot learn, even from a rebuke like this, for now they are trying to explain the remaining "blemishes" by blaming the men who wrote at the dictation of the authors. Nothing less than divine illumination will ever convince men of the absolute and inerrant perfection of holy writ, even down to the last letter.

Yet we must remember that, though the papyri prove, in a general way, that the language of the originals is just what is to be expected, these fragments are not by any means a safe guide to the meaning of words. They were written several centuries later and hundreds of miles distant from Palestine. If it is



CODEx VATICANUS (B) GALATIANS 6:12-18 AND EPHESIANS 1:1-18.

e chief treasure of the Vatican Library at Rome. This page is hardly a fair specimen of its appearance, as a later hand has added the large initial (the original MS. has the letter on the line where the blank space now is) and the ornaments. It is written on very fine vellum, nearly square in shape, about 10x10½ inches in size. The accents and other marks have been added by a much later hand. At the end of the third line of the center column will be seen the notable addition "in Ephesus". This is mostly in the margin, very evidently not a part of the original manuscript. The scribe of Galatians shows how these were added. The oval stamp between the first few lines of the second and third columns is the stamp of the Vatican Library at Rome. It reads BIBLIOTHECA APOSTOLICA VATICANA. It will be noted that this manuscript has three columns to the page, while Alexandrinus has two, and Sinaiticus four. It has initials and practically no indications of words, sentences or paragraphs. The page is jealousy guarded because it is the greatest prize of the Papal library. The photographic fac-simile now issued gives all students access to its pages.

not good sense to determine correct current English usage by the documents of an obscure English shire three hundred years ago, neither is it sound policy to judge the language of Palestine in the first century by that in Oxyrhynchus, on the upper Nile, in the third century.

An earnest effort was made to use the evidence of the papyri in fixing the meaning of words used in this version, but the net result was far less than was anticipated. God has made His revelation self-sufficient. The value of a single divine context in determining the force of a word is immeasurably greater than a dozen usages in documents written by inaccurate, ignorant human hands.

The pages throughout this Version giving the Greek and Interlinear evidence of

what God really inspired will be found the most accurate, the most comprehensive and instructive, the most useful and consistent reproduction of the sacred scriptures to be found in Greek or English today.

All are asked, even urged, to test this Greek text, and the English equivalent to be found just below each Greek word, for accuracy by comparison with actual photographs of each page of the MSS., λ , μ , and σ , and for uniformity and consistency of rendering of any given Greek word in English with each separate occurrence. Only as it is tested and found true and exact, will its worth be realized and valued. And the English Version here given is based on the evidence as herein submitted.

THE SUPERLINEAR

When a line of Greek has no notation above it, the manuscripts all read alike, and there can be little, if any, question of the correctness of the text as it stands.

When they differ, the variations are noted immediately above the Greek. These notations in the superlinear enable any one to determine exactly how each manuscript reads. The following abbreviations are used.

λ is Codex Alexandrinus

μ is Codex Vaticanus

b is Codex Vaticanus 2066 (046), the substitute for μ in the Unveiling

s is Codex Sinaiticus

p stands for the Papyri

λ , μ , and s stand for that part of the manuscript which is free from correction, and stands as originally written. λ^1 , μ^1 , b^1 , s^1 is used only when subsequent correction makes it necessary to refer to the manuscript before correction, as originally written.

An asterisk (*) indicates a contemporary corrector.

The superior figure from 2 up, as μ^2 , s^2 , indicates a later corrector or editor. With the Papyri it gives the catalogue number of the manuscript.

No note is made of the abbreviations commonly used by the scribes in making their copies. They used the first and last letters *only* for the names of God and Christ, Jesus, Master, spirit, Israel, while longer words, as heaven, humanity, father, Jerusalem are contracted to three,

four or five letters. The manuscripts usually have a stroke above words so abbreviated.

Alterations are indicated by printing the Greek word to be substituted, beginning at the same point as the one which it displaces.

Jn. 13 (138)

σ ECTIN IS
HN
WAS

By indicates the source of a reading.

Jn. 115 (801)

μ is * o. λ text by s
ONEITION
WHOM I-said

Additions are indicated by +, *inserts* or *adds*. The Greek words commence, when possible, at the point of insertion. A single letter is centered above the two letters between which it is to be inserted.

Jn. 124 (1546)

μ + σ
 Φ ΑΡΙΣΑΙΩΝ
PHARISEES

All additions not appearing in the text are given in *Greek* at the point of insertion.

Jn. 18 (209)

s^1 adds HN WAS
ONOMA
NAME

Omissions are indicated by omits, o., —, or the term *dots*. An o. just above a letter denotes that the letter is omitted in the manuscript noted. Words to be omitted are repeated in English. It is understood that the corresponding Greek words are omitted in the text noted.

Jn. 114 (501)

μ^1 omits AND σ o.
ΚΑΙ ΑΛΗΘΕΙΑΣ
AND TRUTH

After Δ^1 , \mathbf{B}^1 , s^1 , or s^{1*} omits, it is to be inferred that the next corrector supplied the omission. \mathbf{B}^2 supplies what \mathbf{B}^1 omits. s^* supplies what s^1 omits.

When a reading is omitted by both s^1 , the original scribe, and s^* , the contemporary corrector, but supplied by s^2 , this is indicated by s^{1*} omits. s^2 omits implies that s^{1*} has the reading.

Jn. 13 (19)

 s^{1*} o.
EN
 ONE

When a reading interferes with another, the shorter one is enclosed in parenthesis and put in its proper position within the longer reading.

Jn. 527 (15621) $s^2 + s \Delta (s \circ_1) \omega$ KENEXIN
EXIN
 TO-BE-HAVING

THE SUBLINEAR

The special excellence of the CONCORDANT SUBLINEAR lies in its *uniformity*, its *exactitude* and its vivid reflection of the untransferable features of the Greek, such as the order of the words, their formation, and their relation to one another. It aims to be as nearly Greek as can be understood by an English reader. Those who enter into the spirit of it derive much profit and enjoyment, as they find themselves surrounded by the precise ideas and modes of thought which moved the apostles and prophets, and our Lord Himself, as they poured forth the Word in its pristine purity.

With very few exceptions (such as "after" for WITH and "make" for DO) the sublinear is *uniform* in its renderings. That is, wherever a given Greek word occurs, *the same English word is beneath it at all times*. Where the Greek is alike, the English is likewise. On the other hand it also registers almost all the *differences* in the Greek. For instance, there are two negatives, but they are never confused. One is always NO, the other is NOT. There are many forms of the verb, but they are carefully distinguished. Two different words, having the same grammatical form in Greek, have the same in English.

THE TYPE OF THE SUBLINEAR

SMALL CAPITALS, Roman letters and *italics* are used in the sublinear. The SMALL CAPITALS carry the reader as close to the elements which compose the Greek language as possible. Common type,

In one instance we have referred the reader to the Introduction (1 Ti. 3:16). Ms. B is lacking, s has "God" added above the line, with three small dots to indicate its insertion, while A has evidently been changed in modern times from "who" to "God" by simply adding two small strokes. Although all the cursive manuscripts read "God", none of the ancient manuscripts, versions or fathers (before editing) seem to have known of this reading. There is an old story that Macedonius, Patriarch of Constantinople, was deprived of his office by the Emperor Anastasius (506 A. D.) because he corrupted the evangel, especially by changing the reading here from "who" to "God".

called "lower case" by printers, is used for words when the STANDARD would not be intelligible. It is also used for parts of words where no true English standard can be found. The Concordance will enable any one to trace any word to its elements.

Jn. 17 (263)

QYTOCHABEN

this-one CAME

As English has no form for the Middle voice, which makes the subject the object of an action, as "I bathe [myself]", this form is either ignored or expressed in the passive with *italic* letters. It occurs often in the words *it-HAS-been-WRITTEN* (Mt. 44).

As the participle has no number in English, this is indicated by adding *one* for the singular and *ones* for the plural. Thus we have *one-reading* (Un. 13), in which the *one*- denotes the singular and the *-ING* the participle of the verb "read".

Jn. 112 (596)

PICTEYOYCIN

ONES-BELIEVING

As English has no form for the indefinite participle, it is distinguished by putting the *-ing* in *italics*.

Jn. 122 (1415)

PEMYACIN

ONES-SENDING

All of these matters are fully presented in the English equivalents found in the grammar.

Occasionally *italics* are used for words not in the Greek or special forms or explanatory matter, such as emphasis, or to distinguish words alike in English.

THE IDIOMATIC VERSION

THE CONCORDANT VERSION recognizes the evident fact that various languages have their own peculiar forms of expression, so that it is impossible to produce a *version* by rendering each separate word uniformly and consecutively. Such a rendering is, however, of the utmost value to the student and everyone who desires to assure himself of the actual facts of inspiration. Hence the CONCORDANT VERSION gives both a literal uniform rendering in its sublinear, conforming accurately to the original in every possible detail, and a consistent version, conforming to the idiom of the language into which it is translated.

Yet even in the Version severe restraint is exercised that no variations from the sacred text are introduced which are not actually necessary for the sense. There is no attempt to tickle the hearing, for that is the failing which pleases those who will not tolerate sound teaching (2 TI. 4³). The sonorous sweep and ravishing rhythm of a literary classic is specifically associated with those who turn away from the truth and will be turned aside to myths. There is a higher harmony than sound, a more entrancing music than our ears can hear. It is the spiritual accord of truth. Its cadences are marred, its notes are jarred by the tinkling of mere words and the booming of empty phrases.

UNIFORMITY AND CONSISTENCY

Whenever possible each Greek word is rendered *uniformly* throughout, but, when this is impossible, it is rendered *consistently* by means of a group of synonyms, none of which are used for any other Greek word, and which will be found grouped together at all times in the Concordance. Thus, UNFLAWED (which occurs seven times and is rendered by six variants in the Authorized Version) is always "flawless". [This certainly is one flawless rendering!] But FROM-COVERING needs two idiomatic equivalents, "revelation" for things, and "unveiling" for persons. The Authorized Version uses five distinct terms, *lighten* (Lu.23²), *revelation* (Ro. 2⁵), *manifestation* (Ro. 8¹⁹), *coming* (1 Co. 17), *appearing* (1 Pt. 17), without any apparent discrimination.

ENGLISH IDIOM

There are occasions where we make

distinctions for the sake of intelligible English which are not made in the Authorized Version. It uses "deny" of persons. But a man cannot *deny* Christ. He may *disown* Him (Mt. 10³³). Nor can he *deny* himself. He may *renounce* himself (Mt. 16²⁴). Peter did not *deny* His Lord. He *renounced* Him (Mt. 26³⁴). In these cases the common version is uniform and the *version* of the CONCORDANT is not. So with the statement that Bar-Abbas was a *notable* prisoner (Mt. 27¹⁶). Was he not rather *notorious*? Inasmuch as we give a uniform rendering in the sublinear, we do not feel obliged to violate English idiom, as the Authorized Version does, in such cases.

There is one case where English usage demands as many as eight synonyms for a single Greek word. The Authorized Version uses eighteen. This is DOWN-UNACT, put out of action. Land which produces nothing is *waste* (Lu.13⁷), laws are *abrogated*, people are *exempted* from them, faith is *nullified*, a body *becomes inert*, faithless men and foods are *discarded*, death is *abolished*, and in the middle it means *vanish*.

Another term which defies uniformity is REPLETEIZE. We *pack* a basket (Jn. 6¹³), *soak* a sponge (Mk. 15³⁰), *cram* a thurible with fire (Un. 8⁵), water pots are *filled to the brim* (Jn. 2⁷), and the temple is *dense* with smoke. English uses five specific terms where Greek is content with one. The word *fill*, used by the Authorized Version is used for four other words, one of which is an exact equivalent. It falls far short of the intensive sense of REPLETEIZE.

These are extreme examples, and are presented principally to enforce the fact that the Version is not a literal translation, without regard to English idiom. For uniformity go to the sublinear, where it is given with nearly absolute fidelity. The Version is *consistent*, not uniform. But we depart from uniformity only when forced to do so to conform to the demands of good English.

The fact is that all is founded on settled principles and no literary license is allowed to give opportunity for decorative diction. Yet it has been a most agreeable surprise to find that the English is seldom unbearable, and, at times, is actually an improvement on unprincipled or lawless translations.

As an example we will take the passage which has been most in dispute since the Revision has been issued. We subjoin all three renderings (2 Ti. 3¹⁶):

- A. V. All scripture is given by inspiration of God.
 R. V. Every scripture given by inspiration of God.
 C. V. All scripture is inspired by God . . .

The Greek adjective *thecopneustos*, *God-spirited*, cannot be rendered literally. To the impartial ear, "given by inspiration of God" is no more pleasing than "inspired by God". To the spiritual perception "given" is an unwelcome intruder. There is nothing in the original to indicate that scripture was merely *given* by inspiration of God at the beginning, and, for aught which is stated here, no longer possesses the divine afflatus. It is inspired by God now. It is vital with the presence and power of the living God.

The Revisers altered "all" to "every". This is literally correct, and it is so rendered in the CONCORDANT VERSION sub-linear. Idiomatically it can only be tolerated in case their subsequent change, involving the idea that some scriptures are not inspired, is correct. The only satisfactory way of testing their rendering is the concordant method. There are seven other passages of practically the same grammatical construction. We will do to them what the Revisers have done to this passage:

- Ro. 7¹² the holy precept is also just
 1 Co. 11³⁰ many infirm are also ailing
 2 Co. 10¹⁰ his weighty epistles are also strong
 1 Ti. 2³ for this ideal is also welcome
 1 Ti. 4⁴ Every ideal creation of God is also
 nothing to be cast away
 2 Ti. 3¹⁶ Every scripture inspired by God is
 also profitable
 Heb. 4¹³ Now all naked is also bared

It is evident that we cannot consistently and intelligently follow their translation, even though we insist that there were "writings" (such as the apocrypha and secular literature) which were not inspired. As a matter of translation we must make it "All scripture is inspired."

Many a passage will be found more vitally virile in the new rendering. Compare

Mark 14³⁸

- A. V. The spirit truly is ready, but the flesh is weak.
 C. V. The spirit, indeed, is eager, yet the flesh is infirm.

Some passages are actually little gems of literary art, even though no attempt was made to furbish them. Compare

1 Timothy 5¹⁸

- A. V. The laborer is worthy of his reward.
 C. V. The worker is worthy of his wages.

Not only is the alliteration an improvement but the truth is that a laborer or worker, does not get a *reward*, but *wages*.

But such literary excellence is a snare which traps readers in insidious error. A recent translation has beautifully rendered Jn. 3³⁰: "He must wax; I must wane." The sense is the same as the Authorized. But both are wrong. John the baptist did not wane. He did not decrease. The moon waxes and wanes every month, but it is dimmed daily by the rising of the sun. Our Lord was like the sun whose rising put John in an inferior light. Compare

John 3³⁰

- A. V. He must increase, but I must decrease.
 C. V. He must be growing, yet I am to be inferior.

A passage may be in line with its immediate context, and phrased in felicitous English so as to make an artistic appeal, and still be wrong.

Many a real difficulty is solved by the new renderings. A vast amount of energy has been expended in trying to explain how the generation in which our Lord lived should not pass away until His predictions should be fulfilled. Compare

Matthew 24³⁴

- A. V. This generation shall not pass, till all these things be fulfilled.
 C. V. This generation may by no means be passing by till all these things should be occurring.

The Authorized Version ignores a little particle which makes the whole statement contingent on circumstances. Had the nation received Him, "these things" would have occurred.

The fact that "man" stands for humanity as well as for an adult male, has caused confusion. Much speculation has arisen as to "the number of a man". Compare

Unveiling (Rev.) 13¹⁸

- A. V. it is the number of a man; and his number is six hundred threescore and six.
 C. V. it is the number of mankind, and its number is six hundred sixty-six.

Many who are justified by faith fail to enter into peace. They will appreciate the new rendering of the following verse. It is often erroneously rendered in the imperative, "Let us have peace."

Romans 5¹

- A. V. Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ
 C. V. Being, then, justified by faith, we may be having peace toward God, through our Lord, Jesus Christ

Some passages are so obscure and contradictory that they call for continual "explanation". They really need a correct translation. We know that faith cannot be either substance or evidence. It is the opposite of these. Compare

Hebrews 11-13

A. V. Now faith is the substance of things hoped for, the evidence of things not seen. For, by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

C. V. Now faith is an assumption of what is being expected, a conviction concerning matters which are not being observed; for in this testimony was borne to the elders. By faith we are apprehending the eons to have been readjusted to a declaration of God, so that what is being observed has not come out of what is apparent.

Whoever could carry out the injunction to "take no thought for your life"? The soul, not the life, is in view. Compare

Matthew 6:25

C. V. Be not worrying for your soul, what you may be eating, or what you may be drinking, nor yet for your body, what you should be putting on. Is not the soul more than nurture and the body than apparel?

Our word *poem* is practically the same as the Greek word which the Authorized Version has rendered "workmanship". It denotes a very high grade of effort.

Ephesians 2:10

A. V. We are His workmanship

C. V. We are His achievement

It is especially in the higher realms of truth, in Paul's later epistles, that the student will find the greatest advance in this version. Translators admit the difficulty of translating the Pauline epistles because they are so far above our spiritual apprehension. The Concordant method is the greatest help in this dilemma. The keystone passage of Ephesians is an example. Compare

Ephesians 3:1-6

C. V. Seeing that the secret is made known to me by revelation (according as I write before, in brief, to enable those who are reading to apprehend my understanding in the secret of Christ, which is not made known to other generations of the sons of humanity as it was now revealed to His holy apostles and prophets): *in spirit* the nations are to be *joint* enjoyers of an allotment, and a *joint* body, and *joint* partakers of the promise in Christ Jesus, through the evangel of which I became the dispenser.

Note the many particulars in which the following passage is improved in the CONCORDANT VERSION. Compare

Philippians 4:6,7

A. V. Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

C. V. Let nothing be worrying you, but in every prayer and petition let your requests be made known to God with thanksgiving, and the peace of God, being superior to every mental state, shall garrison your hearts and your apprehensions in Christ Jesus.

The compiler's faith has not betrayed him into introducing his belief into passages that do not teach it, such as Tit. 2:11.

A. V. For the grace of God that bringeth salvation has appeared to all men.

A. R. V. For the grace of God hath appeared, bringing salvation to all men.

C. V. For the saving grace of God made its advent to all humanity.

The verb *bring* is not in the original. The statement is that grace which is saving in its character has made its advent dispensationally to all humanity, and there is no warrant for the statement that that advent brings salvation to all men.

The common version tells us that, with temptation, God will make a way to escape, that we may be able to bear it (1 Co. 10:13). How any one can escape a temptation in order to bear it is not clear. How much more reasonable is this: "God . . . together with the trial, will be making the sequel, also, to enable you to undergo it." It is God's way to reveal the sequel to His servants, as in the case of Joseph, to help them through the trials which lead to it.

"A measure of wheat for a penny" (Un. 66) gives the impression of great plenty instead of fearful famine. "A chenix [1½ pints] of wheat a denarius [15.7¢, 7d 3]" gives nearly correct values. The vexed question of measures and coins is solved by using the Greek terms with their equivalents added in brackets.

To sum up, the CONCORDANT VERSION is not artistic but scientific, in the best sense of that word. It is a consistent scientific setting forth of the phenomena of divine revelation as true science should be of nature. It is not intended for an example of human art, nor a model of composition, but a faithful exponent of truth. Our temple is the open sky, lighted by the sun and all celestial luminaries, not the dim cathedral whose filtered light comes through stained glass windows or is furnished by ornate chandeliers.

EMPHASIS IN THE ENGLISH VERSION

Emphasis is indicated, in the Greek scriptures, in various ways: As in English, by INDICATION, REPETITION, MODIFICATION, CONTRAST; but more particularly and constantly by POSITION, which cannot be duplicated in English. The first four methods can usually be preserved in translation; the last cannot, for the position of a word in an English sentence determines its *relation* to the other words, not its force.

At times we are directly told what was uttered in a loud voice (Un. 1¹¹, 5², etc.). This we have indicated by printing the words so spoken in *italic* type.

*"Worthy is the Lambkin which
has been slain"*

EMPHASIS BY REPETITION

When a word is repeated in Greek, we can usually do the same in English and preserve the effect. Thus the "Verily, verily" of John's account (1⁵¹), or the "Woe! woe! woe!" of the Unveiling (8¹³) preserve their emphasis in every language. But there are times when a word cannot well be repeated in English, especially if it is a pronoun. This is because the Greek verb has the pronoun in itself. There is no verb AM. It is always I-AM. Now if the pronoun is added we have I I-AM, which is not English. *I* is very emphatic. So we print it in italic letters.

"I am not the Christ."

When John the baptist refused to be mistaken for the Messiah he said (Jn. 1²⁰), literally: I NOT I-AM THE ANOINTED. We can read the version, "*I am not the Christ,*" with the principal emphasis on *Christ*, *not*, or *I*. If we put it on *Christ*, then he is repudiating an office; if on *not* it is a mere negation; but if we put it on *I* (where it belongs), it suggests that, while *John* is not the Christ, he is His forerunner. Hence the emphasis is most important in giving the right direction to the thought. This is shown only in emphatic versions.

EMPHASIS BY POSITION

God has not only given us words to convey His *meaning*, but has arranged them

in such a way that we may get their relative *force*, just as if He spoke to us audibly and modulated His voice to bring out a contrast or emphasize the important point of what He is saying.

Emphasis is regularly indicated by the order of the words in a Greek sentence. What comes first is most emphatic. What comes last is fairly so. What is buried in the middle of a statement is of least importance.

The simplest form of emphasis is indicated by the order of a noun and its modifier. As a noun is normally more emphatic than its modifier, the Greek puts it first, contrary to English usage. Thus, while the word "great" occurs scores of times after the term it modifies, and we read of a sound great (Un. 1¹⁰) and a city great (Un. 18¹⁸), the word is stressed when we read of the *great* God (Ti. 2¹³).

the great God

In the simple sentence

Christ died for our sins
according to the scriptures.

(1 Co. 15³), the English follows the order of the Greek, so the first word is double thin spaced (on each side of the i) and the last has one thin space (between the p and t). It should be read with some stress, either by swelling the tone, or dwelling on the syllable, according to the number of thin spaces, which we will exaggerate thus: "Christ died for our sins according to the scriptures."

But often the order of words must be changed in English. If we should say "Is finding Philip Nathanael" (Jn. 1⁴⁵), no one would be able to say who did the finding. We must say "Philip is finding Nathanael". But in doing this we bury the emphatic word in the middle of the sentence. All we can do is to indicate the fact that *finding* is first in importance by thin spacing its emphatic syllable thus:

Philip is finding Nathanael

One more example will suffice to show the principle which governs the application of emphasis to the version. In Mk.

15³⁹ we read in the sublinear, **TRULY** this THE human son of-God was. In this order *truly* is most emphatic and *this* and *was* are somewhat so. We might have printed them thus: "TRULY, *this* man was a Son of God!" But this would disfigure the page and exaggerate the stress. Hence we simply and unobtrusively spread out the emphatic words by thin spacing, thus:

Truly, this man was a
Son of God!

INDICATIONS OF EMPHASIS

The method of indicating the relative emphasis in this version could hardly be more simple. Words in **SMALL CAPITALS**

In THE BEGINNING was the Word
and *italics* take precisely the same stress
Who are *you*?

ordinarily given to them. The milder degrees of emphasis are indicated by thin spaces between the letters of a word. These are placed, if possible, where the voice would naturally halt and dwell if we wished to give the word prominence. They are after or on both sides of long vowels, but after the next consonant when the vowel is short, thus, "justified gratuitously" (Ro.3²⁴), and thus aid in pronunciation as well.

As emphasis is never absolute, but depends on the relation of a word to its companions, and of a phrase, or clause to its neighbors, the process of determining it is a complex one, and largely a matter of judgment. Hence the critical student is referred to the sublinear, in which it appears in its purity. The test of true emphasis is oral reading. The stress indicated accords with the context and invigorates the sense. Place it elsewhere, as is so often done, and the loss is evident to the spiritually intelligent saint.

THE EXPOSITORY NOTES

It was no part of the original plan of the CONCORDANT VERSION to provide a commentary or interpretation, but, even after making the type of the version large and clear, it was found that it would take only half as much space as the Greek and Sublinear. It is most desirable that all concerned with any passage should appear on one "opening", so that it may seldom be necessary to turn the page to compare the version with the sublinear. This leaves a blank column, which, at the earnest solicitation of friends, the Editor has reluctantly filled with notes.

Nothing is farther from the spirit of the CONCORDANT VERSION than to impose the opinions of any man on his fellow saints. The whole plan is a protest against this. Years upon years of laborious effort on the part of the Editor and his associates (all of which were necessary because they wished to renounce all personal claims to authority) are more eloquent than any protestations they can make, and ought to satisfy everyone that

the notes are merely suggestive. Their chief value lies in the fact that they are a frank avowal of the Editor's opinions, and, as such, are the final safeguard against the injection of his own judgment into the version. If he has been biased, all are entitled to know the direction in which he leans.

Let no one found his faith on the notes, which are his fallible findings, but on the unfailing foundation of the inspired originals. There is a sense in which the notes follow out the method used in the version. Just as the significance of a word is fixed by its contexts, so the interpretation of any passage depends on its place in an epistle, and of a book on its relation to the rest. Hence the notes stress the proper apportionment of the truth. Those who are interested in the teaching they contain may find further expositions along the same lines by consulting the CONCORDANT PUBLISHING CONCERN, 2823 East Sixth Street, Los Angeles, California, U. S. A., which publishes a hue of scriptural literature.

THE COMPANION VOLUME

The key to the CONCORDANT VERSION is sometimes bound separately in a companion volume, hence an index of its contents is given herewith. It consists of three principal parts, a LEXICAL CONCORDANCE, the GREEK ELEMENTS, and a GREEK COURSE. For convenience these are referred to as "the Concordance".

These will enable any one to get a complete grasp of the word of God in the original as well as in English, for every word will be traced to all its occurrences, in all its forms, and associated with every word in its family. There will be a complete alphabetical index, both of the English and Greek vocabulary, and even of the grammatical forms. Such a tool has never been made for the scholar before, and it can be readily used by the ordinary student of English.

THE LEXICAL CONCORDANCE

All the words used in the Sublinear or Version are arranged in alphabetical order, so that any one can be located in an instant. If it is not STANDARD it will appear in ordinary type, along with all the other words which also represent the same Greek expression, and it is referred to its STANDARD. Thus "unveiling, revelation," is followed by FROM-COVERING, showing that the STANDARD is COVER. Turning to COVER, the whole family of sixteen members will be found, and among them, in alphabetical order, FROM-COVERING. This is defined, and all its occurrences are cited, grouped according to grammar, thus:

ΑΠΟΚΑΛΥΠΤΩ *apo kal up't o*

FROM-COVER, reveal *things*, Jn.12³⁸; unveil *persons*, Ga. 1¹⁰.

TO— Mt11²⁷ Lu10²² uGa11⁸
YOU— Mt11²⁵ Lu10²¹ —S Mt16¹⁷ 1Co2¹⁰
WILL-BE—ING Ph3¹⁵
Mid. TO-BE—BEING—ED 1Pt5¹
-IS-BEING—ED uLu17³⁰ Ro11¹⁸ 1Co3¹³
MAY-BE—BEING—ED sLu17³⁰
Pass. TO-BE—ED Ro8¹⁸ Ga3²³ u2Th2⁶ 1Pt1⁵
-WAS—ED Jn12³⁸ Ep3⁵ 1Pt1²
-MAY-BE—BEING—ED 1Co14³⁰ u2Th2³
THEY-MAY-BE—BEING—ED Lu2³⁵
-WILL-BE—BEING—ED Mt10²⁶ Lu12² u2Th2⁸

Manuscript readings and various renderings are all indicated, thus:

ΚΑΤΑΡΓΕΩ *kat arge'o*

DOWN-UN-ACT, DOWN-idle, abolish *death* 2Ti. 1¹⁰, abrogate *laws* or *promises* 1Co.15²⁴, discard *things* 1Co.13¹¹, exempt *persons* Ro.7⁶, become inert, of *sin*, Ro.6⁶, nullify *faith* Ro.3³, middle vanish 2Co.3⁷, waste *land* Lu13⁷.

TO— abrGa3¹⁷ —ing abrEp2¹⁵ OF— 2Ti11¹⁰
-IS—ING uLu13⁷ WE-ARE—ING abrRo3³¹
-WILL-BE—ING nRo3³ d1Co6¹³ 2Th2⁸
-SHOULD-BE—ING d1Co12⁸ abr15²⁴ Hb2¹⁴ ARo6⁶
Mid. -IS-BEING—ED 1Co15²⁶ v2Co3¹⁴
BEING—ED v2Co3¹¹ OF— v2Co3¹³ p d1Co2⁶
a v2Co3⁷
I-HAVE—ED d1Co13¹¹
-HAS—ED abrRo4¹⁴ eRo7² vGa5¹¹
Pass. WE-WERE—ED eRo7⁶ YE-WERE—ED eGa5¹
MAY-BE-BEING—ED iRo6⁶ns
-WILL-BE—ED abr1Co13³ abr⁶s abr13¹⁰
THEY-WILL-BE-BEING—ED abr1Co13⁸as A⁸

When the interest and support warrant, we hope to issue a concordance giving all the passages with the English equivalent in italics. This is not included in the Companion Volume, as it would make a large volume by itself.

ΑΠΟΚΑΛΥΠΤΩ *apo kal up't o*

FROM-COVER, reveal *things*, Jn.12³⁸; unveil *persons*, Ga. 1¹⁰.

Mt.10²⁶ which *shall not be revealed*
Mt.11²⁵ *Thou dost reveal* them to minors
Mt.11²⁷ the Son should be intending to *unveil* Him
Mt.16¹⁷ flesh and blood *does not reveal* it
Lu. 2³⁵ of many hearts *should be revealed*
Lu.10²¹ *Thou . . . dost reveal* them to minors
Lu.10²² the Son should be intending to *unveil* Him
Lu.12² which *shall not be revealed*
Lu.17³⁰ the Son of Mankind is *unveiled*
Jn. 12³⁸ was the arm of the Lord *revealed*
Ro. 1¹⁷ God's righteousness is *revealed*
1¹⁸ God's indignation is *revealed*
8¹⁸ the glory about to be *revealed*
1 Co. 2¹⁰ God *reveals* it to us
1 Co.14³⁰ yet if it *should be revealed*
Ga. 1¹⁶ to *unveil* His Son in me,
Ga. 3²³ the faith about to be *revealed*
Ep. 3⁵ as it is now *revealed*
Ph. 3¹⁵ God *will reveal* this also to you
2 Th. 2³ the man of lawlessness [should] *be unveiled*
2 Th. 2⁶ for him to be *unveiled* in his own era
2 Th. 2⁸ lawless one *will be unveiled*
1 Pt. 1⁵ salvation ready to be *revealed*
1 Pt. 1¹² to whom it was *revealed*
1 Pt. 5¹ the glory about to be *revealed*.

THE GREEK ELEMENTS

Above every STANDARD in the Concordance will be found the corresponding Greek word and its pronunciation. After a few trials any one should be able to find this word in the GREEK ELEMENTS, especially as the alphabet is printed on the margin of each page. After each of the ELEMENTS, is given every word in which it is found, followed by its English STANDARD and idiomatic rendering. The following is a sample:

ΚΑΛΥ- ΚΑΕ- ΚΛΟ-	COVER
ΚΑΛΥΠΤΩ	COVER
ΚΑΛΥΜΜΑ	COVER-effect, covering
ΑΝΑ ΚΑΛΥΠΤΩ	UP-COVER, uncover, discover
ΑΠΟ ΚΑΛΥΠΤΩ	FROM-COVER, reveal, unveil
ΑΠΟ ΚΑΛΥΨΙΣ	FROM-COVERING, revelation, unveiling
ΕΠΙ ΚΑΛΥΜΜΑ	ON-COVER-effect, cover
ΕΠΙ ΚΑΛΥΠΤΩ	ON-COVER, cover over
ΚΑΤΑ ΚΑΛΥΠΤΩ	DOWN-COVER, cover
Δ ΚΑΤΑ ΚΑΛΥΠΤΩΝ	UN-DOWN-COVERED, uncovered
ΠΑΡΑ ΚΑΛΥΠΤΩ	BESIDE-COVER, screen
ΠΕΡΙ ΚΑΛΥΠΤΩ	ABOUT-COVER, cover about
ΣΥΓ ΚΑΛΥΠΤΩ	TOGETHER-COVER, cover up
ΚΑΕ- ΚΛΟ-	steal
ΚΑΕΠΤΩ	COVER, steal
ΚΑΕΜΜΑ	COVER-effect, stealing, theft
ΚΑΕΠΤΗC	COVERER, stealer, thief
ΚΛΟΠΗ	COVER, theft

REVERSE GRAMMATICAL INDEX

The most difficult feature of Greek grammar, for the beginner, is the great variety of forms, especially of the verb. As these variations are largely confined to the last few letters of the words, a special REVERSE INDEX has been prepared, in which all the forms are arranged in alphabetical order *from the end*. By consulting this, the student can quickly verify any form. It should be remembered, however, that the sublinear gives the grammar directly, so that this is not so

much a necessity as a convenience for students who wish to explore for themselves. The variable letters are put in square brackets to warn the student where to expect irregularities.

Verb, indefinite I— [G]-[C]A
Noun, I, II, III, genitive plural OF—S . . . —ΩN
Verb, incomplete present, I-AM—ING . . . —Ω
or subjunctive I-MAY-BE—ING

THE GRAMMATICAL ELEMENTS

The GRAMMATICAL ELEMENTS consist of all the augments and endings used in declension and conjugation with their English equivalents. These are grouped together in such a way as to help the student to a quick and clear apprehension of the normal forms and their euphonic variations. The following is a specimen of the active indefinite verb.

Verbs in Π, Β, Φ, ΠΤ	in Κ, Γ, CC, TT, X, Z	in Α, Ν, Ρ
Ε-CA I—	-ΨΑ	-ZA -A
Ε-CAC YOU—	-ΨAC	-ZAC -AC
Ε-CE it, he or she—s	-ΨΕ	-ZE -E
Ε-CAMEN WE—	-ΨAMEN	-ZAMEN -AMEN
Ε-CATE YE—	-ΨATE	-ZATE -ATE
Ε-CAN THEY—	-ΨAN	-ZAN -AN

THE GREEK COURSE

The GREEK COURSE gives very brief instructions, methods of work, and exercises to enable any intelligent English speaking student to take advantage of the unparalleled opportunity offered by the CONCORDANT VERSION to grasp the fundamental features of first century Greek. With the Greek text, Sublinear, Elements and Grammar in his possession he is prepared for a life-long enjoyment of all he learns, and is able to advance comfortably and constantly in his knowledge of the original, and of its Author.

APPARATUS FOR CONCORDANT TRANSLATION INTO ANY LANGUAGE

THE basic principles of philology underlying the CONCORDANT VERSION are applicable, with modifications, to every language.

Realizing that the fruitfulness of our labors will be greatly multiplied by concordant versions in other languages, and

considering the reflex value of such translations on the English edition, we propose to do all in our power to encourage and aid all who wish to apply concordant principles to the translation or revision of the Scriptures in any foreign language.

REVISION

One of the inherent weaknesses of the present system of translation is the fanatical reverence for the acknowledged defects of our "Authorized" version. Many years ago the compiler of the CONCORDANT VERSION was asked to pass upon a certain rendering by a publisher of the scriptures whose proofreader could not understand what a certain word meant. The matter was explained and another word suggested which was intelligible and correct. He received the thanks of the publisher, but the version was not altered! Every version should always be held in solution. Even though little more light should be shed upon the original text, all living languages are in a state of flux, and versions should be revised to conform to their alterations and adjustments.

There is also a reflex action of great value of which such a course should take advantage. There are lacks in our languages which hinder an exact and consistent rendering. For example, in English we have no name for *human being*. The word *man* usually is in contrast with *woman*. There is no word to distinguish *men, women and children* from higher or lower orders of life, such as the Greek *anthrōpos* or the German *mensch*. We should have one. We have, therefore, suggested the word *human* (noun) in the Lexicon and sublinear. Perhaps it will be welcomed in the version at no distant date.

At first, readers of the CONCORDANT VERSION object to accurate renderings. Later they prefer them. Finally they insist on them. It is probable that later editions of this version will find it possible to cleave still closer to the Greek, and we shall bear with such suggested changes as "human" for *man*, "commissioner" for *apostle*, "miss" for *sin*, or even "stake" for *cross*. The important point to be pressed is this, that all such improvements shall be uniformly or consistently made, not in a haphazard, unprincipled way, but in accord with the laws of language. It may be that some permanent committee or Bible Society will undertake a revision at stated periods.

ASSOCIATION FOR THE SPREAD
OF SCRIPTURE TRUTH

God has mightily used the efforts of Bible Societies for the distribution of "uncorrupted" versions of the word of

God. Very wisely, they do not distribute "private" translations. We confidently commend to them a thorough examination of the principles and methods of the CONCORDANT VERSION, with the conviction that, *if they do so*, they will acknowledge that it is as far removed as is humanly possible from the realm of private opinion, whether of individuals or companies of men, for committees are merely the multiplication of the private opinion of their members. And they will find it the most uncorrupt because it seeks to hide nothing, but puts all the evidence before the reader in such a way that deception is practically impossible.

It may take some time for Bible Societies to realize the advantages of distributing this uncorrupted public version. In the meantime the CONCORDANT PUBLISHING CONCERN, a purely philanthropic, non-profit-sharing association, consisting of all who are interested in its task of bringing the facts of God's word to the peoples of the earth, will welcome to its ranks all who wish to aid in its work, in the Lord. We hope to establish offices in many lands, but first contact should be made by writing to the headquarters at 2823 EAST SIXTH STREET, LOS ANGELES, CALIF., U.S.A. Those who wish to aid should state the talents, qualifications, or time they wish to devote to the work. All gifts will be duly acknowledged and applied as directed or as most needed. If desired, annuities can be arranged, with interest during life. Legal advice on all such matters will be freely given. But no consideration in the least affecting the integrity of the version will be entertained.

A CONCORDANT HEBREW VERSION

Many urgent requests have been made for a CONCORDANT VERSION of the Hebrew Scriptures. At this date (1930) most of the preliminary work has been done.

No promises can be made except that the work will be prosecuted as strength and support are received. Those who wish to actively encourage such an undertaking are asked to communicate with the CONCORDANT PUBLISHING CONCERN which will keep them informed, from time to time, of the progress of the work.

The following pages are a tentative attempt at a CONCORDANT VERSION of selections from the Hebrew scriptures, and will indicate, in some measure, the results to be expected. The idiomatic version alone will be published first.

IN THE BEGINNING

(Commonly called GENESIS)

- IN THE BEGINNING God creates the heavens and the earth.
- 2 And the earth becomes waste and sterile, and darkness is on the surface of the abyss.
- And the spirit of God is fluttering on the surface of the waters. And God is saying, "It shall become light." And it is becoming light.
- 4 And God is seeing the light that it is good. And God is separating the light from the darkness. And God is calling the light "day," and the darkness He calls "night".
- And it is becoming evening, and it is becoming morning, one day.
- 6 And God is saying, "There shall come to be an atmosphere in the midst of the waters, and there shall come to be a separation between waters and waters." And God is making the atmosphere. And He is separating the waters which are under the atmosphere from the waters which are above the atmosphere. And it is becoming so. And God is calling the atmosphere "heavens".
- And it is becoming evening, and it is becoming morning, a second day.
- 8 And God is saying, "The waters under the heavens shall flow together into one place and the dry land shall be seen." And it is becoming so. And God is calling the dry land "earth". And the confluence of the waters He calls "seas". And God is seeing that it is good.
- 10 And God is saying, "The earth shall bring forth verdure, herbage seedling seed, the fruit tree yielding fruit for its species whose seed is in it, on the earth. And it is becoming so. And the earth is bringing forth verdure, herbage seedling seed for its species, and trees yielding fruit whose seed is in it for its species. And God is seeing that it is good.
- 12 And it is becoming evening, and it is becoming morning, a third day.
- 14 And God is saying, "Luminaries shall come to be in the atmosphere of the heavens, to separate between the day and the night. And they come to be for signs and for appointments and for days and years. And luminaries come to be in the atmosphere of the heavens to illumine the earth." And it is becoming so.
- 16 And God is making the two great luminaries (the great luminary to rule the day, and the small luminary to rule the night), and the stars.
- 17 And God is giving them in the atmosphere of the heavens to illumine the earth, and to rule by day and by night and to separate between the light and the darkness. And God is seeing that it is good.
- 18 And it is becoming evening, and it is becoming morning, a fourth day.
- 20 And God is saying, "The waters shall teem with living souls that teem, and the flyer shall fly on the earth on the face of the atmosphere of the heavens."
- 21 And God is creating the great monsters, and every crawling living soul which teems in the waters for their species, and every winged flyer for its species. And God is seeing that it is good.
- 22 And God is blessing them, saying, "Be fruitful and multiply and fill the waters of the seas." And the flyer is multiplying in the earth.
- 23 And it is becoming evening, and it is becoming morning, a fifth day.
- 24 And God is saying, "The earth shall bring forth the living soul for its species, the beast and crawling thing, and the living thing of the earth for its species." And it is becoming so.
- 25 And God is making the living thing of the earth for its species, and the beast for its species, and every-

thing crawling on the ground for its species. And God is seeing that it is good.

²⁶ And God is saying, "We shall make a human in our image, as our likeness, and they shall sway over the fish of the sea, and over the flyer of the heavens, and over the beasts, and over all the earth, and over everything crawling on the earth."

²⁷ And God is creating a human in His image. In the image of God He creates him. Male and female He creates them.

²⁸ And God is blessing them. And God is saying to them, "Be ye fruitful and multiply and fill the earth, and bring it into subjection, and sway over the fish of the sea, and over the flyer of the heavens, and

over all living things crawling on the earth."

²⁹ And God is saying, "Lo! I give to you all herbage seedling seed which is on the surface of all the earth, and every tree in which is the fruit of a tree seedling seed. To you it shall become food.

³⁰ And to every living thing of the earth, and to every flyer of the heavens, and to every crawling thing on the earth, which has in it a living soul, all green herbage is for food." And it is becoming so.

³¹ And God is seeing all that He makes, and lo! it is very good.

And it is becoming evening, and it is becoming morning, a sixth day.

² And the heavens and the earth and all their host are being finished.

PSALM 17

A Davidic Psalm

¹ The heavens are rehearsing the glory of the Deity,

² And the atmosphere is telling what His hands have made.

Day to day is uttering a saying,

And night to night is disclosing knowledge.

³ There is no saying, and there is no speaking,
Naught is heard of their voice,

⁴ Yet their voice comes forth in all the earth,
And in the ends of the habitable earth their declarations.

⁵ He places a tent in them for the sun,
And he is as a bridegroom coming forth from his canopy.
He is elated as a master to run the path.

⁶ From the end of the heavens is his going forth,
And his revolution unto their ends,

And there is nothing concealed from its warmth.

⁷ The law of Jehovah is flawless, restoring the soul,
The testimony of Jehovah is faithful, making wise the simple,

⁸ The precepts of Jehovah are upright, gladdening the heart.
The direction of Jehovah is pure, lighting up the eyes.

⁹ The fear of Jehovah is clean, standing for the future.
The judgments of Jehovah are truth; they are righteous altogether;

¹⁰ More desirable than gold, and much fine gold,
And sweeter than honey and drips of the combs.

¹¹ Moreover, Thy Servant is warned by them.
Keeping them is of much consequence.

¹² Is anyone understanding errors?
Keep me innocent from those which are concealed.

¹³ Moreover, keep back Thy servant from arrogancies. Let them not rule in me;
Then am I sincere and innocent from much trespass.

¹⁴ Let the words of my mouth and the soliloquy of my heart
Become acceptable before Thee, Jehovah, my Rock and my Redeemer!

Permanent.

XIX

A POCKET CONCORDANT VERSION

As there is a demand for a small, cheap, portable edition, a POCKET CONCORDANT VERSION has been issued in handy size, in a small, clear black face Antique type, as indicated below. This edition contains nothing but the version—no Greek, super-linear or sublinear, or notes. There will

be no indication of emphasis except such as demands italic type. It will be useful for all who have the Version, to carry with them at all times. Those who are not ready for the larger work will find this more accurate and consistent than any version yet attempted in English.

8:34

LUKE

8:55

- ³⁴ Now the graziers, perceiving what has occurred, fled and
³⁵ report it in the city and in the fields. Now they came out to
 perceive what has occurred, and they came to Jesus and
 they found the man, from whom the demons came out,
 garmented and sane, sitting at the feet of Jesus, and they
³⁶ were afraid. Yet those also who are perceiving how the
³⁷ demoniac was saved report to them. And the entire multi-
 tude of the country about the Gergesenes asks Him to be
 coming away from them, seeing that they were pressed with
 a great fear.
- ³⁸ Now *He*, stepping into the ship, returns. Now the man
 from whom the demons had come out besought Him to be
³⁹ with Him, yet Jesus dismisses him, saying, "Be returning
 to your home and relate how much God does for you." And
 he came away to the whole city proclaiming how much
 Jesus does for him.
- ⁴⁰ Now it occurred, at Jesus' return, the throng welcomes
⁴¹ Him, for they were all hoping for Him. And *lo!* a man
 came whose name was Jairus, and he possessed the chieftain-
 ship of the synagogue. And, falling at the feet of Jesus, he
⁴² entreated Him to be entering into his house, seeing that he
 had an only begotten daughter of about twelve years, and
she died.
- ⁴³ Now, at His going away, the throngs stifled Him, and a
 woman having a hemorrhage for twelve years, whose whole
 livelihood being consumed by physicians, has not the
⁴⁴ strength to be cured by any one. Approaching from behind,
 she touches the tassel of His cloak, and instantly her hem-
 orrhage was stanchd.
- ⁴⁵ And Jesus said, "Who touches Me?" Now, at all denying
 it, Peter and those with Him, said, "Doctor, the throngs are
 pressing Thee and jostling, and art Thou saying, 'Who
⁴⁶ touches Me?'" Yet Jesus said, "Someone touches Me, for *I*
⁴⁷ knew that power has come out from Me." Now the woman,
 perceiving that she did not elude Him, came trembling, and
 prostrating to Him, reports in front of the entire people for
 what cause she touches Him, and so was healed instantly.
- ⁴⁸ Now He said to her, "Courage. daughter! Your faith has
 saved you! Go in peace!"
- ⁴⁹ While He is still talking, someone of the chief of the
 synagogue is coming, saying to him that "Your daughter
⁵⁰ has died. Bother the teacher no longer." Yet Jesus, hearing
 it, answered him, saying, "Fear not, only believe, and she
 shall be saved."
- ⁵¹ Now, coming into the house, He lets no one enter with
 Him except Peter and James and John and the father of the
⁵² girl and the mother. Now they were all lamenting and they
 grieved for her. Now He said, "Be not lamenting, for she
⁵³ did not die, but is drowsing." And they ridiculed Him, being
⁵⁴ aware that she died. Yet *He*, casting all outside and hold-
⁵⁵ ing her hand, shouts, saying, "*Girl, be roused!*" And her

PERSONAL EXPERIENCE OF THE COMPILER

During the later years of the nineteenth century I became intensely interested in the word of God, and determined to use every effort to master its message. I bought myself a small Greek Testament and kept it always with me. I sent for Wigram's Englishman's Concordances of the Greek and Hebrew. Both have had to be rebound since, I found them so useful. Indeed, the New Testament volume was rebound several times until finally it now lies before me as I write, a ragged loose-leaf relic, past the possibility of rebinding.

Realizing that I needed help with my Greek, I attended the Greek classes of Mr. Stiles, then a part of the course of the Los Angeles Bible Institute in California. But these did not continue long, so I was again thrown on my own resources. My continual use of the concordance impressed me with the need of more uniformity in translation, and I began to try to standardize my thinking by always using a certain English word when I had a Greek term in mind.

My next step was to register my conclusions in the concordance. I wrote the English word alongside the Greek, and went through all the passages to see if it would fit. If it did I went to the index and found all the other Greek terms so rendered and crossed them out. Turning to these in the concordance, I went through their occurrences and crossed out the word I wished to keep distinct. In this way I "cleaned up" (as I termed it) many of the important terms in the divine vocabulary, to my great satisfaction and profit.

Then I commenced to make trial translations, and issued some of these as I had time to put them into type. But I found myself hampered by inadequate tools. The concordance I had was good but not sufficiently exact. It did not distinguish between the various forms of each word, and the grammar needed investigation. I determined to start afresh.

THE CONCORDANCE

First I needed an exhaustive concordance which would analyze the vocabulary to the limit—every form of every word

by itself. I also wished to associate all words having the same derivation.

I bought two copies of Bruder's Greek Concordance, crossed out all the odd pages of one and the even pages of the other and, with the help of my dear wife and several volunteers, pasted every line on a separate slip of paper. Then I did the same with Davidson's Analytical Lexicon, but used larger slips so that they would be visible above the occurrences. The principal forms of each word we pasted on still larger cards.

Then I made a large sorting rack and arranged all the forms of each word in order. Then the occurrences, on the smaller slips, were distributed and gathered up. This was the basis of my concordance. I had to build dozens of drawers, each about two feet long, to hold the cards and slips.

I then gathered all the words of similar derivation together, and thus had a complete and exhaustive Greek Concordance. I realized that this would not be of much use to any one but a scholar, so began the task of turning it into English.

THE ELEMENTS

As I took up this work I began to realize the great advantage of analyzing the vocabulary into its elements, and of grouping all words having the same element together. So I took small slips of various heights but the same width, as before, wrote the Greek Element and its English standard on the largest slips, and the words on the smaller ones. In this way I went through the whole vocabulary. The result was the GREEK ELEMENTS, which is published in the Companion Volume.

This was done while I was turning the Concordance into English and re-arranging it according to our alphabet.

THE GREEK TEXT

Next the question of a Greek text engaged my attention. After much study and deliberation I decided to base my work on actual evidence rather than on any text formed by modern scholars.

I had long been wishing to get facsimiles of the most ancient texts and had a

copy of Alexandrinus. After I had tried for a year to get Vaticanus in Rome, my money was returned to me. Nevertheless, a friend secured both Sinaiticus and Vaticanus in England.

THE PASTED BOOKS

Meanwhile, I had taken two copies of the Resultant Greek New Testament and had it pasted line for line on a series of specially prepared books. Beneath each line about an inch of space was left for the sublinear to be written in. This was done by a beloved assistant, a retired physician, who has since gone to her reward.

The method was as follows: I took the concordance slips and, on each different form, wrote the standard which I wished to appear in the sublinear. This was then transferred to each occurrence in the pasted books. In this way the sublinear was made.

COLLATING THE TEXT

I was fortunate in enlisting the aid of two painstaking assistants who took a copy of the Resultant text and compared it, letter by letter, with photographic facsimiles of the ancient manuscripts. To keep them distinct, Sinaiticus was noted in red ink, Vaticanus in green, the papyri in purple, and Alexandrinus in lead pencil. After this had been done, I altered the Resultant text to correspond with the evidence thus presented, and changed the sublinear to suit.

THE VERSION

With this as a basis I wrote the version in the space below the sublinear in the pasted books.

THE GRAMMATICAL INDEX

But before much of this could be done I spent a year or two trying to formulate standards for the Greek verb. As the accepted grammars would not work, I found it necessary to make another index. Two copies of Davidson's Analytical Greek Lexicon, which has every form of every Greek word, were worked up into a card index, so that every grammatical form was followed by all the words in which it occurs. This enabled me to examine as many occurrences of any given form as necessary, in order to fix its force. Finally, after years of work, I succeeded in unraveling it to my satisfaction. This is published in the *GRAMMAR*.

Of course, all of this work was revised

and re-revised, time and again. When the version was written every word was added to the Concordance and referred to its standard. In this way I avoided using the same word twice for different Greek terms, for, if I found the word already filed in its order, I could not use it again.

I now had the vocabulary and grammar of the Greek at my command. By means of the three card indexes—the Concordance, the Elements and the Grammatical Forms—I could easily make investigations and come to satisfactory conclusions on almost any matter. The results were seen in the Pasted Books. So I determined to publish these, giving the Greek of all three ancient texts, the sublinear and the version.

During all these years I had been working hard at my vocation and accumulated a competence, so that I might give all my time to the work. But, by the good hand of God, this was taken from me, so that I faced the problem of printing the results of my labors entirely dependent on Him. To issue the entire work at one time was out of the question, so I proposed to issue it in parts, hoping that each part would finance the next.

Grave difficulties immediately arose. The war was on. I had designed a conventional font of Greek type, but the manufacturers were busy making war material and would not cut it. To make matters worse, I was thrown out of employment. But I took it as a signal to proceed. If I could get no other work, I would not waste my time, but get at the task that was on my heart. So I bought a length of soft steel, cut it into stubs and engraved the letters on the ends by means of an old file and nail set converted into a punch. After hardening the letters, I made a holder so that I could sink them into small copper discs. The hardest work of all was to smooth off these matrices so that the letter was sharply defined at the edges where the matrix meets the mold. This was finally accomplished, and I had the satisfaction of casting my own font of first century Greek. From a founder's viewpoint it was defective, but from the standpoint of representing the ancient manuscripts it has been very satisfactory. Later, when a lighter font was found necessary I had the dies cut by a die sinker, but made the matrices as before.

I had divided the text into nine nearly equal instalments and decided to issue the last one first, partly because of the

great interest attached to it and partly because it was shorter than the rest and would give me an opportunity to test my methods. I set the type of the Greek pages myself and had my son put the emphasis in the version. The strenuous, nerve-racking haste with which I sought to do all this was almost too much for my physical frame, so that at the last moment I lost confidence in my efforts and compared the first few pages of the Greek with a printed book in my possession, and rashly made many changes which afterward turned out to be wrong. As this was done only for the first two pages, it did not vitiate the whole work, but gave a very bad impression to any one who wished to test it, for they naturally examined those very pages, and seldom went further. We have since followed the photographs alone, being convinced of their superiority to any edition, no matter what other editors may say.

Nevertheless the work created considerable interest and the representative of a prominent religious publishing society approved of it and they promised to sell a special edition without notes. As I fell behind my schedule in preparing the next part for the printer, I published five thousand of their special edition first. I well remember the evening when I had finished putting it through the press. I was ill and almost too tired to stand. Yet I felt elated that I had finished my part of the work and would soon be able to sell several thousand of the new part to them. When I came home the first letter in my mail was a note countermanding the order! Strangely enough, I was strengthened, and felt better, for I realized that God's hand was in it. The early translators had all been persecuted. Why should I not suffer and enjoy it?

Of course, it was a severe financial blow. No reason has ever been given. No fault was found with the version. It was simply a change of policy due to a change in administration. The worst effect of the tremendous trials which have hindered (or helped) the publication of the version was to unfit me for that painstaking accuracy which ought to characterize it. But I realize that this is my thorn in the flesh, and I am able to largely counteract it by the greatly increased efficiency of my faithful and beloved assistants.

In spite of much slander and opposition, poverty and dire distress, the version has gone right on. One influential religious leader warned an inquirer not

to read the version because it was being published to disprove the personality of the devil! As I have written much to the contrary, I could not help thinking that the Slanderer is not the only one who has a right to the title. Several insist that it is propaganda for universalism, and is supported by funds from that denomination. As I am not acquainted with a single member of that church, so far as I am aware, and have never received a single cent from any sect, this charge is as false as the first.

In neither case has any evidence been given to support the accusations. If there is any passage which has been perverted to prove that the Slanderer is not a personality, I wish to know it and correct it. If I have mistranslated any passage in order to teach universal reconciliation, I wish to be informed, so that I can set it straight. But I will not pervert the word of God to suit any sect, orthodox or unorthodox. I have suffered too much already to cringe before their anathemas. I tremble before God and His word: but I repudiate all human authority in matters of divine revelation.

Once I submitted the version to a publishing house. They refused to issue anything in instalments, because of the amount of labor and vexation which accompanies such a course. But this has been a benefit to the version, for it has enabled me to watch the reaction of those who received it and to make slight improvements in each part. It has been most encouraging. At first sight many are repelled by the new renderings. But practically all who really use it, appreciate it to a degree quite up to my fondest expectations.

As I write this I am being harassed by the slanders of those who do not understand either my motive or my method, who do not present any evidence, and who appeal to popular prejudice to support their opposition. For all such I pray to the God of all grace, Who cannot but deal graciously with them in Christ Jesus. But I also implore them to acquaint themselves with the principles on which my effort is based, with the method employed in its execution, and I doubt not that they must acknowledge that, while it degrades me to a mere workman, so that I do not care to be called a translator, it also redounds to the glory of God and conveys and displays the surpassing excellences of His holy word as no other version has even assayed to do.

THE GREEK SCRIPTURES

THE GREEK SCRIPTURES

CHRIST and His kingdom occupies the place of prominence in the Greek scriptures. They chronicle its refusal when proclaimed by the King Himself, its rejection when heralded by His apostles after His resurrection, its present abeyance, its reaffirmation and realization in the days to come.

Only a very small portion of the Hebrew scriptures was written to or for the nations, or gentiles. By far the greater part is concerning the nation of Israel. The same is true of the Greek revelation. Excepting Paul's epistles, all is directly related to the Circumcision. Christ confined His ministry to the people of the covenant. There was nothing but crumbs for aliens in the accounts of our Lord's life. The chief of the twelve apostles could with difficulty be persuaded to preach even to such a proselyte as Cornelius. From Hebrews to Jude all is limited to the twelve tribes. The Unveiling gives Israel the sovereignty of the earth.

Only Paul's epistles, from Romans to Philemon, are written to, or intended for, the Uncircumcision. While all blessing for the nations was planned to come through the sons of Israel, this channel is choked when they reject the testimony of the apostles, as recorded in the book of Acts. All blessing for the present is based on their apostasy, and comes to us, not through them, but through their defection, and is limited to the period of their rejection. Furthermore, the destiny in Paul's epistles is different. The Circumcision and their beneficiaries are blessed on earth. The Uncircumcision of this economy are blessed among the celestials.

This book is not the "New Testament" or covenant. The new covenant which Jehovah will make with His people Israel is to be found in the so-

called "Old Testament" (Jer.31³¹⁻³⁴), and is repeated in the "New" (Heb.8¹³). In both cases it is confined to the physical seed of Jacob, the same people who received the old covenant at Sinai, and its place is in the coming kingdom. The grand division in God's purpose is not between these two covenants, but rather between covenanted and uncovenanted blessings. The nations or gentiles will share some of Israel's good things when they are in favor once again, and are under the new covenant. But in the great parenthetic period between their past apostasy and future fullness we have the present grace. This is made known only in Paul's epistles and is entirely distinct from the message of the scriptures to the Circumcision.

We have enclosed Paul's writings in a parenthesis to indicate that they are an interlude. The great movements inaugurated in the Hebrew Scriptures are continued in the accounts of our Lord's life, in Acts, and in Hebrews, James, Peter, John and Jude, and especially in the Unveiling. But Paul's epistles reveal a secret purpose which antedates and transcends God's counsels for the earth, and the blessing which comes through them is based on grace so pure and unadulterated that it depends for its display on Israel's failure rather than their faithfulness. Hence the same thread of thought can be traced through all the scriptures, omitting Paul's revelations, and they form a complete system, suited to the regeneration of the earth, through Israel. But Paul has a higher mission. He is concerned with the heavens and their reconciliation to God.

The following outline will give a grasp of the Greek scriptures at a glance.

THE UNVEILING

MATTHEW'S ACCOUNT

MATTHEW manifests the Messiah as the Son of David and the Son of Abraham. He is the King of Israel and the Owner of the land. His genealogy is presented to prove His title to the throne and attest His inheritance from the father of the faithful. This account is occupied with the kingdom to Israel and the land of promise. It is concerned with the covenants made with Abraham and with David.

The four accounts or portraitures of Christ give four discriminated aspects of their common subject, and are not intended to be "harmonized". Each writer has his peculiar principles of selection and arrangement. Matthew's account, ever recognized as the Hebrew gospel, is the true commencement of the Greek scriptures, showing how they grow out of the Hebrew writings. It quotes at every step from the older scriptures. It is both a history and a fulfillment of prophecy. Matthew never rises above the plane of Israel's interests and hopes.

The characteristic phrase is "the kingdom of the heavens". This refers to Daniel's prophecy, "And in the days of these kings the God of the heavens shall set up a kingdom which shall not be harmed for the eon, and the kingdom shall not be left to another people. It shall crush and terminate all these kingdoms . . ." (Dan.24⁴). "And the kingdom and the authority and the majesty of the kingdom under all the heavens is granted to the people of the saints of the supremacies . . ." (Dan. 7²⁷). It is a kingdom in the sense that Babylon, Medo-Persia and Greece were kingdoms; it is still future; it is the rule of one people over other nations; yet it will not be destroyed as its predecessors in world dominion, but will last for the eons.

Notwithstanding the fact that Messiah is sent only to the lost sheep of the house of Israel (15²⁴) and that He forbade His apostles to go to the na-

tions or Samaritans (10⁵), the few instances in which the aliens are mentioned are most significant. Four gentile women enter the genealogy (13^{5,6}). Tamar's sin introduced her into the line of ancestry, Rahab came in by faith. In Ruth's case grace triumphed over the law that would ban a Moabite from the congregation of Jehovah. Bathsheba reminds us of David's great transgression and shows us grace reigning despite sin. The magi come to worship Him, while Herod seeks His life (21-12). The centurion exhibits a faith unknown in Israel (8⁵⁻¹²). The Canaanitish woman is commended for her confidence in Christ (15²¹⁻²⁸). Pilate and his wife refuse responsibility when the Jews seek to condemn Him (27^{10,24}). The centurion at the cross acknowledges that He is the Son of God (27⁵⁴). It is only at the end of the account, after all authority on earth is in the hands of the King, that the disciples are commissioned to go and make disciples of all nations. This cannot occur until the kingdom comes. Thus the proclamation of the kingdom of the heavens is restricted to the people of whom the prophet Daniel spoke.

The narrative is divided into two distinct periods, each of which begins with His acknowledgement as Son of God by a voice from heaven and closes by its acknowledgment by men, the first by the disciples, the second by the nations. The first extends from John's baptism (31^{6,17}), and closes with Peter's confession (161⁸). During this period the kingdom is proclaimed and rejected, so that He forbids its further proclamation. The second period is occupied with His priestly preparation for the sacrifice on Golgotha. It begins with the transformation on the mount (171-5) where Moses and Elijah spoke of His decease, and continued to the crucifixion, where the centurion said, "Truly this was the Son of God!" (27⁵⁴).

1-6 Compare Lu. 3:23-38.

6-11 Compare 1 Chr. 3:10-16.

12-16 Compare 1 Chr. 3:17-19.

This is the royal lineage of the Son of David as well as the title to the land granted to Abraham. In contrast to the genealogy given by Luke, we are given the actual physical descent by the male line to Joseph, the husband of Mary, the mother of our Lord. The three sections bring before us three distinct phases of rule and the failure of each. First we have the theocracy until David, which ended when the people clamored for a king (1 Sa. 8:22). Then comes the period of the kingdom, which was a series of failures, until the Babylonian exile. Since then the nations ruled Israel, until the birth of Messiah, when they were under the Roman yoke. It was a dismal descent, and proved conclusively that no male issue of this line would ever be competent to sit upon the throne of Messiah.

David was the greatest of the kings, yet his son Solomon was a living evidence of his terrible sin. And so degenerate did the line of his sons become that at the time of the exile Jehoniah drew down upon himself the curse of Jehovah:

"Thus saith the Lord,
Write this man bereft,
A master who shall not prosper in his
days:
For no man of his seed shall prosper,
Sitting on the throne of David
And ruling any more in Judah."
(Jer. 22:30)

Neither Joseph, nor any of his progenitors since the exile, were eligible to the throne. If Christ were his natural son, He also would be debarred. The Messiah cannot be of the seed of Jehoniah. Hence the absolute necessity of the virgin birth. Being begotten by God, the sins of progenitors did not taint His blood, and the curse of Coniah had no claim on Him. Yet, as the Son of Joseph, He inherited the title to the throne and all the honors of the house of David.

* Between Joram and Ozias, there were three kings, Ahaziah, Joash, and Amaziah, but their names were blotted out according to the law (Deut. 29:20), because they introduced idolatry into Israel. Ahaziah (or Azariah or Jehoahaz) walked in the ways of Ahab and was slain by Jehu (2 Chron. 23:9).

THE SCROLL OF THE LINEAGE OF JESUS CHRIST, THE SON OF DAVID, THE SON OF ABRAHAM.

- 2 ABRAHAM begets Isaac; now Isaac begets Jacob; now Jacob begets Judas and his brothers. Now Judas begets Phares and Zara of Thamar. Now Phares begets Esrom; now Esrom begets Aram; now Aram begets Aminadab; now Aminadab begets Naasson; now Naasson begets Salmon; now Salmon begets Boaz of Rahab; now Boaz begets Obed of Ruth; now Obed begets Jesse; now Jesse begets David the king.

- Now David begets Solomon of her of Uriah; now Solomon begets Roboam; now Roboam begets Abijah; now Abijah begets Asaph; now Asaph begets Josaphat; now Josaphat begets Joram; now Joram begets Ozias; now Ozias begets Joatham; now Joatham begets Achaz; now Achaz begets Hezekiah; now Hezekiah begets Manasseh; now Manasseh begets Amos; now Amos begets Josiah; now Josiah begets Jehoniah and his brothers at the Babylonian exile.
- Now after the Babylonian exile Jehoniah begets Salathiel; now Salathiel begets Zorobabel; now Zorobabel begets Abiud; now Abiud begets Eliakim; now Eliakim be-

	ΒΙΒΛΟΣ ΓΕΝΕΣΕΩΣ ΙΗΣΟΥ Χ	20	ΟΝ ΡΟΒΟΑΜ ΡΟΒΟΑΜ ΔΕ ΓΕΝ	20
	SCROLL OF-generating OF-JESUS AN-		ROBOAM ROBOAM YET generates	
	ΡΙΣΤΟΥ ΥΙΟΥ ΔΑΥΕΙΔ ΥΙΟΥ	40	ΝΗ ΣΕΝΤΟΝ ΑΒΙΑ ΑΒΙΑ ΔΕ Γ	40
	OINTED SON of-DAVID SON		THE ADIA ABIA YET generates	
2	ΑΒΡΑΑΜ ΑΒΡΑΑΜ ΓΕΝΝΗΣΕ	60	Ε ΝΗ ΣΕΝΤΟΝ ΑΣΑΦ ΑΣΑΦ ΔΕ	60
	2 of-ABRAHAM ABRAHAM generates		THE ASAPH ASAPH YET	
	ΝΤΟΝ ΙΣΑΑΚ ΙΣΑΑΚ ΔΕ ΓΕΝ	80	Ε ΓΕΝΝΗΣΕ ΝΤΟΝ ΙΩΣΑΦΑΤ Ι	80
	THE ISAAC ISAAC YET generates		generates THE JOSAPHAT JO-	
	ΝΗ ΣΕΝΤΟΝ ΙΑΚΩΒ ΙΑΚΩΒ ΔΕ	100	ΩΣΑΦΑΤ ΔΕ ΓΕΝΝΗΣΕ ΝΤΟΝ	100
	THE JACOB JACOB YET		SAPHAT YET generates THE	
	Ε ΓΕΝΝΗΣΕ ΝΤΟΝ ΙΟΥΔΑ ΚΑ	20	ΙΩΡΑΜ ΙΩΡΑΜ ΔΕ ΓΕΝΝΗΣΕ	20
	generates THE JUDAS AND		JORAM JORAM YET generates	
3	ΙΤΟΥΣ ΔΕ ΑΦΟΥΣ ΑΥΤΟΥ ΙΟ	40	ΝΤΟΝ ΟΖΙΑΣ ΟΖΙΑΣ ΔΕ ΓΕΝ	40
	THE brothers OF-him JUDAS		THE OZIAS OZIAS YET generates	
	ΥΔΑΣ ΔΕ ΓΕΝΝΗΣΕ ΝΤΟΝ ΦΑ	60	ΝΗ ΣΕΝΤΟΝ ΙΩΑΒ ΑΜΙΩ ΑΩ ΑΜ	60
	YET generates THE PHARES		THE JOATHAM JOATHAM	
	ΡΕΚΑΙ ΤΟΝ ΖΑΡΑ ΕΚ ΤΗΣ ΘΑ	80	ΔΕ ΓΕΝΝΗΣΕ ΝΤΟΝ ΑΧΑΖ ΑΧΑ	80
	AND THE ZARA OUT OF-THE THAMAR		YET generates THE ACHAZ ACHAZ	
	ΜΑΡΦΑΡΕΣ ΔΕ ΓΕΝΝΗΣΕ ΝΤΟΝ	200	ΑΖ ΔΕ ΓΕΝΝΗΣΕ ΝΤΟΝ ΕΖΕΚ	700
	PHARES YET generates THE		YET generates THE HEZEKIAH	
	ΟΝ ΕΣΡΩΜ ΕΣΡΩΜ ΔΕ ΓΕΝΝΗΣΕ	20	ΙΑΝ ΕΖΕΚΙΑΣ ΔΕ ΓΕΝΝΗΣΕ	20
	ESROM ESROM YET generates		HEZEKIAH YET generates	
4	ΣΕΝΤΟΝ ΑΡΑΜ ΑΡΑΜ ΔΕ ΓΕΝ	40	ΝΤΟΝ ΜΑΝΑΣΣΕ ΜΑΝΑΣΣΕ ΔΕ	40
	THE ARAM ARAM YET generates		THE MANASSEH MANASSEH YET	
	ΝΗ ΣΕΝΤΟΝ ΑΜΙΝΑΔΑΒ ΑΜΙΝ	60	Ε ΓΕΝΝΗΣΕ ΝΤΟΝ ΑΜΩΣ ΑΜΩΣ	60
	THE AMINADAB AMINADAB		generates THE AMOS AMOS	
	ΔΑΒ ΔΕ ΓΕΝΝΗΣΕ ΝΤΟΝ ΝΑ	80	ΔΕ ΓΕΝΝΗΣΕ ΝΤΟΝ ΙΩΣΙΑ	80
	YET generates THE NAASSON		YET generates THE JOSIAH	
	ΑΣΣΩΝ ΝΑΣΣΩΝ ΔΕ ΓΕΝΝΗΣΕ	300	ΝΙΩΣΕ ΙΑΣ ΔΕ ΓΕΝΝΗΣΕ ΝΤΟΝ	800
	NAASSON YET generates		JOSIAH YET generates THE	
5	ΣΕΝΤΟΝ ΣΑΛΜΩΝ ΣΑΛΜΩΝ ΔΕ	20	ΟΝ ΙΕΧΟΝΙΑΣ ΚΑΙ ΤΟΥΣ ΔΕ	20
	THE SALMON SALMON YET		JECHONIAS AND THE brothers	
	Ε ΓΕΝΝΗΣΕ ΝΤΟΝ ΒΟΕΣΕΚ	40	ΑΦΟΥΣ ΑΥΤΟΥ ΕΠΙ ΤΗΣ ΜΕΤ	40
	generates THE BOAZ OUT OF-THE		OF-him ON THE after-HOMEING	
	ΣΑΡΑΒ ΒΟΕΣ ΔΕ ΓΕΝΝΗΣΕ	60	ΙΚΕΣ ΙΑΒΑΒΥΛΩΝ ΟΣ ΜΕΤΑ	80
	SARAB BOAZ YET generates		OF-BABYLON after	
	ΝΤΟΝ ΙΩΒ ΗΔΕΚΤΗΣ ΡΟΥΘ	80	ΔΕ ΤΗΝ ΜΕΤΟΙΚΕΣΙΑΝ ΒΑΒΥ	80
	THE OBEID OUT OF-THE RUTH OBEID		YET THE after-HOMEING OF-BABYLON	
	ΒΗ ΔΕ ΓΕΝΝΗΣΕ ΝΤΟΝ ΙΕΣ	400	ΛΩΝ ΟΣ ΙΕΧΟΝΙΑΣ ΔΕ ΓΕΝΝΗΣΕ	900
	YET generates THE JESSE		JECHONIAS generates	
6	ΣΑΛΙΕΣΣΑΙΔΕ ΓΕΝΝΗΣΕ ΝΤΟΝ	20	Ε ΝΤΟΝ ΣΑΛΑΘΙΕΛ ΣΑΛΑΘΙΕ	20
	JESSE YET generates		THE SALATHIEL SALATHIEL	
	ΤΟΝ ΔΑΥΕΙΔ ΤΟΝ ΒΑΣΙΛΕΑ ΔΑ	40	ΔΕ ΓΕΝΝΗΣΕ ΝΤΟΝ ΖΟΡΟΒ	40
	THE DAVID THE KING DA-		YET generates THE ZOROBABEL	
	ΥΔΕ ΓΕΝΝΗΣΕ ΝΤΟΝ ΣΟΛ	60	ΑΒΕΛ ΖΟΡΟΒΑΒΕΛ ΔΕ ΓΕΝΝ	60
	VID YET generates THE SOL-		ZOROBABEL YET generates	
8	ΑΛΩΜΩΝ ΗΔΕΚΤΗΣ ΤΟΥ ΟΥΡΙΟ	80	ΝΤΟΝ ΑΒΙΟΥ ΔΑΒΙΟΥ ΔΑ	80
	OMON OUT OF-THE-ONE OF-THE UNIAH		THE ADIUD ADIUD YET	
	ΥΣΟΛΩΜΩΝ ΔΕ ΓΕΝΝΗΣΕ ΝΤΟΝ	500	Ε ΓΕΝΝΗΣΕ ΝΤΟΝ ΕΛΙΑΚΙ	1000
7	SOLOMON YET generates THE		generates THE ELIAKIM	

Joash served Jehovah as long as the priest Jehoiada lived, but afterwards the princes of Judah served idols. He slew the son of Jehoiada, who remonstrated. Hence the servants of King Joash slew him and would not bury him in the tombs of the kings (2 Chr. 24^{17,25}). Amaziah also bowed down to the gods of the sons of Seir, and was slain by the people of Jerusalem (2 Chr. 25^{15,27}).

¹⁰ Jehoiakim (or Shallum) is omitted from the list of kings because he refused Jeremiah's warnings, forsook the covenant, and turned to other gods (Jer. 22¹⁻⁷). In Chronicles mention is made, not only of his abominations, or idolatry, but to "that which was found on him" (2 Chr. 36⁸). He made cuttings or marks on his flesh as a sign of his allegiance to other gods (Lev. 19²⁸). Hence he was denied human burial and his name is blotted out of the register of kings (Deut. 29¹⁸⁻²⁰).

Jechoniah's name is shortened to Co-niah (Jer. 22²⁴) to show that Jehovah withdrew His support from him. He is not included in the line of kings. None of his seven sons (1 Chr. 3^{17,18}) succeeded to the throne. As no man, of his seed can prosper, sitting on the throne of David, yet the regal rights are in his line, Messiah must be his Son, but not his seed.

¹⁷ In each group there are fourteen generations. From Abraham to, and including, David, are fourteen. From David to and including Josiah are fourteen. From Jechoniah to and including Christ are fourteen.

14	Abraham to David	14	David to Exile	14	Exile to Christ
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By this peculiar Hebrew system of enumeration, the true spiritual values are emphasized. David, as the most important progenitor, is counted twice. By substituting an event in place of a man for the link between the second and third group, Jechoniah is degraded to a place among the private persons of the third group. As a result the twenty kings of Judah are divided into two groups of ten each, the first seven of whom are counted and the last three are blotted out, as on the list herewith.

Each period began with a revival and closed in apostasy. At the end of the first the land was oppressed by the Philistines; at the end of the second it

¹⁴ gets Azor; now Azor begets Sadok; now Sadok begets Achim; now
¹⁵ Achim begets Eliud; now Eliud begets Eleazar; now Eleazar begets Matthan; now Matthan begets Ja-
¹⁶ cob; now Jacob begets Joseph the husband of Mary, of whom was born Jesus, Who is termed "CHRIST".

¹⁷ Then all the generations from Abraham till David are fourteen generations, and from David till the Babylonian exile are fourteen generations, and from the Babylonian exile till Christ are fourteen generations.

¹⁸ Now the birth of Jesus Christ was thus: His mother, Mary, being espoused to Joseph, ere their coming together was found pregnant by
¹⁹ holy spirit. Now Joseph, her husband, being just and not willing to hold her up to infamy, intended to dismiss her covertly.

²⁰ Now at his brooding over these things, lo! a messenger of the Lord appeared to him in a trance, saying, "Joseph, son of David, you should not be afraid to accept Miriam, your wife, for that which is being generated in her is of holy spirit.

²¹ Now she shall bring forth a Son, and you shall be calling His name JESUS, for He shall be saving His people from their sins."

²² Now the whole of this has occurred that that which is declared by the Lord through the prophet may be fulfilled, saying:

²³ "Lo! the virgin will be pregnant, And will bring forth a Son, And they will be calling His name 'Emmanuel',

ME ΛΙΑΚΕ ΙΜΔΕΕ ΓΕ ΝΝΗCEN 20	^{s o.} ΕΙΝ ΑΥΤΟΥC ΕΥΡΕΘΗΕΝ ΓΑΣ 20
ELIAKIM YET GENERATES	COMING THEM she-WAS-FOUND IN BELLY
14 ΤΟΝ ΑΖΟΡ ΑΖΟΡ ΓΕ ΝΝΗC 40	ΤΡΙΕ ΧΟΥC ΑΕΚΠΝΕΥΜΑΤΟC 40
THE AZOR AZOR YET GENERATES	HAVING OUT OF SPIRIT
ΕΝ ΤΟΝC ΑΔΩΚ ΑΔΩΚ ΓΕ ΝΝΗC 60	ΑΓΙΟΥ ΙΩCΗΦ ΔΕ Ο ΑΝΗΡ ΑΥΤ 60
THE SADOX SADOX YET GENERATES	19 HOLY JOSEPH YET THE MAN OF-her
ΝΝΗC ΕΝ ΤΟΝ ΑΧΙΜ ΑΧΙΜ ΔΕ 80	ΗC ΔΙΚΑΙΟC ΦΩΝΚ ΑΙΜΗΘΕ ΛΩ 80
THE ACHIM ACHIM YET GEN-	JUST BEING AND NO WILLING
15 ΓΕΝΝΗC ΕΝ ΤΟΝ ΕΛΙΟΥΔ ΕΛΙΟΥΔ 100	^{B omits, s cancels, restores -DESID- s1 o.} ΝΑΥΤΗΝ ΠΑΡΑΔΕΙΓΜΑΤΙC Δ 600
crates THE ELIUD ELIUD	her TO-DESID-SHOWIZE
ΟΥΔΔΕ ΓΕΝΝΗC ΕΝ ΤΟΝ ΕΛΕΑΖΑΡ 20	ΙΕ ΒΟΥΛΗΘΗ ΛΑΘΡΑ ΑΠΟΛΥC 20
YET GENERATES THE ELEAZAR	WAS-COUNSELED covertly TO-FROM-LOOSE
ΑΖΑΡΕΛΕ ΑΖΑΡΔΕ ΓΕΝΝΗC 40	^{s o.} ΑΙ ΑΥΤΗΝ ΤΑΥΤΑ ΔΕ ΑΥΤΟΥC 40
ELEAZAR YET GENERATES	20 her these YET OF-him OF-
ΕΝ ΤΟΝ ΜΑΤΘΑΝ ΜΑΤΘΑΝ ΔΕ 60	ΝΘΥΜΗΘΕΝ ΤΟC ΙΔΟΥ ΑΓΓΕΛ 60
THE MATTHAN MATTHAN YET GEN-	BEING-IN-FELT DE-PERCEIVING MESSEN-
16 ΓΕΝΝΗC ΕΝ ΤΟΝ ΙΑΚΩΒ ΙΑΚΩΒ 80	ΟC ΚΥΡΙΟΥ ΚΑΤΟΝ ΑΡΕΦΑΝ 80
crates THE JACOB JACOB	GER OF-Master according-to THANCE APPEARED
ΒΔΕΕ ΓΕΝΝΗC ΕΝ ΤΟΝ ΙΩCΗΦ 200	ΑΥΤΩ ΛΕΓΩΝ ΙΩCΗΦ ΥΙΟC ΔΑ 700
YET GENERATES THE JOSEPH	to-him SAYING JOSEPH SON OF-DA-
ΤΟΝ ΑΝΔΡΑ ΜΑΡΙΑC ΕΞ ΗC ΕΓ 20	ΥΕ ΙΔΗΜΗΘΒΗΘΗΣ ΠΑΡΑ ΛΑΒ 20
THE MAN OF-MARY OUT OF-WHOM WAS-	VID NO YOU-MAY-DE-BEING-afraid TO-DE-DESID-OET-
ΕΝΝΗΘΗΝ ΗCΟΥC Ο ΛΕΓΟΜΕΝ 40	^{n N} ΕΙΝ ΜΑΡΙΑ ΜΗΤΗΡ ΓΥΝΑΙΚΑC 40
generalized JESUS THE One-Being-said	TING MARIAM THE WOMAN OF-
17 ΟC ΧΡΙCΤΟC ΠΑC ΑΙΟΥΝΑΙ 60	ΟΥΤΟ ΓΑΡ ΕΝ ΑΥΤΗ ΓΕΝΝΗΘΕ 60
ANointed ALL THEN THE GEN-	YOU THE for IN her BEING-generated
ΕΝΕ ΑΙ ΑΠΟ ΑΒΡΑΜ ΕΩC ΔΑΥ 80	ΝΕΚ ΠΝΕΥΜΑΤΟC ΕCΤΙΝ ΑΓΙ 80
erations FROM ABRAHAM TILL DAVID	OUT OF SPIRIT IS HOLY
ΕΙ ΔΕ ΓΕΝΕ ΑΙ ΔΕΚΑΤΕC CΑΡΕ 300	^{s1 abbreviates YN} ΟΥΤΕ ΞΕΤΑΙ ΔΕΥΘΗΝ ΚΑΙΚΑ 300
generations TEN-FOUR	21 she LL-BE-BRINGING-FORTH YET SON AND YOU-
CΚΑΙ ΑΠΟ ΔΑΥΕΙΔ ΕΩC ΤΗC Μ 20	ΛΕCΕΙC ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΙΗ 20
AND FROM DAVID TILL OF-THE after-	WILL-BE-CALLING THE NAME OF-Him JESUS
ΕΤΟΙΚΕCΙΑC ΒΑΒΥΛΩΝΟC Γ 40	^{s o.} CΟΥΝΑΥΤΟC ΓΑΡ CΩCΕΙ ΤΟΝ 40
HOMING OF-BABYLON GEN-	He for WILL-BE-SAVING THE
ΕΝΕ ΑΙ ΔΕΚΑΤΕC CΑΡΕCΚΑΙ 60	ΛΑΟΝ ΑΥΤΟΥ ΑΠΟ ΤΩΝ ΑΜΑΡΤ 60
erations TEN-FOUR AND	PEOPLE OF-Him FROM THE MISSES
ΑΠΟ ΤΗC ΜΕΤΟΙΚΕCΙΑC ΒΑΒ 80	ΙΩΝ ΑΥΤΩΝ ΤΟΥΤΟ ΔΕ ΟΛΟΝ Γ 80
FROM THE after-HOMING OF-BABY-	22 OF-them this YET WHOLE HAB-
ΥΛΩΝ ΟC ΕΩC ΤΟΥ ΧΡΙCΤΟΥ Γ 400	ΕΓΟΝΕΝ ΙΝΑ ΠΛΗΡΩΘΗ ΤΟΡΗ 300
LON TILL OF-THE ANointed GEN-	BECOME THAT MAY-DE-BEING-FILLED THE BEING-
ΕΝΕ ΑΙ ΔΕΚΑΤΕC CΑΡΕCΤΟΥ 20	ΘΕΝΥ ΠΟΚΥΡΙΟΥ ΔΙ ΑΤΟΥ Π 20
crations TEN-FOUR OF-THE	declared by Master THRU THE BEFORE-
ΔΕ ΙΗCΟΥ ΧΡΙCΤΟΥ Η ΓΕΝΕC 40	ΟΦΗΤΟΥ ΛΕΓΟΝΤΟC ΙΔΟΥ ΗΠ 40
YET JESUS ANointed THE generating	23 AVERER SAYING DE-PERC'V'G THE VIR-
ΙCΟΥΤΩC ΗΜΜΗC ΤΕΥΘΕΙC 60	^{s o.} ΑΡΘΕΝΟC ΕΝ ΓΑCΤΡΙC ΞΕΙΚ 60
thou WAS OF-DEING-SPROUSEd	gin IN BELLY WILL-BE-HAV'G AND
ΗCΤΗC ΜΗΤΡΟC ΑΥΤΟΥ ΜΑΡΙ 80	^{s1 o.} ΑΙΤΕ ΞΕΤΑΙ ΥΙΟΝ ΚΑΙΚΑΛΕ 80
THE MOTHER OF-Him MARY	WILL-BE-BRINGING-FORTH SON AND THEY-WILL-DE-
ΑCΤΩ ΙΩCΗΦ ΠΙΝΗCΥΝΕΛΘ 500	CΟΥC ΙΝ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΕΜ 3000
to-THE JOSEPH HERE OR TO-DE-TOGETHER-	CALLING THE NAME OF-Him EM-

was beneath the feet of Babylon; at the end of the third it was under the Roman yoke.

1 David	1 Ozias
2 Solomon	2 Joatham
3 Roboam	3 Achaz
4 Abijah	4 Hezekiah
5 Asaph	5 Manasseh
6 Josaphat	6 Amos
7 Joram	7 Josiah
[Ahaziah]	[Jehoahaz]
[Jehoash]	[Jehoiakim]
[Amaziah]	[Jechoniah]

¹⁸ Compare Lu. 12:38.

¹⁹ The law was very strict in an ordinary case of this kind, and demanded that the woman be taken to the entrance of her father's house and the men of her city be required to stone her until she died (Deut. 22²¹). Joseph could not bring himself to this, so intended to divorce her according to the law that when a man had taken a wife and has found some uncleanness in her then he was to write her a bill of divorcement and send her out of his house (Deut. 24¹).

²³ In Isaiah, the prophet does not use the usual word for virgin, but *olmc*, *damsel* (Isa. 7:14). It is not likely that it was a virgin when it first came to pass in the prophet's day. But in this, the proper *fulfillment*, the spirit changes the word to *virgin*, as it is in the Septuagint also.

¹⁻⁶ Bethlehem, the House of Bread, can be traced back in the family of our Lord to the time of Boaz and Ruth (Ruth 1:2). Here David dwelt. It was so insignificant that it is not even mentioned among the cities of Judah by Joshua or Nehemiah. This is seized on by the prophet Micah (5²) to form a background for its future greatness. Nor has any other event of importance transpired there. Its solitary and surpassing glory is the birth of the Shepherd of Israel.

¹ The magi represent those who are learned in the lore of nature. All nature leads the true devotee to the worship of Him Whose handiwork it is. Many attempts have been made to explain the star of Bethlehem as a purely normal occurrence—a meteor, a comet, the conjunction of a number of planets, etc. But no such star could guide the magi for a long period and then take its place above Bethlehem, as distinct from Jerusalem. It is much easier to believe that it was an extraordinary star, for it heralded the birth of a most extraordinary Babe.

Which is, construed, 'God with us.'

²⁴ Now Joseph, being roused from sleep, does as the Lord's messenger
²⁵ bids him, and accepted his wife, and he knew her not till she brought forth a Son, and he calls His name JESUS.

² Now, Jesus being born in Bethlehem of Judea in the days of Herod the king, *lo!* magi from the east came along into Jerusalem, saying,
² "Where is He Who is being brought forth King of the Jews? For we perceived His star in the east and we came to worship Him."

³ Now when king Herod hears, he was disturbed, and all Jerusalem with him. And assembling all the chief priests and scribes of the people, he ascertained from
⁵ them where Christ is born. Now they say to him, "In Bethlehem of Judea, for thus it is written through the prophet,

⁶ 'And you, Bethlehem, land of Judah, Are in no respect least among the governors of Judah, For out of you will come a Governor
 Who shall be shepherding My people Israel!'"

⁷ Then Herod, covertly calling the magi, ascertains exactly from them the time of the star's appearing.
⁸ And, sending them into Bethlehem, he said, "While going enquire exactly concerning the little Boy. Now if you should ever be finding Him, report to me, so that I, also, may be coming and worshipping Him."

⁹ Now those who hear the king went, and *lo!* the star which they perceived in the east preceded them

<p>ΜΑΝΟΥΗΛ Ο ΕΣΤΙΝ ΜΕΘΕΡΜΗ 20 MANUEL WHICH IS being-after-trans-</p> <p>ΛΕΥΟΜΕΝΟΝ ΜΕΘΗΜΩΝ ΘΕΟ 40 LAYERED WITH US THE God</p>	<p>ΚΑΙ ΓΡΑΜΜΑΤΕΙΣ ΤΟΥ ΛΑΟΥ 20 AND WRITERS OF-THE PEOPLE</p> <p>ΕΠΥΘΑΝΕΤΟ ΠΑΡΑΥΤΩΝ ΠΟ 40 he-ascertained-of DESIDE them ?-where</p>
<p>24 ^{s omits THE} ΣΕ ΓΕΡΘΕΙΣ ΔΕ ΟΙΩΣΗ ΦΑΠΟ 60 BEING-ROUSED YET THE JOSEPH FROM</p> <p>ΤΟΥ ΥΠΝΟΥ ΕΠΟΙΗΣΕΝ ΩΣ ΠΡ 80 THE SLEEP he-DOS AS TOWARD-</p>	<p>5 ^{s1 = ε ο.} ΥΟΧΡΙΣΤΟΣ ΓΕΝΝΑΤΑΙ ΟΙΔΙ 60 THE ANOINTED is-being-generated THE YET</p> <p>^{s* cancels to-him, but s2 retains} ΕΕΙΠΑΝ ΑΥΤΩ ΕΝ ΒΗΘΛΕΕΜ 80 THEY-SAY to-him IN BETHLEHEM OF-</p>
<p>Ο ΣΕΤΑΞΕΝ ΑΥΤΩ ΑΓΓΕΛΟΣ 100 SETS to-him THE MESSENGER</p> <p>^{s2 may have added, now delete} ΜΑΡΙΑΜ 100 OF-Master AND BESIDE-GOT THE</p>	<p>ΗΣΙΟΥΔΑΙ ΑΣΟΥΤΩΣ ΓΑΡ ΓΕ 600 THE JUDEA thus for HAS-</p> <p>ΓΡΑΠΤΑΙ ΔΙΑ ΤΟΥ ΠΡΟΦΗΤΗ 20 been-written THRU THE BEFORE-AVERT</p>
<p>^{s1 + ε} ^{ns1 ο. = of-him} ΝΓΥΝΑΙΚ ΔΕ ΑΥΤΟΥ ΚΑΙ ΟΥΚ 40 25 WOMAN OF-self AND NOT</p> <p>^{n + ε} ^{ns1 omits OF-WHICH} ΕΓΙΝΩΣΚΕΝ ΑΥΤΗΝ ΕΩΣ ΟΥ 60 KNEW her TILL OF-WHICH she-</p>	<p>6 ^{s1} ^{ns1} ΥΚΑΙΣ ΒΗΘΛΕΕΜ ΓΗ ΟΥΔΑ 40 AND YOU BETHLEHEM LAND of-JUDA</p> <p>ΟΥΔΑΜΩΣ ΕΛΑΧΙΣΤΗ ΕΝΤΗ 60 NOT-YET-SIMULTANEOUSLY INFERIOR-MOST ARE IN THE</p>
<p>ΤΕΚΕ ΝΥΙΟΝ ΚΑΙ ΕΚΑΛΕΣΕΝ 80 BROUGHT-FORTH SON AND he-CALLS</p> <p>2 ^ο ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΙΗΣΟΥΝΤΟ 200 THE NAME OF-Him JESUS OF-THE</p>	<p>^{s1} ^{ns1} ΟΙΣ ΗΓΕΜΟΣΙΝΙΟΥ ΔΕΚΣΟ 80 ones-LEADING of-JUDA OUT OF-YOU</p> <p>^{s1 for omits} ^{ns1} ΥΓΑΡΕΞΕΛΕΥΣΕΤΑΙ Η ΟΥΜ 700 for WILL-BE-OUT-COMING One-LEADING</p>
<p>ΥΔΕΙ ΗΣΟΥ ΓΕΝΝΗΘΕΝΤΟΣ 20 YET JESUS BEING-generated IN</p> <p>ΒΗΘΛΕΕΜ ΤΗΣ ΟΥΔΑΙΑΣ 40 BETHLEHEM OF-THE JUDEA IN</p>	<p>7 ^{s1} ^{ns1} ^{ns2} ΛΑΟΝ ΜΟΥ ΤΟΝ ΙΣΡΑΗΛ ΤΟΤΕ 40 PEOPLE OF-ME THE ISRAEL then</p> <p>ΗΡΩΔΗΣ ΛΑΘΡΑ ΚΑΛΕΣΑΤΟ 60 HEROD covertly CALLING THE</p>
<p>^{s1 + ε ο.} ^{s* omits THE but s2 retains} ΝΗΜΕΡΑΙΣ ΗΡΟΔΟΥ ΤΟΥ ΒΑΣ 60 DAYS OF-HEROD THE KING</p> <p>ΙΔΕΩΣΙΔΟΥΜΑΓΟΙ ΑΠΟ ΑΝΑ 80 he-PERCEIVING MAGIANS FROM risings</p>	<p>^{n + ε} ^{ns1} ^{ns2} ΥΣΜΑΓΟΥΣ ΗΚΡΙΒΩΣ ΕΝ ΠΑΡ 80 MAGIANS MAKES-EXACT DESIDE</p> <p>ΑΥΤΩΝ ΤΟΝ ΧΡΟΝΟΝ ΤΟΥ ΦΑΙ 800 them THE TIME OF-THE APPEAR-</p>
<p>ΤΟ ΛΩΝ ΠΑΡΕΓΕΝΟΝΤΟΣ ΙΣΙ 300 BESIDE-BECAME INTO JE-</p> <p>2 ΕΡΟΣΟΛΥΜΑ ΕΛΕΓΟΝΤΕΣ ΠΟΥ 20 RUSALEM SAYING ?-where</p>	<p>8 ^{s1} ^{ns1} ΝΟΜΕΝΟΥ ΑΣΤΕΡΟΣ ΚΑΙ ΠΕΜ 20 ING OF-GLEAMER AND SENDING</p> <p>ΨΑC ΑΥΤΟΥΣ ΕΙC ΒΗΛΕΕΜ 40 them INTO BETHLEHEM said</p>
<p>ΕCΤΙΝ ΟΤΕ ΧΘΕΙC ΒΑΣΙΛΕΥ 40 IS THE BEING-BROUGHT-FORTH KING</p> <p>^{s1 and s2 ο.} CΤΩΝ ΙΟΥΔΑΙΩΝ ΕΙΔΟΜΕΝ Γ 60 OF-THE JUDA-ANS WE-PERCEIVED for</p>	<p>ΙΠΕΝΝΟΡΕΥΘΕΝΤΕC ΕΞΕΤΑ 60 BEING-GONE OUT-INTERROGATE</p> <p>^{n + ε} ^{ns1} ^{ns2} CΑΤΕ ΑΚΡΙΒΩC ΠΕΡΙ ΤΟΥ ΠΑ 80 EXACTLY ABOUT THE little-</p>
<p>ΑΝΑΤΟΛΗΚΑΙ ΗΛΘΟΜΕΝ ΠΡΟ 400 rising AND WE-CAME TO-worship</p> <p>3 CΚΥΝΗΣΑΙ ΑΥΤΩ ΑΚΟΥCΑC Δ 20 to-Him hearing YET</p>	<p>^{s ο.} ^{s ο.} ^{s ο.} ΙΔΙΟΥ ΕΠΑΝΔΕΕΥΡΗΤΕ ΑΠΑ 900 boy ON-[IF]-EVER YET YE-MAY-BE-FINDING FROM-</p> <p>^{s ο.} ΓΓΕΙΛΑΤΕ ΜΟΙ ΟΥC ΚΑΓΩ Ε 20 MESSAGE to-ME WHICH-HOW AND-I COM-</p>
<p>ΕΟΒΑCΙΛΕΥC ΗΡΩΔΗΣ ΕΤΑΡ 40 THE KING HEROD WAS-DISTURB-</p> <p>ΙΔ ΧΘΗΚΑΙ ΠΑCΙΕC ΟCΟΛΥΜ 60 ID AND EVERY JERUSALEM</p>	<p>^{s ο.} ^{s ο.} ^{s ο.} ΛΘΩΝ ΠΡΟCΚΥΝΗΣΩ ΑΥΤΩ ΟΙ 40 ING SHOULD-BE-worshiping to-Him THE</p> <p>ΔΕ ΑΚΟΥCΑΝΤΕC ΤΟΥ ΒΑCΙΛΑ 60 YET ones-hearing OF-THE KING</p>
<p>ΑΜΕΤΑΥΤΟΥC ΚΑΙ CΥΝΑΓΑΓΩ 80 WITH him AND TOGETHER-LEADING</p> <p>4 ΝΠΑΝΤΑCΤΟΥC ΑΡΧΙΕΡΕΙC 500 ALL THE chief-SACRED-ones</p>	<p>^{s ο.} ^{s ο.} ^{s ο.} ΕΩC ΕΠΟΡΕΥΘΗCΑΝ ΚΑΙ ΙΔΟ 80 WERE-GONE AND BE-PERCEIV-</p> <p>ΥΟ ΑCΤΗΡΟΝ ΕΙΔΟΜΕΝ ΤΗΝ 3000 ING THE GLEAMER WHICH THEY-PERCEIVED IN THE rising</p>

⁸ Herod the Great, as this king was usually called, may have been of Philistine extraction, his ancestors having been brought to Idumea as prisoners of war. He was the first sovereign of the Edomites who reigned over Judea, under Roman supremacy, and began about 40 B. C. His father, Antipater, had been procurator of Judea when Hyrcanus II., the Maccabean, was king. He died not long after these events. He received his kingdom from Antony and the Roman Senate. After the fall of Antony he found favor with the emperor Augustus. His actions tell us that he feared for his throne when the Messiah should come. In this he was in striking contrast with the Maccabean dynasty which he displaced. They took the royal authority with the express reservation of the rights of the Messiah (1 Macc. 14⁴¹). He massacred helpless infants in a futile effort to murder the Messiah.

⁷ It is evident, from the anxiety of Herod to get the exact time when the star first appeared, and his order to kill all the babes under two years, that the magi did not visit Bethlehem when Christ was born, but a long time afterward. He is now a little Boy, and Herod does not consider it safe to allow any child under two years to live. It is probable that they saw the star in the east at His birth, and, after some time for preparation, took their slow journey to Judea.

¹² There is a startling contrast between the worshipful adoration of the magi, and the cruel conduct of His own people. The priests and scribes and populace should have exulted at His coming, but they are disturbed and uneasy. The priests should have worshiped Him, but they would not go a two-hours' journey to see Him. The magi traveled for months and brought Him presents. The scribes knew where he was born, but none went thither. The people followed their leaders. His own received Him not!

¹³ The khan at Bethlehem was the starting point of caravans for Egypt. Such it was in the days of Jeremiah, who lodged with Chimham at Bethlehem on his way to Egypt (Jer. 41¹⁷). And in his day many Jews went down into Egypt so that there were large Jewish colonies there to which Joseph could go during his exile. Here the

till, coming, it was stationed above
¹⁰ where the little Boy was. Now, perceiving the star, they rejoiced with
¹¹ a great joy tremendously. And, coming into the house, they perceived the little Boy with Mary, His mother, and falling, they worship Him, and opening up their treasures, they offer Him oblations, gold and frankincense and myrrh.
¹² And, being apprised in a trance not to go back again to Herod, they retire through another way into their country.

¹³ Now, at their retiring into their country, lo! the Lord's messenger is appearing to Joseph in a trance, saying, "Rouse! Take along the little Boy and His mother and flee into Egypt, and be there till I should speak to you, for Herod is about to be seeking the little Boy to destroy Him."

¹⁴ Now, being roused, he took along the little Boy and His mother by night and retires into Egypt.
¹⁵ and He was there till the decease of Herod, in order that that which is declared by the Lord through the prophet may be fulfilled, saying,

"Out of Egypt I call My Son."

¹⁶ Then Herod, perceiving that he was derided by the magi, was very furious, and, dispatching, he massacred all the boys who were in Bethlehem and in all its boundaries, from two years and below, according to the time which he ascertains exactly from the magi.
¹⁷ Then was fulfilled that which is declared through Jeremiah the prophet, saying,

¹⁸ "A sound is heard in Rama, Lamentation, and much anguish;

<p>ΑΤΟΛΗΠΡΟΗΓΕΝΑΥΤΟΥΣΕΩ²⁰ BEFORE-LED them TILL</p>	<p>ΩΣΟΙΜΕΛΛΕΙΓΑΡΗΡΩΔΗΣΖ²⁰ SAYING to-YOU IS-ABOUTING for HEROD TO-BE-</p>
<p>ΣΕΛΘΩΝΕΣΤΑΘΗΕΠΑΝΩΟΥΗ⁴⁰ COMING it-WAS-STOOD ON-UP where WAS</p>	<p>ΗΤΕΙΝΤΟΠΑΙΔΙΟΝΤΟΥΑΠΟ⁴⁰ SEEKING THE little-boy OF-THE to-destroy</p>
<p>ΝΤΟΠΑΙΔΙΟΝΙΔΟΝΤΕΣΔΕΤ⁶⁰ 10 THE little-boy PERCEIVING YET THE</p>	<p>ΛΕΣΑΙΑΥΤΟΟΔΕΕΓΕΡΘΕΙC⁶⁰ 14 Him THE YET BEING-HOUSED</p>
<p>ΟΝΑΣΤΕΡΑΕΧΑΡΗΣΑΝΧΑΡΑ⁸⁰ GLEAMER THEY-JOYED JOY</p>	<p>ΠΑΡΕΛΑΒΕΤΟΠΑΙΔΙΟΝΚΑΙ⁸⁰ he-BESIDE-GOT THE little-boy AND</p>
<p>ΝΜΕΓΑΛΗΝCΘΔΡΑΚΔΙΕΛΘ¹⁰⁰ 11 GREAT VEHEMENT AND COMING</p>	<p>ΤΗΝΜΗΤΕΡΑΥΤΟΥΝΥΚΤΟC⁶⁰⁰ THE MOTHER OF-Him OF-NIGHT</p>
<p>ΟΝΤΕCΕΙCΤΗΝΟΙΚΙΑΝΕΙΔ²⁰ INTO THE HOME THEY-PER-</p>	<p>ΚΑΙΑΝΕΧΩΡΗΣΕΝΕΙCΑΙΓΥ²⁰ AND UP-SPACES INTO EGYPT</p>
<p>ΟΝΤΟΠΑΙΔΙΟΝΜΕΤΑΜΑΡΙΑ⁴⁰ CEIVED THE little-boy WITH MARY</p>	<p>ΠΤΟΝΚΑΙΗΝΕΚΕΙΩCΤΗCΤ⁴⁰ 15 AND He-WAS there TILL OF-THE de-</p>
<p>CΤΗCΜΗΤΡΟCΑΥΤΟΥΚΑΙΠΕ⁶⁰ THE MOTHER OF-Him AND FALLING</p>	<p>ΕΛΕΥΤΗΣΗΡΩΔΟΥΙΝΑΠΑΗΡ⁶⁰ CEASE OF-HEROD THAT MAY-DE-BEING-</p>
<p>CΟΝΤΕCΠΡΟCΕΚΥΝΗΣΑΝΑΥ⁸⁰ THEY-worship to-Him</p>	<p>ΦΩΗΤΟΡΗΘΕΝΥΠΟΚΥΡΙΟΥΑ⁸⁰ FILLED THE BEING-declared by Master THRU</p>
<p>ΤΩΚΑΙΑΝΟΙΞΑΝΤΕCΤΟΥCΘ²⁰⁰ AND UP-OPENING THE PLACED-</p>	<p>ΙΑΤΟΥΠΡΟΦΗΤΟΥΛΕΓΟΝΤΟ⁷⁰⁰ THE BEFORE-AVEHER SAYING</p>
<p>ΗCΑΥΡΟΥCΑΥΤΩΝΠΡΟCΗΝΕ²⁰ INTO-MORROWS OF-them THEY-TOWARD-CARRY</p>	<p>CΕΖΑΙΓΥΠΤΟΥΕΚΑΛΕCΑΤΟ²⁰ OUT OF-EGYPT I-CALL THE</p>
<p>ΓΚΑΝΑΥΤΩΔΩΡΑΧΡΥCΟΝΚΑ⁴⁰ to-Him oblations GOLD AND</p>	<p>ΝΥΙΟΝΜΟΥΤΟΤΕΗΡΩΔΗCΙΑ⁴⁰ 16 SON OF-ME then HEROD FEU-</p>
<p>ΙΑΙΒΑΝΟΝΚΑΙCΜΥΡΝΑΝΚΑ⁶⁰ 12 frankincense AND MYRRH AND</p>	<p>ΦΝΟΤΙΕΝΕΠΑΙΧΘΗΝΥΠΟΤΩΝ⁶⁰ CEIVING that he-WAS-IN-sported by THE</p>
<p>ΙΧΡΗΜΑΤΙCΘΕΝΤΕCΚΑΤΟΝ⁸⁰ BEING-appRIZED according-to THA-</p>	<p>ΜΑΓΩΝΕΘΥΜΩΘΗΛΙΑΝΚΑΙΑ⁸⁰ MAGIUS WAS-urIOUS VERY AND COH-</p>
<p>ΑΡΗΜΑΝΑΚΑΜΨΑΙΠΡΟCΗΡΩ³⁰⁰ NCES NO TO-UP-HOW TOWARD HEROD</p>	<p>ΠΟCΤΕΙΛΑCΑΝΕΙΛΕΝΠΑΝΤ⁶⁰⁰ missioning UP-LIFTED ALL</p>
<p>ΑΗΝΔΙΑΛΛΗCΟΔΟΥΑΝΕΧΩΡ²⁰ THRU other WAY THEY-UP-SPACE</p>	<p>ΑCΤΟΥCΠΑΙΔΑCΤΟΥCΕΝΒΗ²⁰ THE boys THE IN BETH-</p>
<p>ΗCΑΝΕΙCΤΗΝΧΩΡΑΝΑΥΤΩΝ⁴⁰ INTO THE SPACE OF-them</p>	<p>ΘΛΕΕΜΚΑΙΕΝΠΑCΙΤΟΙCΘ⁴⁰ LEHEM AND IN ALL THE boun-</p>
<p>ΑΝΑΧΩΡΗΣΑΝΤΩΝΔΕΑΥΤΩΝ⁶⁰ 13 OF-UP-SPACING YET OF-them</p>	<p>ΙΟΙCΑΥΤΗCΑΠΟΔΙΕΤΟΥCΚ⁶⁰ daries OF-her FROM TWO-YEARS AND</p>
<p>ΕΙCΤΗΝΧΩΡΑΝΑΥΤΩΝΙΔΟΥ⁸⁰ INTO THE SPACE OF-them DE-PERCEIV-</p>	<p>ΑΙΚΑΤΩΤΕΡΩΚΑΤΑΤΟΝΧΡΟ⁸⁰ DOWN-more according-to THE TIME</p>
<p>ΑΓΓΕΛΟCΚΥΡΙΟΥΦΑΙΝΕΤΑ⁴⁰⁰ INO MESSENGER OF-Master IS-APPEARING</p>	<p>ΝΟΝΟΗΚΡΙΒΩCΕΝΠΑΡΑΤΩ⁹⁰⁰ WHICH he-makes-EXACT BESIDE THE</p>
<p>ΙΚΑΤΟΝΑΡΤΑΤΩΙΩCΗΦΛΕΓΩΝ²⁰ according-to THANTO-TO THE JOSEPH SAYING</p>	<p>ΝΜΑΓΩΝΤΟΤΕΕΠΑΗΡΩΘΗΤΟ²⁰ 17 MAGIUS then WAS-FILLED THE</p>
<p>ΕΓΕΡΘΕΙCΠΑΡΑΛΑΒΕΤΟΠΑ⁴⁰ BEING-HOUSED DE-BESIDE-GETTING THE little-</p>	<p>ΡΗΘΕΝΔΙΑΙΕΡΕΜΙΟΥΤΟΥΠ⁴⁰ BEING-declared THRU JEREMIAH THE DE-</p>
<p>ΙΔΙΟΝΚΑΙΤΗΝΜΗΤΕΡΑΥΤ⁶⁰ boy AND THE MOTHER OF-Him</p>	<p>ΡΟΦΗΤΟΥΛΕΓΟΝΤΟCΦΩΗΝΗ⁶⁰ 18 FORE-AVEHER SAYING SOUND IN</p>
<p>ΟΥΚΑΙΦΕΥΓΕΙCΑΙΓΥΠΤΟ⁸⁰ AND DE-FLEWING INTO EGYPT</p>	<p>ΝΡΑΜΑΗΚΟΥCΘΗΚΑΛΥΘΜΟC⁸⁰ HAMA IS-HEARD LAMENTING</p>
<p>ΝΚΑΙCΘΙΕΚΕΙΕΦCΑΝΕΠ⁵⁰⁰ AND YOU-BE there TILL EVER I-MAY-BE-</p>	<p>ΚΑΙΟΔΥΡΜΟCΠΟΛΥCΡΑΧΗΑ⁴⁰⁰⁰ AND PAIN-GUSH much MACHEL</p>

true Image of God would find the first objects to strike His dawning intelligence, and these would probably be the false images and gigantic temples of their idolatrous worship. Here was the center of the world's wisdom, but we do not read that any of the wise men recognized Him in Whom all the treasures of wisdom and knowledge are concealed (Col.23). But here also was the home of the Septuagint, the Greek version of the sacred scrolls which He used in His ministry. From here He, like the nation before Him, was called out of Egypt (Hos.11¹).

¹⁸ Compare Jer.31¹⁵.

¹⁸ The name "Rama" was a common one for a site on a hill. There was probably such a place near Bethlehem beside the tomb of Rachel, who died there in sorrow (Gen.35^{18,20}). There is a beautiful connection between her sorrow and that of the bereaved mothers whose infants Herod slew.

²³ "He will be called a Nazarene" was a *spoken* prophecy. There is no reason to believe it was written or is to be found in the Hebrew scriptures. Much that was spoken by the prophets was never committed to writing, but was preserved by tradition.

¹⁻¹² Compare Mk.11-8Lu.31-18Jn.16-8,10-34.

³ The wretched roads in the East were seldom repaired unless in preparation for some royal visitor. To see the peasants employed in removing the stones and straightening the road, and leveling its rough places was a sure sign that some one of high rank was expected. John the baptist was the herald of the King, calling on His subjects to prepare His path before Him (Isa.40³).

⁴ There is no reason why this should not be taken literally. The Arabs of those regions still feed on locusts. The American Indians of the western deserts have been known to subsist for weeks on locusts alone. The insect was included among those which it was lawful for a Jew to eat (Lev.11²²). The monks of the dark ages thought this incredible, so they planted locust trees near the grotto in the desert which was supposed to be John's home. The carob is also found in this region and pilgrims have given it the name "St. John's bread" in order to shield him from the charge of eating insects!

Rachel lamenting for her children,
And she did not want to be consoled,
For they are not."

¹⁹ Now at Herod's decease, *lo!* the Lord's messenger is appearing in a trance to Joseph in Egypt, saying,
²⁰ "Being roused, take along the little Boy and His mother and go into the land of Israel, for those who are seeking the little Boy's soul have died."

²¹ Now he, being roused, took the little Boy and His mother along and came into the land of Israel.
²² Yet, hearing that Archelaus is reigning in Judea in the stead of his father Herod, he was afraid to go there. Now, being apprised in a trance, he retires into parts of Galilee. And coming, he dwells in a city termed Nazareth, so that that which is declared through the prophets may be fulfilled, that He will be called a Nazarene.

3 Now in those days John the baptist is coming along, proclaiming in the wilderness of Judea, saying:
² "Repent! for the kingdom of the
³ heavens has drawn near!" For this is He Who is declared through Isaiah the prophet, saying,

"The voice of one imploring in the wilderness,
'Make ready the road of the Lord!
Be making His highways straight!'"

⁴ Now John himself had his apparel of camel's hair and a leather girdle about his loins. Now his nourishment was locusts and wild honey.

⁵ Then Jerusalem and entire Judea and the entire country about
⁶ the Jordan went out to him, and they were baptized by him in the

<p>ΚΛΑΙΟΥΣ ΑΤΑΤΕΚΝΑΥΤΗΣ 20 LAMENTING THE offsprings OF-his ΚΑΙΟΥΚΗΘΕΛΕΝΠΑΡΑΚΛΗΘ 40 AND NOT WILLED TO-BE-BESIDE-CALLED ΗΝΑΙΟΤΙΟΥΚΕΙΣΙΝΤΕΛΕΥ 19 that NOT THEY-ARE OF-deceasing ΤΗΣ ΑΝΤΟΣ ΔΕ ΤΟΥ ΗΡΩΔΟΥ 80 YET OF-THE HEROD BE- ΔΟΥ ΑΓΓΕΛΟΥ ΚΥΡΙΟΥ ΦΑΙΝ 100 PERCEIVING MESSENGER OF-Master IS-APPEARING ΕΤΑΙ ΚΑΤΟΝΑΡΤΩΙ ΦΙΣΦΕΝ 20 according-to TRANCE-to-THE JOSEPH IN ΑΙΓΥΠΤΩ ΛΕΓΩΝ ΕΓΕΡΘΕΙΣ 40 EGYPT SAYING BEING-ROUSED ΠΑΡΑΛΑΒΕΤΟ ΠΑΙΔΙΟΝ ΚΑΙ 60 BE-BESIDE-GETTING THE little-boy AND ΤΗΝ ΜΗΤΕΡΑ ΑΥΤΟΥ ΚΑΙ ΠΟΡ 80 THE MOTHER OF-Him AND BE-GOING ΕΥΟΥΣ ΕΙΣ ΓΗΝ ΙΣΡΑΗΛ ΕΤΕΘΝ 200 INTO LAND OF-ISRAEL THEY-HAVE- ΗΚΑΣΙΝ ΓΑΡ ΟΙΖΗΤΟΥΝΤΕΣ 20 DIED for THE ones-SEEKING ΤΗΝ ΨΥΧΗΝ ΤΟΥ ΠΑΙΔΙΟΥ 40 21 THE soul OF-THE little-boy THE YET ΕΓΕΡΘΕΙΣ ΠΑΡΕΛΑΒΕΤΟ Π 60 BEING-ROUSED he-BESIDE-OOT THE lit- ΑΙΔΙΟΝ ΚΑΙ ΤΗΝ ΜΗΤΕΡΑ ΑΥ 80 the-boy AND THE MOTHER OF-Him ΤΟΥ ΚΑΙ ΕΙΣ ΗΘΕΝ ΕΙΣ ΓΗΝ 300 AND INTO-CAME INTO LAND ΙΣΡΑΗΛ ΚΟΥΣ ΑΣ ΔΕ ΟΤΙ ΑΡ 20 22 OF-ISRAEL HEARING YET that Arche- ΧΕ ΛΑΟΣ ΒΑΣΙΛΕΥΕΙ ΤΗΣ ΙΟ 40 laus IS-reigning OF-THE JUDEA ΥΔΑΙΑΣ ΑΝΤΙΤΟΥ ΠΑΤΡΟΣ Α 60 INSTEAD OF-THE FATHER OF- ΥΤΟΥ ΗΡΩΔΟΥΣ ΦΟΒΗΘΗΚΕ 80 him HEROD he-was-afraid there ΙΑΠΕΛΘΕΙΝ ΧΡΗΜΑΤΙΣΘΕΙ 400 TO-BE-FROM-COMING BEING-appriized ΔΕ ΚΑΤΟΝΑΡΑΝΕΧΩΡΗΣΕΝ 20 YET according-to TRANCE he-UP-SPACES ΕΙΣ ΤΑ ΜΕΡΗ ΤΗΣ ΓΑΛΙΛΑΙΑ 40 INTO THE PARTS OF-THE GALILEE ΣΚΑΙ ΕΛΘΟΝ ΚΑΤΩΚΗΣΕΝ ΕΙ 60 23 AND COMING he-DOWN-HOMES INTO ΣΠΟΛΙΝ ΛΕΓΟΜΕΝΗΝ ΝΑΖΑΡ 80 city BEING-said NAZARETH ΕΤΟΠΩΣ ΠΛΗΡΩΘΗΤΟΡΗΘΕΝ 500 WHICH-how MAY-BE-BEING-FILLED THE BEING-declared</p>	<p>3* ΥΠΟ <i>by</i> <i>frint</i> ΔΙΑ ΤΩΝ ΠΡΟΦΗΤΩΝ ΟΤΙ ΝΑΖ 20 THRU THE BEFORE-AVENERS that NAZARENE ΦΡΑΙΣΚΑΝΘΕΝ ΣΕΤΑΙ ΕΝ ΔΕ 40 3 He-WILL-BE-BEING-CALLED IN YET ΤΑΙΣ ΗΜΕΡΑΙΣ ΕΚΕΙΝΑΙΣ Π 60 THE DAYS those IS- ΑΡΑΓΙΝΕΤΑΙ ΦΑΝΗΝ ΣΟΒΑ 80 n¹ + ε BESIDE-DECOMING JOHN THE DFIGT ΠΤΙΣΤΗΣ ΚΗΡΥΣΣΩΝ ΕΝ ΤΗΣ 600 PROCLAIMING IN THE DES- ΡΗΜΩ ΤΗΣ ΙΟΥΔΑΙΑΣ ΛΕΓΩΝ 20 2 OLATE OF-THE JUDEA SAYING ΜΕΤΑΝΟΕΙΤΕ ΝΗΓΓΙΚΕΝ ΓΑΡ 40 BE-YE-after-MINDING HAS-NEARED for Η ΒΑΣΙΛΕΙΑ ΤΩΝ ΟΥΡΑΝΩΝ 60 3 THE KINGDOM OF-THE heavens this ΥΤΟΣ ΓΑΡ ΕΣΤΙΝ ΟΡΘΕΙΣ Δ 80 for IS THE one-BEING-declared ΙΑΗΣΑΙΟΥ ΤΟΥ ΠΡΟΦΗΤΟΥ Α 700 TERU ISAIAH THE BEFORE-AVENER say- ΕΓΟΝ ΤΟΣ ΦΩΝΗΘΩΝ ΤΟΣ ΕΝ 20 ING SOUND OF-IMPLOING-one IN ΤΗ ΡΗΜΩ ΕΤΟΙΜΑΣΑΤΕ ΤΗΝ 40 THE DESOLATE make-YE-READY THE ΟΔΟΝ ΚΥΡΙΟΥ ΕΥΘΕΙΑΣ ΠΟΙ 60 WAY OF-Master straight BE-mak- ΕΙΤΕ ΤΑ ΣΤΡΙΒΟΥΣ ΑΥΤΟΥ Α 80 4 ING THE WEAR (WAYS) OF-Him he ΥΤΟΣ ΔΕ ΟΙ ΦΑΝΗΝ ΣΕΙΧΕΝ 800 n o, YET THE JOHN HAD THE Ο ΕΝ ΔΥΜΑ ΑΥΤΟΥ ΑΠΟ ΤΡΙΧΩ 20 IN-SLIP OF-him FROM HAIR ΝΚΑΜΗΛΟΥ ΚΑΙ ΖΩΝΗΝ ΔΕ ΡΜ 40 OF-CAMEL AND GNDLE SKIN ΑΤΙΝΗΝ ΠΕΡΙ ΤΗΝ ΟΣΦΥΝ ΑΥ 60 ABOUT THE LOIN OF-him ΤΟΥ ΝΔΕ ΤΡΟΦΗΝ ΑΥΤΟΥ ΑΚ 80 THE YET NUTURE WAS OF-him LOCUSTS ΡΙΔΕΣ ΚΑΙ ΜΕΛΙ ΑΓΡΙΟΝ ΤΟ 900 5 AND HONEY FIELD then ΤΕΣ ΣΕ ΠΟΡΕΥΕΤΟ ΠΡΟΣ ΑΥΤ 20 OUT-WENT TOWARD him ΟΝΙ ΕΡΟΣΟΛΥΜΑΚΑΙ ΠΑΣ ΔΗ 40 JERUSALEM AND EVERY THE ΙΟΥΔΑΙΑΚΑΙ ΠΑΣ ΑΝ ΠΕΡΙ Χ 60 s¹ + ε JUDEA AND EVERY THE ABOUT-SPACE ΦΡΟΣΤΟΙΟΡΔΑΝΟΥ ΚΑΙ ΕΒ 80 OF-THE JORDAN AND THEY- ΑΠΤΙΖΟΝΤΟ ΕΝ ΤΩ ΙΟΡΔΑΝΗ 5000 6 were-DIPED IN THE JORDAN</p>
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⁶ Baptism, or ceremonial washing, was a recognized rite in the Jewish ritual. It was usually performed by the person himself. Since Moses consecrated Aaron and his sons (Ex. 29⁴) no one did it for another. The priests washed themselves at the laver (Ex. 40³¹). Defiled clothes were to be washed by the man himself (Lev. 11⁴⁰). Naaman dipped himself in the Jordan (2 Ki. 5¹⁴). But, because John did the baptizing, he was called "the baptist".

⁷ John came in the spirit and power of Elijah (Mt. 11¹⁴; Lu. 1¹⁷). The superficial ceremonial without a corresponding condition of the heart was offensive to his spirit. He loathed hypocrisy. So he refused to baptize the religious zealots whose lives were not in accord with their profession. True repentance alone could avail to prepare them for the Coming One. Water could only symbolize the inward cleansing. It was not a substitute.

⁹ Compare Jn. 8³³⁻³⁹.

¹¹ See Ac. 1⁵¹ 16¹⁹ 1⁴.

¹¹ There are three baptisms here, water, spirit, and fire. John used water only. This method was continued during our Lord's ministry. But after His resurrection He told them "John, indeed, baptizes in water, yet *you* shall be baptized in holy spirit not many days hence" (Ac. 1⁵). From Pentecost onward two baptisms obtained. At first, those who were baptized in water received the baptism of holy spirit also. Cornelius received the spirit before he was baptized in water (Ac. 10⁴⁴⁻⁴⁸). Now there is only one baptism (Eph. 4⁵). In one spirit we all were baptized into one body (1 Co. 12¹³). It is for *cleansing*, not for power.

¹² The baptism of fire is the burning of the chaff. Such was the only baptism which the Pharisees and Sadducees deserved. Those whom He does not baptize in holy spirit, in grace, He will baptize in fire, in judgment. All of this is eonian, and does not determine their ultimate destiny after the eons have passed by.

¹³⁻¹⁷ Compare Mk. 19¹¹ Lu. 3^{21,22}.

¹³ The Lord needed no cleansing, for He had no sin. But He needed to identify Himself with those who were cleansed. It was a foreglimpse of His baptism on Golgotha, when He became sin for the sake of His own.

Jordan river, confessing their sins.

⁷ Now, perceiving many of the Pharisees and Sadducees coming to his baptism, he said to them, "Progeny of vipers! Who intimates to you to be fleeing from future indignation? Produce, then, fruit worthy of repentance. And you should not be presuming to be saying among yourselves, 'We have Abraham for a father', for I am saying to you that God is able to rouse children out of these stones to Abraham.

¹⁰ Now the ax is already lying at the root of the trees. Every tree, then, which is not producing fine fruit, is being hewn down and cast into the fire. For *I* indeed, am baptizing you in water for repentance, yet He Who is coming after me is stronger than I, Whose sandals I am not competent to bear. *He* will be baptizing you in holy spirit and fire, Whose winnowing shovel is in His hand, and He will be scouring His threshing floor, and will be gathering His wheat into His barn, yet He will be burning up the chaff with inextinguishable fire."

¹³ Then Jesus is coming along from Galilee to the Jordan to John to be baptized by him. Yet John prohibited Him, saying, "*I* have need to be baptized by Thee, and art ¹⁵ *Thou* coming to me?" Yet answering, Jesus said to him, "By your leave, for the present, for thus it is behooving us to fulfill all righteousness." Then he is giving Him leave.

¹⁶ Now, being baptized, Jesus straightway stepped up from the water, and *lo!* the heavens were

<p>1 ^{s1 omits by him} ΠΟΤΑΜΟΥΠΑΥΤΟΥΕΙΣΟΜΟΛΟ 20 river by him OUT-AVOWING</p>	<p>ΥΟΥΚΕΙΜΙΙΚΑΝΟΣΤΑΥΠΟΔ 20 WHOM NOT I-AM enough THE sandals</p>
<p>ΓΟΥΜΕΝΟΙΤΑΣΑΜΑΡΤΙΑΣΑ 40 THE misses OF-</p>	<p>ΗΜΑΤΑΒΑΣΤΑΣΑΙ ΑΥΤΟΣΥΜ 40 TO-BEAR He YOUR</p>
<p>7 ΥΤΩΝΙΔΩΝΔΕΠΟΛΛΟΥΣΤΩΝ 60 1 them PERCEIVING YET MANY OF-THE</p>	<p>ΑΣΒΑΠΤΙΣΕΙΕΝΠΝΕΥΜΑΤΙ 60 WILL-BE-DIPIZING IN spirit</p>
<p>^{n+ε} ΦΑΡΙΣΑΙΩΝΚΑΙΣΑΔΔΟΥΚΑ 80 PHARISES AND SADDUCEES</p>	<p>12 ΑΓΙΩΚΑΙΠΥΡΙΟΥΤΟΠΤΥΝΩ 80 12 HOLY AND FIRE OF-WHOM THE WINNOWING-</p>
<p>ΙΩΝΕΡΧΟΜΕΝΟΥΣΕΠΙΤΟΒΑ 100 COMING ON THE DIPISM</p>	<p>ΕΝΤΗΧΕΙΡΙΑΥΤΟΥΚΑΙΔΙΑ 600 SHOVEL IN THE HAND OF-Him AND He-WILL-</p>
<p>^{n1 omit of-him} ΠΤΙΣΜΑΔΥΤΟΥΕΙΠΕΝ ΑΥΤΟ 20 of-him he-said to-them</p>	<p>ΚΑΒΑΡΙΕΙΤΗΝΑΛΩΝΑΥΤΟ 20 BE-THRU-cleansing THE THRESHING-floor OF-Him</p>
<p>ΙΣΓΕΝΗΗΜΑΤΑΕΧΙΔΝΩΝΤΙ 40 product OF-VIPERS ANY</p>	<p>^{n+ε} ΥΚΑΙΣΥΝΑΞΕΙΤΟΝCΙΤΟΝΑ 40 AND WILL-BE-TOGETHER-LEADING THE GRAIN OF-</p>
<p>CΥΠΕΔΕΙΞΕΝΥΜΙΝΦΥΓΕΙΝ 60 UNDER-SHOWS to-YOUR to-BE-FLEEING</p>	<p>^{s o.} ΥΤΟΥΕΙCΤΗΝΑΠΟΘΗΚΗΝΑΥ 60 Him INTO THE FROM-PLACE OF-Him</p>
<p>ΑΠΟΤΗCΜΕΛΛΟΥCΗCΡΟΗC 80 FROM THE I-ENG-ABOUT INDIGNATION</p>	<p>ΤΟΥΤΟΔΕΑΧΥΡΟΝΚΑΤΑΚΑΥ 80 THE YET CHAFF He-SHALL-BE-DOWN-</p>
<p>8 ΠΟΙΗCΑΤΕΟΥΝΚΑΡΠΟΝΑΞΙ 200 DO-YE THEN FRUIT WORTHY</p>	<p>^{s o.} CΕΙΠΥΡΙCΒΕCΤΩΤΟΤΕΠΑ 700 13 BURNING I-O-FIRE UNEXTINGUISHABLE THEN IS-BE-</p>
<p>0 ΟΝΤΗCΜΕΤΑΝΟΙΑCΚΑΙΜΗΔ 20 OF-THE after-MIND AND NO YE-</p>	<p>^{n+ε} ΡΑΓΙΝΕΤΑΙΟΙΗCΟΥCΑΠΟΤ 20 SIDE-BECOMING THE JESUS FROM THE</p>
<p>^{s o.} ΟΞΗΤΕΛΕΓΕΙΝΕΝΕΑΥΤΟΙC 40 SH'D-BE-SEEMING to-BE-SAYING IN selves</p>	<p>^{n+ε} ΗCΓΑΛΙΛΑΙΑCΕΠΙΤΟΝΙΟΡ 40 GALILEE ON THE JORDAN</p>
<p>ΠΑΤΕΡΑΕΧΟΜΕΝΤΟΝΑΒΡΑΑ 60 FATHER WE-ARE-HAVING THE ABRAHAM</p>	<p>ΔΑΝΗΝΠΡΟCΤΟΝΙΩΑΝΗΝΤ 60 TOWARD THE JOHN OF-</p>
<p>ΜΑΕΓΩΓΑΡΥΜΙΝΟΤΙΔΥΝΑΤ 80 I-AM-SAYING for to-YOUR that IS-ABLE</p>	<p>ΟΥΒΑΠΤΙCΘΗΝΑΙΥΠ ΑΥΤΟΥ 80 THE to-BE-DIPIZED by him</p>
<p>ΔΙΘΕΟCΕΚΤΩΝΛΙΑΩΝΤΟΥ 100 THE God OUT OF-THE STONES these</p>	<p>^{n1 omit JOHN} ΟΔΕΙΩΑΝΗΝCΔΙΕΚΦΛΑΥΕΝΑ 800 14 THE YET JOHN THRU-FORDADE Him</p>
<p>^{s1 o.} ΤΩΝΕΓΕΙΡΑΙΤΕΚΝΑΤΩΑΒΡ 20 TO-HOUSE offspringS to-THE ABRAHAM</p>	<p>ΥΤΟΝΛΕΓΩΝΕΓΩΧΡΕΙΑΝΕΧ 20 SAYING I need AM-HAV-</p>
<p>^{n+ε} ΔΑΜΗΔΗΔΕΗΑΞΙΝΗΠΡΟCΤΗ 40 10 ALREADY YET THE AX TOWARD THE</p>	<p>^{s1 ε o.} ΩΥΠΟCΟΥΒΑΠΤΙCΘΗΝΑΙΚΑ 40 ING by YOU to-BE-DIPIZED AND</p>
<p>ΝΡΙΖΑΝΤΩΝΔΕΝΔΡΩΝΚΕΙΤ 60 ROOT OF-THE TREES IS-LYING</p>	<p>15 ΙCΥΕΡΧΗΝΠΡΟCΜΕΑΠΟΚΡΙΘ 60 15 YOU ARE-COMING TOWARD ME answering</p>
<p>ΔΙΠΑΝΟΥΝΔΕΝΔΡΟΝΜΗΠΟΙ 80 EVERY THEN TREE NO DOING</p>	<p>ΕΙCΔΕΟΙΗCΟΥCΕΙΠΕΝΠΡΟ 80 YET THE JESUS said TOWARD</p>
<p>ΟΥΝΚΑΡΠΟΝΚΑΛΟΝΕΚΚΟΠΤ 400 FRUIT IDEAL IS-BEING-OUT-STRIK-</p>	<p>^{n to-him O o.} CΑΥΤΟΝΑΦΕCΑΡΤΙΟΥΤΩCΓ 900 him FROM-LET at-PRESENT thus for</p>
<p>ΕΤΑΙΚΑΙΕΙCΠΥΡΒΑΛΛΕΤΑ 20 en AND INTO FIRE IS-BEING-CAST</p>	<p>ΑΡΠΡΕΠΟΝΕCΤΙΝΗΜΙΝΠΑ 20 BEHOOVING it-IS to-US TO-FILL</p>
<p>^{n omits for} ΙΕΓΩΜΕΝΓΑΡΥΜΑCΒΑΠΤΙΖ 40 11 I INDEED for YOUR AM-DIPIZING</p>	<p>ΡΩCΑΙΠΑCΑΝΔΙΚΑΙΟCΥΝΗ 40 EVERY JUSTICE</p>
<p>ΩΕΝΥΔΑΤΙΕΙCΜΕΤΑΝΟΙΑΝ 60 IN water INTO after-MIND</p>	<p>ΝΤΟΤΕΑΦΙΗCΙΝΑΥΤΟΝΒΑΠ 60 16 THEN he-IS-FROM-LETTING Him BEING-DIP-</p>
<p>ΟΔΕΟΠΙCΩΜΟΥΕΡΧΟΜΕΝΟC 60 THE-ONE YET BEHIND ME COMING</p>	<p>ΤΙCΘΕΙCΔΕΟΙΗCΟΥCΕΥΘΥ 80 IZED YET THE JESUS straightway</p>
<p>ΙCΧΥΡΟΤΕΡΟCΜΟΥΕCΤΙΝΟ 600 STRONGER OF-ME IS OF-</p>	<p>CΑΝΕΒΗΑΠΟΤΟΥΥΔΑΤΟCΚΑ 600 UP-STEPPED FROM THE water AND</p>

18-17 Compare Jn. 1:32-34.

18 As God's spirit has no material form it is figured to us in various ways, which suggest its force and significance. It is usually presented as a blast of air, for this is the primary meaning of the word *pneuma*, or spirit (Jn. 3^s Ac. 2² Heb. 1⁷). Other spirits are represented as torches (Un. 4^s), and horns or eyes (Un. 5^c) to indicate their power and perception. Unclean spirits are figured as frogs (Un. 16¹³). The exquisite picture presented to the spiritual Israelite by the descending dove is largely lost on us. Our Lord Himself commended their artlessness to the emulation of His disciples. But doubtless a deeper thought lay in its universal use for sacrifice, especially by the poor. When He was presented to the Lord they offered two squabs of the doves (Lu. 2²⁴). The spirit of God endues Him with power for the proclamation of the kingdom, not by presenting Him with a sword and mace, not by mounting Him on a white horse or crowning Him with a diadem, but by investing Him with the far more godlike powers of gentleness, artlessness, and sacrifice.

1-11 Compare Mk. 1:12, 13 Lu. 4:1-13.

1 If Christ is to be the King of Israel, He must not only overcome the opposition of men, but first of all, He must conquer the spirit that operates in them and rules the darkness of this world. Christ came to save *others*, not to please Himself. He refuses to use His power to provide food for Himself, but depends on God alone. He will not go out of His way to try and see if God will perform a miracle to save Him. Neither will He avoid the suffering and shame which lie between Him and the kingdom by accepting it at the Slanderer's hands. The Dove meets the Serpent in the wilderness and conquers it. Utter dependence on God's provision, absolute confidence in His words and ways, and the fullest fealty to His love, are more than a match for the Slanderer.

4 Compare Deut. 8³.

6 Compare Ps. 91^{11, 12}.

7 Compare Deut. 6¹⁶.

8 Satan is evidently the real head of the fourth kingdom of Daniel's image. Rome's dominion was limited.

opened up to Him, and He perceived God's spirit descending as if it were a dove, and coming on

17 Him. And *lo!* a voice out of the heavens, saying, "This is My beloved Son, in Whom I delight."

4 Then Jesus was led up by the spirit into the wilderness to be tried by the Slanderer. And, fasting forty days and forty nights, subsequently He hungers. And, approaching, he who is trying Him said to Him, "If you are God's Son, say that these stones may be becoming bread." Yet answering, He said, "It is written, 'Not on bread alone shall man be living, but on every declaration going out through the mouth of God'."

5 Then the Slanderer is taking Him along into the holy city, and stands Him on the wing of the sanctuary. And he is saying to Him, "If you are God's Son, be casting yourself down, for it is written that

'His messengers shall be directed concerning Thee,
And on their hands shall they be lifting Thee,
Lest at some time Thou shouldst be dashing Thy foot against a stone!'"

7 Jesus averred to him, "It is written again, 'You shall not be putting the Lord, your God, on trial'."

8 The Slanderer is taking Him along again into a very high mountain, and is showing Him all the kingdoms of the world and their glory. And he said to Him, "All these will I be giving to you if you should be prostrating and be worshiping me."

10 Then Jesus is saying to him, "Go, Satan, for it is written,

'The Lord your God shall you be worshiping,
And to Him only shall you be offering divine service'."

11 ΔΟΥΗΝΕΦΧΘΕCΑΝΑΥΤΩ 20
 HE-RECEIVING WERE-UP-OPENED to-Him THE
 12 ΟΥΡΑΝΟΚΑΙΕΙΔΕΝΠΝΕΥ 40
 HEAVENS AND HE-RECEIVED SPIRIT
 13 ΜΑΘΕΟΥΚΑΤΑΒΑΙΝΟΝΩCΕ 60
 OF-GOD DOWN-STEPPING AS-IF
 14 ΠΕΡΙCΤΕΡΑΝΚΑΙΕΡΧΟΜΕΝ 80
 DOVE AND COMING
 15 ΟΝΕΠΑΥΤΟΝΚΑΙΔΟΥΦΩΝΗ 100
 ON HIM AND DE-RECEIVING SOUND
 16 ΕΚΤΩΝΟΥΡΑΝΩΝΛΕΓΟΥCΑΟ 20
 OUT OF-THE HEAVENS SAYING THIS
 17 ΥΤΟCΕCΤΙΝΥΙΟCΜΟΥΟΛΓ 40
 IS THE SON OF-ME THE BE-
 18 ΑΠΗΤΟCΕΝΩΕΥΔΟΚΗCΑΤΟ 60
 LOVED IN WHOM I-WELL-SEEM THEN
 19 ΕΙΗCΟΥCΑΝΗΧΘΗΕΙCΤΗΝ 80
 THE JESUS WAS-UP-LED INTO THE
 20 ΕΡΗΜΟΥΠΟΤΟΥΠΝΕΥΜΑΤΟ 200
 DESOLATE BY THE SPIRIT
 21 CΠΕΙΡΑCΘΗΝΑΙΥΠΟΤΟΥΔΙ 20
 TO-DE-TRIED BY THE THRU-
 22 ΔΒΟΛΟΥΚΑΙΝΗCΤΕΥCΑCΗΜ 40
 2 CASTER AND FASTING DAYS
 23 ΕΡΑCΤΕCΕΡΑΚΟΝΤΑΚΑΙΝ 60
 FOUR-TY ^{n² Δ} AND NIGHTS 8
 24 ΥΚΤΑCΤΕCΕΡΑΚΟΝΤΑΥCΤ 80
 FOUR-TY ^{n² Δ} SUBSEQUENT-
 25 ΕΡΟΝΕΠΙΝΑCΕΝΚΑΙΠΡΟC 300
 3 ly HE-HUNGERS AND TOWARD-COM-
 26 ΕΛΘΩΝΟΠΕΙΡΑΖΩΝΕΙΠΕΝΑ 20
 ING THE ONE-TRYING SAID TO-
 27 ΥΤΩΕΙΥΙΟCΕΙΤΟΥΘΕΟΥΕΙ 40
 HIM IF SON YOU-ARE OF-THE GOD DE-SAY-
 28 ΠΕΙΝΑΔΙΑΒΟΙΟΥΤΟΙΑΡΤ 60
 ING THAT THE STONES THESE BREADS
 29 ΟΙΓΕΝΩΝΤΑΙΟΔΑΠΟΚΡΙΘ 80
 4 MAY-BE-BECOMING THE YET ANSWERING
 30 ΕΙCΕΙΠΕΝΓΕΓΡΑΠΤΑΙΟΥΚ 400
 HE-SAID IT-HAS-BEEN-WITTEN NOT
 31 ΕΠΑΡΤΩΜΟΝΩΖΗCΕΤΑΙΟΑΝ 20
 ON BREAD ONLY WILL-BE-LIVING THE HU-
 32 ΘΡΩΠΟCΑΛΛΕΠΙΠΑΝΤΙΡΗΜ 40
 MAN BUT ON EVERY DECLARA-
 33 ΑΤΙΕΚΠΟΡΕΥΟΜΕΝΩΔΙΑCΤ 60
 UON OUT-GOING THRU MOUTH
 34 ΟΜΑΤΟCΘΕΟΥΤΟΤΕΠΑΡΑΛΑ 80
 5 OF-GOD THEN IS-BESIDE-GETTING
 35 ΜΒΑΝΕΙΑΥΤΟΝΟΔΙΑΒΟΛΟC 500
 HIM THE THRU-CASTER
 36 ΕΙCΤΗΝΑΓΙΑΝΠΟΛΙΝΚΑΙΕ 20
 INTO THE HOLY CITY AND STANDS
 37 CΤΗCΕΝΑΥΤΟΝΕΠΙΤΟΠΕΡ 40
 HIM ON THE FLYER-LET
 38 ΥΓΙΟΝΤΟΥΕΡΟΥΚΑΙΛΕΓΕ 60
 6 OF-THE SACRED-PLACE AND HE-IS-SAYING
 39 ΙΑΥΤΩΕΙΥΙΟCΕΙΤΟΥΘΕΟΥ 80
 TO-HIM IF SON YOU-ARE OF-THE GOD
 40 ΒΑΛΕCΕΑΥΤΟΝΚΑΤΩΓΕΓΡΑ 600
 DE-CASTING YOURSELF DOWN IT-HAS-BEEN-WITT-
 41 ΠΤΑΙΓΑΡΟΤΙΤΟΙCΑΓΓΕΛΟ 20
 TEN FOR THAT TO-THE MESSENGERS
 42 ICΑΥΤΟΥΕΝΤΕΛΕΙΤΑΙΠΕΡ 40
 OF-HIM WILL-BE-BEING-DIRECTED ABOUT
 43 ICΟΥΚΑΙΕΠΙΧΕΙΡΩΝΑΡΟΥ 60
 YOU AND ON HANDS THEY-WILL-BE-
 44 CΙCΕΜΗΠΟΤΕΠΡΟCΚΟΥΗC 80
 LIFTING YOU NO ?-WHEN SH'D-DE-TOWARD-STRIKING
 45 ΠΡΟCΑΙΘΟΝΤΟΝΠΟΔΑCΟΥΕ 700
 7 TOWARD STONE THE FOOT OF-YOU AVEN-
 46 ΦΗΑΥΤΩΙΗCΟΥCΠΑΛΙΝΓΕ 20
 IED TO-HIM THE JESUS AGAIN IT-HAS-
 47 ΓΡΑΠΤΑΙΟΥΚΕΚΠΕΙΡΑCΕΙ 40
 BEEN-WITTEN NOT YOU-WILL-DE-OUT-TRYING
 48 CΚΥΡΙΟΝΤΟΝΘΕΟΝCΟΥΠΑΛ 60
 Master THE GOD OF-YOU AGAIN
 49 ΙΝΠΑΡΑΛΑΜΒΑΝΕΙΑΥΤΟΝΟ 80
 IS-BESIDE-GETTING HIM THE
 50 ΔΙΑΒΟΛΟCΕΙCΟΡΟCΥΗΛΟ 800
 THRU-CASTER INTO MOUNTAIN HIGH
 51 ΝΑΙΑΝΚΑΙΕΙΚΝΥCΙΝΑΥΤ 20
 VERY AND IS-SHOWING TO-HIM
 52 ΦΠΑCΑCΤΑCΒΑCΙΛΕΙΑCΤΟ 40
 ALL THE KINGDOMS OF-THE
 53 ΥΚΟCΜΟΥΚΑΙΤΗΝΔΟΞΑΝΑΥ 60
 SYSTEM AND THE GLORY OF-THEN
 54 ΤΩΝΚΑΙΕΙΠΕΝΑΥΤΩΤΑΥΤΑ 80
 9 AND HE-SAID TO-HIM THESE
 55 CΟΙΠΑΝΤΑΔΩCΩΕΑΝΠΕCΩΝ 900
 TO-YOU ALL I'LL-DE-GIVING IF-EVER FALLING
 56 ΠΡΟCΚΥΝΗCΗCΜΟΙΤΟΤΕΛΕ 20
 10 YOU-SHOULD-DE-WORSHIPING TO-ME THEN IS-SAY-
 57 ΓΕΙΑΥΤΩΙΗCΟΥCΥΠΑΓΕC 40
 ING TO-HIM THE JESUS DE-UNDER-LEAD'G SA-
 58 ΑΤΑΝΑΓΕΓΡΑΠΤΑΙΓΑΡΚΥΡ 60
 TAN (ADVERSARY) IT-HAS-BEEN-WITTEN FOR Master
 59 ΙΟΝΤΟΝΘΕΟΝCΟΥΠΡΟCΚΥΝ 80
 THE GOD OF-YOU YOU-WILL-DE-WORSHIP-
 60 ΗCΕΙCΚΑΙΑΥΤΩΜΟΝΩΑΤΡ 7000
 ING AND TO-HIM ONLY YOU-DE-WILL-

¹⁰ Compare Deut.6:13,10:20.

¹² Compare Mk.1:14,15; Lu.4:14,15.

¹² It is not likely that John was "cast into prison" at this time. The Lord had not yet called His disciples, and John was not yet cast into prison (Jn. 3:24) until some time later. Several attempts seem to have been made to put him in ward. This is probably the first of these. Hence the Lord left Judea, and spent most of His ministry in Galilee. In John, His messenger, He was rejected in Judea before He even began His proclamation.

¹³⁻¹⁶ Compare Mk.1:21,22; Lu.4:31,32.

¹⁵ Compare Isa. 9:1,2.

¹⁵ Nazareth, Cana, and the region about, where the Lord commenced His ministry, were in Zabulon. This did not touch the sea of Galilee, but it bordered on Naphtali in the northeast, in which was Capernaum, "His own city," as well as Chorazin and Bethsaida, where so many of His mighty works were done.

¹⁷ Compare Mk. 1:14,15.

¹⁷ "The kingdom of the heavens" would mean but one thing to a Jew in the days of our Lord. In the explanation of the marvelous dream of Nebuchadnezzar, in which he saw a succession of world empires, Daniel says that the last kingdom shall be set up by the God of the heavens (Dan.2:44). "And in the days of these kings the God of the heavens shall set up a kingdom which shall not be harmed for the eon, and the kingdom shall not be left to another people. It shall crush and terminate all these kingdoms, and it shall rise for the eon." Babylon fell to Medo-Persia, and Medo-Persia to Greece. Greece had broken up, and the fourth kingdom, in which the prophet's people under the figure of clay, were to be mingled with mankind, was due to appear. And this was to be followed by the indestructible kingdom of Messiah, for which all the Jews longed.

Again, under the figure of rapacious beasts, Daniel had portrayed the kingdoms of the end time (Dan.7:2-27). They are displaced by the kingdom of the heavens. "And the kingdom and authority and the majesty of the kingdom under all the heavens is granted to the people of the saints of the supremacies. The kingdom is an eonian kingdom, and all authorities shall serve and hearken to it."

¹¹ Then the Slanderer is leaving Him, and lo! messengers approached and waited on Him.

¹² Now when hearing that John was betrayed, He retires into Galilee, and leaving Nazareth, coming, He dwells in Capernaum, which is by the seaside in the boundaries of Zabulon and Nephthalim, in order that that which is declared through Isaiah, the prophet, may be fulfilled, saying,

¹⁵ "The land of Zabulon and the land of Nephthalim,
The sea road the other side of Jordan,
Galilee of the nations--

¹⁶ The people sitting in darkness
Perceived a great light,
And to those sitting in the province and shadow of death,
To them light arises."

¹⁷ Thenceforth Jesus begins proclaiming and saying, "Repent! for the kingdom of the heavens has drawn near."

¹⁸ Now, walking beside the sea of Galilee, He perceived two brothers, Simon, who is termed Peter, and Andrew, his brother, casting a purse net into the sea, for they were fishermen. And He is saying to them, "Hither, after Me, and I will be making you fishers of men!" Now immediately, leaving the nets, they follow Him.

²¹ And advancing thence, He perceived two other brothers, James of Zebedee and his brother John, in the ship with Zebedee their father, readjusting their nets; and He calls them. Immediately, leaving the ship and their father, they follow Him.

²³ And Jesus led them about in the whole of Galilee, teaching in their

- 11 ^{s o.} ΕΥΣΕΙΣΤΟΤΕ ΑΦΙΗΣΙΝΑΥΤ 20
offering-DIVINE-SERVICE then IS-FROM-LETTING Him
- ΟΝΟΔΙΑΒΟΛΟΣΚΑΙΙΔΟΥΑΓ 40
THE THRU-CASTER AND BE-RECEIVING MES-
- ΓΕΛΟΙΠΡΟΧΛΑΘΟΝΚΑΙΔΙΗ 60
BENGBERS TOWARD-CAME AND THRU-
- 12 ΚΟΝΟΥΝΑΥΤΩΑΚΟΥΣ ΑΣΔΕΟ 80
SERVED to-Him HEARING YET that
^{s1} JOHN that n o.
ΤΙΙΦΑΝΗΣΠΑΡΕΔΟΘΗΑΝΕ 100
JOHN WAS-BESIDE-GIVEN He-UP-
- ΧΩΡΗΣΕΝΕΙΣΤΗΝΓΑΛΙΛΑΙ 20
SPACES INTO THE GALILEE
- 13 ΑΝΚΑΙΚΑΤΑΛΙΠΩΝΤΗΝΝΑΖ 40
AND leaving THE NAZARETH
^{n1s} Δ o. and ^{s1} Θ for Τ
ΑΡΕΤΕΛΑΘΦΩΝΚΑΤΩΚΗΣΕΝΕΙ 80
COMING He-DOWN-HOMES INTO
- ΚΑΦΑΡΝΑΟΥΜΤΗΝΠΑΡΑΘΑ 80
CAPEBNAUM THE BESIDE-SEA
- ^{s1} above line
ΛΑССΙΑΝΕΝΟΡΙΟΙCZ ΑΒΟΥ 200
IN boundaries of-ZADULON
- 14 ΑΩΝΚΑΙΝΕΦΘΑΛΕΙΜΙΝΑΠΑ 20
AND of-NERPHALIM THAT MAY-BE-
- ΗΡΩΘΗΤΟΡΗΘΕΝΔΙΑΗΣΑΙΟ 40
BEING-FILLED THE BEING-declared THRU ISALAH
- ΥΤΟΥΠΡΟΦΗΤΟΥΕΛΓΟΝΤΟΣ 60
THE BEFORE-AVENER SAYING
- 15 ΓΗΖΑΒΟΥΛΩΝΚΑΙΓΗΝΕΦΘΑ 80
LAND ZADULON AND LAND NERPHALIM
- ΛΕΙΜΟΔΟΝΘΑΛΑССΗCΠΕΡΑ 300
WAY OF-SEA OTHER-SIDE
- ΝΤΟΥΙΟΡΔΑΝΟΥΓΑΛΙΛΑΙΑ 20
OF-THE JORDAN GALILEE
- 16 ΤΩΝΕΘΝΩΝΟΛΑΟCΟΚΑΘΗΜΕ 40
THE PEOPLE THE one-sitting
- ΝΟCΕΝCΚΟΤΙΑΦΩCΕΙΔΕΝΜ 60
^{s1} o. ^{s1} o.
IN DARKNESS LIGHT PERCEIVED GREAT
- ΕΓΑΚΑΙΤΟΙCΚΑΘΗΜΕΝΟΙC 80
AND to-THE ones-sitting
- ΕΝΧΩΡΑΚΑΙCΚΙΑΘΑΝΑΤΟΥ 400
IN SPACE AND SHADE OF-DEATH
- 17 ΦΩCΑΝΕΤΕΙΛΕΝΑΥΤΟΙCΑΠ 20
^{s o.}
LIGUT UP-RISES to-them FROM
- ΟΤΟΤΕΗΡΞΑΤΟΟΙΗΣΟΥCΚΗ 40
then begins THE JESUS TO-BE-
- ^{s1} o. ^{s o.}
ΡΥCCEΙΝΚΑΙΛΕΓΕΙΝΜΕΤΑ 60
PROCLAIMING AND TO-DE-SAYING DE-BE-after-
- ΝΟΕΙΤΕΗΓΓΙΚΕΝΓΑΡΗΒΑC 80
MINING HAS-NEARED for THE KING-
- ^{s1} o.
1 ΙΑΕΙΑΤΩΝΟΥΡΑΝΩΝΠΕΡΙΠ 500
f dom OF-THE heavens ABOUT-HEAD-
- ΑΤΩΝΔΕΠΑΡΑΤΗΝΘΑΛΑССΑ 20
ING YET BESIDE THE SEA
- ^{B+Θ}
ΝΤΗΣΓΑΛΙΛΑΙΑCΕΙΔΕΝΔΥ 40
OF-THE GALILEE He-RECEIVED TWO
- ΟΔΕΛΦΟΥCСΙΜΩΝΑΤΟΝΑΕ 60
^{s* KΑΛ}
brothers SIMON THE BEING-
O Y = being-CALLED
ΓΟΜΕΝΟΝΠΕΤΡΟΝΚΑΙΑΝΔΡΕ 80
said Peter (ROCK) AND ANDREW
- ΕΑΝΤΟΝΑΔΕΛΦΟΝΑΥΤΟΥΒΑ 600
THE brother OF-him CASTING
- ΛΟΝΤΑCΑΜΦΙΒΑΝCΤΡΟΝΕ 20
ENVELOPE-CASTER INTO
- ΙCΤΗΝΘΑΛΑССΑΝΗCΑΝΓΑΡ 40
THE SEA THEY-WERE for
- ^{n1s} Θ
ΑΛΙΕΙCΚΑΙΛΕΓΕΙΑΥΤΟΙC 60
19 fishers AND He-is-saying to-them
- ΔΕΥΤΕΟΠΙCΩΜΟΥΚΑΙΠΟΙΗ 80
HITHER BEHIND ME AND I-SHALL-DE-
before fishers ^{s*} (n1s1+Co. s1) adds ΓΕΝΕCΘΑΙ
CΩΜΑCΑΛΙΕΙCΑΝΘΡΩΠΩΝ 700
making youp fishers of-humans
- ΟΙΔΕΕΥΘΕCΑΦΕΝΤΕCΤΑΔ 20
20 THE YET immediately FROM-LETTING THE NETS
- ΙΚΤΥΑΝΚΟΛΟΥΘΗCΑΝΑΥΤΩ 40
THEY-follow to-Him
- ΚΑΙΠΡΟΒΑCΕΚΕΙΘΕΝΕΙΔΕ 60
21 AND BEFORE-STEPPING thence He-RECEIV-
- ΝΑΛΛΟΥCΔΥΟΑΔΕΛΦΟΥCΙΑ 80
ED others TWO brothers JACOB-
- ΚΩΒΟΝΤΟΝΤΟΥΖΕΒΕΔΑΙΟΥ 800
US THE OF-THE ZEBEDEE
- ^{n o.}
ΚΑΙΙΦΑΝΗΝΗΝΤΟΝΑΔΕΛΦΟΝ 20
AND JOHN THE brother
- Ε added and cancelled by ^{s*}
ΑΥΤΟΥΕΝΤΩΠΛΟΙΩΜΕΤΑΖΕ 40
OF-him IN THE FLOATER WITH ZEBE-
- ΒΕΔΑΙΟΥΤΟΥΠΑΤΡΟCΑΥΤΩ 60
DEE OF-THE FATHER OF-them
- ΝΚΑΤΑΡΤΙΖΟΝΤΑCΤΑΙΚΤ 80
DOWN-EQUIPPING THE NETS
- ΥΑΔΥΤΩΝΚΑΙΕΚΑΛΕCΕΝΑΥ 900
OF-them AND He-calls them
- 22 ΤΟΥCΟΙΔΕΕΥΘΕCΑΦΕΝΤΕ 20
THE YET immediately FROM-LETTING
- ^{s1} adds ΑΥΤΩΝ of-them
CΤΟΠΛΟΙΟΝΚΑΙΤΟΝΠΑΤΕΡ 40
THE FLOATER AND THE FATHER
- ΑΔΥΤΩΝΗΚΟΛΟΥΘΗCΑΝΑΥΤ 60
OF-them THEY-follow to-Him
- ^{n omits} THE JESUS ^{s* omits} IN
ΦΚΑΙΠΕΡΙΗΓΕΝΟΙΗCΟΥC 80
THE JESUS IN
- 23 AND ABOUT-LED THE JESUS IN
^{s*+N} N ^{B+Θ} ^{s*+N} ^{s1 omits} WHOLE
ΝΟΛΗΤΗΓΑΛΙΛΑΙΑΔΙΔΑCΚ 8000
WHOLE THE GALILEE TEACHING

"The kingdom of God" suggests subjection direct to the Deity, whether as individuals or nations. Its sphere cannot be circumscribed. "The kingdom of the heavens", is, however, always concerned with the sovereignty of Israel over the other nations. Just as Babylon ruled the whole earth, so Israel will be supreme. As Medo-Persia brought all nations beneath its sway, so Israel will subjugate every other dominion. As Alexander found no field for further conquest, so Messiah will rule all nations with a club of iron, and all peoples and languages and nations will serve Him and bring their tribute to the land of Israel and the nation He has chosen. This is the kingdom which Christ proclaimed.

The kingdom was proclaimed as "near". This does not imply that it must come soon. The nearness was only tentative. The same word is used of Epaphroditus (Phil. 2³⁰), who *draws near* to death for the work of Christ, but God was merciful, and he drew away from death again. Nearness is a relative term, indicating that not much more is needed to cause contact. Israel was *near* the land of promise thirty-eight years before they actually entered. Had they believed Caleb and Joshua they would have drawn nearer instead of returning to the wilderness, far from its borders. So it was with Israel and the kingdom. As it was when their forefathers came out of Egypt, so they come near to the national hope, but for thirty-eight years they wandered in the wilderness of unbelief, and perished without entering the land of promise.

18-19 Compare Mk. 1¹⁶⁻¹⁸ Lu. 5¹⁻¹¹ Jn. 1⁴⁰⁻⁴².

21-22 Compare Mk. 1^{19, 20} Lu. 5^{10, 11}.

23 See Mk. 1²¹⁻²⁹.

25 Compare Mk. 3^{7, 8}.

1-2 Compare Lu. 6²⁰⁻²³.

1 The "Sermon on the Mount" was probably varied and repeated many times. Luke gives one of these. That was given on an "even place" (Lu. 6¹⁷) after His calling of the apostles. It is much abridged. Mark gives scattered allusions here and there. It is fitting that the fullest proclamation of the laws of the kingdom should be given in this account, for it is concerned with the Son of David.

synagogues and proclaiming the evangel of the kingdom, and curing every disease and every debility among the people.

24 And tidings of Him came out into the whole of Syria, and they bring to Him all those who are ill with various diseases and pressing torments, and demoniacs and epileptics and paralytics, and He cures them. And vast throngs follow Him from Galilee and Decapolis and Jerusalem and Judea and the other side of the Jordan.

5 Now on perceiving the throngs. He ascended into the mountain. And when He is seated, His disciples came to Him. And opening His mouth, He taught them, saying, 3 "Happy, in spirit, are the poor, seeing that theirs is the kingdom of the heavens.

4 Happy are those who mourn now, seeing that *they* shall be consoled.

5 Happy are the meek, seeing that *they* shall be enjoying the allotment of the land.

6 Happy are those who are hungering and thirsting for righteousness, seeing that *they* shall be satisfied.

7 Happy are the merciful, seeing that *they* shall be shown mercy.

8 Happy are the clean in heart, seeing that *they* shall see God.

9 Happy are the peacemakers, seeing that *they* shall be called God's sons.

10 Happy are those persecuted on account of righteousness, seeing that theirs is the kingdom of the heavens.

11 Happy are you whenever they should be reproaching and persecuting you and saying every wicked thing against you, falsifying on

^{s1 u/lz} ΑΥΤΟΥΣ them ΩΝΕΝΤΑΥΣΤΗΝΑΓΩΓΑΙΣ ΑΥ 20 IN THE TOGETHER-LEADS OF-	3 ΣΛΕΓΩΝΜΑΚΑΡΙΟΙΟΙΠΤΩΧ 20 SAYING HAPPY THE POOR
ΤΩΝΚΑΙΚΗΡΥΣΣΩΝΤΟΕΥΑΓ 40 them AND PROCLAIMING THE WELL-MES-	ΟΙΤΩΠΝΕΥΜΑΤΙΟΤΙ ΑΥΤΩΝ 40 to-THE spirit that of-them
ΓΕΛΙΟΝΤΗΣΒΑΣΙΛΕΙΑΣΚΑ 60 NAGE OF-THE KINGDOM AND	ΕΣΤΙΝΗΒΑΣΙΛΕΙΑΤΩΝΟΥΡ 60 IS THE KINGDOM OF-THE heavens
ΙΘΕΡΑΠΕΥΩΝΠΑΝΑΝΟΣΟΝ 80 CURING EVERY DISEASE	4 ΑΝΩΝΜΑΚΑΡΙΟΙΟΙΠΕΝΘΟΥ 80 HAPPY THE MOURNING-ones
ΚΑΙΠΑΣΑΝΜΑΛΑΚΙΑΝΕΝΤΩ 100 AND EVERY SOFTNESS IN THE	^{ns1 omit} NOW ΝΤΕΣΝΥΝΟΤΙΑΥΤΟΙΠΑΡΑΚ 600 NOW that they WILL-BE-DEING-
^s ΕΞ=OUT- ΛΑΦΚΑΙΑΠΗΛΕΝΗΑΚΟΝΑΥ 20 24 PEOPLE AND FROM-CAME THE HEARING OF-Him	5 ΛΗΘΗΝΟΝΤΑΙΜΑΚΑΡΙΟΙΟΙ 20 DESIDE-CALLED HAPPY THE
^s ΠΑΣΑΝ ALL ΤΟΥΕΙΣΟΛΗΝΤΗΣΟΥΡΙΑΝΚ 40 INTO WHOLE THE SYRIA AND	ΠΡΑΕΙΣΟΤΙΑΥΤΟΙΚΑΗΡΟΝ 40 MEEK that they WILL-BE-tenanting
ΑΙΠΡΟΣΗΝΕΓΚΑΝΑΥΤΩΠΑΝ 60 THEY-TOWARD-CARRY to-Him ALL	6 ΟΜΗΣΟΥΣΙΝΤΗΝΓΗΝΜΑΚΑΡ 60 THE LAND HAPPY
ΤΑΣΤΟΥΣΚΑΚΩΣΕΧΟΝΤΑΣΠ 80 THE EVILLY HAVING to-	^s ΟΙ ΙΟΙΟΙΠΕΙΝΩΝΤΕΣΚΑΙΔΙΥ 80 THE one-s-HUNGERING AND THIRSTING
ΟΙΚΙΑΙΣΝΟΣΟΙΣΚΑΙΒΑ 200 VARIOUS DISEASES AND ORDEALS	ΩΝΤΕΣΤΗΝΔΙΚΑΙΟΣΥΝΗΝΟ 700 THE JUSTICE that
^{s1} Υ, ^{s*} puts an I in the O leaving Υ B omits AND ΑΝΟΙΣΣΥΝΕΧΟΜΕΝΟΥΣΚΑΙ 20 pressing AND	ΤΙΑΥΤΟΙΧΟΡΤΑΣΘΗΝΟΝΤΑ 20 they WILL-BE-DEING-satisfied
^{s1} Ε ο, ^{s+Δ} ΔΑΙΜΟΝΙΖΟΜΕΝΟΥΣΚΑΙΣΕ 40 ones-bring-demonized AND one-s-be-	7 ΙΜΑΚΑΡΙΟΙΟΙΕΛΕΗΜΟΝΕΣ 40 HAPPY THE MERCIFUL
ΛΗΝΙΑΖΟΜΕΝΟΥΣΚΑΙΠΑΡΑ 60 ING-MOONIZED AND paralytcs	ΟΤΙΑΥΤΟΙΕΛΕΗΘΗΝΟΝΤΑΙ 60 that they WILL-BE-DEING-MERCIED
ΑΥΤΙΚΟΥΣΚΑΙΕΘΕΡΑΠΕΥΣ 80 AND He-cures	8 ΜΑΚΑΡΙΟΙΟΙΚΑΘΑΡΟΙΤΗΚ 80 HAPPY THE clean to-THE HEART
ΕΝΑΥΤΟΥΣΚΑΙΗΚΟΛΟΥΘΗΣ 300 25 them AND follow	ΑΡΔΙΑΟΤΙΑΥΤΟΙΤΟΝΘΕΟΝ 300 that they THE God
ΑΝΑΥΤΩΧΛΟΙΠΟΛΛΟΙΑΠΟ 20 to-Him THRONGS MANY FROM	9 ΟΥΟΝΤΑΙΜΑΚΑΡΙΟΙΟΙΕΙΡ 30 WILL-BE-VIEWING HAPPY THE PEACE-
^{n+ε} ΤΗΣΓΑΛΙΛΑΙΑΣΚΑΙΔΕΚΑΠ 40 THE GALILEE AND Decapolis	ΗΝΟΠΟΙΟΙΟΤΙΑΥΤΟΙΥΙΟΙ 40 makers that they SONS
ΟΛΕΦΣΚΑΙΙΕΡΟΣΟΛΥΜΗΝΚ 60 AND JERUSALEM AND	10 ΘΕΟΥΚΑΛΗΘΗΝΟΝΤΑΙΜΑΚΑΡ 60 of-God WILL-BE-DEING-CALLED HAPPY
ΑΠΟΥΔΑΙΑΣΚΑΙΠΕΡΑΝΤΟ 80 JUDEA AND OTHER-SIDE OF-THE	ΙΟΙΟΙΔΕΔΙΩΓΜΕΝΟΙΕΝΕΚ 80 THE one-s-HAVING-be-DEING-CHASED on-account
5 ΥΙΟΡΔΑΝΟΥΙΔΩΝΔΕΤΟΥΣΟ 400 JORDAN PERCEIVING YET THE THRO-	^{B Δ ο,} ΕΝΔΙΚΑΙΟΣΥΝΗΣΟΤΙΑΥΤΩ 300 OF-JUSTICE that of-them
ΝΓΛΟΥΣΑΝΕΒΗΕΙΣΤΟΟΡΟΣΚ 20 NGS He-up-STEPPED INTO THE mountain OF-	11 ΝΕΣΤΙΝΗΒΑΣΙΛΕΙΑΤΩΝΟΥ 20 IS THE KINGDOM OF-THE heavens
ΔΙΚΑΘΕΙΣΑΝΤΟΣΑΥΤΟΥΠΡΟ 40 of-being-sealed Him TOWARD-	ΠΑΝΩΝΜΑΚΑΡΙΟΙΕΣΤΕΟΤΑ 40 HAPPY YE-ARE when-ev-
^{s1 u1 Δ n omits to-Him} ΣΗΛΘΟΝΑΥΤΩΟΙΜΑΘΗΤΑΙΑ 60 CAME to-Him THE LEARNERS OF-	ΝΟΝΕΙΔΙΩΦΣΙΝΥΜΑΣΚΑΙΔ 60 ER THEY-SH'D-BE-REFROACHING YOU AND THEY-
ΥΤΟΥΚΑΙΑΝΟΙΞΑΣΤΟΣΤΟΜ 80 2 Him AND UP-OPENING THE MOUTH	^s ΟΥ (Δ) = -WILL- ΙΩΣΤΕΙΝΚΑΙΕΙΠΩΣΙΝΠΑΝ 80 SH'D-BE-CHASING AND THEY-MAY-BE-SAYING EVERY
ΑΑΥΤΟΥΕΔΙΔΑΣΚΕΝΑΥΤΟΥ 600 OF-Him He-TAUGHT them	ΠΟΝΗΡΟΝΚΑΘΥΜΩΝΥΕΥΔΟΜ 1000 wicked DOWN OF-YOU FALSIFYING

⁵ The Beatitudes will find their fulfillment in the kingdom of the heavens, when Messiah comes again and establishes His millennial reign. Till then most of them prove to be a practical disappointment. The merciful often do not obtain mercy. The meek do not receive an allotment in the land or the earth. Not only that, but they never shall. A meek unbeliever will receive no allotment whatever. A meek believer is promised every blessedness among the celestials (Eph. 1³). It would be a bitter disappointment to him to have an allotment on the earth or in the land of Israel. There is no happiness in this beatitude for us.

¹² All blessing comes from heaven, but it is not all enjoyed in heaven. The kingdom will be the days of heaven on earth, for the blessing will be heavenly in source and character, though located on earth. The heavenly city, new Jerusalem, is heavenly but comes down out of heaven to the earth. English has no way of distinguishing that which is heavenly in character from that which has its place in heaven, so special care is needed to avoid confusion in thought on this theme.

¹³ See Mk. 9⁵⁰ Lu. 14^{34,35}.

¹³ The salt of Palestine was usually gathered from marshes. Contact with the ground or exposure to rain or sun soon spoiled it, so that it lost its saltiness. As it was very harmful to growing vegetation it was carefully swept up and thrown into the street, and thus trodden under foot.

¹⁴ Compare Mk. 4^{21,22} Lu. 8^{16,17} 11³³.

¹⁷ See Lu. 16^{16,17} Ro. 3³¹.

¹⁸ See 24³⁵.

¹⁸ The *yod* or *iota* was the smallest of the Hebrew letters. The ceriphs were probably the small projections which distinguished some of the Hebrew letters. The idea of the *Massorah*, that they were small meaningless ornaments like horns is hardly in line with the spirit of Christ's teaching. He denounced unwarranted, uninspired additions to the scriptures.

¹⁹ To obey is always better than sacrifice. The very least precept of the Lord calls for implicit, unquestioning response.

²¹ Compare Ex. 20¹³.

¹² My account. Be rejoicing and exulting, seeing that vast are your wages in the heavens. For thus they persecute the prophets before you.

¹³ *You* are the salt of the earth. Now, should the salt be made insipid, with what will it be salted? It is of no further avail except to be cast without, to be trampled by men.

¹⁴ *You* are the light of the world. A city located upon a mountain cannot be hid. Neither are they burning a lamp and placing it under a measure, but on a lampstand, and it is shining to all who are in the house. Thus let your light shine in front of men, so that they may be perceiving your ideal acts and should be glorifying your Father in the heavens.

¹⁷ You should not be inferring that I came to demolish the law or the prophets. I came not to demolish but to fulfill. For verily, I am saying to you, till heaven and earth pass by, one iota or one ceriph may by no means pass by from the law till all should be coming to pass.

¹⁹ Whoever, then, should be annulling one of the least of these precepts, and should be teaching men thus, shall be called the least in the kingdom of the heavens. Yet whoever should be doing and teaching them, *he* shall be called great in the kingdom of the heavens. For I am saying to you that, except your righteousness should be superabounding more than that of the scribes and Pharisees, you may by no means be entering into the kingdom of the heavens.

²¹ You hear that it was declared to the ancients, 'You shall not be murdering: yet whoever should be murdering shall be liable to the judgment.' Yet *I* am saying to

12 **ΕΝΟΙΕΝΕΚΕΝΕΜΟΥΧΑΙΡΕΤ** 20
 ON-ACCOUNT OF-ME BE-JOYING
 13 **ΕΚΔΙΑΓΑΛΛΙΑΣΘΕΟΤΙΟΜΙ** 40
 AND BE-EXULTED that THE HIRE
ΘΑΥΡΑΝΟΙΣΟΥΤΩΣΓΑΡΕΔΙΩΞ 60
 OF-YOU much IN THE heav-
 ens this for THEY-CHASE
ΑΝΤΟΥΣΠΡΟΦΗΤΑΣΤΟΥΣΠΡ 100
 THE BEFORE-AVERTS THE BEFORE
ΟΥΜΩΝΥΜΕΙΣΕΤΕΤΟΑΛΑΣ 20
 YOUR YE ARE THE SALT
ΤΗΣΓΗΣΕΑΝΔΕΤΟΑΛΑΣΜΩΡ 40
 OF-THE LAND IF-EVER YET THE SALT MAY-BE-DE-
ΛΝΘΕΝΓΙΝΙΑΛΙΘΗΣΕΤΑ 60
 ING-made-INSPID IN ANY IT-WILL-BE-DEING-SALTED
ΕΙΣΟΥΔΕΝΙΣΧΥΕΙΤΕΙ 60
 INTO NOT-YET-ONE IT-IS-BEING-STRONG STILL IF
ΜΗΒΛΗΘΕΝΕΞΩΚΑΤΑΠΑΤΕΙ 200
 NO BEING-CAST OUT TO-BE-BEING-trampled
 14 **ΣΒΑΙΥΠΟΤΩΝΑΝΘΡΩΠΩΝΥΜ** 20
 UNDER THE humans YE
ΕΙΣΕΤΕΤΟΦΩΣΤΟΥΚΟΣΜΟ 40
 ARE THE LIGHT OF-THE SYSTEM
ΥΟΥΔΥΝΑΤΑΠΟΛΙΚΡΥΒΗ 60
 NOT IS-ABLE city TO-BE-HID
ΝΑΙΕΠΑΝΩΡΟΥΣΚΕΙΜΕΝΗ 80
 ON-UP OF-mountain LYING
 15 **ΟΥΔΕΚΑΙΟΥΣΙΝΑΛΥΧΝΟΝΚΑ** 300
 NOT-YET THEY-ARE-BURNING LAMP AND
ΙΤΙΘΕΑΣΙΝΑΥΤΟΝΥΠΟΤΟΝ 20
 ARE-PLACING it UNDER THE
ΜΟΔΙΟΝΑΛΛΕΠΙΤΗΝΛΥΧΝΙ 40
 MEASURE hut ON THE LAMP-stand
ΑΝΚΑΙΛΑΜΠΕΙΠΑΣΙΝΤΟΙΣ 60
 AND IT-IS-SHINING to-ALL THE-ones
 16 **ΕΝΤΗΟΙΚΙΑΟΥΤΩΣΛΑΜΥΑΤ** 80
 IN THE HOME thus LET-SHINE
ΩΤΟΦΩΣΥΜΩΝΕΜΠΡΟΣΘΕΝΤ 400
 THE LIGHT OF-YOU IN-TOWARD-PLACE OF-
ΩΝΑΝΡΩΠΩΝΟΠΩΣΙΔΩΣΙΝ 20
 THE humans WHICH-how THEY-MAY-BE-PER-
ΥΜΩΝΤΑΚΑΛΑΕΡΓΑΚΑΙΔΟΞ 40
 CEIVING OF-YOU THE IDEAL ACTS AND SHOULD-
ΑΣΦΙΝΤΟΝΠΑΤΕΡΑΥΜΩΝΤ 60
 BE-esteeming THE FATHER OF-YOU THE
 17 **ΟΝΕΝΤΟΙΣΟΥΡΑΝΟΙΣΜΗΝΟ** 80
 IN THE heavens NO YE-SH'D-
ΜΙΣΗΤΕΟΤΙΝΛΑΘΗΝΚΑΤΑΛΥ 500
 BE-inferring that I-CAME TO-DOWN-LOOSE
ΣΑΙΤΟΝΝΟΜΟΝΗΤΟΥΣΠΡΟΦ 20
 THE LAW OR THE BEFORE-AVER-
ΗΤΑΣΟΥΚΗΛΑΘΗΝΚΑΤΑΛΥΣΑ 40
 ERS NOT I-CAME TO-DOWN-LOOSE
 18 **ΙΑΛΛΑΠΛΗΡΩΣΑΙΑΜΗΝΓΑΡ** 60
 BUT TO-FILL AMEN for
ΛΕΓΩΜΙΝΕΩΣΑΝΠΑΡΕΛΘΗ 80
 I-AM-SAYING TO-YOU TILL EVER MAY-BE-BE-DE-
ΟΟΥΡΑΝΟΣΚΑΙΗΓΗΩΤΑΕΝ 600
 THE heaven AND THE LAND IOTA ONE
ΗΜΙΑΚΕΡΑΙΔΟΥΜΗΠΑΡΕΛΘ 20
 OR ONE horn NOT NO MAY-BE-BE-DE-
ΗΑΠΟΤΟΥΝΟΜΟΥΕΩΣΑΝΠΑΝ 40
 ING FROM THE LAW TILL EVER ALL
ΤΑΓΕΝΗΤΑΙΟΣΕΑΝΟΥΝΑΥΣ 60
 19 MAY-BE-BE-
ΗΜΙΑΝΤΩΝΕΝΤΟΛΩΝΤΟΥΤΩ 80
 LOOSING ONE OF-THE directions these
ΝΤΩΝΕΛΑΧΙΣΤΩΝΚΑΙΔΙΔΑ 700
 THE INFERIOR-most AND SH'D-BE-TEA-
ΣΗΟΥΤΩΣΤΟΥΣΑΝΘΡΩΠΟΥΣ 20
 CHING thus THE humans
ΕΛΑΧΙΣΤΟΣΚΑΝΘΗΣΕΤΑΙ 40
 INFERIOR-most WILL-BE-BEING-CALLED IN
ΝΤΗΒΑΣΙΛΕΙΑΤΩΝΟΥΡΑΝΩ 60
 THE KINGDOM OF-THE heavens
ΝΟΣΑΝΠΟΙΗΣΗΚΑΙΔΙΔΑΞ 80
 21 *1 omits from who to heavens*
 WHO YET-EVER SH'D-BE-DOING AND SH'D-BE-TEACH-
ΗΟΥΤΟΣΜΕΓΑΣΚΑΝΘΗΣΕΤΑ 800
 INO this-one GREAT WILL-BE-BEING-CALLED
ΙΕΝΤΗΒΑΣΙΛΕΙΑΤΩΝΟΥΡΑ 20
 IN THE KINGDOM OF-THE heavens
ΝΩΝΛΕΓΩΓΑΡΥΜΙΝΟΤΙΕΑΝ 40
 20 I-AM-SAYING for TO-YOU that IF-EVER
ΜΗΠΕΡΙΣΣΕΥΣΗΥΜΩΝΗΔΙΚ 60
 NO SHOULD-BE-exceeding OF-YOU THE JUSTICE
ΑΙΟΣΥΝΗΠΛΕΙΟΝΤΩΝΓΡΑΜ 80
1 omits I, hy
 MORE OF-THE WRITERS
ΜΑΤΕΩΝΚΑΙΦΑΡΙΣΑΙΩΝΟΥ 900
 AND PHARISEES NOT
ΜΗΕΙΣΕΛΘΗΤΕΙΣΤΗΝΒΑΣ 20
 21 *1 omits I, hy*
 NO YE-MAY-BE-INTO-COMING INTO THE KINGDOM
ΙΛΕΙΑΝΤΩΝΟΥΡΑΝΩΝΗΚΟΥ 40
 OF-THE heavens YE-HEAR
ΣΑΤΕΟΤΙΕΡΡΗΘΗΤΟΙΣΑΡΧ 60
 that IT-WAS-declared to-THE originals
ΑΙΟΙΣΟΥΦΟΝΕΥΣΕΙΣΟCΔΑ 80
 NOT YOU-WILL-BE-MURDERING WHO YET-EV-
ΝΦΟΝΕΥΣΗΕΝΟΧΟΣΕΤΑΙ 1000
 ER SH'D-BE-MURDERING liable WILL-BE to-THE

²² Gehenna, the valley of the son of Hinnom, just below the city of Jerusalem, where idolatrous worship was once carried on and where the city of fal was burned, has once more become the incinerator for Jerusalem. In the kingdom it will consume the carcasses of criminals as well as the rubbish of the city. It should not be confounded with the unseen, or *hadcs*, which is often translated "hell", or with tartarus, similarly translated. Neither is it the lake of fire (Un.2014), which follows the great white throne judgment for the wicked. Its operation is confined to the temporal judgments of the millennial kingdom. It does not fix ultimate destiny, for it disappears long before the consummation.

²² *Raca* seems to be a contemptuous epithet from the Aramaic, meaning *empty*.

²³ Instead of removing His hearers from beneath the thunders of the law (as grace has since done), He makes its precepts more pressing, its prohibitions more searching. The appearance counts for nothing with Him unless the heart is also right. He will not even allow them to approach God by means of an oblation, unless they are on terms with their brethren. There is no lenience in this kingdom proclamation. Those who are cast into jail are not delivered until the demands of righteousness have been fully met. A lustful look is a sin of the heart which will not be tolerated in His dominions. The criminals of that day will be executed and their corpses consigned to the vale of Hinnom, where the offal of Jerusalem is burned. So stringent is this law that if a member of the body sins, the whole is in danger of death in the kingdom.

²⁷ See Ex. 20¹⁴.

³¹ See 193-9 Deut.24^{1,2} Mk.10²⁻¹² Lu.16¹⁸ 1 Co.7^{10,11}.

³¹ Because of the hardness of their hearts, Moses made divorce an easy matter. Not so in the kingdom of the heavens. Only one cause will be a ground for separation then. Now, in grace, death alone can come between those whom the Lord has made one flesh (1 Co. 7³⁹). We are not living under the law of Sinai or under the kingdom code, but under the far more beneficent reign of grace (Ro. 5²¹).

²⁵⁻²⁶ Compare Lu. 12^{58,59}. See Prov. 25⁸.

you that everyone who is angry with his brother shall be liable to the judgment. Yet whoever may be saying to his brother, '*Raka*,' shall be liable to the Sanhedrin. Yet whoever may be saying, '*Stupid*,' shall be liable to the Gehenna of fire.

²³ If, then, you should be offering your oblation on the altar, and there you should be reminded that your brother has aught against you, leave your oblation there in front of the altar and go away. First placate your brother, and then, coming, be offering your oblation.

²⁵ Be humoring your plaintiff quickly while you are with him on the way, lest at some time the plaintiff should give you up to the judge and the judge to the deputy, and you should be cast into jail. Verily, I am saying to you, 'You may by no means be coming out thence till you should be paying the last quadrans' [about .39¢, .75f].

²⁷ You hear that it was declared, 'You shall not be committing adultery.' Yet I am saying to you that every man looking at a woman to lust for her commits adultery with her already in his heart. Now if your right eye is snaring you, wrench it out and cast it from you. for it is expedient for you that one of your members should perish and not your whole body be cast into Gehenna. And if your right hand is snaring you, strike it off, and cast it from you, for it is expedient for you that one of your members should perish and not your whole body pass away into Gehenna.

³¹ Now it was declared, 'Whoever should be dismissing his wife, let him be giving her a divorce.' Yet I am saying to you that everyone dismissing his wife (outside of a

ΗΚΡΙΣΕΙΕ ΓΩ ΔΕ ΛΕΓΩ ΜΙΝ ²⁰
 22 JUDGING I YET AM-SAYING TO-YOUP

^{s* omits that}
 ΟΤΙ ΠΑΣΟΟΡΙΖΟΜΕΝΟΣ ΤΩ ⁴⁰
 that EVERY THE-ONE BEING-INDIGNANT TO-THE

ΑΔΕΛΦΩ ΑΥΤΟΥ ΕΝΟΧΟΣ ΕΣΤΙ ⁶⁰
 brother OF-him liable WILL-BE

^{s o.} ΑΙΤΗΚΡΙΣΕΙ ΟΣ ΔΑΝΕΙ ΠΗΤ ⁸⁰
 TO-THE JUDGING WHO YET-EVEN MAY-BE-SAYING TO-

Ω ΑΔΕΛΦΩ ΑΥΤΟΥ ΡΑΚΑ ΕΝΟΧ ¹⁰⁰
 THE brother OF-him RAKA (Heb. empty) lia-

ΟΣ ΕΣΤΑΙ ΤΩ ΣΥΝΕΔΡΙΩ ΤΩ ²⁰
 he WILL-BE TO-THE Sanhedrin WHO YET-

ΑΝΕΙΠΗΜΩ ΡΕ ΕΝΟΧΟΣ ΕΣΤΑΙ ⁴⁰
 EVEN MAY-BE-SAYING INSIPID! liable WILL-BE

^{s o.} ΙΕΙΣΤΗΝ ΓΕ ΕΝΝΑΝ ΤΟΥ ΠΥΡ ⁶⁰
 INTO THE GEHENNA OF-THE FIRE

ΟΣ ΕΑΝΟΥΝ ΠΡΟΣΦΕΡΗΣ ΤΟ Δ ⁸⁰
 23 IF-EVEN THEN YOU-MAY-BE-TOWARD-CARRYING THE

ΩΡΟΝ ΣΟΥ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗ ²⁰⁰
 oblation OF-YOU ON THE SACRIFICE-place

ΡΙΟΝ ΚΑΙ ΕΙΜΗΝ ΣΟΤΙΟ ²⁰
 AND-where YOU-sh'ld-BE-BEING-REMIND'ED that

ΑΔΕΛΦΟΣ ΣΟΥ ΕΧΕΙ ΤΙ ΚΑΤΑ ⁴⁰
 THE brother OF-YOU IS-HAVING ANY DOWN

ΣΟΥ ΑΦΕΣΕ ΚΕΙ ΤΟ Δ ΩΡΟΝ ΣΟΥ ⁶⁰
 24 OF-YOU FROM-LET there THE oblation OF-YOU

ΥΕΜ ΠΡΟΣΘΕΝ ΤΟΥ ΘΥΣΙΑΣΤ ⁸⁰
 IN-TOWARD-PLACE OF-THE SACRIFICE-place

ΗΡΙΟΥ ΚΑΙ ΥΠΑΓΕ ΠΡΩΤΟΝ Δ ³⁰⁰
 AND BE-UNDER-LEADING BEFORE-most YOU-

Ι ΑΛΛΑ ΓΗΘΙ ΤΩ ΑΔΕΛΦΩ ΣΟΥ ²⁰
 BE-THRU-CHANGED TO-THE brother OF-YOU

ΚΑΙ ΤΟΤΕ ΕΛΘΩΝ ΠΡΟΣΦΕΡΕ ⁴⁰
 AND then COMING BE-TOWARD-CARRYING

ΤΟ Δ ΩΡΟΝ ΣΟΥ ΙΣΘΙΕΥΝΩΝ ⁶⁰
 25 THE oblation OF-YOU YOU-BE WELL-MINDING

ΤΩ ΑΝΤΙΔΙΚΩ ΣΟΥ ΤΑΧΥ ΕΩΣ ⁸⁰
 TO-THE INSTEAD-JUSTER OF-YOU SWIFTLY TILL

ΟΤΟΥ ΕΙΜΕΤΑΥΤΟΥ ΕΝ ΤΗ ΟΔ ⁴⁰⁰
 OF-WHICH-ANY YOU-ARE WITH him IN THE WAY

ΩΜΗ ΠΟΤΕ ΣΕ ΠΑΡΑΔΩΟ ΑΝΤΙ ²⁰
 NO ?-when YOU MAY-BE-BESIDE-GIVING THE IN-

ΔΙΚΟΣΤΩ ΚΡΙΤΗ ΚΑΙ ΟΚΡΙΤ ⁴⁰
 BEAD-JUSTER TO-THE JUDGER AND THE JUDGER

ΗΣΤΩ ΠΗΡΕΤΗ ΚΑΙ ΕΙΣ ΦΥΛ ⁶⁰
 TO-THE SUBSERVIENT AND INTO GUARD-

ΑΚΗΝ ΒΛΗΘΗΣ ΧΑΜΗΝ ΛΕΓΩΣ ⁸⁰
 26 house YOU-sh'ld-BE-BEING-CAST AMEN I-AM-SAYING TO-

ΟΙΟΥ ΜΗ ΕΙΛΘΗΣ ΕΚ ΕΙΘΕΝ ⁵⁰⁰
 YOU NOT NO YOU-MAY-BE-OUT-COMING thence

ΕΩΣ ΑΝ ΑΠΟΔΩΣ ΤΟΝ ΕΣΧΑΤΟ ²⁰
 TILL EVER YOU-MAY-BE-FROM-GIVING THE LAST

ΝΚΟΔΡΑΝΤΗΝ ΗΚΟΥΣΑΤΕ ΟΤ ⁴⁰
 27 QUADRANS YE-HEAR that

^s ΕΡΡΗΘΗ ΟΥ ΜΟΙ ΧΕΥΣΕΙΣ ⁶⁰
 28 IT-WAS-DECLARED NOT YOU-WILL-BE-ADULTERING I

ΓΩ ΔΕ ΛΕΓΩ ΜΙΝ ΟΤΙ ΠΑΣΟΒ ⁸⁰
 YET AM-SAYING TO-YOUP that EVERY THE ONE-

ΛΕΠΩΝ ΓΥΝΑΙΚΑ ΠΡΟΣ ΤΟ ΕΠ ¹⁰⁰
 looking WOMAN TOWARD THE TO-ON-

ΙΘΥΜΗΣ ΑΙ ΑΥΤΗΝ ΗΔΕ ΜΟΙ ²⁰
 FEEL her ALREADY COMMITTS-

ΧΕΥΣΕ ΑΥΤΗΝ ΕΝ ΤΗ ΚΑΡΔΙ ⁴⁰
 ADULTERY her IN THE HEART

^{s1 + = OF-self} ΑΥΤΟΥ ΕΙΔΕΟΘΕ ΒΛΑΜΟΣ ⁶⁰
 29 OF-him IF YET THE VIEWER OF-

ΟΥ ΟΔΕΙΟΣ ΚΑΝ ΔΑΛΙΖΕΙ ⁸⁰
 YOU THE RIGHT IS-SNARING

ΣΕ ΕΙΣ ΕΛΑΥΤΟΝ ΚΑΙ ΒΑΛΕ Δ ¹⁰⁰
 YOU BE-OUT-LIFTING it AND BE-CASTING FROM

ΠΟΣΟ ΣΥΜΦΕΡΕΙ ΓΑΡ ΣΟΙ ²⁰
 YOU it-IS-BEING-EXPEDIENT for TO-YOU THAT

ΝΑ ΑΠΟΛΗΤΑΙ ΕΝ ΤΩ ΜΕΛΩ ⁴⁰
 sh'ld-BE-BEING-DESTROYED ONE OF-THE MEMBERS

ΣΟΥ ΚΑΙ ΜΗ ΟΛΟΝ ΤΟ ΣΩΜΑ ΣΟΥ ⁶⁰
 OF-YOU AND NO WHOLE THE BODY OF-YOU

ΥΒΛΗΘΕΙΣ ΓΕ ΕΝΝΑΝ ΚΑΙ ⁸⁰
 30 MAY-BE-BEING-CAST INTO GEHENNA AND IF

ΙΝΔΕΙΣΙΑΣΟΥ ΧΕΙΡΣ ΚΑΝ Δ ¹⁰⁰
 THE RIGHT OF-YOU HAND IS-SNARING

ΑΙ ΖΕΙΣ ΕΚ ΚΟΡΟΝ ΑΥΤΗΝ ²⁰
 YOU OUT-STRIKE her AND

ΑΙ ΒΑΛΕ ΑΠΟΣΟΥΣ ΜΦΕΡΕΙ ⁴⁰
 BE-CASTING FROM YOU it-IS-BEING-EXPEDIENT

ΓΑΡ ΣΟΙ ΝΑ ΑΠΟΛΗΤΑΙ ΕΝ ⁶⁰
 for TO-YOU THAT sh'ld-BE-BEING-DESTROYED ONE OF-

ΤΩ ΜΕΛΩ ΣΟΥ ΚΑΙ ΜΗ ΟΛΟΝ ⁸⁰
 THE MEMBERS OF-YOU AND NO WHOLE THE

ΣΩΜΑ ΣΟΥ ΕΙΣ ΓΕ ΕΝΝΑΝ ΑΠ ¹⁰⁰
 BODY OF-YOU INTO GEHENNA MAY-BE-

ΕΛΘΕΙ ΡΗΘΗ ΔΕ ΟΣ ΑΝ ΑΠΟ ²⁰
 31 FROM-COMING IT-WAS-DECLARED YET WHO EVER sh'ld-BE-FROM-

ΥΧΤΗΝ ΓΥΝΑΙΚΑ ΑΥΤΟΥ Δ ⁴⁰
 LOOSING THE WOMAN OF-him LET-him-

ΤΩ ΑΥΤΗΝ ΑΠΟ ΣΤΑΣΙΟΝ ΕΩ ⁶⁰
 32 BE-GIVING TO-her FROM-STAND I YET

ΕΛΕΓΩ ΜΙΝ ΟΤΙ ΠΑΣΟ ΑΠΟ ⁸⁰
 AM-SAYING TO-YOUP that EVERY THE ONE-FROM-

ΥΩΝ ΤΗΝ ΓΥΝΑΙΚΑ ΑΥΤΟΥ Π ¹⁰⁰⁰
 LOOSING THE WOMAN OF-him BESIDE-

³³ Compare Lev.19¹². See Nu.30² Deut. 23²¹⁻²³.

³⁴⁻³⁷ From our Lord's time down to the present, cursing and swearing have been so common in Palestine that little notice is taken of it. They continually profane the name and attributes of God, and swear by anything that comes into their minds. In fact, to swear fluently and artistically is considered quite an accomplishment which deserves cultivation.

³⁹ Compare Ex.21²³⁻²⁵ Lev.24^{19,20} Deut. 19²¹.

³⁸ Many futile attempts have been made to carry out the principle of non-resistance here laid down, by those who did not see its relation to the kingdom. When the righteous King is on the throne such conduct will be not only right but rational. Grace, however, goes much further than mere non-resistance. It demands active effort on behalf of those who seek to injure or oppress. Recognizing the grave practical difficulty of practising these precepts at the present time, theologians assure us that "these expressions, in their paradox form, must not be taken literally." If these are not plain examples, it is impossible to form any definite idea of the Lord's meaning. It is ideal conduct for an ideal government, such as will be in actual operation when Christ comes again and Satan is bound for the thousand years.

³⁹ Compare Lu. 6²⁷⁻³¹.

⁴³ Compare Lev. 19¹⁸. See Deut. 23⁶.

⁴³ We are exhorted to imitate God, as beloved children, and walk in love, even as Christ loves us and gave Himself up for us, an offering and a sacrifice to God, for a fragrant odor (Eph. 5^{1,2}). The sons of the kingdom are here exhorted to imitate Him in His beneficence in nature. The sun and rain bring all blessing in the physical sphere. Christ brings all blessing in the spiritual sphere. Great is the gift of sunshine, yet how much greater is the gift of Christ! Yet so much brighter is the standard for conduct today as compared with the longed for millennium. The saints should always imitate God; yet this should ever be in accord with the particular revelation of Himself given for the time.

⁴⁴ Compare Lu.6^{27,28,32-30}23³⁴Ac.7⁶⁰1 Pt. 2¹⁸⁻²³.

case of prostitution) is making her commit adultery, and whoever should be marrying her who has been dismissed is committing adultery.

³³ Again, you hear that it was declared to the ancients, 'You shall not be perjuring yourselves, yet shall be paying your oaths to the Lord.' Yet *I* am saying to you not to actually swear, neither by heaven, seeing that it is the throne of God; ³⁵ nor by the earth, seeing that it is a footstool for His feet; nor by Jerusalem, seeing that it is the city of the great King; nor should you be swearing by your head, seeing that you are not able to make one hair ³⁷ white or black. Yet let your word be 'Yes, Yes', 'No, No'. Now what is in excess of these is of the wicked one.

³⁸ You hear that it was declared, 'An eye for an eye', and 'A tooth for a tooth'. Yet *I* am saying to you not to withstand a wicked one, but any one who is slapping you on your right cheek, to him turn the ⁴⁰ other also. And he who wants to sue you, and obtain your tunic, ⁴¹ leave him your cloak also. And any one who will be conscripting you one mile, go with him two. ⁴² Give to him who is requesting you, and you may not be turning from him who is wanting to borrow from you.

⁴³ You hear that it was declared, 'You shall be loving your associate and hating your enemy'. Yet *I* am saying to you, Be loving your enemies, and be praying for those who ⁴⁵ are persecuting you, so that you may be becoming sons of your Father Who is in the heavens, seeing that His sun is rising on the wicked and the good, and it is raining on the just and the unjust. ⁴⁶ For should you be loving those lov-

11001	РЕКТОС ЛОГОУПОРНЕ ^{s o.} ΙΑΣ Π ²⁰	20	ΝΤΙΣΤΗΝΑΙ ΤΩ ΠΟΝΗΡΩ ΑΛΛ ^{s + ΔΘ}	20
	OUTED OF-SAYING OF-PROSTITUTION IS-		withstand to-the wicked but	
	ΟΙ ΕΙΣ ΑΥΤΗΝ ΜΟΙΧΕΥΘΗΝΑΙ ⁴⁰	40	ΟΣΤΙΣ ΣΕΡΑΠΙΖΕΙ ΕΙΣ ΤΗΝ ^{s o. s¹ ΕΠΙ ON}	40
	making her TO-DE-ADULTERED		WHO-ANY YOU IS-SLAPPING INTO THE	
	ΚΑΙ ΟΣ ΑΝΑΠΟΛΕΛΥΜΕΝΗΝ ^{n o. n¹ omit IF- n omits EVER}	60	ΔΕ ΣΙΑΝCΙΑ ΓΟΝΑΣ ΟΥC ΤΡΕ ^{s omits OF-YOU}	60
	AND WHO IF-EVEN one-HAVING-been-FROM-LOOSED		RIGHT CHEEK OF-YOU TURN	
	ΓΑΜΗCΗΜΟΙ ΧΑΤΑΙ ΠΑΛΙΝ Η ^{n ΔC for H s¹ Ε o.}	80	ΦΟΝΑΥΤΩ ΚΑΙ ΤΗΝ ΑΛΛΗΝ ΚΑ ⁸⁰	80
33	SH'D-BE-MARRIYING IS-COMMITTING-ADULTERY AGAIN YE-		40 to-him AND THE other AND	
	ΚΟΥC ΑΤΕΟΤΙ ΕΡΡΗΘΗΤΟΙC ^{n¹ ΔΙ for Ε s¹ Ε}	100	ΙΤΩΘΕΛΟΝΤΙC ΟΙΚΡΙΘΗΝΑ ⁶⁰⁰	600
	HEAR that it-WAS-declared to-THE		to-THE one-WILLING YOU to-DE-JUDGED	
	ΑΡΧΑΙΟΙC ΟΥ ΚΕ ΠΙΟΡ ΚΗCΕ ^{s Φ}	20	ΙΚΑΙ ΤΟΝ ΧΙΤΩΝΑC ΟΥ ΛΑΒΕ ^{s o.}	20
	ORIGINALS NOT YOU-WILL-DE-ON-OATHING		AND THE TONIC OF-YOU to-DE-GETTING	
	ΙC ΑΠΟΔΩCΕΙC ΕΔΕΤΩΚΥΡΙΩ ^{s o.}	40	ΙΝΑ ΦΕC ΑΥΤΩ ΚΑΙ ΤΟ ΑΙΤΟΜΑΤΙ ^{s¹ ΤΟΥΤΩ to this-one}	40
	YOU-WILL-DE-FROM-GIVING YET to-THE Master		FROM-LET to-him AND THE cloak	
	ΤΟΥC ΟΡΚΟΥC CΟΥ ΕΓΩ ΔΕ ΛΕ ⁶⁰	60	ΟΝC ΟΥΚΑΙ ΟCΤΙC CΕ ΑΓΓΑΡ ^{n omits OF-YOU s adds Ε AN after you s N}	60
34	THE OATHS OF-YOU I YET AM-SAY-		41 OF-YOU AND WHO-ANY YOU WILL-DE-DRAFT-	
	ΓΩ ΜΙΝ ΜΗ ΟΜΟCΑΙ ΟΛΩC ΜΗ ^{s H o. n Ε +}	80	ΕΥCΕΙΜΙΛΙΑΝ ΕΝΥΠΑΓΕΜΕ ⁸⁰	80
	ING to-YouP NO to-SWEAR WHOLLY NO-DE-		ING MILE (1000 paces) ONE DE-UNDER-LEADING WITH	
	ΤΕ ΕΝ ΤΩ ΟΥΡΑΝΩ ΟΤΙ ΘΡΟΝΟ ²⁰⁰	200	ΤΑΥΤΟΥ ΔΥΟ ΤΩ ΑΙΤΟΥΝΤΙC ⁷⁰⁰	700
	SIDES IN THE heaven that THrone		42 him TWO to-THE one-REQUESTING YOU	
	CΕCΤΙΝ ΤΩ ΘΕΟ ΜΗΤΕ ΕΝ Τ ^{n N erase I}	20	ΕΔΟC ΚΑΙ ΤΟΝ ΘΕΛΟΝΤΑ ΑΠΟ ^{s¹ OI=to-you}	20
35	it-IS OF-THE God NO-BESIDES IN THE		DE-GIVING AND THE one-WILLING FROM	
	Η ΓΗ ΟΤΙ ΥΠΟ ΠΟΔΙΟΝ ΕCΤΙΝ ^{n erase I N}	40	CΟΥ ΔΑΝΙC ΑCΘΑΙΜΗ ΑΠΟCΤ ^{n + Ε}	40
	LAND that UNDER-FOOT it-IS		YOU to-DE-LOANED NO YOU-MAY-DE-FROM-	
	ΤΩ ΠΟΔΩΝ ΑΥΤΟΥ ΜΗΤΕ ΕΙC ⁶⁰	60	ΡΑ ΦΗCΗ ΚΟΥC ΑΤΕΟΤΙ ΕΡΡΗ ^s	60
	OF-THE FEET OF-Him NO-BESIDES INTO		43 TURNING YE-HEAR that it-WAS-de-	
	ΙΕΡΟC ΟΛΩC ΑΥΤΙ ΠΟΛΙC ΕC ⁸⁰	80	ΘΗ ΑΓΑΠΗC ΕΙC ΤΟΝ ΠΛΗCΗ ⁸⁰	80
	JERUSALEM that city it-IS		clared YOU-WILL-DE-LOVING THE Night-one	
	ΤΙΝ ΤΩ ΜΕΓΑΛΟΥ ΒΑCΙΛΕΩ ^{n N erase I}	300	ΝC ΟΥΚΑΙ ΜΙCΗC ΕΙC ΤΟΝ ΕΧ ^{n + Ε}	800
	OF-THE GREAT KING		OF-YOU AND YOU-WILL-DE-HATING THE enemy	
	CΜΗΤΕ ΕΝ ΤΗ ΚΕΦΑΛΗ CΟΥ ΟΜ ^{s* Δ hut s² restores}	20	ΘΡΟΝC ΟΥ ΕΓΩ ΔΕ ΛΕΓΩ ΜΙΝ ²⁰	20
36	NO-BESIDES IN THE HEAD OF-YOU YOU-SH'D-44		OF-YOU I YET AM-SAYING to-YouP	
	ΟCΗC ΟΤΙ ΟΥ ΔΥΝΑC ΑΙΜΙΑΝ ⁴⁰	40	ΑΓΑΠΑΤΕ ΤΟΥC ΕΧΘΡΟΥC ΥΜ ⁴⁰	40
	DE-SWEARING THAT NOT YOU-ARE-ABLE ONE		DE-LOVING THE enemies OF-YOU	
	ΤΡΙΧΑ ΛΕΥΚΗΝ ΠΟΙΗCΑΙ ΗΜ ^{s + N}	60	ΩΝ ΚΑΙ ΠΡΟC ΕΥΧΕC ΘΕΡΕ ^{s ΔΙ for Ε}	60
	HAIR WHITE to-make OR BLACK		AND DE-PRAYING EVER	
	ΕΛΑΙΝΑΝ ΕCΤΩ ΔΕ Ο ΛΟΓΟC Υ ^{n WILL-DE ΔΙ}	80	ΤΩΝ ΔΙΩΚΟΝΤΩΝ ΥΜΑC ΟΥC ⁸⁰	80
37	LET-DE YET THE saying OF-		45 THE oneC-CHASING YOU WHICH-how	
	ΜΩΝ ΝΑΙΝΑΙ ΟΥ ΟΥΤΟ ΔΕ ΠΕΡ ⁴⁰⁰	400	ΓΕΝΗCΘΕ ΥΙΟΙ ΤΟΥ ΠΑΤΡΟC ⁹⁰⁰	900
	YOU P YEA YEA NOT NOT THE YET EXCESSIVE		YE-MAY-DE-BECOMING SONS OF-THE FATHER	
	ΙC CΟΝ ΤΟΥΤΩ ΝΕΚΤΟΥ ΠΟΝΗ ^{n o.}	20	ΥΜΩΝ ΤΟΥ ΕΝ ΟΥΡΑΝΟΙC ΟΤΙ ²⁰	20
	OF-these OUT OF-THE wicked		OF-YOU THE-One IN heavens that	
	ΡΟΥC ΕCΤΙΝ Η ΚΟΥC ΑΤΕΟΤΙ ΕΡ ⁴¹	41	ΤΟΝ ΗΛΙΟΝ ΑΥΤΟΥ ΑΝΑΤΕΛΛ ⁴⁰	40
38	IS YE-HEAR that it-WAS-		THE SUN OF-Him IS-UP-RISING	
	ΡΗΘΗ ΟΦΘΑΛΜΟΝ ΑΝΤΙΟΦΘΑ ^{s Ε}	60	ΕΙ ΕΠΙ ΠΟΝΗΡΟΥC ΚΑΙ ΑΓΑΘ ^{s o.}	60
	declared VIEWER INSTEAD OF-VIEWER		ON wicked AND GOOD	
	ΑΜΟΥ ΚΑΙ ΟΔΟΝΤΑΝΤΙ ΟΔΟ ^{s o.}	80	ΟΥC ΚΑΙ ΒΡΕΧΕΙ ΕΠΙ ΔΙΚΑΙ ^{s¹ omits JUST AND UN-JUST}	80
	AND TOOTH INSTEAD OF-TOOTH		AND IS-RAINING ON JUST	
	ΝΤΟC ΕΓΩ ΔΕ ΛΕΓΩ ΜΙΝ ΜΗ ⁵⁰⁰	500	ΟΥC ΚΑΙ ΑΔΙΚΟΥC ΕΑΝ ΓΑΡ Α ¹⁰⁰⁰	1000
39	I YET AM-SAYING to-YouP NO TO-		46 AND UN-JUST IF-EVER for YE-	

The kingdom will be, in a special sense, the display of God's goodness on earth; we will be the highest exhibition of God's grace among the celestials (Eph. 2⁷). Hence it is most fitting that conduct, in each case, should correspond to the sphere and character of God's operations. The standard for us is as far beyond these precepts as these are beyond the law. The law demanded love, but limited it to neighbors. In their hard-heartedness they inferred that others should be hated. The Lord does not hesitate to enlarge the law. God is good to all. But we look to the cross and know that there are none righteous in His sight, and see His sacrifice for all. Here alone do we find the motive which should control our conduct. God's perfection in nature is not sufficient to provide the sweet smelling perfume which pleases Him today. It seems to be without any practical effect on the hard hearts of humanity.

¹ The Pharisees deemed alms-giving, prayer and fasting the three most eminent exhibitions of piety, for alms was the ideal expression of their relation to their neighbor, prayer of their intercourse with God, and fasting of self-discipline. Hence the Lord takes up these three and exposes the hypocrisy which performs them in public and provokes the applause of men, rather than the praise of God.

² The word *alms* denotes an accompaniment of mercy. Hence we are not surprised that it is entirely absent in the exhortations for the nations which are based on grace. We do not "do" alms, as a work of righteousness, in order to get the approval of men or even the smile of God, but give gratuitously in thankful response for benefits already received by grace. We are not working for wages, but offer our services as a thank-offering for gratuities already ours in Christ, even though we know that He will reward those who serve and suffer for His sake.

⁵ These instructions regarding prayer come very close to us, for our abhorrence of hypocrisy should be much more pronounced than theirs. Perhaps a succinct way of putting it is, Never *say* your prayers; always *pray* them. Real prayer is possible only under the urge of the holy spirit, and shuns the possible approbation of men, for it is meant for God alone.

ing you, what have you for wages? Are not the tribute collectors also ⁴⁷ doing the same? And should you be greeting your brothers only, what are you doing that is excessive? Are not the nations also ⁴⁸ doing the same? Then *you* shall be perfect as your heavenly Father is perfect.

⁶ Yet take heed not to be doing your righteousness in front of men to be gazed at by them, otherwise you surely have no wages with your Father in the heavens.

² Whenever, then, you may be doing alms, you should not be trumpeting in front of you, even as the hypocrites are doing in the synagogues and in the streets, so that they should be glorified by men. Verily, I am saying to you. They have their wages in full. ³ Now you, doing alms, let not your left hand be knowing what your ⁴ right is doing, so that your alms may be hidden, and your Father, Who is observing in hiding, will be paying you.

⁵ And whenever you may be praying, you shall not be as the hypocrites, seeing that they are fond of praying standing in the synagogues and at the corners of the squares, so that they may be appearing to men. Verily, I am saying to you, They have their wages in full.

⁶ Now you, whenever you may be praying, enter into your closet, and, locking your door, pray to your Father in hiding and your Father, Who is observing in hiding, ⁷ will be paying you. Now, in praying, you should not be wordy, as the nations. For they are supposing that they will be hearkened to

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 OF-YOU YET DOING alms
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 ΤΟ ΠΟΙΟΥΣΙΝ ΚΑΙ ΕΑΝ ΑΣΠΑ 80
 ARE-DOING AND IF-EVER YE-SH'D-BE-
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 ΧΗΘΕΤΟΥΣ ΑΔΕΛΦΟΥΣ ΥΜΩ 100
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 ΝΜΟΝΟΝΤΙ ΠΕΡΙ ΣΟΝ ΠΟΙΕ 20
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9-13 Compare Lu. 11:2-4.

⁹ This is not the *Lord's* prayer, but His model for the disciples' petitions. Since He has just been condemning wordiness and loquacity in prayer, He gives them an example of how to say much with few words. It was far from His intention that this should become a form for repetition, especially in this day of grace when part of it is meaningless and contrary to present truth. "The forgiveness of offenses in accord with the riches of His grace" (Eph. 1:7) is far, far beyond the measure in which we forgive others. Moreover, our forgiveness is not at all dependent on our extending this favor to others. With them it was probational and temporary; with us it is irrevocable and eternal. The prayers for our emulation are found in Ephesians. The latter half of the first chapter and the whole of the third chapter of that epistle will teach us what to pray for. It is all concerned with a later outpouring of grace which was a profound secret during our Lord's sojourn on earth.

This marvelous prayer is exquisite in its perfections. Its seven petitions are divinely divided into three for the glory of God, and four for the frailty of man. His name, His kingdom, His will. It is His future kingdom which will come when His will is done on earth. At that time we will have our portion in His heavenly administrations, so that our prayers should be much wider in scope than this. Man's needs are sustenance, release from past failures and future trials, and, especially in relation to the kingdom, deliverance from the power of that wicked one who will do his utmost to corrupt and destroy it.

Our Lord would not have them pray for that which God would not give. Every petition in it will be fulfilled, but not until the kingdom has come. Then, and not till then, will they be safe from the wicked one, for he will be bound in the abyss (Un.20³). Not till then will their trials be over, their debts remitted, their daily sustenance assured; not till then will His will be done on earth, or His name be hallowed by a holy nation. We may rest assured that every prayer indited by His spirit will be fulfilled in due course. The only uncertain element is time, and that is well known to God.

⁸ for their loquacity. Do not, then, be like them, for God, your Father, is aware of what you have need before you request Him.

⁹ Then *you* be praying thus: 'Our Father, Who art in the heavens, hallowed be Thy name. Thy kingdom come. Let Thy will come to pass, as in heaven, on earth also. Be giving us today our dole of bread, and remit to us our debts as *we* also remit those of our debtors. And bring us not into trial, but rescue us from the wicked one.'

¹⁴ For if you should be forgiving men their offenses, your heavenly Father will be forgiving you, also. ¹⁵ Yet if you should not be forgiving men their offenses, neither will your Father be forgiving your offenses.

¹⁶ Now whenever you may be fasting, become not as the hypocrites, with a sad countenance, for they are disguising their faces so that they may be appearing to men to be fasting. Verily, I am saying to you, They have their wages in full. Now you, in fasting, rub your head with oil and wash your face, so that you may not be appearing to men to be fasting, but to your Father in hiding, and your Father, Who is observing in hiding, will be paying you.

¹⁹ Be not hoarding your treasures on earth, where moth and corrosion are causing it to disappear, and where thieves are tunneling and stealing. Yet be hoarding your treasures in heaven, where neither moth nor corrosion are causing it to disappear, and where thieves are not tunneling or stealing; for

<p>8 ΔΑΥΤΩΝΕΙΣ ΑΚΟΥΣΘΗΝCΟΝΤ 20 of-them THEY-WILL-BE-BEING-INTO-HEARD</p>	<p>ΔΕ ΟΠΑΤΗΡ ΥΜΩΝ ΑΦΗΣΕΙΤΑ 20 YET THE FATHER OF-YOU^s WILL-BE-FROM-LETTING^{s o.}</p>
<p>ΔΙΜΗΟΥΝΟΜΟΙΩΘΗΤΕ ΑΥΤΟ 40 8 NO THEN YE-MAY-BE-BEING-LIKENED to-them</p>	<p>ΠΑΡΑΠΤΩΜΑΤΑ ΥΜΩΝ ΟΤΑΝ 40 10 THE BESIDE-FALLS OF-YOU WHEN-EVER YET^{s1 adds K ΔI AND}</p>
<p>ΙC ΟΙΔΕΝ ΓΑΡ ΘΕC ΟCΘC very small, then erased HAS-PERCEIVED for THE God THE FATHER</p>	<p>ΕΝΗCΤΕΥΗΤΕ ΜΗ ΓΙΝΕCΘΕΩ 60 YE-MAY-BE-fasting NO BE-YE-BECOMING AS^{u+ε}</p>
<p>ΡΥΜΩΝ ΩΝ ΧΡΕΙΔΑΝΕΧΕΤΕ Ρ 30 OF-YOUP OF-WHICH NEED YE-ARE-HAVING BE-^{s o.}</p>	<p>CΟΙ ΥΠΟΚΡΙΤΑΙC ΚΥΒΕΡΩ ΠΟ 80 s1* omits THE THE hypocrites SAD-VIEWED</p>
<p>ΟΤΟΥΥΜΑC ΑΙΤΗΣΑΙ ΑΥΤΟΝ 100 FORE OF-THE YOUP TO-REQUEST Him</p>	<p>ΙΑΦΑΝΙΖΟΥCΙΝ ΓΑΡ ΤΑ ΟC 600 THEY-ARE-UN-APPEARIZING for THE faces^{s1* omits THE}</p>
<p>ΟΥΤΩC ΟΥΝ ΠΡΟCΕΥΧΕCΘΕΥ 20 9 thus THEN BE-PRAYING YE</p>	<p>CΩ ΠΑC ΑΥΤΩΝ ΟΤΩC ΦΑΝΩCΙ 20 OF-selves WHICH-how THEY-MAY-BE-AP-^{s o.}</p>
<p>ΜΕΙC ΠΑΤΕΡ ΗΜΩΝ ΟΕΝΤΟΙC 40 FATHER OF-US THE IN THE</p>	<p>ΝΤΟΙC ΑΝΘΡΩΠΟΙC ΗΝCΤΕΥ 40 FEARING to-THE humans fasting</p>
<p>ΟΥΡΑΝΟΙC ΑΓΙΟC ΘΗΤΩ ΤΟΟ 60 heavens LET-BE-BEING-HOLYIZED the NAME</p>	<p>ΟΝΤΕC ΑΜΗΝ ΛΕΓΟΥΜΙΝ ΑΠΕ 60 AMEN I-AM-SAYING to-YOUP THEY-ARE-^{s1* adds Γ ΔΡ for}</p>
<p>ΝΟΜΑC ΟΥ ΕΛΘΑΤΩΝ ΒΑCΙΛΕ 80 10 OF-YOU LET-COME THE KINGDOM^{u+ε}</p>	<p>ΧΟΥCΙΝ ΤΟΝ ΜΙCΘΟΝ ΑΥΤΩΝ 80 FROM-HAVING THE HIRE OF-them</p>
<p>ΙΑC ΟΥ ΓΕΝΗΘΗΤΩ ΤΟ ΘΕΛΗΜ 200 OF-YOU LET-BE-BEING-DECOME the WILL</p>	<p>CΥΔΕ ΗΝCΤΕΥΩΝ ΑΛΕΙΨΑΙC 200 17 YOU YET fasting RUB OF-^{s o. s o.}</p>
<p>ΑC ΟΥC ΕΝ ΟΥΡΑΝΩ ΚΑΙ ΕΠΙ 20 OF-YOU AS IN heaven AND ON</p>	<p>ΟΥΤΗΝ ΚΕΦΑΛΗΝ ΚΑΙ ΤΟ ΠΡΟ 20 YOU THE HEAD AND THE face</p>
<p>ΓΗC ΤΟΝ ΑΡΤΟΝ ΗΜΩΝ ΤΟΝ ΕΠ 40 11 LAND THE BREAD OF-US THE ON-DE-</p>	<p>CΩ ΠΟΝC ΟΥΝ ΙΨΑΙΟ ΠΩC ΜΗ 40 18 OF-YOU WASH WHICH-how NO YOU-^u</p>
<p>ΙΟΥCΙΟΝ ΔΟCΗΜΙΝC ΗΜΕΡΟ 60 INGED BE-GIVING to-US TODAY</p>	<p>ΑΝΗCΤΟΙC ΑΝΘΡΩΠΟΙC ΗΝC 60 MAY-BE-APPEARING to-THE humans fasting</p>
<p>Ν ΚΑΙ ΑΦΕCΗΜΙΝ ΤΑ ΦΕΙΔΑ 80 12 AND FROM-LET to-US THE OWES^{s o.}</p>	<p>ΤΕΥΩΝ ΑΛΛΑ ΤΩ ΠΑΤΡΙC ΟΥΤ 80 but to-THE FATHER OF-YOU to-^{s o.}</p>
<p>ΜΑΤΑΝ ΜΩΝΩC ΚΑΙ ΗΜΕΙC ΑΦ 300 OF-US AS AND WE FROM-^{s o.}</p>	<p>ΩΕΝ ΤΩΚΡΥΦΑΙΩ ΚΑΙ ΟΠΑΤΗ 300 THE-ONE in THE hidden AND THE FATHER^{s1 omits OF-YOU}</p>
<p>ΗΚΑΜΕΝΤΟΙC ΟΦΕΙΛΕΤΑΙC 20 LET to-THE owers^{s1}</p>	<p>ΡC ΟΥΘΥΛΕ ΠΩΝΕΝ ΤΩΚΡΥΦΑ 20 OF-YOU THE One-looking IN THE hidden^{s1 ε}</p>
<p>ΗΜΩΝ ΚΑΙ ΜΗ ΕΙC ΕΝΕΓΚΗCΗ 40 13 OF-US AND NO YOU-MAY-BE-INTO-CARRYING US</p>	<p>ΙΩ ΑΠΟΔΩCΕΙCΙ ΟΙ ΜΗΝC ΑΥ 40 19 WILL-BE-FROM-GIVING to-YOU NO YE-BE-PLACING-^{s o.}</p>
<p>ΜΑC ΕΙC ΠΕΙΡΑCΜΟΝ ΑΛΛΑ Ρ 60 INTO trial but res-^{s o.}</p>	<p>ΡΙΖΕ ΤΕΥΜΙΝΘC ΑΥΡΟΥC Ε 60 INTO-MORROW to-YOUP PLACED-INTO-MORROWS ON^{u o.}</p>
<p>ΥCΑΙ ΗΜΑC ΑΠΟ ΤΟΥ ΠΟΝΗΡΟ 80 cue US FROM the wicked</p>	<p>ΠΙΤΗC ΓΗC ΟΠΟΥCΗC ΚΑΙ ΒΡ 90 THE LAND THE-? where MOTU AND FEED-^{u o.}</p>
<p>ΥΕ ΑΝ ΓΑΡ ΑΦΗΤΕ ΤΟΙC ΑΝΘΡ 400 14 IF-EVER for YE-MAY-BE-FROM-LETTING to-THE hu-^{s ΔI for ε}</p>	<p>ΦCΙC ΑΦΑΝΙΖΕΙ ΚΑΙ ΟΠΟΥΚ 300 ing IS-UN-APPEARIZING AND THE-?-where thiev-^{s1 o.}</p>
<p>ΦΩΙCΤΑ ΠΑΡΑ ΠΤΩΜΑΤΑ ΑΥ 20 INGS THE BESIDE-FALLS OF-them</p>	<p>ΛΕΠΤΑΙΔΙ ΟΥΡΥC CΟΥCΙΝ ΚΑ 20 es ARE-THRU-EXCAVATING AND</p>
<p>ΤΩΝ ΑΦΗΣΕΙ ΚΑΙ ΥΜΙΝ ΟΠΑΤ 40 WILL-BE-FROM-LETTING AND to-YOUP THE FATHER^{s o.}</p>	<p>ΙΚΑ ΕΠΤΟΥCΙΝΘC ΑΥΡΙΖΕ 40 20 ARE-stealing YE-BE-PLACING-INTO-MORROW</p>
<p>ΗΡΥΜΩΝ ΟΟΥΡΑΝΙΟC ΕΑΝ ΔΕ 60 15 OF-YOUP THE heavenly IF-EVER YET</p>	<p>ΤΕ ΔΕΥΜΙΝΘC ΑΥΡΟΥC ΕΝΟ 60 YET to-YOUP PLACED-INTO-MORROWS IN heav-^{u o.}</p>
<p>ΜΗ ΑΦΗΤΕ ΤΟΙC ΑΝΘΡΩΠΟΙC 80 NO YE-MAY-BE-FROM-LETTING to-THE humans</p>	<p>ΥΡΑΝΩ ΟΠΟΥΘΕCΗC ΟΥΤΕ 30 en THE-?-where NOT-BESIDES MOTU NOT-BESIDES</p>
<p>ΤΑ ΠΑΡΑ ΠΤΩΜΑΤΑ ΑΥΤΩΝ ΟΥ 100 THE BESIDE-FALLS OF-them NOT-^{s omits THE BESIDE-FALLS OF-them}</p>	<p>ΒΡΩCΙC ΑΦΑΝΙΖΕΙ ΚΑΙ ΟΠΟ 1400 FEEDING IS-UN-APPEARIZING AND THE-?-where</p>

14-15 Compare Mk.11^{25,26}.

14 Forgiveness now is according to the riches of His grace (Eph.17), not according to our forgiveness of others. The believers in Israel failed at this point. Their forgiveness was withdrawn because they refused the same mercy to the other nations. But the believers of the nations were never forgiven in this probationary fashion.

19-21 Compare Lu.12³³⁻³⁴.

19 Treasures were often hid in concealed pits in the ground, where thieves would need to dig to find them. But nothing is safe on earth. Only that which we give is ours beyond the possibility of loss.

22-23 Compare Lu.11³³⁻³⁶. See Prov.28²² Mk.7²².

22 The Pharisees tried to make the best of both worlds. They wanted treasure on earth as well as in heaven. Their eyes were afflicted with double sight, which is worse than blindness. They wanted to worship both God and mammon.

24 Compare Lu.16¹³. See Ja.4⁴ 1Jn.2¹⁵.

25 There is a blessed progression in the experience of God's saints as the purpose of His grace becomes more fully known. The Psalmist could sing (Ps. 55²²):

"Fling what He grants you on Jehovah,
And He will sustain you;
He will not allow the righteous to
slip for the evil."

Peter sounds a higher strain when he writes to the dispersion, "tossing your entire worry on Him, seeing that He is caring concerning you" (1 Pt. 5⁷). But how much loftier is the position of Paul, as he exhorts us, "Let nothing be worrying you, but in every prayer and petition let your requests be made known to God with thanksgiving, and the peace of God, being superior to every mental state, shall garrison your hearts and your apprehensions in Christ Jesus" (Phil. 4^{6,7}). The Psalmist struggled under a burden with the help of God, Peter got rid of the weight, but Paul prevents it, and replaces it with peace and thanksgiving.

25-34 Compare Lu.12²²⁻³¹.

28 We cannot be certain of the exact flower intended by our Lord from the somewhat general term used, but the brilliant scarlet anemone, which flour-

where your treasure is, there will be your heart also.

22 The lamp of the body is your eye. If, then, your eye should be single, your whole body will be luminous. Yet if your eye should be wicked, your whole body will be dark. If, then, the light which is in you is darkness, how dense is the darkness!

24 Now no one can be slaving for two lords, for either he will be hating the one and loving the other, or will be upholding the one and despising the other. You cannot slave for God and mammon.

25 Therefore I am saying to you, Be not worrying for your soul, what you may be eating, or what you may be drinking, nor yet for your body, what you should be putting on. Is not the soul more than nurture and the body than apparel?

26 Look at the flying creatures of heaven, that they are not sowing, neither are they reaping, nor are they gathering into barns, and your heavenly Father is nurturing them. Are you not of more consequence than they?

27 Now which of you by worrying is able to add one cubit to his stature? And why are you worrying about apparel? Study the anemones of the field, how they are growing. They are not toiling nor spinning. Yet I am saying to you that not even Solomon in all his glory was clothed as one of these. Now if God is thus garbing the grass of the field, which today is and tomorrow is being cast into the stove—not much rather you, scant of faith?

31 Then you should not be worrying, saying, 'What may we be eating?' or 'What may we be drinking?' or 'With what should we be clothed?' For for all these the

<p>ΥΚΛΕΠΤΑΙΟΥΔΙΟΥΥΣΣΟΥΣ²⁰ <small>thieves NOT ARE-THEO-EXCAVATING</small> ^{112+N} ΔΙ and for NOT-YET ΙΟΥΔΕΚΛΕΠΤΟΥΣΙΝΟΠΟΥΓ⁴⁰ <small>21 NOT-YET ARE-stealing THE-?where for</small></p>	<p>ΡΟΗΝΚΑΙΤΟΣΩΜΑΤΟΥΕΝΔ²⁰ <small>TUBE AND THE BODY OF-THE IN-SLIP</small> ^{s ΔΙ for Ε} ΥΜΑΤΟΣΕΜΒΛΕΨΑΤΕΕΙΣΤΑ⁴⁰ <small>26 IN-look INTO THE</small></p>
<p>ΑΡΕΣΤΙΝΘΗΣΑΥΡΟΣΟΥΕ⁶⁰ <small>IS THE PLACED-INTO-MORROW OF-YOU there</small> ^{s o.} ^{11 omits AND} ΚΕΙΕΣΤΑΙΚΑΙΗΚΑΡΔΙΑΣ⁸⁰ <small>WILL-BE AND THE HEART OF-YOU</small></p>	<p>ΠΕΤΕΙΝΑΤΟΥΟΥΡΑΝΟΥΟΤΙ⁶⁰ <small>flies OF-THE heaven that</small> ^{s o.} ΟΥΣΠΕΙΡΟΥΣΙΝΟΥΔΕΘΕΡΙ⁶⁰ <small>NOT THEY-ARE-SOWING NOT-YET THEY-ARE-</small></p>
<p>ΥΟΛΥΧΝΟΣΤΟΥΣΩΜΑΤΟΣΕΣ¹⁰⁰ <small>22 THE LAMP OF-THE BODY IS</small> ^{s omits OF-YOU} ^{s omits THEN} ΤΙΝΟΟΦΘΑΛΜΟΣΟΥΕΑΝΟΥ²⁰ <small>THE VIEWER OF-YOU IF-EVER THEN</small></p>	<p>ΖΟΥΣΙΝΟΥΔΕΣΥΝΑΓΟΥΣΙΝ⁶⁰⁰ <small>reaping NOT-YET THEY-ARE-TOGETHER-LEADING</small> ^{s* adds ΤΑC} ^{THE} ΕΙΣΑΠΟΘΗΚΑΣΚΑΙΟΠΑΤΗΡ²⁰ <small>INTO FROM-PLACES AND THE FATHER</small></p>
<p>ΝΗΟΟΦΘΑΛΜΟΣΟΥΑΠΛΟΥΣ⁴⁰ <small>MAY-BE THE VIEWER OF-YOU ON-COMPOUND</small> ^{s o.} ΟΛΟΝΤΟΣΩΜΑΟΥΦΩΤΕΙΝΟ⁶⁰ <small>WHOLE THE BODY OF-YOU luminous</small> ^{s Ε o.} ^{s1 MAY-BE THE VIEWER OF-YOU wicked} ΝΕΣΤΑΙΕΑΝΔΕΟΟΦΘΑΛΜΟΣ⁸⁰ <small>23 WILL-BE IF-EVER YET THE VIEWER</small></p>	<p>ΥΜΩΝΟΥΡΑΝΙΟCΤΡΕΦΕΙ⁴⁰ <small>OF-YOUP THE heavenly IS-NURTURING them</small> ^{s o.} ΥΤΑΟΥΧΥΜΕΙCΜΑΛΛΟΝΔΙΑ⁶⁰ <small>NOT YE RATHER ARE-THRU-</small></p>
<p>COYΠΟΝΗΡΟCΗΟΛΟΝΤΟCΩΜ²⁰⁰ <small>OF-YOU wicked MAY-BE WHOLE THE BODY</small> ^{s1 o.} ΑCΟΥCΚΟΤΕΙΝΟΝΕCΤΑΙΕΙ²⁰ <small>OF-YOU DARK WILL-BE IF</small></p>	<p>ΦΕΡΕΤΑΥΤΩΝΤΙCΔΕΕΣΥΜ⁸⁰ <small>27 CARRYING OF-them ANY YET OUT OF-YOU</small> ^{s ΔΙ for Ε} ΩΝΜΕΡΙΜΝΩΝΔΥΝΑΤΑΙΠΡΟ⁷⁰⁰ <small>being-anxious IS-ABLE TO-add</small></p>
<p>ΟΥΝΤΟΦΩCΤΟΕΝCΟΙCΚΟΤΟ⁴⁰ <small>THEN THE LIGHT THE IN YOU DARKNESS</small> ^{11 N erased.} CECTINTOCOTOCΠOCONO⁶⁰ <small>24 IS THE DARKNESS how-much NOT-</small></p>	<p>ΑΥΤΟΥΠΗΧΥΝΕΝΑΚΑΙΠΕΡΙ⁴⁰ <small>28 OF-him CURBT ONE AND ABOUT</small> ^{s ΔΙ} ΕΝΑΥΜΑΤΟCΤΙΜΕΡΙΜΝΑΤΕ⁶⁰ <small>IN-SLIP ANY YE-ARE-Being-anxious</small></p>
<p>ΥΔΕΙCΔΥΝΑΤΑΙΔΥCΙΚΥΡΙ⁸⁰ <small>YET-ONE IS-ABLE TO-TWO masters</small> ^{s ΕΙ IF} ΟΙCΔΟΥΛΕΥΕΙΝΗΓΑΡΤΟΝΕ³⁰⁰ <small>TO-BE-SLAVING OR for THE ONE</small> ^{n+Ε} ^{s o.} ΝΑΜΙCΗCΕΙΚΑΙΤΟΝΕΤΕΡΟ²⁰ <small>he-WILL-BE-HATING AND THE DIFFERENT</small></p>	<p>ΚΑΤΑΜΑΘΕΤΕΤΑΚΡΙΝΑΤΟΥ⁸⁰ <small>BE-YE-DOWN-LEARNING THE ANEMONES OF-THE</small> ^{s ΔΙ for Ε} ΑΓΡΟΥΠΩCΑΥΞΑΝΟΥCΙΝΟΥ⁸⁰⁰ <small>FIELD how THEY-ARE-GROWING NOT</small> ^{11 ARE- OΥ for Ω} ΚΟΠΙCΙΝΟΥΔΕΝΗΘΟΥCΙΝ²⁰ <small>THEY-MAY-BE-toiling NOT-YET THEY-ARE-SPINNING</small></p>
<p>ΝΑΓΑΠΗCΕΙΗΕΝΟCΑΝΘΕΞΕ⁴⁰ <small>he-WILL-BE-LOVING OR OF-ONE he-WILL-BE-uphold-</small> ^{s1 o.} ΤΑΙΚΑΙΤΟΥΕΤΕΡΟΥΚΑΤΑΦ⁶⁰ <small>ING AND OF-THE DIFFERENT he-WILL-BE-de-</small></p>	<p>ΛΕΓΩΔΕΥΜΙΝΟΤΙΟΥΔΕCΟΛ⁴⁰ <small>29 I-AM-SAYING YET TO-YOU that NOT-YET SOLOMON</small> ^{s o.} ΟΜΩΝΕΝΠΑCΗΤΗΔΟΞΙΑΥΤΟ⁶⁰ <small>IN EVERY THE esteem OF-him</small></p>
<p>ΡΟΗΝCΕΙΟΥΔΥΝΑCΘΕΘΕΩΔ⁸⁰ <small>spising NOT YE-ARE-ABLE TO-God TO-</small> ^{s1 o.} ΟΥΛΕΥΕΙΝΚΑΙΑΜΜΩΝΑΔΙΑ⁴⁰⁰ <small>25 BE-SLAVING AND TO-MAMMON THRU</small></p>	<p>ΥΠΕΡΙΕΒΑΛΕΤΟCΕΝΤΟΥΤ⁸⁰ <small>was-ABOUT-CAST AS ONE OF-these</small> ^{s o.} ΩΝΕΙΔΕΤΟΝΧΟΡΤΟΝΤΟΥΑΓ⁹⁰⁰ <small>30 IF YET THE FODDER OF-THE FIELD</small></p>
<p>ΤΟΥΤΟΛΕΓΩΜΙΝΗΜΕΡΙΜ²⁰ <small>this I-AM-SAYING TO-YOU NO BE-YE-Being-</small> ^{s ΔΙ for Ε} ^{11 H=ON} ΝΑΤΕΤΗΨΥΧΗΜΩΝΤΙΦΑΓΗ⁴⁰ <small>anxious TO-THE soul OF-YOU ANY YE-MAY-BE-</small> ^{s ΔΙ s omits OR ANY YE-MAY-BE-DRINKING} ΤΕΤΙΠΙΝΗΜΕΤΗΔΕΤΩCΩΜΑ⁶⁰ <small>EATING OR ANY YE-MAY-BE-DRINKING NO-YET TO-THE BODY</small> ^{s1 omits OF-YOU} ΤΙΜΩΝΤΙΕΝΔΥCΗCΘΕΟΥX⁸⁰ <small>OF-YOU ANY YE-SHOULD-BE-IN-SLIPPING NOT (emph.)</small></p>	<p>ΡΟΥCΗΜΕΡΟΝΟΝΤΑΚΑΙΑΥΡ²⁰ <small>today BEING AND MORROW</small> ^{n+Ε} ΙΟΝΕΙCΚΑΙΒΑΝΟΝΒΑΛΟΜ⁴⁰ <small>INTO STOVE being-CAST</small></p>
<p>ΤΟΥΤΟΛΕΓΩΜΙΝΗΜΕΡΙΜ²⁰ <small>this I-AM-SAYING TO-YOU NO BE-YE-Being-</small> ^{s ΔΙ for Ε} ^{11 H=ON} ΝΑΤΕΤΗΨΥΧΗΜΩΝΤΙΦΑΓΗ⁴⁰ <small>anxious TO-THE soul OF-YOU ANY YE-MAY-BE-</small> ^{s ΔΙ s omits OR ANY YE-MAY-BE-DRINKING} ΤΕΤΙΠΙΝΗΜΕΤΗΔΕΤΩCΩΜΑ⁶⁰ <small>EATING OR ANY YE-MAY-BE-DRINKING NO-YET TO-THE BODY</small> ^{s1 omits OF-YOU} ΤΙΜΩΝΤΙΕΝΔΥCΗCΘΕΟΥX⁸⁰ <small>OF-YOU ANY YE-SHOULD-BE-IN-SLIPPING NOT (emph.)</small></p>	<p>ΕΝΟΝΘΕΟCΟΥΤΩCΑΜΦΙΕΝ⁶⁰ <small>THE God thus IS-ENVELOPING-IN</small> ^{s1 omits OF-YOU} ΝΥCΙΝΟΥΠΟΛΛΩΜΑΛΛΟΝΥΜ⁶⁰ <small>NOT TO-much RATHER YOU</small></p>
<p>ΙΗΨΥΧΗΠΛΕΙΟΝΕCΤΙΤΗCΤ⁶⁰⁰ <small>THE soul MORE IS OF-THE NUR-</small></p>	<p>ΑCΟΛΙΓΟΠΙCΤΟΙΜΗΟΥΝΜΕ¹⁵⁰⁰⁰ <small>31 FEW-BELIEVING-ones NO THEN YE-SH'D-</small></p>

ishes in all parts of Palestine in great profusion seems to be the only one which fully answers all the conditions. Its great abundance and rich beauty fit it perfectly for the illustration used by our Lord. The figure is full of spiritual refreshment. Clothing is that which meets the eye and corresponds to the character of the wearer. Solomon's robes were tokens of his royal station. Pharisaic righteousness He has shown to be a hypocritical pretense. The anemones suggest that God can supply His saints with divine apparel more beautiful than that of Solomon. In a word, He not only can clothe them in splendid style, but He can make them kings to rule the nations of the earth.

³³ See 1 Ki. 3:13 Ps. 34:9, ¹⁰ 37:25, 84:11 Mk. 10:29, ³⁰ 1 Tim. 4:8.

¹⁻² Compare Lu. 6:37, ³⁸.

¹ This has no reference to God's judgment, but to the relations of man with man, as explained in the next paragraph. Should self-judgment precede the judgment of others it would probably do away with judging. One who has a beam in his eye, and knows it, will think little of the mote in another's eye. So the Lord sought to turn the censorious critics of His day to an examination of their own shortcomings.

³⁻⁵ Compare Lu. 6:41, ⁴².

⁶ See Prov. 9:7, ⁸ 23:9.

⁶ Both dogs and hogs were unclean according to the law. The Lord Himself followed this principle when He spoke in parables to those without, and kept the holy and precious truth for His own disciples. We are hardly justified in "applying" these opprobrious terms to immature saints who are not yet able to bear more than milk.

⁷⁻¹¹ Compare Lu. 11:9-13.

⁷ See 21:22 Jn. 14:13, ¹⁴ 15:7 1 Jn. 3:22, ⁵ 14:15.

⁷ This, of course, is limited to prayer to God. He can and will respond to those who ask for what they need, or seek what is hid, or knock at closed doors. But the answer may not be realized until the kingdom comes. We have no right or reason to expect God to change His plans and purposes in order to carry out our whims. We are not aware what we should be praying for, but the spirit is pleading for us with inarticulate groanings (Ro. 8:26).

nations are seeking. For your heavenly Father is aware that you are in need of all these. Yet he seeking first the kingdom and its righteousness, and all these shall be added to you. You should not, then, be worrying about the morrow, for the morrow will be worrying of itself. Sufficient for the day is the evil of it.

⁷ Be not judging lest you may be being judged, for with what judgment you are judging you shall be judged, and with what measure you are measuring, it shall be measured to you.

³ Now why are you observing the mote in your brother's eye, yet are not considering the beam in your eye? Or how will you be declaring to your brother, 'Brother, let me extract the mote out of your eye', and lo! the beam is in your eye? Hypocrite! First extract the beam out of your eye, and then you will be keen-sighted to be extracting the mote out of your brother's eye.

⁶ You may not be giving that which is holy to the curs, neither should you be casting your pearls in front of hogs, lest at some time they be trampling them with their feet and, turning, they should be tearing you.

⁷ Be requesting and it shall be given you. Be seeking and you shall be finding. Be knocking and it shall be opened to you. For everyone who is requesting is obtaining, and he who is seeking is finding, and to him who is knocking it shall be opened.

⁹ Or what man of you is there whose son shall be requesting bread—will he be handing him a stone? Or will he be requesting a fish, also, will he be handing him a serpent?

- ΡΙΜΝΗCΗΤΕ ΛΕΓΟΝΤΕCΤΙΦ** 20
 BE-BEING-ANXIOUS SAYING ANY WE-
- ΛΓΩΜΕΝΗΤΙΠΩΜΕΝΗΤΙΠΕ** 40
 MAY-BE-EATING OR ANY WE-MAY-BE-DRINKING OR ANY WE-
s these for ALL
- ΡΙΒΑΛΩΜΕΘΑΠΑΝΤΑΓΑΡΤΑ** 60
 32 MAY-BE-BEING-ABOUT-CAST ALL for these
- ΥΤΑΤΛΕΘΗΝΕΠΙΖΗΤΟΥCΙΝ** 80
 THE NATIONS ARE-ON-SEEKING
*s² had ΔΕ s¹*ΘΕΟC THE God adds*
- ΟΙΔΕΝΓΑΡΟΥΤΑΤΗΡΜΥΝΩΟ** 100
 HAS-PERCEIVED FOR THE FATHER OF-YOUP THE heav-
s omits the heavenly n¹ a. o.
- ΥΡΑΝΙΟCΟΤΙΧΡΗΖΕΤΕΤΟΥ** 20
 only that YE-ARE-NEEDING OF-these
- ΤΩΝΑΠΑΝΤΩΝΖΗΤΕΙΤΕΔΕΠ** 40
 33 OF-ALL (emph.) YE-BE-SEEKING YET BE-
 n JUSTICE AND THE KINGDOM
- ΡΩΤΟΝΤΗΝΒΑCΙΛΕΙΑΝΚΑΙ** 60
 FORE-MOST THE KINGDOM AND
- ΤΗΝΔΙΚΑΙΟCΥΝΗΝΑΥΤΟΥΚ** 80
 THE JUSTICE OF-IT AND
- ΑΙΤΑΥΤΑΠΑΝΤΑΠΡΟCΤΕΘΗ** 200
 these ALL WILL-BE-BEING-added
- CΕΤΑΙΥΜΙΝΜΗΟΥΝΜΕΡΙΜΝ** 34
 to-youP NO THEN YE-SH'D-BE-BEING-
- ΗCΗΤΕΕΙCΤΗΝΑΥΡΙΟΝΗΓΑ** 40
 ANXIOUS INTO THE MORROW THE for
- ΡΑΥΡΙΟΝΜΕΡΙΜΝΗCΕΙΔΕΥ** 60
 MORROW WILL-BE-BEING-ANXIOUS OF-self
- ΤΗCΑΡΚΕΤΟΝΤΗΗΜΕΡΑΗΚΑ** 80
 SUFFICIENT to-THE DAY THE EVIL
- ΚΙΑΥΤΗCΜΗΚΡΙΝΕΤΕΙΝΑ** 300
 7 OF-her NO BE-JUDGING THAT
- ΜΗΚΡΙΘΗΤΕΕΝΩΓΑΡΚΡΙΜΑ** 20
 2 NO YE-MAY-BE-BEING-JUDGED IN WHICH for JUDGMENT
- ΤΙΚΡΙΝΕΤΕΚΡΙΘΗCΕCΘΕΚ** 40
 YE-ARE-JUDGING YE-WILL-BE-BEING-JUDGED AND
- ΔΙΕΝΩΜΕΤΡΩΜΕΤΡΕΙΤΕΜΕ** 60
 IN WHICH MEASURE YE-ARE-MEASURING it-WILL-
- ΤΡΗΘΗCΕΤΑΙΥΜΙΝΤΙΔΕΒΑ** 80
 3 BE-BEING-MEASURED to-youP ANY YET YOU-
s o.
- ΕΠΕΙCΤΟΚΑΡΦΟCΤΟΕΝΤΩ** 400
 ARE-LOOKING THE SHIVEL THE IN THE VIEW-
- ΦΑΛΛΩΤΟΥΔΕΛΦΟΥCΟΥΤ** 20
 OF-THE brother OF-YOU THE
- ΗΝΔΕΩCΦΟΘΑΛΜΩΔΟΚ** 40
 YET IN THE YOUR VIEWER BEAM
s¹ BEAM +ΤΗΝ THE IN the your viewer*
- ΟΝΟΥΚΑΤΑΝΕΙCΗΠΩCΕΡΕ** 60
 4 NOT YOU-ARE-DOWN-MINDING ON HOW YOU'LL-BE-
n omits brother!
- ΙCΤΩΔΕΛΦΩCΟΥΔΕΛΦΕΑ** 80
 declarinG to-THE brother OF-YOU brother! FROM-
- ΦΕCΕΚΒΑΛΩΤΟΚΑΡΦΟCΕΚΤ** 300
 LET I-SH'D-BE-OUT-CASTING THE SHIVEL OUT OF-
- ΟΥΟΦΘΑΛΜΟΥCΟΥΚΑΙΠΔΟΥ** 20
 THE VIEWER OF-YOU AND BE-PERCEIVING
- ΗΔΟΚΟCΕΝΤΩΟΦΘΑΛΜΩCΟΥ** 40
 THE BEAM IN THE VIEWER OF-YOU
- ΥΠΟΚΡΙΤΑCΕΚΒΑΛΕΠΡΩΤΟΝ** 60
 5 hypocrite BE-OUT-CASTING BEFORE-MOST
- ΕΚΤΟΥΟΦΘΑΛΜΟΥCΟΥΤΗΝΔ** 80
 OUT OF-THE VIEWER OF-YOU THE BEAM
- ΟΚΟΝΚΑΙΤΟΤΕΔΙΑΒΛΕΨΕ** 600
 AND THEN YOU-WILL-BE-THRU-LOOKING
s o.
- CΕΚΒΑΛΕΙΝΤΟΚΑΡΦΟCΕΚ** 20
 TO-BE-OUT-CASTING THE SHIVEL OUT
- ΤΟΥΟΦΘΑΛΜΟΥΤΟΥΔΕΛΦΟ** 40
 OF-THE VIEWER OF-THE brother
- ΥCΟΥΜΗΔΩΤΕΤΟΑΓΙΟΝΤΟΙ** 60
 6 OF-YOU NO YE-MAY-BE-GIVING THE HOLY to-THE
- CΚΥCΙΝΗΔΕΒΑΛΗΤΕΤΟΥC** 80
 dogs NO YET YE-SH'D-BE-CASTING THE
- ΜΑΡΓΑΡΙΤΑCΥΜΩΝΕΜΠΡΟC** 700
 n+G PEARLS OF-YOUP IN-TOWARD-PLACE
- ΘΕΝΤΩΝΧΟΙΡΩΝΜΗΠΟΤΕΚΑ** 20
 OF-THE HOGS NO ?-when THEY-Y-
s SHOULD- Ω o.
- ΤΑΠΑΤΗCΟΥCΙΝΑΥΤΟΥCΕΝ** 40
 WILL-BE-TRAMPLING them IN
- ΤΟΙCΠΟCΙΝΑΥΤΩΝΚΑΙCΤΡ** 60
 THE FEET OF-them AND BEING-
- ΑΦΕΝΤΕCΡΗCΩCΙΝΥΜΑCΑΙ** 80
 7 TURNED THEY-SH'D-BE-BURSTING youP BE-RE-
- ΤΕΙΤΕΚΑΙΔΟΘΗCΕΤΑΙΥΜΙ** 800
 QUESTIONING AND it-WILL-BE-BEING-GIVEN to-youP
- ΝΖΗΤΕΙΤΕΚΑΙΕΥΡΗCΕΤΕΚ** 20
 BE-SEEKING AND YE-WILL-BE-FINDING BE-
- ΡΟΥΕΤΕΚΑΙΑΝΟΙΓΗCΕΤΑΙ** 40
 n+G KNOCKING AND it-WILL-BE-BEING-UP-OPENED
- ΥΜΙΝΠΑCΓΑΡΟΑΙΤΩΝΛΑΜΒ** 60
 to-youP EVERY for THE ONE-REQUESTING IS-GETTING-
- ΑΝΕΙΚΑΙΟΖΗΤΩΝΕΥΡΙCΚΕ** 80
 UP AND THE ONE-SEEKING IS-FINDING
- ΙΚΑΙΤΩΚΡΟΥΟΝΤΙΑΝΟΙΓΗ** 900
 AND to-THE ONE-KNOCKING it-WILL-BE-BEING-
n o.
- CΕΤΑΙΝΤΙCΕCΤΙΝΕCΥΜΩΝ** 20
 9 UP-OPENED OR ANY IS OUT OF-YOUP
- ΑΝΘΡΩΠΟCΟCΑΙΤΗCΕΙΟΥΙ** 40
 s* adds ΕΑΝ IF-EVER human WHOM WILL-BE-REQUESTING THE SON
- ΟCΑΥΤΟΥΑΡΤΟΝΜΗΑΙΘΟΝΕ** 60
 OF-him DREAD NO STONE WILL-
- ΠΑΔΩCΙΔΥΤΩΝΚΑΙΙΧΘΥΝ** 80
 s o. BE-ON-GIVING to-him OR AND FISH
- ΑΙΤΗCΕΙΜΗΟΦΙΝΕΠΑΔΩCΕ** 1000
 s o. WILL-BE-REQUESTING NO serpent WILL-BE-ON-GIVING

¹² Compare Lu. 6³¹.

¹² To do as we would be done by is an ethical standard far above the world's attainment, yet far beneath the motivations of grace. The law and the prophets demand compliance with this code, yet supply no power to carry it out. Grace gives the ability, yet makes no demands, but rather entreats us to do as we have been done by in our dealings with *God*, rather than man.

¹³⁻¹⁴ Compare Lu. 13²⁴.

¹³ The crowds enter a city by the broad road which passes through the wide gate. The narrow side-paths leading to a narrow gateway in some retired corner were seldom used and were always shut in the daytime and locked at night. Few find or use these paths. This is not an illustration of the gospel, but of the law. It represents an effort to attain life. It is not stated that few find life, but few find the path to it. All life is God's gift and can never be made by man, either in the sphere of religion or of science.

¹⁵⁻²³ Compare Lu. 6⁴³⁻⁴⁶.

¹⁵ The law was exceedingly severe on false prophets. Death was their penalty (Deut. 13⁵). It is generally supposed that a prophet is false if his sign or prediction does not come to pass. Not so. *If it comes to pass*, yet leads away from the Lord, they were not allowed to hearken (Deut. 13¹⁻⁵). This is being written at the very time when a modern prophetess predicts the end of the world. That prophetess is not false because her vision is not being verified, but because her dreams were not of God and led away from His word. This, however, is a day of grace, and false prophets are not stoned.

But the term prophet includes all who claim a direct revelation from God, apart from His written revelation. As prophets are only in the *foundation* of the ecclesia (Eph. 2²⁰), the mere claim to a personal and direct message from God is evidence in itself that it is false. The word of God is complete (Col. 1²⁵), and only those who do not fully apprehend what God has revealed crave further communications. The latest revelations given to the apostle Paul make all further prophecy useless and round out the whole realm of revelation.

¹⁶ The figures are finely chosen. The fig tree stands for the righteous gov-

¹¹ If you, then, being wicked, have perceived how to be giving good gifts to your children, how much rather shall your Father Who is in the heavens give good things to those requesting Him? All then, whatever you may be wanting that men should be doing to you, thus *you*, also, be doing to them, for this is the law and the prophets.

¹³ Enter through the cramped gate, seeing that wide is the gate and spacious is the way which is leading off into destruction; and many there are who are entering through it.

¹⁴ Yet what a cramped gate and narrow way it is which is leading off into life! And few there are who are finding it.

¹⁵ Take heed of false prophets, who are coming to you in the apparel of sheep, yet inside they are rapacious wolves. From their fruits

¹⁶ you shall be recognizing them. Is any one culling grapes from thorns,

¹⁷ or figs from star thistles? Thus every good tree is producing fine fruit, yet a rotten tree is producing

¹⁸ noxious fruit. A good tree cannot be bearing noxious fruit,

¹⁹ neither is a rotten tree producing fine fruit. Every tree which is not

²⁰ producing fine fruit is being hewn down and cast into the fire. Consequently, from their fruit you

²¹ shall surely be recognizing them.

²² Not everyone who is saying to Me 'Lord! Lord!' shall be entering

into the kingdom of the heavens, but he who is doing the will of My Father Who is in the heavens. Many

will be declaring to Me in that day,

<p>11 ΙΑΥΤΩΕΙΟΥΝΥΜΕΙΣΠΟΝΗΡ 20 to-him IF THEN YE wicked</p>	<p>ΘΕΝΔΕΕΙCΙΝΑΥΚΟΙΑΡΠΑΓ 20 PLACE YET THEY-ARE WOLVES SNATCHING</p>
<p>ΟΙΟΝΤΕCΟΙΔΑΤΕΔΟΜΑΤΑ 40 BEING HAVE-PERCEIVED GIFTS</p>	<p>16 ΕCΑΠΟΤΩΝΚΑΡΠΩΝΑΥΤΩΝ 40 FROM THE FRUITS OF-them YE-</p>
<p>ΓΑΒΑΔΙΔΟΝΑΙΤΟΙCΤΕΚΝΟ 60 TO-BE-GIVING TO-THE offspringS</p>	<p>ΠΙΓΝΩCΕCΘΕΑΥΤΟΥCΜΗΤΙ 60 WILL-BE-ON-KNOWING them NO-ANY</p>
<p>ΙCΥΜΩΝΠΟCΩΜΑΛΛΟΝΟΠΑΤ 80 OF-YOUP how-much RATHER THE FATHER</p>	<p>CΥΑΛΛΕΘΟΥCΙΝΑΠΟΑΚΑΝΘ 60 THEY-ARE-TOGETHER-collecting FROM POINT-FLOWERS</p>
<p>ΗΡΥΜΩΝΟΕΝΤΟΙCΟΥΡΑΝΟΙ 100 OF-YOUP THE IN THE heavens</p>	<p>ΝCΤΑΦΥΛΑCΗΑΠΟΤΡΙΒΟΛΩ 600 GRAPES OR FROM THREE-CASTS</p>
<p>CΑΦCΕΙΑΓΑΘΑΤΟΙCΑΙΤΟΥ 20 WILL-BE-GIVING GOODS TO-THE ones-NEQUEST-</p>	<p>17 ΝCΥΚΑΟΥΤΩCΠΑΝΔΕΝΔΡΟΝ 20 FIGS thus EVERY TREE</p>
<p>CΙΝΑΥΤΟΝΠΑΝΤΑΟΥΝΟCΑΑ 40 12 INO Him ALL THEN AS-MUCH-AS EV-</p>	<p>ΑΓΑΘΟΝΚΑΡΠΟΥCΚΑΛΟΥC 40 GOOD FRUITS IDEAL IS-</p>
<p>ΝΘΕΛΑΝΤΕΙΝΑΠΟΙΩCΙΝΥΜΙ 60 ER YE-MAY-BE-WILLING THAT MAY-BE-DOING TO-YOUP</p>	<p>ΟΙΕΙΤΟΔΕCΑΠΡΟΝΔΕΝΔΡΟ 60 DOING THE YET ROTTEN TREE</p>
<p>ΝΟΙΑΝΘΡΩΠΟΙΟΥΤΩCΚΑΙΥ 80 the humans thus AND YE</p>	<p>ΝΚΑΡΠΟΥCΠΟΝΗΡΟΥCΠΟΙΕ 80 FRUITS wicked IS-DOING</p>
<p>ΜΕΙCΠΟΙΕΙΤΕΑΥΤΟΙCΟΥΤ 200 BE-DOING TO-them this</p>	<p>18 ΙΟΥΔΥΝΑΤΑΙΔΕΝΔΡΟΝΑΓΑ 700 NOT IS-ABLE TREE GOOD</p>
<p>ΟCΓΑΡΕCΤΙΝΟΝΟΜΟCΚΑΙΟ 20 for IS THE LAW AND THE</p>	<p>ΘΟΝΚΑΡΠΟΥCΠΟΝΗΡΟΥCΕ 20 FRUITS wicked TO-BE-</p>
<p>ΙΠΡΟΦΗΤΑΙΕΙCΕΛΘΑΤΕΔΙ 40 13 BEFORE-AVERERS INTO-COME-YE THRU</p>	<p>ΕΓΚΕΙΝΟΥΔΕΔΕΝΔΡΟΝCΑΠ 40 CARRYING NOT-YET TREE ROTTEN</p>
<p>ΑΤΗCΤΕΝΗCΠΥΛΗCΟΤΙΠΑ 60 THE CRAMPED GATE that BROAD</p>	<p>ΡΟΝΚΑΡΠΟΥCΚΑΛΟΥCΠΟΙΕ 60 FRUITS IDEAL TO-BE-DOING</p>
<p>ΑΤΕΙΑΝΠΥΛΗΚΑΙΕΥΡΥΧΩΡ 80 THE GATE AND WELL-OPEN-SPACED</p>	<p>19 ΙΝΠΑΝΔΕΝΔΡΟΝΜΗΠΟΙΟΥΝ 80 EVERY TREE NO DOING</p>
<p>ΟCΗΟΔΟCΗΑΠΑΓΟΥCΑΕΙCΤ 300 THE WAY THE ONE-FROM-LEADING INTO THE</p>	<p>ΚΑΡΠΟΝΚΑΛΟΝΕΚΚΟΠΤΕΤΑ 800 FRUIT IDEAL IS-being-OUT-STRIKEN</p>
<p>ΗΝΑΠΩΛΕΙΑΝΚΑΙΠΟΛΛΟΙΕ 20 destruction AND MANY ARE</p>	<p>20 ΙΚΑΙΕΙCΠΥΡΒΑΛΛΕΤΑΙΑΡ 20 AND INTO FIRE IS-being-CAST CONSE-</p>
<p>ΙCΙΝΟΙΕΙCΕΡΧΟΜΕΝΟΙΔΙ 40 THE ones-INTO-COMING THRU</p>	<p>ΑΓΕΑΠΟΤΩΝΚΑΡΠΩΝΑΥΤΩΝ 40 QUENTLY-SCRELY FROM THE FRUITS OF-them</p>
<p>ΑΥΤΗCΤΑΙΕCΤΕΝΗΗΠΥΛΗΚ 60 14 her ANY YET CRAMPED THE GATE AND</p>	<p>ΕΠΙΓΝΩCΕCΘΕΑΥΤΟΥCΟΥΠ 60 21 YE-WILL-BE-ON-KNOWING them NOT EVERY</p>
<p>ΑΙΤΕΒΛΙΜΜΕΝΗΗΟΔΟCΗΑΠ 80 HAVING-been-CONSTRUCTED THE WAY THE one-</p>	<p>ΑCΟΛΕΓΩΝΜΟΙΚΥΡΙΕΚΥΡΙ 80 THE one-saying TO-me Master! Master!</p>
<p>ΑΓΟΥCΑΕΙCΤΗΝΖΩΗΝΚΑΙΟ 400 FROM-LEADING INTO THE LIFE AND FEW</p>	<p>ΕΕΙCΕΛΕΥCΕΤΑΙΕΙCΤΗΝΒ 300 WILL-BE-INTO-COMING INTO THE KING-</p>
<p>ΑΙΓΟΙΕΙCΙΝΟΙΕΥΡΙCΚΟΝ 20 ARE THE ones-FINDING</p>	<p>ΑCΙΛΕΙΑΝΤΩΝΟΥΡΑΝΩΝΑ 20 dom OF-THE heavens BUT</p>
<p>ΤΕCΑΥΤΗΝΠΡΟCΕΧΕΤΕΑΠΟ 40 15 her YE-BE-heeding FROM</p>	<p>ΑΟΠΟΙΩΝΤΟΘΕΛΗΜΑΤΟΥΠΑ 40 THE one-DOING THE WILL OF-THE FATHER</p>
<p>ΤΩΝΨΕΥΔΟΠΡΟΦΗΤΩΝΟΙΤΙ 80 THE FALSE-BEFORE-AVERERS WHO-ANY</p>	<p>ΤΡΟCΜΟΥΤΟΥΕΝΤΟΙCΟΥΡΑ 60 OF-me THE IN THE heavens</p>
<p>ΝΕCΕΡΧΟΝΤΑΙΠΡΟCΥΜΑCΕ 80 ARE-COMING TOWARD YOUP IN</p>	<p>22 ΝΟΙCΠΟΛΛΟΙΕΡΟΥCΙΝΜΟΙ 80 MANY WILL-BE-declarINO TO-me</p>
<p>ΝΕΝΔΥΜΑCΙΠΡΟΒΑΤΩΝΕCΩ 600 IN-SLIPS OF-sheep INTO-</p>	<p>ΕΝΕΚΕΙΝΗΤΗΜΕΡΑΚΥΡΙΕ 17000 IN that THE DAY Master!</p>

ernment of Messiah and the vine the spiritual cheer of His kingdom. In that day each one will sit under his own vine and fig tree (Mic. 4¹). The kingdom of God is not only feeding on figs and drinking wine, but what these symbolize—righteousness and peace and joy in holy spirit (Ro. 14¹⁷). These are the fruits that do not grow on thorns and thistles, and that characterized the true prophet.

²¹ See 25¹¹, 12 Lu. 13²⁵⁻³⁰.

²¹ Many will need to read this passage twice, for it is the popular conviction that any one who can prophesy or cast out demons and do other supernatural deeds is necessarily in the highest intimacy with God. *Many* will claim these powers, yet He refuses to acknowledge them. In itself supernaturalism is no index of divine activity, for the powers of evil win their greatest triumphs in mimicking the manifestations of the holy spirit.

²⁴ That the Lord has not been preaching the evangel of God's grace, but proclaiming the constitution of His kingdom, is convincingly clear from His conclusion. He is not seeking for *faith* but *works*. The prudent man is *doing* them, and the stupid man is not *doing* them. Now the evangel for us is for him "who is *not* working, yet is believing" (Ro. 4⁵). "Now if it is out of works, it is no longer grace, else work is no longer work" (Ro. 11⁶). The great storm of which our Lord speaks suggests the terrible judgments which usher in the kingdom. Then it will be "he who *endures* . . . will be saved".

²⁴⁻²⁷ Compare Lu. 6⁴⁷⁻⁴⁹.

²⁸⁻²⁹ Compare Mk. 12² Lu. 4³².

²⁹ Jewish scribes always say that Rabbi So-and-so says, or that he says that another Rabbi says, etc. All their teaching is tradition.

² Our Lord cleansed many lepers, and probably dealt similarly with them all. The "parallel" accounts in Mark (14⁴⁰⁻⁴⁴) and Luke (5¹²⁻¹⁴) do not "disagree" in details, for they record different occurrences. Our Lord's first testimony must be to the priests. It is not a direct one, for the priests had already rejected the testimony of John the baptist, who was one of them—by birth, if not by office.

⁴ See 9³⁰ Mk. 5⁴³ Lev. 14¹⁻³².

'Lord! Lord! Do we not prophesy in your name, and in your name cast out demons, and in your name do many powers?' And then will I be avowing to them that 'I never knew you. Be departing from Me, you who are working lawlessness!' ²³ Everyone, then, who is hearing these sayings of Mine and is doing them shall be likened to a prudent man, who builds his house on a rock. ²⁵ And the rain descended, and the torrents came, and the winds blow and lunge at that house, and it does not fall, for it had been founded on a rock.

²⁶ And everyone who is hearing these sayings of Mine and is not doing them shall be likened to a stupid man who builds his house on the sand. ²⁷ And the rain descended, and the torrents came, and the winds blow, and they dash against that house, and it falls: and great was the fall of it."

²⁸ And it came to pass, when Jesus finishes these sayings, the throngs ²⁹ were astonished at His teaching, for He was teaching them as one having authority, and not as their scribes.

8 Now, at His descending from the mountain, vast throngs follow ² Him. And *lo!* a leper, coming toward Him, worshiped Him, saying, "Lord, if Thou shouldst be willing, Thou canst cleanse me!" ³ And, stretching out His hand, He touches him, saying, "I am willing! Be cleansed!" And immediately his leprosy is cleansed. ⁴ And Jesus is saying to him, "See that

They will not hear Him, so He sends these lepers to them, as a sign that He is the One Who can cleanse the leprosy of the sinful nation. They should have known that the One Who can do this is the long-desired Messiah. There is no intimation that they heeded this testimony, so that here we have, in a parable, the same truth with which John begins his evangel: His own people do not accept Him (Jn.1¹¹). Indeed, this is more striking. For the priests had before them continually the lesson of the suffering sacrifice. If no other class in the nation could understand His rejection and sorrow and death, they should have recognized that this is the One Who was to be led as a lamb to the slaughter. But, in that deeper wisdom of God, they were also the ones who were ordained to be the slayers of the great Sacrifice.

5-13 Compare Lu. 7:1-10.

5 This is followed by an intimation that, though rejected by His own, He would be accepted by the nations, as is the case in the book of Acts. The priest was at one end of the religious scale, and the alien centurion at the other. Yet it was the far-off gentile who believed and received, without a sign, without even the Lord's presence, rather than the privileged priest, who had ample opportunity to examine the reality of His cures and to test His claims by the divine oracles of which the priests were the repositories.

10 Like the centurion's servant, the nations who believed, when the evangel went forth after His resurrection, as recorded in Acts, had no personal contact with Him, and never knew His presence. They are saved at a distance, by a faith unequalled in Israel. So, also, there will be many in the future who will find a place in the kingdom, while many even of the priests will be left out.

The paralytic who was healed is most appropriately delineated. He has no strength and needs none. He does nothing. All his salvation is outside his own efforts. It was, of necessity, not of works. It was all of God. Such was the salvation of the nations. In contrast with this the leper called on Him and entreated for the blessing. He came to Him and worshiped Him. Such was the case with the Jewish disciples.

you may speak to no one, but go away, show yourself to the priest, and offer the oblation which Moses bids, for a testimony to them."

5 Now at His entering into Capernaum, a centurion came to Him, 6 entreating Him and saying, "Lord, my boy is prostrate in the house, a paralytic, dreadfully tormented." 7 And He is saying to him, "I will come and cure him."

8 And answering, the centurion averred, "Lord, I am not competent that Thou mayest enter under my roof, but only say the word and 9 my boy will be healed. For I also am a man set under authority, having soldiers under me, and I am saying to this one, 'Go', and he is going, and to another, 'Come', and he is coming, and to my slave, 'Do this', and he is doing it."

10 Now Jesus, hearing it, marvels, and said to those who are following, "Verily, I am saying to you, With no one in Israel I found so much 11 faith. Now I am saying to you that many from the east and the west shall be arriving and reclining with Abraham and Isaac and Jacob 12 in the kingdom of the heavens, yet the sons of the kingdom will be cast out into outer darkness. There shall be lamentation and gnashing of teeth."

13 And Jesus said to the centurion, "Go! Let it occur to you as you believe!" And the boy was healed in that hour. And the centurion, returning into his house in the same hour, found the boy sound.

14 And Jesus, coming into Peter's

ΟΡΑΜΗΔΕΝΙΕΙΠΗCΑΛΛΑΥΠ 20
 BE-SEEING lo-NO-YET-ONE YOU-MAY-BE-SAYING but BE-UN-
 ΑΓΕCΕΑΥΤΟΝΔΕΙΞΟΝΤΩΙΕ 40
 DER-LEADING YOURSELF SHOW to-THE SACRED-
 ΡΕΙΚΑΙΠΡΟCΕΝΕΓΚΟΝΤΟΔ 60
 AND TOWARD-CARRY THE obla-
 ΩΡΟΝΟΠΡΟCΕΤΑΙΞΗΜΩΥCΗ 80
 tion WHICH TOWARD-SETS MOSES
 CΕΙCΜΑΡΤΥΡΙΟΝΑΥΤΟΙCΕ 100
 INTO witness to-them OF-
 ΙCΕΛΘΟΝΤΟCΔΕΑΥΤΟΥΕΙC 20
 'NTO-COMING YET OF-Him INTO
 ΚΑΦΑΡΝΑΟΥΜΠΡΟCΗΛΘΕΝΑ 40
 CAPHARNAUM TOWARD-CAME TO-
 ΥΤΩΕΚΑΤΟΝΤΑΡΧΟCΠΑΡΑΚ 60
 Him HUNDRED-chief BESIDE-CALLING
 ΑΛΦΩΝΑΥΤΟΝΚΑΙΛΕΓΩΝΚΥΡ 80
 Him AND saying Master|
 ΙΕΟΠΑΙCΜΟΥΒΕΒΑΗΤΑΙΕΝ 200
 THE boy OF-ME HAS-been-CAST IN
 ΤΗΟΙΚΙΑΠΑΡΑΛΥΤΙΚΟCΔΕ 20
 THE HOME PARALYTIC DREAD-
 ΙΝΩCΒΑCΑΝΙΖΟΜΕΝΟCΚΑΙ 40
 ly BEING-ORDEALIZED AND
 ΛΕΓΕΙΑΥΤΟΓΩΕΛΘΩΝΘΕΡ 60
 He-is-saying to-him I COMING SHALL-BE-
 ΑΠΕΥCΩΑΥΤΟΝΚΑΙΑΠΟΚΡΙ 80
 curing him AND answering
 ΘΕΙCΘΕΚΑΤΟΝΤΑΡΧΟCΕΦΗ 300
 THE HUNDRED-chief AVERRed
 ΚΥΡΙΕΟΥΚΕΙΜΙΙΚΑΝΟCΙΝ 20
 Master| NOT I-AM enough THAT
 ΑΜΟΥΥΠΟΤΗΝCΤΕΓΗΝΕΙCΕ 40
 OF-ME UNDER THE EXCLUDEr YOU-MAY-BE-
 ΛΗCΑΛΛΑΜΟΝΟΝΕΙΠΕΛΟΓ 40
 INTO-COMING but ONLY BE-SAYING to-saying
 ΦΚΑΙΛΑΗCΕΤΑΙΟΠΑΙCΜΟ 80
 AND WILL-BE-BEING-HEALED THE boy OF-ME
 ΥΚΑΙΓΑΡΕΓΩΑΝΘΡΩΠΟCΕΙ 400
 AN| for I human AM
 ΜΙΥΠΟΕΞΟΥCΙΑΝΤΑCCΟΜΕ 20
 UNDER authority BEING-SET
 ΝΟCΕΧΩΝΥΠΕΜΑΥΤΟΝCΤΡΑ 40
 HAVING UNDER MYSELF WARRIORS
 ΤΙΩΤΑCΚΑΙΛΕΓΩΤΟΥΤΩΠΟ 60
 AND I-AM-SAYING to-this-one BE-
 ΡΕΥΘΗΤΙΚΑΙΠΟΡΕΥΕΤΑΙΚ 80
 BEING-GONE AND he-is-GOING AND
 ΑΙΔΑΛΦΕΡΧΟΥΚΑΙΕΡΧΕΤΑ 600
 lo-other BE-COMING AND he-is-COMING

ΙΚΑΙΤΩΔΟΥΛΩΜΟΥΠΟΙΗCΘ 20
 AND to-THE SLAVE OF-ME DO
 ΝΤΟΥΤΟΚΑΙΠΟΙΕΙΑΚΟΥCΔ 40
 this AND he-is-DOING HEARING
 CΔΕΟΙΗCΟΥCΕΘΑΥΜΑCΕΝΚ 60
 YET THE JESUS He-MARVELS AND
 ΑΙΕΙΠΕΝΤΟΙCΑΚΟΛΟΥΘΟΥ 80
 said to-THE ones-following
 CΙΝΑΜΗΝΛΕΓΩΥΜΙΝΠΑΡΟΥ 600
 AMEN I-AM-SAYING to-YOU BESIDE to-NOT-
 ΔΕΝΙΤΟCΑΥΤΗΝΗΠΙCΤΙΝΕΝ 20
 YET-ONE SO-much BELIEF IN
 ΤΩΙCΡΑΗΛΕΥΡΟΝΛΕΓΩΔΕΥ 40
 11 THE ISRAEL I-FOUND I-AM-SAYING YET to-
 ΜΙΝΟΤΙΠΟΛΛΟΙΑΠΟΑΝΑΤΟ 60
 YOU that MANY FROM risings
 ΛΩΝΚΑΙΔΥCΜΩΝΗΞΟΥCΙΝΚ 80
 AND west WILL-BE-ARRIVING AND
 ΑΙΑΝΑΚΛΙΘΗCΟΝΤΑΙΜΕΤΑ 700
 WILL-BE-BEING-reCLINED WITH
 ΑΒΡΑΑΜΚΑΙΙCΑΑΚΚΑΙΙΑΚ 20
 ABRAHAM AND ISAAC AND JACOB
 ΩΒΕΝΤΗΒΑCΙΛΕΙΑΤΩΝΟΥΡ 40
 IN THE Kingdom OF-THE heavens
 ΑΝΩΝΟΙΔΕΥΙΟΙΤΗCΒΑCΙΑ 80
 12 THE YET SONS OF-THE Kingdom
 ΕΙCΕΛΕΥCΟΝΤΑΙWILL-BE-OUT-COMING
 ΕΙCΕΚΒΛΗΘΗCΟΝΤΑΙΕΙC 80
 WILL-BE-BEING-OUT-CAST INTO
 ΤΟCΚΟΤΟCΤΟΕΙΩΤΕΡΟΝΕΚ 800
 THE DARK THE OUTER there
 ΕΙCΕΤΑΙΟΚΛΑΥΘΜΟCΚΑΙΟ 20
 WILL-BE THE LAMENTING AND THE
 ΒΡΥΓΜΟCΤΩΝΟΔΟΝΤΩΝΚΑΙ 40
 13 GNASHING OF-THE TEETH AND
 ΕΙΠΕΝΟΙΗCΟΥCΤΩΕΚΑΤΟΝ 60
 said THE JESUS to-THE HUNDRED-chief
 ΤΑΡΧΗΥΠΑΓΕCΕΠΙCΤΕΥC 80
 YOU-BE-UNDER-LEADING AS YOU-BELIEVE
 ΑCΓΕΝΗΘΗΤΩCΟΙΚΑΙΙΑΗΝ 900
 LET-it-BE-BEING-BECOME lo-YOU AND WAS-HEALED
 ΟΠΑΙCΕΝΤΩΡΑΕΚΕΙΝΗΚΑ 20
 THE boy IN THE HOUR that AND
 ΒΟΛΕΤΑΙΙCΤΕΡΑCΤΕΡΑCΤΕΡΑ 40
 B omits, s* brackets (but it is restored) AND r. to BEING-SOUND
 ΙΥΠΟCΤΕΡΑCΟΕΚΑΤΟΝΤΑ 40
 RETURNING THE HUNDRED-chief
 ΡΧΟCΕΙCΤΟΝΟΙΚΟΝΑΥΤΟΥ 60
 INTO THE HOME OF-him
 ΕΝΑΥΤΗΤΗΩΡΑΕΥΡΕΝΤΟΝ 80
 IN SAME THE HOUR FOUND THE boy
 ΑΙΔΑΥΓΙΑΙΝΟΝΤΑΚΑΙΕΛΘ 1000
 14 BEING-SOUND AND COMING

14-17 Compare Mk.120-34; Lu.438-41.

14 There is considerable marshy land near Tell Hum, the probable site of Capernaum. This might account for the fever.

17 Compare Isa. 53⁴. See 1 Pt. 2²⁴.

18 Compare Mk.435; Lu.822.

19-22 Compare Lu. 957-62.

20 This, the first time He takes the title "Son of Mankind", is full of deep pathos. After He has become wearied with His works of healing, a scribe knows no better than to call Him his "Teacher". How little had he apprehended of His power and glory! His words have shown Him to be capable of coping with all that Adam's sin has brought into the world. He is his greater Son. He has regained the sovereignty lost by the first man. His realm extends over all mankind, and over the beasts of the field and the birds of heaven. They are among the lowest of His subjects. The jackals have their burrows and may retire to rest; the winged denizens of heaven have their roosts on which to spend the night, yet His weary head, Whose dominion includes all earthly creatures, was denied even the possession of a place of repose! What a contrast is this to the last time we meet this title in the sacred records! Then we see His holy head wreathed with the chaplet of a conqueror (Un. 14¹⁴). The victor's wreath adorns the brow they crowned with thorns. And then, as Daniel had foretold, will be given Him authority, and esteem, and a kingdom, that all peoples, races, and languages should serve Him, for His authority is an eonian authority, which shall not pass away (Dan. 7¹⁴).

The title "Son of Mankind" is significant in every occurrence, even though our dull minds may miss it. It is always suggestive of the dignities which devolved on Adam as the sovereign of all earthly creatures and head of the human race. He inherits all these glories and restores them to far more than their pristine perfection in the coming eon.

24 This event probably occurred at an earlier date than the similar accounts in Mark and Luke. The cause here was an earthquake which started immense tidal waves. In the other cases it was a squall (Mk.435-41; Lu.823-25).

home, perceived his mother-in-law prostrate and feverish. And He touches her hand, and the fever leaves her. And she was roused and waited on Him.

16 Now as it is becoming evening, they bring Him many demoniacs, and He cast out the spirits with a word, and all who are ill He cures, so that which is declared through Isaiah the prophet may be fulfilled, saying,

"He got our infirmities,
And bears the diseases."

18 Now Jesus, perceiving vast throngs about Him, gives an order to come away to the other side. And one scribe, approaching, said to Him, "Teacher, I will be following Thee, wherever Thou shouldst come away."

20 And Jesus is saying to him, "The jackals have burrows, and the flying creatures of heaven roosts, yet the Son of Mankind has nowhere that He may be reclining His head."

21 Now a different one of the disciples said to Him, "Lord, permit me first to come away and entomb my father." Yet Jesus is saying to him, "Be following Me, and leave the dead to entomb their own dead."

23 And as He is stepping into the ship, His disciples follow Him.

24 And lo! a great quaking occurred in the sea, so that the ship was covered by the billows, yet He

25 drowsed. And approaching, they rouse Him, saying, "Lord! Save

26 us! We are perishing!" And He is saying to them, "Why are you timid, scant of faith?" Then, being roused, He rebukes the winds

ΩΝΟΙΗΣΟΥΣΕΙΣΤΗΝΟΙΚΙΑ 20	ΔΩΠΕΚΕΣΦΩΛΕΟΥΣΕΧΟΥΣ 20
THE JESUS INTO THE HOME	JACKALS BURROWS ARE-HAVING
ΝΠΕΤΡΟΥΕΙΔΕΝΤΗΝΠΕΝΘΕ 40	ΙΝΚΑΙΤΑΠΕΤΕΙΝΑΤΟΥΟΥ 40
OF-Peter He-perceived THE mother-IN-LAW	AND THE fliers OF-THE heaven
ΡΑΝΑΥΤΟΥΒΕΒΛΗΜΕΝΗΝΚΑ 60	ΑΝΟΥΚΑΤΑΣΚΗΝΩΣΕΙΣΟΔΕ 60
OF-Him HAVING-been-CAST AND	DOWN-BOOTHIS THE YET
ΙΠΥΡΕΣΣΟΥΣΑΝΚΑΙΨΑΤ 80	ΥΙΟΣΤΟΥΑΝΘΡΩΠΟΥΟΥΚΕ 80
15 being-leverish AND He-TOUCHES	SON OF-THE human NOT IS-HAV-
ΤΗΣΧΕΙΡΟΣΑΥΤΗΣΚΑΙΔΦΗ 100	ΕΙΠΟΥΤΗΝΚΕΦΑΛΗΝΚΑΙΗ 100
OF-THE HAND OF-her AND FROM-LETS	ING ?-where THE HEAD He-MAY-be-de-
ΚΕΝΑΥΤΗΝΟΥΠΥΡΕΤΟΣΚΑΙΗ 20	ΕΤΕΡΟΣΔΕΤΩΝΜΑΘΗΤΩΝΕ 20
her THE fever AND she-	21 CLINING DIFFERENT YET OF-THE LEARNERS said
ΓΕΡΘΗΚΑΙΔΙΗΚΟΝΕΙΑΥΤΩ 40	ΠΕΝΑΥΤΩΚΥΡΙΕΕΠΙΤΡΕΨΟ 40
WAS-ROUSED AND THRU-SERVED to-Him	to-Him Master! permit
ΟΥΙΑΣΔΕΓΕΝΟΜΕΝΗΣΠΡΟΣ 60	ΝΜΟΙΠΡΩΤΟΝΑΠΕΛΘΕΙΝΚΑ 60
16 OF-evening YET BECOMING THEY-TOWARD-	to-ME BEFORE-most TO-BE-FROM-COMING AND
ΗΝΕΓΚΑΝΑΥΤΩΔΑΙΜΟΝΙΖΟ 80	ΙΘΑΥΑΙΤΟΝΠΑΤΕΡΑΜΟΥΟΥ 80
CARRY to-Him ones-demonizing	22 TO-eatomb THE FATHER OF-ME THE YET
ΜΕΝΟΥΣΠΟΛΛΟΥΣΚΑΙΕΙΣΕΒ 200	ΕΙΝΧΟΥΣΑΓΓΕΙΑΥΤΩΑΚΟΛ 200
MANY AND He-OUT-CAST	JESUS IS-saying to-him BE-following
ΑΛΕΝΤΑΠΝΕΥΜΑΤΑΛΟΓΩΚΑ 20	ΟΥΘΕΙΜΟΙΚΑΙΦΕΣΤΟΥΣΝ 20
THE spirits to-saying AND	to-ME AND FROM-LET THE DEAD
ΙΠΑΝΤΑΣΤΟΥΣΚΑΚΩΣΕΧΟΝ 40	ΕΚΡΟΥΣΘΑΥΑΙΤΟΥΣΕΑΥΤΩ 40
ALL THE EVILY HAVING	to-entomb THE of-selves
ΤΑΣΘΕΡΑΠΕΥΣΕΝΟΠΩΣΠΑ 60	ΗΝΕΚΡΟΥΣΚΑΙΕΜΒΑΝΤΙΑΥ 60
17 He-cures WHICH-how MAY-	23 DEAD AND to-IN-STEPPING Him
ΗΡΩΘΗΤΟΡΗΘΕΝΔΙΑΗΣΑΙΟ 80	ΤΩΕΙΣΤΟΠΛΟΙΟΝΗΚΟΛΟΥΘ 80
BE-Being-FILLED THEBEING-declared THRU ISAIAH	INTO THE FLOATER follow
ΥΤΟΥΠΡΟΦΑΝΤΟΥΛΕΓΟΝΤΟΣ 300	ΗΣΑΝΑΥΤΩΟΙΜΑΘΗΤΑΙΥ 800
THE BEFORE-AVERTER OF-saying	to-Him THE LEARNERS OF-Him
ΑΥΤΟΣΤΑΣΑΘΕΝΕΙΑΣΗΜΩ 20	ΟΥΚΑΙΙΔΟΥΣΕΙΣΜΟΣΜΕΓΑ 20
He THE ON-FIRMNESSES OF-US	24 AND BE-PERCEIVING QUAKING GREAT
ΝΕΛΑΒΕΝΚΑΙΤΑΣΝΟΣΟΥΣΕ 40	ΣΕΓΕΝΕΤΟΕΝΤΗΘΑΛΑΣΣΗ 40
GOOT AND THE DISEASES BEARS	BECAME IN THE SEA AS-
ΒΑΣΤΑΣΕΝΙΔΩΝΔΕΟΙΗΣΟΥ 60	ΣΤΕΤΟΠΛΟΙΟΝΚΑΛΥΠΤΕΣΘ 60
18 PERCEIVING YET THE JESUS	BESIDES THE FLOATER TO-BE-Being-COVERED
ΣΠΟΛΛΟΥΣΧΟΛΟΥΣΑΠΕΡΙΑΥ 80	ΑΙΥΠΟΤΩΝΚΥΜΑΤΩΝΑΥΤΟΣ 80
MANY THIRONGS ABOUT Him	by THE BILLOWS He
ΤΟΝΕΚΕΛΕΥΣΕΝΑΠΕΛΘΕΙΝ 100	ΔΕΕΚΑΘΕΥΔΕΝΚΑΙΠΡΟΣΕΛ 900
He-ORDERS TO-BE-FROM-COMING	25 YET DOWN-LOUNGED AND TOWARD-COMING
ΕΙΣΤΟΠΕΡΑΝΚΑΙΠΡΟΣΕΛΘ 20	ΘΟΝΤΕΧΓΕΙΡΑΝΑΥΤΟΝΛΕ 20
19 INTO THE OTHER-SIDE AND TOWARD-COMING	THEY-HOUSE Him SAYING
ΩΝΕΙΣΓΡΑΜΜΑΤΕΥΣΕΙΠΕΝ 40	ΓΟΝΤΕΚΥΡΙΕΣΩΣΟΝΑΠΟΛ 40
ONE WRITER said	Master! SAVE WE-ARE-be-
ΑΥΤΩΔΙΔΑΣΚΑΛΕΔΟΛΟΥΘ 80	ΛΥΜΕΘΑΚΑΙΛΕΓΕΙΑΥΤΟΙΣ 80
to-Him TEACHER! I-SHALL-be-following	26 ING-destroyed AND He-is-saying to-them
ΗΣΩΣΟΙΟΠΟΥΕΑΝΑΠΕΡΧΗΚ 80	ΤΙΔΕΙΛΟΙΕΣΤΕΟΛΙΓΟΠΙΣ 80
20 to-YOU THE?-where IF-EVER YOU-MAY-BE-FROM-	ANY DREADERS YE-ARE FEW-BELIEVING-ones
ΑΙΛΕΓΕΙΑΥΤΩΟΙΗΣΟΥΣΑΙ 500	ΤΟΙΤΟΤΕΓΕΡΘΕΙΣΕΠΕΤΙ 20000
COMING AND IS-saying to-him THE JESUS	then BEING-ROUSED He-rebukes

²⁵ Ever and anon, while revealing His own glory and exercising the faith of His followers, our Lord presents a marvelous prophetic picture of the course of the kingdom proclamation. Here we have a preview, on a small scale and in physical symbols, of that terrible time of affliction, which will threaten to engulf His disciples at the end of the eon, just before His advent. The winds are the spiritual forces of wickedness, figured by the great dragon (Un. 12³), the sea stands for the nations of mankind, led by the wild beast (Un. 13¹). Together they will well-nigh destroy all hopes of the kingdom. Then it is that Christ will come and rebuke the nations and the spirit powers and usher in the calm of the kingdom, where there will be no more war, the nations will be subdued and Satan will be bound. Till then there will be no possible guarantee of peace among the nations of the earth, notwithstanding every effort to stop war.

²⁸⁻³⁴ Compare Mk.5:1-20 Lu.8:26-39.

²⁸ Vaticanus reads this "Gadarenes". Sinaiticus reads "Gazarenes", but the editor (^s2) changed this to "Gergesenes", as we have it. Gadara was a well-known city, but is so far from the shores of Galilee, that it was quite impossible for the narrative to have been enacted there. The hogs would have had to run down a mountain, cross the Jermuk river, itself enough to drown them, up its banks, then several miles across a level plain into the water. At one place on the eastern shore of the lake, at a ruined town called Chersa by the Arabs, all the topography is in perfect keeping with the narrative. Behind the town tombs were cut in the rock. A steep mountain rises almost immediately out of the water, so that the hogs, rushing down, could not stop on the narrow beach, but plunged headlong into the lake. It seems evident that this is the true locality and the name Gergesene seems most likely to have been the original of the traditional "Chersa", as it is now known. Gadarene seems misleading, hence we do not use it.

³¹ As swine's flesh was unclean, the keeping of hogs was illegal, and no wrong was done to their owners by sending them to destruction in the waters of the lake.

¹⁻⁸ Compare Mk.2:1-12 Lu.5:17-26,

and the sea, and there became a ²⁷ great calm. Now the men marvel, saying, "What manner [of Man] is this, that even the winds and the sea are obeying Him?"

²⁸ And while He is coming to the other side to the country of the Gergesenes, two demoniacs, very ferocious, so that no one has the strength to be passing by through that road, coming out of the tombs, ²⁹ meet Him. And *lo!* they cry, saying, "What is it to us and to Thee, O Son of God? Didst Thou come here before the season to torment ³⁰ us?" Now far from them there was a vast herd of hogs grazing.

³¹ Now the demons entreated Him, saying, "If you are casting us out, dispatch us into the herd of hogs." ³² And He said to them "Go!" Now, coming out, they come away into the hogs. And *lo!* the entire herd rushes down the precipice into the sea, and they died in the waters.

³³ Now the graziers fled, and coming away into the city, they report ³⁴ all, and as to the demoniacs. And *lo!* the entire city came out to meet Jesus, and, perceiving Him, they entreat that He may be proceeding from their boundaries.

9 And, stepping into a ship, He ferries over and came into His own city.

² And *lo!* they brought Him a paralytic prostrate on a couch. And Jesus, perceiving their faith, said to the paralytic, "Have courage, child! Your sins are being pardoned!" And *lo!* some of the

<p> ^{s1} Ω ο. ο. WIND ^{Ω ο. ο.} ΜΗΣΕΝΤΟΙΣΑΝΕΜΟΙΣΚΑΙ ²⁰ to-THE WINDS AND to- ^{s+Λ} ΗΘΑΛΑΣΣΗΚΑΙΕΓΕΝΕΤΟΓΑ ⁴⁰ THE SEA AND BECAME CALM ²⁷ ΛΗΝΗΜΕΓΑΛΗΟΙΔΕΑΝΘΡΩΠ ⁶⁰ GREAT THE YET humans ΟΙΕΘΑΥΜΑΣΑΝΛΕΓΟΝΤΕΣ ⁸⁰ MARVEL SAYING ?- ΟΤΑΠΟΕΣΤΙΝΟΥΤΟCΟΤΙ ¹⁰⁰ where-FROM IS this that AND ΑΙΟΙΑΝΕΜΟΙΚΑΙΗΘΑΛΑΣΣ ²⁰ THE WINDS AND THE SEA ΑΥΤΩΥΠΑΚΟΥΟΥCΙΝΚΑΙ ⁴⁰ ²⁸ to-Him ARE-obeying AND OF- ^{s1} ΩN-them ΩN ΛΘΟΝΤΟCΑΥΤΟΥΕΙCΤΟΠΕΡ ⁶⁰ COMING Him INTO the OTHER-SIDE for ΓΕΡΓΕC ^{s1*} ΓΑΖΑΡ. η ΓΑΔΑΡ ΑΝΕΙCΤΗΝΧΩΡΑΝΤΩCΓΕ ⁸⁰ INTO THE SPACE OF-THE GERGESENES CΗΝΩΝΥΠΗΝΤΗCΑΝΑΥΤΩ ²⁰⁰ UNDER-meet to-Him two ^{s1*} Ε ο. ΟΔΑΜΟΝΙΖΟΜΕΝΟΙΕΚΤΩΝ ²⁰ demonizing-ones OUT OF-THE ^{s o.} ΜΗΜΕΙΩΝΕΞΕΡΧΟΜΕΝΟΙ ⁴⁰ memorial-vaults OUT-COMING FE- ^{s+ε} ΑΛΕΠΟΙΔΙΑΝΦCΤΕΜΗCΥ ⁶⁰ HOSTOUS VEILY AS-BESIDES NO TO-BE-BEING- ΕΙΝΤΙΝΑΠΑΡΕΛΒΕΙΝΔΙΑΤ ⁸⁰ STRONG ANY TO-BE-BESIDE-COMING THRU THE ²⁹ ΗCΟΔΟΥΕΚΕΙΝΗCΚΑΙΔΟΥ ³⁰⁰ WAY that AND BE-PERCEIVING ΕΚΡΑΣΑΝΛΕΓΟΝΤΕCΤΙΗΜΙ ²⁰ THEY-CRY SAYING ANY TO-US ΝΚΑΙCΟΥΙΕΤΟΥΘΕΟΥΗΛ ⁴⁰ AND to-YOU SON! OF-THE God YOU-CAME ^{s1 adds} ΗΜΑCΑΠΟΛΕCΑΙ ^{us} TO-DESTROY ΕCΦΔΕΠΡΟΚΑΙΟΥΒΑCΑΝΙ ⁶⁰ here BEFORE SEASON TO-ORDEALIZE ^{s1 omits} TO-ORDEALIZE US ^{s*} US BEFORE REASON TO-ORDEALIZE ³⁰ CΑΙΗΜΑCΗΝΔΕΜΑΚΡΑΝΑΠ ⁸⁰ US WAS YET FAR FROM them ΥΤΩΝΑΓΕΛΗΧΟΙΡΩΝΠΟΛΛΩ ⁴⁰⁰ HERD OF-HOGS MANY ³¹ ΗΒΟCΚΟΜΕΝΗΟΙΔΕΔΑΙΜΟΝ ²⁰ BEING-MERDED THE YET demon ΕΠΑΡΕΚΑΛΟΥΝΑΥΤΟΝΛΕΓ ⁴⁰ BESIDE-CALLED Him SAYING ΟΝΤΕCΕΙΕΚΒΑΛΕΙCΗΜΑC ⁶⁰ IF YOU-ARE-OUT-CASTING US ^{s o.} ΑΠΟCΤΕΙΛΟΝΗΜΑCΕΙCΤΗΝ ⁸⁰ COMMISSION US INTO THE ³² ΑΓΕΛΗΝΤΩΝΧΟΙΡΩΝΚΑΙΕΙ ⁵⁰⁰ HERD OF-THE HOGS AND He-said </p>	<p> ΠΕΝΑΥΤΟΙCΥΠΑΓΕΤΕΟΙΔΕ ²⁰ to-them BE-UNDER-LEADING THE YET ^{s o} ΕΞΕΛΘΟΝΤΕCΑΠΗΛΘΑΝΕΙC ⁴⁰ OUT-COMING THEY-FROM-COME INTO ΤΟΥCΧΟΙΡΟΥCΚΑΙΙΔΟΥ ⁶⁰ THE HOGS AND BE-PERCEIVING HUSH- ΜΗCΕΝΠΑCΑΝΑΓΕΛΗΚΑΤΑΤ ⁸⁰ ES EVERY THE HERD DOWN THE ΟΥΚΡΗΜΝΟΥΕΙCΤΗΝΘΑΛΑC ⁶⁰⁰ HANG INTO THE SEA CΑΝΚΑΙΑΠΕΘΑΝΟΝΕΝΤΟΙC ²⁰ AND THEY-FROM-DIED IN THE ΥΔΑCΙΝΟΙΔΕΒΟCΚΟΝΤΕC ⁴⁰ ³³ waters THE YET ones-HERBING FLED ΦΥΓΟΝΚΑΙΑΠΕΛΘΟΝΤΕCΕΙ ⁶⁰ AND FROM-COMING INTO ^{s o.} CΤΗΝΠΟΛΙΝΑΠΗΓΓΕΙΑΝ ⁸⁰ THE city THEY-FROM-MESSAGE ALL ΑΝΤΑΚΑΙΤΑΤΩΝΔΑΙΜΟΝΙΖ ⁷⁰⁰ AND THE OF-THE ones-demonizing ΟΜΕΝΩΝΚΑΙΔΟΥΠΑCΑΝΤΗ ²⁰ ³⁴ AND BE-PERCEIVING EVERY THE city ΑΙCΕΞΗΛΘΕΝΕΙCΥΠΑΝΤΗC ⁴⁰ OUT-CAME INTO UNDER-meeting ^{s o} ^{s+ε} ΙΝΤΩΙΗCΟΥΚΑΙΙΔΟΝΤΕCΑ ⁶⁰ to-THE JESUS AND PERCEIVING Him ^η ^{INΔΑ} ^{THAT} ΥΤΟΝΠΑΡΕΚΑΛΕCΑΝΩC ⁸⁰ THEY-BESIDE-CALL WHICH-how He- ΕΤΑΒΗΑΠΟΤΩΝΟΡΙΩΝΑΥΤΩ ⁸⁰⁰ MAY-BE-after-STEPPING FROM the boundaries OF-them ΗΚΑΙΕΜΒΑCΕΙCΠΛΟΙΟΝΔΙ ²⁰ ⁹ AND IN-STEPPING INTO FLOATER He-ter- ΕΠΕΡΑCΕΝΚΑΙΗΛΘΕΝΕΙCΤ ⁴⁰ GIES AND CAME INTO THE ΗΝΙΔΙΑΝΠΟΛΙΝΚΑΙΙΔΟΥ ⁶⁰ ² own city AND BE-PERCEIVING ΡΟCΕΦΕΡΟΝΑΥΤΩΠΑΡΑΛΥΤ ⁸⁰ THEY-TOWARD-CARRIED to-Him paralytic ^{s+ε} ΙΚΟΝΕΠΙΚΑΙΝΗCΒΕΒΑΗΜΕ ⁹⁰⁰ ON couch HAVING-been-CAST ^{s+ε} ΗΟΝΚΑΙΙΔΩΝΙΗCΟΥCΤΗΝ ²⁰ AND PERCEIVING THE JESUS THE ΠΙCΤΙΝΑΥΤΩΝΕΙΠΕΝΤΩΠΑ ⁴⁰ BELIEF OF-them He-said to-THE para- ΡΑΛΥΤΙΚΩΘΑΡCΕΙΤΕΚΝΟΝ ⁶⁰ lytic YOU-BE-COURAGE-ING offspring ΑΦΙΕΝΤΑΙCΟΥΑΙΑΜΑΡΤΙΑ ⁸⁰ ARE-BEING-FROM-LET OF-YOU THE MISSES ΙΚΑΙΙΔΟΥΤΙΝΕCΤΩΝΓΡΑΜ ²¹⁰⁰⁰ ³ AND BE-PERCEIVING ANY OF-THE WHITERS </p>
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⁵ Paralysis and all other human ills are but an effect, of which sin is the cause. Not, indeed, the personal sins of the paralytic, but the sins of mankind in general, for all men are born with a heritage of sin and live in an atmosphere heavy with wrong-doing. But the great truth here taught is that the physical blessings of the coming kingdom have a secure basis in the pardon of sins. So, in this scene, which suggests the believing remnant of Israel who receive Him as their Messiah, the Lord seems to overlook the paralysis at first, and pardons his sins. The delay, and the unbelief of the scribes, suggest the apostasy of the nation and the consequent postponement of physical blessings till the kingdom comes and the authority of the Son of Mankind to pardon sins is in full exercise, followed by the health, strength, and vigor which will be the portion of mankind in the millennium. If human governments would get beyond the outbreaks and symptoms and deal with sin they would not need to be concerned with all its evil effects. They can never bring health and righteousness.

⁹⁻¹⁵ Compare Mk.2:13-20 Lu.5:27-35.

⁹ It is a most striking exhibition of God's grace and wisdom, that such a man as Matthew should be chosen for an apostle, and furthermore should be empowered to write this account of Israel's King. This was contrary to all the dictates of human wisdom. Matthew was a "publican" or tribute collector, a class more hated, perhaps, than aliens, and more despised than sinners. The Roman government did not collect its tribute from the nations under its yoke directly, but farmed it out to subordinates. A district was sold for what it would bring, and the collector received his wages by assessing as much more as he could get. Hence they amassed wealth at the expense of their poor countrymen and for the benefit of a foreign government. Yet God chose such a traitor to his country to describe the glories of the King! His fitness was not by birth but of God.

¹¹ See 11:10 Lu.15:2.

¹² The strong need to be taught their weakness, and the just their sinfulness. Then, and not till then, are they in conscious need of a Saviour.

¹³ See 12: Hos.6: Mic.6:8-9 1 Ti.1:15.

scribes say in themselves, "This man is blaspheming!"

⁴ And Jesus, perceiving their sentiments, said "Why are you brooding wickednesses in your hearts?"
⁵ For what is easier, to be saying, 'Your sins are being pardoned,' or to be saying, 'Rouse and walk'?

⁶ Now, that you may be perceiving that the Son of Mankind has authority on earth to pardon sins"—Then He is saying to the paralytic, "Being roused, pick up your couch
⁷ and go into your house." And, being roused, he came away into his house.

⁸ Now, on perceiving this, the throngs were afraid, and they glorify God, Who is giving such authority to men.

⁹ And Jesus, passing by thence, perceived a man sitting at the tribute office, termed Matthew, and He is saying to him, "Be following Me!" And rising, he follows Him.

¹⁰ And it occurred at His lying back at table in the house, and *lo!* many tribute collectors and sinners, coming, lay back at the table together with Jesus and His disciples.

¹¹ And the Pharisees, perceiving it, said to His disciples, "Wherefore is your teacher eating with tribute collectors and sinners?"

¹² Now when He hears it, He said, "The strong have no need of a physician, but the ill. Now go, learn what this means: 'I am wanting mercy and not sacrifice'. For I came, not to call the just, but sinners."

¹⁴ Then the disciples of John are coming to Him, saying, "Wherefore are *we* and the Pharisees fast-

ΜΑΤΕΩΝ ΕΙΠΑΝ ΕΝΕΑΥΤΟΙΣ ^s 20
 said IN selves
 ΟΥΤΟΣ ΒΛΑΦΗΜΕΙΚΑΙ ΕΙΔ ^s 40
 4 this-One IS-HARM-AVERTING AND PERCEIV-
 ΦΟΙΝΟΥΣΤΑΣ ΕΝΘΥΜΗΣΕ ^s 60
 ING THE JESUS THE IN-FEELINGS
 ΙΣΑΥΤΩΝ ΕΠΕΝΙΝΑΤΙΕΝ ^s 80
 OF-them said THAT ANY YE-ARE-IN-
 ΥΜΕΙΣ ΕΒΟΝ ΗΡΑΕΝΤΑΙ ^s 100
 FEELING wicked IN THE HEARTS
 ΑΡΔΙΑΙΣ ΜΩΝΤΙΓΑΡ ΕΣΤΙ ^s 20
 5 OF-YOU ANY for IS
 ΝΕΥΚΟΠΩΤΕΡΟΝ ΕΙΠΕ ΙΝΑ ^s 40
 ersier TO-BE-SAYING ARE-be-
 ΙΕΝΤΑΙ ΟΥ ΑΙΑΜΑΡΤΙΑ Η ^s 60
 6 ING-FROM-LET OF-YOU THE MISSES OR
 ΕΙΠΕ ΙΝ ΕΓΕΙΡΕΚΑΙ ΠΕΡΙ ^s 80
 TO-BE-SAYING BE-ROUSING AND DE-ABOUT-TREAD-
 ΑΤΕ ΙΝΑ ΔΕ ΕΙΔΗΤΕ ΟΤΙ Ε ^s 200
 6 ING THAT YET YE-MAY-BE-PERCEIVING that author-
 ΟΥΣΙΑΝ ΧΕΙΟΥΙΟΥΣΤΟΥ ΑΝ ^s 20
 ity IS-HAVING THE SON OF-THE human
 ΘΡΩΠΟΥ ΕΠΙ ΤΗΣ ΓΗΣ ΑΦΙΕΝ ^s 40
 ON THE LAND TO-FROM-LET
 ΑΙΑΜΑΡΤΙΑΣ ΤΟΤΕ ΛΕΓΕΙΤ ^s 60
 misses then He-is-saying to-
 ΦΠΑΡΑΛΥΤΙΚΩ ΕΓΕΡΘΕΙΣ ^s 80
 THE paralytic BEING-ROUSED BE-ROUSING
 ΡΟΝ ΣΟΥΤΗΝ ΚΑΙ ΝΗΝΚΑΙ ΥΠ ^s 300
 OF-YOU THE couch AND DE-UN-
 ΕΥΟΥ ΕΓΟΙΣΤΟΝ ΟΙΚΟΝ ΣΟΥ ΚΑΙ ^s 20
 7 DER-LEADING INTO THE HOME OF-YOU AND
 ΕΓΕΡΘΕΙΣ ΑΠΗΛΘΕΝ ΕΙΣ ΤΟ ^s 40
 BEING-ROUSED he-FROM-CAME INTO THE
 ΝΟΙΚΟΝ ΑΥΤΟΥ ΕΙΔΟΝΤΕΣ ΔΕ ^s 60
 8 HOME OF-him PERCEIVING YET
 ΟΙΟΧΑΘΙΕΦΟΒΗΘΗΝΣ ΑΝΚΑΙ ^s 80
 THE THINGS THEY-WERE-afraid AND
 ΕΔΟΞΑΣΑΝΤΟΝ ΘΕΟΝ ΤΟΝ ΔΟ ^s 400
 THEY-estecia THE God THE One-giv-
 ΝΤΑΣ ΙΟΥΣΙΑΝ ΤΟΙΣ ΑΥΤΗΝ ^s 20
 ING authority such to-
 ΟΙΣ ΑΝΘΡΩΠΟΙΣ ΚΑΙ ΠΑΡΑΓ ^s 40
 9 THE humans AND DESIDE-LEADING
 ΩΝ ΟΙΝΟΥΣ ΚΕΙΘΕΝ ΕΙΔΕ ^s 60
 THE JESUS thence He-PERCEIV-
 ΝΑΝ ΘΡΩΠΟΝ ΚΑΘΗΜΕΝΟΝ ΕΠ ^s 80
 ED human siting ON
 ΙΤΟΤΕ ΛΩΝΙΟΝ ΜΑΤΘΑΙΟΝ ^s 300
 THE tribute-office MATTHEW BEING-

ΕΓΟΜΕΝΟΝ ΚΑΙ ΛΕΓΕΙ ΑΥΤΩ ^s 20
 said AND He-is-saying to-him
 ΑΚΟΛΟΥΘΕΙ ΜΟΙ ΚΑΙ ΑΝΑΣΤ ^s 40
 BE-following to-me AND UP-STANDING
 ΑΣΗΚΟΛΟΥΘΗΣΕΝ ΑΥΤΩ ΚΑΙ ^s 60
 10 he-follows to-Him AND
 ΕΓΕΝΕΤΟ ΑΥΤΟΥ ΑΝ ΕΙΜΕ ^s 80
 11 BECAME OF-Him UP-LYING
 ΝΟΥ ΕΝ ΤΗ ΟΙΚΙΑ ΑΠΙΔΟΥΝ ^s 600
 IN THE HOME AND DE-PERCEIVING
 ΟΛΛΟΙΤΕ ΛΩΝΑΙ ΚΑΙ ΑΜΑΡΤ ^s 20
 MANY tribute-collectors AND missers
 ΦΛΟΙΕΛΘΟΝΤΕΣ ΣΥΝΑΝΕΚΕ ^s 40
 COMING TOGETHER-UP-LAID
 ΙΝ ΤΟΤΩ ΙΗΣΟΥ ΚΑΙ ΤΟΙΣ ΜΑ ^s 60
 to-THE JESUS AND to-THE LEARN-
 ΘΗΤΑΙΣ ΑΥΤΟΥ ΚΑΙ ΕΙΔΟΝΤΕ ^s 80
 OF-Him AND PERCEIVING
 ΣΟΙΦΑΡΙΣΑΙΟΙ ΕΛΕΓΟΝ ΤΟ ^s 700
 THE PHARISEES said to-THE
 ΙΣ ΜΑΘΗΤΑΙΣ ΑΥΤΟΥ ΔΙΑΤΙ ^s 20
 LEARNERS OF-Him THRU ANY
 ΜΕΤΑ ΤΩΝ ΤΕ ΛΩΝΩΝ ΚΑΙ ΑΜΑ ^s 40
 WITH THE tribute-collectors AND missers
 ΡΤΩ ΛΩΝΕΣΘΙΕΙ Ο ΙΔΙΑΣΚΑ ^s 60
 IS-EATING THE TEACHER
 ΛΟΣ ΥΜΩΝ ΔΕ ΑΚΟΥΣΑΣ ΕΙΠ ^s 80
 12 OF-YOU THE YET HEARING He-said
 ΕΝΟΥΧΡΕΙΑΝ ΕΧΟΥΣΙΝ ΟΙ ^s 800
 NOT NEED ARE-HAVING THE ones-
 ΣΧΥΟΝΤΕΣ ΓΙΑ ΤΡΟΥ ΑΛΛΑ ^s 20
 BEING-STRONG OF-HEALER but THE-ones
 ΚΑΚΩΣ ΕΧΟΝΤΕΣ ΠΟΡΕΥΘΕΝ ^s 40
 13 EVILY HAVING BEING-GONE
 ΤΕΣ ΔΕ ΜΑΘΗΤΕΣ ΤΙΝΕΣ ^s 60
 YET BE-LEARNING ANY IS MERCY
 ΕΘΘΕΛΩ ΚΑΙ ΟΥΘΥΣΙΑΝΟΥ ^s 80
 I-AM-WILLING AND NOT SACRIFICE NOT
 ΓΑΡ ΗΛΘΟΝ ΚΑΛΕΣΑΙ ΔΙΚΑΙ ^s 900
 for I-CAME TO-CALL JUST-ones
 ΟΥΣ ΑΛΛΑ ΑΜΑΡΤΩΛΟΥΣ ΤΟ ^s 20
 14 but missers then
 ΕΠΡΟC ΕΡΧΟΝΤΑΙ ΑΥΤΩ ΙΜ ^s 40
 ARE-TOWARD-COMING to-Him THE LEARN-
 ΘΗΤΑΙ Η ΑΝΝΟΥΛΕ ΓΟΝΤΕ ^s 60
 OF-JOHN SAYING
 ΣΔΙΑΤΗΜΕΙΣ ΚΑΙ ΟΙ ΦΑΡΙ ^s 80
 THRU ANY WE AND THE PHARISEES
 ΣΑΙ ΟΙΝΗCΤΕΥΟΜΕΝ ΠΟΛΛΑ ^s 2200
 ARE-fasting much

¹⁴ It is a most difficult lesson for the saints to learn, that God's dealings with His creatures change, and that their conduct should change accordingly. John's disciples thought that the Lord's followers should do as they did. But the coming of Christ entirely changed the circumstances. He was the Bridegroom. They were the Bride. John had introduced them. How unbecoming it would be for them to fast! They should feast! And this they did. The Lord appeared at Cana, and at many another feast.

¹⁶⁻¹⁷ Compare Mk.2:21-22 Lu.5:36-39.

¹⁶ John's ministry was the old cloak, the old wine skins. The Lord's ministry was the unshrunk cloth, the new wine skins. They cannot be associated without disaster. How much more true is this today! Since John's time and our Lord's teaching, transcendent truth has been revealed which He could not impart to them then. Our conduct should be conformed to this higher and later revelation. Yet most of the saints seem satisfied with doing as John's disciples, or as our Lord's. No wonder the cloth tears, and their covering is ragged. No wonder the wine bursts the skins, and their joy is spilled. Let us keep the new wine which we have received in the new containers God has provided. Let us live and act in accord with the highest revelation, given in Paul's epistles.

¹⁸⁻²³ Compare Mk.5:22-43 Lu.8:41-56.

²⁰ See Nu. 15:37-41.

²⁰ How often is there a significant interruption in the performance of a miracle! The dead daughter, representing Israel as a nation, waits for His coming. So Ezekiel portrays Israel before His glorious appearing. They are dead. But on the way a woman secretly touches the tassel of His cloak. The tassel speaks of that which *finishes* the cloak and corresponds to His work on Golgotha, where He finished the robe of righteousness which clothed Him. Contact with that finished work saved many a sinner during the interval between His promise to come again and His advent. While the present interval of grace was a profound secret, and was not even intimated in this touching scene, yet we have here a definite hint of the direction in which God's grace would flow if hindered by the apostasy of Israel.

ing much, yet your disciples are not fasting?" And Jesus said to them, "Can the sons of the bridal chamber be mourning, inasmuch as the bridegroom is with them? Yet the days will be coming whenever the bridegroom may be taken away from them, and then they will be fasting.

¹⁶ Now no one is patching with a patch of unshrunk shred on an old cloak, for that which fills it up is taking away from the cloak, and ¹⁷ the rent is becoming worse. Neither are they draining fresh wine into old wine skins, yet if so, surely the wine skins are bursting, and the wine is spilled, and the wine skins are destroyed. But they are draining fresh wine into new wine skins, and both are preserved."

¹⁸ As He is speaking of these things to them, *lo!* one approaching Him, a chief, worshiped Him, saying. "My daughter at present deceases, but come and place Thy hand on her, and she shall live." And, being roused, Jesus follows him, and His disciples.

²⁰ And *lo!* a woman with a hemorrhage twelve years, approaching from behind, touches the tassel of His cloak, for she said in herself. "If I should only be touching His cloak, I shall be saved." Now Jesus, being turned and perceiving her, said, "Courage, daughter! Your faith has saved you." And the woman was saved from that hour.

²³ And Jesus, coming into the house of the chief, and perceiving the flutists and the throng in a tumult, said, "Retire, for the maiden did not die, but is drowsing." And ²⁵ they ridiculed Him. Now when the

²⁷ Blindness is to this day a very common affliction in eastern lands. The glare of the sun or lack of care in infancy costs many their sight. These men evidently had become blind physically, yet had spiritual sight sufficient to see their Saviour. Hence He casts the burden of belief on them. This is in marked contrast to the next case, for the deaf-mute was incapable of faith so long as he was obsessed by the demon.

³² One of the chief features of the coming kingdom will be the absence of Satan and other evil spirits. So every case of casting out demons is a demonstration of His power to take the throne. There could be no better proof that He was the Messiah than His power over the unseen domains of darkness. In the time of the end His great opponent will be the wild beast on the human side (Un. 13¹). But it is the dragon that gives the beast his power and throne and authority (Un. 13²). Hence, not only is the wild beast arrested (Un. 19²⁰), but the dragon is bound for the thousand years (Un. 20²).

³⁴ On another occasion we are told that this chief of the demons is Beezeboul (12²⁴). This is the blasphemy against the holy spirit, which cannot be pardoned in this eon or that which is to come (12³¹). The reason for this is very easily seen. These signs were the powers of the coming eon, intended to convince the nation that Messiah was present, and induce them to believe on Him. Now, if the very signs which should have demonstrated His Messiahship are taken to indicate that He is in league with the powers of darkness, it is impossible that they should repent and believe. The unpardonable sin consists in ascribing to sinister spirits what is the work of God's holy spirit. In this day there is the opposite danger of ascribing all supernatural manifestations to the holy spirit. The spirits must be tested by the word of God. That their teaching and work is a very close imitation, so close as to deceive the great majority of the saints, is according to Paul's predictions concerning the end time. We know that, somewhere in Christendom today, the demons are deceiving the saints, and the fact that they do not know it does not alter it.

³⁵ Compare Mk.6¹³ Lu.8¹⁻³.

throng was ejected, coming in, He holds her hand, and the maiden ²⁶ was roused. And the fame of this came out into that whole land.

²⁷ And as Jesus is passing by thence, two blind men follow Him, clamoring and saying, "Be merciful to us, ²⁸ Son of David!" Now as He is coming into the house, the blind men come to Him and Jesus is saying to them, "Are you believing that I am able to do this?" They are saying to Him, "Yes, Lord." Then ²⁹ He touches their eyes, saying, "Let it occur to you according to your ³⁰ faith." And their eyes were opened. And Jesus mutters to them, saying, "See! Let no one ³¹ know!" Yet on coming out they blaze Him abroad in the whole of that land.

³² Now on their coming out, *lo!* they bring to Him a deaf-mute demoniac. And the demon being cast out, the deaf-mute talks. And the throngs marvel, saying, "It never ³⁴ appeared thus in Israel!" Yet the Pharisees said, "By the chief of the demons is He casting out the demons."

³⁵ And Jesus led them about all the cities and villages, teaching in their synagogues and proclaiming the evangel of the kingdom and curing every disease and every ³⁶ debility. Now, perceiving the throngs, He is compassionated concerning them, seeing that they were bothered and tossed as if ³⁷ sheep having no shepherd. Then He is saying to His disciples, "The harvest, indeed, is vast, yet the

<p>25 ^{s1* adds} ΕΛΩΝΑΥΤΟΥΤΕ ΔΕ ΕΞ ΕΒΛΗ ²⁰ OF-Him WHEN YET WAS-OUT-CAST</p>	<p>^{s1 omits} WHOLE ΟΛΗ ΤΗΣ ΓΗΣ ΚΕΙΝΗ ΑΥΤΩΝ ΔΕ ²⁰ WHOLE THE LAND THAT OF-them YET</p>
<p>ΘΗΡΟΧΑΛΟΣ ΕΙΣ ΕΛΘΩΝ ΕΚΡΑ ⁴⁰ THE THIRONG INTO-COMING He-HOLDS</p>	<p>ΕΞ ΕΡΧΟΜΕΝΩΝ ΙΔΟΥ ΠΡΟΣ ⁴⁰ OUT-COMING DE-PERCEIVING THEY-TO-</p>
<p>ΤΗΣ ΕΝ ΤΗΣ ΧΗΣ ΙΡΟΣ ΑΥΤΗΣ Κ ⁶⁰ OF-THE LAND OF-her AND</p>	<p>ΝΕΓΚΑΝ ΑΥΤΩ ΚΩΦΟΝ ΔΑΙΜΟ ⁶⁰ WARD-CARRY to-Him MUTE demonizing-one</p>
<p>ΔΙΗΓΕΡΘΗ ΤΟ ΚΟΡΑΣΙΟΝ ΚΑ ⁸⁰ WAS-ROUSED THE maiden AND</p>	<p>ΝΙΖΟΜΕΝΟΝ ΚΑΙ ΕΚΒΛΗΘΕΝ ⁸⁰ AND OF-BEING-OUT-CAST</p>
<p>ΙΕΞΗΛΘΕΝ Η ΦΗΜΗ ΑΥΤΗΣ ΕΙ ¹⁰⁰ OUT-CAME THE AVENMENT this INTO</p>	<p>ΤΟ ΣΤΟΥ ΔΑΙΜΟΝΙΟΥ Ε ΛΑΛΗ ¹⁰⁰ THE demon TALKS</p>
<p>ΟΛΗΝ ΤΗΣ ΓΗΣ ΚΕΙΝΗ ΚΑΙ ²⁰ WHOLE THE LAND THAT AND</p>	<p>ΣΕΝΟΚΩΦΟΣ ΚΑΙ ΕΘΑΥΜΑΣΑ ²⁰ THE MUTE AND MARVEL</p>
<p>ΠΑΡΑΓΟΝΤΙ ΕΚΕΙ ΘΕΝΤΩ ΙΗ ⁴⁰ to-BESIDE-LEADING thence THE JESUS</p>	<p>ΝΟΙΟΧΑΛΟΙ ΕΓΟΝΤΕ ΣΟΥ ΔΕ ⁴⁰ THE THIRONGS SAYING NOT-YET-?</p>
<p>ΣΟΥΗΚΟΛΟΥΘΗΣΑΝ ΑΥΤΩ ΔΥ ⁶⁰ follow to-Him TWO</p>	<p>ΠΟΤΕ ΕΦΑΝΗ ΟΥΤΩ ΣΕΝΤΩΙ ⁶⁰ when APPEARED thus IN THE ISRAEL</p>
<p>ΟΥΤΥΦΛΟΙΚΡΑΥΓΑΖΟΝΤΕΣ Κ ⁸⁰ BLIND-ones clamoring AND</p>	<p>ΡΑΗΛΟΙ ΔΕ ΦΑΡΙΣΑΙΟΙ Ε ⁸⁰ THE YET PHARISEES said</p>
<p>ΔΙΑ ΕΓΟΝΤΕ ΣΕΛΗΝΟΝ ΗΜΑ ²⁰⁰ SAYING BE-MERCIFUL-to US</p>	<p>^{s1 omits} IN ΓΟΝΕΝΤΩ ΑΡΧΟΝΤΙ ΤΩΝ ΔΑΙ ²⁰⁰ IN THE chief OF-THE demons</p>
<p>ΣΥΙΟΣ ΔΑΥΙΔ ΕΙΔΕΘΟΝΤΙ ΔΕ ²⁰ SON OF-DAVID to-COMING YET</p>	<p>ΜΟΝΙΩΝ ΕΚΒΑΛΕΙΤΑ ΔΑΙΜ ²⁰ He-is-OUT-CASTING THE demons</p>
<p>ΑΥΤΩ ΕΙΣ ΤΗΝ ΟΙΚΙΑΝ ΠΡΟΣ ⁴⁰ Him INTO THE HOME TOWARD-COME</p>	<p>ΟΝΙΑ ΚΑΙ ΠΕΡΙ ΤΗΣ ΓΕΝΟΙΗΣ ⁴⁰ AND ABOUT-LED THE JESUS</p>
<p>ΗΛΘΑΝ ΑΥΤΩ ΤΙΣ ΤΥΦΛΟΙΚΑΙ ⁶⁰ to-Him THE BLIND-ones AND</p>	<p>ΥΣΤΑΣ ΠΟΛΕΙΣ ΠΑΣΑΣ ΚΑΙ ⁶⁰ THE cities ALL AND THE</p>
<p>ΛΕΓΕΙ ΑΥΤΟΙΣ Ο ΙΗΣΟΥΣ ΣΠΙ ⁸⁰ is-SAYING to-them THE JESUS YF-</p>	<p>ΑΣΚΩΜΑΣ ΔΙΔΑΣΚΩΝ ΕΝ ΤΗ ⁸⁰ VILLAGES TEACHING IN THE</p>
<p>ΣΤΕΥΕΤΕ ΟΤΙ ΔΥΝΑΜΑΙ ΤΟΥ ³⁰⁰ ARE-BELIEVING that I-AM-ABLE this</p>	<p>ΣΣΥΝΑΓΩΓΑΙΣ ΑΥΤΩΝ ΚΑΙ ⁸⁰⁰ TOGETHER-LEADS OF-them AND PRO-</p>
<p>ΤΟ ΠΟΙΗΣΑΙ ΕΓΟΥΣΙΝ ΑΥΤ ²⁰ TO-DO THEY-ARE-SAYING to-Him</p>	<p>ΗΡΥΣΣΩΝΤΟ ΕΥΑΓΓΕΛΙΟΝ ²⁰ CLAIMING THE WELL-MESSAGE OF-</p>
<p>ΩΝΑΙ ΚΥΡΙΕ ΤΟΤΕΝ ΥΑΤΟ ΤΩ ⁴⁰ YEA Master! then He-touches OF-THE</p>	<p>Η ΒΑΣΙΛΕΙΑΣ ΚΑΙ ΘΕΡΑΠΕ ⁴⁰ THE KINGDOM AND CURING</p>
<p>ΝΟΦΘΑΛΜΩΝ ΑΥΤΩΝ ΛΕΓΩΝ Κ ⁶⁰ VIEWERS OF-them SAYING ac-</p>	<p>ΥΩΝ ΠΑΣΑΝ ΝΟΣΟΝ ΚΑΙ ΠΑΣΑ ⁶⁰ EVERY DISEASE AND EVERY</p>
<p>ΑΤΑΤΗΝ ΠΙΣΤΙΝ ΥΜΩΝ ΓΕΝΗ ⁸⁰ cording-to THE BELIEF OF-YOU LET-it-be-DE-</p>	<p>^{s1 adds} ΕΝ ΤΩ ΛΑΩ ΚΑΙ ΗΚΟΛΟΥΘΗΣΑΝ ΑΥ ⁸⁰ IN THE PEOPLE AND THEY-follow to-Him</p>
<p>ΘΗΤΩ ΜΥΜΗΚΑΙ ΗΝΕΦΧΘΗΣΑ ⁴⁰⁰ ING-BECOME to-YOU AND WERE-UP-OPENED</p>	<p>ΧΑΟΥΣ ΕΣΠΑΛΑΓΧΝΙΣ ΗΝ ΠΕ ⁹⁰⁰ NOS He-is-compassionated ABOUT</p>
<p>ΑΥΤΩΝ ΟΙΟΦΘΑΛΜΟΙ ΚΑΙ ²⁰ OF-them THE VIEWERS AND IN-</p>	<p>ΙΑΥΤΩΝ ΟΤΙ ΗΣΑΝ ΕΣΚΥΛΑΜΕ ²⁰ them THAT THEY-WERE HAVING-been-FLAYED</p>
<p>ΝΕΒΡΙΜΗΣΑΤΟ ΑΥΤΟΙΣ Ο ΙΗ ⁴⁰ THUNDER to-them THE JESUS</p>	<p>ΝΟΙΚΑΙ ΕΡΙΜΜΕΝΟΙ ΩΣ ΕΙΠ ⁴⁰ AND HAVING-been-TOSSED AS-IF sheep</p>
<p>ΣΟΥΣ ΛΕΓΩΝ ΡΑΤΗΜΗ ΔΕΙ ⁶⁰ SAYING BE-SEEING NO-YET-ONE</p>	<p>ΡΟΒΑΤΑΜΗ ΧΟΝΤΑ ΠΟΙΜΕΝ ⁶⁰ NO HAVING SHEPHERD</p>
<p>Δ+ ΓΙΝΩΣΚΕΤΩ ΙΔΕ ΕΞΕΛΘΟΝ ⁸⁰ LET-BE-KNOWING THE YET OUT-COMING</p>	<p>ΑΤΟΤΕ ΛΕΓΕΙ ΤΟΙΣ ΜΑΘΗΤΑ ⁸⁰ then He-is-saying to-THE LEARNERS</p>
<p>ΤΕΣ ΔΙΕΦΗΜΙΣΑΝ ΑΥΤΟΝ ΕΝ ⁵⁰⁰ THEY-TURN-AVEMIZE Him IN</p>	<p>^{s1 omits} ΙΣΑΥΤΟΥ ΟΜΕΝ ΘΕΡΙΣΜΟΣ Π ²⁴⁰⁰⁰ OF-Him THE INDEED harvest much</p>

¹ Compare Mk.3:13-19/Lu.6:12-16. See Lu.9:1.

² There is some variation in the order of the names, as well as of the names themselves, in the lists of the twelve apostles, but they are always found in three groups, headed by Peter, Philip and James, as follows:

Mt.102	Mk.316	Lu.614	Ac.113
Simon	Simon	Simon	Peter
Peter	Peter	Peter	
Andrew	James	Andrew	John
James	Zebedee	James	James
Zebedee	John		
John	Andrew	John	Andrew
Philip	Philip	Philip	Philip
Bartholomew	Bartholomew	Bartholomew	Thomas
Thomas	Matthew	Matthew	Bartholomew
Matthew	Thomas	Thomas	Matthew
James	James	James	James
Alpheus	Alpheus	Alpheus	Alpheus
Thaddeus	Thaddeus	Simon the Zealot	Simon the Zealot
Simon	Simon	Judas	Judas
Cananite	Cananite	James	James
Judas	Judas	Judas	Matthias
Iscaiot	Iscaiot	Iscaiot	(Ac.126)

Bartholomew is usually identified with Nathanael (Jn.14:46-21). Judas James, in order to distinguish him from Judas Iscaiot, was called Thaddeus, and Simon (not Peter), was termed the Zealot, or its Hebrew equivalent the Cananite (not Canaanite). Of course, Matthias takes the place of Judas Iscaiot in Acts.

⁵ Compare Mk.6:7-15/Lu.9:1-11.

⁵ The Lord had been heralding the kingdom alone and had confirmed the proclamation by signs which indicated its nearness. Now He associates twelve of His disciples with Him in this work and dispatches them with authority over disease and death and the demons so that they could prove its proximity by both their words and their works. This is the first kingdom proclamation. The second is not given until after His resurrection (28:16-20). They differ on almost every point. This was to be exercised in the land alone. Not even Samaria was to hear it. It was strictly for the lost sheep of Israel's fold and included no others. The second kingdom proclamation is for all nations, except Israel.

This first kingdom proclamation was carried on until the crisis in our Lord's ministry when it became evident that the nation had rejected Him and His message. Then He charged His disciples that they should tell no one that He was Jesus, the Messiah (16:20).

³⁸ workers are few. Be beseeching, then, the Lord of the harvest, so that He should be ejecting workers into His harvest."

10 And calling His twelve disciples to Him, He gives them authority over unclean spirits, so as to be casting them out, and curing every disease and every debility.

² Now the names of the twelve apostles are these: First, Simon, termed Peter, and Andrew, his brother, and James of Zebedee, and

³ John, his brother; Philip and Bartholomew, Thomas and Matthew, the tribute collector, James of Alpheus and Thaddeus, Simon the Cananite, and Judas Iscaiot, who is His betrayer also.

⁵ These twelve Jesus commissions, charging them, saying, "You should not go off into a road of the nations, and into a city of the Samaritans you should not be entering. Yet rather be going to the lost sheep of the house of Israel.

⁷ Now go and be proclaiming, saying, 'The kingdom of the heavens has

⁸ drawn near.' Be curing the infirm, be rousing the dead, be cleansing lepers, be casting out demons. You got gratuitously: be

⁹ giving gratuitously. You should not be acquiring gold, nor silver,

¹⁰ nor copper in your girdles, nor a beggar's bag for the road, nor two tunics, nor sandals, nor club; for the worker is worthy of his nourishment.

¹¹ Now into whichever city or village you may be entering, enquire who in it is worthy, and there remain till you should be coming out.

<p>ΟΛΥΣΟΙΔΕ ΕΡΓΑΤΑΙΟΙ ΛΙΓΟΙ 20 THE YET ACTERS FEW</p>	<p>ΔΑΠΕΣΤΕΙΛΕΝ ΟΙΝΗΣΟΥΣ ΠΑΡΑΓΓΕΙΛΑΣ ΑΥΤΟΙΣ ΛΕΓΩΝ 20 COMMISSIONS THE JESUS CHARG- ing to-them saying</p>
<p>ΙΔΕ ΘΗΤΕ ΟΥΝ ΤΟ ΥΠΟΚΥΡΙΟΥ 40 35 DE-BINDING THEN OF-THE Master</p>	<p>ΕΙΣ ΟΔΟΝ ΘΕΩΝ ΜΗ ΠΕΛΘΗ 60 s1 omits OF-NATIONS INTO WAY OF-NATIONS NO YE-MAY-DE-FROM- s ΔΙ for Ε COMING AND INTO city OF-SAMARITANS</p>
<p>ΤΟΥ ΘΕΡΙΣ ΜΟΥ ΟΠΩΣ ΕΚΒΑΛ 60 OF-THE harvest WHICH-HOW He-shu'd-DE-OUT-</p>	<p>ΤΕΚΑΙ ΕΙΣ ΠΟΛΙΝ ΣΑΜΑΡΕΙ 80 s ΔΙ for Ε COMING AND INTO city OF-SAMARITANS</p>
<p>ΝΕΡΓΑΤΑΣ ΕΙΣ ΤΟΝ ΘΕΡΙΣΜΟΝ 80 CASTING ACTERS INTO THE harvest</p>	<p>ΤΩΝ ΜΗ ΕΙΣΘΕΛΘΕΝΤΩΝ ΕΡΕΥΕ 600 6 NO YE-MAY-DE-INTO-COMING DE-GOING</p>
<p>10 ΟΝ ΑΥΤΟΥ ΚΑΙ ΠΡΟΣΚΑΛΕΣΑ 100 OF-Him AND TOWARD-CALLING</p>	<p>ΣΘΕΔΕ ΜΑΛΛΟΝ ΠΡΟΣΤΑΠΡΟ 20 n1 ΔΙ for Ε YET RATHER TOWARD the sheep</p>
<p>ΜΕΝΟΣ ΤΟΥΣ ΔΩΔΕΚΑ ΜΑΘΗΤΕΣ 20 THE TWO-TEN LEARNERS</p>	<p>ΒΑΤΑΤΑ ΠΟΛΩ ΛΟΤΑΙ ΟΙΚΟΥ 40 THE HAVING-been-destroyed OF-HOME</p>
<p>ΑΥΤΟΥ ΕΔΩΚΕΝ ΑΥΤΟΙΣ 40 OF-Him He-gives to-them au-</p>	<p>ΙΣΡΑΗΛ ΠΟΡΕΥΟΜΕΝΟΙ ΔΕΚ 60 7 OF-ISRAEL GOING YET DE-</p>
<p>ΣΟΥΣΙΑΝ ΠΝΕΥΜΑΤΩΝ ΑΚΑΘΑΡΤΩΝ 60 thority OF-spirits unclean</p>	<p>ΗΡΥΣΣΕΤΕ ΛΕΓΟΝΤΕΣ ΟΤΙ Η 80 PROCLAIMING SAYING n omits that that HAS-</p>
<p>ΑΡΤΩΝ ΩΣΤΕ ΕΚΒΑΛΕΙΝ ΑΥΤΟΥΣ 60 AS-DESIDES TO-DE-OUT-CASTING them</p>	<p>ΓΓΙΚΕΝ Η ΒΑΣΙΛΕΙΑ ΤΩΝ ΟΥΡΑΝΩΝ 700 NEARED THE KINGDOM OF-THE heavens</p>
<p>ΤΑΚΑΙ ΘΕΡΑΠΕΥΕΙΝ ΠΑΣΑΝ 200 AND TO-DE-CURING EVERY</p>	<p>ΠΑΝΩΝ ΑΣΘΕΝΟΥΝΤΑΣ ΘΕΡΑΠΕΥΕΤΕ 20 8 ones-being-UN-FIRM DE-curing</p>
<p>ΝΩΝ ΔΕ ΔΩΔΕΚΑ ΑΠΟΣΤΟΛΩΝ 40 s1 B=12 OF-THE YET TWO-TEN commissioners</p>	<p>ΠΕΥΕΤΕ ΤΟ ΚΡΟΥΣΘΕΙΡΕΤ 40 s* once bracketed DEAD-ones DE-ROUSING DEAD-ones DE-ROUSING</p>
<p>2 ΝΤΑ ΟΝΟΜΑΤΑ ΕΣΤΙΝ ΤΑΥΤΑ 60 OF-THE YET TWO-TEN commissioners</p>	<p>s ΔΙ for Ε ΕΛΕΠΡΟΥΣ ΚΑΘΑΡΙΖΕΤΕ ΔΑΙΜΟΝΙΑ 60 s ΔΙ for Ε lepers DE-cleansing demons</p>
<p>ΠΡΩΤΟΣ ΣΙΜΩΝ ΛΕΓΟΜΕΝΟΣ 60 BEFORE-MOST SIMON THE BEING-said</p>	<p>ΙΜΟΝΙΑ ΕΚΒΑΛΕΤΕ ΔΩΡΕΑ 80 DE-OUT-CASTING gratuitously</p>
<p>ΣΠΕΤΡΟΣ ΚΑΙ ΑΝΔΡΕΑΣ Ο ΑΔΕΛΦΟΣ 300 PETER (ROCK) AND ANDREW THE BROTHER</p>	<p>9 ΝΕΛΑΒΕΤΕ ΔΩΡΕΑΝ ΟΤΕ ΜΗ 800 YE-GOT gratuitously DE-GIVING NO</p>
<p>ΕΛΦΟΣ ΑΥΤΟΥ ΚΑΙ ΙΑΚΩΒΟΣ 20 s and now completely deleted er OF-him AND JACOBUS</p>	<p>ΚΤΗΣΙΝ ΘΕΟΧΡΥΣΟΝ ΜΗ ΔΕ ΑΡ 20 s ΔΙ for Ε s1 omits NO-YET SILVER YE sh'd-DE-ACQUIRING GOLD NO-YET SILVER</p>
<p>ΟΤΟΥ ΖΕΒΕΔΑΙΟΥ ΚΑΙ ΙΩΑΝΝΗ 40 OF-THE THE ZEBEDEE AND JOHN</p>	<p>ΓΥΡΟΝ ΜΗ ΔΕ ΧΑΛΚΟΝ ΕΙΣ ΤΑ 40 NO-YET COPPER INTO THE</p>
<p>u o. ΝΗΣΟΙ ΔΕ ΑΦΟΣ ΑΥΤΟΥ ΦΙΛΙΠΠΟΣ 60 3 THE brother OF-him Philip</p>	<p>10 ΓΙΡΛΟΙ ΟΥΠΟΝ ΔΑΓΓΟΝ ΕΙΣ 60 girles OF-youP NO DAG (hoggar's) INTO</p>
<p>ΠΟΣΚΑΙ ΒΑΡΘΟΛΟΜΑΙΟΣ ΘΟΜΑΣ 60 AND Bartholomew THOMAS</p>	<p>ΟΔΟΝ ΜΗ ΔΕ ΔΥΟ ΧΙΤΩΝΑΣ ΜΗ 80 WAY NO-YET TWO TUNICS NO-</p>
<p>s n1 Θ s Ε o. ΦΜΑΣΚΑΙ ΜΑΤΘΑΙΟΣ ΟΤΕ ΛΩ 400 as AND MATTHEW THE tribute-col-</p>	<p>ΔΕΥΠΟΔΗΜΑΤΑ ΜΗ ΔΕ ΡΑΒΔΟ 900 YET sandals NO-YET ROD</p>
<p>ΝΗΣΙΑΚΩΒΟΣ ΟΤΟΥ ΑΛΦΑΙΟΥ 25 lector JACOBUS THE OF-THE ALPHIEUS</p>	<p>ΝΑΣΙΟΣ ΓΑΡ ΘΕΡΓΑΤΗΣ ΤΗΣ 20 WORTHY for THE ACTOR OF-THE</p>
<p>s1 omits AND ΥΚΑΙ ΘΑΔΔΑΙΟΣ ΣΙΜΩΝ ΚΑΝΑΝΑΙΟΣ 40 4 AND THADDEUS SIMON THE CAN-</p>	<p>11 ΝΟΥΤΡΗ ΟΥΠΟΝ ΕΙΣ ΗΝ ΔΑΝ 40 NURTURE OF-him INTO WHICH YET-EVEN ci-</p>
<p>s1 TH s1 adds Ο THE s* omits THE ΝΑΝΑΙΟΣ ΚΑΙ ΙΟΥΔΑΙΟΣ 60 ANITE AND JUDAS THE ISCAHRIOT</p>	<p>ΟΛΙΝ ΗΚΩΜΗΝ ΕΙΣ ΕΛΘΗΤΕΣ 60 ty ON VILLAGE YE-MAY-DE-INTO-COMING OUT-</p>
<p>ΑΡΙΩΤΗΣ ΚΑΙ ΑΠΡΑΔΟΥΣΑ 80 s* + ΔΙ now erased THE-ONE AND BEAIDE-GIVING Him</p>	<p>ΖΕΤΑΣΑΤΕ ΤΙΣ ΕΝ ΑΥΤΗΝ 50 s ΔΙ for Ε s in her ANY INTERROGATE ANY IN her WORTHY</p>
<p>5 ΥΤΟΝ ΤΟΥ ΤΟΥΣ ΔΩΔΕΚΑ 500 these THE TWO-TEN</p>	<p>ΟΣ ΕΣΤΙΝ ΚΑΚΕΙΜΕΝΑΤΕΣ 2000 15 AND-there REMAIN TILL</p>

Even though Peter and John are given a foretaste of the kingdom on the mount of transformation, He charged them not to tell of the vision until the Son of Mankind should be risen from among the dead (17⁹). From this time until Pentecost this proclamation was interrupted.

Anticipating the renewal of its proclamation during His absence, our Lord gave the keys to Peter when he, in contrast to the apostate nation, acknowledged Him to be the Messiah, the Son of the living God (16¹⁹). The door to the kingdom is locked when its proclamation is forbidden. At Pentecost Peter uses the keys and once more proclaims the proximity of the kingdom, conditioned on the repentance of the nation. At first a small proportion of the people accept the message, but it is not long ere the nation, as such, by the murder of Stephen, and the attempts on Peter and Paul, signifies its rejection. At the end of Acts it is formally set aside by Paul's public proclamation of their apostasy.

When God once more turns to Israel in the future it will be proclaimed again and, in the midst of great affliction, the nation, represented by the hundred and forty-four thousand celibates (Un. 7³⁻⁸) and the vast throng (Un. 7⁹⁻¹⁷), will accept the proclamation and enter the kingdom. Then Peter's epistles will unlock the door. Then all Israel will be saved (Ro. 11²⁶), and the presence of the kingdom will preclude its further proclamation.

This gospel of the kingdom is not concerned with sin or individual salvation. The pardon of sins, based on the sufferings of Christ, is in the commission for mankind in Luke's account (Lu. 24⁴⁶⁻⁴⁹). It was not confined to Israel. Christ had not suffered when this gospel of the kingdom was first proclaimed. It can refer to nothing else than the kingdom promised to Israel in the Hebrew scriptures.

¹⁰ Compare Lu. 10¹⁻¹⁶.

¹⁴ See Neh. 5¹³ Ac. 13⁵¹⁻¹⁸.

¹⁶⁻²² Compare Mk. 13⁹⁻¹³ Lu. 21¹²⁻¹⁸.

¹⁹ Compare Lu. 12¹¹⁻¹². See Ex. 4¹² Jer. 1⁷.

²⁴ See Lu. 6⁴⁰ Jn. 15²⁰.

²⁶ See Mk. 4²² Lu. 8¹⁷ 12^{2,3}.

³² See Lu. 12⁸, 9 Un. 3⁵.

³³ See Mk. 8³⁸ 2 Ti. 2¹².

³⁴⁻³⁶ Compare Lu. 12³⁹⁻⁵³. See Mic. 7⁶.

¹² Now on entering into a house, salute it, and if the house should indeed be worthy, let your peace come on it. Yet if it should not be worthy, let your peace be turned back on you. And whoever should not be receiving you, neither be hearing your words, on coming outside that house or city or village, shake off the dust of your feet.

¹⁵ Verily, I am saying to you, it shall be more tolerable for the land of Sodom and the land of Gomorrah in the day of judgment than for that city.

¹⁶ *Lo!* I am dispatching you as sheep in the midst of wolves. Become, then, prudent as serpents and artless as doves. Now take heed of men, for they will be betraying you to Sanhedrins, and they will be scourging you in their synagogues. Now you shall be led to governors and kings also on My account, for a testimony to them and to the nations.

¹⁹ Now whenever they may be betraying you, you should not be worrying about how or what you should be speaking, for in that hour it shall be given you what you should be speaking, for it is not *you* who are speaking, but the spirit of your Father which is speaking in you.

²¹ Now brother shall be betraying brother to death, and father child, and children shall be rising up against parents, and shall be causing them to die, and you shall be hated by all because of My name. Now he who endures to the consummation, *he* shall be saved. Now, whenever they may be persecuting you in this city, be fleeing into a different one, for, verily, I am saying to you, You should under no

12 **ΩΣΑΝΕΙΣ ΕΛΘΗΤΕ ΕΙΣ ΕΡΧΟΜΕΝ** 20
EVER YE-MAY-BE-OUT-COMING INTO-COMING

ΕΝΟΙΔΕΙΣΤΗΝ ΟΙΚΙΑΝ 40
YET INTO THE HOME greet
s adds, s² once bracketed **ΛΕΓΟΝΤΕΣ** 60
SAYING (H^E) PEACE (S O.)

13 **ΠΑΣΑΒΕΛΗΘΗΝΤΕΣ** 60
HER AND IF-EVER INDEED
ΝΗΝΗΘΙΚΑΙ ΑΣΙΔΕΛΑΘΩΝ 80
MAY-BE THE HOME WORTHY LET-BE-COMING THE PE-
to-the HOME this

ΙΡΗΝΗΜΩΝΕ ΠΑΥΤΗΝΕ 100
ACE OF-YOU-ON her IF-EVER YET

ΕΜΗΝΑΣΙΑΝ ΕΙΡΗΝΗΜΩΝΕ 20
NO MAY-BE WORTHY THE PEACE OF-YOU-ON

ΦΥΜΑΣΕΠΙΣΤΡΑΦΗΤΩΚΑΙ 40
14 YOUR LET-BE-BEING-ON-TURNED AND WHO
n NO SH'D-BE-RECEIVING in margin by later corrector
ΣΑΝΗΔΕ ΣΗΤΑΙ ΜΑΣΜΗΔΕ 60
EVER NO SH'D-BE-RECEIVING YOU- NO-YET

ΑΚΟΥΣΤΟΥ ΣΑΟΥ ΣΥΜΩΝ 80
SH'D-BE-HEARING THE sayings OF-YOU-ON

ΕΙΣ ΕΡΧΟΜΕΝΟΙ ΕΙΣ ΤΗ ΣΟΙΚ 200
OUT-COMING OUT OF-THE HOME

ΙΑΣΤΗ ΣΠΟΛΕΩ ΣΗΚΩΝ 20
S O. OR-OF-THE city OR VILLAGE that

ΚΕΙΝΗ ΣΕΚΤΙΝΑΣ ΑΤΕΤΟΝΚ 40
S O. OUT-QUIVER THE DUST

ΟΝΙ ΟΡΤΟΝ ΕΚ ΤΩΝ ΠΟΔΩΝ 60
n omits OUT
OUT OF-THE FEET OF-YOU-ON

ΩΝ ΑΜΗΝ ΛΕΓΩ ΜΙΝ ΑΝΕΚΤΟ 80
15 AMEN I-AM-SAYING to-YOU-ON more-tolerable

ΤΕΡΟΝ ΕΣΤΙΝ Η ΣΟΔΟΜΩΝΚ 300
IT-WILL-BE to-LAND OF-SODOM AND

ΑΙ ΓΗ ΓΟΜΟΡΡΩΝ ΕΝ ΗΜΕΡΑΚ 20
B omits to-LAND
to-LAND OF-GOMORRAH IN DAY OF-

ΡΙΣ ΕΩΣ ΤΗ ΣΠΟΛΕΙ ΕΚΕΙΝΗ 40
S O. S O. JUDGING ON to-THE city that

ΙΔΟΥ ΕΓΩ ΠΑΡΟΣΤΕΛΛΩ ΜΑΣ 60
16 BE-RECEIVING I AM-COMMISSIONING YOU-ON

ΩΣ ΠΡΟΒΑΤΑ ΕΝ ΜΕΣΩ ΛΥΚΩΝ 80
AS sheep IN MIDST OF-WOLVES

ΓΙΝΕΣΘΕ ΟΥΝ ΦΡΟΝΙΜΟΙ ΩΣ 400
n+ε BE-BE-COMING THEN DISPOSED AS

ΟΙ ΟΦΕΙΣ ΚΑΙ ΑΔΕΡΑΙ ΟΙ 20
S O. S O. S O. THE serpents AND UN-BLENDED AS

ΑΙ ΠΕΡΙΣΤΕΡΑΙ ΠΡΟΣΕΧΕΤ 40
17 THE DOVES BE-feeding

ΕΔΕ ΑΠΟ ΤΩΝ ΑΝΘΡΩΠΩΝ 60
YE FROM THE humans THEY-WILL-

ΔΑΔΟΥΣΙΝ ΓΑΡ ΜΑΣ ΕΙΣ 80
BE-BE-DE-GIVING for YOU-ON INTO SAN-

ΥΝΕΔΡΙΑ ΚΑΙ ΕΝΤΑΙΣΣΥΝΑ 500
hedrins AND IN THE TOGETHER-LEADS

ΓΩΓΑΙΣΑΥΤΩΝ ΜΑΣ ΤΙΓΩ 20
OF-them THEY-WILL-BE-SCOURGING

ΥΣΙΝ ΥΜΑΣ ΚΑΙ ΕΠΙ ΗΓΕΜΟΝ 40
18 YOUR AND ON LEADERS

ΑΣ ΔΕ ΚΑΙ ΒΑΣΙΛΕΙΣ ΑΧΘΗΣ 60
S O. YET AND KINGS YOU-WILL-BE-BE-

ΕΣΘΕ ΕΝΕΚΕ ΝΕΜΟΥ ΕΙΣ ΜΑ 80
S ΔΙ for Ε
ING-LEP ON-ACCOUNT OF-ME INTO witness

ΤΥΡΙΟΝ ΑΥΤΟΙΣ ΚΑΙ ΤΟΙΣ 600
to-them AND to-THE NA-

ΘΝΕΣΙΝ ΤΑΝ ΔΕ ΠΑΡΑΔΩ 20
19 THINGS WHEN-EVER YET THEY-MAY-BE-BE-DE-GIV-

ΝΥ ΜΑΣ ΜΗ ΕΠΙ ΜΗΝΤΕ 40
n above line
ING YOUR NO YE-SHOULD-BE-BEING-ANXIOUS how

ΣΗΤΙ ΑΛΛΗ ΣΗΤΕ ΔΟΘΗΣΕΤΑ 60
OR ANY YE-SH'D-BE-TALKING WILL-BE-BEING-GIVEN

ΙΓΑΡ ΜΗΝ ΕΚΕΙΝΗ ΤΩΡ 80
S O. for to-YOU-ON IN that THE HOUR

ΑΤΙ ΑΛΛΗ ΣΗΤΕ ΟΥ ΓΑΡ ΜΕΙ 700
20 ANY YE-SHOULD-BE-TALKING NOT for YE

ΕΣΤΕ ΟΙ ΑΛΛΟΥΝΤΕΣ ΑΛΛΑ 20
ARE THE ones-TALKING but

ΤΟ ΠΝΕΥΜΑ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ 40
THE spirit OF-THE FATHER OF-YOU-ON

ΝΤΟ ΑΛΛΟΥΝ ΕΝ ΜΙΝ ΠΑ 60
21 THE One-TALKING IN YOUR WILL-BE-BE-SIDE-

ΩΣ ΕΙ ΔΕ ΑΔΕΛΦΟΣ ΑΔΕΛΦΟΝ 80
S O. S O. C
GIVING YET brother brother

ΕΙΣ ΘΑΝΑΤΟΝ ΚΑΙ ΠΑΤΗΡ ΤΕ 800
INTO DEATH AND FATHER offspring

ΚΝΟΝ ΚΑΙ ΕΠΑΝΑΣΤΗΣΟΝΤΑ 20
n ε o. AND WILL-BE-ON-UP-STANDING

ΙΤΕ ΚΝΑΕΠΙΓΟΝΕΙΣ ΚΑΙ Α 40
S O. offspring ON parents AND THEY'LL-

ΝΑΤΩΣΟΥΣΙΝ ΑΥΤΟΥΣ ΚΑΙ 60
22 BE-(CAUSING-TO)-DIE them AND YE-

ΣΕΣΘΕ ΜΙΣΟΥΜΕΝΟΙ ΥΠΟ 80
n+ε
WILL-BE BEING-HATED by ALL

ΝΤΩΝ ΔΙΑ ΤΟ ΟΝΟΜΑ ΜΟΥ ΟΔΕ 900
THRU THE NAME OF-ME THE-one YET

ΥΠΟΜΕΙΝΑΣΙΣΤΕ ΤΟ ΛΟ 20
S O. I above line in B
UNDER-REMAINING INTO FINISH this-one

ΟΣΣΩΘΗΣΕΤΑΙ ΟΤΑΝ ΔΕ ΔΙΩ 40
23 WILL-BE-BEING-MADE when-EVER YET THEY-MAY-

ΚΩΣΙΝ ΥΜΑΣ ΕΝ ΤΗ ΠΟΛΕΙ 60
S O. BE-CHASING YOU-ON IN THE city this

ΥΤΗΘΕΥΓΕΤΕ ΕΙΣ ΤΗΝ ΕΤΕ 80
S ΔΙ for Ε
BE-FLEEING INTO THE DIFFERENT

ΑΝ ΑΜΗΝ ΓΑΡ ΛΕΓΩ ΜΙΝ ΟΥ ΜΗ 2600
AMEN for I-AM-SAYING to-YOU-ON NOT NO

²³ The mood of the verb is most important here. The Lord is not telling what *would* but what *may* occur. His apostles were frail mortals, easily discouraged, so He does no more than hint at a possible failure of their mission. The common version, by ignoring the subjunctive form of the verbs, has given rise to much perplexity and speculation. This proclamation brought the kingdom very near, so that the Lord's coming in glory and power should not have been delayed much longer. That He did not come at that time is no proof that He was mistaken, but rather of His foreknowledge, for He was careful to phrase the prospect so as to provide for this contingency.

²⁵ Our Lord calls Beezeboul a householder, which, probably, is the meaning of the name. (See note on 12²⁴). The disciples should expect no better treatment than their Lord had received, yet He exhorts them not to be afraid, for even the unseen powers shall be manifested.

²⁸ The soul is the seat of sensation, but is popularly confounded with the spirit. A soulish man is one who is swayed by his senses. He may even be sensual, for such is the usual rendering of Jas. 3¹⁵. Those of the apostles who were killed later will lose nothing in the kingdom. Their souls will be surfeited with joy in that day. Their death will only add to their soul's delight in the resurrection. They, however, who come under God's judgment in the kingdom will not only have their bodies destroyed in the vale of Hinnom, just below Jerusalem, where the offal of the city is incinerated, but they will miss all the joys which their souls long for in the millennium. The martyrs who die for the sake of the kingdom have nothing to fear. So far as their souls are concerned, death gives them an immediate entrance into the delights of that earthly paradise, even though at their martyrdom it was thousands of years in the future.

²⁹ The greatness of God is as evident in the minute details of His creation as in the vast immensities of stellar space. His microscopic care meets the needs of His creatures, and reaches their hearts. Nothing is too trivial for Him Whose presence pervades the universe. The ultimate electron is as much His providence as the cosmos in its entirety.

circumstances be finishing the cities of Israel till the Son of Man-kind may be coming.

²⁴ A disciple is not over his teacher, neither a slave over his lord. It is sufficient for the disciple that he may be becoming as his teacher, and the slave as his lord. If they surname the householder Beezeboul, how much rather those of his are of more consequence than ²⁵ household? Then be not afraid of them, for nothing is covered, which shall not be revealed, and hidden, ²⁶ which shall not be known. What I am saying to you in darkness, tell in the light. And what you are hearing in the ear, proclaim on the housetops.

²⁸ And be not afraid of those who are killing the body, yet are not able to kill the soul. Yet be fearing Him rather Who is able to destroy both the soul and the body in ²⁹ Gehenna. Are not two sparrows being sold for a penny [1.5¢, 3.1¢]? And not one of them will be falling on the earth without your ³⁰ Father. Now the hairs of your ³¹ head also are all numbered. Then fear not! *You* are of more consequence than many sparrows.

³² Then everyone who shall be avowing Me in front of men, him will I also be avowing in front of My ³³ Father Who is in the heavens. Now he who should be disowning Me in front of men, I also will be disowning him in front of My Father Who is in the heavens.

³⁴ You should not be inferring that I came to be casting peace on the earth: I came not to be casting ³⁵ peace, but a sword. For I came to pit a man against his father, and

- ^{s o. omits} **ΗΤΕΛΕCΗΤΕΤΑCΠΟΛΕΙCΤΟ** ²⁰
 YE-SH D-BE-FINISHING THE cities OF-THE
^{Be¹ omit OF-WHICH} **ΥΙCΡΑΗΛΕCΦCΟΥΕΛΘΗΟΥΙΟ** ⁴⁰
 ISRAEL TILL OF-WHICH MAY-BE-COMING THE
- CΤΟΥΑΝΘΡΩΠΟΥΟΥΚΕCΤΙΝ** ⁶⁰
 21 SON OF-THE human NOT IS
^{u omits OF-him} **ΜΑΘΗΤΗCΥΠΕΡΤΟΝΔΙΔΑCΚ** ⁸⁰
 LEARNER OVER THE TEACHER
^{u omits OF-him} **ΑΛΟΝΑΥΤΟΥΟΥΔΕΔΟΥΛΟCΥ** ¹⁰⁰
 OF-him NOT-YET SLAVE OVER
- ΠΕΡΤΟΝΚΥΡΙΟΝΑΥΤΟΥΑΡΚ** ²⁰
 25 THE master OF-him SUFFICIENT
ΕΤΟΝΤΩΜΑΘΗΤΗΝΑΓΕΝΗΤ ⁴⁰
 IO-THE LEARNER THAT HE-MAY-BE-BE-
- ΔΙΦCΟΔΙΔΑCΚΑΛΟCΑΥΤΟΥ** ⁶⁰
 COMING AS THE TEACHER OF-him
ΚΑΙΟΔΟΥΛΟCΦCΟΥΡΙΟCΑ ⁸⁰
 AND THE SLAVE AS THE master OF-
- ^{u¹ to-THE (u o.)} **ΥΤΟΥΕΙΤΟΝΟΙΚΟΔΕCΠΟΤΗ** ²⁰⁰
 him IF THE HOME-OWNER
^{u¹ o.} **ΝΒΕΕΖΕΒΟΥΛΕΠΕΚΑΛΕCΑΝ** ²⁰
 BEZEBOUL THEY-ON-CALL
- ^{*1 T O adds} ^{u¹ to-THE I} **ΠΟCΦΜΑΛΛΟΝΤΟΥCΟΙΚΙΑΚ** ⁴⁰
 IO-HOW-MUCH BATHEN THE HOME-ICS
^{u¹ I} **ΟΥCΑΥΤΟΥΜΗΟΥΝΦΟΒΗΘΤ** ⁶⁰
 26 OF-him NO THEN YE-BE-BEING-AFRID-OF
- ΕΑΥΤΟΥCΟΥΔΕΝΓΑΡΕCΤΙΝ** ⁸⁰
 them NOT-YET-ONE for IS
ΚΕΚΑΛΥΜΜΕΝΟΝΟΥΚΑΠΟΚ ³⁰⁰
 HAVING-been-COVERED WHICH NOT WILL-BE-BEING-
- ^{s o.} **ΑΛΥΦΑΝCΕΤΑΙΚΑΙΚΡΥΠΤΟ** ²⁰
 FROM-COVERED AND HIDDEN
^{s o.} **ΝΟΟΥΓΝΩCΘΗCΕΤΑΙΟΛΕΓΩ** ⁴⁰
 27 WHICH NOT WILL-BE-BEING-KNOWN WHICH I-AM-SAY-
- ΥΜΙΝΕΝΤΗCΚΟΤΙΑΕΙΠΑΤΕ** ⁶⁰
 ING IO-YOU IN THE DARKNESS SAY
ΕΝΤΩΦΩΤΙΚΑΙΟΕΙCΤΟΟΥC ⁸⁰
 IN THE LIGHT AND WHICH INTO THE EAR
- ΑΚΟΥΕΤΕΚΗΡΥCΑΤΕΠΙΤΩ** ⁴⁰⁰
 YE-ARE-HEARING PROCLAIM ON THE
^{s o. I C o} **ΝΔΩΜΑΤΩΝΚΑΙΜΗΦΟΒΗΘΤ** ²⁰
 28 house-tops AND NO BE-BEING-AFRID
- ^{u¹} **ΕΑΠΟΤΩΝΑΠΟΚΤΕΝΝΟΝΤΩΝ** ⁴⁰
 FROM THE ONEc-FROM-KILLING
ΤΟCΩΜΑΤΗΝΔΕΨΥΧΗΝΜΗΔΥ ⁶⁰
 THE BODY THE YET soul NO OF-be-
- ^{s o.} **ΝΑΜΕΝΩΝΑΠΟΚΤΕΙΝΑΙΦΟΒ** ⁸⁰
 ING-ABLE TO-FROM-KILL BE-FAIR-
- ^{s o.} **ΕΙCΘΕΔΕΜΑΛΛΟΝΤΟΝΔΥΝΑ** ⁶⁰⁰
 ING YET BATHEN THE One-being-
- ^{u¹ omit THE} **ΜΕΝΟΝΚΑΙΤΗΝΨΥΧΗΝΚΑΙΤ** ²⁰
 ADLE AND THE soul AND THE
^{s o.} **ΟCΦΜΑΑΠΟΛΕCΑΙΕΓΓΕΝΝ** ⁴⁰
 BODY TO-destroy IN OMIENNA
ΗΟΥΧΙΔΥΟCΤΡΟΥΘΙΑCΑC ⁶⁰
 29 NOT (emph.) TWO PASSERINES OF-ASSANION
^{s o.} **ΡΙΟΥΦΛΕΙΤΑΙΚΑΙΕΝΕΞΑ** ⁸⁰
 IS-BEING-SOLD AND ONE OUT OF-
- ^{s o.} **ΥΤΩΝΟΥΠΕCΕΙΤΑΙΕΠΙΤΗΝ** ⁶⁰⁰
 them NOT WILL-BE-FALLING ON THE
ΓΗΝΑΝΕΥΤΟΥΠΑΤΡΟCΥΜΩΝ ²⁰
 LAND WITHOUT OF-THE FATHER OF-YOU
- ΥΜΩΝΔΕΚΑΙΑΤΡΙΧΕCΤΗC** ⁴⁰
 30 OF-YOU YET AND THE HAIR OF-THE
ΚΕΦΑΛΗCΠΑCΑΙΗΡΙΘΜΗC ⁶⁰
 HEAD ALL HAVING-been-NUMBERED
^{s o.} **ΝΑΙΕΙCΙΝΗΟΥΝΦΟΒΕΙCΘ** ⁸⁰
 31 ARE NO THEN DE-FAIRING
- ΕΠΟΛΛΩΝCΤΡΟΥΘΙΩΝΔΙΑΦ** ⁷⁰⁰
 OF-MANY PASSERINES ARE-THIRU-
^{s ΔI} ^{s o.} **ΕΡΕΤΕΥΜΕΙCΠΑCΟΥΝΟCΤ** ²⁰
 32 CARRYING YE EVERY THEN WHO-ANY
^{s o.} **CΟΜΟΛΟΓΗCΕΙΕΝΕΜΟΙΕΜΠ** ⁴⁰
 WILL-BE-AVOWING IN ME IN-TOWARD-
- ΡΟCΘΕΝΤΩΝΑΝΘΡΩΠΩΝΟΜΟ** ⁶⁰
 PLACE OF-THE humans SHALL-BE-
ΛΟΓΗCΩΚΑΓΩΕΝΑΥΤΩΕΜΠ ⁸⁰
 AVOWING AND-I IN him IN-TOWARD-
- ΟCΘΕΝΤΟΥΠΑΤΡΟCΜΟΥΤΟΥ** ⁸⁰⁰
 PLACE OF-THE FATHER OF-ME OF-THE
^{s omits THE} **ΕΝΤΟΙCΟΥΡΑΝΟΙCΟCΤΙCΔ** ²⁰
 33 IN THE heavens WHO-ANY YET-
^{u o. omits EVER} **ΑΝΑΡΗCΗCΤΑΙΜΕΕΜΠΡΟC** ⁴⁰
 EVER SHOULD-BE-DISOWNING ME IN-TOWARD-PLACE
- ΕΝΤΩΝΑΝΘΡΩΠΩΝΑΡΗCΟΜ** ⁶⁰
 OF-THE humans SHALL-BE-DISOWNING
^{s o.} **ΔΙΚΑΓΩΑΥΤΟΝΕΜΠΡΟCΕΝ** ⁸⁰
 AND-I him IN-TOWARD-PLACE
- ^{s omits THE} **ΤΟΥΠΑΤΡΟCΜΟΥΤΟΥΕΝΤΟ** ⁹⁰⁰
 OF-THE FATHER OF-ME THE IN THE
^{s ΔI} **CΟΥΡΑΝΟΙCΜΗΝΟΜΙCΗΤΕΟ** ²⁰
 34 heavens NO YE-sh'd-be-inferring TO
^{s PEACE TO-BE-CASTING} ^{s o.} ^{s o.} **ΤΙΗΛΘΟΝΒΑΛΕΙΝΕΙΡΗΝΗΝ** ⁴⁰
 I-CAME TO-BE-CASTING PEACE
- ΕΠΙΤΗΝΓΗΝΟΥΚΗΛΘΟΝΒΑΛ** ⁶⁰
 ON THE LAND NOT I-CAME TO-BE-
^{s o.} ^{s o.} **ΕΙΝΕΙΡΗΝΗΝΑΛΛΑΜΑΧΑΙΡ** ⁸⁰
 CASTING PEACE but SWORD
- ΑΝΗΛΘΟΝΓΑΡΔΙΧΑCΑΙΑΝΘ** ^{2:00}
 35 I-CAME for TO-TWO-IZE human

³⁴ The natural inference arising from the proclamation of the kingdom would be that, when Israel believed, the era of the millennium would immediately commence. But it is never wise to reason from God's apparent procedure. He may have deeper plans which do not appear on the surface. The proclamation of the kingdom was made in all good faith, yet we know now, as God always has known, that it was not intended to introduce the kingdom at that time. Moreover, He had also revealed that, before it could come, there would be a time of great distress in which His faithful followers would endure such affliction as had not been known on the earth before. Since the kingdom must be established by force, He thrusts in His sword, that peace may follow.

³⁷ See Lu. 14^{20,27}.

³⁸ See 16²⁴Mk. 8^{34,35}Lu. 9^{23,24}.

³⁹ This has special reference to the time of Jacob's trouble, at the time of the end, when many will suffer and die rather than worship the image of the wild beast (Un. 13¹⁵). They will avoid suffering, or save their souls, only at the risk of God's indignation, and the loss of the pleasures of the kingdom. Those who endure affliction for the kingdom will enjoy the bliss of the kingdom. They destroy their souls to find them. Those who avoid suffering by yielding to the pressure of the adversary, will have no portion in the kingdom. They find their souls for a brief period only to destroy them for the thousand years.

⁴⁰ When the Son of Mankind comes in His glory to sit upon His throne, then judgment will proceed on the basis, not of personal sinfulness, but of the treatment of His disciples during the time of their need. This principle is a fitting close to His instructions for proclaiming the kingdom. It shows that they are not commissioned to preach the evangel of God, which is for us today.

⁴¹ See 1 Ki. 17¹⁰18 42 Ki. 4⁸Heb. 13².

²⁻⁴ Compare Lu. 7¹⁸⁻²³.

² John was the greatest of all the prophets. Yet even he was not fully aware of the mind of God. If Christ is Messiah, and this he does not doubt, why is he allowed to languish in pris-

a daughter against her mother, and a daughter-in-law against her mother-in-law. And the enemies of a man are his household.

³⁷ He who is fond of father or mother above Me is not worthy of Me. And he who is fond of son or daughter above Me is not worthy of Me. And he who is not taking his cross and following behind Me, is not worthy of Me. He who is finding his soul will be destroying it, and he who destroys his soul on My account will be finding it.

⁴⁰ He who is receiving you is receiving Me, and he who is receiving Me is receiving Him Who commissions Me. He who is receiving a prophet in the name of a prophet shall be obtaining a prophet's wages, and he who is receiving a just man in the name of a just man shall be obtaining a just man's wages. And whoever should be giving one of these little ones only a cool cup to drink, in the name of a disciple, verily, I am saying to you, he should by no means be losing his wages."

11 And it occurred, when Jesus finishes prescribing to His twelve disciples, He proceeded thence to be teaching and proclaiming in their cities.

² Now John, hearing in the prison of the works of Christ, sending through his disciples, said to Him, "Art *Thou* the coming One, or may we be hoping for a different One?"
⁴ And answering, Jesus said to them, "Go, report to John what you are hearing and observing. The blind are recovering sight, and the lame are walking, lepers are being cleansed, and the deaf-mutes are hearing, and the dead are being

<p>20 ΠΩΠΟΝΚΑΤΑΤΟΥΠΑΤΡΟΣΑΥ DOWN OF-THE FATHER OF-him</p>	<p>^s ΙΟΥΜΙΣΘΟΝΔΙΚΑΙΟΥΛΗΜΥ ^{u² n.} 20 HIRE OF-JUST-one WILL-BE-GET-</p>
<p>40 ΤΟΥΚΑΙΘΥΓΑΤΕΡΑΚΑΤΑΤΗ AND DAUGHTER DOWN OF-THE</p>	<p>^s ΕΤΑΙΚΑΙΟΣΑΝΠΟΤΙΣΗΕΝΑ ^{s adds} 40 42 TING AND WHO EVER SH'D-BE-DRINKING ONE</p>
<p>60 ΣΜΗΤΡΟΣΑΥΤΗΣΚΑΙΝΥΜΦΗ MOTHER OF-her AND UNWIFE</p>	<p>^r ΤΩΝΜΙΚΡΩΝΤΟΥΤΩΝΠΟΤΗΡ ^s 60 OF-THE LITTLE-ones these DRINK-CUP</p>
<p>80 ΝΚΑΤΑΤΗΣΠΕΝΘΕΡΑΣΑΥΤΗ DOWN OF-THE mother-IN-LAW OF-her</p>	<p>ΙΟΝΨΥΧΡΟΥΜΟΝΟΝΕΙΣΟΝΟ ^s 80 OF-COOL ONLY INTO NAME</p>
<p>100 ΣΚΑΙΕΧΘΕΡΟΙΤΟΥΑΝΘΡΩΠΟ 30 AND enemies OF-THE human</p>	<p>ΜΑΜΑΗΤΟΥΑΜΗΝΛΕΓΩΥΜΙ ^s 100 OF-LEARNER AMEN I-AM-SAYING to-YOU</p>
<p>37 ΥΟΙΟΙΚΙΑΚΟΙΑΥΤΟΥΟΦΙΛ 20 THE HOME-IES OF-him THE one-being-</p>	<p>ΝΟΥΜΗΑΠΟΛΕΣΗΤΟΝΜΙΣΘΟ ^s 20 NOT NO he-sh'd-BE-destroying THE HIRE</p>
<p>40 ΩΝΠΑΤΕΡΑΗΜΗΤΕΡΑΥΠΕΡΕ FOND FATHER OR MOTHER OVER ME</p>	<p>11 ΝΑΥΤΟΥΚΑΙΕΓΕΝΕΤΟΟΤΕ ^s 40 11 OF-him AND IT-BECAME when FIN-</p>
<p>60 ΜΕΟΥΚΕΣΤΙΝΜΟΥΑΣΙΟΣΚΑ NOT IS OF-ME WORTHY AND</p>	<p>ΤΕΛΕΣΕΝΟΙΗΣΟΥΣΔΙΑΤΑΣ ^s 60 ISIES THE JESUS prescribing</p>
<p>80 ΙΟΦΙΛΩΝΥΙΟΝΗΥΓΑΤΕΡΑ AND TO WORTHY at foot of page, probably by u¹ THE one-being-FOND SON OR DAUGHTER</p>	<p>11 ΣΩΝΤΟΙΣΔΕΚΑΜΑΡΗΤΑΙ ^s 80 11 to-THE TWO-TEN LEARNERS</p>
<p>200 ΥΠΕΡΜΕΟΥΚΕΣΤΙΝΜΟΥΑΣ OVER ME NOT IS OF-ME WORTHY</p>	<p>51 ΣΑΥΤΟΥΜΕΤΕΒΗΕΚΕΙΘΕΝΤ ^s 200 51 OF-Him He-after-STEPPEd thence OF-</p>
<p>38 ΙΟΣΚΑΙΟΣΟΥΛΑΜΒΑΝΕΙΤΟ ^s 20 38 AND WHO NOT IS-GETTING-UP THE</p>	<p>51 ΟΥΔΙΑΣΚΕΙΝΚΑΙΚΗΡΥΣΣΟ ^s 20 51 THE TO-BE-TEACHING AND TO-BE-PROCLAIMING</p>
<p>40 ΝΣΤΑΥΡΟΝΑΥΤΟΥΚΑΙΑΚΟΛ pale OF-him AND IS-following</p>	<p>51 ΕΙΝΕΝΤΑΙΣΠΟΛΕΣΙΝΑΥΤΩ ^s 40 51 IN THE cities OF-them</p>
<p>60 ΟΥΕΙΟΠΙΣΦΜΟΥΟΥΚΕΣΤΙ ^s 60 BEHIND ME NOT IS</p>	<p>2 ΝΟΔΕΙΦΑΝΗΗΣΑΚΟΥΣΑΕΝ ^s 60 2 THE YET JOHN HEARING IN</p>
<p>80 ΝΜΟΥΑΣΙΟΣΕΟΥΡΩΝΤΗΝΨΥ ^{s¹ omits} 80 39 OF-ME WORTHY THE one-FINDING THE soul</p>	<p>2 ΤΩΔΕΣΜΩΤΗΡΙΩΤΑΕΡΓΑΤΟ ^s 80 2 THE BIND-place THE ACTS OF-THE</p>
<p>300 ΧΗΝΑΥΤΟΥΑΠΟΛΕΣΕΙΑΥΤΗ ^s 300 OF-him WILL-BE-destroying her</p>	<p>51 ΥΧΡΙΣΤΟΥΠΕΜΨΑΣΔΙΑΤΩΝ ^s 300 51 ANOINTEd SENDING THRU THE</p>
<p>20 ΝΚΑΙΟΑΠΟΛΕΣΑΚΤΗΝΨΥΧΗ AND THE one-destroying THE soul</p>	<p>3 ΜΑΘΗΤΩΝΑΥΤΟΥΕΙΠΕΝΑΥΤ ^s 20 3 LEARNERS OF-him said to-Him</p>
<p>40 ΝΑΥΤΟΥΕΝΕΚΕΝΕΜΟΥΕΥΡΗ OF-him on-account OF-ME WILL-BE-FIND-</p>	<p>51 ΩΣΥΕΙΟΕΡΧΟΜΕΝΟΣΗΤΕΡ ^s 40 51 YOU ARE THE One-COMING OR DIFFERENT</p>
<p>60 ΣΕΙΑΥΤΗΝΟΔΕΧΟΜΕΝΟΣΥΜ 40 ING her THE one-RECEIVING YOUR</p>	<p>51 ΟΝΠΡΟΣΔΟΚΩΜΕΝΚΑΙΑΠΟΚ ^s 60 51 WE-MAY-BE-TOWARD-SEEMING AND ANSWERING</p>
<p>80 ΑΣΕΜΕΔΕΧΕΤΑΙΚΑΙΟΕΜΕΔ ^s 80 ME IS-RECEIVING AND THE-one ME RE-</p>	<p>51 ΡΙΘΕΙΣΟΙΗΣΟΥΣΕΙΠΕΝΑΥ ^s 80 51 THE JESUS said to-them</p>
<p>400 ΕΧΟΜΕΝΟΣΔΕΧΕΤΑΙΤΟΝΑΠ ^s 400 AND THE-one RECEIVING IS-RECEIVING THE One-</p>	<p>51 ΤΟΙΣΠΟΡΕΥΒΕΝΤΕΣΑΠΑΓ ^s 400 51 BEING-GONE FROM-MESSAGE</p>
<p>20 ΟΣΤΕΙΛΑΝΤΑΜΕΟΔΕΧΟΜΕΝ ^s 20 41 commissioning ME THE one-RECEIVING</p>	<p>51 ΕΙΛΑΤΕΙΦΑΝΗΗΔΑΚΟΥΕΤΕ ^s 20 51 to-JOHN WHICH YE-ARE-HEARING</p>
<p>40 ΟΣΠΡΟΦΗΤΗΣΙΣΟΝΟΜΑΠΡ BEFORE-AVERTER INTO NAME OF-DE-</p>	<p>51 ΚΑΙΒΛΕΠΕΤΕΤΥΦΟΛΙΑΝΑ ^s 40 51 AND YE-ARE-LOOKING BLIND-ones ARE-UP-look-</p>
<p>60 ΟΦΗΤΟΥΜΙΣΘΟΝΠΡΟΦΗΤΟΥ FOUR-AVERTER HIRE OF-BEFORE-AVERTER</p>	<p>51 ΛΕΠΟΥΣΙΝΚΑΙΧΩΛΟΙΠΕΡΙ ^s 60 51 ING AND LAME-ones ARE-ABOUT-</p>
<p>80 ΑΗΜΥΕΤΑΙΚΑΙΟΔΕΧΟΜΕΝΟ ^s 80 WILL-BE-GETTING AND THE one-RECEIVING</p>	<p>51 ΠΑΤΟΥΣΙΝΑΛΕΠΡΟΙΚΑΘΑΡΙ ^s 80 51 TREADING lepers ARE-being-cleanskd</p>
<p>300 ΣΔΙΚΑΙΟΝΕΙΣΟΝΟΜΑΔΙΚΑ JUST-ONE INTO NAME OF-JUST-one</p>	<p>51 ΖΟΝΤΑΙΚΑΙΚΩΦΟΙΔΑΚΟΥΟΥ ^{s¹} 300 51 AND MUTE-ones ARE-HEARING</p>

on? The Jews had difficulty in reconciling the prophecies concerning the Messiah. Some seemed to set Him forth as the Suffering One; others made Him a glorious King. So some looked for two Messiahs; one, Messiah ben Joseph, to suffer, and another, Messiah ben David, to reign. Perhaps some such thought came to John. He had openly rebuked Herod, but the Lord made no effort to get him out of Herod's hands, and did nothing to assert His own power. Was He the Suffering One, and was there to be another to rule with an iron club? We can now see that both Joseph and David were a combination of suffering and glory, and that there was in each case an interval between the two. But this could hardly be made known at the time He was sending out His apostles. It would have disheartened them to know that their proclamation was not destined to succeed. So our Lord does not give a definite reply to John's messengers, but bids them testify to what they saw. He hints that John might be snared by His course. Yet, however inexplicable it may appear to him, He assures him that it is his happy portion to trust where he cannot understand.

7 Compare Lu. 7:24-30.

7 The Lord might well have spoken disparagingly of John at this juncture. Instead, He gives him a eulogy which places him on the highest pinnacle of human fame. He gives him a name greater even than Moses and Elijah. The Jews have never accorded him this place, partly because he was the forerunner of the Messiah they have rejected, and partly because his career is eclipsed by the coming and presence of his Lord.

10 Compare Mal. 3:1.

12-15 Compare Lu. 16:10, 17.

12 John's methods were drastic and violent. He would have forced the kingdom on the nation, just as our Lord will do when the two witnesses will withhold rain, and turn waters into blood, and smite the earth with calamities (Un. 11:3-6). John came in the spirit and power of Elijah. For the time, our Lord was of an entirely different spirit.

14 See 17:10-13 Lu. 1:17 Mal. 4:5.

16-19 Compare Lu. 7:31-35.

roused, and the evangel is preached
6 to the poor. And happy is he who should not be snared by Me."

7 Now, at their going, Jesus begins to speak to the throngs concerning John. "What do you come out into the wilderness to gaze at? A
8 reed shaken by the wind? But what do you come out to perceive? A man in soft garb? Lo! those wearing soft things are in kings'
9 houses. But why do you come out? To perceive a prophet? Yes, I am saying to you, and exceedingly
10 more than a prophet. This is he concerning whom it is written,

'Lo! I am dispatching My messenger before Thy face,
Who will be constructing Thy road in front of Thee'.

11 Verily, I am saying to you, Among those born of women there has not been roused a greater than John the baptist. Yet he who is smaller in the kingdom of the
12 heavens is greater than he. Now from the days of John the baptist hitherto, the kingdom of the heavens is being violated and the violent
13 are snatching it. For all the prophets and the law prophesy till
14 John. And if you want to receive him, he is Elijah who is about to
15 be coming. Who has ears to be hearing, let him be hearing!

16 Now to what shall I be likening this generation? It is like little boys and girls sitting in the markets, who, shouting to the others,
17 are saying, 'We flute to you and you do not dance! We wail and
18 you do not grieve!' For John came neither eating nor drinking, and they are saying 'He has a demon!'

<p>1 CINKAINEKPOIEΓEIPONT²⁰ AND DEAD-ones ARE-BEING-ROUSED</p>	<p>ΓΥΝΑΙΚΩΝΜΕΙΖΩΝΙΩΑΝΝΟ²⁰ OF-WOMEN GREATER OF-JOHN</p>
<p>11¹ ΔΙΚΑΙΠΤΩΧΟΙΕΥΑΓΓΕΛΙΖ⁴⁰ AND POOR-ones ARE-BEING-WELL-MESSAGIZED</p>	<p>ΥΤΟΥΒΑΠΤΙΣΤΟΥΟΥΔΕΜΙΚΡ⁴⁰ THEY DIFIST THE YET LITTLER</p>
<p>6 ΟΝΤΑΙΚΑΙΜΑΚΑΡΙΟΣΕΣΤΙ⁶⁰ AND HAPPY he-is</p>	<p>ΟΤΕΡΟΣΕΝΤΗΒΑΣΙΛΕΙΑΤΩ⁶⁰ IN THE KINGDOM OF-THE</p>
<p>10⁺ ΝΟΣΑΝΗΚΑΝΔΑΛΙΣΘΗΝ⁸⁰ WHO EVEN NO MAY-DE-BEING-SNARED IN</p>	<p>ΝΟΥΡΑΝΩΝΜΕΙΖΩΝΑΥΤΟΥΕ⁸⁰ heavens GREATER OF-him IS</p>
<p>7 ΕΜΟΙΤΟΥΤΩΝΔΕΠΟΡΕΥΟΜΕ¹⁰⁰ ME OF-these YET GOING</p>	<p>12 ΣΤΙΝΑΠΟΔΕΤΩΝΗΜΕΡΩΝΙΩ⁶⁰⁰ FROM YET THE DAYS OF-JOHN</p>
<p>10⁺ ΝΩΝΗΡΞΑΤΟΟΙΗΝΧΟΥΣΛΕΓ²⁰ begins THE JESUS TO-DE-SAYING</p>	<p>ΑΝΝΟΥΤΟΥΒΑΠΤΙΣΤΟΥΕΦ²⁰ THEY DIFIST TILL</p>
<p>10⁺ ΙΝΤΟΙΣΧΑΛΟΙΣΠΕΡΙΙΩΑΝ⁴⁰ to-THE THIRKUS ABOUT JOHN</p>	<p>ΑΡΤΙΗΒΑΣΙΛΕΙΑΤΩΝΟΥΡΑ⁴⁰ at-PRESENT THE KINGDOM OF-THE heavens</p>
<p>10⁺ ΝΟΥΤΙΕΞΗΛΘΑΤΕΕΙΣΤΗΝΕ⁶⁰ ANY YE-OUT-COME INTO THE DES-</p>	<p>10⁺ ΝΩΝΒΙΑΖΕΤΑΙΚΑΙΒΙΑΣΤΑ⁶⁰ IS-BEING-FORCED AND FORCED-ful-ones</p>
<p>10⁺ ΡΗΜΟΝΘΕΑΣΘΑΙΚΑΛΑΜΟ⁸⁰ OLATE TO-gAZE REED</p>	<p>13⁺ ΙΑΡΠΑΖΟΥΣΙΝΑΥΤΗΝΠΑΝΤ⁸⁰ ARE-SNATCHING her ALL</p>
<p>10⁺ ΝΥΠΟΑΝΕΜΟΥΣΑΛΕΥΟΜΕΝΟ²⁰⁰ by WIND BEING-SHAKEN</p>	<p>ΕΣΓΑΡΟΙΠΡΟΦΗΤΑΙΚΑΙΟΝ⁷⁰⁰ for THE BEFORE-AVERES AND THE LAW</p>
<p>8⁺ ΝΑΛΑΤΙΕΞΗΛΘΑΤΕΙΔΕΙΝ²⁰ but ANY YE-OUT-COME TO-DE-PERCEIV-</p>	<p>ΟΜΟΣΕΦΩΑΝΝΟΥΕΠΡΟΦΗ²⁰ TILL OF-JOHN BEFORE-AVEN</p>
<p>10⁺ ΑΝΘΡΩΠΟΝΕΝΜΑΛΑΚΟΙΣΗΜ⁴⁰ ING HUMAN IN SOFTNESSES HAVING-</p>	<p>14⁺ ΤΕΥΣΑΝΚΑΙΕΙΘΕΛΕΤΕΔΕΞ⁴⁰ AND IF YE-ARE-WILLING TO-RECEIVE</p>
<p>10⁺ ΦΙΕΣΜΕΝΟΝΙΔΟΥΙΤΑΜΑΛ⁶⁰ been-ENVELOPED-IN DE-PERCEIVING THE-ones THE SOFT</p>	<p>10⁺ ΑΣΘΕΑΥΤΟΣΕΣΤΙΝΗΛΙΑΣΟ⁶⁰ he IS ELLIAS THE</p>
<p>10⁺ ΑΚΑΦΟΡΟΥΝΤΕΣΕΝΤΟΙΣΟΙ⁸⁰ nesses CARRYING IN THE HOMES</p>	<p>15⁺ ΜΕΛΛΩΝΕΡΧΕΣΘΑΙΟΕΧΩΝΩ⁸⁰ one-BEING-ABOUT TO-DE-COMING THE one-HAVING EARS</p>
<p>10⁺ ΚΟΙΣΤΩΝΒΑΣΙΛΕΩΝΕΙΣΙΝ³⁰⁰ OF-THE KINGS ARE</p>	<p>10⁺ ΤΑΚΟΥΕΙΝΑΚΟΥΕΤΩΤΙΝΙ⁸⁰⁰ TO-DE-HEARING LET-him-DE-HEARING TO-ANY</p>
<p>10⁺ ΑΛΛΑΤΙΕΞΗΛΘΑΤΕΠΡΟΦΗΤ²⁰ but ANY YE-OUT-COME BEFORE-AVERET</p>	<p>ΔΕΟΜΟΙΩΣΩΤΗΝΓΕΝΕΑΝΤΑ²⁰ YET I-SHALL-DE-LIKENING THE generation this</p>
<p>10⁺ ΗΝΙΔΕΙΝΝΑΙΛΕΓΩΥΜΙΝΚΑ⁴⁰ TO-DE-PERCEIVING YEA I-AM-SAYING to-YOU AND</p>	<p>ΥΤΗΝΟΜΟΙΛΕΣΤΙΝΠΑΙΔΙΟ⁴⁰ LIKE it-IS to-little-boys-and-</p>
<p>10⁺ ΙΠΕΡΙΣΣΟΤΕΡΟΝΠΡΟΦΗΤΟ⁶⁰ more-excessive OF-BEFORE-AVERET</p>	<p>10⁺ ΙΣΚΑΘΗΜΕΝΟΙΣΕΝΤΑΙΣΑΓ⁶⁰ girls SITTING IN THE HUT-</p>
<p>10⁺ ΥΟΥΤΟΣΕΣΤΙΝΠΕΡΙΟΥΓΕΓ⁸⁰ this-one IS ABOUT WHOM it-HAS-been-</p>	<p>10⁺ ΟΡΑΙΣΑΠΡΟΣΦΩΝΟΥΝΤΑΤΟ⁸⁰ places WHICH TOWARD-SOUNDING to-THE</p>
<p>10⁺ ΡΑΠΤΑΙΙΔΟΥΕΓΩΑΠΟΣΤΕΛ⁴⁰⁰ WHITTEN DE-PERCEIVING I AM-commissionING</p>	<p>17⁺ ΙΣΕΤΕΡΟΙΣΛΕΓΟΥΣΙΝΗΥΛ³⁰⁰ DIFFERENT-ones ARE-SAYING WE-FLAGEO-</p>
<p>10⁺ ΑΩΤΟΝΑΓΓΕΛΟΝΜΟΥΠΡΟΠ²⁰ THE MESSENGER OF-ME BEFORE face</p>	<p>10⁺ ΗΣΑΜΕΝΥΜΙΝΚΑΙΟΥΚΩΡΧΗ²⁰ LET to-YOU AND NOT YE-DANCE</p>
<p>10⁺ ΟΣΟΟΥΣΟΥΟΚΑΤΑΣΚΕΥΑ⁴⁰ OF-YOU WHO WILL-DE-constructING</p>	<p>10⁺ ΣΑΣΘΕΕΒΡΗΝΗΣΑΜΕΝΚΑΙΟ⁴⁰ WE-DIGGE AND NOT</p>
<p>10⁺ ΣΕΙΤΗΝΟΔΟΝΟΝΟΜΕΠΡΟΣΘ⁶⁰ THE WAY OF-YOU IN-TOWARD-PLACE</p>	<p>18⁺ ΥΚΕΟΨΑΣΘΕΝΑΘΕΝΓΑΡΙΩ⁶⁰ YE-STRIKE-(yourselves) CAME for JOIN</p>
<p>11⁺ ΕΝΣΟΥΑΜΗΝΛΕΓΩΥΜΙΝΟΥΚ⁸⁰ OF-YOU AMEN I-AM-SAYING to-YOU NOT</p>	<p>10⁺ ΑΝΗΣΜΗΤΕΕΣΘΙΩΝΜΗΤΕΠ⁸⁰ NO-DESIDES EATING NO-DESIDES DRIN-</p>
<p>10⁺ ΕΓΗΓΕΡΤΑΙΕΝΓΕΝΝΗΤΟΙΣ⁶⁰⁰ HAS-been-ROUSED IN ones-generated</p>	<p>10⁺ ΙΝΩΝΚΑΙΛΕΓΟΥΣΙΝΔΑΙΜΟ²⁰⁰⁰⁰ KING AND THEY-ARE-SAYING demon</p>

¹⁶ The difference between John's ministry and that of our Lord is further evident by the different charges against them. The people were sulky, like little children who will not play at any game, grave or gay. John wailed, yet they would not grieve. The Lord fluted, yet they refused to dance. John was an ascetic, and they charged him with having a demon. Our Lord was the opposite, yet they called Him a glutton and a tippler. They would not be suited. Yet it was the wisdom of God to play these opposites against one another, thus to manifest the incurable stubbornness of the people.

²⁰ The emphatic statement that Tyre and Sidon would have repented if they had been favored like the cities of Galilee makes it quite impossible to doom them to endless destruction without compromising the justice of God, quite apart from His mercy. The unqualified assertion that Sodom would not have been destroyed had it been privileged as Capernaum brings into question God's wisdom and love. Did He stint His favors so that these cities should *not* repent? The answer is that all is according to that deeper expression of His love which wisely provides for its ultimate display. God's justice will be vindicated in adjusting judgment to accord with privilege. In the consummation His love will be revealed in their salvation.

²⁰⁻²⁴ Compare Lu. 10:13-16.

²³ This is a most instructive illustration of the meaning of the word *unseen*, usually rendered *hell* or *hadcs*. Sodom had subsided to the unseen even in our Lord's day. And today the very site of Capernaum is uncertain. As a city it has passed beyond the sphere of human perception. The unseen is not confined to the death state, but is applied to invisible spirit powers and vanished cities. It is used here in the same sense as heaven in the preceding sentence.

²⁵⁻²⁷ Compare Lu. 10:21-24. See Ps. 8:21 Co. 1:19-27.

²⁵ Though His ministry seems to be a failure, the Lord recognizes the fact that this is in accord with God's unrevealed purpose. He acquiesces in God's evident delight in hiding the truth from those who were wise and intelligent in the things of this life. He does

¹⁹ The Son of Mankind came eating and drinking, and they are saying, '*Lo!* a gluttonous man and a tippler, a friend of tribute collectors and sinners!' And wisdom was justified by her acts."

²⁰ Then He begins to reproach the cities in which the most of His powerful deeds occurred, seeing that they do not repent. "Woe to you, Chorazin! woe to you, Bethsaida! seeing that, if the powerful deeds which are occurring in you occurred in Tyre and Sidon, they would repent long ago, sitting in sackcloth and ashes. Moreover, I am saying to you, It shall be more tolerable for Tyre and Sidon in the day of judgment than for you."

²³ And you, Capernaum! Are you not being exalted to heaven? You shall subside to the unseen, seeing that, if the powerful deeds which are occurring in you had occurred in Sodom, it should remain unto this day. Moreover, I am saying to you that it shall be more tolerable for the land of Sodom in the day of judgment than for you."

²⁵ At that season, answering, Jesus, said, "I am acclaiming to Thee, Father, Lord of heaven and earth, that Thou hidest these things from the wise and intelligent and Thou dost reveal them to minors. Yea, Father, seeing that thus it became a delight in front of Thee."

²⁷ "All was given up to Me by My Father, and no one is recognizing the Son except the Father, neither is any one recognizing the Father except the Son and he to whom the Son should be intending to unveil [Him]. Hither to Me, all who are toiling and laden, and I will be giving you rest. Lift My yoke upon you and be learning from Me, see-

19 **ΝΙΟΝ ΕΧΕΙΝ ΛΕΒΕΝΟΥ ΙΟΣ ΤΟ** 20
 he-is-HAVING CAME THE SON OF-THE
ΥΑΝ ΘΡΩΠΟΥ ΕΣΘΙΩΝ ΚΑΙ ΠΙ 40
 human EATING AND DRINK-
ΝΩΝ ΚΑΙ ΛΕΓΟΥΣΙΝ ΙΔΟΥ ΑΝ 60
 ing AND THEY-ARE-SAYING BE-PERCEIVING hu-
ΘΡΩΠΟΣ ΦΑΓΟΣΚΑΙ ΟΙΝΟΝ ΠΟ 80
 man EATER AND WINE-DRINKER
ΤΗΤΕΛΩΦΩΝ ΦΙΛΟΣΚΑΙ ΑΜ 100
 of-tribute-collectors FOND-One AND OF-MISS-
ΑΡΤΩ ΑΩΝ ΚΑΙ ΕΔΙΚΑΙΩΘΗΝ 20
 ers AND WAS-JUSTIFIED THE
ΣΟΦΙΑ ΠΟΤΩΝ ΕΡΓΩΝ ΑΥΤΗΣ 40
 wisdom FROM THE ACTS OF-her
ΣΤΟΤΕ ΗΡΞΑΤΟ ΝΕΙΔΙΖΕΙ 60
 20 then He-begins TO-BE-BREACHING
ΝΤΑΣ ΠΟΛΕΙΣ ΕΝ ΑΙΣ ΑΙ ΓΕΝΟ 80
 the cities IN WHICH BECAME
Ν ΤΟ ΑΙ ΠΛΕΙΣΤΑΙ ΔΥΝΑΜΕΙ 200
 THE MOST ABILITIES
ΣΑΥΤΟΥ ΟΤΙ ΟΥ ΜΕΤΕΝΟΗΣΑ 20
 of-Him that NOT THEY-after-MIND
ΝΟΥ ΑΙΣ ΟΙ ΧΟΡΑΖΕΙΝ ΟΥ ΑΙ 40
 21 woe TO-YOU CHORAZIN woe
ΣΟΙΒΗΘΣΑΙ ΔΑΝΟΤΙ ΕΙΕΝ 60
 TO-YOU BETHSAIDA that IF IN TYRE
ΥΡΩΚΑΙ ΣΙΔΩΝ ΕΓΕΝΟΝΤΟ 80
 AND SIDON BECAME
ΑΙ ΔΥΝΑΜΕΙΣ ΑΙ ΓΕΝΟΜΕΝΑ 300
 THE ABILITIES THE BECOMING
ΙΕΝ ΥΜΙΝ ΠΑΛΑΙΑΝ ΕΝ ΣΑΚΚ 20
 IN YOUR OLD EVER IN SAC-CLOTH-of-
ΦΚΑΙ ΣΠΟΔΦΚΑ ΘΗΜΕΝΟΙ ΜΕ 40
 hair AND ASHES sitting THEY-
ΤΕΝ ΟΗΣΑΝ ΠΑΝ ΛΕΓΩ ΥΜΙΝ 60
 22 after-MIND merely I-AM-SAYING TO-YOU
ΤΥΡΩΚΑΙ ΣΙΔΩΝΙ ΑΝΕΚΤΟ 80
 TO-TYRE AND SIDON more-tolerable
ΕΡΟΝ ΕΣΤΑΙ ΕΝ ΗΜΕΡΑ ΚΡΙ 400
 it-WILL-BE IN DAY OF-JUDGING
ΕΩΣ ΧΥΜΙΝ ΚΑΙ ΣΥΚΑΦΑΡΝΑ 20
 23 OR TO-YOU AND YOU CAPERNAUM
ΟΥ ΜΗ ΕΩΣ ΟΥΡΑΝΟΥ ΨΩΘΗ 40
 NO TILL heaven WILL-BE-DEING-
ΣΗ ΕΩΣ ΑΔΟΥΚΑΤΑ ΒΙΒΑΣΘΗ 60
 BEIGHTEED TILL OF-UN-PERCEIVED YOU'LL-BE-BEING-DOWN-
ΣΗ ΟΤΙ ΕΙΕΝ ΣΟΔΟΜΟΙΣ ΕΓΕ 80
 STERIZED that IF IN SODOM WEHE-BE-
ΝΗΘΗΣΑΝ ΑΙ ΔΥΝΑΜΕΙΣ ΑΙ 600
 COME THE ABILITIES THE BE-

ΕΝΟΜΕΝΑΙ ΕΝ ΟΙΣ ΕΜΕΙΝΕΝ 20
 COMING IN YOU REMAINS
ΑΝ ΜΕ ΧΡΙΤΗΣ ΣΗΜΕΡΟΝ ΠΑΝ 40
 24 EVER UNTO THE TODAY MORELY
Ν ΛΕΓΩ ΥΜΙΝ ΟΤΙ ΓΗ ΣΟΔΟΜ 60
 I-AM-SAYING TO-YOU that TO-LAND OF-SODOM
ΝΑΝ ΕΚ ΤΟΤΕΡΟΝ ΕΣΤΑΙ ΕΝ 80
 tolerable it-WILL-BE TO-LAND OF-SODOM s o.
 more-tolerable it-WILL-BE IN DAY
ΜΕΡΑ ΚΡΙΣΕΩΣ ΧΟΙ ΕΝΕΚΕ 600
 25 OF-JUDGING ON TO-YOU IN that
ΙΝΩΤΩΚΑΙ ΡΩΑΠΟΚΡΙΘΕΙΣ 20
 THE SEASON ANSWERING
ΟΙ ΗΣΟΥΣ ΕΙΠΕΝΕ ΟΜΟΛΟ 40
 THE JESUS said I-AM-OUT-AVOWING
ΟΥΜΑΙΣ ΟΙ ΠΑΤΕΡ ΚΥΡΙΕ ΤΟ 60
 TO-YOU FATHER Master! OF-THE
ΥΟΥΡΑΝΟΥ ΚΑΙ ΤΗΣ ΓΗΣ ΟΤΙ 80
 heaven AND OF-THE LAND that
ΕΚΡΥΨΑΣΤΑΥΤΑ ΑΠΟ ΣΟΦΩΝ 100
 YOU-HIDE these FROM WISE
ΚΑΙ ΣΥΝΕΤΩΝ ΚΑΙ ΑΠΕΚΑΛΥ 20
 AND intelligent AND YOU-FROM-COVER
ΨΑΣΑΥΤΑΝ Η ΠΙΟΙΣ ΝΑΙ Ο ΠΑ 40
 26 them TO-minors YEA THE FATHER
ΤΗΡΟΤΟΥΤΩΣ ΕΥΔΟΚΙΑ Ε 60
 that thus WELL-SEEMING it-BE-
ΕΝΕΤΟ ΕΜΠΡΟΣΘΕΝ ΣΟΥ ΠΑΝ 80
 27 CAME IN-TOWARD-PLACE OF-YOU ALL
ΤΑΜΟΙ ΠΑΡΕΔΩΘΗΝΥ ΠΟΤΟΥ 800
 TO-ME WAS-BESIDE-GIVEN BY THE FATH-
ΑΤΡΟΣ ΜΟΥ ΚΑΙ ΟΥΔΕΙΣ Ε 20
 ER OF-ME AND NOT-YET-ONE IS-ON-
ΓΙΝΩΣΚΕΙ ΤΟΝ ΥΙΟΝ ΕΙ ΜΗ 40
 KNOWING THE SON IF NO THE
ΠΑΤΗΡ ΟΥΔΕ ΤΟΝ ΠΑΤΕΡΑΤΙ 60
 FATHER NOT-YET THE FATHER ANY
ΣΕ ΠΙΓΙΝΩΣΚΕΙ ΕΙ ΜΗ ΟΥ 80
 IS-ON-ENOWING IF NO THE SON
ΣΚΑΙ ΕΑΝ ΒΟΥΛΗΤΑΙ ΟΥΙΟ 900
 AND TO-WHOM IF-EVER MAY-BE-INTENDING THE SON
ΣΑΠΟΚΑΛΥΨΑΙ ΔΕΥΤΕ ΠΡΟΣ 20
 28 TO-FROM-COVER HITHER TOWARD
ΜΕ ΠΑΝΤΕΣ ΟΙ ΚΟΠΙΩΝΤΕΣ 40
 ME ALL THE-ones toiling AND
ΑΙ ΠΕΦΟΡΤΙΣΜΕΝΟΙ ΚΑΓΩ 60
 HAVING-been-CARRIED AND-I SHALL-
ΝΑ ΠΑΥΣΩΜΑΣΑΤΕ ΤΟΝ Ζ 80
 29 BE-UP-CEASING YOUR LIFT THE Yoke
ΥΓΟΝ ΜΟΥ ΕΦΥΜΑΣΚΑΙ ΜΑΘΕ 1000
 OF-ME ON YOUR AND BE-LEARNING

not fret because He cannot reach them, because God's work is apparently without the anticipated results, for He has the consciousness that, in the final analysis, it is God Himself Who is operating all for His own purpose and glory. It is not that those who rejected Him were blinded by some act of their own for which God disclaims responsibility. They do not see because God positively hides it from them.

²⁷ See Jn.3³⁵17².

²⁸ It is this God-consciousness, this recognition of His hand in all things, and more especially in that which is opposed to His apparent will, which gives His slaves heart's ease and rest in spirit. This is especially needed in days of apostasy. When we see the success of His enemies, the failure of His friends, when His own are enmeshed in the delusions of the last days, shall we *blame* those who must bear this load as they toil? How hard it is for their pride to be involved in failure! How great the temptation to throw off the yoke and insure success by methods of their own! O that they would learn to yoke themselves with Him, to bow humbly beneath the failure that is according to God's underlying purpose! Then they will acquiesce when He blinds, as well as when He blesses. Then the yoke will no longer gall, and the load will float from their aching shoulders. The false thought that failure is not of God and that success is His hall mark, has led His saints to imagine that any flagrant disobedience to His will is fully justified if it only results in apparent success. Let us remember that He has characterized these as days of apostasy, so that it is His will that many should depart from the faith, and, consequently, great success may result in great loss to any slave of His who does not contend lawfully. Our business is to please God by suffering rejection along with Him.

¹⁻⁸ Compare Mk.2²³-2²⁵Lu.6¹⁻⁵. See Deut. 23²⁵.

¹⁻⁸ One of the most significant points in many of the miracles accomplished by our Lord is the fact that they were done on the sabbath. How else could He indicate the great truth that, when Israel is cured of all her ills, it would introduce that great sabbatism which is left for the people of God? Instead

ing that I am meek and humble in heart, and you shall be finding rest
³⁰ for your souls, for My yoke is kindly and My load is light."

¹² At that season Jesus went through the sowings on the sabbaths. Now His disciples hunger, and they begin to be plucking the ears and to be eating. Now the Pharisees, perceiving it, say to Him, "*Lo!* Your disciples are doing what is not allowed to be done on the sabbath."

³ Yet He said to them, "Did you not read what David does when he
⁴ hungers, and those with him: how he entered into the house of God and they ate the show bread, which he was not allowed to eat, neither those with him, except the priests only?

⁵ Or did you not read in the law that on the sabbaths the priests in the sanctuary are profaning the
⁶ sabbath and are faultless? Now I am saying to you that One greater
⁷ than the sanctuary is here. Now if you had known what this is, 'I am wanting mercy and not sacrifice', you should not convict the fault-
⁸ less, for the Son of Mankind is Lord of the sabbath."

⁹ And proceeding thence, He came
¹⁰ into their synagogue. And *lo!* a man having a withered hand. And they inquire of Him, saying, "Is it allowed to cure on the sabbaths?" that they should be accusing Him.
¹¹ Now He said to them, "What man of you will there be, who shall have one sheep, and if this should be falling into a pit on the sabbaths, will not take hold of it and
¹² raise it? Of how much more con-

^{s1 omits} FROM ME ΤΕ ΑΠΕΜΟΥΟΤΙ ΠΡΑΥΣΕΙΜΙ 20 FROM ME (that) MEET I-AM	ΚΑΝΕΓΝΩΤΕ ΕΝ ΤΩ ΝΟΜΩ ΟΤΙ 20 YE-read (past) IN THE LAW that
^{s o.} ΚΑΙ ΤΑ ΠΕΙΝΟΣ ΤΗ ΚΑΡΔΙΑ 40 AND humble to-TEE HEART AND	ΤΟΙΣ ΑΒΒΑΣΙΝΟΙ ΠΕΡΙ 40 to-THE SABBATHS THE SACRED-ones
^{n1 Δι for} Ε ΑΙΕΥΡΗΣΕΤΕ ΑΝΑΠΑΥΣΙΝ 60 YE-WILL-BE-FINDING UP-CEASING to-	ΕΝ ΤΩ ΕΡΩΤΟCΑΒΒΑΤΟΝ ΒΕ 60 IN THE SACRED-place THE SABBATH ARE-
^{s o.} ΑΙCΨΥΧΑΙCΨΥΜΩΝ ΟΓΑΡΖΥΓ 80 30 THE souls OF-YOUR THE for YOE	ΒΗΛΟΥCΙΝ ΚΑΙ ΑΝΑΙΤΙΟΙ Ε 80 profaning AND UN-caused THEY-
ΟCΜΟΥ ΧΡΗΣΤΟC ΚΑΙ ΤΟ ΦΟΡ 100 OF-ME kind AND THE load	ΙCΙΝ ΛΕΓΩ ΔΕ ΥΜΙΝ ΟΤΙ ΤΟΥ 600 6 ARE I-AM-SAYING YET to-YOU that OF-THE
ΤΙΟΝ ΜΟΥ ΕΛΑΦΡΟΝ ΕCΤΙΝ Ε 20 12 OF-ME LIGHT IS IN	ΙΕΡΟΥ ΜΕΙΖΟΝ ΕCΤΙΝ ΩΔΕ 20 7 SACRED-place GREATER IS here IF
^{s o.} ΝΕΚΕΙΝΩ ΤΩ ΚΑΙΡΩ ΕΠΟΡΕΥ 40 that THE SEASON went	ΙΔΕ ΕΓΝΩΚΕΙΤΕ ΤΙ ΕCΤΙΝ Ε 40 YET YE-HAD-KNOWN ANY IS MER-
^{u TOI} ΘΝΟΙ ΗCΟΥCΤΟΙC ΑΒΒΑΣΙ 60 THE JESUS to-THE SABBATHS	ΛΕΟC ΘΕΛΩ ΚΑΙ ΟΥ ΘΥCΙΑΝ Ο 60 CY I-AM-WILLING AND NOT SACRIFICE NOT
^{B C} ΔΙΑ ΤΩΝC ΠΟΡΙΜΩΝ ΟΙΔΕΜ 80 THU THE sowings THE YET LEARN	ΥΚΑΝΚΑΤΕ ΔΙΚΑCΑΤΕ ΤΟΥC 80 EVEN YE-CONVICT THE
^{s o.} ΑΘΗΤΑΙ ΑΥΤΟΥ ΕΠΕΙΝΑCΑΝ 200 ers OF-Him HUNGER	ΑΝΑΙΤΙΟΥC ΚΥΡΙΟC ΓΑΡ ΕC 700 8 UN-caused Master for IS
ΚΑΙ ΗΡΞΑΝΤΟΤΙ ΛΑΙΝCΤΑ 20 AND begin to-DE-PLUCKING EARS-(of-	ΤΙΝΟΥC ΑΒΒΑΤΟΥ ΟΥΙΟCΤ 20 OF-THE SABBATH THE SON OF-
^{2 plants)} ΧΥCΚΑΙ ΕCΘΙΕΙΝ ΟΙΔΕΦΑ 40 u+C OF MEAS PERCEIVING SAY to-	ΟΥ ΑΝΘΡΩΠΟΥ ΚΑΙ ΜΕΤΑΒΑC 40 9 THE human AND after-STEPPING
^{s o.} ΡΙCΑΙ ΟΙ ΙΔΟΝΤΕC ΕΙΠΑΝ Α 60 13 EYES PERCEIVING say to-	ΕΚΕΙΘΕΝ ΗΛΘΕΝ ΕΙCΤΗΝCΥ 60 thence He-CAME INTO THE TOGETH-
ΥΤΩΙ ΔΟΥΟΙ ΜΑΘΗΤΑΙCΟΥ 80 Him BE-PERCEIVING THE LEARNERS OF-YOU AB-	ΝΑΓΩ ΓΗΝ ΑΥΤΩΝ ΚΑΙ ΔΟΥΑ 80 10 ER-LEAD OF-them AND BE-PERCEIVING
ΟΙ ΟΥCΙΝ ΔΟΥΚΕΙC ΕCΤΙΝ ΠΟ 300 DOING WHICH NOT it-is-allowed to-DE-	^{s o.} ΝΩΡΩ ΠΟC ΧΕΙΡΑ ΕΧΩΝ ΞΗΡΑ 800 human HAND HAVING DRY
ΙΕΙΝ ΕΝCΑΒΒΑΤΩ ΩΔΕ ΕΙΠΕ 20 3 DOING IN SABBATH THE YET He-said	ΝΚΑΙ ΕΠΗΡΩΤΗCΑΝ ΑΥΤΟΝ Α 20 AND THEY-inquire-of Him say-
ΝΑΥΤΟΙC ΟΥΚ ΑΝΕΓΝΩΤΕΤΙ 40 to-them NOT YE-read (past) ANY	ΕΓΟΝΤΕC ΕΙC ΕCΤΙΝ ΤΟΙC 40 ING IF it-is-allowed to-THE
ΕΠΟΙΗCΕΝ ΔΑΥΕΙΔ ΟΤΕ ΕΠΕ 80 DOES DAVID when he-HUN-	^{n o.} CΑΒΒΑCΙΝ ΘΕΡΑΠΕΥΕΙΝ 60 SABBATHS TO-DE-CURING THAT
ΙΝΑ CΕΝΚΑΙ ΟΙ ΜΕΤΑΥΤΟΥ 80 4 GENS AND THE-ones WITH him how	ΑΚΑΤΗ ΓΟΡΗCΩCΙΝ ΑΥΤΟΥ Ο 80 11 THEY-SHOULD-BE-accusing OF-Him THE
ΩC ΕΙC ΗΘΕΝ ΕΙC ΤΟΝ ΟΙΚΟ 400 he-INTO-CAME INTO THE HOME	ΔΕ ΕΙΠΕΝ ΑΥΤΟΙCΤΙC ΕCΤΑ 300 YET He-said to-them ANY WILL-BE
ΝΤΟΥ ΘΕΟΥ ΚΑΙ ΤΟΥC ΑΡΤΟΥ 20 OF-THE God AND THE BREADS	^{s o.} ΙΕCΥΜΩΝ ΑΝΘΡΩΠΟC CΕΞΕ 20 OUT OF-YOUR human WHO WILL-BE-
CΤΗC ΠΡΟΘΕCΩCΕΦΑΓΟΝ Ο 40 OF-THE BEFORE-PLACING THEY-ATE WHICH	ΙΠΡΟΒΑΤΟΝ ΕΝ ΚΑΙ ΕΑΝ Ε 40 HAVING sheep ONE AND IF-EVER SH'D-BE-IN-
ΟΥΚΕΙC ΟΝ ΗΝ ΑΥΤΩ ΦΑΓΕΙΝ Ο 60 NOT allowing WAS to-him to-DE-EATING NOT-	^{n1 o.} ΕCΗΤΟΥ ΤΟΤΟΙC ΑΒΒΑCΙΝ 60 FALLING this to-THE SABBATHS
ΥΔΕΤΟΙC ΜΕΤΑΥΤΟΥ ΕΙΜΗΤ 80 YET to-THE-ones WITH him IF NO to-	ΕΙC ΒΘΥΝΟΝ ΟΥ ΧΙΚΡΑΤΗC 80 INTO PIT NOT (emph.) WILL-BE-HOLDING
ΟΙCΙ ΕΡΕΥCΙΝ ΜΟΝΟΙC ΗΟΥ 500 5 THE SACRED-ones ONLY OR NOT	^{s AC} ΕΙ ΑΥΤΟΚΑΙ ΕΓΕΡΕΙ ΠΟCΩ 31000 12 it AND WILL-BE-HOUSING how-much THEN

of stumbling them, it should have proved His Messianic claims. Moreover, the law of the sabbath was not operative in the sanctuary, and He was the real Temple of God.

³ See Lev.24⁵⁻⁹ 1 Sam.21¹⁻⁶.

⁵ See Nu.28^{9,10} Jn.7^{22,23}.

⁷ See 9¹³ Hos.6⁶ Mic.6⁴⁻⁸.

⁹⁻¹³ Compare Mk.3¹⁻⁵ Lu.6⁶⁻¹⁰. See Lu. 13¹⁰⁻¹⁷ 14¹⁻⁶ Jn.9¹⁶.

¹⁰ Israel is the man with the withered hand. Instead of being punctilious about doing good on the sabbath, they should have been concerned with the fact that they could not work for God on any day. They will not be healed until the millennial rest, during which they will be busy "breaking" the sabbath.

¹¹ See Ex.23^{4,5} Deut.22⁴.

¹⁴⁻²¹ Compare Mk.3⁶⁻¹² Lu.6^{11,17-19}.

¹⁶ Hitherto He wished to be known, but now He enters a new phase of His ministry, in accord with the fact that God had hid His proclamation from those who would have made it effective. Before this His voice was heard in the squares, so that Isaiah's prophecy could not be truly applied to Him then. Now, however, He is given a special token of God's approbation, not because He has succeeded, but because He has been faithful in failure. It is especially precious to appreciate the comforting fact that God preferred Him and delighted in Him when all the signs indicated that His marvelous ministry was almost unheeded. Only a crushed reed here, or a smouldering flax there, were the results of His efforts. Contrite hearts and feeble flickers of faith were all He could show, when His message, humanly speaking, should have aroused the whole nation and made them His ardent disciples.

¹⁸ Compare Isa. 42¹⁻⁴.

²²⁻²³ Compare Lu. 11¹⁴.

²² It is a fact that all human ills have come to the race through the interference of outside malignant spirit forces. Satan introduced sin through Adam. He Who is superior to these invading forces is capable of curing all the ills which man is heir to.

²⁴ Compare Mk. 3²²⁻²⁶.

²⁵ See 9⁴ Jn.2²⁴, 25 Un.2²³.

sequence, then, is a man than a sheep? So that it is allowed to be doing the ideal on the sabbaths." Then He is saying to the man, "Stretch out your hand." And he stretches it out and it was restored, sound as the other.

¹⁴ Now, coming out, the Pharisees held a consultation against Him, so that they should be destroying Him. Now Jesus, knowing it, retires thence. And many follow Him, and He cures them all. And He warns them that they should not be making Him manifest, that that which is declared through the prophet Isaiah may be fulfilled, saying,

¹⁸ "Lo! My Boy Whom I prefer!

My Beloved, in Whom My soul delights!

I shall be placing My spirit on Him,

And He shall be reporting judgment to the nations.

¹⁹ He will not be brawling, nor clamoring,

Nor will any one be hearing His voice in the squares.

²⁰ He will not be fracturing a crushed reed,

And He will not be extinguishing the smouldering flax,

Till He should be casting out judgment for victory.

²¹ And on His name the nations will be relying."

²² Then a blind and deaf-mute demoniac was brought to Him, and He cures him, so that the deaf-mute is talking and observing.

²³ And all the throngs are amazed and said, "Is not *this* the Son of David?"

²⁴ Now the Pharisees, hearing it, said, "This one is not casting out the demons except by Beezeboul, the chief of the demons."

²⁵ Now, having perceived their sentiments, He said to them, "Every kingdom parted against itself is being desolated, and every city or

- ΥΝΔΙΑΦΕΡΕ ΙΑΝΘΡΩΠΟC ΠΡ** 20
 IS-THRU-CARRYING human OF-sheep
- ΟΒ ΑΤΟΥΦCΤΕΕ ΞΕCΤΙΝΤΟΙ** 40
 AS-HEIDES IS-allowed TO-THE
- CCABBA CΙC IC AΛΦCΠΟΙΕΙΝ** 60
 SABBATHS IDEALLY TO-DE-DOING
- ΤΟΤΕ ΛΕΓΕΙ ΤΩ ΑΝΘΡΩΠΩ ΕΚ** 80
 13 THEN He-IS-saying TO-THE human
- ΤΕΙΝΟΝ CΟΥΤΗΝ ΧΕΙΡΑ ΚΑΙ** 100
 STRETCH OF-YOU THE HAND AND
- ΕΞΕΤΕΙΝΕΝ ΚΑΙ ΑΠΕΚΑΤΕC** 20
 he-OUT-STRETCHES AND it-WAS-restored
- ΤΑΡΗΥΓΙΝ CΩCΗΛΛΗC ΕΛ** 40
 14 SOUND AS THE other OUT-COMING
- ΘΟΝΤΕC ΔΕ ΟΙ ΦΑΡΙCΑΙΟΙC** 60
 YET THE PHARISEES TO-
- ΥΜΒΟΥΛΙΟΝ ΛΑΒΟΝ ΚΑΤΑΥ** 80
 GATHER-COUNSEL GOT DOWN OF-Him
- ΤΟΥ ΟΠΩC ΑΥΤΟΝ ΑΠΟΛΕCΩC** 200
 WHICH-how Him THEY-SH'D-DE-destroy-
- ΙΝΟΔΕ ΙΗCΟΥC ΓΝΟΥCΑΝ ΕΧ** 20
 15 IN THE YET JESUS KNOWING UP-SPACES
- ΦΡΗCΕΝ ΕΚΕΙΘΕΝ ΚΑΙ ΗΚΟΛ** 40
 thence AND follow
- ΟΥΘΗC ΑΝΑΥΤΟΠΟΛΟΙΚΑΙ** 60
 TO-Him MANY AND
- ΕΘΕΡΑΠΕΥCΕΝ ΑΥΤΟΥC ΠΑΝ** 80
 He-cures them ALL
- ΤΑC ΚΑΙ ΕΠΕΤΙΜΗCΕΝ ΑΥΤΟΙC** 300
 16 AND He-rebukes TO-them
- ΙCΙΝ ΑΜΗΦΑΝΕΡΟΝ ΑΥΤΟΝ Π** 20
 THAT NO APPARENT Him THEY-
- ΟΙ ΗCΩC ΙΝΑ ΠΑΡΗΡΩΗΤΟ** 40
 17 SHOULD-DE-making THAT MAY-DE-BEING-FILLED THE
- ΡΗΘΕΝ ΔΙΑ ΗCΑΙΟΥ ΤΟΥ ΤΡΟ** 60
 BEING-declared THRU ISAIAH THE BEFORE-
- ΦΗΤΟΥ ΕΛ ΓΟΤΟC ΙΔΟΥ Ο ΠΑ** 80
 18 AVENGER OF-SAVING BE-PERCEIVING THE BOY
- ΙC ΜΟΥ ΟΝ ΗΡΕΤΙC ΑΔΑΓΑΠΗ** 400
 OF-ME WHOM I-PREFER THE beloved
- ΤΟC ΜΟΥ ΟΝ ΕΥΔΟΚΗC ΕΝ ΨΥ** 20
 OF-ME WHOM WELL-SEEMS THE soul
- ΧΗ ΜΟΥ ΘΗCΩ ΤΟ ΠΝΕΥΜΑ ΜΟΥ** 40
 OF-ME I'LL-DE-PLACING THE SPIRIT OF-ME
- ΕΠΑΥΤΟΝ ΚΑΙ ΡΙCΙΝΤΟΙC** 60
 ON Him AND JUDGING TO-THE
- ΕΘΝΕC ΙΝΑ ΠΑΓΓΕΛΕΙΟΥΚΕ** 80
 19 NATIONS He'LL-DE-FROM-MESSAGING NOT He'LL-
- ΡΙCΕΙΟΥ ΔΕ ΚΡΑΥΓΑC ΕΙΟΥ** 600
 20+ HE-STRIFEIZING NOT-YET He'LL-DE-clamoring NOT-
- ΔΕ ΑΚΟΥCΕΙΤΙC ΕΝ ΤΑΙC ΠΑ** 20
 YET He'LL-DE-hearing ANY IN THE BROADS
- ΑΤΕΙ ΙΑΙCΤΗΝ ΦΩΝΗΝ ΑΥΤΟΥ** 40
 s.o. THE SOUND OF-Him
- ΚΑΛΑΜΟΝ CΥΝΤΕΤΡΙΜΜΕΝΟ** 60
 20 REED HAVING-been-crushed
- ΝΟΥΚΑΤΕΔΑΞΕΙ ΚΑΙ ΙΝΟΝΤ** 80
 NOT He'LL-DE-DENYING-FRACTURING AND FLAX SMOUL-
- ΥΦΟΜΕΝΟΝ ΟΥC ΒΕCΕΙΕΘΑ** 600
 DERING NOT He'LL-DE-EXTINGUISHING TILL EV-
- ΝΕΚΒΑΛΗΕΙC ΝΙΚΟCΤΗΝ ΚΡ** 20
 EN He-SH'D-DE-OUT-CASTING INTO CONQUEST THE JUDGING
- ΙCΙΝ ΚΑΙ ΤΩ ΟΝΟΜΑΤΙ ΑΥΤΟΥ** 40
 21 AND TO-THE NAME OF-Him
- ΥΕΘΝΗC ΑΠΙΟΥCΙΝ ΤΟΤΕ Π** 60
 22 NATIONS WILL-DE-EXPECTING THEN WAS-
- ΟCΗΝ ΕΧΘΑΥΤΩ ΔΑΙΜΟΝΙΖ** 80
 TOWARD-CARRIED TO-Him ONE-demonizing
- ΟΜΕΝΟC ΤΥΦΛΟC ΚΑΙ ΚΩΦΟC** 700
 BLIND AND MUTE
- ΚΑΙ ΕΘΕΡΑΠΕΥCΕΝ ΑΥΤΟΝ** 20
 AND He-cures him AS-
- CΤΕΤΟΝ ΚΩΦΟΝ ΑΛΕΙΝ ΚΑΙ** 40
 BESIDES THE MUTE TO-DE-TALKING AND
- ΒΑΛΕΠΙΝ ΚΑΙ ΞΙCΤΑΝΤΟ Π** 60
 23 TO-DE-lookino AND ARE-OUT-STOOD ALL
- ΑΝΤΕC ΟΙ ΟΧΛΟΙ ΚΑΙ ΕΛΕΓΟ** 80
 THE THROGGS AND said
- ΝΗΝΤΙΟΥΤΟC ΕCΤΙΝ ΟΥΙΟC** 800
 NO-ANY this-ONE IS THE SON
- ΔΑΥΕΙΔ ΟΙ ΔΕ ΦΑΡΙCΑΙΟΙ Α** 20
 24 OF-DAVID THE YET PHARISEES HEAR-
- ΚΟΥC ΑΝΤΕC ΕΙΠΟΝ ΟΥΤΟC** 40
 ing said this-ONE NOT
- ΥΚΕΒΑΛΛΕΙΤΑ ΔΑΙΜΟΝΙΑ** 60
 IS-OUT-CASTING THE demons
- ΕΙΜΗΝΤΩ ΒΕΕΞΕΒΟΥΛΑΡΧ** 80
 IF NO IN THE BEZEBOUL chief
- ΟΝΤΙ ΤΩΝ ΔΑΙΜΟΝΙΩΝ ΕΙΩ** 600
 25 OF-THE demons HAVING-PER-
- CΔΕΤΑC ΕΝΘΥΜΗCΕΙC ΑΥΤΩ** 20
 CEIVED YET THE IN-FEELINGS OF-them
- ΝΕΙΠΕΝ ΑΥΤΟΙC ΠΑCΑ ΒΑCΙ** 40
 He-said TO-them EVERY KINGDOM
- ΛΕΙ ΑΜΕΡΙCΘΕΙC ΑΚΑΘΕ ΑΥ** 60
 s.o. BEING-PARTED DOWN OF-self
- ΤΗC ΕΡΗΜΟΥ ΤΑΙ ΚΑΙ ΠΑCΑ Π** 80
 IS-BEING-DESOLATED AND EVERY city
- ΟΛΙCΗΟΙ ΚΑΙ ΑΜΕΡΙCΘΕΙC Α** 32000
 OR HOME BEING-PARTED

²⁴ It is usual to associate this chief of the demons with the god of Ekron, called Baalzebub, *Owner* or *Lord of Flies* (2 Ki. 1²). This the Septuagint renders *Baal muian*, *Baal fly*. But all the Greek texts have a different ending -*boul*. This is supposed to be derived from a Rabbinic word meaning *dung*. But it is not likely that a god of Ekron should be the *chief* of the demons, though doubtless he was one of them (1 Co. 10²⁰). There is a Hebrew verb *zabal* (Gen. 30²⁰) which means *reside*. It may be that the name of the chief of the demons is *OWNER-RESIDENCE*, the equivalent of *Master of the House*. Our Lord calls him a householder (10²⁵). There is no real reason for identifying him with Satan, but rather, like Apollyon, he seems to be a subordinate, though head of that division of Satan's kingdom which includes the demons.

²⁹ Compare Mk. 3²⁷ Lu. 11^{21,22}. See Isa. 49^{24,53,12}.

³⁰ Compare Lu. 11²³. See Lu. 9⁵⁰.

³¹⁻³² Compare Mk. 3²⁸⁻³⁰ Lu. 12¹⁰.

³¹ The blasphemy of the spirit consists in attributing the works of Christ, done by the power of God's spirit, to demons or unclean spirits. As these works were the means used to produce repentance and pardon, and this was essential for entrance into the kingdom, it is readily seen that pardon is quite impossible in such a case. The time, however, is limited to this eon or the coming eon of the kingdom. Eventually, all mankind will be far more than pardoned. They will be justified (Ro. 5¹⁸) and reconciled (Col. 1²⁰). But this will not take place until a full eon later, when the kingdom is given over to the Father (1 Co. 15²⁴).

We cannot commit the sin against the holy spirit because our salvation is not based on miracles and signs. It follows faith, not sight. And we are not pardoned, but justified (Ro. 3^{24,26}). Condemnation is impossible (Ro. 8¹). Moreover, we are explicitly told that, in the latter eras, some will be withdrawing from the faith, giving heed to deceiving spirits and the teaching of demons. Any spirit manifestation not in perfect accord with the scriptures should be given the most severe tests, lest we be among those who are deceived by them.

³³⁻³⁷ Compare Lu. 6⁴³⁻⁴⁵. See Jn. 3^{8,7}.

house parted against itself will not stand. And if the Satan is casting out the Satan, he is parted against himself. How, then, shall his kingdom stand?

²⁷ Now if I am casting out demons by Beezeboul, by what are your sons casting them out? Therefore *they* shall be your judges.

²⁸ Now if I am casting out demons by God's spirit, consequently you have a foretaste of the kingdom of God. Or how can any one be entering the house of the strong one, and plunder his gear, if he should not first be binding the strong one?

And then he will be plundering his house. He who is not with Me is against Me, and he who is not assembling with Me is scattering.

³¹ Therefore I am saying to you, Every sin and blasphemy shall be pardoned men, yet the blasphemy of the spirit shall not be pardoned.

³² And whoever might say a word against the Son of Mankind, it will be pardoned him, yet whoever might say aught against the holy spirit, it shall not be pardoned him, neither in this eon nor in that which is future.

³³ Either make the tree fine and its fruit fine, or make the tree rotten and its fruit rotten, for the tree is known by its fruit.

³⁴ Progeny of vipers! How can you be talking what is good, being wicked? For out of the superabundance of the heart the mouth is talking.

³⁵ The good man out of his good treasure is extracting good things; and the wicked man out of his wicked treasure is extracting

³⁶ wicked things. Now I am saying

ΚΑΘΕΑΥΤΗΣΟΥΣΤΑΘΗΣΕΤΑ ²⁰ DOWN OF-self NOT WILL-DE-BEING-STOOD	ΗΔΕΤΟΥΠΝΕΥΜΑΤΟΣΒΛΑΣΦ ²⁰ THE YET OF-THE spirit HARM-AVERMENT
16 ΚΑΙ ΕΙ ΟΣ ΑΤΑΝΑΣΤΟΝΣΑΤ ⁴⁰ 26 AND IF THE SATAN (adversary) THE SATAN (ad-	32 ΗΜΙΑΟΥΚΑΦΕΘΗCΕΤΑΙΚΑΙ ⁴⁰ NOT WILL-DE-BEING-FROM-LET AND
ΑΝΑΝΕΚΒΑΛΛΕΙ ΕΦΕ ΑΥΤΟΝ ⁴⁰ versary) IS-OUT-CASTING ON self	ΟΣΕΑΝΕΙΠΗΛΟΓΟΝΚΑΤΑΤΟ ⁶⁰ WHO IF-EVER MAY-DE-SAYING SAYING DOWN OF-THE
ΕΜΕΡΙCΘΗΠΩCΟΥΝCΤΑΘΗΣ ⁶⁰ he-IS-PARTED how THEN WILL-DE-BEING-STOOD	ΥΥΙΟΥΤΟΥΑΝΘΡΩΠΟΥΑΦ ⁶⁰ SON OF-THE human it-WILL-DE-
27 ΕΤΑΙΝΒΑΣΙΛΕΙΑΑΥΤΟΥΚΑ ¹⁰⁰ THE KINGDOM OF-him AND	ΗCΕΤΑΙ ΑΥΤΩC ΔΑΝΕΙΠΗΚ ⁶⁰⁰ BEING-FROM-LET to-him WHO YET-EVER MAY-DE-SAY-
ΙΕΙΕΓΩΕΝΒΕΕΖΕΒΟΥΛΕΚΒ ²⁰ IF I IN BEEZEROL AM-OUT-	ΑΤΑΤΟΥΠΝΕΥΜΑΤΟCΤΟΥΑΥ ²⁰ ING DOWN OF-THE spirit THE POLY
ΑΛΛΩΤΑΔΑΙΜΟΝΙΑΟΙΥΙΟΙ ⁴⁰ CASTING THE demons THE SONS	ΟΥΜΗ NO NOT n. o. o. a. o. a. s. [§] for ΔΙ ΙΟΥΥΚΑΦΕΘΗCΕΤΑΙ ΑΥΤΩ ⁴⁰ NOT it-WILL-DE-BEING-FROM-LET to-him
ΥΜΩΝΕΝΤΙΝΙΕΚΒΑΛΛΟΥCΙ ⁶⁰ OF-YOU IN ANY ARE-OUT-CASTING	ΟΥΤΕΕΝΤΟΥΤΩΤΩΔΙΩΝΙΟΥ ⁶⁰ NOT-BESIDES IN this THE COB NOT-BE-
ΝΔΙΑΤΟΥΤΟΥΤΟΙΚΡΙΤΑΙ ⁶⁰ THRU this they JUDGES	33 ΤΕΝΤΩΜΕΛΛΟΝΤΙΝΠΟΙΗΣ ⁶⁰ SIDES IN THE one-being-ABOUT OR make
28 ΕCΟΝΤΑΙΥΜΩΝΕΙΔΕΕΝΠΝΕ ²⁰⁰ WILL-DE OF-YOU IF YET IN spirit	ΑΤΕΤΟΔΕΝΔΡΟΝΚΑΛΟΝΚΑΙ ⁷⁰⁰ THE TREE [§] originally οοον IDEAL AND
ΥΜΑΤΙΘΕΟΥΕΓΩΕΚΒΑΛΛΩΤ ²⁰ OF-God I AM-OUT-CASTING THB	ΤΟΝΚΑΡΠΟΝΑΥΤΟΥΚΑΛΟΝΗ ²⁰ THE FRUIT OF-it IDEAL OR
ΔΔΑΙΜΟΝΙΑΡΑΕΦΘΑCΕΝΕ ⁴⁰ demons CONSEQUENTLY OUTSTIPS ON	ΠΟΙΗΣΑΤΕΤΟΔΕΝΔΡΟCΑΠ ⁴⁰ make THE TREE ROTTEN
ΦΥΜΑCΗΒΑΣΙΛΕΙΑΤΟΥΘΕΟ ⁶⁰ YOUR THE KINGDOM OF-THE God	ΡΟΝΚΑΙΤΟΝΚΑΡΠΟΝΑΥΤΟΥ ⁶⁰ AND THE FRUIT OF-it
29 ΥΗΠΩCΔΥΝΑΤΑΙΤΙCΕΙCΕΛ ⁶⁰ OR HOW IS-ABLE ANY TO-DE-INTO-COM-	CΑΠΡΟΝΕΚΓΑΡΤΟΥΚΑΡΠΟΥ ⁶⁰ ROTTEN OUT FOR OF-THE FRUIT
ΘΕΙΝΕΙCΤΗΝΟΙΚΙΑΝΤΟΥΙ ³⁰⁰ ING INTO THE HOME OF-THE STR-	34 ΤΟΔΕΝΔΡΟΝΓΙΝΩCΚΕΤΑΙΓ ⁶⁰⁰ THE TREE IS-BEING-KNOWN prod-
CXYPOYKAITACKEYNAYTO ²⁰ ONG-ONE AND THE INSTRUMENTS OF-him	ΕΝΝΗΜΑΤΑΕΧΙΔΑΝΩΝΠΩCΔΥ ²⁰ uct! OF-VIPERS how YE-AN-
ΥΔΙΑΡΠΑCΑΙΕΑΝΗΜΗΡΩΤΟ ⁴⁰ TO-TI RU-SNATCH IF-EVER NO BEFORE-most	ΝΑCΘΕΑΓΑΘΑΛΑΛΕΙΠΟΝΗ ⁴⁰ ABLE GOODS TO-DE-TALKING wicked
ΝΑΗCΗΤΟΝΙCXYPOYKAITO ⁶⁰ he-sh'd-DE-BINDING THE STRONG-ONE AND then	ΡΟΙΟΝΤΕCΕΚΓΑΡΤΟΥΠΕΡΙ ⁶⁰ BEING OUT FOR OF-THE excess
ΤΕΤΗΝΟΙΚΙΑΝΑΥΤΟΥΔΙΑΡ ⁶⁰ THE POMB OF-him be'll-DE-	CCEΥΜΑΤΟCΤΗCΚΑΡΔΙΑCΤ ⁶⁰ OF-THE HEART THE
30 ΠΑCΕΙΟΜΩΝΜΕΤΕΜΟΥΚΑΤ ⁴⁰⁰ THRU-SNATCHING THE-ONE NO DEING WITH ME DOWN	35 ΟCΤΟΜΑΛΑΛΕΙΟΑΓΑΘΟCΑΝ ⁶⁰⁰ MOUTH IS-TALKING THE GOOD human
ΕΜΟΥΕCΤΙΝΚΑΙΟΜΗCΥΝΑΓ ²⁰ OF-ME IS AND THE-ONE NO TOGETHER-	ΘΡΩΠΟCΕΚΤΟΥΑΓΑΘΟΥΘΗC ²⁰ OUT OF-THE GOOD PLACED-
ΦΩΝΗΤΕΜΟΥCΚΟΡΡΙΖΕΙΔΙ ⁴⁰ 31 LEADING WITH ME IS-BE-ATTENING THRU	ΑΥΡΟΥΕΚΒΑΛΛΕΙΑΓΑΘΑΚΑ ⁴⁰ INTO-MORROW IS-OUT-CASTING GOODS AND
ΑΤΟΥΤΟΛΕΓΩΥΜΙΝΠΑCΑΑΜ ⁶⁰ this I-AM-SAYING to-YOU EVERY miss	ΙΟΠΟΝΗΡΟCΑΝΘΡΩΠΟCΕΚ ⁶⁰ THE wicked human OUT OF-
ΑΡΤΙΑΚΑΙΒΛΑCΦΗΜΙΑΑΦΕ ⁶⁰ AND HARM-AVERMENT WILL-DE-	ΟΥΠΟΝΗΡΟΥΘΗCΑΥΡΟΥΕΚΒ ⁶⁰ THE wicked PLACED-INTO-MORROW IS-OUT-CAST
ΘΗCΕΤΑΙΤΟΙCΑΝΘΡΩΠΟΙC ⁶⁰⁰ BEING-FROM-LET to-THE humans	36 ΑΛΛΕΙΠΟΝΗΡΑΛΕΓΩΔΕΥΜΙ ³⁰⁰⁰ ING wicked I-AM-SAYING YET to-YOU

³⁹ What sign can be given to those who attribute His wonderful works to the agency of the demons? No sign shall be given them. They, instead, will provide themselves with a sign by murdering the Messiah. His death, entombment and resurrection is the only sign He will give them. Briefly, they will have one more opportunity to repent after He has been roused from the dead. This is given them in the Pentecostal era.

³⁶ Compare Mk.8:11,¹²Jn.2:18-22. See 1 Co. 12²³.

³⁹⁻⁴⁰ Compare Lu. 11:29,³⁰.

⁴⁰ Twelve times in the four accounts of our Lord's life we read that He would be roused "the third day". When speaking to Romans it is twice "after three days". Here only, quoting from the Hebrew, it is "three days and three nights". The designation of time varies much in all languages. Hebrew chronology always counts the smallest part of a year or a day as a whole. The twelve times repeated testimony of our Lord, besides Peter (Ac. 10⁴⁰), and Paul (1 Co. 15⁴), shows that "the third day" is a literal and this phrase an idiomatic expression.

⁴⁰ In Jonah this sea monster is called a large fish. The Greek name is now used as a scientific term for sea mammals, such as the whale. We are not told what species of sea monster it was, nor is there any good reason why we should know. Among the Greeks there was a tradition that it was a shark. There is a species in the Mediterranean some of which are so large that a man could stand upright in their outstretched throat. Men have been found whole in their stomachs. There are marine monsters in the depths of the sea, which are seldom seen. These are so large that they could swallow several men at one time.

It is said that an English seaman, thrown into the water when a gigantic sperm whale capsize the boat, was given up for drowned. But two days later, when the whale was cut up, he was found in the stomach of the sea monster, unconscious, but alive. He recovered completely. In some ways this is more remarkable than Jonah's case, for his sea monster had been specially prepared for his reception.

⁴¹ Compare Lu. 11³². See Jonah 3.

⁴² Compare Lu. 11³¹. See 1 Ki. 10:2 Chr. 9¹.

to you that every idle declaration which men shall be speaking—they shall be rendering account concerning it in the day of judgment.

³⁷ For by your words you will be justified and by your words you will be convicted."

³⁸ Then some of the scribes and Pharisees answered Him saying, "Teacher, we want to see a sign from you."

³⁹ Yet, answering, He said to them, "A wicked and adulterous generation is seeking for a sign: and a sign will not be given to it except

⁴⁰ the sign of Jonah, the prophet. For even as Jonah was in the bowel of the sea monster three days and three nights, thus will the Son of Mankind be in the heart of the earth three days and three nights.

⁴¹ The men of Nineveh will be rising in the judgment with this generation and will be condemning it, seeing that they repent at the proclamation of Jonah, and *lo!* more than Jonah is here.

⁴² The queen of the south will be roused in the judgment with this generation and will be condemning it, seeing that she came from the ends of the earth to hear the wisdom of Solomon, and *lo!* more than Solomon is here.

⁴³ Now whenever the unclean spirit may be coming out from a man, it is passing through waterless places seeking, and is not finding, rest.

⁴⁴ Then it is saying, 'I will be turning back into my house whence I came out.' And coming, it is finding it unoccupied, and swept and decorated.

⁴⁵ Then it is going and taking along with it seven different spirits more wicked than itself, and coming

<p>NOTIP ANRHMAAPRONOLAA 20 <small>that EVERY declaration UN-active WHICH WILL-</small> HCOYCINOIANAPPOIAPO 40 <small>BE-TALKING THE humans THEY-WILL-</small></p>	<p>METATHSGENEACTAYTHCK 20 <small>WITH THE generation this AND</small> AIKATAKPINOYCINAYTHN 46 <small>WILL-BE-DOWN-JUDGING her</small></p>
<p>ΔΦCOYCINΠEPIAYTOYLOG 60 <small>BE-FROM-GIVING ABOUT it saying</small> ONENHMEPAPICECCEKPA 80 <small>37 IN DAY OF-JUDGING OUT for</small></p>	<p>OTIMETE NONHCANEICTOKH 60 <small>that THEY-after-MIND INTO THE PROC-</small> PYGMAIΩNAKAIIDOPYLEI 80 <small>LAMATION of-JONA AND BE-PERCEIVING MORE</small></p>
<p>PTΩNLOGΩNCOYΔIKAIΩΘH 100 <small>OF-THE sayings OF-YOU YOU-WILL-BE-DEING-JUST-42</small> CHKAI EKCTΩNLOGΩNCOYKA 20 <small>IFIED AND OUT OF-THE sayings OF-YOU YOU-</small></p>	<p>ONIΩNAΦEBACIICCANO 600 <small>of-JONA here KINGNESS OF-SOUTH</small> TOYEGEPONHCETAIENHTHKP 20 <small>WILL-BE-BEING-ROUSED IN THE JUDGING</small></p>
<p>TAΔIKACΘHCHTOTE AΠEKP 40 <small>38 WILL-BE-BEING-CONVICTED then answered</small> IΩHCANAYOTINECTΩNGP 60 <small>to-Him ANY OF-THE writers</small></p>	<p>ICEIMETATHSGENEACTAY 40 <small>WITH THE generation this</small> THCKAIKATAKPINEIAYTH 60 <small>AND WILL-BE-DOWN-JUDGING her</small></p>
<p>AMMATEΦNKAIΦAPICAIΩN 80 <small>n omits OF-PHARISEES s o. AND PHARISEES</small> ΛEΓONTESΔIDACKAΛEBEΛ 200 <small>saying TEACHER! WE-ARE-</small></p>	<p>NOTINΛEENEKCTΩNNEPATΩ 80 <small>that she-CAME OUT OF-THE ends</small> NTHSGHCCKOYCAITHNCOΦ 700 <small>OF-THE LAND TO-PEAR THE WISDOM</small></p>
<p>OMENAPOCOCYHMEIONIDE 20 <small>WILLING FROM YOU SIGN TO-BE-BETTER-</small> INODE APOKPIΘEICEIPEN 40 <small>39 CEIVING THE YET ANSWERING He-said</small></p>	<p>IANCOLOMΩNOSCKAIIDOPY 20 <small>OF-SOLOMON AND BE-PERCEIVING MORE</small> ΛEIONCOLOMΩNOCΩDEOTA 40 <small>43 MORE OF-SOLOMON here when-EVEN</small></p>
<p>AYTOICGENEAPONHRAKAI 60 <small>to-them generation wicked AND</small> MOIXALISCHEMEIONENPIZH 80 <small>s o. ADULTERESS SIGN IS-ON-SEEKING</small></p>	<p>NAETOAKABARTONPNEYMA 60 <small>YET THE unclean spirit</small> EZELANAPOTOYANAPPOY 80 <small>MAY-BE-OUT-COMING FROM THE human</small></p>
<p>TEIKAI CHEMEIONOYΔOHC 300 <small>s o. AND SIGN NOT WILL-BE-BEING-</small> ETAIAYTHEIMHTOCHEMEO 20 <small>s o. GIVEN to-her IF NO THE SIGN</small></p>	<p>DIEXETAIΔIANYAPFOT 800 <small>it-IS-THE-UP-COMING THRU UN-WET PLACES</small> ΠΩNZHTOYANAPAYCINKA 20 <small>s* o. but restored SEEKING UP-CEASING AND</small></p>
<p>NIΩNATOYΠPOΦHTOYΩCΠE 40 <small>40 of-JONA THE BEFORE-AVENER AS-EVEN</small> PΓAPHNIΩNACE NTHKOIAI 60 <small>for WAS JONA IN THE CAVITY</small></p>	<p>IOYXEYPICKEITOTE ΛEΓE 40 <small>44 NOT it-IS-FINDING then it-IS-saying</small> IEICTONOIKONMOYEPICT 60 <small>INTO THE HOME OF-ME I-SHALL-BE-ON-</small></p>
<p>ATOYKH TOYCTEICHMEPA 80 <small>OF-THE SEA-MONSTER THREE DAYS</small> CKAITPEICNYKTACOUTOC 400 <small>s o. AND THREE NIGHTS thus</small></p>	<p>PEYΦOENE INHONKAI EA 80 <small>TUNNING WHICH-PLACE I-OUT-CAME AND COMING</small> ΘONEYPICKEICXOLAZONT 900 <small>it-IS-FINDING LEISURING</small></p>
<p>ECTAI OYIOCTOYANAPPO 20 <small>WILL-BE THE SON OF-THE human</small> YENTHKAPAIATHSGHCTPE 40 <small>IN THE HEART OF-THE LAND THREE</small></p>	<p>AKAICESAPOMENONKAIKE 20 <small>n omits AND AND HAVING-been-SWEPT AND HAVING-</small> KOCMHMENONTOTETEPOREYE 40 <small>45 been-SYSTEMED then it-IS-GOING</small></p>
<p>ICHMEPACKAITPEICNYKT 60 <small>s o. DAYS AND THREE NIGHTS</small> ACANAPCENINEYEITAIAN 80 <small>41 MEN NINEVITES WILL-</small></p>	<p>TAIKAIAPAPALAMBANEIME 60 <small>s o. AND IS-BESIDE-GETTING WITH</small> ΘEAYTOYEPETAETEPAPNEY 80 <small>self SEVEN DIFFERENT spirits</small></p>
<p>ACTHCNTAIENHTHKPICEI 500 <small>s o. BE-UP-STANDING IN THE JUDGING</small></p>	<p>MA TAPONHROTETPAEAYTOY 34000 <small>more-wicked OF-self</small></p>

⁴² "The ends of the earth", an expression which does not include the sea, would describe any location on Eurasia or Africa not far from the further coast line.

⁴³⁻⁴⁵ Compare Lu. 11:24-26.

⁴³ Actual idolatry had no place in Israel. That evil spirit had been cast out since the captivity. They were like the empty house, for the spirit of God had not displaced the unclean spirit. Though untenanted, like the temple on Moriah's mount, they kept to the outward form of cleansing and ceremony. But during the time of the end they will receive the false christ and will worship the miracle-working image, and bring down upon the apostates the judgments of the bowls (Un. 15:16²¹).

⁴⁶⁻⁵⁰ Compare Mk. 3:31-35 Lu. 8:19-21. See 13:55 Mk. 6:3 Jn. 2:12⁷³, 5 Ac. 1:14¹ Co. 9:6 Ga. 1:10.

⁴⁶ This is not intended to show disrespect and disregard for His own family. Rather it is brought up just at this juncture to indicate the change coming over His ministry. He no longer recognizes a merely physical relationship.

¹⁻⁹ Compare Mk. 4:1-9 Lu. 8:4-9.

¹ The action is significant, and corresponds with His repudiation of His relatives. He takes Himself outside the artificial Jewish system. Though vast throngs come, He does not proclaim the nearness of the kingdom but speaks so they cannot comprehend, concealing His meaning in parables. His subject is still the kingdom, but He is concerned with its past and future history, not its present proclamation. He utters secrets hitherto unrevealed, which even His own disciples could not understand.

³⁻⁵ See verses 18 to 21.

³ The removal of the kingdom to a distance in time is indicated by comparing it with the sowing and growing and harvesting of a crop. Had it still been imminent, He would not have called Himself a Sower, but a Reaper, as in the Unveiling, when the kingdom is about to appear (Un. 14:14).

The Lord is Himself the Sower, and the parable gives us the results of His past ministry. It shows us why His proclamation had not swept the whole nation into the kingdom. We must now wait until the sowing is ready for the harvest.

in, is dwelling there. And the last state of that man is becoming worse than the first. Thus will it be to this wicked generation also."

⁴⁶ While He is still talking to the throngs, *lo!* His mother and brothers stood outside seeking to talk to
⁴⁷ Him. Now some one of His disciples said, "*Lo!* Thy mother and Thy brothers stand outside. They are seeking to talk to Thee." Yet
⁴⁸ answering, He said to the one saying it to Him, "Who is My mother, and who are My brothers?" And, stretching out His hand over His disciples, He said, "*Lo!* My mother and My brothers! For whoever
⁵⁰ should be doing the will of My Father Who is in the heavens, *he* is My brother and sister and mother!"

13 In that day Jesus, coming out of the house, sat beside the sea. And vast throngs were assembled to Him, so that He steps into a ship to be sitting, and the entire throng stood on the beach.

³ And He talks much to them in parables, saying, "*Lo!* the sower came out to be sowing. And in his sowing some indeed falls beside the road, and the flying creatures came
⁵ and devoured it. Yet other falls on rocky places, where it had not much earth, and immediately it shoots up, because it has no depth
⁶ of earth. Now at the rising of the sun, it is scorched and, because it has no root, it is withered. Yet other falls on thorns,
⁷ and the thorns come up and smother it. Yet other falls on ideal earth
⁸

ΚΑΙ ΕΙΣΕΛΘΟΝΤΑ ΚΑΤΟΙΚΕ ²⁰ **ΦΗΚΑΙ ΜΗΤΗΡ ΕΣΤΙΝ ΕΝ ΤΗ** ²⁰
 AND INTO-COMING it-is-DOWN-COMING 13 AND MOTHER IS IN THE DAY
^{s. o.} ^{n + s} ^{s. o.}
ΙΕΚΕΙ ΚΑΙ ΓΙΝΕΤΑΙ ΤΑ ΕΣΧ ⁴⁰ **ΜΕΡΑ ΕΚΕΙΝΗ ΕΞΕΛΘΩΝ ΟΙ** ⁴⁰
 there AND IS-BECOMING THE LAST that OUT-COMING THE SE-
^{n omits}
ΑΤΑ ΤΟΥ ΑΝΘΡΩΠΟΥ ΕΚΕΙΝΟ ⁶⁰ **ΣΟΥ ΕΚ ΤΗΣ ΟΙΚΙΑΣ ΕΚΑΘΗ** ⁶⁰
 OF-THE human that SUS OUT OF-THE HOME sat
^{s. o.}
ΥΧΕΙΡΟΝΑΤΩΝ ΠΡΩΤΩΝ ΟΥΤ ⁸⁰ **ΤΟ ΠΑΡΑ ΤΗΝ ΘΑΛΑΣΣΑΝ ΚΑΙ** ⁸⁰
 WORSE OF-THE BEFORE-most thus 2 BESIDE THE SEA AND
^{s. o.}
ΨΕΣΤΑΙ ΚΑΙ ΤΗ ΓΕΝΕΑΤΑΥ ¹⁰⁰ **ΣΥΝ ΗΧΘΗΣΑΝ ΠΡΟΣ ΑΥΤΟΝ** ⁶⁰⁰
 it-WILL-BE AND to-THE generation this WE-BE-TOGETHER-LED TOWARD Him THR-
ΤΗ ΤΗ ΠΟΝΗΡΑ ΕΤΙΑΥ ΤΟΥ Α ²⁰ **ΧΛΟΙ ΠΟΛΛΟΙ ΦΣΤΕ ΑΥΤΟΝ** ²⁰
 46 THE wicked STILL OF-Him TALK- ONGS MANY AS-BESIDES Him INTO
^{s. o.} ^{s. o.}
ΛΟΥΝΤΟ ΣΤΟΙΣ ΧΛΟΙΣ ⁴⁰ **ΙΣ ΠΛΟΙΟΝ ΕΜΒΑΝΤΑ ΚΑΘΕ** ⁴⁰
 ING to-THE THRONOS BE-PEN- FLOATER IN-STEPPING to-BE-sitting
^{s. o.} ^{s. o.}
ΥΜΗΤΗΡ ΚΑΙ ΟΙ ΑΔΕΛΦΟΙ Α ⁶⁰ **ΘΑΙ ΚΑΙ ΠΑΣΟΟΧΛΟΣ ΕΠΙ** ⁶⁰
 SMIVING THE MOTHER AND THE brothers OF- AND EVERY THE THBONG ON THE
^{s. o.} ^{s. o.} ^{s. o.} ^{s. o.}
ΥΤΟΥ ΕΙΣΤΗΚΕ ΙΣΑΝΕΩΣ ⁶⁰ **ΝΑΙ ΓΙΑ ΛΟΝ ΕΙΣΤΗΚΕΙ ΚΑΙ** ⁶⁰
 Him HAD-STOOD OUT SEEK- 3 BEACH HAD-STOOD AND
^{n omits said to TALK}
ΤΟΥΝΤΕΣ ΑΥΤΩ ΛΑΛΗΣΑΙ ²⁰⁰ **Ε ΛΑΛΗΣΕΝ ΑΥΤΟΙΣ ΠΟΛΛΑ** ⁷⁰⁰
 47 ING to-Him to-TALK said He-TALKS to-them MANY IN
ΠΕΝΔΕΤΙΣ ΤΩΝ ΜΑΗΤΩΝ ΑΥ ²⁰ **Ν ΠΑΡΑΒΟΛΑΙΣ ΕΓΩΝΙΔΟΥ** ²⁰
 YET ANY OF-THE LEARNERS OF-Him BESIDE-CASTS SAYING BE-PERC'VING
ΤΟΥ ΙΔΟΥ ΜΗΤΗΡ ΣΟΥ ΚΑΙ ⁴⁰ **ΕΞΗΛΘΕΝ Ο ΣΠΕΙΡΩΝ ΤΟΥ ΣΠ** ⁴⁰
 BE-PERC'VEING THE MOTHER OF-YOU AND THE OUT-CAME THE one-SOWING OF-THE TO-BE-
^{s. o.} ^{s. o.} ^{s. o.} ^{s. o.}
Ι ΑΔΕΛΦΟΙ ΣΟΥ ΕΞΩΣΤΕ ΚΑ ⁶⁰ **Ι ΕΙΡΕΙΝ ΚΑΙ ΕΝΤΩΣ ΕΙΡΕΙ** ⁶⁰
 brothers OF-YOU OUT HAVE-STOOD 4 SOWING AND IN THE TO-BE-SOWING
^{s. o.}
ΣΙΝ ΖΗΤΟΥΣΙΝ Ε ΛΑΛΗΣΑΙ ⁶⁰ **Ν ΑΥΤΟΝ ΑΜΕΝ ΕΠΕΣΕΝ ΠΑΡΑ** ⁶⁰
 THEY-ARE-SEEKING YOU TO-TALK him WHICH INDEED FALLS BESIDE
^{s. o.} ^{s. o.}
Ο ΔΕ ΑΠΟΚΡΙΘΕΙΣ ΕΙΠΕΝ ΤΩ ³⁰⁰ **ΤΗΝ ΟΔΟΝ ΚΑΙ ΗΛΘΕΝΤΑ ΠΕΤ** ⁸⁰⁰
 48 THE YET ANSWERING He-said to-THE THE WAY AND CAME THE fliers
^{s. o.} ^{s. o.}
ΛΕΓΟΝΤΙΑΥΤΩΤΙ ΕΣΤΙΝ Η ²⁰ **ΕΙΝΑΚΑΙ ΚΑΤΕΦΑΓΕΝ ΑΥΤΑ** ²⁰
 one-SAYING to-Him ANY IS THE AND DOWN-ATE them
ΜΗΤΗΡ ΜΟΥ ΚΑΙ ΤΙΝΕΣ ΕΙ ⁴⁰ **ΑΛΛΑ ΔΕ ΕΠΕΣΕΝ ΠΙΤΑ ΠΕΤ** ⁴⁰
 MOTHER OF-ME AND ANY ARE 5 others YET FALLS ON THE ROCK-PER-
^{s. o.}
ΝΟΙ ΑΔΕΛΦΟΙ ΜΟΥ ΚΑΙ ΕΚΤΕ ⁶⁰ **ΡΩ ΔΗ Ο ΠΟΥ ΟΥΚ ΕΙΧΕΝ ΓΗΝ Η** ⁶⁰
 49 THE brothers OF-ME AND OUT-STRETCH- CEIVED THE-? WHERE NOT it-HAD LAND much
^{s. o.} ^{s. o.}
ΙΝΑΣΤΗΝ ΧΕΙΡΑΥΤΟΥ ΕΠΙ ⁶⁰ **ΟΛΛΗΝ ΚΑΙ ΕΥΘΕΩΣ ΕΞΑΝΕΤ** ⁸⁰
 ing THE HAND OF-Him ON AND immediately it-OUT-rises
^{s. o.} ^{s. o.}
ΤΟΥ ΣΜΑΘΗΤΑ ΣΑΥΤΟΥ ΕΙΠΕ ⁴⁰⁰ **ΕΙΛΕΝ ΔΙΑ ΤΟ ΜΗ ΕΧΕΙΝ ΒΑΘ** ⁹⁰⁰
 THE LEARNERS OF-Him He-said THRU THE NO to-BE-HAVING DEPTH
^{s. o.} ^{s. o.}
ΝΙΔΟΥ ΜΗΤΗΡ ΜΟΥ ΚΑΙ ΟΙ ²⁰ **Ο ΣΤΗ ΓΗΝ ΧΑΙΟΥ ΔΕ ΑΝΑΤΕ** ²
 BE-PERC'VEING THE MOTHER OF-ME AND THE broth-6 OF-THE LAND OF-SUN YET UP-rising
^{s. o.} ^{s. o.}
ΔΕΛΦΟΙ ΜΟΥ ΟΣΤΙΣ ΓΑΡ ΑΝ ⁴⁰ **Ι ΑΝΤΟΣ ΕΚ ΑΥΜΑΤΙΣ ΑΝΚΑ** ⁴⁰
 50 ers OF-ME WHO-ANY for EVER SH'D- it-IS-BURNIZED AND
ΟΙΝΧΟ ΤΩ ΘΕΛΗΜΑΤΟΥ ΠΑΤΡ ⁶⁰ **Ι ΔΙΑ ΤΟ ΜΗ ΕΧΕΙΝ ΡΙΖΑΝ** ⁶⁰
 BE-DOING THE WILL OF-THE FATHER THRU THE NO to-BE-HAVING ROOT it-IS-
Ο ΣΜΟΥ ΤΟΥ ΕΝ ΟΥΡΑΝΟΙΣ ΑΥ ⁸⁰ **ΗΡΑΝ ΘΑΛΛΑ ΔΕ ΕΠΕΣΕΝ ΕΠ** ⁸⁰
 OF-ME THE IN heavens he 7 DIED others YET FALLS ON
ΤΟΣ ΜΟΥ ΑΔΕΛΦΟΣ ΚΑΙ ΑΔΕΛ ⁶⁰⁰ **ΙΤΑΣ ΚΑΝΘΑΣ ΚΑΙ ΑΝΕΒΗ** ³⁵⁰⁰
 OF-ME brother AND sister THE POINT-FLOWERS AND UP-STEPPED

The picture presented is true to the life of the Orient. The unfenced fields were allotted to farmers, and the roads ran right through the grain, so that it was quite impossible to avoid sowing some on the hard ground. There were often outcroppings of the country rock and shallow soil near it, and in many places thorns were so thick that the farmers despaired of eradicating them. As their soil, so the people. It takes the sun and rain of heaven to change the rocks into fertile soil. The heart of the people was still hard. It will take the storms of persecution and the fire of affliction to prepare it for the kingdom of Christ.

7-8 See verses 22 and 23.

10-13 Compare Mk.4:10-13; Lu.8:9,10.

11 It cannot be too strongly emphasized that our Lord's parables were not intended to explain, but to mystify. He veiled His message in figures lest they should understand.

12 Compare Mk.4:24,25; Lu.8:18.

12 This somewhat enigmatic statement must be understood in connection with its context. Our Lord's disciples had received spiritual gifts which enabled them to receive more. Those who had not believed on Him had no means of receiving what He was now dispensing, for they had no spiritual discernment. Not only would they lose these spiritual benefits but, as a result of the national apostasy, they would also lose the privileges which they had as the people of God.

14 This quotation from the sixth chapter of Isaiah is quoted more frequently than any other passage from the prophets. It occurs at the two great crises in the spiritual history of Israel, the rejection of the kingdom ministry of Christ, and the repudiation of its renewal by the holy spirit in Acts (Ac. 28:25-27). It always marks the cessation of the evangel of the kingdom. Henceforth He is not seeking to open their eyes, but to blind them. After Paul's pronouncement of Israel's doom the kingdom proclamation ceased. The history of the kingdom ended. It will not be resumed until the present administration of God's grace, in which the evangel goes direct to the nations apart from Israel's mediacy, is finished. Then once more the evangel will not only go to Israel, but through them to all the nations.

and gave fruit, some, indeed, a hundred, yet some sixty, yet some thirty fold. Who has ears to be hearing, let him be hearing."

10 And the disciples, approaching, say to Him, "Wherefore art Thou talking to them in parables?" Now answering, He said to them that "To you it has been given to know the secrets of the kingdom of the heavens, yet to those it has not been given. For any one who has, to him shall be given and he shall have a superfluity. Yet any one who has not, that also which he has shall be taken away from him. Therefore am I speaking to them in parables, seeing that, observing, they are not observing, and hearing, they are not hearing, neither are they understanding. And in them is filled up the prophecy of Isaiah, which is saying,

"In hearing, you will be hearing,
And may by no means be understanding,
And observing, you will be observing,
And may by no means be perceiving."

15 For the heart of this people is made stout,
And they hear heavily with their ears,
And they shut their eyes,
Lest at some time they may be perceiving with their eyes,
And should be hearing with their ears,
And should be understanding with their heart,
And should be turning about,
And I shall be healing them.'

16 Now happy are your eyes, seeing that they are observing, and your ears, seeing that they are hearing. For verily I am saying to you that many prophets and just men yearn to perceive what you are observing, and perceive not, and to hear what you are hearing, and hear not.

	ΑΝΑΙΔΑΚΑΝΘΑΙΔΙΑΠΕΠΝΙ 20	<i>s omits FROM-</i> THE POINT-FLOWERS AND FROM-CHOKE
8	ΣΑΝΑΥΤΑΛΛΑΔΕΕΠΕΣΕΝΕ 40	<i>s</i> them others YET FALLS ON
	ΠΙΤΗΝΓΗΝΤΗΝΚΑΛΗΝΚΑΙΕ 60	THE LAND THE IDEAL AND GAVE
	ΔΙΔΟΥΚΑΡΠΟΝΟΜΕΝΕΚΑΤΟ 80	FRUIT WHICH INDEED HUNDRED
	ΝΟΔΕΞΗΝΚΟΝΤΑΟΔΕΤΡΙΑΚ 100	<i>s</i> Λ=30 WHICH YET SIX-TY WHICH YET THREE-TY
9	ΟΝΤΑΟΕΧΩΝΩΤΑΑΚΟΥΕΙΝΑ 20	<i>ns</i> 1* omit TO-BE-HEARING THE ONE-HAVING EARS TO-BE-HEARING LET-
	ΚΟΥΕΤΩΚΑΙΠΡΟΣΕΛΘΟΝΤΕ 40	10 him-DE-HEARING AND TOWARD-COMING
	ΣΟΙΜΑΘΗΤΑΙΕΙΠΑΝΑΥΤΩΔ 60	THE LEARNERS say TO-Him THRU
	ΙΑΤΙΕΝΠΑΡΑΒΟΛΙΣΑΛΕ 60	<i>s</i> 1 to-them YOU-ARE-TALKING ANY IN BESIDE-CASTS YOU-ARE-TALK-
11	ΙΣΑΥΤΟΙΣΟΔΕΑΠΟΚΡΙΘΕΙ 200	11 INO to-them THE YET ANSWERING
	ΣΕΙΠΕΝΑΥΤΟΙΣΟΤΙΥΜΙΝΔ 20	<i>s omits</i> to-them He-said to-them that to-youP HAS
	ΕΔΟΤΑΙΓΝΩΝΑΙΤΑΜΥΣΤΗΡ 40	<i>s</i> Ε ο. been-GIVEN TO-KNOW THE CLOSE-KEEPS
	ΙΑΤΗΣΒΑΣΙΛΕΙΑΣΤΟΥΝΟΥΡ 60	<i>s</i> ο. OF-THE KINGDOM OF-THE heavens
	ΑΝΩΝΕΚΕΙΝΟΙΣΔΕΟΥΔΕΔΟ 80	<i>s</i> ο. to-those YET NOT it-WAS-been-
12	ΤΑΙΟΣΤΙΣΓΑΡΕΧΕΙΔΘΩΗΣ 300	12 GIVEN WHO-ANY for IS-HAVING WILL-DE-BEING-
	ΕΤΑΙΔΥΤΩΚΑΙΠΕΡΙΣΣΕΥΘ 20	<i>s</i> Ε ο. GIVEN to-him AND he-WILL-DE-BEING-exceedED
	ΗΣΕΤΑΙΟΣΤΙΣΔΕΟΥΚΕΧΕΙ 40	<i>s</i> Ε ο. WHO-ANY YET NOT IS-HAVING
	ΚΑΙΟΕΧΕΙΑΡΘΗΣΕΤΑΙΑΠΑ 60	<i>s</i> Ε ο. AND WHICH he-IS-HAVING WILL-DE-BEING-LIFTED FROM him
13	ΥΤΟΥΔΙΤΟΥΤΟΕΝΠΑΡΑΒΟ 80	13 THRU this IN BESIDE-CASTS
	ΛΑΙΣΑΥΤΟΙΣΑΛΛΩΟΤΙΒΛΕ 400	<i>s</i> 1* Ε ο. to-them I-AM-TALKING that looking
	ΠΟΝΤΕΣΟΥΒΛΕΠΟΥΣΙΝΚΑΙ 20	NOT THEY-ARE-looking AND
	ΑΚΟΥΟΝΤΕΣΟΥΚΑΚΟΥΟΥΣΙ 40	HEARING NOT THEY-ARE-HEARING
	ΝΟΥΔΕΣΥΝΙΟΥΣΙΝΚΑΙΑΝΑ 60	<i>ns</i> 1* MAY-DE- (1) ο. 14 NOT-YET THEY-ARE-understanding AND IS-BEING-
	ΠΑΝΡΟΥΤΑΙΔΥΤΟΙΣΧΗΡΟΦ 80	UP-FILLED to-them THE BEFORE-A-
	ΗΤΕΙΑΝΣΑΙΟΥΝΛΕΓΟΥΣΑΑ 500	<i>s</i> ο. VENEMENT OF-ISAIAH THE SAYING BESIDE to-
	ΚΟΝΑΚΟΥΣΕΤΕΚΑΙΟΥΜΗΝΣΥ 20	<i>ns</i> 1 Δ HEARING YE-WILL-DE-HEARING AND NOT NO YE-MAY-
	ΝΗΤΕΚΑΙΒΛΕΠΟΝΤΕΣΒΛΕΥ 40	BE-understanding AND looking YE-WILL-DE-
	ΕΤΕΚΑΙΟΥΜΗΙΔΗΤΕΣΠΑΧΥ 60	<i>s</i> H -SHOULD- 15 looking AND NOT NO YE-MAY-DE-PERCEIVING IS-
	ΝΗΝΓΑΡΗΚΑΡΔΙΑΤΟΥΛΑΟΥ 80	STOUTERED FOR THE HEART OF-THE PEOPLE
	ΤΟΥΤΟΥΚΑΙΤΟΙΣΩΦΙΝΑΥΤ 600	<i>n above line C</i> <i>n omits</i> of-them this AND to-THE EARS OF-them
	ΩΝΒΑΡΕΩΣΗΚΟΥΣΑΝΚΑΙΤΟ 20	HEAVILY THEY-HEAR AND THE
	ΥΣΟΦΘΑΛΜΟΥΣΑΥΤΩΝΕΚΑΜ 40	VIEWERS OF-them THEY-shut
	ΜΥΣΑΝΜΗΠΟΤΕΙΔΩΣΙΝΤΟΙ 60	NO ?-when THEY-MAY-DE-PERCEIVING
	ΣΟΦΘΑΛΜΟΙΣΚΑΙΤΟΙΣΩΦΙ 80	TO-THE VIEWERS AND to-THE EARS
	ΝΑΚΟΥΣΩΣΙΝΚΑΙΤΗΚΑΡΔΙ 700	<i>s</i> 1* ΔΥΤΩΝ of-them adds THEY-SHOULD-DE-HEARING AND to-THE HEART
	ΑΣΥΝΩΣΙΝΚΑΙΕΠΙΣΤΡΕΨ 20	THEY-MAY-DE-understanding AND THEY-SHOULD-DE-ON-
	ΣΙΝΚΑΙΙΑΣΟΜΑΙΔΥΤΟΥΣΥ 40	<i>s</i> Ε ο. 16 TURNING AND I-SHALL-DE-HEALING them OF-
	ΜΩΝΔΕΑΚΑΡΙΟΙΟΙΟΦΘΑΛ 60	YOU YET HAPPY THE VIEWERS
	ΜΟΙΟΤΙΒΛΕΠΟΥΣΙΝΚΑΙΤΑ 80	that THEY-ARE-looking AND THE
	ΩΤΑΥΜΩΝΟΤΙΑΚΟΥΟΥΣΙΝΑ 800	<i>n omits</i> OF-YOUP 17 EARS OF-YOUP that THEY-ARE-HEARING AMEN
	ΜΗΝΓΑΡΛΕΓΩΜΙΝΟΤΙΠΟΛ 20	<i>s</i> omits for for I-AM-SAYING to-YOUP that MANY
	ΛΟΙΠΡΟΦΗΤΑΙΚΑΙΔΙΚΑΙΟ 40	<i>s</i> Ε ο. B A. J. in marg. <i>s</i> 1* Ε ο. BEFORE-AVERTERS AND JUST
	ΙΕΠΕΘΥΜΗΣΑΝΙΔΕΙΝΑΒΛΕ 60	<i>s</i> ο. ON-FEEL TO-DE-PER-CEIVING WHICH YE-
	ΠΕΤΕΚΑΙΟΥΚΕΙΔΑΝΚΑΙΑΙ 80	<i>s</i> ο. ARE-looking AND NOT PERCEIVE AND TO-HEAR
	ΟΥΣΑΙΔΑΚΟΥΕΤΕΚΑΙΟΥΚΗ 900	<i>s</i> Ε ο. WHICH YE-ARE-HEARING AND NOT THEY-
	ΚΟΥΣΑΝΥΜΕΙΣΟΥΝΑΚΟΥΣΑ 20	<i>s</i> ο. 18 HEAR YE THEN HEAR
	ΤΕΤΗΝΠΑΡΑΒΟΛΗΝΤΟΥΣΠΕ 40	<i>s</i> ο. THE BESIDE-CAST OF-THE SOWING
	ΙΡΟΝΤΟΣΠΑΝΤΟΣΑΚΟΥΟΝΤ 60	<i>ns</i> 1* Δ 19 OF-EVERY ONE-HEARING
	ΟΣΤΟΝΛΟΓΟΝΤΗΣΒΑΣΙΛΕΙ 80	<i>s</i> ο. THE saying OF-THE KINGDOM
	ΑΣΚΑΙΜΗΣΥΝΙΕΝΤΟΣΕΡΧΕ 3000	AND NO OF-understanding IS-COMING

¹⁴ Compare Isa. 6⁹⁻¹⁰, Septuagint. See Jn. 12³⁷⁻⁴⁰ Ac. 28²⁵⁻²⁷ Ro. 11⁷⁻¹⁰ Co. 3¹⁴⁻¹⁶.

¹⁶⁻¹⁷ Compare Lu. 10^{23,24}. See 16¹⁷.

¹⁸⁻²³ Compare Mk. 4¹⁴⁻²⁰ Lu. 8¹¹⁻¹⁵.

¹⁹ Lack of understanding lays the heart open to the inroads of malignant spirit powers. The chief opposition to our Lord's ministry came from superhuman sources. Before He could even enter on His work, Satan tried to turn Him aside. He was continually casting out demons. This satanic opposition continued to the end. Satan sifted Peter and obsessed Judas. Before the kingdom will be established he will be bound (Un.20²). Then no evil spirit will mislead mankind until the close of the thousand years.

²⁰ God's present evangel of pure grace expects nothing from man. It thrives in any soil. One who really receives it is never temporary. It will bear fruit in the midst of stones or thorns, for it expects no sustenance from beneath. This parable has no application whatever to the evangel of today. It refers exclusively to the proclamation of the kingdom by our Lord Himself up to the time when it was spoken. Of the many who had heard Him only one class out of four became His disciples.

²⁴⁻³⁰ See verses 36-38.

²⁴ This parable is concerned with the future course of the kingdom proclamation before it comes. There is the same Sower as in the previous parable. There is no question of the kind of ground, but the kind of seed. The Sower put in ideal seed. His enemy sowed that which was similar in appearance, but poisonous. Darnel is so like wheat or barley before it heads out that it is practically impossible to separate them. It was customary to weed grain fields, but darnel was too like the good stalks to distinguish them. It is a strong sporic poison, and was winnowed and picked out of the wheat, grain by grain, before being ground up for meal.

The darnel represents the horde of hypocrites who took their place with true disciples. There was one even among the twelve apostles. Their number greatly increased in the later years of the Pentecostal era. They will flourish at the time of the end, and perish in the judgments which usher in the kingdom.

¹⁸ You, then, hear the parable of the sowing. At everyone hearing the word of the kingdom and not understanding it, the wicked one is coming and snatching what has been sown in his heart. This is he who is being sown beside the road. ²⁰ Yet he who is being sown on the rocky places, this is he who is hearing the word and straightway is getting it with joy. Yet he has no root in himself, but is temporary. Now when affliction or persecution is coming because of the word, ²² straightway he is snared. Now he who is being sown in the thorns, this is he who is hearing the word, and the worry of this con and the seduction of riches are stifling the word, and it is becoming unfruitful. ²³ Now he who is being sown on ideal earth, this is he who is hearing the word and understanding it, who is bearing fruit by all means, and is producing, some, indeed, a hundred, yet some sixty, yet some thirty."

²⁴ Another parable He places before them, saying, "The kingdom of the heavens was likened to a man sowing ideal seed in his field. ²⁵ Yet while the men are drowsing his enemy came and sows darnel over amidst the wheat, and came away. ²⁶ Now when the blade germinates and produces fruit, then the darnel also appeared.

²⁷ Now the householder's slaves, approaching, said to him, 'Master, do you not sow ideal seed in your field?' ²⁸ Whence, then, has it darnel?' Now he averred to them, 'A man, an enemy, does this.' Now the slaves are saying to him, 'Do you, then, want us to come away that we should be culling it?' Yet he is averring, 'No; lest at some time, while culling the darnel, you should be rooting up the wheat at the same

^{s o.} ΤΑΙ ΟΠΟΝΗΡΟΚΑΙ ΑΡΠΑΞΕ ^{s o.} 20 THE wicked-one AND IS-SNATCHING	ΟΛΗΝ ΠΑΡΕΘΗΚΕΝ ΑΥΤΟΙΣ ^{s o.} 20 He-BESIDE-PLACES to-them say-
ΙΤΟΕΣ ΠΑΡΜΕΝΟΝΕΝ ΘΗΚΑΡ ^{s o.} 40 THE HAVING-been-SOWN IN THE HEART	ΕΓΩΝ ΩΜΟΙΩΘΗΝ ΒΑΣΙΛΕΙΑ ^{s o.} 40 ING WAS-LIKE-ED THE KINGDOM
ΔΙΑ ΑΥΤΟΥ ΤΟΥΤΟ ΕΣΤΙΝ Ο ^{s o.} 60 OF-him this IS THE-one-	ΤΩΝ ΟΥΡΑΝΩΝ ΑΝΘΡΩΠΩΣ ^{s o.} 60 OF-THE heavens to-human sowing
ΑΡΑ ΘΗΝΟΔΟΝ ΣΠΑΡΙΣΘΕ ^{s o.} 80 20 BESIDE THE WAY BEING-SOWN THE YET	ΙΡΑΝΤΙΚΑ ΛΟΝ ΣΠΕΡΜΑ ΕΝΤΕ ^{s o.} 80 IDEAL seed IN THE
ΕΠΙ ΤΑ ΠΕΤΡΩΔΗ ΣΠΑΡΙΣΘΕ ^{s o.} 100 ON THE ROCK-PERCEIVED BEING-SOWN this	25 ΩΑΓΡΩ ΕΑΥΤΟΥ ΕΝΔΕΤΩΚΑΘ ^{s o.} 600 FIELD OF-self IN YET THE TO-BE-DOWN-
ΥΤΟ ΕΣΤΙΝ ΤΟΝ ΛΟΓΟΝ ΑΚ ^{s o.} 20 IS THE-one THE saying HEAR-	ΕΥΔΕΙΝ ΤΟΥΣ ΑΝΘΡΩΠΟΥΣ ^{s o.} 20 LOUNGING THE humans CAME
ΟΥΩΝ ΚΑΙ ΕΥΘΥΣ ΜΕΤΑΧΑΡΑ ^{s o.} 40 ING AND straightway WITH JOY	ΛΘΕΝ ΑΥΤΟΥ Ο ΕΧΘΡΟΣ ΚΑΙ ^{s o.} 40 OF-him THE enemy AND ON-
21 ΣΑΜΒΑΝΩΝ ΑΥΤΟΝ ΟΥΚ ΕΧΕ ^{s o.} 60 GETTING-UP it NOT IS-HAVING	ΠΕ ΣΠΕΙΡΕΝ ΖΙΖΑΝΙΑ ΑΝΑΜ ^{s o.} 60 SOWS BEARDED-DARNEL UP MIDST
ΙΔΕ ΡΙΖΑΝ ΕΝ ΕΑΥΤΩ ΑΛΛΑ Π ^{s o.} 80 YET ROOT IN self BUT TO-	ΕΣ ΤΟΥΣ ΙΤΟΥΣ ΚΑΙ ΠΗΛΘ ^{s o.} 80 OF-THE GRAIN AND FROM-CAME
ΡΟΣ ΚΑΙ ΡΟΣ ΕΣΤΙΝ ΓΕΝΟΜΕ ^{s o.} 200 WARD-SEASON IS OF-BECOMING	26 ΕΝ ΟΤΕ ΔΕ ΕΒΛΑΣΤΗΣΕΝ Ο Χ ^{s o.} 700 when YET GERMINATES THE FOD-
^{n+ε} ΝΗΣ ΔΕ ΘΑΙΨΕΨΧΑΙΩΓΜΟΥ ^{s o.} 20 YET CONSTRUCTION OB OF-CEASE-ING	ΡΤΟΣ ΚΑΙ ΑΚΑΡ ΠΟΝΕΠΟΙΗΣΕ ^{s o.} 20 DER AND FRUIT DOES
ΔΙΑ ΤΟΝ ΛΟΓΟΝ ΕΥΘΥΣ ΚΑΝ ^{s o.} 40 THRU THE saying straightway he-is-being-	ΝΤΟΤΕ ΕΦΑΝΗΚ ΑΙΤΑ ΖΙΖΑΝ ^{s o.} 40 then APPEARED AND THE BEARDED-DAB-
22 ΔΑΛΙΖΕΤΑΙ ΟΔΕΙΣΤΑΣ ΚΑΚ ^{s o.} 60 SHALIED THE YET INTO THE POINT-	ΙΑ ΠΡΟΣ ΕΛΘΟΝΤΕΣ ΔΕ ΟΙ Δ ^{s o.} 60 27 NEL TOWARD-COMING YET THE SLAVES
ΑΝΘΑCΣ ΠΑΡΙCΟΥΤΟC ΕCΤ ^{s o.} 80 FLOWERS BEING-SOWN this IS	ΥΛΟΙ ΤΟΥ ΟΙΚΟΔΕCΠΟΤΟΥ ^{s o.} 80 OF-THE HOME-OWNER said
ΙΝ ΤΟΝ ΛΟΓΟΝ ΑΚΟΥΩΝ ΚΑΙ ^{s o.} 300 THE-one THE saying HEARING AND	ΙΠΟΝ ΑΥΤΩ ΚΥΡΙΕ ΟΥ ΧΙΚΑ ^{s o.} 800 to-him master! NOT (emph.) IDEAL
ΗΜΕΡΙΜΝΑΤΟΥ ΔΙΩΝΟCΤΟΥ ^{s o.} 20 THE anxiety OF-THE eon this	ΟΝC ΠΕΡΜΑCΠΕΙΡΑC ΕΝΤΩ ^{s o.} 20 seed YOU-SOW IN THE
ΤΟΥ ΚΑΙ Η ΑΠΑΘΗ ΤΟΥ ΠΛΟΥΤ ^{s o.} 40 AND THE REDUCTION OF-THE RICHES	25 CΩΑΓΡΩ ΠΟΘΕΝ ΟΥΝ ΕΧΕΙΖΙ ^{s o.} 40 YOUR FIELD ?-WHICH-PLACE THEN IS-HAVING BEARD-
^{n? M} ΟΥCΥΝ ΠΙΓΕΙ ΤΟΝ ΛΟΓΟΝ Κ ^{s o.} 60 IS-TOGETHER-CHOKING THE saying AND	ΖΑΝΙΑ ΔΟΔΕΦΗ ΑΥΤΟΙC ΕΧΘ ^{s o.} 60 25 ED-DARNEL THE YET he-AVENUED to-them enemy
23 ΔΙΑΚΑΡΠΟC ΓΙΝΕΤΑΙ ΟΔΕC ^{s o.} 80 UN-FRUITFUL it-IS-BECOMING THE YET ON	ΡΟC ΑΝΘΡΩΠΟCΤΟΥΤΟC ΕΠΟΙ ^{s o.} 80 human this DOES
ΠΙΘΗΝ ΚΑΛΗΝ ΓΗΝ ΣΠΑΡΙCΘ ^{s o.} 400 THE IDEAL LAND BEING-SOWN	ΗC ΕΝ ΟΙC ΔΟΥΛΟΙ ΑΥΤΩ ΛΑ ^{s o.} 900 THE YET SLAVES to-him ARE-SAY-
ΟΥΤΟC ΕCΤΙΝ ΤΟΝ ΛΟΓΟΝ Α ^{s o.} 20 this IS THE-one THE saying HEAR-	ΓΟΥCΙΝ ΘΕΛΕΙCΟΥΝ ΑΠΕΛΘ ^{s o.} 20 ING YOU-ARE-WILLING THEN FROM-COMING
ΚΟΥΩΝ ΚΑΙ CΥΝΙΕΙCΟC ΔΗΚ ^{s o.} 40 ING AND understanding WHO BIND IS-	20 ΟΝΤΕC CΥΛΛΕΙΘΜΕΝ ΑΥΤΑ ^{s o.} 40 WE-SH'D-BE-TOGETHER collect-then THE
ΑΡΠΟΦΟΡΕΙΚΑΙ ΠΟΙΕΙΟΜΕ ^{s o.} 60 FRUIT-CARRYING AND IS-DOING WHICH IN-	ΔΕ ΦΗCΙΝ ΟΥ ΜΗ ΠΟΤΕ CΥΛΛΕ ^{s o.} 60 YET he-IS-AVERKING NOT NO ?-when TOGETHER-col-
^{P=100} ΝΕΚΑΤΟΝ ΟΔΕC ΖΗΚΟΝΤΑΡΑ ^{s o.} 80 DEED UNDOED WHICH YET SIX-TY WHICH YET	ΓΟΝΤΕC ΤΑ ΖΙΖΑΝΙΑ ΕΚ ΡΙΖ ^{s o.} 80 lect-then THE BEARDED-DARNEL YE-SHOULD-BE-
^{s Λ=30} ΕΤΡΙΑΚΟΝΤΑ ΑΛΛΗΝ ΠΑΡΑΒ ^{s o.} 600 24 THREE-TY other BESIDE-CAST	ΩCΗΤΕ ΑΜΑ ΑΥΤΟΙC ΤΟΝ CΙΤ ^{s o.} 7000 OUT-ROOTING SIMULTANEOUS to-them THE GRAIN

31-32 Compare Mk. 4:30-32 Lu. 13:18, 19. See Dan. 4:10-12.

31 Mustard, like darnel, is a menace to the grain farmer. It is not a healthful food but a condiment. Its quick growth from a small beginning is in striking contrast to the parable of the Sower. Its sinister import is confirmed by the place it gives to the birds. In the first parable these represent the wicked spirits in their opposition to our Lord's proclamation. Now they actually take their place in the branches. At the time of the end there will be an exceedingly rapid development of the kingdom among the Jews, which will head up in false Babylon, which becomes the cage of every hateful bird (Un. 18³), and supports the wicked spirits who once opposed the kingdom proclamation.

33 Compare Lu. 13:20, 21. See Zech. 5:5-11.

33 Leaven, in scripture, is always a symbol of evil and corruption. The Jews cleanse all leaven out of their houses once a year at the festival of Unleavened Bread (26:17 Ex. 11:15). This the apostle calls evil and wickedness (1 Co. 5:6). All types of Christ had to be without leaven (Ex. 23:18 34:25 Lev. 21:6-17). The meal was good. But the woman covertly introduces evil, which causes it to expand, and makes it palatable for men. The woman can hardly be any one but that false figure of the end time, great Babylon. The apostate nation will so corrupt the proclamation as to please the unregenerate in Israel. Instead of looking to Messiah to establish His reign and give them a place in it, they do as they did in the days of old, when they leaned on Egypt or Assyria, instead of on Jehovah. At the end time Babylon will be supported in millennial splendor by all the nations of the earth. It is true that the leaven of insincerity and falsehood is working in Christendom today, swelling it into a great world force, palatable to men but abominable in the sight of God, but this parable has reference to the kingdom only. Leaven typifies evil, and evil only, at all times.

34-35 Compare Mk. 4:33-34.

35 This refers to the disruption of the kingdom from the house of David. This is the subject of the so-called seventy-eighth psalm, from which this quotation is taken.

30 time with it. Leave both to grow up together until the harvest, and in the season of the harvest I shall be declaring to the reapers, Cull first the darnel and bind it into bundles to burn it up. Yet gather the wheat into my barn'."

31 Another parable He places before them, saying, "The kingdom of the heavens is like the kernel of mustard, which a man getting, sows in his field, which, indeed, is smaller than all the seeds, yet, whenever it may be grown, is greater than greens, and is becoming a tree, so that the flying creatures of heaven come and roost among its boughs."

33 Another parable He speaks to them, saying, "The kingdom of the heavens is like leaven which a woman gets and hides in three seahs [about 3¼ pecks] of meal, till the whole was leavened."

34 All these things Jesus speaks in parables to the throngs, and apart from a parable He spoke nothing to them, so that that which is declared through the prophet may be fulfilled, saying,

"I shall be opening My mouth in parables,

I shall be emitting what has been hid from the disruption."

36 Then, the throngs being let away, He came into the house. And His disciples come to Him saying, "Elucidate to us the parable of the darnel of the field." Now, answering, He said, "He Who is sowing the ideal seed is the Son of Mankind. Now the field is the world. Now the ideal seed, *these* are the sons of the kingdom. Now the darnel are the sons of the

ΟΝΑΦΕΤΕ ΣΥΝΑΥΞΑΝΕΣΘΑΙ²⁰
 30 FROM-LET TO-BE-TOGETHER-GROWING-UP
 * ΜΕΧΡΙ for UNTIL, η ΕΦC TILL
 ΑΜΦΟΤΕΡΑ ΑΧΡΙ ΤΟΥ ΘΕΡΙC⁴⁰
 both UNTIL OF-THE harvest
 ΜΟΥΚΑΙ ΕΝ ΤΗ ΕΑΡΕ ΤΟΥ ΘΕΡΙC⁶⁰
 AND IN THE SEASON OF-THE harvest
 ΡΙC ΜΟΥ ΕΡΩΤΟΙC ΘΕΡΙCΤΑ⁸⁰
 I'LL-BE-declaring to-TO the reapers
 31 ΟΙCΥΛΛΕΞΑΤΕ ΠΡΩΤΟΝ ΤΑΥ¹⁰⁰
 TOGETHER-collect BEFORE-most THE BEARD-
 ΙΖΑΝΙΑ ΚΑΙ ΔΗCΑΤΕ ΑΥΤΑ Ε²⁰
 ED-DARNEL AND DIND them INTO
 ΙC ΔΕC ΜΑC ΠΡΟCΤΟΚΑΤΑΚΑ⁴⁰
 bundles TOWARD TIE TO-DOWN-BURN
 ΥCΑΙ ΑΥΤΑ ΤΟΝ ΔΕCΙΤΟΝ ΥC⁶⁰
 them TIE YET GRAIN BE-TO-
 ΝΑΓΑΓΕΤΕ ΕΙC ΤΗΝ ΑΠΟΘΗΚΗ⁸⁰
 GETHER-LEADING INTO THE FROM-PLACE
 ΗΝ ΜΟΥ ΑΛΛΗΝ ΠΑΡΑΒΟΛΗΝ Π²⁰⁰
 31 OF-ME other BESIDE-CAST He-
 ΑΡΕCΚΕΝ ΑΥΤΟΙC ΑΕΓΩΝ²⁰
 BESIDE-PLACES to-them SAYING LIKE
 ΜΟΙ ΔΕCΤΙΝ Η ΒΑCΙΛΕΙΑ ΤΩ⁴⁰
 IS THE KINGDOM OF-THE
 ΝΟΥΡΑΝΘΗΚΟC ΚΩCΙΝΑ ΠΕ⁶⁰
 heavens to-KERNEL OF-MUSTARD
 CΟΝ ΑΒΩΝΑΝ ΘΡΩΠΟC ΕC ΠΕ⁸⁰
 WHICH GETTING human SOWS
 ΙΡΕΝΤΩ ΓΑΡ ΦΑΥΤΟΥ ΟΜΙ³⁰⁰
 32 IN THE FIELD OF-him WHICH LIT-
 ΚΡΟΤΕ ΡΟΝ ΜΕΝ ΕCΤΙΝ ΠΑΝΤ²⁰
 TLER INDEED IS OF-ALL
 ΩΝ ΤΩC ΠΕΡΜΑΤΩΝ ΟΤΑΝ ΔΕ⁴⁰
 OF-THE seeds when-EVER YET
 ΑΥΞΗΘΗΜΕΙCΙΖΟΝΤΩΝ ΛΑΧΑΝ⁶⁰
 MAY-BE-BEING-GROWN GREATER OF-THE GREENS
 ΦΝΕCΤΙΝ ΚΑΙ ΓΙΝΕΤΑΙ ΔΕΝ⁸⁰
 IS AND IS-BECOMING TREE
 ΔΡΟΝ ΩCΤΕ ΕΛΘΕΙΝ ΤΑ ΠΕΤΕ⁴⁰⁰
 AS-BESIDES TO-BE-COMING THE fliers
 ΙΝΑ ΤΟΥΟΥΡΑΝΟΥ ΚΑΙ ΚΑΤΑC²¹
 OF-THE heaven AND TO-BE-DOWN-
 ΚΗΝΟΥ ΕΝ ΤΟΙC ΚΛΑΔΟΙC ΑΥ⁴¹
 BOOTHING IN THE boughs OF-it
 ΤΟΥ ΑΛΛΗΝ ΠΑΡΑΒΟΛΗΝ ΕΛΑ⁶⁰
 33 other BESIDE-CAST He-TALKS
 ΑΗCΕΝ ΑΥΤΟΙC ΑΕΓΩΝΟΜΟΙΑ⁸¹
 to-them SAYING LIKE
 ΕCΤΙΝ Η ΒΑCΙΛΕΙΑ ΤΩΝ ΟΥΡΑ⁵⁰¹
 IS THE KINGDOM OF-THE heavens

ΝΩΝ ΖΥΜΗ ΗΝ ΛΑΒΟΥCΑ ΓΥΝΗ²⁰
 to-FERMENT WHICH GETTING WOMAN
 ΕΝΕΚΡΥΦΕΝ ΕΙC ΑΛΕΥΡΟΥCΑ⁴¹
 she-IN-HIDES INTO OF-MEAL SATONS
 ΤΑΤΡΙΔΕC ΟΥ ΕΖΥΜΩΘΗ ΟΛΑ⁶⁰
 THREE TILL OF-WHICH WAS-FERMENTED WHOLE
 ΟΝ ΤΑΥΤΑ ΠΑΝΤΑ ΕΛΑΛΗΣΕΝ⁸⁰
 34 these ALL TALKS
 ΟΙ ΗCΟΥC ΕΝ ΠΑΡΑΒΟΛΑΙC Τ⁶⁰⁰
 THE JESUS IN BESIDE-CASTS to-
 ΟΙC ΟΧΛΟΙC ΚΑΙ ΧΩΡΙC ΠΑΡ²⁰
 THE THIRNGS AND apart-from BESIDE-
 ΑΒΟΛΗC ΟΥΔΕΝΕ ΛΑΛΕΙΑΥΤ⁴⁰
 CAST NOT-YET-ONE He-TALKED to-them
 ΟΙC ΟΠΩC ΠΑΝ ΡΩΘΗ ΤΟ ΡΗC⁶⁰
 35 WHICH-HOW MAY-BE-BEING-FILLED THE BEING-DE-
 ΝΔΙΑ ΤΟΥ ΠΡΟΦΗΤΟΥ ΑΕΓΩΝ⁸⁰
 51 adds HC ΔΙΟΥ ISAIAH
 CLARED THRU THE BEFORE-AVEHER SAYING
 ΤΟC ΑΝΟΙΞΩ ΕΝ ΠΑΡΑΒΟΛΑΙ⁷⁰⁰
 I'LL-BE-UP-OPENING IN BESIDE-CASTS
 CΤΟCΤΟΜΑ ΜΟΥ ΕΡΕΥCΟΜΑΙ²⁰
 THE MOUTH OF-ME I-SHALL-BE-BELCHING
 ΚΕΚΡΥΜΜΕΝΑ ΔΕ ΑΠΟΚΑΤΑΒΟΛΑ⁴⁰
 HAVING-been-HID FROM DOWN-CASTING
 51 adds ΚΟCΜΟΥ (s.o.), s* brackets, but restored
 ΗCΤΟ ΕΑΦΕΙCΤΟΥC ΟΧΛΟΥ⁶⁰
 36 then FROM-LETTING THE THIRNGS
 ΕΙC ΗΛΘΕΝ ΕΙC ΤΗΝ ΟΙΚΙΑ⁸⁰
 He-INTO-CAME INTO THE HOME
 ΝΚΑΙ ΑΠΡΟCΘΑΝΑΥΤΟΥ ΟΙΜ⁸⁰⁰
 AND TOWARD-COME to-Him THE LEARN-
 ΑΘΗΤΑΙ ΑΥΤΟΥ ΑΕΓΩΝΤΕC Δ²⁰
 52 Φ
 OF-Him SAYING THRU-
 ΡΑCΟΝ ΔΕCΙΦΗΡ⁴⁰
 LUCID to-US THE BESIDE-CAST
 ΒΟΛΗΝ ΤΩΝ ΖΙΖΑΝΙΩΝ ΤΟΥ Α⁶⁰
 OF-THE BEARDED-DARNELS OF-THE FIELD
 ΓΡΟΥΟΔΕ ΑΠΟΚΡΙΘΕΙC ΕΙΠ⁸⁰
 37 THE YET ANSWERING He-said
 ΕΝ ΟCΠΕΙΡΩΝ ΤΟ ΚΑΛΟΝ CΠΕ⁹⁰⁰
 THE One-sowing THE IDEAL seed
 ΡΜΑCΤΙΝ ΟΥΙΟCΤΟΥ ΑΝΘΡ²⁰
 IS THE SON OF-THE human
 ΦΠΟΥΟΔΕ ΑΓΡΟC ΕCΤΙΝ ΟΚΟ⁴⁰
 35 THE YET FIELD IS THE SYS-
 CΜΟCΤΟΔΕΚΑΛΟΝ CΠΕΡΜΑC⁶⁰
 TEM THE YET IDEAL seed these
 ΥΤΟΙ ΕΙCΙΝ ΟΙ ΥΙΟΙ ΤΗC ΒΑ⁸⁰
 ARE THE SONS OF-THE KING-
 CΙΛΕΙΑCΤΑ ΔΕ ΖΙΖΑΝΙΑ ΕΙ⁸⁰⁰⁰
 53. THE YET BEARDED-DARNELS ARE

³⁷ The history of the kingdom proclamation in Acts and what is predicted in the circumcision epistles and the Unveiling fully bears out our Lord's forecast. There were the seven sons of Sceva (Ac. 19¹⁵), the wolves in Ephesus (Ac. 20²⁹), the rich in James (5¹), the false prophets of second Peter (2¹), and those who follow them, those who slip in, according to Jude (4), and many in the Unveiling, such as the false apostles (22), those who are of the synagogue of Satan (29), the Nicolaitans (2¹⁵), Jezebel (2²⁰), and great Babylon (18-19⁵)—all these hypocrites were as darnel in the field, and have been allowed to flourish hitherto. But when the harvest comes the wicked will be severed from among the just and given up to judgment. No such severance shall take place in the body of Christ. Its members are beyond the sphere of condemnation (Ro. 8¹). There is no excuse for their having fellowship with unbelievers (2 Co. 6¹⁴). They should be separate. This passage has no bearing on our conduct. It is concerned with the Circumcision alone.

⁴⁴ In a country subject to revolutions, invasions, and robbers, it was customary to hide money and valuables in secret cistern-like vaults in the fields. Such are not seldom found by accident, and often cause much excitement. It would be dangerous to dig in another man's field. Hence the buying. Israel is the treasure. The field is the world (see ³⁸). In order to possess Himself of the treasure, the Son of Mankind gives His all and purchases the world. He has overpaid its price by His blood.

⁴⁵ The parable of the pearl is another aspect of the truth revealed by the parable of the treasure hid in the field. The sea is a picture of the nations, among whom Israel is scattered. The dispersion among the nations is the precious pearl sought by the Merchant, Who gave up all His riches to purchase it for Himself. They will be His special treasure in that day.

There is no ground for the popular idea that Christ is the pearl, found by the sinner seeking salvation. He is, indeed precious, but sinners are not seekers. It is always the Saviour Who finds the lost. He is not lost nor hidden.

⁴⁷ Here is another aspect of Israel's dispersion among the nations. In the conclusion of this eon—still future—

³⁹ wicked one. Now the enemy who sows them is the Slanderer. Now the harvest is the conclusion of the eon. Now the reapers are messengers. Even as the darnel, then, is being culled and burned up with fire, thus shall it be in the conclusion of the eon. The Son of Man-kind shall be dispatching His messengers, and they shall be culling out of His kingdom all the snares and those doing lawlessness, and they shall be casting them into a furnace of fire. There shall be lamentation and gnashing of teeth. ⁴³ Then shall the righteous be shining out as the sun in the kingdom of their Father. Who has ears to be hearing, let him be hearing.

⁴⁴ The kingdom of the heavens is like treasure hid in a field, finding which, a man hides it, and from the joy of it, is going away, and is selling all whatever he has, and is buying that field.

⁴⁵ Again, the kingdom of the heavens is like a man who is a merchant seeking fine pearls. Now, finding one very precious pearl, coming away, he has disposed of all, whatever he had, and buys it.

⁴⁷ Again, the kingdom of the heavens is like a dragnet cast into the sea and gathering of every species, which, when it was filled, they, hauling it up on the beach, and being seated, cull the fine into crocks, yet the rotten they cast out. ⁴⁹ Thus shall it be in the conclusion of the eon. The messengers will be coming out and they will be sever-

	ΚΙΝΟΥΙΟΥΤΟΥΠΟΝΗΡΟΥ	^{s1} omits IN THE FIELD	ΚΡΥΜΜΕΝΩΤΩΑΓΡΩΝΕΥ	^{s1} omits IN THE FIELD
39	THE SONS OF-THE wicked-one THE		ING-been-HID IN THE FIELD WHICH FIND-	
	ⁿ IS THE sowing them ^{s o.}			
	ΔΕΕΧΘΡΟΣΟΣΠΕΙΡΑΣΑΥΤΑ		ΡΩΝΑΝΘΡΩΠΟΣΕΚΡΥΨΕΝΚΑ	
	YET enemy THE sowing them		ING human HIDES AND	
	ΕΣΤΙΝΟΔΙΑΒΟΛΟΣΟΔΕΘΕΡ		ΙΑΠΟΤΗΣΧΑΡΑΣΑΥΤΟΥΥΠΑ	
14	THE THU-CASTER THE YET harvest		FROM THE JOY OF-it IS-UNDER-	
	^{s1} omits harvest to YET ^{bs*} omit OF-THE		^{s o.} ^{s o.} B omits ALL	
	ΙΣΜΟΣΣΥΝΤΕΛΕΙΑΤΟΥΑΙΩ		ΓΕΙΚΑΙΠΩΛΕΙΠΑΝΤΑΘΣΑΕ	
	TOGETHER-FINISH OF-THE eon		LEADING AND IS-SELLING ALL as-much-as be-	
	ΝΟΣΕΣΤΙΝΟΙΔΕΘΕΡΙΣΤΑΙ		ΧΕΙΚΑΙΑΓΟΡΑΖΕΙΤΟΝΑΓΡ	
	IS THE YET reapers		IS-HAVING AND IS-BUYING THE FIELD	
	ΑΓΓΕΛΟΙΕΙΣΙΝΩΣΠΕΡΟΥΝ		ΟΝΕΚΕΙΝΟΝΠΑΛΙΝΟΜΟΙΑΕ	
40	MESSENGERS ARE AS-EVEN THEN		45 that AGAIN LIKE IS	
	^s o. ^{n+G}			
	ΣΥΛΛΕΓΕΤΑΙΖΑΝΙΑΚ		ΣΤΙΝΗΒΑΣΙΛΕΙΑΤΩΝΟΥΡΑ	
15	ING-TOGETHER-collected THE DEARDED-DARNELS AND		THE KINGDOM OF-THE heavens	
	ΑΙΠΥΡΙΚΑΤΑΚΑΙΕΤΑΙΟΥΤ		ΝΩΝΑΝΘΡΩΠΩΜΕΜΠΟΡΩΖΗΤΟ	
	to-FIRE IS-being-DOWN-BUNKED thus		to-human merchant SEEKING	
	ΩΣΕΣΤΑΙΕΝΤΗΣΥΝΤΕΛΕΙΑ		ΥΝΤΙΚΑΛΟΥΣΜΑΡΓΑΡΙΤΑΣ	
	it-WILL-BE IN THE TOGETHER-FINISH		IDEAL PEARLS	
	ΤΟΥΑΙΩΝΟΣΑΠΟΣΤΕΛΕΙΟΥ		ΕΥΡΩΝΔΕΕΝΑΠΟΛΥΤΙΜΟΝ	
41	OF-THE eon WILL-BE-commissioning THE SON		46 FINDING YET ONE MUCH-VALUED PEARL	
	ΙΟΥΤΟΥΑΝΘΡΩΠΟΥΤΟΥΣΑΓ		ΑΡΓΑΡΙΤΗΝΑΠΕΛΘΩΝΠΕΡ	
	OF-THE human THE MESSEN-		FROM-COMING he-WAS-dis-	
	^s omits OF-Him			
	ΓΕΛΟΥΣΑΥΤΟΥΚΑΙΣΥΛΛΕΞ		ΑΚΕΝΠΑΝΤΑΘΣΑΕΙΧΕΝΚΑΙ	
	GENS OF-Him AND THEY-WILL-BE-TO-		POSED-OF ALL as-much-as he-HAD AND	
	ΟΥΣΙΝΕΚΤΗΣΒΑΣΙΛΕΙΑΣ		ΗΓΟΡΑΣΕΝΑΥΤΟΝΠΑΛΙΝ	
	GETHER-collecting OUT OF-THE KINGDOM OF-		47 BUYS it AGAIN LIKE	
	ΥΤΟΥΠΑΝΤΑΤΑΣΚΑΝΔΑΛΑΚ		ΟΙΑΕΣΤΙΝΗΒΑΣΙΛΕΙΑΤΩΝ	
	Him ALL THE SNARES AND		IS THE KINGDOM OF-THE	
	ΑΙΤΟΥΣΠΟΙΟΥΝΤΑΣΤΗΝΑΝ		ΟΥΡΑΝΩΝΣΑΓΗΝΗΒΛΗΘΕΙΣ	
	THE-ones DOING THE UN-LAW-		heavens to-SEINE BEING-CAST	
	^s originally added Λ			
	ΟΜΙΑΝΚΑΙΒΑΛΟΥΣΙΝΑΥΤΟ		ΗΕΙΣΤΗΝΘΑΛΑΣΣΑΝΚΑΙΕΚ	
42	ness AND THEY-WILL-BE-casting them		INTO THE SEA AND OUT	
	^{n+G}			
	ΥΣΕΙΣΤΗΝΚΑΜΙΝΟΝΤΟΥΠΥ		ΠΑΝΤΟΣΓΕΝΟΥΣΣΥΝΑΓΑΓΟ	
	INTO THE burner OF-THE FIRE		OF-EVERY breed TOGETHER-LEADING	
	ΡΟΣΕΚΕΙΕΣΤΑΙΟΚΛΑΥΘΜΟ		ΥΣΗΗΝΟΤΕΕΠΛΗΡΩΘΗΝΑΒ	
	there WILL-BE THE LAMENTING		48 WHICH when it-WAS-FILLED UP-STEP-izing	
	ΣΚΑΙΟΒΡΥΓΜΟΣΤΩΝΔΟΝΤ		ΙΒΑΣΑΝΤΕΣΕΠΙΤΟΝΑΓΙΑ	
	AND THE GNABING OF-THE TEETH		ON THE BEACH	
	ΩΝΤΟΤΕΟΙΔΙΚΑΙΟΙΕΚΛΑΜ		ΑΟΝΚΑΙΚΑΘΙΣΑΝΤΕΣΣΥΝΕ	
43	then THE JUST WILL-BE-OUT-		AND being-seated THEY-TOGETH-	
	ΨΟΥΣΙΝΩΣΟΝΗΙΟΣΕΝΤΗΒΑ		ΛΕΣΑΝΤΑΚΑΛΑΕΙΣΑΓΓΗΤΑ	
	SHINING AS THE SUN IN THE KING-		ER-collect THE IDEAL INTO CROCKS THE	
	ΣΙΑΕΙΑΤΟΥΠΑΤΡΟΣΑΥΤΩΝ		ΔΕΣΑΠΡΑΞΕΩΒΑΛΟΝΟΥΤΩ	
	dom OF-THE FATHER OF-them		49 YET ROTTEN OUT THEY-CAST (past) thus	
	^{ns1*} omit to-be-hearing		^s o. ^{s o.}	
	ΟΕΧΩΝΩΤΑΚΟΥΕΙΝΑΚΟΥΕ		ΣΕΣΤΑΙΕΝΤΗΣΥΝΤΕΛΕΙΑΤ	
	the-one HAVING EARS to-be-hearing LET-him-be-hear-		it-WILL-BE IN THE TOGETHER-FINISH OF-	
	^{s*} adds ΔΕ YET ^{s1 o.}		ΟΥΑΙΩΝΟΣΕΞΕΛΕΥCONTΑΙ	
44	ING LIKE IS THE Kingdom		THE eon WILL-BE-OUT-COMING	
	ΑΤΩΝΟΥΡΑΝΩΝΘΗΣΑΥΡΩΚΕ		ΟΙΑΓΓΕΛΟΙΚΑΙΦΟΡΙΟΥC	
	OF-THE heavens to-PLACED-INTO-MORROW HAV-		THE MESSENGERS AND WILL-BE-FROM-defining	

Israel will be drawn from among all peoples. There will be a separation, such as was indicated in the parable of the darnel, and the bad will be destroyed in the terrible judgments of the seven bowls (Un. 15^a-16²¹).

53-58 Compare Mk. 6:1-6.

53 Notwithstanding the treatment He had received when He visited Nazareth before (Lu. 4:15-30), when they had actually tried to put Him to death, and the fact that His own brethren had declared Him to be mad, He graciously returns to the home of His youth, staying this time as long as He desired, and meeting no open hostility. It may be that He wished to refute the rumors His brethren had spread concerning Him by His presence and by healing their sick. But the Nazarenes found it impossible to put aside their prejudices. How could He, a mere townsman of theirs, amount to anything? They knew all about Him and His family. So it was with the prophets, and continues to this day. No man of God need expect recognition from those with whom he is familiar.

54 See Jn. 7:16, 17.

55 See Isa. 49:53², 3Ac. 1:14.

1-5 Compare Mk. 6:14-20 Lu. 9:7-9.

1 There are a number of the Herodian family referred to in the scriptures. This one, usually called Herod Antipas, was one of the sons of Herod the Great (Mt. 2:1 Lu. 1:5) who had sought to kill our Lord soon after His birth. Two of his half-brothers are also mentioned, Herod Philip I. who had first married Herodias (Mt. 14:3 Mk. 6:17 Lu. 3:19), and Herod Philip II. (Lu. 3:1). Archelaus (Mt. 2:22) was his full brother. Another half-brother, Aristobulus, was the father of Herod, king of Chalcis (Ac. 25:13), Herod Agrippa I. (Ac. 12:1-23), and Herodias, whose marriage, first to Herod Philip I., and then to Herod Antipas, was the cause of John the baptist's death. Agrippa II. (Ac. 25:13) was a son of Agrippa I. Bernice (Ac. 25:13) and Drusilla (Ac. 24:24) were his sisters.

Herod the tetrarch, here referred to, was a son of Herod the Great by a Samaritan woman named Malthace. After his father's death the Romans appointed him tetrarch of Galilee and Perea, so that by far the greater part of our Lord's ministry was carried on

ing the wicked from the midst of the just. And they shall be casting them into the furnace of fire. There shall be lamentation and gnashing of teeth. Do you understand all these things?"

They are saying to Him, "Yes." Now He said to them, "Therefore every scribe who is made a disciple of the kingdom of the heavens is like a man, a householder, who is extracting out of his treasure things new and old."

53 And it occurred, when Jesus finishes these parables, He withdraws thence. And coming into His own country, He taught them in their synagogue, so that they are astonished, and are saying, "Whence has this one this wisdom and powers? Is not this the son of the carpenter? Is not his mother said to be Miriam, and his brothers James and Joseph and Simon and Judas? And his sisters, are they not all with us? Whence, then, has this one all these?" And they were snared in Him.

Yet Jesus said to them, "A prophet is not dishonored, except in his own country and in his home." And He does not many powerful deeds there because of their unbelief.

14 At that season Herod the tetrarch hears tidings of Jesus, and said to his pages, "This is John the baptist. He was roused from the dead and therefore powers are operating in him." For Herod then, holding John, binds and put him away in jail also, because of

^{s o.} 1 INTOΥCΠΟΝΗΡΟΥCΕΚΜΕCΟ 20	^{s e o.} ΡΑΥΤΟΥΛΕΓΕΤΑΙ ΜΑΡΙΑΜ 20
THE wicked OUT OF-MIDST	OF-Him IS-BEING-said MARIAM AND
^{s1+Λ} ΥΤΩΝΔΙΚΑΙΦΩΝΚΑΙΒΑΛΟΥC 40	ΑΙΟΙΔΕ ΑΦΟΙΑΥΤΟΥΙΑΚΩ 40
50 OF-THE JUST AND THEY-WILL-BE-CAST-	THE brothers OF-Him JACOBUS
^{n+ε} ΙΝΑΥΤΟΥCΕΙCΤΗΝΚΑΜΙΝΟ 60	^{s1 perhaps} ΙΩΑΝΝΗC ΙΩΝ 60
ING them INTO THE BURNER	AND JOSEPH AND SIMON AND
^{s e o.} ΝΤΟΥΠΥΡΟCΕΚΕΙCΤΑΙΟΚ 80	ΑΙΙΟΥΔΑCΚΑΙΑΙΔΕ ΑΦΑΙ 86
OF-THE FIRE there WILL-BE THE LA-	56 JUDAS AND THE sisters
ΛΑΥΘΟCΚΑΙΟΒΡΥΓΜΟCΤΩ 100	ΑΥΤΟΥΟΥΧΙΠΑCΑΙΠΡΟCΗΜ 100
MENTING AND THE ONASHING OF-THE	OF-Him NOT (emph.) ALL TOWARD US
ΝΟΔΟΝΤΩΝCΥΝΗΚΑΤΕΤΑΥΤ 20	ΑCΕΙCΙΝΠΟΘΕΝΟΥΝΤΟΥΤΩ 20
51 TEETH YE-understand these	ARE ?-WHICH-PLACE THEN to-this-One
ΑΠΑΝΤΑΛΕΓΟΥCΙΝΑΥΤΩΝΑ 40	ΤΑΥΤΑΠΑΝΤΑΚΑΙCΚΑΝΔΑ 40
ALL THEY-ARE-saying to-Him YEA	57 these ALL AND THEY-vere-SNARED
^{n margin} ΔΕΓΕΙ followed by deleted ΑΥΤΟΙC	^{s omits} ΙCΟΥC 40
ΙΟΔΕΕΙΠΕΝΑΥΤΟΙCΔΙΑΤΟ 60	ΑΙΖΟΝΤΟΕΝΑΥΤΩΔΕΙΗCΟ 60
52 THE YET He-said to-them THUR this	IN Him THE YET JESUS
ΥΤΟΠΑCΓΡΑΜΜΑΤΕΥCΜΑΘΗ 60	ΥCΕΙΠΕΝΑΥΤΟΙCΟΥΚΕCΤΙ 60
^{s o.} EVERY WRITER ^{s o.} BEING-made-	said to-them NOT IS
ΤΕΥΘΕΙCΤΗΒΑCΙΛΕΙΑΤΩΝ 200	^{n+ε} ΝΠΡΟΦΗΤΗCΑΤΙΜΟCΕΙΜΗΕ 700
LEARNER to-THE kingdom OF-THE	BEFORE-AVERER UN-VALUED IF NO IN
^{s1 Δ o.} ΟΥΡΑΝΩΝΟΙΟCΕCΤΙΝΑΝ 20	^{n omits OWN} ΝΤΗΔΙΑΠΑΤΡΙΔΙΚΑΙΕΝΤ 20
THE heavens LIKE IS to-hu-	THE OWN FATHER[place] AND IN THE
ΘΡΩΠΩΟΙΚΟΔΕCΠΟΤΗCΤΙ 40	ΗΟΙΚΙΑΑΥΤΟΥΚΑΙΟΥΚΕΠΟ 40
MAN HOME-OWNER WHO-ANY	58 HOME OF-him AND NOT He-DOES
CΕΚΒΑΛΛΕΙΕΚΤΟΥΘΗCΑΥΡ 60	^{s o.} ΙΗCΕΝΕΚΕΙΔΥΝΑΜΕΙCΠΟΛ 60
IS-OUT-CASTING OUT OF-THE PLACED-INTO-MOR-	there ABILITIES MANY
ΟΥΑΥΤΟΥΚΑΙΝΑΚΑΙΠΑΛΑΙ 80	ΛΑCΔΙΑΤΗΝΑΠΙCΤΙΑΝΑΥΤ 80
NOW OF-him NEW AND OLD	THUR THE UN-BELIEF OF-them
ΔΚΑΙΕΓΕΝΕΤΟΟΤΕΕΤΕΛΕC 300	^{s o.} ΦΝΕΝΕΚΕΙΝΩΤΩΚΑΙΡΩΗΚΟ 300
53 AND it-BECAME when FINISHES	14 IN that THE SEASON HEARS
ΕΝΟΙΗCΟΥCΤΑCΠΑΡΑΒΟΛΑ 20	^{s+Δ} ΥCΕΝΗΡΩΔΗCΟΤΕΤΡΑΡΧΗC 20
THE JESUS THE BESIDE-CASTS	HEROD THE fourth-chief
^{s o.} CΤΑΥΤΑCΜΕΤΗΡΕΝΕΚΕΙΘΕ 40	ΤΗΝΑΚΟΗΝΗCΟΥΚΑΙΕΙΠΕ 40
these He-WITH-LIFTS thence	2 THE HEARING OF-JESUS AND he-said
^{s1 adds} ΝΚΑΙΕΛΘΩΝΕΙCΤΗΝΠΑΤΡΙ 60	ΝΤΟΙCΠΑΙCΙΝΑΥΤΟΥΟΥΤΩ 60
54 AND COMING INTO THE FATHER[place]	to-the boys OF-him this
ΔΑΑΥΤΟΥΕΔΙΔΑCΚΕΝΑΥΤΟ 80	^{n o.} CΕCΤΙΝΙΩΑΝΝΗCΟΒΑΠΤΙC 80
OF-Him He-TAUGHT them	IS JOHN THE DIPST
ΥCΕΝΤΗCΥΝΑΓΩΓΗΑΥΤΩΝΩ 400	ΤΗCΑΥΤΟCΗΓΕΡΘΗΑΠΟΤΩΝ 900
IN THE TOGETHER-LEAD OF-them AS-BE-	he WAS-ROUSED FROM THE
^{s e o.} CΤΕΕΚΠΛΗNCΕCΘΑΙΑΥΤΟΥ 20	^{n THUR this in margin} ΝΕΚΡΩΝΚΑΙΔΙΑΤΟΥΤΟΔΙΔ 20
SIDES TO-BE-ING-astonished them	DEAD AND THUR this THE ADUL-
CΚΑΙΛΕΓΕΙΝΠΟΘΕΝΤΟΥΤΩ 40	^{s o.} ΥΝΑΜΕΙCΕΝΕΡΓΟΥCΙΝΕΝΑ 40
AND TO-BE-saying ?-WHICH-PLACE to-this-One	ITIES ARE-IN-ACTING IN him
ΗCΟΦΙΑΥΤΗΚΑΙΔΙΔΥΝΑΜ 60	^{s omits then} ΥΤΩΓΑΡΗΡΩΔΗCΤΟΤΕΚΡΑ 60
THE WISDOM (this) AND THE ABILITIES	3 THE for HEROD then HOLDING
^{s o.} ΕΙCΟΥΧΟΥΤΟCΕCΤΙΝΟΤΟΥ 80	ΤΗCΑCΤΟΝΙΩΑΝΝΗΝΕΔΗCΕ 80
55 NOT this IS THE OF-THE	THE JOHN BINDS
ΤΕΚΤΟΝΟCΥΙΟCΟΥΧΗΜΗΤΗ 600	^{s1+ΔΥΤΟΝ s1 omits AND n1 s1 omit THE n1 s1 omit AND} ΝΚΑΙΕΝΤΗΦΥΛΑΚΗΚΑΙΑΠΕ 4000
ARTISAN SON NOT THE MOTHER	AND IN THE GUARD-house AND FROM-

in his dominions. His first wife was a daughter of Aretas, king of Arabia, who made war with him and conquered him because he had repudiated his daughter in order to marry Herodias, his half-brother Philip's wife. This woman brought him to his ruin. She was exceedingly ambitious and induced him to go to the emperor at Rome and seek the title of king. But Herodias' brother, Herod Agrippa I., brought accusations against him, so that Caligula banished him to Gaul, where he seems to have died.

3 See Lev.18:20,21.

6-12 Compare Mk. 6:21-29.

13-15 Compare Mk. 6:30-36 Lu. 9:10-12 Jn. 6:1-7.

13 Herod's insistence that the Lord was John the baptist was not very reassuring, for He was almost continually within Herod's jurisdiction, and nothing could be simpler than to arrest Him and imprison Him, as John the baptist had been. His time had not yet come, so He quietly retires to avoid further publicity. But the throngs follow Him into the wilderness.

16 Man shall not live by bread alone, but by the words which issue from the mouth of God. However great may be the marvel of providing food for such a multitude in the wilderness, it cannot compare with the miracle of which it was the sign. The kingdom has been rejected. The Lord's path is now a spiritual parallel with the interval between His rejection and His return to reign. His people will need to be sustained in the wilderness, just as Israel of old needed the manna after they had left Egypt and could not enter the land because of unbelief. The kingdom had come very near to them, just as their fathers had come to Kadesh, only to turn back into the wilderness for forty years. Then they needed physical food. Now they need spiritual sustenance. This provision is supplied by means of twelve cakes of bread, five on this occasion, and seven a little later, representing the twelve portions of scripture which have been given the Circumcision during the period which precedes the kingdom. The two fishes suggest that there is a testimony to the sons of Ham and Japhet who are proselytes in the nations.

In these writings there is more than sufficient to sustain the believing Israelites and a considerable surplus for

Herodias, his brother Philip's wife.

4 For John said to him, "It is not allowed you to have her." And, wanting to kill him, he was afraid of the throng, seeing that they had him as a prophet.

6 Now at the coming of Herod's birthdays, the daughter of Herodias dances in the midst and pleases Herod. Whence, with an oath, he avows to give her whatever she should be requesting. Now she, being egged on by her mother, is averring, "Give me here, on a platter, the head of John the baptist."

9 And the king, being sorry, yet because of the oaths and those lying back at table with him, orders it to be given. And sending, he beheads John in the jail.

11 And his head was brought on a platter and given to the maiden, and she carries it to her mother. 12 And his disciples, approaching, take away his corpse and entomb it. And coming, they report to Jesus.

13 Now, hearing it, Jesus retires thence in a ship into a wilderness place privately. And hearing of it, the throngs follow Him afoot from the cities. And, coming out, He perceived a vast throng, and has compassion on them and cures those of them who are ailing. Now, as it is becoming evening, the disciples come to Him, saying, "The place is a wilderness and the hour passed by already: then dismiss the throngs that, coming away into the villages, they should be buying themselves food."

16 Yet Jesus said to them, "They

1	ΘΕΤΟΔΙΑΗΡΩΔΙΑΔΑΤΗΝΓΥ 20	ΥΕΠΙΠΙΝΑΚΙΚΑΙΕΔΟΘΗΤΩ 20
	PLACED THRU HERODIAS THE WOMAN	ON BOARD AND IT-WAS-GIVEN TO-THE
	ΝΑΙΚΑΦΙΛΙΠΠΟΥΤΟΥΔΕΑ 40	ΚΟΡΑΣΙΩΚΑΙΗΝΕΓΚΕΝΤΗΜ 40
	OF-Philip THE brother	MAIDEN AND she-CARRIES TO-THE MO-
4	ΦΟΥΑΥΤΟΥΕΛΕΓΕΝΓΑΡΟΙΩ 60	ΗΤΡΙΑΥΤΗΣΚΑΙΠΡΟΣΕΛΘΟ 60
	n o. s1* omits to-him s omits THE	12 THEIR OF-her AND TOWARD-COMING
	ΑΝΗΝΣΑΥΤΩΟΥΚΕΣΤΙΝΟ 80	ΝΤΕΣΟΙΜΑΘΗΤΑΙΑΥΤΟΥΗΡ 80
	TO-HIM NOT IS-ALLOWED TO-	n omits s cancels but restores OF-him
5	ΟΙΕΧΕΙΝΑΥΤΗΝΚΑΙΘΕΛΩΝ 100	ΑΝΤΟΠΤΩΜΑΑΥΤΟΥΚΑΙΘΑ 600
	YOU TO-BE-HAVING her AND WILLING	THE corpse OF-him AND entomb
	ΑΥΤΟΝΑΠΟΚΤΕΙΝΑΙΕΦΟΒΗ 20	ΨΑΝΑΥΤΟΝΚΑΙΕΛΘΟΝΤΕΣΑ 20
	him TO-FROM-KILL he-WAS-afraid-OF	it AND COM:SG THEY-
	ΘΗΤΟΝΟΧΛΟΝΟΤΙΩΣΠΡΟΗ 40	ΠΗΓΓΕΙΑΝΤΩΙΗΝΣΟΥΑΚΟΥ 40
	THE THrong THAT AS BEFORE-AVENGE	13 FROM-MESSAGE TO-THE JESUS HEALING
6	ΤΗΝΑΥΤΟΝΕΙΧΟΝΓΕΝΕΣΙΟ 60	ΣΑΣΔΕΟΙΗΣΟΥΣΑΝΕΧΩΡΗΣ 60
	him THEY-HAD TO-birthdays	YET THE JESUS UP-SPACES
	ΙΣΔΕΓΕΝΟΜΕΝΟΙΣΤΟΥΗΡΩ 80	ΕΝΕΚΕΙΘΕΝΕΝΠΛΟΙΩΕΙΣΕ 80
	YET BECOMING OF-THE HEROD	thence IN FLOATER INTO DES-
	ΔΟΥΩΡΧΗΣΑΤΟΝΘΥΓΑΤΗΡΤ 200	ΡΗΜΟΝΤΟΠΟΝΚΑΤΙΔΙΑΝΚΑ 700
	DANCES THE DAUGHTER OF-	OLATE PLACE according TO OWN AND
	ΗΣΗΡΩΔΙΑΔΟΣΕΝΤΩΜΕΣΩΚ 20	ΙΑΚΟΥΣΑΝΤΕΣΟΙΟΧΛΟΙΗΚ 20
	THE HERODIAS IN THE MIDST AND	HEARING THE THIRONGS follow
7	ΑΙΗΡΕΣΕΝΤΩΗΡΩΔΗΘΕΝΗΜ 40	ΟΛΟΥΘΗΣΑΝΑΥΤΩΠΕΖΗΑΠΟ 40
	PLEASES TO-THE HEROD WHICH-PLACE WITH	to-Him aFOOT FROM
	ΕΤΑΟΡΚΟΥΜΟΛΟΓΗΣΕΝΑΥ 60	ΤΩΝΠΟΛΕΩΝΚΑΙΕΣΤΕΛΘΩΝΕ 60
	OATH he-avows TO-her	4 THE cities AND OUT-COMING He-
	ΤΗΔΟΥΝΑΙΕΑΝΑΙΤΗΣΗΤΑ 80	ΙΔΕΝΠΟΛΥΝΟΧΛΟΝΚΑΙΕΣΠ 80
	TO-GIVE WHICH IF-EVER she-sh'd-BE-REQUEST-	PERCEIVED MANY THIRONG AND He-IS-com-
8	ΙΗΔΕΠΡΟΒΙΒΑΣΘΕΙΣΑΥΠΟ 300	ΛΑΓΧΝΙΣΘΗΕΠΑΥΤΟΙΣΚΑΙ 800
	INO THE YET BEING-BEFORE-HAVE-STEPIZED by	passionated ON them AND
	ΤΗΣΜΗΤΡΟΣΑΥΤΗΣΔΟΣΜΟΙ 20	ΕΘΕΡΑΠΕΥΣΕΝΤΟΥΣΑΡΡΩΣ 20
	THE MOTHER OF-her BE-GIVING TO-ME	CURES THE UN-FARE-WELLS
	ΦΗΣΙΝΩΔΕΕΠΙΠΙΝΑΚΙΤΗΝ 40	ΤΟΥΣΑΥΤΩΝΟΥΙΑΣΔΕΓΕΝΟ 40
	she-IS-AYERING here ON BOARD THE	15 OF-them OF-evening YET BECOMING
	ΚΕΦΑΛΗΝΙΩΑΝΟΥΤΟΥΒΑΠ 60	ΜΕΝΗΣΠΡΟΣΗΛΘΕΝΑΥΤΩΟΙ 60
	HEAD OF-JOHN THE DIPST	s1* omits THE TOWARD-COME TO-Him THE
9	ΤΙΣΤΟΥΚΑΙΑΥΠΗΘΕΙΣΟΒΑ 80	ΜΑΘΗΤΑΙΕΓΟΝΤΕΣΕΡΗΜΟ 80
	AND BEING-SORROWED THE KING	LEARNERS SAYING DESOLATE
	ΣΙΛΕΥΣΔΙΔΕΤΟΥΣΟΡΚΟΥ 400	ΣΕΣΤΙΝΟΤΟΠΟΣΚΑΙΗΩΡΑΗ 903
	THRU YET THE OATHS	IS THE PLACE AND THE HOUR AL-
	ΣΚΑΙΤΟΥΣΣΥΝΑΝΑΚΕΙΜΕΝ 20	s1* omits ALREADY s omits THEN
	AND THE ones-TOGETHER-UP-LYING	ΔΗΠΡΗΛΘΕΝΑΠΟΛΥΣΟΝΟΥ 20
	ΟΥΣΕΚΕΛΕΥΣΕΝΔΟΘΗΝΑΙΚ 40	READY BESIDE-CAME FROM-LOOSE THEN
10	he-ORDERS TO-BE-GIVEN AND	ΝΤΟΥΣΟΧΛΟΥΣΙΝΑΛΠΕΛΘΟ 40
	ΑΙΠΕΜΨΑΣΑΠΕΚΕΦΑΛΙΣΕΝ 60	THE THIRONGS THAT FROM-COMING
	sending he-FROM-HEADIZES	s1* ΧΩΡΑC SPACES
	ΤΟΝΙΩΑΝΗΝΕΝΤΗΦΥΛΑΚΗ 80	ΝΤΕΣΕΙΣΤΑΣΚΩΜΑΣΑΓΟΡΑ 60
	THE JOHN IN THE GUARD-house	INTO THE VILLAGES THEY-SHOULD-
11	ΚΑΙΗΝΕΧΕΡΗΝΚΕΦΑΛΑΥΤΟ 500	ΣΩΣΙΝΕΑΥΤΟΙΣΒΡΩΜΑΤΑΟ 80
	AND WAS-CARRIED THE HEAD OF-him	16 BE-BUYING TO-selves FOODS THE
		s1* omits JESUS s1* omits THEN
		ΔΕΙΗΣΟΥΣΕΙΠΕΝΑΥΤΟΙΣΟ 41000
		YET JESUS said TO-them NOT

the nations. It does not, however, make any direct provision for the nations, such as is suggested at the end of Acts (28²⁸). We are no longer called upon to eat the left-overs from Israel's feast (Eph. 2¹⁹). The writings to the Circumcision, represented by the twelve cakes, are not for the nations. The Lord has given us a banquet such as Israel never knew. We have thirteen of Paul's epistles which, if we would only satiate ourselves with them, would keep us from so much as tasting the scraps which they refuse, or trying to purloin what pertains only to them.

18-21 Compare Mk.6³⁷⁻⁴⁴Lu.9¹³⁻¹⁷Jn.6⁸⁻¹³.

22-23 Compare Mk.6⁴⁵,46Jn.6¹⁴,15.

23 His ascent into the mountain alone, while His disciples are sent into the midst of the sea, is a lovely little likeness of His ascension and session in the heavens while His disciples are left to the mercy of the nations. Not for naught is the word "torment" used here. It may not fit the effect of the billows, but it certainly is a forceful description of the fearful trials which are the portion of His followers during His absence.

24-27 Compare Mk.6⁴⁷⁻⁵⁰Jn.6¹⁶⁻²⁰.

25 The Romans divided the night into four watches. There is a hint here that the Lord's absence will be prolonged until near morning. For them it will be night until the day of the Lord dawns.

26 No one will question the actual reality of this miracle who realizes how much greater is the wonder of His control over the turbulent peoples who threaten to swallow up His disciples during His absence in heaven. Some have tried to explain such prodigies on purely natural grounds. Nature is itself a continuous miracle to which we have become accustomed. Even in our present debased condition there are feeble intimations of powers we will possess in resurrection. It is said that consciousness decreases the weight of the body. It is heavier when asleep. It would seem that a sufficiently great increase in its vitality or power would overcome the force of gravitation. This is seen in a much intensified form in His ascension, where He practically became able to walk on air.

have no need to be coming away. *You give them something to eat.*"

17 Yet they are saying to Him, "We have nothing here except five cakes

18 and two fishes." Now He said,

19 "Bring them here to Me." And,

ordering the throngs to recline on the grass, taking the five cakes and the two fishes, looking up into heaven, He blesses them, and, breaking them, gives the cakes to the disciples, yet the disciples to the

20 throngs. And they all ate and are satisfied, and they pick up twelve panniers full of surplus fragments.

21 Now those eating were about five thousand men, apart from women and little children.

22 And immediately He compels His disciples to step into the ship and to be preceding Him to the other side, till He should be dismissing the throngs. And, dismissing the throngs, He ascended into the mountain privately to pray.

23 Now, as it is becoming evening, He was there alone.

24 Now the ship was already many stadia [about 607 feet each] distant from the land, in the midst of the sea, being tormented by the billows, for the wind was contrary.

25 Now in the fourth watch of the night He came to them, walking on

26 the sea. Now the disciples, perceiving Him walking on the sea, were disturbed, saying that it is a phantom. And they cry out from fear.

27 Now straightway Jesus speaks to them, saying, "Courage! It is I. Fear not!"

28 Yet Peter, answering Him, said, "Lord, if it is *Thou*, order me to

^{s o.} ΥΧΡΕΙΑΝΕΧΟΥCΙΝΑΠΕΛΘΕ^{s o.} 20
need THEY-ARE-HAVING TO-BE-FROM-COMING

ΙΝΑΔΟΤΕΑΥΤΟΙCΥCΙΝΑΥΤΩ^{s o.} 40
BE-GIVING to-them YE TO-BE-EAT-

^{s o.} ΕΙΝΟΙΔΕΛΕΓΟΥCΙΝΑΥΤΩ^{s o.} 60
17 ING THE YET THEY-ARE-SAYING to-Him NOT

ΥΚΕΧΟΜΕΝΩΔΕΕΙΜΗΠΕΝΤΕ^{s 1*} 80
WE-ARE-HAVING here IF NO FIVE

ΑΡΤΟΥCΚΑΙΔΥΟΙΧΘΥCΑCΩ¹⁰⁰
18 BREADS AND TWO FISHES THE YET

ΕΕΙΠΕΝΦΕΡΕΤΕΜΟΙΦΔΕΑΥ²⁰
He-said BE-CARRYING to-me here them

ΤΟΥCΚΑΙΚΕΛΕΥCΑCΤΟΥCΩ^{s + Ε = He-ORDERS} 40
19 AND ORDERING THE THR-

ΧΛΟΥCΑΝΑΚΑΙΘΗΝΑΙΕΠΙ⁶⁰
ONGS TO-BE-UP-CLINED ON THE

ΟΥΧΟΡΤΟΥΛΑΒΩΝΤΟΥCΠΕΝ^{s Ε = 5} 80
FODDER GETTING THE FIVE

ΤΕΑΡΤΟΥCΚΑΙΤΟΥCΔΥΟΙΧ^{s B = 2} 200
BREADS AND THE TWO FISHES

ΘΥCΑΝΑΒΛΕΨΑCΕΙCΤΟΝΟ²⁰
up-looking INTO THE heav-

ΥΡΑΝΟΝΕΥΛΟΓΗCΕΝΚΑΙΚΑ⁴⁰
en He-blesses AND BREAK-

ΛCΑCΕΔΩΚΕΝΤΟΙCΜΑΘΗΤΑ⁶⁰
ing GIVES lo-THE LEARNERS

ΙCΤΟΥCΑΡΤΟΥCΟΙΔΕΜΑΘΗ⁸⁰
THE BREADS THE YET LEARNERS

ΤΑΙΤΟΙCΟΧΛΟΙCΚΑΙΕΦΑΓ³⁰⁰
20 lo-THE THRONGS AND ATE

ΟΝΠΑΝΤΕCΚΑΙΕΧΟΡΤΑCΘΗ²⁰
ALL AND ARE-satisfied

CΑΝΚΑΙΗΡΑΝΤΟΠΕΡΙCCEΥ⁴⁰
AND THEY-LIFT THE exceeding

ΟΝΤΩΝΚΑCΜΑΤΩΝΔΩΔΕΚΑ⁶⁰
OF-THE BREAKS TWO-TEN

ΚΟΦΙΝΟΥCΠΛΗΡΕΙCΟΙΔΕ⁸⁰
21 FANNIERS FULL THE YET ones-

CΘΙΟΝΤΕCΗCΑΝΑΝΔΡΕCΩC⁴⁰⁰
EATING WERE MEN AS-IF

^{s 1* o.} ΕΙΠΕΝΤΑΚΙCΧΙΛΙΟΙΧΩΡΙ^{n + Ε} 20
FIVE-times-THOUSAND apart-from

CΓΥΝΑΙΚΩΝΚΑΙΠΑΙΔΙΩΝΚ⁴⁰
22 WOMEN AND little-boys-and-girls AND

ΑΙΕΥΘΕCΗCΗΝΑΓΚΑCΕΝΤΟΥ^{s 1* omits immediately} 60
immediately He-necessitates THE

CΜΑΘΗΤΑCΑΥΤΟΥΕΜΒΗΝΑΙ^{s omits of-Him} 80
LEARNERS OF-Him TO-IN-STEP

ΕΙCΤΟΠΛΟΙΟΝΚΑΙΠΡΟΑΓΕ^{s o.} 500
B omits THE INTO THE FLOATER AND TO-BE-BEFORE-LEAD-

ΙΝΑΥΤΟΝΕΙCΤΟΠΕΡΑΝΕΩC²⁰
ING Him INTO THE OTHER-SIDE TILL

ΟΥΑΠΟΛΥCΗCΤΟΥCΟΧΛΟΥCΚ⁴⁰
23 OF-WHICH He-SH'D-BE-FROM-LOOSING THE THRONGS AND

ΑΙΑΠΟΛΥCΑCΤΟΥCΟΧΛΟΥC^{s 1 omits FROM-LOOSING THE THRONGS} 60
FROM-LOOSING THE THRONGS

ΑΝΕΒΗΕΙCΤΟΟΡΟCΚΑΤΙΔΙ⁸⁰
He-UP-STEPPED INTO THE mountain according-to OWN

ΑΝΠΡΟCΕΥΨΑCΘΑΙΟΥΨΙΑCΔ^{s o.} 600
to-pray OF-evening YET

ΕΓΕΝΟΜΕΝΗCΜΟΝΟCΗΝΕΚΕ²⁰
BECOMING ONLY He-was there

ΙΤΟΔΕΠΛΟΙΟΝΗΑΝCΤΑΔΙΟ⁴⁰
24 THE YET FLOATER ALREADY stadia

ΥCΠΟΛΛΟΥCΑΠΟΤΗCΓΗCΑΠ^{s omits stadia to FROM-HAD} 60
MANY FROM THE LAND FROM-

ΕΙΧΕΝΜΕCΟΝΤΗCΘΑΛΑCCH^{B omits midst to WAS} 80
HAD MIDST OF-THE SEA

CΗΝΒΑCΑΝΙΖΟΜΕΝΟΝΥΠΟΤ⁷⁰⁰
WAS BEING-ORDEALIZED by THE

ΩΝΚΥΜΑΤΩΝΗΝΓΑΡΕΝΑΝΤΙ²⁰
BILLOWS WAS for IN-INSTEAD

ΟCΑΝΕΜΟCΤΕΤΑΡΤΗΔΕΦΥ⁴⁰
25 THE WIND to-FOURth YET GUARD

ΛΑΚΗΝΗCΝΥΚΤΟCΗΑΘΕΝΠ⁶⁰
OF-THE NIGHT He-CAME TOWARD

ΟCΑΥΤΟΥCΠΕΡΙΠΑΤΩΝΕΠΙ⁸⁰
them ABOUT-TREADING ON

ΤΗΝΘΑΛΑCCHΑΝΟΙΔΕΜΑΘΗ^{s 1 omits THE and LEARNERS reads PERCEIVING YET} 800
26 THE SEA THE YET LEARNERS

ΑΙΙΔΟΝΤΕCΑΥΤΟΝΕΠΙΤΗC²⁰
PERCEIVING Him ON THE

ΘΑΛΑCCHCΠΕΡΙΠΑΤΟΥΝΤΑ⁴⁰
SEA ABOUT-TREADING

ΕΤΑΡΑΧΘΗCΑΝΛΕΓΟΝΤΕCΟ⁶⁰
WERE-DISTURBED SAYING that

ΤΙΦΑΝΤΑCΜΑΕCΤΙΝΚΑΙΑΠ⁸⁰
APPEAR-effect it-IS AND FROM

ΟΤΟΥΦΟΒΟΥΕΚΡΑΖΑΝΕΥΘΥ⁹⁰⁰
27 THE FEAR THEY-CRY straightway

CΔΕΕΛΑΛΗCΕΝΟΙΗCΟΥCΑΥ^{s 1 omits THE JESUS} 20
YET TALKS THE JESUS to-them

ΤΟΙCΛΕΓΩΝΘΑΡCΕΙΤΕΓΩ^{s o.} 40
SAYING YE-DE-COURAGE-INO I

ΕΙΜΙΜΗΦΟΒΕΙCΘΕΑΠΟΚΡΙ^{s o.} 80
28 AM NO DE-FEARING answering

ΘΕΙCΔΕΑΥΤΩΠΕΤΡΟCΕΙΠ^{s o. b THE Peter said to-Him} 90
YEI-TO-Him THE Peter said

ΕΝΚΥΡΙΕΙCΥΕΙΚΕΛΕΥCΟ^{s IF YOU are Master!} 4000
Master! IF YOU ARE ORDER

²⁸ Peter here symbolizes the sovereignty of Israel over the turbulent gentiles in the time to come. They are made afraid by the spiritual power of evil, typified by the wind. Peter's cry will be theirs when He reappears in glory. Then all Israel shall be invoking the name of the Lord and shall be saved (Ro.10¹³ 11²⁶). Then Satan will be bound (Un.20²), even as the wind flags. And then the nation as a whole will worship Him as they never have done before.

32-33 Compare Mk.6⁵¹Jn.6²¹.

34-36 Compare Mk. 6⁵³⁻⁵⁶.

36 See Lu.6¹⁹.

³⁶ As millennial bliss follows the terrors of the end time, so this lovely scene of abounding blessing succeeds the night of stress and storm. His presence dispels disease. They simply touched the tassel of His robe. This is not merely indicative of the most casual contact or a sign of the strength of their faith. It had a deeper significance, derived from Jehovah's instructions in the law (Nu.15³⁸⁻⁴⁰). The garment of an Israelite was bordered by a fringe or tassel, in which was a ribbon of blue. The word blue is from the root meaning *to finish*. It was to remind them to do all His precepts. It may well be the sign of His complete obedience, especially of its finish on Golgotha. Contact with the cross is the basis of all blessing.

1-6 Compare Mk. 7¹⁻¹³.

¹ Our Lord came to fulfill the law. When He taught that which seemed to be other than its precepts it was because He was above it. He could make it more searching (52⁷⁻⁴⁸). Being the Temple of God, He and all in His presence could profane the sabbath (12¹⁻⁸). Now, however, He is charged with violating the oral precepts which the Rabbis had not only added to the law, but actually placed above the law. In fact, while they rejected His supremacy above Moses, they arrogated it to themselves. Their choice of a test is most unfortunate for them. While they were hypocritically concerned with the ceremonial cleansing of their hands, their mouths were defiling themselves and all about them with thoughts dishonoring to God. The Lord did not take them up on the subject of wash-

be coming to Thee on the waters."

²⁹ Now He said, "Come!" And stepping down from the ship, Peter walks on the waters, to come to Jesus.

³⁰ Yet, observing the strong wind, he was afraid and, beginning to sink, cries, saying, "Lord, save

³¹ me!" Now immediately Jesus, stretching out a hand, got hold of him and is saying to him, "Scant of faith, why do you hesitate?"

³² And when they ascend into the ship the wind flags. Now those in the ship worship Him, saying, "Truly Thou art the Son of God."

³⁴ And ferrying over, they came to the land in Gennesaret. And the men of that place, recognizing Him, dispatch into that whole country about, and they bring

³⁶ Him all those having ills; and they entreated Him that they should only be touching the tassel of His cloak, and as many as touch were saved through it.

15 Then Pharisees and scribes are coming to Jesus from Jerusalem, saying, "Wherefore are your disciples transgressing the tradition of the elders? For they are not washing their hands whenever they may be eating bread."

³ Now answering, He said to them, "Wherefore are *you* also transgressing the precept of God because

⁴ of your tradition? For God said, 'Be honoring father and mother,' and 'He who is speaking evil of father or mother, let him decrease in

⁵ death.' Yet *you* are saying, 'Whoever may be saying to a father or mother, "That which you should be benefited by me is an oblation",

⁶ he shall by no means be honoring

ΝΜΕΕΛΘΕΙΝ ΠΡΟΣ ΕΞ ΕΠΙ ΤΑ 20
 ME TO-BE-COMING TOWARD YOU ON THE
 ΥΔΑΤΑ ΔΕ ΕΙΠΕ ΝΕΛΘΕΚΑΙ 40
 29 waters THE YET He-said BE-COMING AND
 ΚΑΤΑΒΑΣ ΑΠΟ ΤΟΥ ΠΛΟΙΟΥ 60
 DOWN-STEPPING FROM THE FLOATER Peter
 ΕΤΡΟΣ ΠΕΡΙΕΠΑΤΗΣΕ ΝΕΠΙ 80
 ABOUT-TREADS ON
 n adds ΚΑΙ after w. nH s o. do. s1* ΗΛΘΕΝ ΟΥΝ adds
 ΤΑΥΔΑ ΤΑ ΕΛΘΕΙΝ ΠΡΟΣ ΤΟ 100
 THE waters TO-BE-COMING TOWARD THE
 ΙΗΣΟΥΝ ΒΛΕΠΩΝ ΔΕ ΤΟΝ Α 20
 30 JESUS looking YET THE WIND
 s omits. n has εἶπεν in margin
 ΜΟΝΙΣ ΧΥΡΟΝ ΕΦΟΒΗΘΗΚΑΙ 40
 εἶπεν he-WAS-afraid AND
 ΑΡΞΑΜΕΝΟΣ ΚΑΤΑΠΟΝΤΙΖΕ 60
 beginning TO-DE-DOWN-MARINE-ING
 s o. s1* ΕΚΡΑΞΕΝ ΛΕΓΩΝ ΚΥΡΙ 80
 he-cries SAYING Master!
 ΕΣΩΘΟΝ ΜΕ ΕΥΘΕΩΣ ΔΕ ΟΙΗΣ 200
 31 SAVE ME immediately YET THE JESUS
 s o. s1* ΟΥΣ ΕΚΕΙΝΑ ΣΤΗΝΧΕΙΡΑΣ 20
 OUT-STRETCHING THE BAND ON-
 ΠΕΛΑΒΕΤΟ ΑΥΤΟΥ ΚΑΙ ΛΕΓΕ 40
 GOT OF-him AND IS-SAYING
 ΙΑΥΤΩ ΟΛΙΓΟ ΠΙΣΤΕΙ ΕΙΣΤΙ 60
 to-him FEW-BELIEVING! INTO ANY
 ΕΔΙΣΤΑΣΑΣ ΚΑΙ ΑΝΑΒΑΝΤΩ 80
 32 YOU-TWO-STAND AND OF-UP-STEPPING
 ΝΑΥΤΩΝ ΕΙΣ ΤΟ ΠΛΟΙΟΝ ΕΚΟ 300
 OF-them INTO THE FLOATER STRIKES
 ΠΑΣΕΝΟΑΝΕΜΟΣ ΟΙΔΕΕΝ ΤΩ 20
 33 THE WIND THE-ones YET IN THE
 ΠΛΟΙΩ ΠΡΟΣΕΚΥΝΗΣΑΝ ΑΥΤ 40
 FLOATER worship to-Him
 Ω ΛΕΓΟΝΤΕΣ ΑΛΗΘΩΣ ΘΕΟΥ 60
 saying truly OF-God SON
 ΙΟΣ ΕΙΚΑΙ ΔΙΑΠΕΡΑΣΑΝΤΕ 80
 34 YOU-ARE AND ferrying
 ΧΛΑΘΟΝ ΕΠΙ ΤΗΝ ΓΗΝ ΕΙΣ ΓΕ 400
 THEY-CAME ON THE LAND INTO GENNES-
 ΝΗΝ ΣΑΡΕΤΚΑΙ ΕΠΙΓΝΟΝΤΕ 20
 35 AHEZ AND ON-KNOWING
 ΣΑΥΤΟΝ ΟΙ ΑΝΔΡΕΣ ΤΟΥ ΤΟΠ 40
 Him THE MEN OF-THE PLACE
 s omits that
 ΟΥ ΕΚΕΙΝΟΥ ΑΠΕΣΤΕΙΛΑΝ 60
 that THEY-commission INTO
 ΙΣΟΛΗΝ ΤΗΝ ΠΕΡΙΧΩΡΟΝ ΕΚ 80
 s o. WHOLE THE ABOUT-PLACE that
 ΕΙΝΗΝ ΚΑΙ ΠΡΟΣΗΝΕΓΚΑΝ 600
 AND TOWARD-CARRY to-

ΥΤΩ ΠΑΝΤΑΣ ΤΟΥΣ ΚΑΚΩΣ ΕΧ 20
 Him ALL THE EVILLY HAVING
 ΟΝΤΑΣ ΚΑΙ ΠΑΡΕΚΑΛΟΥΝΑΥ 40
 36 AND THEY-BESIDE-CALLED Him
 ΤΟΝ ΙΝΑ ΜΟΝΟΝ ΑΨΦΟΝΤΑΙ ΤΟ 60
 THAT ONLY THEY-UN'D-BE-TOUCHING OF-
 ΥΚΡΑΣΠΕ ΔΟΥΤΟΥ ΜΙΑΤΟΥ 80
 THE HANG-FOOT OF-THE cloak
 ΑΥΤΟΥ ΚΑΙ ΟΣΙΝ ΨΑΝΤΟ ΔΙ 600
 OF-Him AND AS-MANY-AS TOUCH WERE-
 ΕΣΩΘΗΣΑΝ ΤΟΤΕ ΠΡΟΣΕΡΧΟ 20
 15 THRU-MADE then ARE-TOWARD-COMING
 s o. ΝΤΑΙ ΤΩ ΙΗΣΟΥ ΑΠΟ ΙΕΡΟΣΟ 40
 to-THE JESUS FROM JERUSALEM
 s1* n+ε
 ΑΥΜΩΝ ΦΑΡΙΣΑΙΟΙ ΚΑΙ ΓΡΑ 60
 PHARISEES AND WRITERS
 ΜΜΑΤΕΙΣ ΛΕΓΟΝΤΕΣ ΔΙΑΤΙ 80
 2 saying SAYING THRU ANY
 s o. ΟΙ ΜΑΘΗΤΑΙΣ ΟΥ ΠΑΡΑΒΑΙΝ 200
 THE LEARNERS OF-YOU ARE-BESIDE-STEPPING
 s o. ΟΥΣΙΝ ΤΗΝ ΠΑΡΑΔΟΣΙΝ ΤΩ 20
 THE Tradition OF-THE
 ΠΡΕΣΒΥΤΕΡΩΝ ΟΥ ΓΑΡ ΝΙΠΤ 40
 SENIORS NOT for THEY-ARE-
 ΟΝΤΑΙ ΤΑΣ ΧΕΙΡΑΣ ΟΤΑΝ Α 60
 WASHING THE HANDS when-EVEN BREAD
 ΤΟΝ ΕΣΘΙΩΣΙΝ ΟΔΕ ΑΠΟΚΡΙ 80
 3 THEY-MAY-BE-EATING THE YET ANSWERING
 ΘΕΙΣ ΕΙΠΕΝ ΑΥΤΟΙΣ ΔΙΑΤΙ 800
 He-said to-them THRU ANY
 s1* s o. ΚΑΙ ΥΜΕΙΣ ΠΑΡΑΒΑΙΝΕΤΕ 20
 AND YE ARE-BESIDE-STEPPING THE
 ΗΝΕΝ ΤΟ ΑΝΗΝΤΟΥ ΘΕΟΥ ΔΙΑΤ 40
 direction OF-THE God THRU THE
 ΗΝ ΠΑΡΑΔΟΣΙΝ ΥΜΩΝ Ο ΓΑΡ 60
 4 tradition OF-YOU THE for God
 s1* εἰς ἐν τῇ (n+ε) λατρίᾳ λέγοντες and restored
 ΕΟΣ ΕΙΠΕΝΤΙ ΜΑΤΟΝ ΠΑΤΕΡ 80
 said BE-VALUING THE FATHER
 ΑΚΑΙ ΤΗΝ ΜΗΤΕΡΑ ΚΑΙ ΟΥΚ ΑΚ 900
 AND THE MOTHER AND THE ONE-EVIL-
 ΟΛΟΓΩΝΤΕΡΑ Η ΜΗΤΕΡΑ 20
 SAYING FATHER OR MOTHER to-
 ΑΝΑΤΩΤΕ ΛΕΥΤΑΤΩ ΥΜΕΙΣ Δ 40
 s o. DEATH LET-BE-decursing YE YET
 5 ΕΛΕΓΕΤΕ ΟΣΑΝ ΕΙΠΗΤΩ ΠΑΤ 60
 ARE-SAYING WHO EVER MAY-BE-SAYING to-THE FATH-
 ΡΙΝ ΤΗ ΜΗΤΡΙ ΔΩΡΟΝ ΘΕΑΝΕ 80
 OR to-THE MOTHER oblation WHICH IF-EVER OUT
 s1 adds ΟΥΔΕΝΕΣΤΙΝ 43000
 ΣΕΜΟΥ ΩΦΕΛΗΘΗΣ ΟΥ ΜΗΤΙΜ 43000
 6 OF-ME YOU-MAY-BE-BEING-benefited NOT no He-WILL-

ing before meals. He may have thought it a harmless rite, to be complied with or not, according to the finer dictates of courtesy. But He does attack the very idea that a tradition is binding, and that He or His were obliged to conform to any human precept. So He chooses one of their traditions, which was nothing less than an attempt to elude their legal obligations, and exposes their hypocrisy in placing their own precepts above the divine enactments. They called it "a hedge around the law", but it was a dagger thrust at the revealed will of God. It did not guard the law, but explained it away. His law was just and good, their perversions of it were unjust and bad.

The fifth precept was a most salutary provision for both parents and children. It is a sign of the degeneracy of our times that little honor is shown to father or mother. The law included in this the parental control of time or talent. The only way to avoid this was to claim that it was dedicated to God, the very One Who had demanded that it be dedicated to parents! The "corban" or approach offering was an oblation intended to win the favor of God. They thought to bribe Him with the results of their disobedience to His word! The same principle applies to all times. To hearken is better than sacrifice, to attend than the suet of rams (1 Sa.15²²). Let no one suppose that He is pleased with their oblations, whether it be success in service, or even suffering for His sake, if it is not in fullest accord with His will. It is one of the most insidious and deceitful of delusions to imagine that, since His grace bears with such evil, and sends blessing through it, it receives His approval. Let us not take advantage of His grace or presume upon His love. Such is not the leading of His spirit. Our Lord not only denounces the oblations of disobedient sons, but plainly refutes the teaching that contamination comes from unwashed hands.

4 See Ex.20¹²21¹⁷.

7-9 Compare Mk. 7⁶⁻⁸.

8 See Isa.29¹³, Septuagint.

10-20 Compare Mk. 7¹⁴⁻²³.

14 See Isa.9¹⁰Mal.2⁷, Lu.6³⁰.

his father.' And you invalidate the word of God through your tradition. Hypocrites! Ideally Isaiah prophesies concerning you, saying,

- 8 "This people is honoring Me with the lips,
Yet their heart has its fill at a distance from Me.
9 Now in vain are they revering Me,
Teaching for teachings the directions of men'."

10 And, calling to the throng, He said to them, "Hear and understand! Not what is coming into the mouth is contaminating a man, but what is going out of the mouth—this is contaminating a man."

12 Then the disciples, approaching, said to Him, "Are you aware that the Pharisees are shocked at hearing the word?" Now, answering, He said, "Every plant which My heavenly Father does not plant shall be uprooted. Desert them! They are blind guides of the blind! Now if the blind should be guiding the blind, both shall be falling into a pit."

15 Now, answering, Peter said to Him, "Decipher the parable for us." Yet He said, "Are *you* also unintelligent at this point? Are you not as yet apprehending that everything which is going into the mouth is becoming the contents of the bowels, and is being evacuated into the latrine? Now that which is going out of the mouth is coming out of the heart, and those are contaminating a man. For out of the heart are coming wicked reasonings, murders, adulteries, prostitutions, thefts, false witnesses, calumnies. These are what are contaminating a man. Now to be

- ^s H. o.
ΗΣΕΙΤΟΝΠΑΤΕΡΑΥΤΟΥΚΑ 20
 DE-VALUING THE FATHER OF-him AND
- ^{s1* and restored}
ΙΝΚΥΡΩΣΑΤΕΤΟΝΛΟΓΟΝΤΟ 40
 YE-UN-SANCTION THE SAYING OF-THE
- ΥΘΕΟΥΔΙΑΤΗΝΠΑΡΑΔΟΣΙΝ** 60
 God THRU THE tradition
- ΥΜΩΝΥΠΟΚΡΙΤΑΙΚΑΛΩΣΕΠ** 80
 7 OF-YOUP hypocrites IDEALLY BEFORE-
- ⁿ²⁺ **Θ**
ΡΟΦΗΤΕΥΣΕΝΠΕΡΙΥΜΩΝΗΣ 100
 AVERS ABOUT YOUP ISAIAH
- ΔΙΑΣΛΕΓΩΝΟΛΛΟΟΥΤΟ** 20
 8 SAYING THE PEOPLE this lo-
- ^s o.
ΟΙΣΧΕΙΛΕΣΙΝΜΕΤΙΜΑΝΔΕ 40
 THE LIPS ME IS-VALUING THE YET
- ΚΑΡΔΙΑΥΤΩΝΠΟΡΡΩΑΠΕΧ** 60
 HEART OF-them forward IS-FROM-HAV-
- ΕΙΑΠΕΜΟΥΜΑΤΗΝΔΕΣΕΒΟΝ** 80
 9 ING FROM ME VAIN YET THEY-ARE-REVER-
- ΤΑΙΜΕΔΙΔΑΣΚΟΝΤΕΣΔΙΔΑ** 200
 ING ME TEACHING TEACHINGS
- ΣΚΑΛΙΣΕΝΤΑΛΜΑΤΑΑΝΘ** 20
 directions OF-humans
- ΩΠΩΝΚΑΙΠΡΟΣΚΑΛΕΣΑΜΕΝ** 40
 10 AND TOWARD-CALLING
- ΟΣΤΟΝΟΧΛΟΝΕΠΕΝΑΥΤΟΙ** 60
 THE THROG He-said to-them
- ΣΑΚΟΥΕΤΕΚΑΙΣΥΝΙΕΤΕΟΥ** 80
 11 BE-HEARING AND BE-understanding NOT
- ⁿ omits INTO-
ΤΟΕΙΣΕΡΧΟΜΕΝΟΝΕΙΣΤΟΣ 300
 THE INTO-COMING INTO THE MOUTH
- ^{s1* adds} **ΤΟΥΤΟ**
ΤΟΜΑΚΟΙΝΟΙΤΟΝΑΝΘΡΩΠΟ 20
 IS-COMMONING THE human
- ΝΑΛΛΑΤΟΕΚΠΟΡΕΥΟΜΕΝΟΝ** 40
 but THE OUT-GOING
- ΕΚΤΟΥΣΤΟΜΑΤΟΣΤΟΥΤΟΚΟ** 60
 OUT OF-THE MOUTH ^{s1} omits (his IS-COM-
- ΙΝΟΙΤΟΝΑΝΘΡΩΠΟΝΤΟΤΕΠ** 80
 12 MONING THE human then TO-
- ΡΟΣΕΛΘΟΝΤΕΣΟΙΜΑΘΗΤΑΙ** 400
 WARD-COMING THE LEARNERS
- ⁿ **ΛΕΓΟΥCΙΝ** ARE-SAYING
ΕΙΠΑΝΑΥΤΩΟΙΔΑΣΟΤΙΟΙΦ 20
 said to-Ilm YOU'VE-PERCEIVED THAT THE PHAR-
- ⁿ⁺ **Ε**
ΔΡΙΣΑΙΟΙΑΚΟΥCΑΝΤΕCΤΟ 40
 IREKⁿ HEARING THE
- ΝΑΛΟΓΟΝΕCΚΑΝΔΑΛΙCΘΗCΑ** 60
 SAYING ARE-SNARED
- ^s o.
ΝΟΔΕΑΠΟΚΡΙΘΕΙCΕΙΠΕΝ 80
 13 THE YET ANSWERING He-said EV-
- ^s o.
ΔCΑΦΥΤΕΙΑΝΝΟΥΚΕΦΥΤΕΥ 600
 ERY plant WHICH NOT plants
- CΕΝΟΠΑΤΗΡΜΟΥΟΥΡΑΝΙΟ** 20
 THE FATHER OF-ME THE heavenly
- ^s **Ε** o.
CΕΚΡΙΖΩΗCΕΤΑΙΑΦΕΤΕ 40
 14 WILL-DE-BEING-OUT-ROOTED FROM-LET them
- ^{s1* omits} **ΒΛΙΝΔ THEY-ARE** ^{s2, deleted and restored}
ΥΤΟΥCΤΥΦΛΟΙΕΙCΙΝΟΔΗΓ 60
 BLIND THEY-ARE WAY-LEADERS
- ^{s1*+} **ΕΙCΙΝ,** ^s o. ⁿ omits OF-BLIND
ΟΙΤΥΦΛΩΝΤΥΦΛΟCΔΕΤΥΦΛ 80
 OF-BLIND BLIND YET BLIND
- ΟΝΕΑΝΟΔΗΓΗΑΜΦΟΤΕΡΟΙΕ** 600
 IF-EVER MAY-DE-WAY-LEADING both INTO
- ΙCΒΘΥΝΟΝΠΕCΟΥΝΤΑΙΑΠ** 20
 15 PIT WILL-BE-FALLING answer-
- ΟΚΡΙΘΕΙCΔΕΟΠΕΤΡΟCΕΙΠ** 40
 ING YET THE Peter said
- ⁿ to-Him said
ΕΝΑΥΤΩΦΡΑCΟΝΗΜΙΝΤΗΝ 60
 to-Him DECIPHER to-US THE DE-
- ΑΡΑΒΟΛΗΝΟΔΕΙΠΕΝΑΚΜΗ** 80
 16 SIDE-CAST THE YET He-said POINT
- ^s o.
ΝΚΑΙΥΜΕΙCΑCΥΝΕΤΟΙΕCΤ 700
 AND YE UN-intelligent ARE
- ⁿ omits -as-^s ^s o.
ΕΟΥΦΩΝΕΙΤΕΟΤΙΠΑΝΤΟC 20
 17 NOT-as-yet YE-ARE-MINDING that EVERY THE INTO-
- ⁿ **ΕΡΧ** ^s o. ⁿ -COMING
ΙCΠΟΡΕΥΟΜΕΝΟΝΕΙCΤΟCΤ 40
 GOING INTO THE MOUTH
- ΟΜΑΕΙCΤΗΝΚΟΙΛΙΑΝΧΩΡΕ** 60
 INTO THE CAVITY IS-SPACING
- ^s adds **ΤΟΝ** ^s o.
ΙΚΑΙΕΙCΑΦΕΔΡΩΝΔΕΚΒΑΛ 80
 AND INTO FROM-SETTLE IS-BEING-OUT-
- ^s **Ε** o.
ΛΕΤΑΙΤΑΔΕΕΚΠΟΡΕΥΟΜΕΝ 800
 18 CAST THE YET OUT-GOINGS
- ΔΕΚΤΟΥCΤΟΜΑΤΟCΕΚΤΗCΚ** 20
 OUT OF-THE MOUTH OUT OF-THE HEART
- ^{s1} omits **IS-OUT-COMING TO HEART**
ΑΡΔΙΑCΕΞΕΡΧΕΤΑΙΚΑΚΕΙ 40
 IS-OUT-COMING AND-those
- ΝΑΚΟΙΝΟΙΤΟΝΑΝΘΡΩΠΟΝΕ** 60
 19 IS-COMMONING THE human OUT
- ΚΓΑΡΤΗCΚΑΡΔΙΑCΕΞΕΡΧΟ** 80
 for OF-THE HEART ARE-OUT-COMING
- ΝΤΑΙΔΙΑΛΟΓΙCΜΟΙΠΟΝΗΡ** 900
 THRU-accounts wicked
- ΟΙΦΟΝΟΙΜΟΙΧΕΙΑΙΠΟΡΝΕ** 20
 MURDERS ADULTERIES PROSTITUTIONS
- ΙΑΚΛΟΠΑΙΨΕΥΔΟΜΑΡΤΥΡ** 40
 thefts FALSE-witnesses
- ΙΑΒΛΑCΦΗΜΙΑΙΤΑΥΤΑΕC** 60
 20 BARM-AVERMENTS these IS
- ΤΙΝΤΑΚΟΙΝΟΥΝΤΑΤΟΝΑΝΘ** 80
 THE COMMONING THE human
- ΡΩΠΟΝΤΟΔΕΑΝΙΠΤΟΙCΧΕΡ** 4000
 THE YET lo-UN-WASHED HANDS

²¹ Compare Mk. 7:24-30.

²¹ The incident of the Canaanitish woman is of surpassing interest to us, for it shows clearly what was the status of the nations in our Lord's ministry. Her very mistakes are instructive. The nations have no part in the Son of David. He is Israel's King. No matter how much she may implore the Son of David, He answers her not a word. Let no one suppose that His heart was not touched or that He did not wish to be gracious. She has come to the wrong door. Yet He will not dismiss her. Finally, He tells why He cannot help. The Son of David, the character she approached, has no commission outside the nation of Israel. An oriental king is considered the father of his people. They are his children. The Canaanitish woman had no claim on His bounty. This is the key to Christ's earthly mission. He was a Servant of the Circumcision, not of the Uncircumcision (Ro. 15⁸). During His ministry the nations did not even have the place they received in the Pentecostal era. Then, after much preparation, the apostles were taught that proselytes, such as Cornelius, could share a little of Israel's spiritual blessings (Ac. 10). Later, at Pisidian Antioch, the door was opened by Paul, to some who were not proselytes (Ac. 13:46, 47). But it was not until the end of the Acts era that the salvation of God is sent directly to the nations (Ac. 28²⁹). The latter half of the second chapter of Ephesians (2:11-22), is an elaborate statement showing that, in the present administration of God's grace, the nations are no longer in the inferior position accorded them in Paul's earlier ministry.

Christ is Lord of all (Ac. 10:36). Under this title even the Canaanitish woman was within His jurisdiction. She worships and calls for help. Yet even thus, she is by no means on an equal footing with the favored nation. Only the scraps are for her. If she will take the place of a cur, she can have a little of the leavings. This is the place we gentiles have in the ministry of Christ. Our position was improved in the succeeding Pentecostal era. But it was not until Paul's imprisonment that we were brought nigh and enter the family of God (Eph. 2:18, 19). Until then we were still guests at Israel's table, if not puppies under it.

²⁹⁻³¹ Compare Mk. 7:31-37.

eating with unwashed hands is not contaminating a man."

²¹ And coming out thence, Jesus retires into the parts of Tyre and Sidon. And lo! a Canaanitish woman, coming out from those boundaries, cried, saying, "Be merciful to me, Lord, Son of David! My daughter is evilly obsessed by demons." Yet He answered her not a word. And His disciples, approaching, asked Him, saying, "Dismiss her, seeing that she is crying after us."

²⁴ Now, answering, He said, "I was not commissioned except for the lost sheep of the house of Israel."

²⁵ Yet she, coming, worships Him,

²⁶ saying, "Lord, help me!" Yet, answering, He said, "It is not ideal to be taking the children's bread and to be casting it to the puppies." Yet she said, "Yes, Lord. For the puppies also are eating of the scraps which are falling from their masters' table."

²⁸ Then, answering, Jesus said to her, "O woman, great is your faith! Let it come to be with you as you are wanting!" And her daughter was healed from that hour.

²⁹ And proceeding thence, Jesus came beside the sea of Galilee. And, ascending into the mountain, He sat there. And vast throngs came to Him, having with them the lame, the blind, the deaf-mutes, the maimed, and many others, and they toss them at His feet, and He cures them, so that the throng marvels, observing the deaf-mutes talking, the maimed sound, and the lame walking, and the blind observing,

- 1 ^{s o.} **ΣΙΝΦΑΓΕΙΝ ΟΥΚ ΟΙΝΟΙΤΟΝ** 20
 TO-BE-EATING NOT IS-COMMONING THE
- 2 **ΑΝΘΡΩΠΟΝ ΚΑΙ ΕΞΕΛΘΕΝ** 40
 21 human AND OUT-COMING thence
- 3 ^{s o.} **ΕΙΘΕΝ ΟΙΗΣΟΥΣΑΝ ΕΧΩΡΗΣ** 60
 THE JESUS UP-SPACES
- 4 **ΕΝ ΕΙΣΤΑΜΕΡΗ ΤΥΡΟΥΚΑΙΣ** 80
 INTO THE PARTS OF-TYRE AND OF-
- 5 **ΙΔΩΝ ΟΚΑΙΙΔΟΥ ΓΥΝΗΧΑΝ** 100
 22 SIDON AND BE-PERCEIVING WOMAN CANAAN-
- 6 **ΑΝΑΙΔΑΠΟΤΩΝ ΟΡΙΩΝ ΕΚΕΙ** 20
 itish FROM THE boundaries those
- 7 **ΝΩΝ ΕΞΕΛΘΟΥΣ ΑΕΚΡΑΞΕΝ** 40
 OUT-COMING CRIED ^{s t}
- 8 **ΕΓΟΥΣ ΑΕΛΕΗΣΟΝ ΜΕ ΚΥΡΙΕ** 60
 ING ^{ε o.} BE-MERCIFUL-TO ME Master!
- 9 **ΥΙΟΣ ΔΑΥΙΔ ΗΘΥΓΑΤΗΡ ΜΟ** 80
 SON OF-DAVID THE DAUGHTER OF-ME
- 10 **ΥΚΑΚΩΣ ΔΑΙΜΟΝΙΖΕΤΑΙ Ο** 200
 23 EVILLY IS-BEING-demonized THE YET
- 11 **ΕΟΥ ΚΑΠΕΚΡΙΘΑΥΤΗ ΛΟΓΟ** 20
 NOT He-answered to-her saying
- 12 **ΝΚΑΙ ΠΡΟΣΕΛΘΟΝΤΕΣ ΟΙ ΜΑ** 40
 AND TOWARD-COMING THE LEARN-
- 13 **ΗΝΤΑΙ ΑΥΤΟΥ ΗΡΩΤΟΥΝ ΑΥΤΟΝ** 60
 ers OF-Him asked Him
- 14 **ΟΝ ΛΕΓΟΝΤΕΣ ΑΠΟΛΥΣΟΝ ΑΥ** 80
 saying FROM-LOOSE her
- 15 **ΤΗΝ ΟΤΙ ΚΡΑΞΕΙ ΟΠΙΣΘΕΝ** 300
 that she-IS-CRYING BEHIND-PLACE OF-US
- 16 **ΜΩΝ ΟΔΕ ΑΠΟΚΡΙΘΕΙΣ ΕΙΠΕ** 20
 24 THE YET answering He-said
- 17 **ΝΟΥΚ ΑΠΕΣΤΑΛΗΝ ΕΙΜΗ ΕΙΣ** 40
 NOT I-WAS-commissioned IF NO INTO
- 18 **ΤΑ ΠΡΟΒΑΤΑ ΤΑ ΑΠΟΛΩΛΟΤΑ** 60
 THE sheep THE HAVING-been-destroyed
- 19 **ΟΙΚΟΥΙΣ ΡΑ ΗΛΘΕ ΕΛΘΟΥΣ** 80
 25 OF-HOME OF-ISRAEL THE YET COMING
 for H C E N n has ει and s t
- 20 **ΑΠΡΟΣΕΚΥΝΗΣΕΝ ΑΥΤΩ ΛΕΓ** 400
 she-worships to-Him saying
- 21 **ΟΥΣΑ ΚΥΡΙΕ ΒΟΗΘΕΙ ΜΟΙ Ο** 20
 26 Master! BE-helping to-ME THE YET
- 22 **Ε ΑΠΟΚΡΙΘΕΙΣ ΕΙΠΕΝ ΟΥΚΕ** 40
 answering He-said NOT it-IS
- 23 **ΣΤΙΝ ΚΑΛΟΝ ΑΒΕΙΝΤΟΝ Α** 60
^{s o.} IDEAL TO-BE-GETTING THE BREAD
- 24 **ΤΟΝ ΤΩΝ ΤΕΚΝΩΝ ΚΑΙ ΒΑΛΕΙ** 80
 OF-THE offsprings AND TO-BE-CASTING
- 25 **ΝΤΟΙΣ ΚΥΝΑΡΙΟΙΣ ΗΔΕ ΕΙΠ** 400
 27 TO-THE puppies THE YET she-said
- 26 **ΕΝΝΑΙ ΚΥΡΙΕ ΚΑΙ ΓΑΡ ΤΑΚΥ** 20
 YEA Master! AND for THE puppies
- 27 **ΝΑΡΙΑΣ ΕΘΙΕΙΑ ΠΟΤΩΝ ΨΙΧ** 40
 B+ε IS-EATING FROM THE SCRAPS
- 28 **ΙΩΝ ΤΩΝ ΠΙΠΤΟΝΤΩΝ ΑΠΟ ΤΗ** 60
 OF-THE FALLING FROM THE
- 29 **ΣΤΡΑΠΕΖΗΣ ΤΩΝ ΚΥΡΙΩΝ ΑΥ** 80
 table OF-THE masters OF-them
- 30 **ΤΩΝ ΤΟΤΕ ΑΠΟΚΡΙΘΕΙΣ ΟΙ** 600
 28 then answering THE JESUS
- 31 **ΣΟΥΣ ΕΙΠΕΝ ΑΥΤΗ ΦΥΝΑΙΜ** 20
 said to-her O! WOMAN GREAT
- 32 **ΕΓΑΛΗΣΟΥ Η ΠΙΣΤΙΣ ΕΝ** 40
 OF-YOU THE BELIEF LET-it-BE-BEING-
- 33 **ΗΤΩΣ ΟΙΩΣ ΘΕΛΕΙΣ ΚΑΙ Α** 60
 BECOME to-YOU AS YOU-ARE-WILLING AND WAS-HEAL-
- 34 **ΗΝ ΒΥΓΑΤΗΡ ΑΥΤΗΣ ΑΠΟ ΤΗΣ** 80
 ED THE DAUGHTER OF-her FROM THE
- 35 **ΩΡΑΣ ΕΚΕΙΝΗΣ ΚΑΙ ΜΕΤΑ Β** 700
 29 HOUR that AND after-STEPPING
- 36 **ΣΕΚΕΙΘΕΝ ΟΙΗΣΟΥΣ ΗΛΘΕΝ** 20
 thence THE JESUS CAME
- 37 **ΠΑΡΑ ΤΗΝ ΘΑΛΑΣΣΑΝ ΤΗΣ ΓΑ** 40
 BESIDE THE SEA OF-THE GAL-
- 38 **ΛΙΛΑΙΣ ΚΑΙ ΑΝΑΒΑΣ ΕΙΣ Τ** 60
 B+ε ILEE AND UP-STEPPING INTO THE
- 39 **Ο ΟΡΟΣ ΕΚΑΘΗ ΤΟ ΕΚΕΙ ΚΑΙ** 80
 30 mountain He-sat there AND TO-
- 40 **ΡΟΣ ΗΘΩΝ ΑΥΤΩ ΧΑΛΟΠΟΛ** 800
 WARD-CAME to-Him THROUGHS MANY
- 41 **ΛΟΙ ΕΧΟΝΤΕΣ ΜΕΘΕ ΑΥΤΩΝ Χ** 20
 HAVING WITH selves LAME-
- 42 **ΩΛΟΥΣ ΤΥΦΛΟΥΣ ΚΑΙ ΦΟΥΣΚΥ** 40
 B MAIMED-ones BLIND-ones MUTES S MAIMED-ones MUTES
 ones BLIND-ones MUTES MAIMED-
- 43 **ΛΛΟΥΣ ΚΑΙ ΕΤΕΡΟΥΣ ΠΟΛΛΟ** 60
 ones AND DIFFERENT-ones MANY
- 44 **ΥΣ ΚΑΙ ΕΡΡΙΨΑΝ ΑΥΤΟΥΣ Π** 80
 AND THEY-TOSS them BESIDE
- 45 **ΡΑΤΟΥΣ ΠΟΔΑΣ ΑΥΤΟΥ ΚΑΙ** 900
 THE FEET OF-Him AND He-
- 46 **ΘΕΡΑΠΕΥΣΕΝ ΑΥΤΟΥΣ ΟΣΤΕ** 20
 31 cures them AS-DESIDES
- 47 **ΤΟΥΣ ΧΑΛΟΥΣ ΤΗΣ ΤΡΟΝΟΣ** 80
 B TOUS CHALOUS THE THRONOS S O. D.L. TO-M.
 THE THRONO TO-MARVEL looking
- 48 **ΟΝΤΑΣ ΚΑΙ ΦΟΥΣ ΑΛΛΟΥΝΤΑΣ** 60
 B AKOYO=HEARING
 MUTES TALKING
- 49 **ΚΥΛΛΟΥΣΥΓΓΕΙΣ ΚΑΙ ΧΩΛ** 80
 S omits MAIMED-ones SOUND-ones
 MAIMED-ones SOUND-ones AND LAME-ones
- 50 **ΥΣ ΠΕΡΙΠΑΤΟΥΝΤΑΣ ΚΑΙ Τ** 4000
 ABOUT-TREADING AND BLIND-ones

32-39 Compare Mk. 8:1-10.

32 The feeding of the four thousand on this occasion is the complement of His previous miracle, when five thousand were satisfied (14¹⁰). There are two great lessons to be learned from it which can only be discerned by carefully comparing the two. As a sign the seven cakes, added to the five, make twelve, which corresponds with the spiritual provision for Israel during their stay in the wilderness or before they enter the kingdom. The five cakes are for Israel in the past, being the first three accounts of our Lord's life, Acts and Hebrews. John's account was not written till later and is for the kingdom itself. The interval between the two miracles indicates the period of Israel's dispersion. The seven cakes are the seven epistles provided for their sustenance at the end of this eon. James, first and second Peter, the three epistles of John, and Jude will be their manna in the time of the end.

The need was much greater on this occasion, for the throng had been three days without food. They were faint and in danger of collapse. These conditions will be repeated in Israel in the time to come. Then the believers will be glad to avail themselves of the Circumcision epistles which meet their needs and minister to their wants.

It is sheer robbery for us to take this provision from God's covenant people. Should we purloin their spiritual provision it will not, indeed, diminish their store, but it will reduce our own enjoyment of the superabounding sufficiency supplied to us in Paul's epistles, for we cannot appreciate our own riches while we flinch from them.

1-4 Compare Mk. 8:11-13. See 12³⁸⁻⁴⁰ Lu. 12⁵⁴⁻⁵⁶ Co. 12²².

1 Blind mouths! What was the feeding of the four thousand but a sign from heaven? But if they cannot read a sign from above, He will see that they provide themselves with a sign from beneath. Undoubtedly these very Pharisees and Sadducees were instrumental in putting Him into the heart of the earth. His death and burial and resurrection constituted the great sign to the unbelieving nation. Jonah was a type of their disobedience as well as of His passage through death and of blessing to the nations through Israel.

5-12 Compare Mk. 8:14-21.

and they glorify the God of Israel.

32 Now Jesus, calling His disciples to Him, said, "I have compassion on the throng, seeing that three days already they are remaining with Me, and they have nothing that they may be eating, and I am not willing to dismiss them fasting, lest they may be fainting on the road. And the disciples are saying to Him, "Whence, in a wilderness, is so much bread for us, so as to satisfy so much of a throng?" And Jesus is saying to them, "How many cakes have you?" Now they said, "Seven, and a few small fishes."

35 And, charging the throng to be 36 leaning back on the earth, He took the seven cakes and the fishes, and, giving thanks, He breaks and gave to the disciples, yet the disciples to 37 the throngs. And they all ate and are satisfied. And they pick up seven hampers full of the surplus 38 fragments. Now those eating were about four thousand men, apart from women and little children. 39 And dismissing the throngs, He boarded the ship and came into the boundaries of Magadan.

16 And the Pharisees and the Sadducees, approaching, trying Him, inquire to have Him exhibit a sign to them out of heaven.

2 Now, answering, He said to 4 them, "A wicked and adulterous generation is seeking for a sign, and a sign will not be given to it except the sign of Jonah." And leaving them, He came away.

5 And the disciples, coming to the other side, forgot to get bread.

6 Now Jesus said to them, "See and

⁶ Leaven stands for corrupt doctrine (12). Our Lord was concerned that the disciples should not be tainted by digesting the teaching of His enemies. But all that they were concerned about was the possible lack of a meal! And this just after seeing Him feed such a multitude! Even if they had *no* bread a little calculation in highest mathematics would show them how well provided they were with Him on board. Leaving out of our reckoning the women and children, our Lord satisfied each man of the first five thousand with one-thousandth part of a cake, with a remainder of twelve packed panniers (14²⁰). Now He distributes seven cakes among four thousand. Each man would get nearly two-thousandths, or twice as much as on the former occasion. Surely we may expect a much larger surplus! Not so. There are only seven hampers, probably not half as much as before! The more He had to work with, the less there is left! The less He had, the greater the surplus! If we develop these equations to their limits, there would have been no left-overs if they had bought the bread. But, on the other hand, no one can limit the amount of food remaining, if they had not found a single crumb for Him to bless! This is a form of infinitesimal calculus which our mathematicians cannot grasp, yet is well within the range of an infant in the school of God. God needs our lack to display the plenitude of His provision.

⁶ See Lu.12¹Ac.23⁸.

⁹⁻¹⁰ See 14¹⁷⁻²¹15³⁴⁻³⁸.

¹³⁻²⁰ Compare Mk.8²⁷⁻³⁰Lu.9¹⁸⁻²¹.

¹⁴ See 14¹,2Lu.9⁷⁻⁹.

¹⁶ See Jn.6⁶⁹1 Jn.4¹⁵.

¹⁷ See 11²⁵⁻²⁷Ga.1^{15,16}.

¹⁷ We have come to the climax of our Lord's proclamation of the kingdom. The people know Him not. Only a few, led by Peter, recognize Israel's Messiah. These are the new ecclesia, called out from the nation, and separated from them by loyalty to Him. Our Lord's ministry commenced with the descent of the spirit in form as a dove. Peter is inaugurated into his new office by being named the "Son of a Dove". Then our Lord plays on the meaning of "Peter", which is "rock". As such this new ecclesia would be

take heed of the leaven of the Pharisees and Sadducees!"

⁷ Now they reasoned among themselves, saying that "We got no bread." Now, knowing it, Jesus said, "Why are you reasoning among yourselves, scant of faith, ⁹ that you have no bread? Are you not yet apprehending, neither remembering the five cakes of the five thousand, and how many panniers you got? Neither the seven cakes of the four thousand and ¹⁰ how many hampers you got? How is it you are not apprehending that I spoke not to you about cakes? Now take heed of the leaven of the Pharisees and Sadducees." ¹² Then they understand that He said not to take heed of the leaven of cakes [of bread], but of the teaching of the Pharisees and Sadducees.

¹³ Now Jesus, coming into the parts of Caesarea Philippi, asked His disciples, saying, "Who are men saying the Son of Mankind is?" Now they say, "Some, indeed. John the baptist; yet others Elijah; yet others Jeremiah, or one of the prophets."

¹⁵ He is saying to them, "Now who are *you* saying that I am?" Now, answering, Simon Peter said. "Thou art the Christ, the Son of the living God."

¹⁷ Now, answering, Jesus said to him, "Happy are you, Simon Bar-Jonah, seeing that flesh and blood does not reveal it to you, but My Father Who is in the heavens. ¹⁹ Now I, also, am saying to you that *you* are Peter, and on this rock I shall be building My ecclesia, and the gates of the unseen shall not ¹⁹ be prevailing against it. I shall be giving you the keys of the king-

ΑΤΕΚΑΙΠΡΟΣΕΧΕΤΕΑΠΟΤΗ ²⁰	ΟΥΣΕΙΣΤΑΜΕΡΗΚΑΙΣΑΡΕΙ ²⁰
AND BE-heeding FROM THE	INTO THE PARTS OF-CAESAREA
ΣΥΜΗΝΤΩΝΦΑΡΙΣΑΙΩΝΚΑ ⁴⁰	ΑΣΤΗΣΦΙΛΙΠΠΟΥΗΡΩΤΑΤΟ ⁴⁰
FERMENT OF-THE PHARISEES AND	OF-THE Philip asked THE
ΙΣΑΔΔΟΥΚΑΙΩΝΟΙΔΕΔΙΕΛ ⁶⁰	ΥΣΜΑΘΗΤΑΣΑΥΤΟΥΛΕΓΩΝΤ ⁶⁰
7 SADDUCEES THE YET THEY-THRU-	LEARNERS OF-Him SAYING ANY
ΟΓΙΖΟΝΤΟΕΝΕΑΥΤΟΙΣΛΕΓ ⁸⁰	11* THE HUMANS TO-RE ARE-SAYING 12* THE HUMANS ARE-S-
ACCOUNTED IN selves SAYING	IN ARE-SAYING THE HUMANS
ΟΝΤΕΣΟΤΙΑΡΤΟΥΣΟΥΚΕΛΑ ¹⁰⁰	ΙΕΙΝΑΙΤΟΝΥΙΟΝΤΟΥΑΝΘ ¹⁰⁰
that BREADS NOT WE-GOT	TO-BE THE SON OF-THE human
ΒΟΜΕΝΓΝΟΥΣΔΕΟΙΗΣΟΥΣΕ ²⁰	14 ΦΠΟΥΟΙΔΕΕΙΠΑΝΟΙΜΕΝΙΩ ²⁰
8 KNOWING YET THE JESUS He-	14 THE YET THEY-say THE INDEED JOHN
ΙΠΕΝΤΙΑΔΑΛΟΓΙΖΕΣΘΕΕΝ ⁴⁰	15* Ο. B THE-ones ο. ο. ο.
said ANY YOU-ARE-THRU-accounting IN	ΑΝΗΝΤΟΝΒΑΠΤΙΣΤΗΝΑΛΛΑ ⁴⁰
ΕΑΥΤΟΙΣΟΛΙΓΟΠΙΣΤΟΙΟΤ ⁶⁰	THE DIFIST others
selves FEW-BELIEVING that	ΟΙΔΕΝΑΙΑΝΕΤΕΡΟΙΔΕΙΕΡ ⁶⁰
ΙΑΡΤΟΥΣΟΥΚΕΧΕΤΕΟΥΠΩΝ ⁸⁰	ΕΜΙΑΝΗΝΑΤΟΝΠΡΟΦΗΤΩΝ ⁸⁰
9 BREADS NOT YE-ARE-HAVING NOT-as-yet YE-	ON ONE OF-THE BEFORE-AVENERS
11* ΟΜΙΤΣ NOT-YET YE-ARE-remembering 12* ΔΙ	ΑΕΓΕΙΔΥΤΟΙΣΥΜΕΙΣΔΕΤΙ ⁷⁰⁰
ΟΕΙΤΕΟΥΔΕΜΝΗΜΟΝΕΥΕΤΕ ²⁰⁰	15 He-is-saying to-them YE YET ANY
ARE-MINDING NOT-YET YE-ARE-remembering	NAMEΛΕΓΕΤΕΕΙΝΑΙΑΠΟΚ ²⁰
ΤΟΥΣΠΕΝΤΕΑΡΤΟΥΣΤΩΝΠΕ ²⁰	16 ME ARE-SAYING TO-BE ANSWERING
THE FIVE BREADS OF-THE FIVE-	ΙΘΕΙΣΔΕΣΙΜΩΝΠΕΤΡΟΣΕΙ ⁴⁰
ΝΤΑΚΙΣΧΙΑΙΩΝΚΑΙΠΟΣΟΥ ⁴⁰	YET SIMON Peter said
times-THOUSAND AND how-mANY	ΠΕΝΣΥΕΙΟΧΡΙΣΤΟΣΟΥΙΟΣ ⁶⁰
10 PANNIERS YE-GOT NOT-YET	YOU ARE THE ANOINTED THE SON
ΤΟΥΣΕΠΤΑΑΡΤΟΥΣΤΩΝΤΕΤ ⁸⁰	ΤΟΥΘΕΟΥΤΟΥΖΩΝΤΟΣΑΠΟΚ ⁸⁰
THE SEVEN BREADS OF-THE FOUR-times-	17 OF-THE God THE LIVING ANSWERING
11* ΡΑΚΙΣΧΙΑΙΩΝΚΑΙΠΟΣΑΚ ³⁰⁰	ΡΙΘΕΙΣΔΕΟΙΗΣΟΥΣΕΙΠΕΝ ³⁰⁰
THOUSAND AND how-mANY HAMP-	YET THE JESUS said
11 Φ ΠΥΡΙΔΑΣΕΛΑΒΕΤΕΠΩΣΟΥΝ ²⁰	ΑΥΤΩΜΑΚΑΡΙΟΣΕΙΣΙΜΩΝΒ ²⁰
11 ENS YE-GOT how NOT YE-	to-him HAPPY YOU-ARE SIMON SON
ΟΕΙΤΕΟΤΙΟΥΠΕΡΙΑΡΤΩΝΕ ⁴⁰	ΑΡΙΦΝΑΟΤΙΣΑΡΣΚΑΙΑΙΜΑ ⁴⁰
ARE-MINDING THAT NOT ABOUT BREADS I-said	(Aramaic) DOVE (Hebrew) that FLESH AND BLOOD
ΙΠΟΝΥΜΙΝΠΡΟΣΕΧΕΤΕΔΕΑ ⁶⁰	ΟΥΚΑΠΕΚΑΛΥΨΕΝΣΟΙΑΛΛΑ ⁶⁰
to-you BE-heeding YET FROM	NOT it-FROM-COVERS to-you but
ΠΟΤΗΣΥΜΗΝΤΩΝΦΑΡΙΣΑΙ ⁸⁰	ΟΠΑΤΗΡΜΟΥΟΕΝΤΟΙΣΟΥΡΑ ⁸⁰
THE FERMENT OF-THE PHARISEES	THE FATHER OF-ME THE IN THE heavens
ΩΝΚΑΙΣΑΔΔΟΥΚΑΙΩΝΤΟΤΕ ⁴⁰⁰	ΝΟΙΣΚΑΓΩΔΕΣΟΙΛΕΓΩΤΙ ¹⁰⁰
12 AND SADDUCEES then	18 AND-I YET to-you AM-saying that
ΣΥΝΗΚΑΝΟΤΙΟΥΚΕΙΠΕΝΠ ²⁰	ΣΥΕΙΠΕΤΡΟΣΚΑΙΕΠΙΤΑΥΤ ²⁰
THEY-understand that NOT He-said TO-BE-	YOU ARE Peter (ROCK) AND ON this
ΟΣΕΧΕΙΝΑΠΟΤΗΣΥΜΗΝΤΩ ⁴⁰	ΗΤΗΠΕΤΡΑΟΙΚΟΔΟΜΗΣΩΜΟ ⁴⁰
heeding FROM THE FERMENT OF-THE	THE ROCK I-SHALL-BE-HOME-BUILDING OF-ME
11* ΦΑΡΙΣΑΙΩΝΚΑΙΣΑΔΔΟΥΚΑΙΩΝ for B.	ΥΤΗΝΕΚΚΑΗΣΙΑΝΚΑΙΠΥΛΑ ⁶⁰
ΝΑΡΤΩΝΑΛΛΑΠΟΤΗΣΔΙΔΑ ⁶⁰	THE OUT-CALLED AND GATES
BREADS but FROM THE TEACHING	ΙΔΟΥΟΥΚΑΤΙΣΧΥΣΟΥCIN ⁸⁰
11* ΣΚΑΛΙΑC 12* ΦΑΡΙΣΑΙΩΝΚΑΙ ΣΑΔΔΟΥΚΑΙΩΝ	OF-ON-PERCEIVED NOT WILL-BE-DOWN-STRONG-IN
OF-THE PHARISEES AND SADDU-	13* Δ for last C. 14* AC+
ΔΔΟΥΚΑΙΩΝΕΛΘΩΝΔΕΟΙΗΣ ⁶⁰⁰	ΑΥΤΗΣΔΩCΩCΟΙΤΑΣΚΛΕΙC ⁴⁰⁰⁰
13 'YES COMING YET THE JESUS	10 OF-her I'LL-BE-GIVING to-you THE LOCKERS

built on him. The forms *Petros* and *petra* differ only in gender. In the new Jerusalem the twelve will be associated with him in the foundation (Un. 21¹⁴). But he alone is the foundation in this ecclesia. He took this place in the Pentecostal era. This is the same ecclesia which will pass through the terrors of the end time, for whom Peter's epistles are especially intended. Then the great dragon and his hosts will not prevail against this ecclesia. Peter used the keys on the day of Pentecost to open the kingdom to Israel. From Peter's confession forward the doors into the kingdom were shut and the Lord no longer proclaimed it. As He would not be present when they were to be opened again, He gave Peter the keys. Peter's dealings with Ananias and Sapphira show the power he possessed. None of this has any connection with the present ecclesia, the body of Christ. We are not built on Peter. None of his teaching is for us. We are associated with Paul. Peter's keys would not be any service to us, for we do not enter that kingdom. Before the powers of the unseen hurl themselves against that ecclesia, we will be safely at home with our Lord (1 Th. 4¹⁷).

²⁰ The proclamation of the kingdom is definitely postponed, to be taken up again by Peter on the day of Pentecost.

²¹⁻²⁸ Compare Mk. 8³¹⁻³⁸ Lu. 9²⁷.

²² Peter was doubtless elated at his wonderful honors, but his spiritual endowment had not yet enabled him to sympathize in his Lord's sufferings. Indeed, he would not hear of them. Herein he was imitating the very tactics of Satan, who proposed to give Christ the kingdom without the suffering. Hence Peter is called a satan, which is Hebrew for adversary.

Our Lord now proclaims the evangel of suffering. Those who shirk—these will save their souls in the meantime, but lose them in the kingdom. Those who suffer—these will reign. There is much in common between the interval reaching from our Lord's rejection to His crucifixion and the present administration. In both the kingdom proclamation gives place to the evangel of His sufferings. In both service is associated with suffering and rejection with reigning. It is never said that the successful servant will reign, but, if we are enduring, we shall also be reigning together (2 Ti. 2¹²).

dom of the heavens, and whatever you should be binding on earth shall be binding in the heavens, and whatever you should be loosing on earth shall be loosed in the heavens." Then He cautions the disciples that they may be saying to no one that *He* is the Christ.

²¹ Thenceforth Jesus begins to show His disciples that He must be coming away into Jerusalem and to be suffering much from the elders and chief priests and scribes, and to be killed, and to be roused the third day. And Peter, taking Him, begins to rebuke Him, saying, "Be propitious to Thyself, Lord! This will by no means be for Thee!"

²³ Now, being turned, He said to Peter, "Go away behind Me, satan! You are a snare to Me, seeing that you are not disposed to that which is of God, but that which is of men."

²⁴ Then Jesus said to His disciples: "If any one is wanting to come after Me, let him renounce himself and pick up his cross and be following Me. For whoever should be wanting to save his soul will be destroying it. Yet whoever should be destroying his soul on My account will be finding it. For what will a man be benefited, if he should be gaining the whole world, yet be forfeiting his soul? Or what will a man be giving in exchange for his soul? For the Son of Mankind is about to be coming in the glory of His Father with His messengers, and then He will be paying each in accord with his practise. Verily I am saying to you that there are some of those standing here who

<p> ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΤΩΝ ΟΥΡΑΝΩΝ ²⁰ <small>OF-THE kingdom OF-THE heavens</small> ὅτι οὐκ αἶψά ἐστιν ἀνὰ ἡσυχίαν δεσφέναι τὴν γῆν ⁴⁰ <small>AND WHICH IF-EVER YOU-SH'D-BE-BINDING ON THE</small> ἔσται ἡ γῆ δεσφέναι ἐν τῇ ⁶⁰ <small>LAND WILL-BE HAVING-been-BOUND IN THE</small> οὐρανῷ ⁸⁰ <small>heavens AND WHICH IF-EVER YOU-</small> ὁρᾷ τὴν γῆν ἔσται ἡ γῆ ¹⁰⁰ <small>SH'D-BE-LOOKING ON THE LAND WILL-BE HAVING-</small> ὕμνον ἐν τοῖς οὐρανόις ²⁰ <small>been-LOOKED IN THE heavens</small> τότε ἐστὶν ἡσυχία τοῦ λαοῦ ⁴⁰ <small>20 then He-THRU-PUTS to-THE LEARN-</small> αὐτῶν ⁶⁰ <small>ers THAT to-NO-YET-ONE THEY-MAY-BE-</small> ὁ δὲ λέγει τὸ πνεῦμα τὸ ἅγιον ⁸⁰ <small>saying that He IS THE ANOINT-</small> ὅτι ἐκ τῆς πόλεως ἡ ἱερουσόλα ²⁰⁰ <small>21 ED FROM then begins JESUS</small> οὐς δεῖκνυμένη ἐν τοῖς μαθηταῖς ²⁰ <small>TO-BE-SHOWING to-THE LEARNERS</small> ταῖς αὐτοῦ ὅτι ἀφ' αὐτῶν ⁴⁰ <small>OF-Him that it-IS-BINDING Him</small> εἰς ἱερουσόλα πελεθεῖ ⁶⁰ <small>INTO JERUSALEM TO-BE-FROM-COMING</small> καὶ πολλὰ πλεονάζει ἐν αὐτῷ ⁸⁰ <small>AND much TO-BE-EMOTIONING FROM THE</small> πρεσβυτέρων καὶ ἀρχιερέων ³⁰⁰ <small>SENIORS AND chief-SACRED-</small> καὶ γραμματέων καὶ ²⁰ <small>ones AND WRITERS AND</small> ἀποκτανέοντα αὐτὸν ⁴⁰ <small>TO-BE-FROM-KILLED AND to-THE third</small> τῆς ἡμέρας ἐγερθήναι αὐτὸν ⁶⁰ <small>22 DAY TO-BE-ROUSED AND TO-</small> ρῶσάιν ἐν αὐτῷ ⁸⁰ <small>WARD-GETTING Him THE Peter</small> ὁ δὲ λέγει ἡσυχίαν ἐν τῇ πόλει ⁴⁰⁰ <small>n omits saying he-begins TO-BE-rebuking to-Him</small> τῶν ἀγγέλων ἐν τῷ οὐρανῷ ²⁰ <small>saying PROPITIUS to-YOU Master!</small> ὅτι οὐκ ἔστιν ἐν τῷ οὐρανῷ ⁴⁰ <small>23 NOT NO WILL-BE to-YOU this THE YET</small> ἐστὶν ἐν τῇ πόλει ⁶⁰ <small>BEING-TURNED He-said to-THE Peter</small> ὅτι οὐκ ἔστιν ἐν τῷ οὐρανῷ ⁸⁰ <small>BE-UNDER-LEADING BEHIND ME SATAN (adversary)</small> ὅτι οὐκ ἔστιν ἐν τῷ οὐρανῷ ⁴⁰⁰ <small>SNARE YOU-ARE-OF-ME that NOT</small> </p>	<p> ὅτι οὐκ ἔστιν ἐν τῷ οὐρανῷ ²⁰ <small>YOU-ARE-BEING-DISPOSED-to THE OF-THE God but</small> τὰ τῶν ἀνθρώπων ὅτι οὐκ ἔστιν ἐν τῷ οὐρανῷ ⁴⁰ <small>24 THE OF-THE humans then THE JESUS</small> ὅτι οὐκ ἔστιν ἐν τῷ οὐρανῷ ⁶⁰ <small>said to-THE LEARNERS</small> ὅτι οὐκ ἔστιν ἐν τῷ οὐρανῷ ⁸⁰ <small>OF-Him IF ANY IS-WILLING BEHIND</small> ὅτι οὐκ ἔστιν ἐν τῷ οὐρανῷ ⁶⁰⁰ <small>ME TO-BE-COMING LET-him-repounce</small> ὅτι οὐκ ἔστιν ἐν τῷ οὐρανῷ ²⁰ <small>self AND LET-him-LIFT THE pale</small> ὅτι οὐκ ἔστιν ἐν τῷ οὐρανῷ ⁴⁰ <small>OF-him AND LET-him-BE-following</small> ὅτι οὐκ ἔστιν ἐν τῷ οὐρανῷ ⁶⁰ <small>25 to-ME WHO for IF-EVER MAY-BE-WILLING</small> ὅτι οὐκ ἔστιν ἐν τῷ οὐρανῷ ⁸⁰ <small>THE soul OF-him TO-SAVE WILL-BE-</small> ὅτι οὐκ ἔστιν ἐν τῷ οὐρανῷ ⁷⁰⁰ <small>destroying her WHO YET-EVER SH'D-BE-destroy-</small> ὅτι οὐκ ἔστιν ἐν τῷ οὐρανῷ ²⁰ <small>ING THE soul OF-him ON-account</small> ὅτι οὐκ ἔστιν ἐν τῷ οὐρανῷ ⁴⁰ <small>26 OF-ME WILL-BE-FINDING her ANY for</small> ὅτι οὐκ ἔστιν ἐν τῷ οὐρανῷ ⁶⁰ <small>WILL-BE-BEING-benefited human</small> ὅτι οὐκ ἔστιν ἐν τῷ οὐρανῷ ⁸⁰ <small>27 OTAN had IF-EVER restore? IF-EVER THE SYSTEM WHOLE he-SH'D-</small> ὅτι οὐκ ἔστιν ἐν τῷ οὐρανῷ ⁸⁰⁰ <small>DE-GAINING THE YET soul OF-him</small> ὅτι οὐκ ἔστιν ἐν τῷ οὐρανῷ ²⁰ <small>MAY-BE-BEING-FINED OR ANY WILL-BE-GIVING human</small> ὅτι οὐκ ἔστιν ἐν τῷ οὐρανῷ ⁴⁰ <small>28 INSTEAD-CHANGE OF-THE soul</small> ὅτι οὐκ ἔστιν ἐν τῷ οὐρανῷ ⁶⁰ <small>27 OF-him IS-ABOUT for THE SON</small> ὅτι οὐκ ἔστιν ἐν τῷ οὐρανῷ ⁸⁰ <small>OF-THE human TO-BE-COMING IN</small> ὅτι οὐκ ἔστιν ἐν τῷ οὐρανῷ ⁹⁰⁰ <small>THE esteem OF-THE FATHER OF-Him</small> ὅτι οὐκ ἔστιν ἐν τῷ οὐρανῷ ²⁰ <small>WITH THE MESSENGERS OF-Him</small> ὅτι οὐκ ἔστιν ἐν τῷ οὐρανῷ ⁴⁰ <small>AND then He-WILL-BE-FROM-GIVING to-EACH</small> ὅτι οὐκ ἔστιν ἐν τῷ οὐρανῷ ⁶⁰ <small>28 according-to THE PRACTICING OF-him AMEN</small> ὅτι οὐκ ἔστιν ἐν τῷ οὐρανῷ ⁸⁰ <small>I-AM-SAYING to-YOU that ARE ANY</small> ὅτι οὐκ ἔστιν ἐν τῷ οὐρανῷ ⁴⁰⁰⁰ <small>OF-THE-ones here HAVING-STOOD WHO-ANY</small> </p>
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²⁸ See 2 Pt. 1:16-18.

²⁸ This prediction was fulfilled about a week later when He took His most intimate disciples with Him and they saw His power and presence and were spectators of His magnificence (2 Pt. 1:16). It is fitting that, at this juncture, there should be some plain intimation of the postponement of the kingdom. In the record the promise is immediately followed by its fulfillment, but there is a week's delay. Another cycle must run its course before the proper conditions reappear which precede the kingdom.

¹⁻⁹ Compare Mk.9:2-10/Lu.9:28-36.

¹ This was not merely a transfiguration but a transformation. Satan is, at present, transfigured into a messenger of light (2 Co. 11:14). We should be transformed by the renewing of our minds (Ro. 12:2). Transfiguration deals with the temporary fashion. Transformation is the permanent appearance. The Lord's flesh was a veil or curtain, which hid His innate splendor. On the mount, the glory shone out so that it became visible to mortal eyes.

³ The mystery concerning Moses' body and the translation of Elijah explains their presence here. While this is a glorious kingdom scene, it is also a preparation for the "exodus" which He was about to complete at Jerusalem (Lu. 9:31). The scene was glory but the theme was shame. So we do not see David on the holy mountain, but Moses, the great mediator, who led the exodus out of Egypt, and who wrote so much concerning His sacrifice, and we see Elijah, the premier prophet, who must come ere the kingdom is an accomplished fact. These men sympathized with the sufferings which were before Him, but Peter has not yet learned the lesson. He wished to make this a permanent display and thus avoid the cross. But he foolishly places Moses and Elijah in the same class with our Lord. Just as Israel's unbelief dispelled the hope of the kingdom, so now his words draw down a cloud and the glory vanishes.

⁵ See Mk.1:11/2 Pt.1:16-18/Isa.42:1.

⁹ Even during our Lord's ministry the kingdom could not be proclaimed because He had been rejected. He has once more been rejected by the nation, as recorded in the book of Acts, hence the kingdom proclamation is once more in abeyance.

under no circumstances should be tasting death till they should be perceiving the Son of Mankind coming in His kingdom."

¹⁷ And after six days Jesus is taking Peter and James and John, his brother, aside, and is bringing them up privately into a high mountain, and was transformed in front of them. And His face shines as the sun, yet His garments became white as the light.

³ And lo! Moses and Elijah were seen by them conferring with Him. ⁴ Now, answering, Peter said to Jesus, "Lord, it is ideal for us to be here! If Thou art willing, I shall be making three tabernacles here, for Thee one, and Moses one, and ⁵ Elijah one." While he is still talking, lo! a luminous cloud overshadows them, and lo! a voice out of the cloud, saying, "This is My beloved Son in Whom I delight. Be hearing Him."

⁶ And the disciples, hearing it, fall on their faces and were tremendously afraid. And Jesus approached and, touching them, said, ⁸ "Rouse, and fear not." Now, lifting up their eyes, they perceived no one except Jesus Himself only.

⁹ And at their descending out of the mountain, Jesus directs them, saying, "Now you should tell no one of the vision till the Son of Mankind may be roused from among the dead."

¹⁰ And His disciples inquire of Him, saying, "Then why are the scribes saying that Elijah must ¹¹ come first?" Now, answering, He said to them that "Elijah is in-

<p>1 INE COYMH ΓΕΥCΩNΤΑΙ ΘΑΝ²⁰ NOT NO SHOULD-BE-TASTING OF-DEATH</p>	<p>KI ACEN AYTOY CKA II OY Φ²⁰ them AND BE-PERCEIVING</p>
<p>ΑΤΟΥC ΘCΑΝΙΔΩC ΙNΤΟΥΝΥΙ⁴⁰ TILL EVER THEY-MAY-BE-PERCEIVING THE SON</p>	<p>ΩN HE KTHC NE ΦEΛH CΛEΓOY⁴⁰ SOUND OUT OF-THE CLOUD SAYING</p>
<p>ON TOY ANΘPΩΠOY EPXOMEN⁶⁰ OF-THE human COMING</p>	<p>C AYTO CECTINOY IO CMOY⁶⁰ this IS THE SON OF-ME</p>
<p>17 ON EN TH BACI AE I AAYTOY K⁶⁰ IN THE kingdom OF-Him AND</p>	<p>O AGAPHTOC EN OYΔOKHC A⁶⁰ THE beloved IN WHOM I-WELL-SEEM</p>
<p>ΔΙ MEΘH ME PACE I ΠAPA AA M¹⁰⁰ after DAYS SIX IS-BESIDE-GETTING</p>	<p>AKOYETE AYTOY KAI AKOYC⁶⁰⁰ 6 BE-HEARING OF-Him AND HEARING</p>
<p>B ANE IOHC OYCTON PETPO²⁰ THE JESUS THE Peter</p>	<p>ANTE COIM AHTAI EPE C AN²⁰ THE LEARNERS FALL</p>
<p>n omits THE NK AI TON IAKWBON KAI IΩ A⁴⁰ AND THE JACOBUS AND JOHN</p>	<p>E ΠIPPOC OY ANAYTON KAI E⁴⁰ ON face OF-them AND THEY-</p>
<p>n o. NNHNTON AΔE AΦON AYTOY K⁶⁰ THE brother OF-him AND</p>	<p>ΦOBHΘHC AN CΦOΔPA KAI ΠP⁶⁰ 7 WERE-afraid VEHEMENT AND TOWARD-</p>
<p>ΔI AN AΦEPEI AYTOY C E IC O⁶⁰ He-IS-UP-CARRYING them INTO MOUN-</p>	<p>O CH AΘE NOIHC OY C KAI AYA⁶⁰ CAME THE JESUS AND TOUCHING</p>
<p>POC YHΛON KATI ΔI AN KAI²⁰⁰ 2 LOIN HIGH according-to OWN AND</p>	<p>ME NO C AYTON E I PE NE ΓE P A⁷⁰⁰ OF-them He-said BE-BEING-ROUSED</p>
<p>ME TE MO PΦΩΘH EN TPOC EBEN²⁰ He-WAS-after-FORMED IN-TOWARD-PLACE</p>	<p>HTE KAI MH ΦOB E IC AΘE PA P²⁰ 8 AND NO BE-FEARING ON-LIFTING</p>
<p>AYTON KAI E ΛAMFENTO ΠPO⁴⁰ OF-them AND SHINES THE face</p>	<p>ANTE C ΔE TOY C OΦΘAΛMOYC⁴⁰ YET THE VIEWERS</p>
<p>C OY ANAYTOY C ON H IO C TA⁶⁰ OF-Him AS THE SUN THE</p>	<p>AYTON OYΔENAE IΔONE IMH⁶⁰ OF-them NOT-YET-ONE THEY-PERCEIVED IF NO</p>
<p>ΔE I MATIA AYTOY E ΓE NE TO⁶⁰ YET GARMENTS OF-Him BECAME</p>	<p>n1 SAME JESUS n1 omits SAME IHC OY ANAYTON MONON KAI K⁶⁰ 9 JESUS SAME ONLY AND OF-</p>
<p>AEYKA C TO ΦΩC KAI II OY Φ²⁰⁰ 3 WHITE AS THE LIGHT AND BE-PERCEIVING</p>	<p>ATA BAI NON TON AYTON E K T⁶⁰⁰ DOWN-STOPEING OF-them OUT OF-THE</p>
<p>ΦΘH AYTOI C MΩYCH C KAI H A²⁰ WAS-VIEWED to-them MOSES AND ELIAS</p>	<p>OY OY C E NE TE I AAYTO AY T²⁰ mountain directs to-them</p>
<p>n1 A E I ACCYNA AAOYNT E C ME TA⁴⁰ TOGETHER-TALKING WITH Him</p>	<p>O IC OYHC C A E ΓΩNM H ΔE N⁴⁰ THE JESUS SAYING to-NO-YET-ONE</p>
<p>Y TOY AΠOKPIBE IC ΔE O PET⁶⁰ 4 ANSWERING YET THE Peter</p>	<p>IE I PH TE TO O PA M A E C OY O⁶⁰ YE-MAY-BE-SAYING THE sight TILL OF-WHICH THE</p>
<p>POC E I EN TΩ IHC OY KYPI E⁶⁰ said to-TO THE JESUS Master!</p>	<p>Y IO C TOY ANΘPΩΠOY E K NE C⁶⁰ SON OF-THE human OUT OF-DEAD-</p>
<p>K AΛON EC T I N H M A C Φ ΔE E I N⁴⁰⁰ IDEAL it-IS US here TO-BE</p>	<p>* ANACTH MAY-RE-UP-STANDING PΩNE ΓEPΘHK AI EPH P TH C⁹⁰⁰ 10 ONES MAY-BE-BEING-ROUSED AND INQUIRE-OF</p>
<p>ΔI E I E A E IC ΠO IHC Φ ΔE T²⁰ IF YOU-ARE-WILLING I'LL-BE-making here THREE</p>	<p>n omits OF-Him ANAYTON OI M AHTAI AY TO²⁰ Him THE LEARNERS OF-Him</p>
<p>n POOTH T HREE PE IC C KHN A C COI MI AN KAI⁴⁰ POOTHIS to-YOU ONE AND</p>	<p>Y A E G ON TE C T IOY NOI G PA M¹⁰ SAYING ANY THEN THE WRITERS</p>
<p>n ONE to-ELIAS MΩY C E I MI AN KAI H A E I MI⁶⁰ to-MOSES ONE AND to-ELIAS ONE</p>	<p>MATE IC A E ΓOY C I N O T I H A E⁶⁰ ARE-SAYING that ELIAS</p>
<p>AN E T I AY TOY A A OY NT OC I⁶⁰ 5 STILL OF-him TALKING BE-</p>	<p>n1 o. I AN ΔE I E A E I N P P O T O N O Δ⁶⁰ IS-BINDING TO-BE-COMING BEFORE-most THE YET</p>
<p>ΔOY NE ΦEΛH ΦΩTE I N H E PE C⁶⁰⁰ PERCEIVING CLOUD luminous ON-SHADES</p>	<p>n omits to-them that E A ΠOKPIBE IC E I PE N AY TO⁴⁹⁰⁰⁰ ANSWERING He-said to-them</p>

¹⁰ Though John the baptist was not Elijah, who will probably be one of the two witnesses at the time of the end (Un. 11³⁻¹²), he came in the spirit and power of Elijah (Lu. 11⁷), and could have performed his mission if the people had been ready to receive him.

¹¹ See Lu. 11⁶, 17Ac. 3²¹.

¹²⁻¹³ See 143-101114.

¹² John the baptist came in the spirit and power of Elijah, but without his mighty deeds. He did not call down fire on his enemies nor lock heaven as Elijah did (1 Ki. 17¹) and as he will do again when he reappears as one of the two witnesses (Un. 11⁶). The prophetic testimony closes with the prediction that he must reappear "before the great and fearful day of Jehovah comes" (Mal. 4⁵).

¹⁴⁻¹⁸ Compare Mk. 9:14-27/Lu. 9:37-42.

¹⁶ Intimations abound in this period of our Lord's ministry which point to a temporary failure of the kingdom testimony. When the disciples were left alone with epileptic Israel, in the Pentecostal era, they found it impossible to cure them, for lack of faith. The cure will not be effected until His return. If they had had a modicum of faith they could readily have removed the mountain of Roman supremacy far from them and put in its place the mountain of Jehovah. All the future fortunes of the kingdom were known to God, and, in His inimitable way, He is giving us a foreview of its history in the vale of unbelief, as well as a glimpse of its glory on the mountain top. These hidden hints, conveyed by His acts as well as by His words, are full of delightful food for reflection, and glorify the failures that follow.

¹⁹⁻²¹ Compare Mk. 9:28, 29.

²⁰ See 21²¹/Lu. 17:5, 6/Co. 12:13².

²²⁻²³ Compare Mk. 9:30-32/Lu. 9:43-45.

²² The gloomy shadow of the cross lies athwart the pathway of our Lord throughout the second period of His ministry. More than that, His disciples were blind to it. As the Jews did not understand or accept Him as their King, so now His disciples refuse to entertain the revelation of Himself as their Priest and Sacrifice. So today His own saints turn from Him as the Saviour and seek to press His kingship, which is in abeyance.

deed coming, and will be restoring all. Yet I am saying to you that Elijah came already, and they recognize him not, but they do to him whatever they will. Thus the Son of Mankind also is about to be suffering by them." Then the disciples understand that He spoke to them about John the baptist.

¹⁴ And, coming to the throng, a man came to Him, kneeling to Him, and saying, "Lord, be merciful to my son, seeing that he is epileptic, and is having an evil time, for often he is falling into the fire and often into the water. And I bring him to Thy disciples, and they could not cure him."

¹⁷ Now, answering, Jesus then said to them, "O unbelieving and perverted generation, till when shall I be with you? Till when shall I bear with you? Bring him here to Me." And Jesus rebukes him, and the demon came out from him, and the boy was cured from that hour.

¹⁹ Then the disciples, approaching Jesus privately, said, "Why could we not cast it out?" Now He is saying to them, "Because of your scant faith. For verily I am saying to you, Should you have faith as a mustard kernel, you shall be declaring to this mountain, 'Proceed hence—there!' and it will be proceeding. And nothing will be impossible for you."

²² Now at their conspiring in Galilee, Jesus said to them, "The Son of Mankind is about to be betrayed into the hands of men, and they will be killing Him, and the third

- 1 **ΙΣΟΤΙ ΗΛΙΑΣ ΜΕΝ ΕΡΧΕΤΑΙ** ²⁰
that ELIAS INDEED IS-COMING
- 2 **ΚΑΙ ΑΠΟΚΑΤΑΣΤΗΣΕΙ ΠΑΝ** ⁴⁰
AND WILL-BE-RESTORING ALL
- 3 **ΤΑ ΕΓΩ ΦΕΥΜΙΝΟΤΙ ΗΛΙΑ** ⁶⁰
12 I-AM-SAYING YET to-YOU that ELIAS
- 4 **ΧΗΝ ΗΛΘΕΝ ΚΑΙ ΟΥΚ ΕΠΕΓΝ** ⁸⁰
ALREADY CAME AND NOT THEY-ON-KNOW
- 5 **ΦΣΑΝ ΑΥΤΟΝ ΑΛΛΕ ΠΟΙΗΣΑΝ** ¹⁰⁰
him but THEY-DO
- 6 **ΕΝ ΑΥΤΩ ΟΣ ΑΝΘΡΩΠΙΝΟΥ** ²⁰
s omits IN
IN him as-much-as THEY-WILL thus
- 7 **ΦΣΚΑΙ ΟΥΙΟΣ ΤΟΥ ΑΝΘΡΩΠΟΥ** ⁴⁰
AND THE SON OF-THE human
- 8 **ΥΜΕΛΛΕΙ ΠΑΣΧΕΙΝ ΥΝΑΥΤΩ** ⁶⁰
IS-ABOUT TO-BE-EMOTIONING UNDER them
- 9 **ΝΤΟΤΕ ΣΥΝΗΚΑΝ ΟΙ ΜΑΘΗΤΑΙ** ⁸⁰
13 then understand THE LEARNERS
- 10 **ΙΟΤΙ ΠΕΡΙ ΨΑΝΝΟΥ ΤΟΥ ΒΑ** ²⁰⁰
that ABOUT JOHN THE DIPST
- 11 **ΠΤΙΣΤΟΥ ΕΠΕΝΑΥΤΟΙΣ ΚΑΙ** ²⁰
14 He-said to-them AND
- 12 **ΙΕΛΘΟΝΤΩΝ ΠΡΟΣ ΤΟΝ ΟΧΛΟΝ** ⁴⁰
OF-COMING TOWARD THE THROG
- 13 **Ν ΠΡΟΣΗΛΘΕΝ ΑΥΤΩ ΑΝΘΡΩΠ** ⁶⁰
TOWARD-CAME to-him human
- 14 **ΟΣ ΓΟΝΥ ΠΕΤΩΝ ΑΥΤΟΝ ΚΑΙ ΑΙ** ⁸⁰
KNEE-FALLING Him AND say-
s omits Master!
- 15 **ΕΓΩ ΚΥΡΙΕ ΕΙΣ ΕΛΕΗΣΟΝ ΜΟΥ** ¹⁰⁰
15 ING Master! BE-MERCIFUL OF-ME THE
- 16 **ΟΝ ΥΙΟΝ ΟΤΙ ΣΕ ΑΝΗΝΙΑΖΕΤΑΙ** ²⁰
son that he-is-being-MOONIZED
- 17 **ΙΚΑΙ ΚΑΚΩΣ ΧΕΙΡΟΛΛΑΚΙ** ⁴⁰
AND EVILLY IS-HAVING MANY-times
- 18 **Σ ΓΑΡ ΠΙΠΤΕΙ ΕΙΣ ΤΟ ΠΥΡ ΚΑΙ** ⁶⁰
n+ε
for he-is-FALLING INTO THE FIRE AND
- 19 **Ι ΠΟΛΛΑΚΙΣ ΕΙΣ ΤΟΥ ΔΩΡΚΑ** ⁸⁰
10 MANY-times INTO THE water AND
- 20 **Ι ΠΡΟΣΗΝΕΓΚΑ ΑΥΤΟΝ ΤΟΙΣ** ⁴⁰⁰
I-TOWARD-CARRY him to-THE
- 21 **ΜΑΘΗΤΑΙΣ ΟΥΚΑΙ ΟΥΚ ΗΔΥ** ²⁰
LEARNERS OF-YOU AND NOT THEY-WERE-
n AC FOR H
- 22 **ΝΗΘΗΣΑΝ ΑΥΤΟΝ ΘΕΡΑΠΕΥΣ** ⁴⁰
ENABLED him to-cure
- 23 **ΑΙ ΟΔΕ ΤΗ ΧΕΙΡΙ ΟΥΚ ΕΙΣ ΤΗΝ** ⁶⁰
s1 ODE* THE YET *s omits then* *s omits YET*
17 then answering YET THE JE-
- 24 **ΣΟΥ ΕΙΠΕΝ ΑΥΤΟΙΣ ΦΓΕΝ** ⁸⁰
s1 omits THE JESUS* *n omits to-them*
eus said to-them of generation
- 25 **ΕΔΑΠΙΣΤΟ ΚΑΙ ΔΙΕΣΤΡΑΜ** ⁶⁰⁰
UN-BELIEVING AND HAVING-been-TURN-TURNED
- 26 **ΜΕΝ ΗΘΕΣ ΠΟΤΕ ΜΕΘΥΜΩΝ ΕΣ** ²⁰
TILL ?-when WITH YOUR I-SHALL-
- 27 **ΟΜΑΙ ΕΣ ΠΟΤΕ ΑΝ ΕΣΟΜΑΙ** ⁴⁰
BE TILL ?-when I-SHALL-BE-tolerating OF-
- 28 **ΜΩΝ ΦΕΡΕΤΕ ΜΟΙ ΑΥΤΟΝ ΔΕ** ⁶⁰
YOU BE-CARRYING to-me him here
- 29 **ΚΑΙ ΕΠΕΤΙΜΗΣΕΝ ΑΥΤΩ ΟΙ** ⁸⁰
18 AND rebukes to-him THE JESUS
- 30 **ΣΟΥ ΚΑΙ ΕΞΗΛΘΕΝ ΑΠ' ΑΥΤΟΥ** ⁶⁰⁰
AND OUT-CAME FROM him
- 31 **ΥΤΟ ΔΑΙΜΟΝΙΟΝ ΚΑΙ ΕΒΕΡΑ** ²⁰
the demon AND WAS-CURED
- 32 **ΠΕΥΘΗΘΗ ΑΙΣ ΑΠΟ ΤΗΣ ΦΡΑΣ** ⁴⁰
s omits THE boy
THE boy FROM THE POOR
- 33 **ΕΚΕΙΝΗ ΣΤΟΤΕ ΠΡΟΣΕΛΘΟΝ** ⁶⁰
19 that then TOWARD-COMING
- 34 **ΤΕ ΣΟΙ ΜΑΘΗΤΑΙ ΤΩΙΝ ΣΟΥ** ⁸⁰
THE LEARNERS to-THE JESUS ac-
- 35 **ΑΤΙ ΔΙΑΝΕΙΠΟΝ ΔΙΑ ΤΗΜΕ** ⁷⁰⁰
n1 ε cording-to own said THRU ANY WE
- 36 **ΙΣΟΥ ΚΑΙ ΔΥΝΗΘΗ ΜΕΝ ΕΚ ΒΑ** ²⁰
n1 ε NOT WERE-ENABLED TO-BE-OUT-CASTING
- 37 **ΕΙΝ ΑΥΤΟ Ο ΔΕ ΛΕΓΕΙ ΑΥΤΟΙ** ⁴⁰
20 (fut.) it THE YET He-is-saying to-them
- 38 **ΔΙΑ ΤΗΝ ΟΛΙΓΟΠΙΣΤΙΑΝ** ⁸⁰
THRU THE FEW-BELIEVING OF-
- 39 **ΜΩΝ ΑΜΗΝ ΓΑΡ ΛΕΓΩ ΜΙΝ Ε** ⁸⁰
YOU AMEN for I-AM-SAYING to-YOU IF-EVEN
- 40 **ΝΕΧΗΤΕ ΠΙΣΤΙΝ ΩΣ ΚΟΚΚΟΝ** ⁸⁰⁰
YE-MAY-BE-HAVING BELIEF AS KERNEL
- 41 **ΣΙΝ ΑΠΕΩΣΕΡΕΙΤΕ ΤΩΡΕ** ²⁰
n1 ο OF-MUSTARD YE-WILL-BE-declaring to-THE MOUN-
- 42 **ΤΟΥ ΤΩΜΕΤΑΒΑΝ ΘΕΝΕΚΕΙ** ⁴⁰
tain this after-STEP IN-PLACE there
- 43 **ΚΑΙ ΜΕΤΑΒΗΣΕΤΑΙ ΚΑΙ ΟΥΔ** ⁶⁰
AND it-WILL-BE-after-STEPPING AND NOT-YET-
- 44 **ΕΝ ΑΔΥΝΑΤΗΣ ΕΙΜΙΝ ΣΥΣΤ** ⁸⁰
22 one WILL-BE-un-ABLE to-YOU OF-TOGETHER-
s1 adds
- 45 **ΔΕΤΟ ΓΕΝΟΣ ΟΥΚ ΕΚ ΒΑΛΛΕΤ ΑΙΣΙΜΗ** ⁹⁰⁰
TURNING YET them IN THE
- 46 **ΕΝ ΠΡΟΣΕΥΧΗ ΚΑΙΝΗΣΤΕΙΑ** ²⁰
this YET THE
- 47 **ΓΑΛΙΛΑΙΔΕ ΕΠΕΝΑΥΤΟΙΣ** ⁶⁰
GALLILEE said to-them
- 48 **ΔΡΕΕΝ ΟΤΙΣ ΕΙΝΟΙΝ ΠΡΑΞΕΙΝ** ⁴⁰
DREED NOT IS-being-OUT-CAST IF-NO IN PRAYER and fasting
- 49 **ΟΙΝ ΟΥΣ ΜΕΛΕΙ ΟΥΙΟΣ ΤΟΥ** ⁴⁰
THE JESUS IS-ABOUT THE SON OF-THE
- 50 **ΥΑΝΘΡΩΠΟΥ ΠΑΡΑΔΙΔΟΣΘΕ** ⁶⁰
human TO-BE-LEING-DESID-ED-GIVEN
- 51 **ΙΣΙ ΧΕΙΡΑΣ ΑΝΘΡΩΠΩΝ ΚΑΙ** ⁸⁰
23 INTO HANDS OF-humans AND
- 52 **ΙΔΟΚΤΕΝΟΥΣΙΝ ΑΥΤΟΝ ΚΑΙ** ⁶⁰⁰⁰
THEY-WILL-BE-FROM-KILLING Him AND

²⁴ See Ex.30¹¹⁻¹⁶38^{25,26}.

²⁴ According to the law every one who was numbered in Israel, being over twenty years of age, paid half a shekel to shelter his soul (Ex.30¹²⁻¹⁴). It was used for the temple service, and was known as the temple tribute. This must not be confused with the tribute paid to Caesar. There never was any question as to its payment by a patriotic Jew, until after the destruction of Jerusalem, when it was sent to Rome. The question is peculiarly appropriate at this time. It certainly was not incumbent on the Lord to support the empty forms of an obsolete sacrificial system, when He Himself was the true Temple of God and the real Sacrifice. He could justly demand the tribute, but give it, never. Peter has not yet learned the great truth of His coming sacrifice or he would not have consented so readily to pay such a tribute. Yet, while the Lord does not pay it from the funds, for the sake of His enemies He condescends to submit to a law which was far beneath Him. But, in doing so, He gives a little inkling of how the temple ought to be supported and how it will be upheld in the coming eon. The sea represents the gentiles. In that day the riches of the nations will flow to Jerusalem (Isa.49²² 60^{5,11,16}16¹⁶), and then they will come to the sacred festival of tabernacles each year (Zech.14¹⁶⁻¹⁹). The sons of the kingdom will be free from the payment of tribute or poll tax. They will be ransomed, not with corruptible silver or gold, but with the precious blood of Christ (1 Pt. 1¹⁸). So we see that the miracle was not only a marvel of practical power (for who else could catch a fish with exactly the proper amount in its mouth?), but is an even more marvelous sign, indicating the fiscal policy of the great King.

¹⁻⁶ Compare Mk.9³³⁻³⁷, 42 Lu.9⁴⁶⁻⁴⁸22²⁴⁻²⁶.

¹ It seems very strange and sad that the disciples should choose such a time to inquire about their own greatness. He was trying to engage their hearts with His humiliation. They were sorry when He spoke of it, but His words did not sink in. Little did they dream that the only path to true greatness lay through these very sufferings.

⁶ Compare Lu.17².

³ See Mk.10¹⁴, 15¹ Pt.2² Ps.131².

day He will be roused." And they were tremendously sorry.

²⁴ Now at their coming into Capernaum, they who are getting the double drachma approached Peter and say, "Is not your teacher settling the double drachma tribute?" [31¢, 1s 3d 2f].

²⁵ He is saying, "Yes." And coming into the house, Jesus forestalls him, saying, "What are you supposing, Simon? From whom are the kings of the earth getting tribute or poll tax, from their sons, or from the aliens?" Now he averred, "From the aliens." Now at his saying "From the aliens," Jesus averred to him, "Consequently the sons, surely, are free. Yet, lest we should be snaring them, go, cast a fish hook into the sea, and pick up the first fish that comes up, and, opening its mouth, you will be finding a stater [63¢, 2s 7d]. Getting that, give it to them for Me and you."

¹⁸ Now in that hour the disciples came to Jesus, saying, "Who, consequently, is greater in the kingdom of the heavens?" And, calling a little child to Him, He stands it in their midst, and said, "Verily, I am saying to you, should you not be turning and becoming as little children, you may by no means be entering into the kingdom of the heavens. Any one, then, who will be humbling himself as this little child, *he* is the greater one in the kingdom of the heavens. And whoever should be receiving one such little child on My name is receiving Me. Yet whoever should be snaring one of these little ones who are believing into Me, it is expedient for him that a millstone requiring an ass to turn it may be hanged

	ⁿ TH ^{above line} ⁿ ANACT-UP-STOOD		
	ΙΤΗΤΡΙΤΗΜΕΡΑΕΓΕΡΘΗ ²⁰		ICCTATHPRAEKEINONLABO ²⁰
	to-THE third DAY He-WILL-BE-BEING-		ING stater (about 63c.) that GETTING
	ΕΤΑΙΚΑΙΕΛΥΠΗΘΗΝCANCΦO ⁴⁰		ΝΔΟCAYTOICANTIEMOYKA ⁴⁰
	HOUSED AND THEY-WERE-SORROWED VEHEMENT		BE-GIVING to-them INSTEAD OF-ME AND
24	ΔΡΑΕΛΘΟΝΤΩΝΔΕΑΥΤΩΝΕΙ ⁶⁰		ICOYENEKEINHΔΕΘΗΩΡΑΠ ⁶⁰
	OF-COMING YET them INTO		18 YOU IN that YET THE HOUR TO-
	CΚΑΦΑΡΝΑΟΥΜΠΡΟCΗΛΘΟΝ ⁸⁰		POCΗΛΘΟΝΟΙΜΑΘΗΤΑΙΤΩΙ ⁸⁰
	CAPERNAUM TOWARD-CAME		WARD-CAME THE LEARNERS to-THE JE-
	ΟΙΤΑΔΙΑΡΑΧΜΑΛΑΜΒΑΝΟΝ ¹⁰⁰		ΗCΟΥΛΕΓΟΝΤΕCΤΙCΑΡΑΜΕ ⁶⁰⁰
	THE-ones THE TWO-drachma GETTING-UP		BUS saying ANY CONSEQUENTLY OR-
	ΤΕCΤΩΠΕΤΡΩΚΑΙΕΙΠΑΝΟΔ ²⁰	^{1* O}	ΙΖΩΝΕCΤΙΝΕΝΤΗΒΑCΙΛΕΙ ²⁰
	to-THE Peter AND THEY-SAY THE TEA-		EATER IS IN THE KINGDOM
	ΙΔΑCΚΑΛΟCΥΜΩΝΟΥΤΕΛΕΙ ⁴⁰		ΑΤΩΝΟΥΡΑΝΩΝΚΑΙΠΡΟCΚΑ ⁴⁰
	CHIEF OF-YOUR NOT IS-FINISHING		2 OF-THE heavens AND TOWARD-CALLING
	^{1* omits THE} ΤΑΔΙΑΡΑΧΜΑΛΕΓΕΙΝΑΙΚΑ ⁶⁰		ΛΕCΑΜΕΝΟCΠΑΙΔΙΟΝΕCΤΗ ⁶⁰
	²⁵ THE TWO-drachma he-IS-SAYING YEA AND		little-boy-or-girl He-STANDS
	^{1* EIC INTO- adds, and restored by 1*} ΕΛΘΟΝΤΑΕΙCΤΗΝΟΙΚΙΑΝ ⁸⁰		CΕΝΑΥΤΟΕΝΜΕCΩΑΥΤΩΝΚΑ ⁸⁰
	COMING INTO THE HOME		3 it IN midst OF-them AND
	ΠΡΟΕΦΘΑCΕΝΑΥΤΟΝΟΙΗCΟ ²⁰⁰		ΙΕΙΠΕΝΑΜΗΝΛΕΓΩΜΙΝΕΑ ⁷⁰⁰
	BEFORE-OUTTRIPS him THE JESUS		said AMEN I-AM-SAYING to-YOU IF-EVER
	ΥCΛΕΓΩΝΤΙCΟΙΔΟΚΕΙCΙΜ ²⁰		ΝΜΗCΤΡΑΦΗΤΕΚΑΙΓΕΝΗCΘ ²⁰
	SAYING ANY to-YOU it-IS-BEEMING SIMON		NO YE-MAY-BE-TURNING AND MAY-BE-BECOMING
	ΩΝΟΙΒΑCΙΛΕΙCΤΗCΓΗCΑΠ ⁴⁰		ΕΩCΤΑΠΑΙΔΙΑΟΥΜΗΕΙCΕΛ ⁴⁰
	THE KINGS OF-THE LAND FROM		AS THE little-boys-or-girls NOT NO YE-MAY-BE-INTO-
	^{n O C singular} ΟΤΙΝΩΛΑΜΒΑΝΟΥCΙΝΤΕΛ ⁶⁰		ΟΗΤΕΙCΤΗΝΒΑCΙΛΕΙΑΝ ⁶⁰
	ANY ARE-GETTING-UP FINISHES		COMING INTO THE KINGDOM OF-
	ΗΗΚΗΝCΟΝΑΠΟΤΩΝΥΙΩΝΑΥ ⁸⁰		ΩΝΟΥΡΑΝΩΝΟCΤΙCΟΥΝΤΑΠ ⁴
	ON POLL-TAX FROM THE SONS OF-them		4 THE heavens WHO-ANY THEN WILL-BE-
	ΤΩΝΑΠΟΤΩΝΑΛΟΤΡΙΩΝΟ ³⁰⁰	^{1* O.}	ΕΙΝΩCΕΙΕΑΥΤΟΝΩCΤΟΠΑ ⁸⁰⁰
	26 ON FROM THE other-placed-ones THE		making-low self AS THE little-boy-
	^{n omits THE YET to other-placed-ones} ΔΕΕΦΗΑΠΟΤΩΝΑΛΟΤΡΙΩΝ ²⁰		ΔΙΟΝΤΟΥΤΟΟΥΤΟCΕCΤΙΝΟ ²⁰
	YET he-AVERBED FROM THE other-placed-ones		or-girl this this-one IS THE
	ΕΙΠΟΝΤΟCΔΕΑΠΟΤΩΝΑΛΛΟ ⁴⁰		ΜΕΙΖΩΝΕΝΤΗΒΑCΙΛΕΙΑΤΩ ⁴⁰
	OF-SAYING YET FROM THE other-placed-		GREATER IN THE KINGDOM OF-THE
	ΤΡΙΩΝΕΦΗΑΥΤΩΟΙΗCΟΥCΑ ⁶⁰		ΝΟΥΡΑΝΩΝΚΑΙΟCΕΑΝΔΕΞΗ ⁶⁰
	ones AVERBED to-him THE JESUS CON-		5 heavens AND WHO IF-EVER SH'D-DE-RE-
	ΡΑΓΕΕΛΕΥΘΕΡΟΙΕΙCΙΝΟΙ ⁸⁰	^{1* little-boy-or-girl ONE}	ΤΑΙΕΝΠΑΙΔΙΟΝΤΟΙΟΥΤΟC ⁸⁰
	BEQUENTLY-SURELY FREE-ones ARE THE		CEIVING ONE little-boy-or-girl such ON
	^{1* Z} ΥΙΟΙΠΝΑΔΕΜΗCΚΑΝΔΑΛΙC ⁴⁰⁰		ΠΙΤΩΝΟΜΑΤΙΜΟΥΕΜΕΔΕΧ ³⁰⁰
	27 SONS THAT YET NO WE-SHOULD-BE-SNARING		THE NAME OF-ME ME IS-RECEIV-
	ΩΜΕΝΑΥΤΟΥCΠΟΡΕΥΘΕΙCΕ ²⁰		ΕΤΑΙΟCΔΑΝCΚΑΝΔΑΛΙCΗC ²⁰
	thw BEING-GONE INTO		6 ING WHO YET-EVER SHOULD-DE-SNARING ONE
	ΙCΘΑΛΑCCANBAΛΕΑΓΚΙCΤ ⁴⁰		ΝΑΤΩΝΜΕΙΚΡΩΝΤΟΥΤΩΝΤΩ ⁴⁰
	SEA BE-CASTING fish-hook		OF-THE LITTLE-ones these THE
	ΡΟΝΚΑΙΤΟΝΑΒΑΝΤΑΠΡΩ ⁶⁰		ΝΠΙCΤΕΥΟΝΤΩΝΕΙCΕΜΕCΥ ⁶⁰
	AND THE UP-STEPPING BEFORE-most		ones-BELIEVING INTO ME it-IS-
	ΤΟΝΙΧΘΥΝΑΡΟΝΚΑΙΑΝΟΙΞ ⁸⁰		ΜΦΕΡΕΙΑΥΤΩΙΝΑΚΡΕΜΑCΘ ⁸⁰
	FISH LIFT AND UP-OPENING		being-expedient to-him THAT MAY-BE-BEING-HANGED
	ΑCΤΟCΤΟΜΑΑΥΤΟΥΕΥΡΗCΕ ⁶⁰⁰		ΗΜΥΛΟCΟΝΙΚΟCΠΕΡΙΤΟΝΤ ⁶¹⁰⁰⁰
	THE MOUTH OF-it YOU-WILL-BE-FIND-		MILL(stone) ASSIC ABOUT THE NECK

7 Compare Lu.17:1 Co.11:10.

7 The application of these sayings apart from their context can only lead to confusion. The Lord is speaking of a place in the millennial kingdom. There will be much to hinder entrance there, hence He impresses on them the need of thrusting aside everything which would interfere. If anything done by the hand is in the way, it should be abandoned. If their foot is leading them astray, the path should not be longer pursued. If their perception is imperiling the prospect of eonian life, it should be repudiated.

8-9 Compare Mk.9:43-48. See 5:29,30.

9 Gehenna, just below the city of Jerusalem, where the city itself is incinerated, will receive the bodies of criminals in the kingdom (Isa.66:24).

10 Such a ministry of messengers is never hinted at outside the favored nation. Israel, in its physical standing, is the only nation, as such, which may claim angelic ministration.

12 See Lu. 15:3-7.

12 This is a beautiful picture of Israel at the time, and of the work in which He was now engaged. Let us not think that the ninety-nine lay safely in the fold. He left them out on the mountains, subject to the storms and to the attacks of wild beasts. Even thus had He left the nation while He went after the sheep which had strayed. To find it, He too must go into the dark ravine of death, where He went on Golgotha. Thus it was that He found the sheep which had gone astray. The rest of the self-righteous nation, who thought they were safe without Him, give Him no joy. But His bewildered, sin-sick disciples, with all their waywardness, are the joy and rejoicing of His heart. When the nations appear in the judgment which takes place at the commencement of the kingdom, they are called kids, in contrast to Israel. The nations are never known as sheep. Nothing in this illustration corresponds with God's present work of grace. The evangel of today is for all. None are left on the mountains. The parable is perfect only in its proper place.

15 Compare Lu. 17:3. See Lev. 19:17.

15 Our instructions, in such a case, are found in the latter parts of Paul's epistles (Gal. 6:1). There is no need to go

about his neck, and he should be sinking in the open ocean.

7 Woe to the world because of snares! For it is a necessity for snares to be coming. Moreover, woe to that man through whom the
8 snare is coming! Now if your hand or your foot is snaring you, strike it off and cast it from you. Is it ideal for you to be entering into life maimed or lame, or, having two hands or two feet, to be cast into eonian fire?

9 And if your eye is snaring you, wrench it out and cast it from you. Is it ideal for you to be entering into life one-eyed, or, having two eyes, to be cast into the Gehenna of fire?

10 See! You should not be despising one of these little ones, for I am saying to you that their messengers in the heavens are continually observing the face of My Father Who is in the heavens.

12 What are you supposing? If it should be occurring to any man, with a hundred sheep, that one among them should stray, will he not be leaving the ninety-nine sheep on the mountains? And, being gone, he is seeking the one which is
13 astray. And if he should come to find it, verily, I am saying to you, that he is joying over it, rather than over the ninety-nine which
14 have not strayed. Thus it is not the will in front of your Father Who is in the heavens that one of these little ones should be perishing.

15 Now if your brother should be sinning, go and expose him between you and him alone. If he should be hearing you, you gain
16 your brother. Yet if he should not

ΡΑΧΗΛΟΝΑΥΤΟΥΚΑΙΚΑΤΑΠ ²⁰ OF-him AND SHOULD-DE-BEING-	ΙΟΙΑΓΓΕΛΟΙΑΥΤΩΝΕΝΟΥΡ ²⁰ THE MESSENGERS OF-them IN heavens
ΟΝΤΙΣΘΗΝΕΤΩΠΕΛΑΓΕΙΤΗ ⁴⁰ DOWN-MARINED IN THE OCEAN OF-THE	ΑΝΟΙΣΔΙΑΠΑΝΤΟΣΒΛΕΠΟΥ ⁴⁰ THRU EVERY ARE-LOOKING
ΣΘΑΛΑΣΣΗΣΟΥΑΙΤΩΚΟΣΜΩ ⁶⁰ SEA WOE TO-THE SYSTEM	ΣΙΤΟΠΡΟΣΦΟΝΤΟΥΠΑΤΡΟ ⁶⁰ THE face OF-THE FATHER
ΑΠΟΤΩΝΣΚΑΝΔΑΛΩΝΑΝΑΓΚ ⁸⁰ FROM THE SNARES necessity	ΣΜΟΥΤΟΥΕΝΟΥΡΑΝΟΙΣΤΙΥ ⁸⁰ 12 OF-ME THE IN heavens ANY TO-
ΗΓΑΡΕΣΤΙΝΕΛΘΕΙΝΤΑΣΚΑ ¹⁰⁰ for IS TO-DE-COMING THE SNARES	ΜΙΝΔΟΚΕΙΕΑΝΓΕΝΗΤΑΙΤΙ ⁶⁰⁰ YOU it-IS-SEEMING IF-EVER it-MAY-BE-BECOMING to-
ΝΔΑΛΑΠΑΗΝΟΥΑΙΤΩΑΝΘΡΩ ²⁰ MORELY WOE TO-THE human	ΝΙΑΝΘΡΩΠΩΕΚΑΤΟΝΠΡΟΒΑ ²⁰ ANY human HUNDRED sheep
ΠΩΕΚΕΙΝΩΔΙΟΥΤΟΣΚΑΝΔΑ ⁴⁰ that THRU WHOM THE SNARE	ΤΑΚΑΙΠΑΛΗΝΘΗΕΝΕΞΑΥΤΩ ⁴⁰ AND MAY-BE-BEING-STRAYED ONE OUT OF-them
ΛΟΝΕΡΧΕΤΑΙΕΙΔΕΗΧΕΙΡ ⁶⁰ IS-COMING IF YET THE HAND OF-	ΝΟΥΧΙΑΦΗΣΕΙΤΑΕΝΕΝΗΚΟ ⁶⁰ NOT (emph.) he-WILL-DE-FROM-LETTING THE NINELY
ΟΥΗΟΠΟΥΣΣΟΥΣΚΑΝΔΑΛΙΖ ⁸⁰ YOU OR THE FOOT OF-YOU IS-SNAILING	ΝΤΑΕΝΕΑΠΡΟΒΑΤΑΕΠΙΤΑ ⁸⁰ NINE sheep ON THE
ΕΙΣΕΕΚΚΟΥΝΑΥΤΟΝΚΑΙΒ ²⁰⁰ YOU OUT-STRIKE it AND DE-	ΟΡΗΚΑΙΠΟΡΕΥΘΕΙΣΖΗΤΕΙ ⁷⁰⁰ MOUNTAINS AND BEING-GONE IS-SEEKING
ΑΛΕΑΠΟΣΟΥΚΑΛΟΝΣΟΙΕΤ ²⁰ CASTING FROM YOU IDEAL to-YOU it-IS	ΤΟΠΑΛΗΜΕΝΟΝΚΑΙΕΑΝΓΕ ²⁰ 13 THE one-BEING-STRAYED AND IF-EVER he-MAY-
ΙΝΕΙΣΕΛΘΕΙΝΕΙΣΤΗΝΖΩΗ ⁴⁰ TO-DE-INTO-COMING INTO THE LIFE	ΝΗΤΑΙΕΥΡΕΙΝΑΥΤΟΑΜΗΝΑ ⁴⁰ DE-BECOMING TO-DE-FINDING it AMEN I-AM-
ΝΚΥΛΛΟΝΗΧΦΑΛΟΝΗΔΥΟΧΕΙ ⁶⁰ MAIMED OR LAME OR TWO HANDS	ΕΓΩΥΜΙΝΟΤΙΧΑΙΡΕΙΕΠΑΥ ⁶⁰ saying TO-YOU that he-IS-JOYING ON it
ΡΑΧΔΥΟΠΟΔΑΣΕΧΟΝΤΑΒΑ ⁸⁰ OR TWO FEET HAVING TO-DE-	ΤΩΜΑΛΛΟΝΗΕΠΙΤΟΙΣΕΝΕΝ ⁸⁰ RATHER OR ON THE NINETY
ΗΘΗΝΑΙΕΙΣΤΟΠΥΡΤΟΑΙΩΝ ³⁰⁰ CAST INTO THE FIRE THE eonian	ΗΚΟΝΤΑΕΝΝΕΑΤΟΙΣΜΗΠΕ ⁸⁰⁰ NINE THE-ONES NO HAVING-
ΙΟΝΚΑΙΕΙΟΘΦΑΛΜΟΣΟΥ ²⁰ AND IF THE VIEWER OF-YOU	ΛΑΝΗΜΕΝΟΙΣΟΥΤΩΣΟΥΚΕΣ ²⁰ 14 been-STRAYED thus NOT IS
ΣΚΑΝΔΑΛΙΖΕΙΣΕΕΞΕΛΕΑΥ ⁴⁰ IS-SNAILING YOU DE-OUT-LIFTING it	ΤΙΝΘΕΛΗΜΑΕΜΠΡΟΣΘΕΝΤΟ ⁴⁰ WILL IN-TOWARD-PLACE OF-THE
ΤΟΝΚΑΙΒΑΛΕΑΠΟΣΟΥΚΑΛΟ ⁶⁰ AND DE-CASTING FROM YOU IDEAL	ΥΠΑΤΡΟΣΥΜΦΩΤΟΥΕΝΟΥΡΑ ⁶⁰ FATHER OF-YOU THE IN heavens
ΝΣΟΙΕΣΤΙΝΜΟΝΟΦΘΑΛΜΟΝ ⁸⁰ TO-YOU it-IS ONLY-VIEWER	ΝΟΙΣΙΝΑΠΟΛΗΤΑΙΕΝΤΩΝ ⁸⁰ THAT SH'D-DE-BEING-destroyed ONE OF-THE
ΕΙΣΤΗΝΖΩΗΝΕΙΣΕΛΘΕΙΝΗ ⁴⁰⁰ INTO THE LIFE TO-DE-INTO-COMING OR	ΜΙΚΡΩΝΤΟΥΤΩΝΕΑΝΔΕΑΜΑ ⁹⁰⁰ 15 LITTLE-ones these IF-EVER YET SHOULD-DE-
ΔΥΟΟΦΘΑΛΜΟΥΣΕΧΟΝΤΑΒΑ ²⁰ TWO VIEWERS HAVING TO-DE-	ΡΤΗΣΧΟΛΔΕΑΦΟССΟΥΠΑΓΥ ²⁰ missing THE brother OF-YOU BE-UNDE-
ΗΘΗΝΑΙΕΙΣΤΗΝΓΕΝΝΑΝΤ ⁴⁰ CAST INTO THE GENENNA OF-	ΕΕΛΕΓΞΟΝΑΥΤΟΝΜΕΤΑΞΥ ⁴⁰ LEADING EXPOSE him between YOU
ΟΥΠΥΡΟΣΟΡΑΤΕΜΗΚΑΤΑΦΡ ⁶⁰ 10 THE FIRE DE-SEEING NO YE-SHOULD-DE-de-	ΟΥΚΑΙΑΥΤΟΥΜΟΝΟΥΕΑΝΣΟ ⁶⁰ AND him ONLY IF-EVER OF-YOU
ΟΝΗΣΤΕΕΝΟΣΤΩΜΕΙΚΡΩ ⁸⁰ sPISING OF-ONE OF-THE LITTLE-ones	ΥΑΚΟΥΣΗΚΕΡΔΗΣΑΚΤΟΝΑ ⁸⁰ he-sh'd-DE-HEARING YOU--AIN THE broth-
ΝΤΟΥΤΩΝΑΕΓΩΓΑΡΥΜΙΝΟΤ ⁵⁰⁰ these I-AM-SAYING for TO-YOU that	ΔΕΛΦΟΝΣΟΥΕΑΝΔΕΜΗΑΚΟΥ ⁵²⁰⁰⁰ 16 er OF-YOU IF-EVER YET NO he-sh'd-DE-

to the writings intended for the Circumcision under circumstances entirely foreign to us. It can only lead to confusion. This course of procedure is clearly confined to one nation, for there is no point to the punishment should we be treated as "one of the nations", or a gentile, for such we are. Neither is it unpatriotic or criminal to be classed among tax collectors. The ecclesia here spoken of was composed of His kingdom disciples who had been called out of the nation of Israel. They were just as prejudiced against the gentiles as the other Jews. And they were even more antagonistic to tribute collectors, though Matthew himself had been one.

¹⁶ See Deut.19¹⁵Jn.8¹⁷ 2Co.3¹.

¹⁸ See 16¹⁹.

¹⁹ The Lord continues in the same vein. If we should attempt to apply these privileges and promises now it would only bring reproach on His name and His word. Our actions are not ratified in heaven. Two or three may solemnly agree in their request, yet now, in this secret administration of God's grace, of which our Lord breathed not a single syllable, and for which He gave no instructions, we sink our own requests and agreements in a profound appreciation of the will of God and acquiescence in the ways of God.

²¹⁻²² Compare Lu. 17⁴. See 6^{14,15}.

²¹ A more harmonious note is struck in our Lord's answer to Peter. Pardon, or forgiveness, is extended almost to the beginnings of grace. Singularly, the verb, *pardon* or *forgive*, does not even occur in Paul's epistles except as a quotation from the Hebrew scriptures (Ro. 4⁷). A term is used which goes beyond the seventy times seven of this passage. We are to *deal graciously* with one another *even as God, in Christ*, deals graciously with us (Eph. 4³²Col.3¹³). There are no limits to such grace.

³³ The parable of the ten thousand talent debtor is a most graphic illustration of the true meaning of pardon or forgiveness. Though so great a debt was remitted, the pardon was afterwards recalled. The permanence of pardon depends on the conduct of the one receiving it. It may be withdrawn. Our "pardon" of sins is in the kingdom of the Son of His love.

be hearing, take still one or two more along with you, that at the mouth of two or three witnesses every declaration may be made to stand. Now, if he should be disobeying them, speak to the ecclesia. Now, if he should be disobeying the ecclesia also, let him be to you even as one of the nations, and a tribute collector.

¹⁸ Verily, I am saying to you, Whatever you should be binding on earth shall be binding in heaven. And whatever you should be loosing on earth shall be loose in heaven.

¹⁹ Again, verily I am saying to you that if two among you should be agreeing on earth concerning any matter of which they should be requesting, it shall come to be to them from My Father Who is in the heavens. For where two or three are assembled into My name, there am I in their midst."

²¹ Then Peter, approaching, said to Him, "Lord, how many times shall my brother be sinning against me and I shall be pardoning him?"

²² Till seven times?" Jesus is saying to him, "I am not saying to you 'Till seven times', but 'Till seventy times seven'.

²³ Therefore the kingdom of the heavens was likened to a man, a king, who wants to settle accounts

²⁴ with his slaves. Now at his beginning to settle, one was brought to him who owed ten thousands of talents [about \$9,415,908, £1,937,508].

²⁵ Now, at his not having wherewith to pay, the lord orders him and his wife and children and all, whatever he has, to be disposed of, and payment to be made. Then, prostrating, that slave worshiped him, saying,

²⁶ 'Lord, be patient with me, and I will pay you all!' Now the lord of that slave, being compassionated, dismisses him, and remits his loan.

<p>8 ΣΗΠΑΡΑΛΒΕΜΕΤΑΣΕΑΥΤΟ 20 <small>HEARING BE-DESIDE-GETTING WITH</small> ΥΕΤΙΕΝΑΝΔΥΟΙΝΑΕΠΙΣΤΟ 40 <small>STILL ONE OR TWO WITH YOU</small></p>	<p>ΑΜΑΡΤΗΣΕΙΕΙΣΕΜΕΘΑΔΕ 20 <small>SHALL-BE-MISSING INTO ME THE brother</small> ΦΟΣΜΟΥΚΑΙΑΦΗΣΘΑΥΤΩΕ 40 <small>OF-ME AND I'LL-BE-FROM-LETTING TO-him TILL</small></p>
<p>ΜΑΤΟΣΔΥΟΜΑΡΤΥΡΩΝΗΤΡΙ 60 <small>TWO witnesses OR OF-THREE</small></p>	<p>ΣΕΠΤΑΚΙΣΛΕΓΕΙΑΥΤΩΟΙΗ 60 <small>SEVEN-times IS-saying to-him THE JESUS</small></p>
<p>17 ΩΝΣΤΑΘΗΠΑΡΗΜΕΑΔΑΝΕΠ 80 <small>MAY-BE-BEING-STOOD EVERY declaration IF-EVER YET he-</small> ΑΡΑΚΟΥΣΑΥΤΩΝΕΙΠΕΤΗΕ 100 <small>SHOULD-BE-disobeying OF-them BE-saying TO-THE OUT-</small></p>	<p>ΣΟΥΣΟΥΛΕΓΩΣΟΙΕΩΣΕΠΤΑ 80 <small>NOT I-AM-saying TO-YOU TILL SEVEN-times</small> ΚΙΣΑΛΛΑΕΨΕΒΔΟΜΗΚΟΝΤ 600 <small>but TILL SEVEN-TY-times</small></p>
<p>ΚΚΑΗΣΙΑΕΑΝΔΕΚΑΙΤΗΣΕΚ 20 <small>CALLED IF-EVER YET AND OF-THE OUT-</small> ΚΑΗΣΙΑΣΠΑΡΑΚΟΥΣΗΣΕΤΩ 40 <small>CALLED he-shu'd-BE-disobeying LET-him-BE</small></p>	<p>ΑΚΙΣΕΠΤΑΔΙΑΤΟΥΤΩΜΟΙ 20 <small>SEVEN THRU this WAS-LIKED</small> ΩΘΗΗΒΑΣΙΛΕΙΑΤΩΝΟΥΡΑΝ 40 <small>THE KINGDOM OF-THE heavens</small></p>
<p>ΣΟΙΩΣΠΕΡΘΕΘΝΙΚΟΚΑΙΟ 60 <small>TO-YOU AS-EVEN THE NATIONIC AND THE</small> ΤΕΛΩΝΗΣΑΜΗΝΛΕΓΩΥΜΙΝΟ 80 <small>tribute-collector AMEN I-AM-saying TO-YOU AS-</small></p>	<p>ΩΝΑΝΘΡΩΠΩΒΑΣΙΛΕΙΟCΗC 60 <small>to-human KING WHO WILL'S</small> ΕΛΗΣΕΝCΥΝΑΡΑΙΛΟΓΟΝΜΕ 80 <small>TO-TOGETHER-LIFT saying WITH</small></p>
<p>ΣΑΕΑΝΔΗΣΤΕΕΠΙΤΗΣΓΗΣ 200 <small>MUCH-as IF-EVER YE-SH'D-BE-BINDING ON THE LAND</small> ΕCΤΑΙΔΕΜΕΝΑΕΝΟΥΡΑΝ 20 <small>WILL-BE HAVING-been-BOUND IN heaven</small> ΩΚΑΙΟCΕΑΝΑΥΧΤΕΕΠΙΤ 40 <small>AND AS-much-as IF-EVER YE-SH'D-BE-LOOSING ON THE</small></p>	<p>ΤΑΤΩΝΔΟΥΛΩΝΑΥΤΟΥΑΡΞΑ 200 <small>THE SLAVES OF-him OF-beginning</small> ΜΕΝΟΥΔΕΑΥΤΟΥCΥΝΑΙΡΕ 20 <small>YET OF-him TO-BE-TOGETHER-LIFTING</small> ΝΠΡΟCΗΝΕΧΘΑΥΤΩΕΙCΟΦ 40 <small>WAS-TOWARD-CARRIED TO-him ONE OWER</small></p>
<p>ΗCΓΗΣΕCΤΑΙΔΕΥΜΕΝΑΕΝ 60 <small>LAND WILL-BE HAVING-been-LOOSED IN</small> ΟΥΡΑΝΩΠΑΛΙΝΑΜΗΝΛΕΓΩ 60 <small>heaven AGAIN AMEN I-AM-saying TO-</small></p>	<p>ΕΙΛΕΤΗCΜΥΡΙΩΝΤΑΑΝΤΩ 60 <small>OF-MYRIADS OF-WEIGHTS</small> ΝΜΗΕΧΟΝΤΟCΔΕΑΥΤΟΥΑΠΟ 80 <small>NO OF-HAVING YET him TO-FROM-</small></p>
<p>ΜΙΝΟΤΙΕΑΝΔΥΟCΥΜΦΩΝΗC 300 <small>YOU that IF-EVER TWO SHOULD-BE-agreeing</small> ΩCΙΝΕΣΥΜΦΩΝΕΠΙΤΗΣΓΗΣΠ 20 <small>OUT OF-YOU ON THE LAND ABOUT</small></p>	<p>ΔΟΥΝΑΙΕΚΕΛΕΥCΕΝΑΥΤΟ 800 <small>GIVE ORDERS him</small> ΟΚΥΡΙΟCΠΡΑΘΗΝΑΙΚΑΙΤΗ 20 <small>THE master TO-BE-disposed-of AND THE</small></p>
<p>ΕΡΙΠΑΝΤΟCΠΡΑΓΜΑΤΟCΟΥ 40 <small>EVERY THING OF-WHICH</small> ΕΑΝΑΙΤΗCΩΝΤΑΙΓΕΝΗΣΕΤ 60 <small>IF-EVER THEY-SH'D-BE-REQUESTING it-WILL-BE-BECOMING</small></p>	<p>ΝΓΥΝΑΙΚΑΚΑΙΤΑΤΕΚΝΑΚΑ 40 <small>WOMAN AND THE offsprings AND</small> ΙΠΑΝΤΑΟCΑΕΧΕΙΚΑΙΑΠΟΔ 60 <small>ALL AS-much-as he-IS-HAVING AND TO-BE-FROM-</small></p>
<p>ΔΙΑΥΤΟΙCΠΑΡΑΤΟΥΠΑΤΡΟ 80 <small>TO-them DESIDE THE FATHER</small> CΜΟΥΤΟΥΕΝΟΥΡΑΝΟΙCΟΥΓ 400 <small>OF-ME THE IN heavens where for</small></p>	<p>ΟΘΗΝΑΙΠΕCΩΝΟΥΝΟΔΟΥΛΟ 80 <small>26 GIVEN FALLING THEN THE SLAVE</small> CΕΚΕΙΝΟCΠΡΟCΕΚΥΝΕΙΑΥ 900 <small>that he-worshiped TO-him</small></p>
<p>ΑΡΕΙCΙΝΔΥΟΗΤΡΕΙCCΥΝΗ 20 <small>ARE TWO OR THREE HAVING-been-</small> ΓΜΕΝΟΙΕΙCΤΟΕΜΟΝΟΝΟΜΑ 40 <small>TOGETHER-LED INTO THE MY NAME</small></p>	<p>ΤΩΛΕΓΩΝΚΥΡΙΕΜΑΚΡΘΥΜ 20 <small>saying master! FAR-HEEL-YOU</small> ΗCΟΝΕΠΕΜΟΙΚΑΙΠΑΝΤΑΑΠ 40 <small>ON ME AND ALL I'LL-BE-</small></p>
<p>ΕΚΕΙΕΙΜΙΕΝΕCΦΑΥΤΩΝΤ 60 <small>21 there I-AM IN MIDAT OF-them then</small> ΟΤΕΠΡΟCΕΛΘΩΝΟΠΕΤΡΟC 80 <small>TOWARD-COMING THE Peter said</small></p>	<p>ΟΔΦΩCΦΟCΙCΠΛΑΓΧΝΙCΘΕΙ 60 <small>27 FROM-GIVING TO-YOU BEING-compassionated</small> CΔΕΟΚΥΡΙΟCΤΟΥΔΟΥΛΟΥΕ 80 <small>YET THE master OF-THE SLAVE that</small></p>
<p>ΙΠΕΝΑΥΤΩΚΥΡΙΕΠΟCΑΚΙC 500 <small>to-Him Master! how-many-times</small></p>	<p>ΚΕΙΝΟΥΑΠΕΛΥCΕΝΑΥΤΟΝΚ 6000 <small>FROM-LOOSES him AND</small></p>

We are justified or vindicated or acquitted, in our judicial standing, for there is no charge against us. God, as Judge, has cleared us of guilt by the blood of Christ (Ro. 3:24). A judge cannot pardon. That is the prerogative of a governor or king. Only when a kingdom is in view can the pardon of sins be proclaimed.

Justification puts us beyond the sphere of condemnation. It is based entirely on the blood of Christ, is received by faith, apart from works, in order that it may accord with grace (Ro. 8:14^{5,10}). Pardon leads to probation. Unbecoming conduct causes it to be withdrawn. God cancelled it in every case where it was not extended to others.

Those who were pardoned in the Pentecostal era are the ten thousand talent debtor. They had crucified Christ, the Lord of glory, and were under incalculable obligations to God. Nevertheless, out of the compassion of His heart He pardoned their sins, as Peter proclaimed at Pentecost (Ac. 2³⁸). The nations, who had none of the light and privilege which was Israel's special portion, did not owe nearly so much. They are the debtor who owed only one hundred denarii. But the pardoned believers in Israel had no thought of sharing the mercy they had received with the despised aliens. It took much persuasion before Peter would go to Cornelius, a convert who was already a proselyte to Judaism (Ac. 10). And when he did he found his brethren most antagonistic to the very thought (Ac. 11³). But they are far more antagonistic to Paul's ministry among the nations. At his final appearance in Jerusalem these pardoned believers sought to stone him for the very mention of the name of the gentiles. Paul in his speech to them gets as far as the word "nations" (Ac. 22²¹), and they refuse to listen further. Consequently their pardon is revoked. It is important to note that this does not apply to the unbelieving part of the nation, for they had not been pardoned. It was true only of those who had "believed". Pardon is probational because it is based on behaviour. Justification is irrevocable because it is based on the blood of Christ, which is ever precious and potent.

³⁵ See 6:12-15 Ja. 2:13.

1-2 Compare Mk. 10:1 Jn. 10:40-42.

- ²⁸ Yet that slave, coming out, found one of his fellow slaves, who owed him a hundred denarii [about \$15.69, £3 4s 7d]. and, holding him, he choked him, saying, 'Pay, if you are owing anything!'
- ²⁹ Then his fellow slave, prostrating, entreated him, saying, 'Be patient with me, and I will pay you all!'
- ³⁰ Yet he would not, but, coming away, cast him into jail, till he may pay what is owing.
- ³¹ Then his fellow slaves, perceiving what is occurring, were tremendously sorry, and, coming, elucidate to their lord all that is occurring.
- ³² Then his lord, calling him, is saying to him, 'Wicked slave! I remit to you that entire debt since you entreat me. Was it not binding on you also to be merciful to your fellow slave, as I also am merciful to you?' And, being indignant, his lord gives him up to the tormentors till he may pay all that was owing him.
- ³⁵ Thus will My heavenly Father, also, be doing to you, should not each one be pardoning his brother from your hearts.'
- 19** And it occurred, when Jesus finishes these sayings, He withdraws from Galilee and came into the boundaries of Judea, the other side
- ² of the Jordan. And vast throngs follow Him, and He cures them there.
- ³ And the Pharisees came to Him, trying Him, and saying, "Is it allowed one to dismiss his wife on any charge?"
- ⁴ Now, answering, He said, "Did you not read that the Maker from

<p> ¹ 20 ΑΙΤΟΔΑΝΕ¹ ΙΟΝΑΦΗΚΕΝΑΥΤ²⁰ THE LOAN he-FROM-LETS to-him ² 28 ΨΕΞΕΛΘΩΝΔΕΟΔΟΥΛΟΣΕΚΕ⁴⁰ OUT-COMING YET THE SLAVE that ³ 30 ΙΝΟCΕΥΡΕΝΕΝΑΤΩΝCΥΝΔΟ⁶⁰ FOUND ONE OF-THE TOGETHER-SLAVES ⁴ 32 ΥΛΩΝΑΥΤΟΥΟΣΩΦΕΙΛΕΝΑΥ⁸⁰ OF-him WHO OWED to-him ⁵ 34 ΤΩΕΚΑΤΟΝΔΗΝΗΡΙΑΚΑΙΚΡ¹⁰⁰ HUNDRED DENARII AND HOLDING ⁶ 36 ΑΤΗΣΑCΑΥΤΟΝΕΠΝΙΓΕΝΑΕ²⁰ him he-choked saying ⁷ 38 ΓΩΝΑΠΟΔΟΣΕΙΤΙΟΦΕΙΛΕΙ⁴⁰ DE-FROM-GIVING IF ANT YOU-ARE-OWING ⁸ 40 CΠΕCΩΝΟΥΝΟCΥΝΔΟΥΛΟCΑ⁶⁰ 20 FALLING THEN THE TOGETHER-SLAVE OF- ⁹ 42 ΥΤΟΥΠΑΡΕΚΑΛΕΙΑΥΤΟΝΑΕ⁸⁰ him he-BESIDE-CALLED him saying ¹⁰ 44 ΓΩΝΜΑΚΡΟΒΥΜΗCΟΝΕΠΕΜ²⁰⁰ FAR-FEEL-YOU ON ME ¹¹ 46 ΙΚΑΙΠΑΝΤΑΑΠΟΔΩCΦCΟΙΟ²⁰ ¹² 30 AND ALL I'LL-DE-FROM-GIVING to-YOU THE ¹³ 48 ΔΕΟΥΚΗΘΕΛΕΝΑΛΛΑΑΠΕΛΑ⁴⁰ YET NOT he-WILLED but FROM-COMING ¹⁴ 50 ΩΝΕΒΑΛΕΝΑΥΤΟΝΕΙCΦΥΛΑ⁶⁰ he-CAST him INTO GUARD-house ¹⁵ 52 ΚΗΝΕΩCΑΠΟΔΩΤΟΟΦΕΙΛΟΜ⁶⁰ TILL he-MAY-DE-FROM-GIVING THE BEING-OWED ¹⁶ 54 ΕΝΟΝΙΔΟΤΕCΟΥΝΟΙCΥΝΔ³⁰⁰ ¹⁷ 31 PERCEIVING THEN THE TOGETHER- OF-him THE TOGETHER-SLAVES ¹⁸ 56 ΟΥΛΟΙΑΥΤΟΥΤΑΓΕΝΟΜΕΝΑ²⁰ SLAVES OF-him THE BECOMING ¹⁹ 58 ΕΛΥΠΗΘΗCΑΝCΦΟΔΡΑΚΑΙΕ⁴⁰ THEY-WEPE-BORROWED YEHEMENT AND COM- ²⁰ 60 ΑΒΟΝΤΕCΔΙΕCΑΦΗCΑΝΤΩΚ⁶⁰ ING THEY-THRU-LUCID to-THE mas- ²¹ 62 ΥΡΙΦΕΑΥΤΩΝΠΑΝΤΑΤΑΓΕΝ⁸⁰ ler OF-selves ALL THE BECOMING ²² 64 ΟΜΕΝΑΤΟΤΕΠΡΟCΚΑΛΕCΑΜ⁴⁰⁰ ²³ 32 then TOWARD-CALLING ²⁴ 66 ΕΝΟCΑΥΤΟΝΟΚΥΡΙΟCΑΥΤΟ²⁰ him THE MASTER OF-him ²⁵ 68 ΥΛΕΓΕΙΑΥΤΩΔΟΥΛΕΠΟΝΗΡ⁴⁰ ²⁶ 18-SAYING to-him SLAVE! wicked! ²⁷ 70 ΕΠΑΣΑΝΤΗΝΟΦΕΙΛΗΝΚΕΙ⁸⁰ EVERY THE OWED that ²⁸ 72 ΝΗΝΑΦΗΚΑCΟΙΕΠΕΙΠΑΡΕΚ⁸⁰ I-FROM-LET to-YOU SINCE YOU-BESIDE-CALL ²⁹ 74 ΑΛΕCΑCΜΕΟΥΚΕΔΕΙΚΑΙCΕ⁶⁰⁰ ³⁰ 33 ME NOT it-WAS-BINDING AND YOU </p>	<p> ³¹ 76 ΕΛΕΗCΑΙΤΟΝCΥΝΔΟΥΛΟΝC²⁰ TO-be-MERCIFUL-to THE TOGETHER-SLAVE OF- ³² 78 ΟΥΩCΚΑΓΩCΕΝΕΛΕΗCΑΚΑΙΟ⁴⁰ 34 YOU AS AND-I YOU am-MERCIFUL AND BE- ³³ 80 ΡΓΙCΘΕΙCΟΚΥΡΙΟCΑΥΤΟΥ⁶⁰ ING-INDIGNANT THE master OF-him ³⁴ 82 ΠΑΡΕΔΩΚΕΝΑΥΤΟΝΤΟΙCΒΑ⁸⁰ BESIDE-GIVES him to-THE ORDEAL- ³⁵ 84 CΑΝΙCΤΑΙCΕΦCΟΥΑΠΟΔΩΠ⁶⁰⁰ ers TILL OF-which he-MAY-DE-FROM- ³⁶ 86 ΑΝΤΟΟΦΕΙΛΟΜΕΝΟΝΑΥΤΩ²⁰ ³⁷ 35 GIVING EVERY THE BEING-OWED to-him thus ³⁸ 88 ΥΤΩCΚΑΙΟΠΑΤΗΡΜΟΥΟΟΥΡ⁴⁰ AND THE FATHER OF-ME THE heavenly ³⁹ 90 ΑΝΙΟCΠΟΙΗCΕΙΜΥΝΕΑΝΜ⁶⁰ WILL-DE-DOING to-YOU IF-EVEN NO ⁴⁰ 92 ΗΑΦΗΤΕΕΚΑCΤΟCΤΩΔΕΛΦ⁸⁰ YE-MAY-DE-FROM-LETTING EACH to-THE brother ⁴¹ 94 ΩΑΥΤΟΥΑΠΟΤΩΝΚΑΡΔΙΩΝΥ⁷⁰⁰ OF-him FROM THE HEARTS OF- ⁴² 96 ΜΩΝΚΑΙΕΓΕΝΕΤΟΟΤΕΕΤΕΑ²⁰ ⁴³ 19 YOUR AND it-BECAME when FINISHES ⁴⁴ 98 ΕCΕΝΟΙΗCΟΥCΤΟΥCΛΟΓΟΥ⁴⁰ THE JESUS THE sayings ⁴⁵ 100 CΤΟΥΤΟΥCΜΕΤΗΡΕΝΑΠΟΤΗ⁶⁰ these He-WITH-LIFTS FROM THE ⁴⁶ 102 CΓΑΛΙΛΑΙΑCΚΑΙΗΛΘΕΝΕΙ⁸⁰ ⁴⁷ 104 GALILEE AND CAME INTO ⁴⁸ 106 CΤΑΟΡΙΑΤΗCΙΟΥΔΑΙΑCΠΕ⁶⁰⁰ THE boundaries OF-THE JUDEA OTHER- ⁴⁹ 108 ΡΑΝΤΟΥΙΟΡΔΑΝΟΥΚΑΙΗΚΟ²⁰ ⁵⁰ 2 SIDE OF-THE JORDAN AND follow ⁵¹ 110 ΛΟΥΘΗCΑΝΑΥΤΩΧΛΟΙΠΟΛ⁴⁰ to-Him THROUGHS MANY ⁵² 112 ΛΟΙΚΑΙΕΒΕΡΑΠΕΥCΕΝΑΥΤ⁶⁰ AND He-cures them ⁵³ 114 ΟΥCΕΚΕΙΚΑΙΠΡΟCΗΛΟΝΑ⁸⁰ ⁵⁴ 3 there AND TOWARD-CAME to- ⁵⁵ 116 ΥΤΩΦΑΡΙCΑΙΟΙΠΕΙΡΑΖ⁸⁰⁰ ⁵⁶ 118 Him THE PHARISEES trying ⁵⁷ 120 ΟΝΤΕCΑΥΤΟΝΚΑΙΕΓΟΝΤΕ²⁰ Him AND SAYING ⁵⁸ 122 CΕΙΕΞΕCΤΙΝΑΠΟΛΥCΑΙΤΗ⁴⁰ ⁵⁹ 124 IF it-is-allowed TO-FROM-LOOSE THE ⁶⁰ 126 ΝΓΥΝΑΙΚΑΔΑΥΤΟΥΚΑΤΑΠΑ⁶⁰ ⁶¹ 128 WOMAN OF-him according-to EVERY ⁶² 130 ΑΝΑΙΤΙΑΝΟΔΕΑΠΟΚΡΙΘΕΙ⁸⁰ CAUSE THE YET ANSWERING ⁶³ 132 CΕΙΠΕΝΟΥΚΑΝΕΓΝΩΤΕΟΤΙ⁸⁰⁰⁰ He-said NOT YE-read (past) that </p>
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3.12 Compare Mk. 10:2-12.

4 Compare Gen. 1:27. See Mal. 2:15.

4 Man was originally bi-sexual. Adam had both male and female functions (Gen. 1:27). Before the woman was taken out of Adam, the sexes were actually one flesh. Marriage is the reverse of this. The woman was not formed from a "rib". The Hebrew word is nowhere else so rendered. It is used of the chambers in the temple building (1 Ki. 6:5), and denotes a vault or cell. Hence the woman is the complement of the man, and both together constitute the human unit. One is incomplete without the other. The physical union, moreover, is not a mere legal agreement, but actual oneness of flesh, in which each is merged in the other. It is not the work of man merely, but of God. It is contrary to nature and to nature's God to destroy this unity. Originally no separation was contemplated. It is a concession to the hardness of their hearts. Only the infraction and destruction of the physical unity by union with another is given by our Lord as a just cause of separation (9), for, in that case, the unit is already marred beyond repair, in the offending party. It is in fullest harmony with the present grace, in which physical unity has no standing, that even the cause allowed by our Lord is not a valid basis for separation. This corresponds with the overflowing grace in which we are submerged. The only cause now given is where the unbelieving husband or wife gets a divorce. Then the believer is free (1 Co. 7:15). The believer today is to act in perfect grace even to the acknowledgment of a wrongful separation.

5 See Gen. 2:24 1 Co. 6:18 Eph. 5:31.

7 See 5:31, 32 Deut. 24:1.

9 Compare Lu. 16:18 1 Co. 7:10, 11.

12 As we have no standing in flesh, such matters are not within our sphere. They do not affect our place in Christ. Not so with the kingdom. We read of a male son who will shepherd the nations in that day (Un. 12:5), and of the hundred and forty-four thousand who are celibates (Un. 14:4) out of the twelve tribes (Un. 7:3). It is more than likely that these are those to whom the special saying of which He spoke has been given.

13.15 Compare Mk. 10:13-16 Lu. 18:15-17.

the beginning makes them male and female? And He said, 'On this account a man will be leaving father and mother and will be joined to his wife, and the two will be one flesh'. So that they are no longer two, but one flesh. Then that which God yokes together, let not man be separating."

7 They are saying to Him, "Then why does Moses direct to give a scroll of divorce and to dismiss her?"

8 Jesus is saying to them, that "Moses, in view of your hardness of heart, permits you to dismiss your wives, yet from the beginning it has not come to be thus.

9 Now I am saying to you that whoever should be dismissing his wife (not for prostitution) and should be marrying another, is committing adultery, and one who has been dismissed, marrying, is committing adultery."

10 The disciples are saying to Him, "If the case of a man with a woman is thus, it is not expedient to marry."

11 Yet He said to them, "Not all are containing this saying, but those to whom it has been given.

12 For there are eunuchs who are born thus out of their mother's womb, and there are eunuchs who are emasculated by men, and there are eunuchs who emasculate themselves because of the kingdom of the heavens. Who is able to contain it, let him contain it."

13 Then little children were brought to Him, that He may be placing His hands on them, and He should be praying. Yet the disciples rebuke them. Yet Jesus said to them, "Let the little children be coming to Me, and be forbidding them not, for of such is the king-

B K T I o. -CREATING
 ΟΠΟΙC ΑCΑΡΧΗCΑΡCΕΝ 20
 THE One-making FROM ORIGINAL MALE
 ΚΑΙ ΗΛΥΕ ΠΟΙΝCΕΝ ΑΥΤΟΥ 40
 AND female makes them
 C K A I ΕΙ ΠΕΝΕ ΝΕΚΑΤΟΥΤΟΥ 60
 5 AND He-said on-account of-this
 ΚΑΤΑΛΕΙΨΕΙ ΑΝΘΡΩΠΟCΤΟ 80
 WILL-BE-leaving human THE
 Ν ΠΑΤΕΡ ΑΚ ΑΙ ΤΗΝ ΜΗΤΕΡ ΑΚ 100
 FATHER AND THE MOTHER AND
 ΑΠΡΟCΚΟΛΛΗΘΗCΕΤΑΙ ΤΗ 20
 n omits -TOWARD- WILL-BE-BEING-TOWARD-JOINED to-THE
 ΓΥΝΑΙΚΙ ΑΥΤΟΥ ΚΑΙ ΕCΘΤ 40
 1^o o. WOMAN of-him AND WILL-BE
 8 ΔΙΟ ΔΥΟ ΕΙC CΑΡΚΑ ΜΙΑΝ 60
 6 THE TWO INTO FLESH ONE AS-BE-
 CΤΕ ΟΥΚ ΕΤΙ ΕΙCΙΝ ΔΥΟ ΑΛΛ 80
 1 o. FLESH SIDES NOT-STILL THEY-ARE TWO but
 ΑCΑΡΞ ΜΙΑ ΟΥΝ ΘΕΟC ΟC CΥΝ 200
 FLESH ONE WHICH THEN THE God TOGETHER-
 ΕΞ ΕΥΖΕΝΑΝΘΡΩΠΟC ΜΗΧΩΡ 20
 YOKES human NO LET-BE-
 ΙΖΕΤΩ ΛΕΓΟΥCΙΝ ΑΥΤΩ ΤΙΟ 40
 7 SPACING THEY-ARE-SAYING to-Him ANY THEN
 ΥΝΩΨΥCΗCΕΝ ΕΤΕΙ ΛΑΤΟ ΔΟ 60
 1^o o. MOSES directs TO-GIVE
 9 ΥΝΑΙΒΙΒΑΙΟΝ ΑΠΟCΤΑCΙΟ 80
 1^o o. s omits her SCOLLET OF-FROM-STAND
 8 ΥΚΑΙ ΑΠΟΛΥCΑΙ ΑΥΤΗΝ ΛΕΓ 100
 AND TO-FROM-LOOSE her IS-SAYING
 1^o o. n omits THE JESUS
 ΕΙ ΑΥΤΟΙC ΟΙ ΗCΟΥC ΟΤΙ ΜΩ 20
 to-them THE JESUS that MOSES
 ΥCΗCΠΡΟCΤΗΝCΚΑΡΗΡΟΚΑΡ 40
 TOWARD THE HARD-HEART
 ΔΙΑ ΝΥΜΦΟΝ ΕΠΕΤΡΕΨΕ ΝΥΜΙ 60
 OF-YOUr permits to-YOUr
 ΝΑ ΠΟΛΥCΑΙΤΑC ΓΥΝΑΙΚΑC 80
 TO-FROM-LOOSE THE WOMEN
 ΥΜΩΝ ΑΠΑΡΧΗC ΔΕ ΟΥΤΕ ΓΟΝ 400
 OF-YOUr FROM ORIGINAL YET NOT it-HAS-BECOME
 9 ΕΝΟΥΤΩC ΛΕΓΩ ΔΕ ΥΜΙΝ ΟΤΙ 20
 1^o o. thus I-AM-SAYING YET to-YOUr that
 ΟC ΑΝ ΑΠΟΛΥCΗ ΤΗΝ ΓΥΝΑΙΚ 40
 WHO EVEN SH'D-BE-FROM-LOOSING THE WOMAN
 1^o o. n omits that
 ΑΥΤΟΥ ΜΗ ΕΠΙ ΠΟΡΝΕΙΑ ΚΑ 60
 OF-him NO ON PROSTITUTION AND
 ΕΙCΤΟΙ ΕΙ ΑΥΤΗΝ ΜΟΙΧΕΥΘΗΝΑΙ 80
 1^o o. s omits that
 ΙΓΑΜΗCΗ ΑΛΛΗ ΜΟΙΧΑΤΑΙ 80
 SH'D-BE-MARRYING other IS-COMMITTING-ADULTERY
 1^o o. s omits AND to IS-COMMITTING-ADULTERY
 ΚΑΙ Ο ΑΠΟΛΕΨΜΕΝ ΗΝ ΓΑΜΗ 500
 AND THE ONE-HAVING-been-FROM-LOOSED MARRYING

C A C ΜΟΙΧΑΤΑΙ ΛΕΓΟΥCΙΝΑ 20
 10 IS-COMMITTING-ADULTERY ARE-SAYING to-
 1^o o. s omits to-Him 1^o o. s omits IF
 ΥΤΩ ΟΙ ΜΑΘΗΤΑΙ ΕΙΟΥΤΩCΕ 40
 Him THE LEARNERS IF thus IS
 CΤΙΝ Η ΑΙΤΙΑ ΤΟΥ ΑΝΘΡΩΠΟ 60
 THE CAUSE OF-THE human
 1^o o. s omits
 ΥΜΕΤΑΤΗC ΓΥΝΑΙΚΟC ΟΥCΥ 80
 WITH THE WOMAN NOT it-IS-be-
 ΜΦΕΡ ΕΙ ΓΑΜΗC ΑΙΟΔΕΕΙ ΠΕ 600
 11 ING-expedient TO-MARRY THE YET He-said
 ΝΑΥΤΟΙC ΟΥ ΠΑΝΤΕC ΧΩΡΟΥ 20
 to-them NOT ALL ARE-SPACING
 1^o o. n omits this
 CΙΝ ΤΟΝ ΛΟΓΟΝ ΤΟΥ ΤΟΝ ΑΛΛ 40
 THE SAYING this but
 1^o o. s omits
 ΟΙC ΔΕ ΔΟΤΑΙ ΕΙCΙΝ ΓΑΡ ΕΥ 60
 12 TO-WHOM it-HAS-been-GIVEN ARE for EUNUCHS
 ΝΟΥ ΧΟΙΟΙΤΙΝC ΕΚΚΟΙΛΙ 80
 WHO-ANY OUT OF-CAVITY
 ΑC ΜΗΤΡΟC ΕΓΕΝΝΗΘΗCΑΝΟ 700
 OF-MOTHER WERE-generated thus
 ΥΤΩC ΚΑΙ ΕΙCΙΝ ΕΥΝΟΥΧΟΙ 20
 AND ARE EUNUCHS
 ΟΙΤΙΝC ΕΥΝΟΥΧΙC ΘΗCΑΝ 40
 WHO-ANY ARE-EUNUCHED
 ΥΠΟ ΤΩΝ ΑΝΘΡΩΠΩΝ ΚΑΙ ΕΙC 60
 by THE humans AND ARE
 ΙΝ ΕΥΝΟΥΧΟΙ ΟΙΤΙΝC ΕΥΝ 80
 EUNUCHS WHO-ANY EUNUCH
 ΟΥΧΙC ΑΝΕΛΥΤΟΥC ΔΙ ΑΤΗΝ 800
 SELVES THRU THE
 ΒΑCΙΛΕΙΑΝ ΤΩΝ ΟΥΡΑΝΩΝ Ο 20
 KINGDOM OF-THE heavens THE
 1^o o. s omits
 ΔΥΝΑΜΕΝΟC ΧΩΡΕΙΝ ΧΩΡΕΙ 40
 one-BEING-ABLE TO-BE-SPACING LET-him-BE-SPAC-
 ΤΩ ΤΟΤΕ ΠΡΟCΗΝΕΧΘΗCΑΝΑ 60
 13 ING then WERE-TOWARD-CARRIED to-
 1^o o. s omits
 ΥΤΩ ΠΑΙΔΙΑΙΝΑΤΑC ΧΕΙΡΑ 80
 Him little-boys-and-girls THAT THE HANDS
 CΕ ΠΙΘΑΝ ΑΥΤΟΙC ΚΑΙ ΠΡΟCΕ 900
 He-MAY-BE-ON-PLACING to-them AND He-should-BE-
 1^o o. s omits
 ΥΖΗΤΑΙ Ο ΔΕ ΜΑΘΗΤΑΙ ΕΠΕ 20
 praying THE YET LEARNERS rebuke
 1^o o. s omits
 14 ΤΙ ΜΗCΑΝ ΑΥΤΟΙC Ο ΔΕ ΙΗCΟΥC 40
 to-them THE YET JESUS
 1^o o. n omits to-them 1^o o. s omits
 ΥCΕΙ ΠΕΝΑΥΤΟΙC ΑΦΕΤΕΤΑ 60
 said to-them FROM-LET THE
 1^o o. s omits
 ΠΑΙΔΙΑ ΚΑΙ ΜΗ ΚΩΛΥΕΤΕ ΑΥ 80
 little-boys-and-girls AND NO BE-YE-FORBIDDING them
 1^o o. s omits
 ΤΑ ΕΛΘΕΙΝ ΠΡΟC ΜΕ ΤΩΝ ΓΑΡ 5000
 TO-BE-COMING TOWARD ME OF-THE for

14 See 18³.

16-22 Compare Mk.10¹⁷⁻²² Lu.18¹⁸⁻²³.

16 See Lu. 10²⁷.

16 When Israel entered the land, each one received an allotment sufficient for a living. This could not be sold outright. It could only be mortgaged till the next jubilee. With some exceptions, no one could acquire much land without encroaching on the allotments of others. That is why it is so difficult for a rich man to enter the kingdom. He must of necessity lose his riches and enter poor. That is the position of this rich youth. He had great *acquisitions*. This was land which God had allotted to others for their living, but which they had lost through poverty. His superfluous wealth meant distress for them. He claimed to keep the law, and no doubt he had never murdered or robbed any one, for he had no provocation to commit flagrant offenses. He even maintained that he loved his associates as himself! The Lord very simply suggests that he act in accordance with his profession. He did not ask him to give up his own means of livelihood. He could never expect him to relinquish his own allotment, for that was given by God. All He desired was that he should return to others their allotments. This is what God's law does at the jubilee. This is what will occur when the kingdom is established. The believing disciples in the Pentecostal era, recognizing the impossibility of carrying possessions and acquisitions, over and above their inherited allotments, into the kingdom, sold all such property and put the proceeds into the common fund (Ac.2⁴⁵). None of these acts have any bearing on present conduct, for our allotment is among the celestials. The Israelite might possibly carry his allotment into the kingdom, but we can take nothing of earth into the realms above. The shrewdest saint is the one who exchanges his terrestrial real estate for celestial currency before it all is taken from him. He knows that his acquisitions on earth will all be forfeited and decrease his balance in the celestial bank.

18 Compare Ex. 20¹²⁻¹⁶.

19 See Lev. 19¹⁸.

21-22 See 6¹⁹⁻²¹ Ac.2⁴⁵ 1 Ti.6¹⁷⁻¹⁹.

23-26 Compare Mk.10²³⁻²⁷ Lu.18²⁴⁻²⁷.

23 See 13²².

15 dom of the heavens." And placing His hands on them, He went thence.

16 And lo! one coming to Him said, "Teacher, what good shall I be doing that I should be having conian life?"

17 Yet He said to him, "Why are you asking Me concerning the good? One is good. Yet if you are wanting to be entering into life, keep the precepts."

18 He is saying to Him, "Which?"

Now Jesus said, "You shall not be murdering; you shall not be committing adultery; you shall not be stealing; you shall not be testifying falsely; be honoring father and mother; and you shall be loving your associate as yourself."

20 The youth is saying to Him, "All these I maintain. In what am I deficient still?"

21 Jesus averred to him, "If you are wanting to be perfect, go, sell your possessions and be giving to the poor, and you will be having treasure in the heavens; and hither, be following Me."

22 Now, hearing this word, the youth came away sorrowing, for he had many acquisitions.

23 Now Jesus said to His disciples, "Verily, I am saying to you that the rich squeamishly will be entering into the kingdom of the heavens. Now again, I am saying to you that it is easier for a camel to be entering through the eye of a needle, than for the rich to be entering into the kingdom of God."

25 Now, hearing it, the disciples were tremendously astonished, saying, "Can any one, consequently, be saved?"

26 Now Jesus, looking at them, said to them, "With men this is impossible, yet with God all is possible."

27 Then, answering, Peter said to

[illegible]

²³ As the political constitution of the Jewish commonwealth rendered it practically impossible to acquire great possessions without oppressing others, riches were a hindrance and are largely lost in the readjustments of that day. No rich man, as such, will enter.

²⁶ See Jer.32:17; Lu.13:7.

²⁷⁻³⁰ Compare Mk.10:28-31; Lu.13:28-30.

²⁷ See 4:18; Lu.5:11.

²⁷ On the other hand, those sons of that kingdom who lose all, even the enjoyment of their own allotment for the time, will find an overflowing recompense in kind, in the kingdom, not only for the brief space of their mortal life, but for the whole of the coming eon. The apostles, who suffered most, will gain most. The government of the nation will be in their hands. This explains in part why there must be just twelve apostles, one for each tribe. The other nations will come under the jurisdiction of the male son (Un.12⁵), a company out of Israel distinct from the twelve. It will be seen that Paul has no place in the government of that kingdom. He and those connected with his ministry, have a celestial destiny and will judge messengers (Eph.1:3; 1Co.6:3).

²⁸ See 20:21; Lu.22:28-30.

³⁰ See 20:10; Lu.13:30.

¹ Many of the explanations of this parable ignore the fact that it illustrates the kingdom of the heavens, and is not at all intended to be applied to our service for God. If so applied, it can hardly encourage aught but idleness in the hope that a little labor at the end of life will bring an equal, if not greater, reward than a long career of suffering service. The vineyard is Israel. Those who agree for a denarius a day were under law and got what was their due. The others were recipients of various degrees of grace. The third hour workers were under promise. Though they made no contract, yet they received more than they had a right to expect, because they had mixed their work with a little confidence in the householder. In the sixth and ninth hour we have the same circumstances, but less deserts. The eleventh hour workers do not seem to have had even a promise on which to base their expectations. They trusted the householder completely, and had

Him, "*Lo! we leave all and follow Thee. What, consequently, will it mean to us?*"

²⁸ Now Jesus said to them, "Verily, I am saying to you that you, who follow Me, in the renascence, whenever the Son of Mankind should be sitting on His glorious throne, *you*, also, shall be seated on twelve thrones, judging the twelve tribes of Israel. And everyone who leaves a home, or brothers, or sisters, or father, or mother, or wife, or children, or fields, on account of My name, shall be getting a hundred fold, and be enjoying the allotment ²⁹ of conian life. Yet many of the ³⁰ first will be last, and the last first.

20 For the kingdom of the heavens is like a man, a householder, who came out with the morning to hire ² workers for his vineyard. Now, agreeing with the workers for a denarius [about 15.7¢, 7d 3f] a day, he dispatches them into his vineyard.

³ And, coming out about the third hour, he perceived others standing ⁴ in the market idle. And to those he said, '*You also go away into my vineyard, and whatever may be just I shall be giving you.*' Now ⁵ they came away. Now coming out again about the sixth and ninth hour, he does similarly.

⁶ Now, coming out about the eleventh, he found others standing, and he is saying to them, '*Why have you stood here the whole day idle?*' ⁷ They are saying to him that '*No one hires us.*' He is saying to them, '*You also go away into the vineyard.*'

⁸ Now, as it is becoming evening, the lord of the vineyard is saying to

10 ΥΤΩΙΔΟΥΗΜΕΙΣ ΑΦΗΚΑΜΕΝ 20 DE-PERCEIVING WE FROM-LET	10 ΦΙΜΙΣΘΩΣΑΘΑΙ ΕΡΓΑΤΑΣ 20 ning TO-HIRE ACTERS
ΠΑΝΤΑΚΑΙΗΚΟΛΟΥΘΗΣΑΜΕ 40 ALL AND follow	2 ΕΙΣΤΟΝΑΜΠΕΛΩΝΑΥΤΟΥΣ 40 INTO THE VINEYARD OF-him agree-
28 ΝΣΟΙΤΙΑΡΑΕΣΤΑΙΗΜΙΝΟΔ 60 to-YOU ANY CONSEQUENTLY WILL-BE to-US THE YET	60 ΥΜΦΩΝΗCΑCΔΕΜΕΤΑΤΩΝΕΡ 60 ing YET WITH THE ACTERS
ΕΙΗΣΟΥCΕΙΠΕΝΑΥΤΟΙCΑΜ 80 JESUS said to-them AMEN	80 ΓΑΤΩΝΕΚΔΗΝΑΡΙΟΥΤΗΝΗΜ 80 OUT OF-DENARIUS THE DAY
ΗΝΑΕΓΩΥΜΙΝΟΤΙΥΜΕΙCΟΙ 100 I-AM-saying to-YOU that YE THE	600 ΕΡΑΝΑΠΕCΤΕΙΛΕΝΑΥΤΟΥC 600 he-commissions them
ΑΚΟΛΟΥΘΗΣΑΝΤΕCΜΟΙΕΝΤ 20 ones-following to-ME IN THE	20 ΕΙΣΤΟΝΑΜΠΕΛΩΝΑΥΤΟΥC 20 3 INTO THE VINEYARD OF-him AND
11 Γ ΗΠΑΛΙΓΕΝΕCΙΑΟΤΑΝΚΑΘ 40 AGAIN-generation when-EVER SHOULD-BE-	40 ΑΙΕΞΕΛΘΩΝΠΕΡΙΤΡΙΝΗΩ 40 OUT-COMING ABOUT third HOUR
ΙCΗΟΥΙΟCΤΟΥΑΝΘΡΩΠΟΥΕ 60 sealing THE SON OF-THE human ON	60 ΠΑΝΕΙΔΕΝΑΛΛΟΥCΕCΤΩΤΑ 60 he-PERCEIVED others HAVING-STOOD
ΠΙΘΡΟΝΟΥΔΟΞΗCΑΥΤΟΥΚΑ 80 THRONE OF-esteem OF-Him WILL-	80 CΕΝΤΗΓΟΡΑΑΡΓΟΥCΚΑΙΕ 80 4 IN THE BUY-place ON-ACTIVE AND lo-
ΘΗCΕCΘΕΚΑΙΥΜΕΙCΕΠΙΩ 200 DE-BEING-sealed AND YE ON TWO-TEN	200 ΚΕΙΝΟΙCΕΙΠΕΝΥΠΑΓΕΤΕΚ 700 those he-said DE-UNDER-LEADING AND
ΔΕΚΑΘΡΟΝΟΥCΚΡΙΝΟΝΤΕC 20 THRONES JUDGING	20 ΑΙΥΜΕΙCΕΙCΤΟΝΑΜΠΕΛΩΝ 20 YE INTO THE VINEYARD
12 ΤΑCΦΔΕΚΑΦΥΛΑCΤΟΥΙCΡ 40 THE TWO-TEN tribes OF-THE ISRAEL	40 ΑΜΟΥΚΑΙΟΕΑΝΗΔΙΚΑΙΟΝ 40 OF-ME AND WHICH IF-EVEN MAY-BE JUST I'LL-
ΑΝΑΚΑΙΠΑCΟCΤΙCΑΦΗΚΕΝ 60 29 AND EVERY WHO-ANY FROM-LETS	60 ΩCΩΥΜΙΝΟΙΔΕΑΠΗΛΘΟΝΠΑ 60 DE-GIVING to-YOUP THE-ones YET FROM-CAME AGAIN
ΟΙΚΙΑCΗΑΔΕΛΦΟΥCΗΑΔΕΛ 80 OF-HOME on brothers on sisters	80 ΑΙΝΔΕΞΕΛΘΩΝΠΕΡΙΕΚΤΗ 80 YET OUT-COMING ABOUT sixth
ΦΑCΗΠΑΤΕΡΑΗΜΗΤΕΡΑΗΓΥ 300 OR FATHER OR MOTHER OR WOMAN	300 ΝΚΑΙΕΝΙΝΗΩΡΑΝΕΠΟΙΗC 800 AND NINETH HOUR he-DOES
3 ΝΑΙΚΑΝΤΕΚΝΗΑΓΡΟΥCΕΝ 20 on offsprings OR FIELDS on-ac-	20 ΕΝΩCΑΥΤΩCΠΕΡΙΔΕΤΗΝΕΝ 20 6 AS-SAMELY ABOUT YET THE ONE-
4 ΕΚΕΝΤΟΥΕΜΟΥΟΝΟΜΑΤΟCΕ 40 count OF-THE MY NAME HON-	40 ΔΕΚΑΤΗΝΕΞΕΛΘΩΝΕΥΡΕΝΑ 40 TENTH OUT-COMING he-FOUND oth-
5 ΚΑΤΟΝΤΑΠΑΔΑCΙΟΝΑΛΗΜΥΕ 60 DIED-fold WILL-BE-GETTING	60 ΑΛΟΥCΕCΤΩΤΑCΚΑΙΛΕΓΕΙ 60 ers HAVING-STOOD AND he-is-saying
6 ΤΑΙΚΑΙΖΩΗΝΑΙΩΝΙΟΝΚΑΗ 80 AND LIFE eonian WILL-DE-	80 ΑΥΤΟΙCΤΙΩΔΕCΕCΤΗΚΑΤΕΟ 80 to-them ANY here YE-HAVE-STOOD WHOLE
7 ΡΟΝΟΗCΕΙΠΟΛΛΟΙΔΕCΟ 400 30 tenanling MANY YET WILL-BE	400 ΑΗΝΤΗΝΗΕΡΑΝΑΡΓΟΙΛΕΓ 900 THE DAY UN-ACTIVE THEY-ARE-
8 ΝΤΑΙΠΡΩΤΟΙΕCΧΑΤΟΙΚΑΙ 20 BEYONE-most LAST AND	20 ΟΥCΙΝΑΥΤΩΤΟΙΟΥΔΕΙCΗΜ 20 saying to-him that NOT-YET-ONE US
9 ΕCΧΑΤΟΙΠΡΩΤΟΙΟΜΟΙΑΓΑ 40 BEYONE-most LIKE for	40 ΑCΕΜΙCΘCΑΤΟΛΕΓΕΙΑΥΤ 40 HIRMS he-is-saying to-them
10 ΡΕCΤΙΝΗΒΑCΙΛΕΙΑΤΩΝΟΥ 60 IS THE Kingdom OF-THE heavens	60 ΟΙCΥΠΑΓΕΤΕΚΑΙΥΜΕΙCΕΙ 60 DE-UNDER-LEADING AND YE INTO
11 ΡΑΝΩΝΑΘΡΩΠΩΟΙΚΟΔΕCΠ 80 to-human HOME-OWNERS	80 CΤΟΝΑΜΠΕΛΩΝΑΟΥΙΑCΔΕΓ 80 8 THE VINEYARD OF-evening YET DE-
12 ΟΤΗΟCΤΙCΕΞΗΛΘΕΝΑΜΑΠΡ 500 WHO-ANY OUT-CAME SIMULTANEOUS MOT-	500 ΕΝΟΜΕΝΗCΛΕΓΕΙΟΚΥΡΙΟC 57000 COMING IS-saying THE master

very little of their own works to offer him.

At this point we must insert another class, who do not appear in the parable, for the very good reason that they do nothing at all and are not associated with the kingdom. So far as salvation goes, our works have no part in it. We are the *twelfth* hour "laborers", who have done *nothing* (Ro. 4⁵), yet receive *much more* than those who toil under law. This is because we do not depend on our own efforts whatever, but upon the favor of the great Householder. We were lower than the last in the parable, and have become higher than the first. Such is the nature of grace. May we never seek to make a bargain with God! Let us work without a contract or any assurances, but rest wholly on the innate graciousness which He delights to display when His creatures give Him occasion.

Even in the kingdom, it is not the amount of work which determines the reward, but the amount of faith which is blended with it (Heb. 4²). Since those who worked the full day are displeased with His goodness, and have a wicked eye, and are last, we may well believe that they will have no part in the kingdom. They are not of faith but of law works. They stumble on the stumbling stone (Ro. 9^{32,33}):

Lo! I am placing in Zion a stumbling-stone and a snare rock,
And one believing on Him will not be disgraced.

8 See Lev. 19¹³.

16 See 19³⁰.

17-19 Compare Mk. 10³²⁻³⁴ Lu. 18³¹⁻³⁴.

17 Though the Lord is blinding the eyes of the people by parables, He is seeking to open the understanding of His disciples and to engage their hearts with His great sacrifice. It seems strange that they, who had been accustomed to the thought of blood propitiation all their lives, could not entertain His teaching concerning the great Antitype of all their offerings. He did not perplex them with parables, but spoke to them plainly and persistently, and still they do not seem to have grasped His meaning until all He foretold had occurred, and He was roused from among the dead.

20-28 Compare Mk. 10³⁵⁻⁴⁵.

20 See 4²¹.

his manager, 'Call the workers and pay them the wages, beginning from the last, to the first.'

9 And those coming about the eleventh hour got a denarius
10 apiece. And those coming first infer that they will be getting more. And they also got a denarius
11 apiece. Now, getting it, they murmured against the householder, saying, 'These last do one hour, and you make them equal to us who bear the burden of the day and the
12 scorching wind.' Yet, answering one of them, he said, 'Comrade, I am not injuring you. Did you not agree with me for a denarius?
14 Pick up what is yours and go away. Now, should I be wanting to give
15 to this last one even as to you, is it not allowed me to do what I want with that which is mine? Or is your eye wicked, seeing that I am
16 good?' Thus the last shall be first and the first last."

17 Now Jesus, being about to ascend into Jerusalem, took aside the twelve disciples privately, and on the road He said to them: "*Lo!* We are ascending into Jerusalem and the Son of Mankind will be betrayed to the chief priests and scribes, and they will be condemning Him to death. And they will be betraying Him to the nations, to deride and scourge and crucify, and the third day He will be roused."

20 Then the mother of Zebedee's sons came to Him with her sons, worshiping and requesting something from Him. Now He said to

ΤΟΥ ΑΜΠΕΛΩΝΟΣ ΤΩ ΕΠΙ ΤΡΟ ²⁰	ΝΜΟΙ ΘΕΛΩ ΠΟΙΗΣΑΙ ΕΝΤΟ ²⁰
OF-THE VINEYARD	to-ME WHICH I-AM-WILLING to-DO
ΠΩΛΟΥΤΟΥ ΚΑΛΕΣΟΝΤΟΥ ΣΕ ⁴⁰	ΙΣΕΜΟΙΣ ΧΟΟΦΘΑΛΜΟ ΣΟΥ ⁴⁰
OF-him CALL THE ACTERS	MY ¹ OR THE VIEWER OF-YOU
ΓΑΤΑ ΚΑΙ ΑΠΟΔΟΣΑΥΤΟΙΣ ⁶⁰	ΠΟΝΗΡΟΣ ΕΣΤΙΝ ΟΤΙ ΕΓΩ ΕΓ ⁶⁰
AND BE-FROM-GIVING to-them	wicked is that I GOOD
ΤΟΝ ΜΙΣΘΟΝ ΑΡΞΑΜΕΝΟΣ ΑΠ ⁶⁰	ΛΘΟΣ ΕΙΜΙ ΟΥΤΩΣ ΕΣΟΝΤΑΙ ⁶⁰
THE HIRE beginning FROM	16 AM thus WILL-BE
ΟΤΩΝ ΕΣΧΑΤΩΝ ΕΩΣ ΤΩΝ ΠΡΩ ¹⁰⁰	ΟΙ ΕΣΧΑΤΟΙ ΠΡΩΤΟΙ ΚΑΙ ΟΙ ⁶⁰⁰
THE LAST TILL OF-THE BEFORE-	THE LAST BEFORE-MOST AND THE
ΤΩΝ ΚΑΙ ΕΛΘΟΝΤΕΣ ΟΙ ΠΕΡΙ ²⁰	ΠΡΩΤΟΙ ΕΣΧΑΤΟΙ ΜΕΛΛΩΝ ²⁰
8 most AND COMING THE-ONES ABOUT	17 BEFORE-most LAST being-ABOUT YET
ΤΗΝ ΕΝΔΕΚΑΤΗΝ ΩΡΑΝ ΕΛΑΒ ⁴⁰	ΕΑΝ ΑΝΑΙΝΕΙΝ ΟΙ ΧΟΥΣ ΕΙ ⁴⁰
THE ONE-TENTH HOUR GOT	TO-BE-UP-STEPPING THE JESUS INTO
ΟΝΑΝ ΔΗΝ ΑΡΙΟΝ ΚΑΙ ΕΛΘ ⁶⁰	ΣΙ ΕΡΟΣΟΛΥΜΑ ΠΑΡΕΛΑΒΕΝ ⁶⁰
10 UP (apiece) DENARIUS AND COMING	JERUSALEM He-BESIDE-GOT
ΝΤΕΣ ΟΙ ΠΡΩΤΟΙ ΕΝΟΜΙΣΑΝ ⁶⁰	ΤΟΥΣ ΔΕΚΑ ΜΑΘΗΤΑΣ ΚΑΤ ⁶⁰
THE-ONES BEFORE-most infer	THE TWO-TEN LEARNERS according-to
ΟΤΙ ΠΛΕΙΟΝ ΑΝΗΜΨΟΝΤΑΙ ²⁰⁰	ΙΔΙΑΝ ΚΑΙ ΕΝ ΤΗ ΟΔΩ ΕΙΠΕΝ ⁷⁰⁰
that MORE THEY-WILL-DE-GETTING AND	OWN AND IN THE WAY He-said
ΔΙΕΛΑΒΟΝ ΤΟΝ ΑΝΔΗΝΑΡΙΟ ²⁰	ΑΥΤΟΙΣ ΙΔΟΥ ΑΝΑΒΑΙΝΟΜΕ ²⁰
GOT THE UP (apiece) DENARIUS	18 to-them BE-PERCEIVING WE-ARE-UP-STEPPING
ΝΚΑΙ ΑΥΤΟΙ ΛΑΒΟΝΤΕΣ ΔΕ ⁴⁰	ΝΕΙΣ ΣΙ ΕΡΟΣΟΛΥΜΑ ΚΑΙ ΟΥΙ ⁴⁰
11 AND they GETTING YET THEY-	INTO JERUSALEM AND THE SON
ΓΟΓΥΖΟΝ ΚΑΤΑ ΤΟΥ ΟΙΚΟΥ ⁶⁰	ΟΣΤΟΥ ΑΝΘΡΩΠΟΥ ΠΑΡΘΩ ⁶⁰
MORMURED DOWN OF-THE HOME-OWNER	OF-THE human WILL-DE-BEING-BE-
ΕΣΠΟΤΟΥ ΛΕΓΟΝΤΕΣ ΟΥΤΟΙ ⁶⁰	ΗΣ ΕΤΑΙΡΟΙΣ ΑΡΧΙΕΡΕΥΣΙ ⁶⁰
12 saying these	SIDE-GIVEN to-THE chief-sacerd-ones
ΟΙ ΕΣΧΑΤΟΙ ΜΙΑΝ ΩΡΑΝ ΕΠΟ ³⁰⁰	ΝΚΑΙ ΓΡΑΜΜΑΤΕΥΣΙΝ ΚΑΙ ΚΑ ⁶⁰¹
THE LAST ONE HOUR DO	AND WRITERS AND THEY
ΙΝ ΚΑΝ ΚΑΙ ΙΣΟΥΣ ΑΥΤΟΥΣ Η ²⁰	ΤΑΚΡΙΝΟΥΣΙΝ ΑΥΤΟΝ ΕΙΣ ΘΑΝ ²²
AND EQUAL them to-US	WILL-DE-DOWN-JUDGING Him INTO DEATH
ΜΙΝ ΕΠΟΙΗΣΑΤΟΙΣ ΒΑΤΑ ⁴⁰	ΑΤΟΝ ΚΑΙ ΠΑΡΑΔΩΣΟΥΣΙΝ ΑΥ ⁴¹
YOU-DO to-THE ones-BEARING	19 AND THEY-WILL-DE-BESIDE-GIVING Him
ΣΑCΙΤΟ ΒΑΡΟΣ ΤΗΣ ΗΜΕΡΑΣ ⁶⁰	ΤΟΝ ΤΟΙΣ ΕΘΝΕCΙΝ ΕΙCΤΟ Ε ⁶⁰
THE HEAVY OF-THE DAY	to-THE NATIONS INTO THE to-
ΚΑΙ ΤΟΝ ΚΑΥCΩΝ ΑΟΔΕΑ ΠΟΚ ⁶⁰	ΜΠΑΙΞΑΙ ΚΑΙ ΜΑΣΤΙΓΩCΑΙ ⁶⁰
13 AND THE BURNING THE YET ANSWERING	IN-sport AND to-scourge
ΡΙΘΕΙCΙΝ ΑΥΤΩΝ ΕΙΠΕΝ Ε ⁴⁰⁰	ΚΑΙ CΤΑΥΡΩCΑΙ ΚΑΙ ΤΗ ΤΡΙ ⁹⁰⁰
to-ONE OF-them he-said COM-	AND to-impale AND to-the third
ΤΑΙΡΕΟΥ ΚΑΔΙΚΩC ΕΟΥ ΧΙΔ ²⁰	ΤΗ ΗΜΕΡΑ ΕΓΕΡΘΗΣΕΤΑΙ ΤΟ ²⁰
BADE! NOT I-AM-INJURING YOU NOT (emph.) OF-	20 DAY He-WILL-DE-BEING-ROUSED then
ΗΝ ΑΡΙΟΥCΥΝΕC ΦΩΝΗΣΑCΜΟ ⁴⁰	ΤΕ ΠΡΟC ΗΒΕΝ ΑΥΤΩ Η ΜΗΤΗ ⁴⁰
DENARIUS YOU-agree to-ME	TOWARD-CAME to-Him THE MOTHER
ΙΑΡΟΝΤΟC ΟΝ ΚΑΙ ΥΠΑΓΕΘΕ ⁶⁰	ΡΤΩΝ ΥΙΩΝ ΖΕΒΕΔΑΙΟΥC ΜΕ ⁶⁰
14 LIFT THE YOU AND BE-UNDER-LEADING I-	OF-THE SONS OF-ZEBEDEE WITH
ΑΩΔΕΤΟΥ ΤΩ ΤΩC ΕCΑΤΩ ΔΟΥ ⁶⁰	ΑΤΩΝ ΥΙΩΝ ΑΥΤΗΣ ΠΡΟCΚΥΝ ⁶⁰
MAY-DE-WILLING YET to-THIS THE LAST to-GIVE	THE SONS OF-her worshipping
ΝΑΙ ΩC ΚΑΙCΙΟΥ ΚΕΙCΕCΤΙ ³⁰⁰	ΟΥCΑ ΚΑΙ ΑΙΤΟΥC ΑΤΙΑ ΠΑΥ ³⁰⁰⁰
15 AS AND to-YOU NOT is-allowed	AND REQUESTING ANY FROM Him

²⁰ James and John were the sons of Zebedee (Mk.10³⁵). Our Lord called them "sons of thunder" (Mk.3¹⁷), to indicate their tempestuous and violent disposition. The gentleness and love of John's writings are not the reflection of his character, but of the restraint of the inspiring spirit. They certainly were the most ambitious and selfish of all the apostles. The request of their mother shows how little fellowship they had with His downward path to the shame and humiliation of the cross. They could not comprehend that this was the only path to glory. Only those who drink His cup can share His honors. So He grants them the boon of a sip of His sorrow. James was the first to follow his Lord. Herod put him to the sword (Ac.12¹). But John remained alive for many years.

²¹⁻²³ See 19²⁸26³⁹⁻⁴²Lu.12⁵⁰Ac.12².

²⁴ It is evident from the resentment of the rest that they also coveted the highest place, even if they could not follow Him to the lowest. So He gives them a sorely needed lesson on the true path to greatness. It consists in service, servility, and suffering, the very opposite of the course they were accustomed to associate with human honors. His own example was their cue. Only those who suffer are qualified to reign. The greatness of His glories finds its source in His service as a slave, and the sorrows of His soul, of which He spoke to them in vain.

²⁵ See Lu.22²⁴⁻²⁷.

²⁶ See 23¹¹Mk.9³⁵1 Pt.5³.

²⁷ See 18⁴.

²⁸ See Jn.13⁴11⁵¹,5214⁵ Phil2⁵⁻⁷ Isa.53¹⁰⁻¹².

²⁹⁻³¹ Compare Mk.10⁴⁶⁻⁴⁸Lu.18³⁵⁻³⁹. See 9²⁷⁻³¹.

³²⁻³⁴ Compare Mk.10⁴⁹⁻⁵²Lu.18⁴⁰⁻⁴³.

²⁹ The restoration of two blind men was in itself a marvelous manifestation of His messiahship, but we must not miss the deeper current of thought which lies beneath. He was going out of Jericho, the city of the curse. Does this not speak of His resurrection, the exit from the curse of the cross? Two is the number of testimony. He sent the seventy-two in pairs. He was accompanied on His journey by His apostles, who were to testify concerning Him, but they were blind! They could not see the great central sight of all

her, "What are you wanting?" She is saying to Him, "Say that these, my two sons, should be sitting, one at the right and one at Thy left, in Thy kingdom."

²² Now Jesus, answering, said, "You are not aware what you are requesting. Are you able to be drinking the cup which I am about to be drinking?" They are saying to Him, "We are able." He is saying to them, "Of My cup, indeed, you shall be drinking. Yet to be seated at My right and at the left is not Mine to give, but is for whom it has been made ready by My Father."

²⁴ And when the ten hear, they resent about the two brothers. Now Jesus, calling them to Him, said, "You are aware that the chiefs of the nations are lording it over them, and the great men are coercing them. Not thus is it among you. But whoever should be wanting to become great among you, let him be your servant. And whoever may be wanting to be foremost among you, let him be your slave, even as the Son of Mankind came, not to be served, but to serve and to give His soul a ransom for many."

²⁹ And at their going out from Jericho a vast throng follows Him. ³⁰ And lo! two blind men, sitting beside the road, hearing that Jesus is passing by, cry, saying, "Lord, be merciful to us, Son of David!"

³¹ Yet the throng rebukes them, that they should be silent. Yet they cry the louder, saying, "*Lord, be merciful to us, Son of David!*"

³² And standing, Jesus summons them and said, "What are you wanting that I shall be doing to you?"

²³ They are saying to Him, "Lord,

21 **ΤΟΥΘΑΕΙΠΕΝΑΥΤΗΤΙΒΕΛΑ** 20
 THE YET He-said to-her ANY YOU-ARE-
^{o. n} **ΗΔΕ(α ο.) ΕΙΠΕΝ** THE YET said for she-is-s. to-H.
ΕΙΣΑΓΕΓΙΔΥΤΩΕΙΠΕΙΝΑΚ 40
 WILLING she-is-saying to-Him BE-SAYING THAT sh'd-
ΑΡΙΘΩΣΙΝΟΥΤΟΙΟΙΔΥΟΥΙ 60
 HE-sealing these THE TWO SONS
ΟΙΜΟΥΕΙΣΕΚΔΕΣΙΩΝΚΑΙΕ 80
 OF-ME ONE OUT OF-NIGHT AND ONE
ΙΣΕΞΕΥΩΝΥΜΩΝΣΟΥΕΝΤΗΒ 100
 OUT of-left OF-YOU IN THE KING-
ΑΣΙΑΕΙΣΑΟΥΑΠΟΚΡΙΘΕΙΣ 20
 dom OF-YOU ANSWERING
ΔΕΟΙΗΣΟΥΣΕΠΕΝΟΥΚΟΙΔ 40
 YET THE JESUS said NOT YE-HAVE-
ΑΤΕΤΙΑΤΕΙΣΘΕΔΥΝΑΣΘΕ 60
 PERCEIVED ANY YE-ARE-REQUESTING YE-ARE-ABLE
ΠΙΕΙΝΤΟΠΟΤΗΡΙΟΝΟΕΓΩ 80
 TO-BE-DRINKING THE DRINK-cup WHICH I AM-
ΕΛΛΩΠΙΝΕΙΝΑΛΕΓΟΥΣΙΝΑΥ 200
 BEING-ABOUT TO-BE-DRINKING THEY-ARE-SAYING to-Him
ΤΩΔΥΝΑΜΕΘΑΛΕΓΕΙΔΥΤΟΙ 20
 WE-ARE-ABLE He-is-saying to-them
ΣΤΟΜΕΝΠΟΤΗΡΙΟΝΜΟΥΠΙΕ 40
 THE INDEED DRINK-cup OF-ME YE'LL-BE-
ΣΘΕΤΟΔΕΚΑΘΙΣΑΙΕΚΔΕΣΙ 60
 DRINKING THE YET TO-BE-seated OUT OF-NIGHT
ΩΝΜΟΥΚΑΙΕΞΕΥΩΝΥΜΩΝΟΥ 80
 OF-ME AND OUT OF-left NOT
ΚΕΣΤΙΝΕΜΟΝΔΟΥΝΑΙΛΛΟ 300
 IS MY TO-GIVE but to-
ΙΣΗΤΟΙΜΑΣΤΑΙΥΠΟΤΟΥΠΑ 20
 WHOM it-HAS-been-made-READY by THE FATHER
ΤΡΟΣΜΟΥΚΑΙΑΚΟΥΣΑΝΤΕΣ 40
^{o omits AND} ^{o adds YET ΔΕ}
 OF-ME AND HEARING
ΟΙΔΕΚΑΗΓΑΝΑΚΤΗΣΑΝΠΕΡ 60
^{o adds begin (s Δ)} ^{o I N o. o.}
 THE TEN resent ABOUT
ΙΤΩΝΔΥΟΑΔΕΛΦΩΝΔΕΙΗΣ 80
 25 THE TWO brothers THE YET JESUS
ΟΥΣΠΡΟΣΚΑΛΕΣΑΜΕΝΟCΑΥ 400
 TOWARD-CALLING them
ΤΟΥΣΕΠΕΝΟΙΔΑΤΕΟΤΙΟΙ 28
 said YE-HAVE-PERCEIVED THAT THE
ΑΡΧΟΝΤΕCΤΩΝΕΘΝΩΝΚΑΤΑ 40
 chiefs OF-THE NATIONS ARE-DOWN-
ΚΥΡΙΕΥΟΥCΙΝΑΥΤΩΝΚΑΙΟ 60
 masterING OF-them AND THE
ΙΜΕΓΑΛΟΙΚΑΤΕΞΟΥCΙΑΖΟ 80
 GREAT-ONES ARE-COERCING
ΥCΙΝΑΥΤΩΝΟΥΧΟΥΤΩCΕCΤ 600
 26 OF-them NOT thus it-is

^{o. n} **ΙΝΕΝΥΜΙΝΑΛΛΟCΕΑΝΘΕΛΗ** 20
 IN YOUR but WHO IF-EVER MAY-BE-WILLING
ΕΝΥΜΙΝΜΕΓΑCΤΕΝΕCΘΑΙΕ 40
 IN YOUR GREAT TO-BE-BECOMING LET-
CΤΩΦΩΝΔΙΑΚΟΝΟCΚΑΙΟC 60
 27 him-BE OF-YOU THRU-servitor AND WHO
ΑΝΘΕΛΗΕΝΥΜΙΝΕΙΝΑΠΡΩ 80
 n for IN YOUR HAS OF-YOU ^o after TO-BE
 EVER MAY-BE-WILLING IN YOUR TO-BE BEFORE-most
ΤΟCΕCΤΩΜΩΝΔΟΥΛΟCΩC 500
 28 LET-him-BE OF-YOU SLAVE AS-
ΠΕΡΟΥΙΟCΤΟΥΑΝΘΡΩΠΟΥ 20
 EVEN THE SON OF-THE human NOT
ΥΚΗΛΕΘΕΝΔΙΑΚΟΝΗΘΗΝΑΙ 40
 CAME TO-BE-THRU-SERVED AND but
ΑΛΔΙΑΚΟΝΗCΑΙΚΑΙΔΟΥΝ 60
 TO-THRU-SERVE AND TO-GIVE
ΑΙΤΗΝΥΧΗΝΑΥΤΟΥΑΥΤΡΟ 80
^{o. n} THE soul OF-Him LOOSENER
ΝΑΝΤΙΠΟΛΛΩΝΚΑΙΕΚΠΟΡΕ 700
 29 INSTEAD OF-MANY AND OF-OUT-GOING
ΥΟΜΕΝΩΝΑΥΤΩΝΑΠΟΙΕΡΙΧ 20
 OF-them FROM JERICHO
ΩΗΚΟΛΟΥΘΗΣΕΝΑΥΤΩΟΧΛΟ 40
^{o omits to-Him} follows to-Him THRUING
CΠΟΛΥCΚΑΙΙΔΟΥΔΥΟΤΥΦΑ 60
 30 MANY AND BE-PERCEIVING TWO BLIND-ONES
ΟΙΚΑΘΗΜΕΝΟΙΠΑΡΑΤΗΝΟΔ 80
 sitting BESIDE THE WAY
ΟΝΑΚΟΥCΑΝΤΕCΟΤΙΗCΟΥ 800
^{o. n} HEARING that JESUS
CΠΑΡΑΓΕΙΕΚΡΑΖΑΝΛΕΓΟΝ 20
 IS-BESIDE-LEADING THEY-CRY SAYING
ΤΕCΚΥΡΙΕΕΛΕΗCΟΝΗΜΑCΥ 40
 Master! BE-MERCIFUL TO US SON
ΙΟCΔΑΥΕΙΔΟΔΕΟΧΛΟCΕΠΕ 60
 31 OF-DAVID THE YET THRUING rebukes
ΤΙΜΗCΕΝΑΥΤΟΙCΙΝΑCΙΩΠ 80
 to-them THAT THEY-SHOULD-
ΗCΦCΙΝΟΙΔΕΜΕΙΖΟΝΕΚΡΑ 900
 BE-BEING-SILENT THE YET GREATER THEY-CRY
ΞΑΝΛΕΓΟΝΤΕCΚΥΡΙΕΕΛΕΗ 20
^{o Z erased} saying Master! BE-MERCIFUL-
CΟΝΗΜΑCΥΙΟCΔΑΥΕΙΔΑΚΑΙ 40
 32 to US SON OF-DAVID AND
CΤΑCΟΙΗCΟΥCΕΦΩΝΗCΕΝΑ 80
^{o omits THE} STANDING THE JESUS SOUNDS them
ΥΤΟΥCΚΑΙΕΠΕΝΤΙΘΕΛΕΤ 80
 AND said ANY YE-ARE-WILLING
ΕΙΝΑΠΟΙΗCΩΜΙΝΑΛΕΓΟΥC 60000
 33 THAT I'LL-BE-DOING TO-YOU THEY-ARE-SAYING

testimony, the cross of Christ. Hence they could not follow Him in spirit, though they accompanied Him in flesh. When shall their blindness be removed? When He emerges from the curse. And so it was. Not till then did He open up their mind to understand the scriptures (Lu.24⁴⁵).

1-9 Compare Mk.11:1-10 Lu.19:28-44.

1 The animals on which our Lord was supported on His presentation to Israel were representative of the ransomed. The firstlings had to be ransomed with a lamb (Ex.13¹³). Thus the whole scene was a typical picture of spiritual truth. The ransomed had been bound, but He has them loosed and brought to own His sovereignty. Only on this occasion does He exercise His prerogative as King and commandeer a mount for His royal entry. He will come some day on a white horse (Un.19¹¹), in might and majesty, and enforce His claims with a gory sword. But not so now. Only the lowly beasts of burden bear Him. Only His own support Him. They offer Him the humble honors and lowly loyalty of their station. Their garments pave His path. Their leafy offerings carpet the royal roadway. Their acclamations proclaim Him King. But what a feeble few they are! The citizens of His capital do not even recognize their Sovereign! They ask "Who is this?" And the best answer they could get was "This is the prophet." They should have said "This is Christ, the King, the Son of God!"

This is the day which Daniel predicted. Sixty-nine heptads had passed by, and the scribes, at least, should have known that Prince Messiah would present Himself to the people on that day (Dan.9²⁵). But they did not expect Him or prepare for Him, so He leaves them until sore affliction shall have taught the nation to say "Blessed is He Who is coming in the name of the Lord." This is the secret of Israel's present plight. Through discipline they are being prepared for their Messiah. Their sorest trials are yet to come.

4-5 Compare Jn.12:12-19.

5 See Zech. 9⁹.

8 See Lev. 23⁴⁰.

9 Compare Ps. 118^{25,26}.

10 Compare Mk. 11¹¹.

that our eyes may be opened!"

34 Now Jesus, being compassionate, touches their eyes, and immediately they recover sight and follow Him.

21 And when they draw near to Jerusalem, and came into Bethphage, on the Mount of Olives, then Jesus dispatches two disciples, saying to them, "Go into the village opposite you, and immediately you will be finding an ass hitched and a colt with her. Loosing them, lead them to Me. And if any one should be saying anything to you, you shall be declaring that 'The Lord has need of them.' Now straightway he will be dispatching them."

4 Now the whole of this has occurred that that may be fulfilled which is declared through the prophet, saying,

5 "Say to the daughter of Zion, Lo! your King is coming to you, Meek, and mounted on an ass, And on a colt, the foal of a donkey."

6 Now the disciples, going and doing according as Jesus arranges with them, led the ass and the colt, and place garments on them, and He sits upon them.

8 Now the most of the throng strew their own garments in the road, yet others chopped boughs from the trees and strewed them in the road. Now the throngs which are preceding Him and which are following cried, saying, "Hosanna to the Son of David! Blessed is He Who is coming in the name of the Lord! Hosanna among the highest!"

10 And at His entering into Jerusalem, the entire city is aquake, saying, "Who is this?" Yet the throngs said, "This is the prophet

- 1 **ΙΝΑΥΤΩΚΥΡΙΕΙΝΑΝΑΟΙΓΩ** ²⁰
 (to-Him Master! ^{that} ^{may-be-being-up-}
 34 **ΟΙΝΟΙΦΘΑΛΜΟΙΗΜΩΝΣΠΑ** ⁴⁰
 OPENING THE VIEWERS OF-US BEING-com-
ΑΓΧΝΙΘΕΙΣΔΕΟΙΗΣΟΥΧΗ ⁶⁰
 passionately YET THE JESUS TOUCH-6
 n of them the eyes s **ΟΦΘΑΛΜΩΝ** ^{s1-him} **ΟΥ**
ΨΑΤΟΤΩΝΟΜΜΑΤΩΝΑΥΤΩΝΚ ⁶⁰
 ES OF-THE eyes OF-them AND
ΑΙΕΥΘΕΩΣΑΝΕΒΛΕΨΑΝΚΑΙ ¹⁰⁰
 immediately THEY-UP-look AND
 21 **ΗΚΟΛΟΥΘΗΣΑΝΑΥΤΩΚΑΙΟΤ** ²⁰
 THEY-follow to-Him AND when
ΕΗΓΓΙΣΑΝΕΙΣΙΕΡΟΣΟΛΥΜ ⁴⁰
 THEY-NEAR INTO JERUSALEM
ΑΚΑΙΗΛΘΟΝΕΙΣΒΗΘΑΓΗ ⁶⁰
 AND CAME INTO BETHPHAGE INTO
ΟC ΤΩΑΡΔ ^s **ΙCΤΟΟΡCΤΩΝΕΛΑΙΩΝΤΟΤ** ⁸⁰
 toward THE MOUNTAIN OF-THE OLIVES then
 n omits THE ^s **ΟΙΗCΟΥCΑΠΕCΤΕΙΛΕΝΔΥ** ²⁰⁰
 THE JESUS commissions TWO
ΟΜΑΘΗΤΑCΕΓΩΝΑΥΤΟΙCΠ ²⁰
 2 LEARNERS saying to-them YE-
ΟΡΕΥΕCΘΕΙCΤΗΝΚΩΜΗΝΤ ⁴⁰
 BE-GOING into THE VILLAGE THE-
ΗΝΚΑΤΕΝΑΝΤΙΥΜΩΝΚΑΙΕΥ ⁶⁰
 one DOWN-IN-INSTEAD OF-YOU AND imme-
 s ^s **Υ** ^o ^{=straightway}
ΘΕCΕΥΡΗCΕΤΕΟΝΟΝΔΕΔ ⁸⁰
 dately YE-WILL-BE-FINDING ASS HAVING-been-
ΜΕΝΗΝΚΑΙΠΩΛΟΝΜΕΤΑΥΤΗ ³⁰⁰
 BOUND AND COLT WITH her
CΑΥCΑΝΤΕCΑΓΑΓΕΤΕΜΟΙΚ ²⁰
 3 LOOSING DE-LEADING to-ME AND
ΑΙΕΑΝΤΙCΥΜΙΝΕΙΠΗΤΙΕΡ ⁴⁰
 IF-EVER ANY to-YOU MAY-BE-SAVING ANY YE'LE-
ΕΙΤΕΟΤΙΟΚΥΡΙΟCΑΥΤΩΝ ⁶⁰
 BE-d claring that THE Master OF-them need
ΡΕΙΑΝΕΧΕΙΕΥΘΥCΔΕΑΠΟC ⁸⁰
 s ^o IS-HAVING straightway YET he-WILL-BE-
ΤΕΛΕΙΑΥΤΟΥCΤΟΥΤΟΔΟΛ ¹⁰⁰
 4 commissioning them this YET WHOLE
ΟΝΕΓΟΝΕΝΙΝΑΠΑΗΡΩΘΗΤ ²⁰
 HAS-BECOME THAT MAY-BE-BEING-FILLED THE
 n1 ^{ords, brackets} **ΔΙΑΤΟΥΠΑΗΡΩΘΗΤΟΡΗΘΕΝ**
ΟΡΗΘΕΝΔΙΑΤΟΥΠΡΟΗΤΟΥ ⁴⁰
 BEING-declared THRU THE BEFORE-AVENER
ΛΕΓΟΝΤΟCΕΙΠΑΤΕΤΗΘΥΓΑ ⁶⁰
 5 SAYING SOY to-THE DAUGHTER
ΤΡΙCΩΝΙΔΟΥΒΑCΙΛΕΥC ⁸⁰
 OF-SION DE-PERCEIVING THE KING
CΟΥΕΡΧΕΤΑΙCΟΙΠΡΑΥCΚΑ ⁵⁰⁰
 OF-YOU IS-COMING to-YOU MEEK AND
ΙΕΠΙΒΕΒΗΚΩCΕΠΙΟΝΟΝΚΑ ²⁰
 HAVING-ON-STEPPED ON ASS AND
ΙΕΠΙΦΛΟΝΥΙΟΥΝΟΥΠΟΖΥΓΙ ⁴⁰
 ON COLT SON OF-UNDER-TOKE
ΟΥΠΟΡΕΥΘΕΝΤΕCΔΕΟΙΜΑΘ ⁶⁰
 BEING-GONE YET THE LEARNERS
ΗΤΑΙΚΑΙΠΟΙΗΣΑΝΤΕCΚΑ ⁸⁰
 AND DOING according-
CΠΡΟC ^s ^{=bids} **ΝΕΤΑΞΕΝΑΥΤΟΙCΟΙΗ** ⁶⁰⁰
 AS instructs to-them THE JESUS
CΟΥCΗΓΑΓΟΝΤΗΝΟΝΟΝΚΑΙ ²⁰
 7 THEY-LED THE ASS AND
ΤΟΝΦΛΟΝΚΑΙΕΠΕΘΗΚΑΝ ⁴⁰
 THE COLT AND THEY-ON-PLACE ON
ΠΑΥΤΩΝΤΑΙΜΑΤΙΑΚΑΙΕΠΕ ⁶⁰
 after GARMENTS s* adds OF-them **ΑΥΤΩΝ** ^{s1-o} ^o
 them THE GARMENTS AND HE-ON-
ΚΑΘΙCΕΝΕΠΑΥΑΥΤΩΝΟΔ ⁸⁰
 8 seatS ON-UP OF-them THE YET
ΠΛΕΙCΤΟCΟΧΛΟCΕCΤΡΩCΑ ⁷⁰⁰
 MOST THROUG STREW
ΝΕΑΥΤΩΝΤΑΙΜΑΤΙΑΕΝΤΗ ²⁰
 OF-SELVES THE GARMENTS IN THE WAY
ΔΦΑΛΛΟΙΔΕΕΚΟΠΤΟΝΚΑΔ ⁴⁰
 others YET STRUCK boughs
ΟΥCΑΠΟΤΩΝΕΝΔΡΩΝΚΑΙ ⁶⁰
 FROM THE TREES AND STREW-
CΤΡΩΝΝΥΟΝΕΝΤΗΟΔΩΟΙΔ ⁸⁰
 9 ED IN THE WAY THE YET
ΟΧΛΟΙΟΙΠΡΟΑΓΟΝΤΕCΑΥΤ ⁸⁰⁰
 THRONOS THE BEFORE-LEADING Him
ΟΝΚΑΙΟΙΑΚΟΛΟΥΘΟΥΝΤΕC ²⁰
 AND THE-ones following
ΕΚΡΑΖΟΝΛΕΓΟΝΤΕCΩCΑΝΝ ⁴⁰
 CRIED SAYING ΙΩCΑΝΝΑ
ΑΤΩΥΙΩΔΑΥΕΙΔΕΥΛΟΓΗΜΕ ⁶⁰
 to-THE SON of-DAVID being-blessED
ΝΟCΟΕΡΧΟΜΕΝΟCΕΝΟΜΑΘ ⁸⁰
 THE One-COMING IN NAME
ΤΙΚΥΡΙΟΥCΑΝΝΑΕΝΤΟΙC ⁹⁰⁰
 OF-Master ΙΩCΑΝΝΑ IN THE
ΥΨΙCΤΟΙCΚΑΙΕΙCΕΛΘΟΝΤ ²⁰
 10 HIGHEST-ones AND OF-INTO-COMING
ΟCΑΥΤΟΥΕΙCΙΕΡΟΣΟΛΥΜΑ ⁴⁰
 OF-Him INTO JERUSALEM
ΕCΕΙCΘΗΠΑCΑΝΗΠΟΛΙCΑΕΓ ⁶⁰
 IS-QUAKED EVERY THE city SAYING
ΟΥCΑΤΙCΕCΤΙΝΟΥΤΟCΟΙΔ ⁸⁰
 11 ANY IS this THE YET
ΕΟΧΛΟΙΕΛΕΓΟΝΟΥΤΟCΕΤ ⁶⁰⁰⁰⁰
 THRONOS said this IS

12.17 Compare Mk.11¹⁵⁻¹⁶ Lu.19⁴⁵⁻⁴⁸. See Jn.21³⁻¹⁷.

12 His first act as King was to cleanse the temple of idolatry, for covetousness is nothing less (Col.3⁵). The temple tax, or double drachma (17²⁴) had to be paid by even the poorest of the people. Collectors were in each city and in the sanctuary. They began a few weeks before the Passover. The brokers made change at a profit to themselves. They were in the court of the nations, or gentiles, which was added by Herod outside the sanctuary proper. In this, proselytes of other nations might approach with gifts and worship and prayer. It was never intended for a merchant's store (Jn. 21⁶), or a broker's bank. It was a place for God to give, not for man to rob.

The two cleansings of the sanctuary are typical of the two appearances of Christ. The first (Jn. 21³⁻²²), was priestly in its nature, and is connected with His death and resurrection (Jn. 21⁹). It is found only in John's account. The second follows His presentation as Messiah.

The sullen, yet silent submission of these robbers is mute evidence of the moral majesty and might with which He did this deed. Violent passion on His part would have been met by physical force, and caused His undoing. It was the righteous wrath of the Shekinah glory overaweing these idolaters which made them flee from the sublime Presence.

13 See Isa.56 Jer.7¹¹.

14 Having cleansed the sacred precincts, He puts them to their proper use by restoring blind eyes and healing lame legs, so that they can behold the holiness of God and walk in His ways.

15 The chief priests and scribes, however, are not healed. They are too blind to see Him and too lame to keep from stumbling. The little children put them to shame.

16 Compare Ps. 82, Septuagint. See Jn. 12¹⁷⁻¹⁹.

18.10 Compare Mk. 11¹²⁻¹⁴.

19 The fig, the olive, and the vine present varied views of the kingdom. Perhaps we should include the bramble also, as Jotham did in his parable (Jud. 9⁸⁻¹⁵). The bramble is that false flare of authority exercised by great Babylon, which has a kingdom over the kings of the earth (Un. 17¹⁸). The

Jesus, from Nazareth, of Galilee."

12 And Jesus entered into the sanctuary and cast out all who are selling and buying in the sanctuary, and He overturns the tables of the brokers, and the seats of those selling doves. And He is saying to them, "It is written, 'My house shall be called a house of prayer,' yet *you* are making it a cave of robbers."

14 And the blind and lame came to Him in the sanctuary, and He cures them.

15 Now the chief priests and the scribes, perceiving the marvels which He does, and the boys crying in the sanctuary and saying, "Hosanna to the Son of David!",
16 resent it, and say to Him, "Are you hearing what these are saying?" Yet Jesus is saying to them, "Yes. Did you never read that

'Out of the mouths of minors and sucklings,
Thou dost attune praise?'"

17 And, leaving them, He came outside the city into Bethany, and camped out there.

18 Now in the morning, leading them back into the city, He hungers. And, perceiving one fig tree on the road, He came to it and found nothing on it except leaves only. And He is saying to it, "No longer, by any means, may fruit come of you for the eon." And instantly the fig tree is withered.

20 And perceiving it, the disciples marvel, saying, "How instantly the fig tree is withered!"

21 Now answering, Jesus said to them, "Verily, I am saying to you, If you should be having faith and not be doubting, not only will you be doing this to the fig tree, but should you be saying to this moun-

1 **ΙΝΟΠΡΟΦΗΤΗΣΙΝΣΟΥΣΟΑΠ** 20
 THE BEFORE-AVENT JESUS THE FROM
 2 **ΟΝΑΖΑΡΕΘΤΗΣΓΑΛΙΛΑΙΑΣ** 40
 NAZARETH OF-THE GALILEE
 3 **ΚΑΙΕΙΣΧΑΘΕΝΙΝΣΟΥΣΕΙΣ** 60
 12 AND INTO-CAME JESUS INTO
 4 **ΤΟΙΕΡΟΝΚΑΙΕΞΕΒΑΛΕΝΠΑ** 80
 THE SACRED-place AND He-out-CAST ALL
 5 **ΝΤΑΣΤΟΥΣΦΑΛΟΥΝΤΑΣΚΑΙ** 100
 THE ones-SELLING AND
 6 **ΑΓΟΡΑΖΟΝΤΑΣΕΝΤΩΙΕΡΩΚ** 20
 ones-BUYING IN THE SACRED-place AND
 7 **ΑΙΤΑΣΤΡΑΠΕΖΑΣΤΩΝΚΟΛΑ** 40
 THE tables OF-THE LOPPERS
 8 **ΥΒΙΣΤΩΝΚΑΤΕΣΤΡΕΥΕΝΚΑ** 60
 He-down-TURNS AND
 9 **ΙΤΑΣΚΑΒΕΔΡΑΣΤΩΝΠΩΛΟΥ** 80
 THE DOWN-SETTLES OF-THE ones-SELLING
 10 **ΝΤΩΝΤΑΣΠΕΡΙΣΤΕΡΑΣΚΑΙ** 200
 13 THE DOVES AND
 11 **ΛΕΓΕΙΑΥΤΟΙΣΓΕΓΡΑΠΤΑΙ** 20
 He-is-saying to-them it-HAS-been-WRITTEN
 12 **ΟΟΙΚΟΣΜΟΥΟΙΚΟΣΠΡΟΣΕΥ** 40
 THE HOME OF-ME HOME OF-prayer
 13 **ΧΗΣΚΑΛΗΘΗΣΕΤΑΥΜΕΙΣΔΕ** 60
 WILL-be-Being-CALLED YE YET
 14 **ΑΥΤΟΝΠΟΙΕΙΤΕΣΠΗΛΑΙΟΝ** 80
 it AHE-making CAVE
 15 **ΑΝΣΤΩΝΚΑΙΠΡΟΣΧΛΑΘΟΝΑΥ** 300
 11 OF-HOBBERS AND TOWARD-CAME to-Him
 16 **ΤΩΤΥΦΛΟΙΚΑΙΧΩΛΟΙΕΝΤΩ** 20
 BLIND AND LAME IN THE
 17 **ΙΕΡΩΚΑΙΘΕΡΑΠΕΥΣΕΝΑΥ** 40
 SACRED-place AND He-cures them
 18 **ΤΟΥΣΙΔΟΝΤΕΣΔΕΟΙΑΡΧΙΕ** 60
 15 PERCEIVING YET THE chief-SACRED-
 19 **ΡΕΙΣΚΑΙΟΙΓΡΑΜΜΑΤΕΙΣΤ** 80
 ones AND THE WRITERS THE
 20 **ΑΘΑΥΜΑΣΙΑΔΕΠΟΙΗΣΕΝΚΑ** 400
 MARVELS WHICH He-DOES AND
 21 **ΙΤΟΥΣΠΑΙΔΑΣΤΟΥΣΚΡΑΖΟ** 20
 THE boys THE CRYING
 22 **ΝΤΑΣΕΝΤΩΙΕΡΩΚΑΙΛΕΓΟΝ** 40
 IN THE SACRED-place AND SAYING
 23 **ΤΑΣΦΑΝΝΑΤΩΥΙΩΔΑΥΕΙΔ** 60
 HOSANNA to-THE SON of-DAVID
 24 **ΗΓΑΝΑΚΤΗΣΑΝΚΑΙΕΙΠΑΝΑ** 80
 16 THEY-resent AND say to-
 25 **ΥΤΩΑΚΟΥΕΙΣΤΙΟΥΤΟΙΛΕΓ** 600
 Him YOU-ARE-HEARING ANY these AHE-saying

1 **ΟΥΣΙΝΟΔΕΙΝΣΟΥΣΛΕΓΕΙΑ** 20
 THE YET JESUS IS-saying to-
 2 **ΥΤΟΙΣΝΑΙΟΥΔΕΠΟΤΕΑΝΕΓ** 40
 them YEA NOT-YET-?-when YE-read (past)
 3 **ΝΩΤΕΟΤΙΕΚΣΤΟΜΑΤΟΣΝΗΠ** 60
^{s omits} that OUT OF-MOUTH OF-minors
 4 **ΙΩΝΚΑΙΘΗΛΑΖΟΝΤΩΝΚΑΘΗ** 80
 AND OF-sucklings YOU-DOWN-
 5 **ΡΤΙΣΦΑΙΝΟΝΚΑΙΚΑΤΑΛΙΠ** 600
 17 EQUIP PRAISE AND leaving
 6 **ΩΝΑΥΤΟΥΣΕΞΗΘΕΝΕΞΩΤΗ** 20
 them He-out-CAME OUT OF-THE
 7 **ΣΠΟΛΕΩΣΕΙΣΒΗΘΑΝΙΑΝΚΑ** 40
 city INTO BETHANY AND
 8 **ΙΝΥΛΙΣΘΗΚΕΙΠΡΩΪΑΣΔΕ** 60
 18 IS-cOURTIZED there OF-morning YET
 9 **ΕΠΑΝΑΓΩΝΕΙΣΤΗΝΠΟΛΙΝ** 80
 ON-UP-LEADING INTO THE city He-
 10 **ΠΕΙΝΑΣΕΝΚΑΙΙΔΩΝΣΥΚΗΝ** 700
^{s o.} HUNGERS AND PERCEIVING FIG-tree
 11 **ΜΙΑΝΕΠΙΤΗΣΟΔΟΥΛΗΝΕ** 20
 ONE ON THE WAY He-CAME ON
 12 **ΠΑΥΤΗΝΚΑΙΟΥΔΕΝΕΥΡΕΝΕ** 40
 her AND NOT-YET-ONE FOUND IN
 13 **ΝΑΥΤΗΕΙΜΗΦΥΛΛΑΜΟΝΟΝΚ** 60
 her IF NO leaves ONLY AND
 14 **ΑΙΛΕΓΕΙΑΥΤΗΟΥΜΗΚΕΤΙΕ** 80
 He-is-saying to-her NOT NO-NOT-STILL OUT
 15 **ΚΣΟΥΚΑΡΠΟΣΓΕΝΗΤΑΙΕΙΣ** 800
^{s o.} OF-YOU FRUIT MAY-it-be-BECOMING O IT O
 16 **ΤΟΝΑΙΩΝΑΚΑΙΕΞΗΡΑΝΘΗΠ** 20
 THE EGG AND IS-DRIED in-
 17 **ΑΡΑΧΡΗΜΑΝΣΥΚΗΚΑΙΙΔΟΝ** 40
 20 STANLY THE FIG-tree AND PERCEIVING
 18 **ΤΕΣΟΙΜΑΝΤΑΙΕΘΑΥΜΑΣΔ** 60
 THE LEARNERS MARVEL
 19 **ΝΛΕΓΟΝΤΕΣΠΩΣΠΑΡΑΧΡΗΜ** 80
 saying how INSTANTLY
 20 **ΔΕΞΗΡΑΝΘΗΝΣΥΚΗΑΠΟΚΡΙ** 900
 21 IS-DRIED THE FIG-tree answering
 21 **ΘΕΙΣΔΕΟΙΝΣΟΥΣΕΙΠΕΝΑΥ** 20
 YET THE JESUS said to-them
 22 **ΤΟΙΣΑΜΗΝΛΕΓΩΜΙΝΕΑΝΕ** 40
 AMEN I-AM-saying to-YOU IF-EVER YE-
 23 **ΧΗΤΕΠΙΣΤΙΝΚΑΙΜΗΔΙΑΚΡ** 60
 MAY-be-HAVING BELIEF AND NO MAY-be-Being-
 24 **ΙΘΗΤΕΟΥΜΟΝΟΝΤΟΤΗΣΣΥΚ** 80
 THEU-JUDGED NOT ONLY THE OF-THE FIG-tree
 25 **ΗΣΠΟΙΗΣΕΤΕΑΛΛΑΚΑΝΤΩ** 61000
 YE-WILL-be-DOING hut AND-[IF]-EVEN to-THE

vine speaks of that which cheers the heart of God and man. Then will be joy. The olive speaks of light. The fig brings before us its goodness and sweetness. It is national in its scope, and is in contrast with Rome, represented by the wild fig tree (Lu. 17⁶).

Israel's doom is sealed. It is like a fig tree with leaves but no fruit. The fig tree forms some of its fruit before its leaves, unless it is barren. This fig tree had evidently anticipated the season, and put forth its leaves very early. So were Israel's national pretensions. The Lord's first coming was premature. They made a beautiful show of national righteousness, but there was no genuine reality to their claims. The doom of the fig tree is the doom of the nation. It was withered. But today its branch is tender and it is trying to put forth leaves. In the kingdom it will bear an abundance of luscious fruit.

20-21 Compare Mk. 11²⁰⁻²⁶.

21 See 17²⁰Lu. 17⁶Ja. 1⁶¹Co. 13².

21 Faith is not confidence in the fulfillment of our prayers, but of God's word. He had promised that the mountain of gentile supremacy should be removed from the midst of Israel. Had they believed *Him*, it should have occurred. Faith can move no mountains that God has not promised to move. It is His pleasure to accomplish far greater feats in fellowship with the faith of His saints.

22 See 7⁷Ja. 5¹⁶¹Jn. 3²²⁵¹⁴.

23-27 Compare Mk. 11²⁷⁻³³Lu. 20¹⁻⁸.

23 The chief priests and elders imagined that they were the supreme spiritual authority in Israel. They should have been. When they challenged Him to present His credentials, He exposes theirs by asking a simple question. Had their authority been from above they would have believed John the baptist. That it was from beneath is clear from their fawning at the feet of the populace. The high priest should have been the eldest of the line of Aaron, tracing his priestly prerogatives back to the law. Instead he was appointed by political parties and Roman procurators.

26 See 14⁵Mk. 6²⁰.

28 This parable was for the priests and elders. They made the greatest protestation of obeying the will of God, but did not do it. The sinners who made no

tain also, 'Be picked up and cast into the sea!' it will occur. And all things, whatever you should be requesting in prayer, believing, you will be getting."

23 And at His coming into the sanctuary, the chief priests and the elders of the people came to Him, while teaching, saying, "By what authority are you doing these things, and who gives you this authority?"

24 Now, answering, Jesus said to them, "*I* also shall be asking you one word, which should you be telling Me, *I* also shall be declaring to you by what authority I am doing these things. The baptism of John—whence was it? Of heaven or of men?"

Now they reasoned with themselves, saying, "Should we be saying, 'Of heaven', He will be declaring to us, 'Wherefore, then, do you not believe him?' Yet if we should be saying, 'Of men', we are fearing the throng, for all are having John as a prophet." And, answering Jesus, they said "We are not aware."

He also averred to them, "Neither am *I* telling you by what authority *I* am doing these things.

28 Now what are you supposing? A man had two children. And coming to the first he said 'Child, go today, work in My vineyard.' Yet answering, he said 'I do not want to.' Yet subsequently, regretting it, he went forth. Now, coming to the second, he said similarly. Now answering, he said, 'I, Lord!' and he went not forth. Which of the two does the father's will?" They are saying, "The first." Jesus is saying to them, "Verily, I am saying to you that the tribute collectors and the prostitutes are preceding you into the kingdom of God. For

^{s o.}
 10 ΠΕΙΤΟΥΤΩ ΕΙΠΗΤΕ ΑΡΘΗΤΙ 20
 mountain this YE-MAY-BE-SAYING DE-BEING-LIFTED
 ΚΑΙ ΒΑΛΗΘΗΤΙ ΕΙΣ ΤΗΝ ΘΑΛΑΣΣΑ 40
 AND DE-BEING-CAST INTO THE SEA
^{s o.}
 22 55 ΣΑΓΕΝ ΗΣ ΕΤΑΙΡΑΙ ΚΑΙ ΠΑΝΤ 60
 it-WILL-DE-BE-COMING AND ALL
 ΑΟΣΑΝΑΙ ΤΗ ΣΗΤΕ ΕΝ ΤΗ ΠΡ 80
 AS-MUCH-AS EVEN YE-SH'D-DE-REQUESTING IN THE prayer
 ΟΣΕΥΧΗΝΤΙΣ ΤΕΥΟΝΤΕΣ ΑΗΜ 100
 BELIEVING YE-WILL-
 23 ΨΕΒΕΚΑΙ ΕΛΘΟΝΤΟΣ ΑΥΤΟΥ 20
 DE-GETTING AND OF-COMING OF-Him
 ΥΕΙΣ ΤΟΙΕΡΟΝ ΠΡΟΣΗΛΟΝ 40
 INTO THE SACRED-PLACE TOWARD-CAME
 ΑΥΤΩ ΔΙΔΑΣΚΟΝΤΙΟΙ ΑΡΧΙ 60
 to-Him to-TEACHING THE chief-SACRED-
 ΕΡΕΙΣ ΚΑΙ ΟΙ ΠΡΕΣΒΥΤΕΡΟ 80
 ones AND THE SENIORS
 ΙΤΟΥ ΛΑΟΥ ΛΕΓΟΝΤΕΣ ΕΝ ΠΟ 200
 OF-THE PEOPLE SAYING IN ?-THE-
 ΙΑ ΕΣΟΥΣΙΑ ΤΑΥΤΑ ΠΟΙΕΙΣ 20
 which authority these YOU-ARE-DOING
 ΚΑΙ ΤΙΣ ΟΙΣ ΔΩΚΕΝ ΤΗΝ ΕΞ 40
 AND ANY to-TOU GIVES THE author-
 ΟΥΣΙΑΝ ΤΑΥΤΗΝ ΑΠΟΚΡΙΘΕ 60
 24 it's this answering
 ΙΣ ΔΕ ΟΙ ΗΣΟΥΣ ΕΙΠΕΝ ΑΥΤΟ 80
 YET THE JESUS said to-them
 ΙΣΕΡΩΤΗΣΩ ΜΑΣ ΚΑΙ ΕΓΩ Λ 300
 SHALL-DE-ASKING YOU AND I say-
 Ο ΓΟΝΕΝ ΔΟΝΕΑΝ ΕΙΠΗΤΕ ΜΟ 20
 ing ONE WHOM IF-EVEN YE-MAY-DE-SAYING to-ME
^{n o. o.}
 ΙΚΑΙ ΕΓΩ ΜΙΝ ΕΡΩΤΗΣΩ 40
 AND I to-YOU SHALL-DE-DECLARING IN ?-THE-
 ΕΣΟΥΣΙΑ ΤΑΥΤΑ ΠΟΙΩΤΟ ΒΑ 60
 25 which authority these I-AM-DOING THE DIPISM
^{n o.}
 ΠΤΙΣΜΑΤΟΙΩ ΑΝΘΡΩΠΟΥ ΘΕΝ 80
 THE OF-JOHN ?-WHICH-PLACE
^{s¹ o.}
 ΗΣ ΕΣΟΥΡΑΝΟΥ ΗΣΑΝΘΡΩΠ 400
 it-WAS OUT OF-heaven OR OUT OF-humans
^{n IN EN}
 ΩΝ ΟΙ ΔΕ ΔΙΕΛΟΓΙΖΟΝΤΟ ΠΑ 20
 THE-ones YET THRU-accountED BESIDE
 ΡΕΑΥΤΟΙΣ ΛΕΓΟΝΤΕΣ ΕΑΝ Ε 40
 selves SAYING IF-EVER WE-
 ΙΠΩΜΕΝ ΕΣΟΥΡΑΝΟΥ ΕΡΕΙΗ 80
 MAY-DE-SAYING OUT OF-heaven He'LL-DE-declar-
 ΜΙΝ ΔΙΑ ΤΙΟΥΝΟΥ ΚΕ ΠΙΣΤΕ 80
 ing to-US THRU ANY THEN NOT YE-BELIEVE
 ΥΣΑΤΕ ΑΥΤΩ ΕΑΝ ΔΕ ΕΙΠΩΜΕ 600
 26 to-him IF-EVER YET WE-MAY-DE-SAYING

ΝΕΣΑΝΘΡΩΠΩΝ ΦΟΒΟΥΜΕΘΑ 20
 OUT OF-humans WE-ARE-FAIRING
 ΤΟΝ ΟΧΛΟΝ ΠΑΝΤΕΣ ΓΑΡ ΟΣΠ 40
 THE THIRION ALL for AS DE-
^{s o.}
 27 60 ΡΟΦΗΤΗΝ ΕΧΟΥΣΙΝ ΤΟΝ ΙΩΑ 60
 FORE-AVERE ARE-HAVING THE JOHN
^{n o.}
 27 60 ΝΗΝ ΚΑΙ ΑΠΟΚΡΙΘΕΝΤΕΣ 80
 AND answering to-
^{s Δ}
 ΩΙ ΗΣΟΥΣ ΕΙΠΟΝ ΟΥΚ ΟΙΔΑΜΕ 600
 THE JESUS THEY-said NOT WE-HAVE-PENCEIV-
^{s O THE I HCOYC JESUS}
 ΝΕΦΗ ΑΥΤΟΙΣ ΚΑΙ ΑΥΤΟΙΣ ΟΥ 20
 ED AVENED to-them AND He NOT-YET
 ΔΕ ΕΓΩ ΛΕΓΩ ΜΙΝ ΕΝ ΠΟΙΕ 40
 I AM-SAYING to-you IN ?-THE-WHICH au-
 ΣΟΥΣΙΑ ΤΑΥΤΑ ΠΟΙΩΤΕ 60
 28 thority these I-AM-DOING any YET to-
 ΜΙΝ ΟΚΕΙ ΑΝΘΡΩΠΩΣ ΕΙΧΕ 80
 youp it-IS-SEEMING human HAD
^{n two offsprings s B=2 s¹ omits AND}
 ΝΤΕΚΝΑΔΥΟΚΑΙ ΠΡΟΣΕΛΘΩ 700
 offsprings TWO AND TOWARD-COMING
 ΝΤΩ ΠΡΩΤΩ ΕΙΠΕΝ ΤΕΚΝΟΥ 20
 to-THE BEFORE-most he-said offspring DE-
 ΠΑΓΕΣ ΗΜΕΡΟΝ ΕΡΓΑΖΟΥΕ 40
 UNDER-LEADING TODAY DE-ACTING IN
^{s omits OF-ME}
 ΤΩ ΑΜΠΕΛΩΝΙ ΜΟΥ ΔΕ ΑΠΟΚ 60
 29 THE VINEYARD OF-ME THE YET answering
^{n transposes NOT I-AM-WILLING subsequently using after-}
 ΡΙΘΕΙΣ ΕΙΠΕΝ ΟΥΘΕΛΩΥΣΤ 80
 he-said NOT I-AM-WILLING subse-
^{CARED (n¹ om¹ YET) with I master! AND NOT s o.}
 ΕΡΩΝΔΕΜΕΤΑΜΕΑΝΘΕ ΙΣΑΠ 400
 quently YET BEING-after-came he-FROM-
^{s¹ different o.}
 ΗΛΘΕΝ ΠΡΟΣΕΛΘΩΝ ΔΕ ΤΩ 20
 30 CAME TOWARD-COMING YET to-THE second
^{s¹ o.}
 ΥΤΕΡΩ ΕΙΠΕΝ ΩΣΑΥΤΩΣ ΟΔΕ 40
 he-said AS-SAMELY THE YET
 answering he-said s o.
 ΑΠΟΚΡΙΘΕΙΣ ΕΙΠΕΝ ΕΓΩ ΚΥ 60
 answering he-said I master!
 ΡΙΕΚΑΙ ΟΥΚ ΑΠΗΛΘΕΝ ΤΙΣ 80
 31 AND NOT FROM-CAME ANY OUT
^{s B=2}
 ΚΤΩΝ ΔΥΟ ΕΠΟΙΗΣΕΝ ΤΟ ΘΕΛ 300
 OF-THE TWO DOES THE WILL
 ΗΜΑΤΟΥ ΑΤΡΟΣ ΛΕΓΟΥΣΙΝ 20
 OF-THE FATHER THEY-ARE-SAYING
^{n YCTEP OC subsequent s o.}
 Ο ΠΡΩΤΟΣ ΛΕΓΕΙ ΑΥΤΟΙΣ ΟΙ 40
 THE BEFORE-most IS-SAYING to-them THE JE-
^{s¹ omits that}
 ΗΣΟΥΣ ΑΜΕΝ ΙΑΜΕΝ ΙΑΜΕΝ 80
 SUS AMEN I-AM-SAYING to-YOU that
^{s¹ s o.}
 ΟΙΤΕ ΑΦΝΑΙΚΑΙ ΑΙ ΠΟΡΝΑΙ 80
 THE tribute-collectors AND THE PROSTITUTES
 ΠΡΟΑΓΟΥΣΙΝ ΜΑΣ ΕΙΣ ΤΗΝ 600
 ARE-BEFORE-LEADING youp INTO THE

profession, whom they despised, actually obeyed God's precept. By His parable He makes the leaders pronounce their own condemnation.

³¹ See Lu. 7^{29,30}.

³² See 31:Lu.312.

³² The Lord now proceeds to show them His authority and to expose their abuse of the privileges entrusted to them. They were mere tenants of God's vineyard; He was the Owner's Son. Their predecessors had claimed such authority as they were arrogating to themselves. That is why the prophets were persecuted. These men and almost all of the rulers in Israel, whether kings or priests, chiefs or scribes, sought to use the nation for their own profit and not for the glory of God. Had they been faithful, no prophets would have been sent to them. They would have delivered to the Owner of the vineyard the joy and cheer which were His by right. Because they did not do this, because the priesthood was apostate and the rulers rebellious, He raised up men of God to remind them of their obligations to Himself. Israel boasted in Elijah and all the prophets, which were the badge of their shame. Moreover, their treatment of the prophets confirmed their apostate condition, for none of them escaped persecution at their hands.

But by far the most memorable part of the parable is the prediction of the rejection of His authority and His subsequent murder at their hands. That it was possible for them to proceed in their program of putting Him to death after He had given them this preview of their appalling crime proves the utter depravity of the priesthood, the hopeless immorality of religion when its light has become darkness, and its life turned to death.

³³⁻⁴¹ Compare Mk.12:1-9 Lu.20:9-16. See Ps.80:16 S.S.8:11,12 Isa.5:1-7.

³⁵ See 5:12 23:37 2 Chr.24:18-21 36:15-17 Neh.9:26 Ac.7:52 1 Th.2:15.

³⁹ See 26:50 Ac.2:23.

⁴¹ See Lu. 21:24.

⁴¹ As before, they pronounce their own doom. In the kingdom their rule will be replaced by the sway of the twelve apostles under the Priest-King Whose authority they had dared to question. Then the Lord will enjoy the fruit of His vineyard.

John came to you on the road of righteousness, and you do not believe him; yet the tribute collectors and the prostitutes believe him. Yet *you*, perceiving it, not even regret it subsequently to believe him.

³³ Hear another parable: A man who was a householder planted a vineyard, and places a stone about it, and excavates a trough for it, and builds a tower, and leases it to farmers, and travels. When the fruit season draws near, he dispatches his slaves to the farmers to be getting his fruit. The farmers, taking his slaves by deed, lash one, yet kill one, yet leave one with stones. Again he dispatches other slaves, more than the first. And they do similarly to them.

³⁷ Yet subsequently he dispatches his son to them, saying, 'They will be respecting my son.' Yet the farmers, perceiving the son among themselves, 'This is the joyer of the allotment. Ill! We may be killing him and depriving the enjoyment of his allotment.' And getting him, they cast him out of the vineyard and kill him. Whenever, then, the lord of the vineyard should be coming, will he be doing to those farmers what he says? 'They are saying to Him, "Evil men! Evilly will he be destroying them, and will be leasing the vineyard to other farmers who will be rendering the fruits to him in the next seasons."'

⁴² Jesus is saying to them, 'I

1 ἰσχυροὶ αὐτοῦ θεοῦ ἦλθεν 20
 adom OF-THE God CAME
 2 ἄριστοι ἀνδρες πρὸς μακάριον 40
 n o. JOHN TOWARD YOU IN
 3 ἀδικαίους ἡσυχαιοῦ 60
 ay OF-justice AND NOT
 4 ἐπιστεύσατε αὐτῷ 80
 e-BELIEVE to-him THE YET
 5 ἰσχυροὶ αὐτοῦ πιστεύουσιν 100
 ite-collectors AND THE PROSTITUTES BELIEVE
 6 τοῦ ἀναυτοῦ μετὰ 20
 to-him YE YET PER-
 7 οὐκ ἐστε οὐδὲ μετὰ 40
 ing NOT-YET YE-WERE-after-CARED
 8 ὑστερὸν τοῦ πιστεύσαι 50
 subsequently OF-THE TO-BELIEVE
 9 ἄλλων παρὰ βοῶν 80
 -him other BESIDE-CAST HEAR
 10 ὅς ἐστιν ἄνθρωπος οὗτος 200
 human WAS HOME-OWN-
 11 ἐσπότης οὗτος 20
 who-ANY plants
 12 ἀμπελῶνα καὶ φράγμον 40
 vineyard AND BARRIER
 13 ὑπερὶ ἐνθεν καὶ 50
 -it ABOUT-PLACES AND EXCA-
 14 ἐν αὐτῷ 80
 s IN it THROUGH AND HOME-
 15 ὁ πύργος 300
 us TOWER AND OUT-GAYE
 16 τοῦ αὐτοῦ γεωργοὶ 20
 il LO-LAND-ACTERS AND
 17 ἐν αὐτῷ 40
 vels when YET NEARS
 18 ὁκαὶ ῥοστὼν καρπῶν 80
 THE SEASON OF-THE FRUITS he-com-
 19 τῶν αὐτῶν δούλων 80
 o. THE SLAVES OF-
 20 οὗ πρὸς τοὺς γεωργοὺς 400
 TOWARD THE LAND-ACTERS
 21 ἀβὼντες 60
 AND GETTING for TO-BE-GETTING at first
 22 ἐν τοῖς καρποῖς αὐτοῦ 20
 e-GETTING THE FRUITS OF-him
 23 καὶ ἀβὼντες οἱ γεωργοὶ 40
 AND GETTING THE LAND-ACTERS
 24 τοῦ δούλου αὐτοῦ 60
 THE SLAVES OF-him WHOM
 25 ἐν αὐτῷ 80
 o. ED THEY-SKIN WHOM YET THEY-FROM-KILL
 26 ἀνὸν ἐλθὼν βοῶν 500
 WHOM YET THEY-STONE-CAST

27 καὶ ἄλλοι 36
 KAI AND added by s1* AGAIN he-commissions others
 28 δούλους πλείονας 40
 SLAVES MORE OF-THE DE-
 29 ῥωτῶν καὶ ἐποίησαν αὐτοῖς 60
 FORE-most AND THEY-DO to-them
 30 ἰσχυρῶς 80
 AS-SAMELY subsequently YET he-com-
 31 ἐστὶν πρὸς αὐτοὺς 600
 o. missions TOWARD them THE
 32 υἱὸν αὐτοῦ λέγων 20
 SON OF-him SAYING THEY-WILL-BE-
 33 ὁ υἱὸς μου 40
 THE SON OF-ME THE
 34 δεσφῶντες 60
 YET LAND-ACTERS PERCEIVING THE SON
 35 ὁ ἐν αὐτοῖς 80
 I ONE IN SELVES n I above line this
 36 ὁ ἐστὶν ὁ κληρὸς 700
 IS THE tenant WITHIN
 37 ὅς ἐστιν ὁ κληρὸς 20
 WE-MAY-BE-FROM-KILLING him
 38 καὶ ἐκ τῶν κληρῶν 40
 AND WE-sh'd-BE-HAVING THE tenancy
 39 ἰσχυροὶ αὐτοῦ 60
 OF-him AND GETTING him
 40 ὅς ἐστιν ὁ κληρὸς 80
 s omits -OUT. THEY-OUT-CAST (past) OUT OF-THE VINE-
 41 πλῆθος αὐτῶν 800
 o. yard AND THEY-FROM-KILL
 42 ὅταν οὖν ἐλθὼν κύριος 20
 40 WHEN-EVER THEN MAY-BE-COMING THE master OF-THE
 43 ἀμπελῶνος 40
 vineyard ANY he-WILL-BE-DOING to-
 44 οἱ γεωργοὶ 60
 41 THE LAND-ACTERS those THEY-
 45 ἐροῦν αὐτῷ 80
 ARE-SAYING to-Him EVIL-ones EVILY
 46 ὅς ἐστιν αὐτοῦ 300
 o. he-WILL-BE-destroying them AND THE
 47 ὁκαὶ ἐκ τῶν 20
 s o. ON AMPELONAEKADOCETAI A
 vineyard WILL-BE-OUT-GIVING to-
 48 ὁ γεωργὸς 40
 o. others LAND-ACTERS WHO-ANY
 49 ἀποδοῦναι αὐτοῖς 60
 n N small WILL-BE-FROM-GIVING to-him THE FRUITS
 50 ἀρποῦντες οἱ αὐτοῖς 80
 IN THE SEASONS OF-
 51 ὅς ἐστιν 3000
 s o. 42 them ARE-SAYING to-them THE JESUS

⁴²⁻⁴⁶ Compare Mk.12¹⁰⁻¹² Lu.20¹⁷⁻¹⁸. See Ps.118^{22,23} Ac.4¹¹ Pt.2⁶.

⁴² Not long after this these same chief priests and those with them question Peter's authority. He confirms the word here spoken by our Lord. "If *we* today are being examined concerning the infirm man's benefaction, by what *he* has been saved, let it be known to you all and to the entire people of Israel, that in the name of Jesus Christ, the Nazarene, Whom *you* crucify, Whom God rouses from among the dead, by this One, this man stands before you sound. This is the Stone which is being scorned by you builders, which is becoming the Head of the corner" (Ac.4⁹⁻¹¹). Yet even this double witness fails to move their hard hearts to repentance.

⁴⁴ See Isa.8^{14,15} Ro.9³³ 1 Pt.2⁸ Dan.2^{34,35,44,45}.

⁴⁵ So long as the chief priests did not fear God the mob did not fear them; and had small respect for their authority. Who fears not God fears man. The priests were in an impossible position. Between Pilate and the populace their vaunted authority practically vanished. All they could do was to appeal to Pilate and persuade the people.

¹⁻⁹ Compare Lu. 14¹⁵⁻²⁴.

¹ This parable should never be used to illustrate the evangel of today. In the first place, none of the nations are called to the wedding in this economy. It will take place in the kingdom, to which we are not invited. Neither is any one invited in the evangel today and subsequently rejected because of unworthiness. That is true of Israel as a nation, to whom our Lord is speaking. The parable refers to the various proclamations of the kingdom. The first was made by the apostles while He was still with them. It had been rejected when our Lord was speaking. The second was made in the Pentecostal era, after all preparations had been made by the *sacrifice* of Christ. That, too, is rejected, and calls for the destruction of Jerusalem. The last proclamation is still future, when the Lord will deal in judgment and compel them to come in. The apparel at such weddings was provided by the host. God will provide His people with a righteousness in that day. No one can remain, in his own righteousness.

you never read in the scriptures,

"The stone which the builders reject,

This came to be for the head of the corner:

This came to be from the Lord, And it is marvelous in our eyes?"

⁴³ Therefore I am saying to you that the kingdom of God will be taken away from you and will be given to a nation producing its fruits.

⁴⁴ And he who is falling on this stone shall be shattered, yet on whom-ever it should be falling, it will be scattering him like chaff."

⁴⁵ And the chief priests and the Pharisees, hearing His parables, know that He is saying this concerning them. And, seeking to hold Him, they were afraid of the throngs, since they had Him for a prophet.

22 And answering, Jesus said to them again in parables, saying,

² "The kingdom of the heavens was likened to a man, a king, who makes wedding festivities for his son.

³ And he dispatches his slaves to call those invited to the wedding festivities, and they did not want to

⁴ come. Again he dispatches other slaves, saying, 'Say to those invited, "*Lo!* my luncheon have I made ready, my bulls and grain-fed animals have been sacrificed, and all is ready. Hither, for the wedding

⁵ festivities!'" ' Yet, caring not, they came away, one, indeed, to his own field, yet one to his merchandise.

⁶ Yet the rest, taking hold of his ⁷ slaves, outrage and kill them. Now the king is angered, and, sending his troops, destroys those murderers and sets their city in flames.

ΥCOYΔΕΠΟΤΕΑΝΕΓΝΩΤΕΕΝ 20
NOT-YET-? when YE-read (past) IN

^{s1} Ε ο. ^{Ε ο.}
ΤΑΙΣ ΓΡΑΦΑΙΣ ΛΙΘΟΝΟΝΑΠ 40
THE WRITINGS STONE WHICH FROM-

ΕΔΟΚΙΜΑΣΑΝΟΙΟΙΚΟΔΟΜΟ 60
test THE ones-HOME-BUILDING

ΥΝΤΕCΟΥΤΟCΕΓΕΝΗΗΕΙC 80
this WAS-BECOME INTO

ΚΕΦΑΛΗΝΓΩΝΙΑCΠΑΡΑΚΥΡ 100
HEAD OF-CORNER BESIDE Master

^{s1} Ω ο. ^{Ε ο.}
ΙΟΥΕΓΕΝΕΤΟΑΥΤΗΚΑΙΕCΤ 20
BECAME this AND it-IS

ΙΝΘΑΥΜΑCΤΗΝΟΦΘΑΛΜΟΙ 40
MARVELOUS IN VIEWERS

CΗΜΦΩΝΙΑΤΟΥΤΟΛΕΓΩΜΙ 60
43 OF-US THRU this I-AM-saying to-you

^{s omits that, in margin of a} ^{Ε ο.}
ΝΟΤΙ ΑΡΗΣΕΤΑΙ ΑΥΜΩΜΗΝ 80
that WILL-BE-BEING-LIFTED FROM YOUR THE

^{Ε ο.}
ΒΑCΙΛΕΙΑΤΟΥΘΕΟΥΚΑΙΔΟ 200
kingdom OF-THE God AND it-WILL-

^{Ε ο.} ^{Ε ο.}
ΘΗΣΕΤΑΙ ΕΝΕΠΟΙΟΥΝΤΙ 20
BE-BEING-GIVEN to-NATION DOING

^{s repeats K Δ P but does} ^{s1} Ο Υ
ΤΟΥCΚΑΡΠΟΥCΑΥΤΗCΚΑΙΟ 40
44 THE FRUITS OF-her AND THE

ΠΕCΦΩΝΕΠΙΤΟΝΛΙΘΟΝΟΥΤ 60
one-FALLING ON THE STONE this

^{Ε ο.}
ΟΝCΥΝΘΛΑCΘΗCΕΤΑΙΕΦΟΝ 80
WILL-BE-BEING-TOGETHER-SHATTERED ON WHOM

^{Ε ο.}
ΔΑΝΠΕCΗΑΙΚΜΗCΕΙΝΑΥΤΟΝ 300
YET-EVER it-sh'd-DE-FALLING it-WILL-DE-WINNOWING him

^{s omits AND} ^{s adds ΔΕ} ΥΕΤ
ΚΑΙ ΑΚΟΥCΑΝΤΕCΟΙ ΑΡΧΙΕ 20
45 AND HEARING THE chief-SACRED-

^{Ε ο.} ^{η+Ε} ^{s1} Ε ο.
ΡΕΙCΚΑΙΟΙΦΑΡΙCΑΙΟΙΤΑ 40
ones AND THE PHARISEES THE

CΠΑΡΑΒΟΛΑCΑΥΤΟΥΕΓΝΩC 60
BESIDE-CASTS OF-Him THEY-KNOW

^{Ε ο.}
ΑΝΟΤΙ ΠΕΡΙ ΑΥΤΩΝ ΛΕΓΕΙΚ 80
46 that ABOUT them He-IS-saying AND

^{η+Ο} ^{or Θ}
ΑΙΖΗΤΟΥΝΤΕCΑΥΤΟΝΚΡΑΤ 100
SEEKING Him to-HOLD

^{s1} Ν ο. ^{Ε ο.}
ΗCΑΙΕΦΟΒΗΘΗCΑΝΤΟΥCΟΧ 20
THEY-WERE-afraid-OF THE THIRONS

^{s1} Ν ο. ^{Ε ο.}
ΑΟΥCΕΠΕΙΕΙCΠΡΟΦΗΤΗΝΑ 40
since INTO BEFORE-AVERER Him

^{Ε ο.}
ΥΤΟΝΕΙΧΟΝΚΑΙ ΑΠΟΚΡΙΘΕ 60
22 THEY-HAD AND answering

^{s omits s} IN
ΙCΟΙΗCΟΥCΠΑΛΙΝΕΙΠΕΝΕ 80
THE JESUS AGAIN said IN

ΝΠΑΡΑΒΟΛΑΙCΑΥΤΟΙCΛΕΓ 600
BESIDE-CASTS to-them saying

ΩΝΦΟΜΟΙΩΘΗΝΒΑCΙΛΕΙΑΤΩ 20
WAR-LIKENED THE kingdom OF-THE

ΝΟΥΡΑΝΩΝΑΝΘΡΩΠΩΒΑCΙΑ 40
heavens to-human KING

^{Ε ο.}
ΕΙΟCΤΙCΕΠΟΙΗCΕΝΓΑΜΟΥ 60
WHO-ANY makes MARRIAGES

^{Ε ο.}
CΤΩΥΙΩΑΥΤΟΥΚΑΙ ΑΠΕCΤΕ 80
3 to-THE SON OF-him AND commissions

ΙΛΕΝΤΟΥCΔΟΥΛΟΥCΑΥΤΟΥ 600
THE SLAVES OF-him

^{Ε ο.}
ΚΑΛΕCΑΙΤΟΥCΚΕΚΑΗΜΕΝΟ 20
to-CALL THE ones-HAVING-been-CALLED

ΥCΕΙCΤΟΥCΓΑΜΟΥCΚΑΙΟΥ 40
INTO THE MARRIAGES AND NOT

^{Ε ο.}
ΚΗΘΕΛΟΝΕΛΘΕΙΝΠΑΛΙΝΑΠ 80
4 THEY-WILLED to-BE-COMING AGAIN be-com-

^{Ε ο.}
ΕCΤΕΙΛΕΝΑΛΛΟΥCΔΟΥΛΟΥ 80
missions others SLAVES

CΛΕΓΩΝΕΙΠΑΤΕΤΟΙCΚΕΚΑ 700
saying say to-THE ones-HAVING-

^{Ε ο.}
ΗΜΕΝΟΙCΙΔΟΥΤΟΑΡΙCΤΟΝ 20
been-CALLED BE-PERCEIVING THE LUNCH

ΜΟΥΗΤΟΙΜΑΚΑΟΙΤΑΥΡΟΙΜ 40
OF-ME I-HAVE-made-READY THE BULLS OF-

^{η+Ε}
ΟΥΚΑΙΤΑCΙCΤΑΤΕΘΥΜΕ 60
ME AND THE GRAINLINGS HAVING-been-SACRI-

^{Ε ο.}
ΝΑΚΑΙΠΑΝΤΑΕΤΟΙΜΑΔΕΥΤ 80
FICED AND ALL READY WITHER

ΕΙCΤΟΥCΓΑΜΟΥCΙΔΕΑΜ 800
5 INTO THE MARRIAGES THE-ones YET UN-

^{Ε ο.}
ΕΛΗCΑΝΤΕCΑΠΗΛΘΟΝΟCΜΕ 20
CARING FROM-CAME WHO INDEED

^{Ε ο.}
ΝΕΙCΤΟΝΙΔΙΟΝΑΓΡΟΝΟC 40
INTO THE OWN FIELD WHO YET

ΕΕΠΙΤΗΝΕΜΠΟΡΙΑΝΑΥΤΟΥ 60
ON THE merchandise OF-him

ΟΙΔΕΛΟΙΠΟΙΚΡΑΤΗCΑΝΤΕ 80
6 THE YET rest HOLDING

CΤΟΥCΔΟΥΛΟΥCΑΥΤΟΥΥΒΡ 900
THE SLAVES OF-him THEY-OUT-

^{Ε ο.}
ΙCΑΝΚΑΙ ΑΠΕΚΤΕΙΝΑΝΟΔΕ 20
7 RAGE AND THEY-FROM-KILL THE YET

^{Ε ο.}
ΒΑCΙΛΕΥCΦΡΓΙCΘΗΚΑΙΠΕ 40
KING IS-INDIGNANT AND SENDING

^{Ε ο.}
ΜΥCΑCΤΑCΤΡΑΤΕΥΜΑΤΑΑΥΤΟΥ 60
THE WAR-troops OF-him

^{Ε ο.}
ΟΥΑΠΩΛΕCΕΝΤΟΥCΦΟΝΕΙC 80
destroys THE MURDERERS

^{Ε ο.}
ΕΚΕΙΝΟΥCΚΑΙΤΗΝΠΟΛΙΝΑ 8000
those AND THE city OF-

It must be noted that this is quite a distinct figure from that of the bride. Those who accept the invitation here are the guests. The bride does not appear in the picture and should be left entirely out of view in the interpretation. The same saints who are elsewhere seen under the figure of the bride are here seen under the figure of guests, because the truth here is judgment rather than love, and could not be developed in the closer relationship. The main point is that those invited, or called, are not necessarily chosen. In the proclamation of the kingdom in our Lord's day and in the Pentecostal era many were invited, but few chosen. Some, in that day, came at first, and were later rejected because they fell away. The last invitation by no means goes out to the gentiles. It goes out in the same city. The parable of the virgins (25¹) takes up the relation of the other nations to Israel in the kingdom.

¹⁴ See 20¹⁶.

¹⁵⁻²² Compare Mk.12¹³⁻¹⁷ Lu.20²⁰⁻²⁶.

¹⁵ Fulsome flattery has proven the undoing of many men, and seldom fails to throw them off their guard. The man of God should beware of it, for it is far more dangerous than calumny. But it did not deceive our Lord. Was He true? Was He unafraid to teach the way of God in truth? Was He unmoved by men? Were their wiles transparent to His gaze? If this was so, and it was, they did not believe it. But He soon demonstrated that their flattery was plain fact. He saw through their trap, and not only answered their question but convicted them of one of the crimes which they hoped to fasten on Him.

He has shown them how little authority they have. They know their helplessness. They must get Him into conflict with the people or with the government. Then they might manage His destruction. They formulate a leading question. If He says "Yes", the Pharisees will inform the people and His popularity will be forfeited. If He says "No", the Herodians will accuse Him to the government and He will be tried for sedition. So He avoids the catch in their question. So long as they accepted the Roman currency they were obliged to acknowledge Rome's ascendancy and pay taxes.

⁸ Then he is saying to his slaves, 'The wedding, indeed, is ready, yet they who have been invited were not worthy. Be going, then, to the exits of the roads and as many as ever you may be finding call to the wedding festivities.' And, coming out into the roads, those slaves assembled all whom they found, wicked as well as good, and the wedding is filled with those lying back at table.

¹¹ Now the king, coming in to gaze at those lying back at table, perceived a man there who has not put on wedding apparel. And he is saying to him, 'Comrade, how came you in here having no wedding apparel?' Yet he was still. ¹³ Then the king said to the servants, 'Bind his feet and hands and cast him out into outer darkness.' There shall be lamentation and gnashing of teeth. For many are called, yet few are chosen."

¹⁵ Then the Pharisees, being gone, held a consultation, so that they should be trapping Him by word. ¹⁶ And they are dispatching to Him their disciples, with the Herodians, saying, "Teacher, we are aware that you are true, and are teaching the way of God in truth, and you are not caring about any one, for you are not looking at the face of men. Tell us, then, what you are supposing, is it allowed to give poll tax to Cæsar, or not?"

¹⁸ Now Jesus, knowing their wickedness, said, "Why are you trying Me, hypocrites? Exhibit to Me the poll tax currency." Now they ²⁰ bring Him a denarius [15.7¢. 7d 3f]. And He is saying to them,

ΥΤΩΝΕΝΕΠΡΗΣΕΝΤΟΤΕΛΕΓ²⁰
8 them IN-INFLAMES then he-is-say-

^{s o.} ΕΙΤΟΙΣΔΟΥΛΟΙΣΑΥΤΟΥΟΜ⁴⁰
ING to-THE SLAVES OF-him THE IN-

ΕΝΓΑΜΟΣΕΤΟΙΜΟΣΕΣΤΙΝΟ⁶⁰
DEED MARRIAGE READY IS THE

ΙΔΕΚΕΚΑΗΜΕΝΟΙΟΥΚΗCΑΝ⁸⁰
YET ones-HAVING-been-CALLED NOT WERE

ΑΣΙΟΙΠΟΡΕΥΕCΘΕΟΥΝΕΠΙ¹⁰⁰
9 WORTHY YE-BE-ING-GONE THEN ON

^{s originally perhaps} ΤΑΣΔΙΕΞΟΔΟΥCΤΩΝΟΔΩΝΚ²⁰
THE THRU-OUT-WAYS OF-THE WAYS AND

ΑΙΟΥCΕΑΝΕΥΡΗΤΕΚΑΛΕ⁴⁰
as-WORTHY-as IF-EVER YE-MAY-BE-FINDING CALL

CΑΤΕΕΙCΤΟΥCΓΑΜΟΥCΚΑΙ⁶⁰
10 INTO THE MARRIAGES AND

ΕΞΕΛΘΟΝΤΕCΟΙΔΟΥΛΟΙΕΚ⁸⁰
OUT-COMING THE SLAVES those

^{s o.} ΕΙΝΟΙΕΙCΤΑCΟΔΟΥCCΥΝΗ²⁰⁰
INTO THE WAYS THEY-TOGETH-

^{n+OC} ΓΑΓΟΝΠΑΝΤΑCΟΥCΕΥΡΟΝΤ²⁰
ER-LED ALL WHOM THEY-FOUND wick-

ΟΝΗΡΟΥCΤΕΚΑΙΑΓΑΘΟΥCΚ⁴⁰
eul-on/s BESIDES AND GOOD-ones AND

^{n marg. n's nntial-chamber} ΑΙΕΠΑΝCΘΗΟΓΑΜΟCΑΝΑΚΕ⁶⁰
IS-FILLED THE MARRIAGE OF-UP-LYING-

ΙΜΕΝΩΝΕΙCΕΛΘΩΝΔΕΟΒΑC⁸⁰
11 ones INTO-COMING YET THE KING

^{ns s o.} ΙΔΕΥCΘΕΑCΑCΘΑΙΤΟΥCΑΝ³⁰⁰
TO-gaze THE ones-UP-

^{s o.} ΑΚΕΙΜΕΝΟΥCΕΙΔΕΝΕΚΕΙΑ²⁰
LYING he-PERCEIVED there hu-

ΝΑΡΩΠΟΝΟΥΚΕΝΔΕΔΥΜΕΝΟ⁴⁰
n+D NOT HAVING-IN-SLIPPED

^{s o.} ΝΕΝΔΥΜΑΓΑΜΟΥΚΑΙΛΕΓΕΙ⁶⁰
12 IN-SLIP OF-MARRIAGE AND he-is-saying

ΑΥΤΩΕΤΑΙΡΕΠΩCΕΙCΗΛΘΕ⁸⁰
to-him COMRADE! how YOU-INTO-CAME

CΩΔΕΜΗΕΧΩΝΕΝΔΥΜΑΓΑΜΟ⁴⁰⁰
here NO HAVING IN-SLIP OF-MARRIAGE

^{n-+E} ΥΟΔΕΦΙΜΩΘΗΤΟΤΕΟΒΑCΙ²⁰
13 THE YET WAS-MUZZLED then THE KING

ΛΕΥCΕΙΠΕΝΤΟΙCΔΙΑΚΟΝΟ⁴⁰
said to-THE THRU-SERVITORS

ΙCΑΝCΑΝΤΕCΑΥΤΟΥΠΟΔΑC⁶⁰
HINDING OF-him FEET

^{s o.} ΚΑΙΧΕΙΡΑCΕΚΒΑΛΕΤΕΑΥΤ⁸⁰
AND HANDS DE-YE-OUT-CASTING him

ΟΝΕΙCΤΟCΚΟΤΟCΤΟΕΞΩΤΕ⁶⁰⁰
INTO THE DARKNESS THE OUTER

^{s o.} ΡΟΝΕΚΕΙCΤΑΙΟΚΛΑΥΜΟ²⁰
there WILL-BE THE LAMENTING

CΚΑΙΟΒΡΥΓΜΟCΤΩΝΟΔΟΝΤ⁴⁰
AND THE GRASHING OF-THE TEETH

ΩΝΠΟΛΛΟΙΓΑΡΕΙCΙΝΚΑΗΤ⁶⁰
14 MANY for ARE CALLED

ΟΙΟΛΙΓΟΙΔΕΕΚΛΕΚΤΟΙΤΟ⁸⁰
15 FEW YET chosen then

^{n+G} ΤΕΠΟΡΕΥΘΕΝΤΕCΟΙΦΑΡΙC⁶⁰⁰
BEING-GONE THE PHARISEES

^{s o.} ΑΙΟΙCΥΜΒΟΥΛΙΟΝΕΛΑΒΟΝ²⁰
TOGETHER-COUNSEL GOT

ΟΠΩCΑΥΤΟΝΠΑΓΙΔΕΥCΩCΙ⁴⁰
WHICH-how Him THEY-SHOULD-BE-FASTENING

^{s1* omits in saying} ΝΕΝΑΟΓΩΚΑΙΑΠΟCΤΕΛΛΟΥ⁶⁰
16 IN saying AND THEY-ARE-commissioning

CΙΝΑΥΤΩΤΟΥCΜΑΘΗΤΑCΑΥ⁸⁰
to-Him THE LEARNERS OF-them

ΤΩΝΜΕΤΑΤΩΝΗΡΩΔΙΑΝΩΝΑ⁷⁰⁰
WITH THE HERODIADS say-

ΕΓΟΝΤΑCΔΙΔΑCΚΑΛΕΟΙΔΑ²⁰
ING TEACHER! WE-HAVE-PER-

^{s1* o.} ΜΕΝΟΤΙΑΛΗΘΗCΕΙΚΑΙΤΗΝ⁴⁰
CHIEVED that TRUE YOU-ARE AND THE

^{s o.} ΟΔΟΝΤΟΥΘΕΟΥΕΝΑΛΗΘΕΙΑ⁶⁰
WAT OF-THE God IN TRUTH

^{s o.} ΔΙΔΑCΚΕΙCΚΑΙΟΥΜΕΛΕΙC⁸⁰
YOU-ARE-TEACHING AND NOT it-IS-CARING to-

ΟΙΠΕΡΙΟΥΔΕΝΟCΟΥΓΑΡΒΑ⁸⁰⁰
YOU ABOUT OF-NOT-YET-ONE NOT for YOU-ARE-

^{s o.} ΕΠΕΙCΕΙCΠΡΟCΩΠΟΝΑΝΘΡ²⁰
looking INTO face OF-humans

ΩΠΩΝΕΙΠΕΟΥΝΗΜΙΝΤΙCΟΙ⁴⁰
17 DE-saying THEN to-US ANY to-YOU

^{s o.} ΔΟΚΕΙCΕCΤΙΝΔΟΥΝΑΙΚΗ⁶⁰
it-IS-SEEMING it-IS-allowed TO-GIVE POLL-TAX

ΝCΟΝΚΑΙCΑΡΙΗΟΥΓΝΟΥCΔ⁸⁰
18 to-CAESAR OR NOT . KNOWING YET

ΕΟΙΗCΟΥCΤΗΝΠΟΝΗΡΙΑΝΑ⁹⁰⁰
THE JESUS THE wickedness OF-

^{s o.} ΥΤΩΝΕΙΠΕΝΤΙΜΕΠΕΙΡΑΖΕ²⁰
them He-said ANY ME YE-ARE-trying

^{s o.} ΤΕΥΠΟΚΡΙΤΑΙΕΠΙΔΕΙΞΑΤ⁴⁰
19 hypocrites ON-SHOW

ΕΜΟΙΤΟΝΟΜΙCΜΑΤΟΥΚΗNC⁶⁰
to-ME THE currency OF-THE POLL-TAX

ΟΥΟΙΔΕΠΡΟCΗΝΕΓΚΑΝΑΥΤ⁸⁰
THE-ones YET TOWARD-CARRY to-Him

^{s o.} ΩΔΗΝΑΡΙΟΝΚΑΙΛΕΓΕΙΑΥΤ⁶⁰⁰⁰⁰
20 DENARIUS AND He-is-saying to-them

The use of Roman currency denoted their subjection to Rome. So long as they were subject they should pay. The use of temple currency showed their subjection to God. To Him, also, they should give His due.

23-33 Compare Mk.12¹⁸⁻²⁷ Lu.20²⁷⁻⁴⁰. See Ac.23⁶.

23 The Pharisees and Herodians having been silenced, the Sadducees tried their best argument on Him. Like many another theological deduction, it was based on two errors, ignorance of the scriptures and of the power of God. Yet they sought to find a foundation for it in the law. The principle of error which seemed to give weight to their reasoning is still very widespread. It is the lack of proper apportionment of truth. What Moses said for their guidance in this life is transported into the life to come. Moses did not legislate for the resurrection, especially not in regard to matters which do not reappear in the life that is to be.

Let us by all means avoid their methods. Even if we think we can involve some passages of scripture in doubt and ridicule by a course of reasoning or questioning, it proves nothing except our lack of discernment and our ability to confuse things which are clear when left in their own place.

Moses made provision that a man's name should not be blotted out of Israel by death (Deut. 25⁵⁻⁶). What possible place can this have in the resurrection, where there is no death? Why provide for a contingency which cannot occur? Furthermore, what ground is there for the idea that the marriage state is resumed in resurrection? Nevertheless, a powerful sect in Israel was built on such flimsy bases!

32 Our Lord is proving the necessity of resurrection. Abraham and Isaac and Jacob are dead. God is the God of the dead, if they will not be raised. But He is not the God of the dead. The dead praise not the Lord (Ps. 115¹⁷). They know not anything (Ecc. 9⁵). In death there is no remembrance of Him (Ps. 6⁵). Apart from resurrection His saints are lost, our faith is vain, we are still in our sins (1 Co. 15¹⁰⁻¹⁹). The dead have no God. He is the God of the living. There must be a resurrection—which was to be proved (Ex. 3⁰).

34-38 Compare Mk.12²⁸ Lu.10²⁵⁻²⁸.

"Whose is this image and inscription?"

21 They are saying, "Cæsar's".

Then He is saying to them, "Be paying, then, what is Cæsar's to Cæsar, and what is God's to God."

22 And hearing it, they marvel, and leaving Him, they come away.

23 In that day there came to Him Sadducees, who are saying there is no resurrection, and they inquire

24 of Him, saying, "Teacher, Moses said, 'If someone should be dying having no children, his brother shall be marrying his wife and shall be raising up seed for his brother.' Now there were seven

25 brothers with us, and the first, marrying, deceases. And having no seed, he leaves his wife to his

26 brother. Likewise the second also, and the third, till the seven. Now

27 subsequently to all, the woman died. In the resurrection, then, of which of the seven will she be the wife? For they all have had

28 her."

29 Now answering, Jesus said to them, "You are deceived, not being acquainted with the scriptures,

30 neither the power of God. For in the resurrection they are neither marrying nor giving in marriage,

but are as messengers of God in heaven. Now concerning the resur-

31 rection of the dead, did you not read that which is declared to you

32 by God, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? He is not

33 the God of the dead, but of the living." And the throngs, hearing it, were astonished at His teaching.

34 Now the Pharisees, hearing that He stills the Sadducees, assem-

35 bled at the same place. And one

- ΟΙΣΤΙΝΟΣΗ^{s o.} ΕΙΚΩΝΑΥΤΗΚΑ²⁰ ΔΕ
 OF-ANY THE image this AND
 ΗΝΕ ΠΙΓΡΑΦΗ ΛΕΓΟΥΣΙΝΚΑ^{s o.} Ε⁴⁰
 21 IT-ON-WRITING THEY-ARE-SAYING OF-ONE-
^{s o.} ΙΣΑΡΟΣΤΟΤΕ ΛΕΓΕΙ ΑΥΤΟΙ⁶⁰
 SAH THEN He-is-saying to-them
 ΣΑΠΟΔΟΤΕΟΥΝΤΑΚ ΔΙΣ ΑΡΟ^{s o.}
 YE-BE-FROM-GIVING THEN THE OF-CAESAR⁶⁰
 ΣΚΑΙΣΑΡΙΚΑΙΤΑΤΟΥΘΕΟΥ¹⁰⁰
 IO-CAESAR AND THE OF-THE God
 ΤΩΘΕΩΚΑΙ ΑΚΟΥΣΑΝΤΕΣΘ²⁰
 22 TO-THE God AND HEARING THEY-
 ΑΥΜΑΣΚΑΝΚΑΙ ΦΕΝΤΕΣΑΥΤ⁴⁰
 MARVEL AND FROM-LETTING Him
 ΟΝΑΠΗΘΑΝΕΝΕΚΕΙΝΗΤΗΝ⁶⁰
 23 THEY-FROM-COME IN THAT THE DAY
 ΜΕΡΑΠΡΟΧΑΘΟΝΑΥΤΩΣΑΔ⁶⁰
 TOWARD-CAME to-Him SADDUCEES
 ΔΟΥΚΑΙΟΙΟΙΛΕΓΟΝΤΕΣΜΗ²⁰⁰
 THE ones-saying NO
 ΕΙΝΑΙ ΑΝΑΣΤΑΣΙΝΚΑΙ ΕΠΗ²⁰
 TO-BE UP-STANDING AND THEY-INQUIRE-
 ΡΩΤΗΣΑΝ ΑΥΤΟΝ ΛΕΓΟΝΤΕΣ⁴⁰
 24 OF Him saying
 ΔΙΔΑΣΚΑΛΕ ΜΟΥ ΧΣΕΙ ΠΕΝ⁶⁰
 TEACHER MOSES said
 ΕΑΝΤΙΣ ΑΠΟΘΑΝΗΜΗΧΩΝΤ⁶⁰
 IF-EVEN ANY MAY-BE-FROM-DYING NO HAVING off-
 ΕΚΝΑΕ ΠΙΓΑΜΒΡΕΥΣΕΙΟ ΑΔ³⁰⁰
 springs WILL-BE-ON-MARRYING the brother
 ΕΛΦΟΣ ΑΥΤΟΥ ΤΗΝ ΓΥΝΑΙΚΑ²⁰
 OF-him THE WOMAN
 ΑΥΤΟΥ ΚΑΙ ΑΝΑΣΤΗΣΕΙΣ ΠΕ⁴⁰
 OF-him AND he-WILL-BE-UP-STANDING seed
 ΡΜΑΤΩ ΑΔΕΛΦΩ ΑΥΤΟΥ ΗΣΑΝ⁶⁰
 25 TO-THE brother OF-him THEY-WERE
 ΔΕ ΠΑΡΗΜΙΝΕ ΠΤΑΔΕ ΛΦΟΙ⁶⁰
 YET BESIDE US SEVEN brothers
 ΚΑΙ Ο ΠΡΩΤΟΣ ΓΗΜΑΣΕΤΕ ΛΕ⁴⁰⁰
 AND THE BEFORE-MOST MARRYING deceases
 ΥΤΗΣ ΕΝ ΚΑΙ ΜΗ ΕΧΩΝ ΣΠΕΡΜ²⁰
 AND NO HAVING seed
 ΑΔΦΗ ΚΕΝ ΤΗΝ ΓΥΝΑΙΚΑ ΑΥΤ⁴⁰
 FROM-LETS THE WOMAN OF-him
 ΟΥΤΩ ΑΔΕΛΦΩ ΑΥΤΟΥ ΟΜΟΙΩ⁶⁰
 26 TO-THE brother OF-him LIKE-AS
 ΣΚΑΙ Ο ΔΕΥΤΕΡΟΣ ΚΑΙ Ο ΤΡΙ⁶⁰
 AND THE second AND THE third
 ΤΟΣ ΕΩΣ ΤΩΝ ΕΠΤΑΥΣΤΕΡΟΝ⁶⁰⁰
 27 TILL OF-THE SEVEN subsequently
 ΔΕ ΠΑΝΤΩΝ ΑΠΕΘΑΝΕΝ Η ΓΥΝ²⁰
 YET OF-ALL FROM-DIED THE WOMAN
 ΗΝ ΤΗΝ ΑΝΑΣΤΑΣΕΙΟΥ ΤΙΝ⁴⁰
 28 IN THE UP-STANDING THEN OF-ANY
 ΟΣΤΩΝ ΕΠΤΑ ΕΣΤΑΙ ΓΥΝΗΠΑ⁶⁰
 OF-THE SEVEN WILL-BE WOMAN ALL
 ΝΤΕΣ ΓΑΡ ΕΣΧΟΝΑΥΤΗΝ ΑΠΟ⁶⁰
 29 for have-HAD her answering
 ΚΡΙΘΕΙΣ ΔΕ ΟΙ ΗΣΟΥΣ ΕΙΠΕ⁶⁰⁰
 YET THE JESUS said
 ΝΑΥΤΟΙΣ ΠΛΑΝΑΣΘΕ ΜΗ ΕΙΔ²⁰
 to-them YE-ARE-BEING-STRAYED NO HAVING-
 ΟΤΕ ΤΑΣ ΓΡΑΦΑΣ ΜΗ ΔΕ ΤΗΝ⁴⁰
 PERCEIVED THE WRITINGS NO YET THE
 ΔΥΝΑΜΙΝ ΤΟΥ ΘΕΟΥ ΕΝ ΓΑΡ⁶⁰
 30 ABILITY OF-THE God IN FOR THE
 Η ΑΝΑΣΤΑΣΕΙΟΥ ΤΕ ΓΑΜΟΥΣ⁶⁰
 UP-STANDING NOT-BESIDES THEY-ARE-MARRY-
 ΙΝΟΥ ΤΕ ΓΑΜΙΖΟΝΤΑΙ ΑΛΛΩ⁷⁰⁰
 ING NOT-BESIDES THEY-ARE-MARRYING but AS
 ΣΑΓΓΕΛΟΙ ΘΕΟΥ ΕΝΤΩΥΡΑ²⁰
 MESSENGERS OF-God IN THE heaven
 ΝΩ ΕΙΣΙΝ ΠΕΡΙ ΔΕ ΤΗΣ ΑΝΑΣ⁴⁰
 31 THEY-ARE ABOUT YET THE UP-STANDING
 ΤΑΣ ΕΩΣ ΤΩΝ ΝΕΚΡΩΝ ΟΥΚ ΑΝ⁶⁰
 OF-THE DEAD-ones NOT YE-read
 ΕΓΝΩΤΕ ΤΟ ΡΗΘΕΝ ΜΙΝ ΥΠΟ⁶⁰
 (past) THE BEING-DECLARED to-you by
 ΤΟΥ ΘΕΟΥ ΛΕΓΟΝΤΟΣ ΕΓΩ ΕΙ⁴⁰⁰
 32 THE God SAYING I AM
 ΜΙΘΕ ΟΣ ΑΒΡΑΑΜ ΚΑΙ ΘΕΟ²⁰
 THE God OF-ABRAHAM AND THE God
 ΟΙΣ ΑΑΚ ΚΑΙ ΘΕΟΙΣ ΙΑΚΩΒΟ⁴⁰
 s omits THE
 OF-ISAAC AND THE God OF-JACOB NOT
 ΥΚΕΣΤΙΝ ΘΕΟΣ ΝΕΚΡΩΝ ΑΛ⁶⁰
 s omits THE
 IS THE God OF-DEAD-ones but
 ΛΑΖΩΝ ΤΩΝ ΚΑΙ ΑΚΟΥΣΑΝΤΕ⁶⁰
 33 OF-LIVING-ones AND HEARING
 ΟΙ ΟΥΧ ΛΟΙΣ ΣΕ ΠΑΡΗΣΣΟΝΤΟ⁹⁰⁰
 THE THROGS THEY-WERE-ASTONISHED
 ΕΠΙ ΤΗ ΔΙΔΑΧΗ ΑΥΤΟΥ ΟΙ ΔΕ²⁰
 34 ON THE TEACHING OF-Him THE YET
 ΦΑΡΙΣΑΙΟΙ ΑΚΟΥΣΑΝΤΕΣ Ο⁴⁰
 PHARISEES HEARING that
 ΤΙ ΕΦΙΜΩΣ ΕΝΤΩΥΣΣΑΔ ΔΟΥ⁶⁰
 n+e s o.
 He-MUZZLES THE SADDUCEES
 ΚΑΙ ΟΥΣ ΣΥΝ ΗΧΘΗΣΑΝ ΕΠΙ⁶⁰
 s o.
 WERE-TOGETHER-LED ON THE
 Ο ΑΥΤΟΚΑΙ ΕΠΗΡΩΤΗΣΕΝ ΕΙ⁶⁰⁰⁰
 35 SAME AND inquires-of ONE

³⁴ From their subsequent course (Ac. 23⁸), it is evident that the Sadducees were not convinced. Their difficulty was deeper. It was in the heart. Though they could not answer, they could refuse to believe.

³⁵ The Pharisees had failed in fixing a political crime on Him. Now they try to involve Him in a theological heresy, which, to the Jews, was even worse. That He claimed to be the Messiah was bad, but not so blasphemous as calling Himself the Son of God. The expounder of the law hoped to get Him to convict Himself by quoting the first of the ten commandments, especially, "You shall have no other gods above My face" (Ex. 20³). Or, at least the great rubric, "Hear, O Israel: Jehovah, our God, is one Jehovah!" (Deut. 6⁴). He does not ask for the second greatest. The Lord significantly omits this and gives him the following precept: "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might" (Deut. 6⁵). They were prepared to do this in their own way by hating and killing Him. But He forestalls their deduction by quoting another passage which utterly frustrated their argument.

³⁷⁻⁴⁰ Compare Mk. 12²⁹⁻³⁴ Deut. 6⁵.

³⁹ See Lev. 19¹⁸.

⁴¹⁻⁴⁶ Compare Mk. 12³⁵⁻³⁷ Lu. 20³⁹⁻⁴⁴.

⁴² He now confutes the fanatical element in their monotheism by showing them that they did not even know Whose Son Christ is! Had they known, they would not have accused Him of blasphemy when He claimed to be the Son of God. David, whose son the Messiah was to be, knew better than they, for he called Him his *Adon*, or Lord. If Christ was merely David's son, he assuredly would not call Him by such a title. Who could there be who was so far above David, yet seated at Jehovah's right hand? They had no room for Him in their theology. But He was in their scriptures. The Pharisees, also, are muzzled. They did not even know that the God of their scriptures was not the invisible Deity, but His Image (Col. 1¹⁵), not the One Whose voice is inaudible to human ears, but His Word (Jn. 1¹), or Expression. Their Messiah was the Elohim Whom they feared, the Jehovah Whom they revered, the Adonai Whom they claimed to serve.

⁴⁴ Compare Ps. 110¹.

lawyer from among them, trying
³⁶ Him, inquires, "Teacher, which is the great precept in the law?"

³⁷ Now He averred to him, "You shall be loving the Lord your God with your whole heart, and with your whole soul, and with your whole comprehension." This is the
³⁸ great and foremost precept. Yet the second is like it: 'You shall be loving your associate as yourself.'
⁴⁰ On these two precepts is hanging the whole law and the prophets."

⁴¹ Now, the Pharisees having assembled, Jesus inquires of them, saying, "What are you supposing concerning Christ? Whose Son is He?"

They are saying to Him, "David's."

⁴³ He is saying to them, "How then is David, in spirit, calling Him Lord, saying,

⁴⁴ "The Lord said to My Lord,
"Be sitting at My right,
Till I should be placing Thy enemies underneath Thy feet"?"

⁴⁵ If, then, David is calling Him Lord, how is He his Son?"

⁴⁶ And no one was able to answer Him a word, neither dares any one, from that day, inquire of Him any longer.

²³ Then Jesus speaks to the throngs
² and to His disciples, saying, "The scribes and the Pharisees are seated
³ on Moses' seat. All, then, whatever they may be saying to you, do, and be keeping it. Yet be not doing in accord with their acts, for they are saying and not doing.

⁴ Now they are binding loads, heavy and hard to bear, and are placing them on men's shoulders, yet *they* are not willing to stir them with
⁵ their finger. Now they are doing

CE ZAYTWN NOMIKOC SP EIRA 20	XEROYCCOY YPOKATWTWNH 20
OUT OF-them LAWYER trying	enemies OF-YOU UNDER-DOWN OF-THE FEET
ZWNAYTON IDACKALEPOI 40	ODWN COYE IOYNDA YE IDAKA 40
36 I Him TEACHER! ?-THE-WHICH 45	OF-YOU IF THEN DAVID IS-CALL-
AENTOLA HMEGALH ENTWN 60	A E IAYTON KYRION PW CYIO 60
direction GREAT IN THE LAW	ING Him Master how SON
WODE EFHAYTWA GAPHC EIC 80	CAYTOY ESTINKA IOYDE IC 80
37 THE YET HE-AVERRED TO-him YOU-WILL-BE-LOVING	46 OF-him He-is AND NOT-YET-ONE
KYRIOTON THO EN COYNOI 100	E DYNATO APO KRITHNNAI AY 600
Master THIS God OF-YOU IN WHOLE	was-ABLE TO-ANSWER to-Him
HTHK ARDIACOU KAI ENOLA 20	TWALOGONOY DE ETO AMHC EN 20
THE HEART OF-YOU AND IN WHOLE	saying NOT-YET DARES
THYXHC OY KAI ENOLANTHA 40	TICA PEKEINHSTHC HMEPA 40
THE soul OF-YOU AND IN WHOLE THE THRU-	ANY FROM that THE DAY
IANOIACOU AYTHE CTINH 60	CE PERWTHCAI AYTON OYKE 60
38 MIND OF-YOU this IS THE GREAT	TO-inquire-of Him NOT-STILL
EGALHAI PRWTHENTOLA 80	TITOTE IHC OYCE ALHCE 80
39 AND BEFORE-most direction sec-	23 then THE JESUS TALKS
EYTERADE MOI AYTA GA 200	NTOIC OXLOIC KAITOIC MA 700
and YET LIKE to-her YOU-WILL-	to-THE THRONOS AND to-THE LEARNERS
PHCEICTON PANCION COY 20	ENTHAICAYTOY AEGWNE PIT 20
BE-LOVING THE NIGH-one OF-YOU AS	2 OF-Him saying ON THE
CE AYTON EN TAYTAICTAI 40	HCMWYCEWCKAΘEΔPAC EKA 40
10 YOURSELF IN these THE	MOSES DOWN-SETTLE are-seated
CAYCIN ENTO LAIC OLOCON 80	ΘICANOI GRAMMATEIC KAI 60
TWO directions WHOLE THE LAW	THE WRITERS AND
OMOC KREMATAI KAI OIPRO 80	OIPARICAI OIPANTA OYNO 80
IS-HANGING AND THE BEFORE-	3 THE PHARISEES ALL THEN AS-
PHTAICYN HGMENWNA DE TWN 300	CAANE IPWCIN YMNPIONHC 800
41 AVERERS OF-HAVING-TOGETHER-LED YET THE	much-as EVER THEY-MAY-BE-SAYING TO-YOUP DO
PARICAIWNEP H POTHCE NA 20	ATEKAI THPEITE KATADE T 20
PHARISEES inquires-of them	AND BE-KEEPING according-to YET THE
YTOYCOIHC OYCE AEGWNTIY 40	AERGAAYTWN MHPOIEITEA 40
12 THE JESUS SAYING ANY TO-	ACTS OF-them NO BE-DOING THEY-
MINDOK EIPERITOYXPICT 80	EYOYCIN GARKAI OYPOIOY 60
YOUP it-IS-SEEMING ABOUT THE ANOINTED	ARE-SAYING for AND NOT THEY-ARE-DO-
OYTINOCYIOCECTIN AEGO 80	CINDECE MEYOYCIN DE OPORT 80
OF-ANY SON He-IS THEY-ARE-SAY-	4 ING THEY-ARE-BINDING YET loads
YCINAYTOWTOY DA YE IDA EG 400	5 adds MEΓAΛA ORFAT omits AND ILL-BEARIC
13 ING to-Him OF-THE DAVID He-is-say-	HEAVY AND ILL-DEARIC
E IAYTOIC PWCOYNDAYE ID 20	AKAIE PITIΘEACINE PITO 20
ING to-them how THEN DAVID	AND THEY-ARE-ON-PLACING ON THE
EN PNEYMATIKA E IAYTON 40	YCWMOYCTWNA NΘPWNA Y 40
IN spirit IS-CALLING Him	SHOULDERS OF-THE humans they
AYTON adds KYRION AEGWNE IPEN KYRI 60	TOIDE TΩ AKTYΛAWAYTWN O 60
1 Master saying said Master	YET to-THE FINGER OF-them NOT
OSTW KYRIΩ MOY KATHOYEKA 80	YΘE LOYCINKINHCAI AYTA 80
to-THE Master OF-ME BE-sitting OUT OF-	ARE-WILLING TO-STIB them
ESIWN MOY EWCANΘWTOYCE 600	PANTADETA ERGAAYTWN PO 60000
NIGHT OF-ME TILL EVER I-MAY-BE-PLACING THE	5 ALL YET THEY ACTS OF-them THEY-

¹ Though the Sadducees were probably included in the term scribes, the Pharisees are especially singled out for this final denunciation. For a hundred and fifty years they had enjoyed the highest respect of the populace because of their zeal and rigid observance of the law of Moses. The Sadducees were comparatively few and lacking in influence. It is highly significant that our Lord seldom spoke harshly of the common people. He did not blame the sheep, but the shepherds.

In so far as the Pharisees followed the teaching of Moses our Lord did not censure them, but rather because they did not burden themselves with the observance of the law, but shifted it to the shoulders of others. Their whole religion consisted in self-adulation. It is highly important that we should recognize the fact that our Lord's woes were not directed against the vice and immorality and crime in the lower levels of the social scale. He did not denounce the corruption in politics, and the oppression and rapacity of rulers. The worst offenders, in His anointed eyes, were the acknowledged religious leaders, those who made the strongest protestations of serving God. It is ever thus. The most heinous criminals are not those who make no pretense of serving Him, but those who make a great profession.

² See Neh 8:4-9 Mal 2:7.

⁴ See Lu. 11:46.

⁴ Bad as the doctrine of the Pharisees was, their deportment was worse. The Lord now turns from their precepts to warn against their practises.

⁵⁻¹⁴ Compare Mk. 12:38-40 Lu. 20:45-47.

⁶ See Deut. 6:6-22 12 Nu. 15:37-41.

⁸ See Lu. 11:43.

¹¹ See 20:25-28.

¹¹ The constant aim of the Pharisees was to receive from men the recognition to which they considered themselves entitled.

¹³ See Lu. 11:52.

¹³ Our Lord commenced His ministry with a nine-fold benediction on the poor, the mourners, the meek, those who are hungering and thirsting for righteousness, the merciful, the clean-hearted, the peacemakers, those who are persecuted on account of righteousness, and those reproached falsely on His account (5:3-11). Where is there the slightest feature of the Pharisees

all their works to be gazed at by men, for they are broadening their amulets and magnifying the tassels. Now they are fond of the first reclining place at dinners, and the front seats in the synagogues, and salutations in the markets, and to be called by men 'Rabbi'.

⁸ Now *you* may not be called 'Rabbi,' for One is your Teacher, yet ⁹ *you* all are brethren. And you should be calling no one your father on earth, for One is your ¹⁰ Father, the heavenly. Neither may you be called preceptors, seeing that One is your preceptor, Christ.

¹¹ Now he who is greater among ¹² you shall be your servant. Yet any one who shall be exalting himself shall be humbled, and any one who shall be humbling himself shall be exalted.

¹³ Now woe to you, scribes and Pharisees, hypocrites! seeing that you are locking the kingdom of the ¹⁴ heavens in front of men! For *you* are not entering, neither are you letting those entering to be entering.

¹⁵ Woe to you, scribes and Pharisees, hypocrites! seeing that you are going about sea and dry land to make one proselyte, and whenever he should be becoming one, you are making him more than double a son of Gehenna than you are.

¹⁶ Woe to you, blind guides! who are saying, 'Whoever should be swearing by the temple, it is nothing; yet whoever should be swearing by the gold of the temple is ¹⁷ owing.' Stupid and blind! for which is greater, the gold, or the temple which hallows the gold?

¹⁸ And, 'Whoever should be swearing by the altar, it is nothing; yet whoever should be swearing by the ob-

in these beatitudes? They were as unlike all this as they could be. Hence He closes His ministry with seven maledictions on the hypocrites who hinder others from entering the kingdom, who proselyte for their own party, who elevate that which is hallowed above that which hallows, who distort the proportions of God's precepts, who cleanse the outside but leave the inside full of filth, who outwardly appear just, but are lawless within, who feign themselves more righteous than their progenitors, yet excel them in iniquity.

¹³ The kingdom of the heavens was locked at that time, not to be opened until Peter uses the keys entrusted to him, on the day of Pentecost. Then once more the Pharisees and scribes lock the kingdom by refusing the testimony of the apostles. It is locked now. It will not be opened until Christ comes again in glory.

¹⁶ The Pharisees had practically annulled the scriptures by false interpretations and especially by human additions. Their commentaries were full of distinctions which destroyed the spiritual force of the law. Externals alone were important. The glitter of the gold on the temple blinded their eyes to the preciousness of the place hallowed by the presence of God. The offering on the altar was, to them, much more sacred than the altar that hallowed it. All the vital values created by contact with God had no appeal to their blind hearts.

¹⁹ See Ex. 29³⁷.

²¹ See 1 Ki. 8¹³ Ps. 26⁸.

²² See 5³⁴ Ps. 11⁴.

²³⁻²⁴ Compare Lu. 11⁴².

²³ It is probable that these were grown in small quantities for home use and so hardly of as much value as the work involved in tithing them, yet it is well to be punctilious in what pertains to God. But to do this and evade the great moral obligations of the law came near the limits of hypocrisy.

²⁵⁻²⁶ Compare Lu. 11³⁹⁻⁴¹.

²⁷⁻²⁸ Compare Lu. 11⁴⁴. See Ac. 23³.

²⁷ It is difficult to imagine a more scathing comparison than the clean, whitewashed tombs and the corrupting corpses within. Yet such is all religion that is outward and ostentatious, that knows nothing of humility of heart and self-abasement.

¹⁹ lation upon it, is owing.' Stupid and blind! for which is greater, the oblation, or the altar which is hallowing the oblation? He, then, who swears by the altar is swearing by it and by all which is upon it. And he who swears by the temple is swearing by it and by Him Who dwells in it. And he who swears by heaven is swearing by the throne of God and by Him Who is sitting upon it.

²³ Woe to you, scribes and Pharisees, hypocrites! seeing that you are taking tithes of mint and dill and cummin, and leave the weightier matters of the law, judgment and mercy and faith. Now these you must do; and not leave those.

²⁴ Blind guides! straining out a gnat, yet swallowing a camel!

²⁵ Woe to you, scribes and Pharisees, hypocrites! seeing that you are cleansing the outside of the cup and the plate, yet inside they are brimming with rapacity and incontinence. Blind Pharisee! Cleanse first the inside of the cup and the plate, that their outside also may be becoming clean!

²⁷ Woe to you, scribes and Pharisees, hypocrites! seeing that you are resembling whitewashed sepulchers, which outside, indeed, are appearing beautiful, yet inside, they are crammed with the bones of the dead and all uncleanness. Thus you, too, outwardly, indeed, are appearing to men to be just, yet inwardly you are distended with hypocrisy and lawlessness.

²⁹ Woe to you, scribes and Pharisees, hypocrites! seeing that you

<p>ΔΩΡΩΤΩ ΕΠΑΝΩ ΑΥΤΟΥ ΟΦΕΙ^{s o.} 20 oblation lo-THE ON-UP of-it IS-OWING</p> <p>19 ΛΕΙΜΦΡΟΙΚΑΙ ΤΥΦΛΟΙΤΙΓ^{s o. s omits INSIPID-ones AND} INSIPID-ones AND BLIND ANY for</p>	<p>25 ΣΟΥ ΑΙ ΥΜΙΝ ΓΡΑΜΜΑΤΕΙΣ^{n o. s o.} 20 WOE lo-TOUP WRITERS AND</p> <p>ΑΙ ΦΑΡΙΣΑΙΟΙ ΥΠΟΚΡΙΤΑΙ^{s o.} 40 PHARISEES hypocrites</p>
<p>ΑΡΜΕΙΖΟΝΤΟ ΔΩΡΟΝ Η ΤΟ ΘΥ^{s o.} 60 GREATER THE oblation OR THE SACRI-</p> <p>ΣΙΑ ΣΤΗΡΙΟΝ ΤΟ ΑΓΙΑΖΟΝ Τ^{s o.} 80 FIRE-place THE HOLYZING THE</p>	<p>ΟΤΙ ΚΑΘΑΡΙΖΕΤΕ ΤΟ ΕΞΩΘΕ^{s o.} 60 that YE-ARE-cleansing THE OUT-PLACE</p> <p>ΝΤΟΥ ΠΟΤΗΡΙΟΥ ΚΑΙ ΤΗΣ ΠΑ^{s o.} 80 OF-THE DRINK-cup AND OF-THE BESIDE-</p>
<p>Ο ΔΩΡΟΝ Ο ΟΥΝ ΜΟC ΑCΕΝΤΩ^{s o.} 100 20 oblation THE THEN one-SWEARING IN THE</p> <p>ΘΥCΙΑ ΣΤΗΡΙΩΜΝΥ ΕΙΝΑ^{s o.} 20 SACRIFICE-place IS-SWEARING IN it</p>	<p>ΡΟΥ ΔΟΣ ΕCΘΘΕΝ ΔΕ ΓΕΜΟΥ^{s o.} 600 PROVISION INTO-PLACE YET THEY-ARE-being-</p> <p>CΙΝΕΞΑΡΠΑΓΗΣ ΚΑΙ ΑΚΑΡΑC^{s! * s o.} 20 REPLETE OUT OF-SNATCHING AND UN-HOLD</p>
<p>ΥΤΩ ΚΑΙ ΕΝ ΠΑCΙ ΤΟΙC ΕΠΑΝ^{s o.} 40 AND IN ALL THE ON-UP</p> <p>Ω ΑΥΤΟΥ ΚΑΙ Ο ΜΟC ΑCΕΝΤΩ^{s o.} 60 21 OF-it AND THE one-SWEARING IN THE</p>	<p>26 ΙΑC ΦΑΡΙCΑΙΕC ΤΥΦΛΕC ΑΘΑ^{s o.} 40 PHARISEE! BLIND! cleanse</p> <p>ΡΙC ΟΝ ΠΡΩΤΟΝ ΤΟ ΕΝ ΤΟCΤΟ^{s o.} 60 BEFORE-most THE INSIDE OF-THE</p>
<p>ΝΑΩΜΝΥ ΕΙΝΑΥΤΩ ΚΑΙ ΕΝ^{s o.} 80 TEMPLE IS-SWEARING IN it AND IN</p> <p>ΤΩ ΚΑΤΟΙΚΟΥΝΤΙ ΑΥΤΟΝ ΚΑ^{s o.} 200 22 THE One-DOWN-HOMEING it AND</p>	<p>ΥΠΟ ΤΗΡΙΟΥ ΚΑΙ ΤΗΣ ΠΑΡΟΥ^{s o.} 80 DRINK-cup AND OF-THE BESIDE-PROVIS-</p> <p>ΙΔΟCΙΝ ΑΓΕΝΗΤΑΙ ΚΑΙ ΤΟC^{s! * s o.} 700 ION THAT MAY-BE-BECOMING AND THE OUT-</p>
<p>ΙΟ ΜΟC ΑCΕΝΤΩ ΟΥΡΑΝΩ Μ^{s o.} 20 THE one-SWEARING IN THE heaven IS-</p> <p>ΝΥ ΕΙΝ ΤΩ ΡΟΝΩ ΤΟΥ ΘΕΟΥ^{s o.} 40 SWEARING IN THE THRONE OF-THE God</p>	<p>27 ΚΤΟC ΑΥΤΩΝ ΚΑΘΑΡΟΝ ΟΥΑΙ^{s o.} 20 side OF-them clean WOE</p> <p>ΥΜΙΝ ΓΡΑΜΜΑΤΕΙC ΚΑΙ ΦΑΡ^{s o.} 40 lo-TOUP WRITERS AND PHARISEES</p>
<p>ΕΙC ΚΑΙ ΦΑΡΙCΑΙΟΙ ΥΠΟΚΡ^{s o.} 300 AND PHARISEES hypocrites</p> <p>ΙΤΑΙΟΤΙΑ ΠΟΔΕΚΑ ΤΟΥΤΕ^{s o.} 20 that YE-ARE-FROM-TENTHING THE</p>	<p>ΙCΑΙΟΙ ΥΠΟΚΡΙΤΑΙΟΤΙΑ^{s o.} 60 hypocrites that YOU-ARE-</p> <p>ΡΟΜΟΙ ΑΖΕΤΕ ΤΑ ΦΟΙCΚΕΚΟ^{n o. = LIKEIZING} 80 DESIDE-LIKEIZING lo-sepulchers HAVING-leave-</p>
<p>ΟΝ ΔΥC ΜΟΝ ΚΑΙ ΤΟ ΑΝΗΘΟΝ^{s o.} 40 GRATIFY-ODOR AND THE DILL</p> <p>ΚΑΙ ΤΟ ΚΥΜΙΝΟΝ ΚΑΙ ΑΦΗΚΑ^{n+e} 60 AND THE CUMIN AND YE-FROM-LET</p>	<p>ΕΝ ΜΕΝΟΙCΙΝ ΕCΕCΙ ΦΘ^{s! * omits WHO-ANY} 800 whitewashed WHO-ANY OUT-PLACE</p> <p>ΕΝ ΜΕΝ ΦΑΙΝΟΝΤΑΙ ΦΡΑΙΟΙ^{s o.} 20 INDEED ARE-APPEARING beautiful</p>
<p>ΟΝ ΔΥC ΜΟΝ ΚΑΙ ΤΟ ΑΝΗΘΟΝ^{s o.} 40 GRATIFY-ODOR AND THE DILL</p> <p>ΚΑΙ ΤΟ ΚΥΜΙΝΟΝ ΚΑΙ ΑΦΗΚΑ^{n+e} 60 AND THE CUMIN AND YE-FROM-LET</p>	<p>ΕCΘΘΕΝ ΔΕ ΓΕΜΟΥCΙΝ ΟCΤΕ^{s o.} 40 INTO-PLACE YET THEY-ARE-being-REPLETE OF-BONES</p> <p>ΩΝ ΝΕΚΡΩΝ ΚΑΙ ΠΑCΗC ΚΑΘ^{s! * s o.} 60 OF-DEAD-ones AND OF-EVERY uncleanness</p>
<p>ΤΕΤΑΒΑΡΥΤΕΡΑ ΤΟΥ ΝΟΜΟΥ^{s o.} 80 THE more-HEAVY OF-THE LAW</p> <p>ΤΗΝ ΚΡΙCΙΝ ΚΑΙ ΤΟ ΕΛΕΟCΚ^{s o.} 400 THE JUDGING AND THE MERCY AND</p>	<p>ΑΡCΙΑC ΟΥC ΚΑΙ ΥΜΕΙC Ε^{s o.} 80 28 thus AND YE OUT-</p> <p>ΞΘΘΕΝ ΜΕΝ ΦΑΙΝΕCΘΕ ΤΟΙC^{s o.} 900 PLACE INDEED ARE-APPEARING lo-THE</p>
<p>ΑΙ ΤΗΝ ΠΙCΤΙΝ ΤΑΥΤΑ ΔΕ ΕΔ^{s o.} 20 THE BELIEF these YET it-WAS-</p> <p>ΕΙΠΟΙΝ CΑΙΚΑ ΚΕΙΝΑ ΜΗ Φ^{s o.} 40 BINDING TO-DO AND-those NO TO-FROM-</p>	<p>ΑΝΘΡΩΠΟΙC ΔΙΚΑΙΟΙC ΕCΘ^{s! * s o.} 20 humans JUST INTO-PLACE</p> <p>ΕΝ ΔΕ ΕCΤΕ ΜΕCΤΟΙ ΥΠΟΚΡΙ^{s o.} 40 YET YE-ARE DISTENDED OF-hypocrisy</p>
<p>ΕΙΝΑΙ Ο ΔΗΓΟΙ ΤΥΦΛΟΙ ΔΙ^{s o.} 80 24 LET WAY-LEADERS BLIND THRU-STR-</p> <p>ΑΙΖΟΝΤΕC ΤΟΝ ΚΩΝΩΠΑΤΗΝ^{s o.} 80 AINING THE MIDGE THE</p>	<p>29 CΕΦCΚΑΙ ΑΝΟΜΙΑC ΟΥΑΙ ΥΜ^{s o.} 60 AND OF-UN-LAW-NESS WOE lo-TOUP</p> <p>ΙΝ ΓΡΑΜΜΑΤΕΙC ΚΑΙ ΦΑΡΙC^{s o.} 80 WHITERS AND PHARISEES</p>
<p>ΔΕΚΑ ΜΗΛΟΝ ΚΑΤΑ ΠΙΝΟΝΤΕ^{s! * s o.} 600 YET CAMEL DOWN-DRINKING</p>	<p>ΑΙΟΙ ΥΠΟΚΡΙΤΑΙΟΤΙΑ ΟCΤΟC^{s! * s o.} 9000 hypocrites that YE-ARE-BOME-</p>

29-33 Compare Lu. 11:47-51.

31 See Ac. 7:51 Th. 2:15, 16.

32 Instead of refraining from the evil deeds of their fathers and thus reducing the measure of the nation's guilt, these religious Pharisees were about to go to the very limits of iniquity in the murder of Messiah. All evil is measured by God. When it attains dimensions beyond which it no longer contributes to His purpose, it is restrained.

34 See Ac. 5:40-58, 59:2 Co. 11:24, 25.

34 The record in Acts fulfills this promise. James was killed by the sword (Ac. 12:2). Peter was probably crucified (Jn. 21:18).

35 See Gen. 48.

35 Judgment will be based on light and privilege. He who commits a crime which he has deliberately condemned is far more guilty than one who has little knowledge of its moral measure. These men who condemned and crucified Christ were not only killing Him but all who came before Him, for they make it abundantly evident that nothing would have restrained them from the actual act except their absence.

35 There was a Zechariah slain in the court of the house of the Lord in the days of King Joash (2 Chr. 24:20-22). But he was the son of Jehoiada, while we are expressly told by our Lord that He has reference to another Zechariah, whose father was named Berechiah. He was one of the minor prophets (Zech. 1:1), and must have been murdered hundreds of years after the days of Joash. The Pharisees did not actually have a hand in His murder, nor, indeed, did they drive the nails that fastened Him to the cross, but they had the spirit of Cain and all who truly served God were their legitimate prey. The horrors which came upon that generation, up to the destruction of Jerusalem, have hardly had their parallel in the annals of history.

37-39 Compare Lu. 13:34, 35.

37 This affecting farewell closes His mission to the holy city. If they will not have Him, He must leave them exposed to the powers of darkness. With Him the Presence leaves the temple tenantless. Its empty grandeur continues for forty years and is then laid level with the dust.

are building the sepulchers of the prophets and adorning the tombs of the just, and you are saying, 'If we were in the days of our fathers, we would not be participants with them in the blood of the prophets.'

31 So that you are testifying to yourselves that you are the sons of those who murder the prophets. And you fill the measure of your fathers.

33 Serpents! Progeny of vipers! How may you be fleeing from the

34 judgment of Gehenna? Therefore, lo! I am dispatching to you prophets and wise men and scribes. Of them, some you will be killing and crucifying, and of them, some you will be scourging in your synagogues and persecuting from city to city, so that on you should be coming all the just blood shed on the earth, from the blood of just Abel to the blood of Zacharias, son of Barachias, whom you murder between the temple and the altar.

36 Verily, I am saying to you, All these things will be arriving on this generation.

37 Jerusalem! Jerusalem! killing the prophets and pelting with stones those who have been dispatched to her!—How many times I want to be assembling your children in the manner a hen is assembling her brood under her wings,

38 and you will not! Lo! your house

39 is left to you desolate, for I am saying to you, you may by no means be acquainted with Me henceforth, till you should be saying, 'Blessed is He Who is coming in the name of the Lord!' "

24 And, coming out, Jesus went from the sanctuary. And His disciples approached to exhibit to

ΔΟΜΕΙΤΕΤΟΥΣΤΑΦΟΥΣΤΩΝ²⁰
BUILDING THE sepulchers OF-THE

ΠΡΟΦΗΤΩΝΚΑΙΚΟΣΜΕΙΤΕΤ⁴⁰
BEFORE-AVERERS AND YE-ARE-SYSTEMING THE

ΑΜΝΗΜΕΙΑΤΩΝΔΙΚΑΙΩΝΚΑ⁶⁰
30 memorial-vaults OF-THE JUST AND

ΙΛΕΓΕΤΕΕΙΗΜΕΘΑΕΝΤΑΙΣ⁶⁰
YE-ARE-SAYING IF WE-WERE IN THE

ΗΜΕΡΑΙΣΤΩΝΠΑΤΕΡΩΝΗΜΩ¹⁰⁰
DAYS OF-THE FATHERS OF-US

ΝΟΥΚΑΝΗΜΕΘΑΥΤΩΝΚΟΙΝ²⁰
NOT EVER WE-WERE OF-them communion-

ΦΝΟΙΕΝΤΩΑΙΜΑΤΙΤΩΝΠΡΟ⁴⁰
ERS IN THE BLOOD OF-THE BEFORE-

ΦΗΤΩΝΩΣΤΕΜΑΡΤΥΡΕΙΤΕ⁶⁰
31 AVERERS AS-DESIDES YE-ARE-witnessing lo-

ΑΥΤΟΙΣΟΤΙΥΙΟΙΕΙΣΤΕΤΩΝ⁸⁰
SELVES [that] SONS YE-ARE OF-THE

ΦΟΝΕΥΣΑΝΤΩΝΤΟΥΣΠΡΟΦΗ²⁰⁰
ONES-MURDERING THE BEFORE-AVERERS

ΤΑΣΚΑΙΥΜΕΙΣΠΛΗΡΩΣΑΤΕ²⁰
32 AND YE FILL

ΤΟΜΕΤΡΟΝΤΩΝΠΑΤΕΡΩΝΥΜ⁴⁰
THE MEASURE OF-THE FATHERS OF-YOUP

ΩΝΟΦΕΙΣΓΕΝΝΗΜΑΤΑΕΧΙΔ⁶⁰
33 serpents product OF-VIPERS

ΝΩΝΠΩΣΦΥΓΗΤΕΑΠΟΤΗΣΚΡ⁸⁰
how YE-MAY-DE-FLEEING FROM THE JUDGING

ΙΣΕΦΩΣΤΗΣΓΕΕΝΝΗΣΔΙΑΤΟ³⁰⁰
34 OF-THE GEHENNA THOU this

ΥΤΟΙΔΟΥΕΓΩΑΠΟΣΤΕΛΛΩΠ²⁰
BE-RECEIVING I AM-commissioning TO-

ΡΟΣΥΜΑΣΠΡΟΦΗΤΑΣΚΑΙΣΟ⁴⁰
WARD TOUP BEFORE-AVERERS AND WISE-

ΦΟΥΣΚΑΙΓΡΑΜΜΑΤΕΙΣΕΞΑ⁶⁰
ONTS AND WRITERS OUT OF-

ΥΤΩΝΑΠΟΚΤΕΝΕΙΤΕΚΑΙΣΤ⁸⁰
THEM YE-WILL-DE-FROM-KILLING AND YE-

ΑΥΡΩΣΕΤΕΚΑΙΕΞΑΥΤΩΝΜΑ⁴⁰⁰
WILL-DE-impaling AND OUT OF-them YE-WILL-

ΣΤΙΓΦΩΣΕΤΕΝΤΑΙΣΣΥΝΑΓ²⁰
BE-accouring IN THE TOGETHER-LEADS

ΩΓΑΙΣΥΜΩΝΚΑΙΔΙΩΞΕΤΕΑ⁴⁰
OF-YOUP AND YE'LL-DE-CHASING FROM

ΠΟΠΟΛΕΩΣΕΙΣΠΟΛΙΝΟΦ⁶⁰³⁵
city INTO city WHICH-how

ΑΝΕΛΘΗΝΕΦΥΜΑΣΠΑΝΑΙΜΑΔ⁸⁰
EVER MAY-DE-COMING ON YOUNG EVERY BLOOD JUST

ΙΚΑΙΟΝΕΚΧΥΝΟΜΕΝΟΝΕΠ⁶⁰⁰
BEING-OUT-POURED ON

ΙΤΗΣΓΗΣΑΠΟΤΟΥΑΙΜΑΤΟΣ²⁰
THE LAND FROM THE BLOOD

ΑΒΕΛΤΟΥΔΙΚΑΙΟΥΕΦΩΣΤΟΥ⁴⁰
OF-ABEL THE JUST TILL OF-THE

ΑΙΜΑΤΟΣΖΑΧΑΡΙΟΥΥΙΟΥΒ⁸⁰
BLOOD OF-ZACHARIAS SON OF-

ΑΡΑΧΙΟΥΟΝΕΦΟΝΕΥΣΑΤΕΜ⁸⁰
BARACHIAS WHOM YE-MURDER be-

ΕΤΑΣΥΤΟΥΝΑΟΥΚΑΙΤΟΥΘΥ⁶⁰⁰
TWEEN THE TEMPLE AND THE SACRI-

ΣΙΑΣΤΗΡΙΟΥΑΜΗΝΛΕΓΩΜ²⁰
36 FICE-place AMEN I-AM-SAYING TO-YOUP

ΙΝΗΞΕΙΤΑΥΤΑΠΑΝΤΑΕΠΙΤ⁴⁰
WILL-DE-ARRIVING these ALL ON THE

ΗΝΓΕΝΕΑΝΤΑΥΤΗΝΙΕΡΟΥΣ⁶⁰
37 generation this JERUSALEM

ΑΛΗΜΙΕΡΟΥΣΑΛΗΜΗΝΑΠΟΚΤ⁸⁰
JERUSALEM THE ONE-FROM-KILL-

ΕΙΝΟΥΣΑΤΟΥΣΠΡΟΦΗΤΑΣΚ⁷⁰⁰
ING THE BEFORE-AVERERS AND

ΑΙΛΙΘΟΒΟΛΟΥΣΑΤΟΥΣΑΠΕ²⁰
STONE-CASTING THE ONES-HAVING-

ΣΤΑΛΜΕΝΟΥΣΠΡΟΣΑΥΤΗΝΗ⁴⁰
been-commissioned TOWARD her how-

ΟΣΑΚΙΣΗΘΕΛΗΣΑΕΠΙΣΥΝΑ⁶⁰
many-times I-WILL TO-DE-ON-TOGETHER-

ΓΑΓΕΙΝΤΑΤΕΚΝΑΣΟΥΟΝΤ⁸⁰^{31 o. o.}
LEADING THE offspring OF-YOU WHICH man-

ΟΠΟΝΟΡΝΙΣΕΠΙΣΥΝΑΓΕΙ⁸⁰⁰
her BIRD IS-ON-TOGETHER-LEADING THE

ΑΝΟCCΙΑΕΑΥΤΗΣΥΠΟΤΑΣΠ²⁰
YOUNG OF-herself UNDER THE FLY-

ΤΕΡΥΓΑΣΚΑΙΟΥΚΗΘΕΛΗΣΑ⁴⁰
ERS AND NOT YE-WILL

ΤΕΙΔΟΥΑΦΕΙΤΑΙΥΜΙΝΟΟΙ⁶⁰
38 DE-PERCEIVING IS-BEING-FROM-LET TO-YOUP THE HOME

ΚΟΣΥΜΩΝΕΡΗΜΟΣΛΕΓΩΓΑΡ⁸⁰
39 OF-TOUP DESOLATE I-AM-SAYING for

ΥΜΙΝΟΥΜΗΜΕΙΔΗΤΕΑΡΠ⁹⁰⁰
TO-YOUP NOT NO ME YE-MAY-DE-PERCEIVING FROM al-

ΙΕΦΩCΑΝΗΠΗΤΕΕΥΛΟΓΗΜΕ²⁰
PRESENT TILL EVER YE-MAY-DE-SAYING BEING-blessed

ΝΟCΘΕΡΧΟΜΕΝΟCΕΝΟΝΟΜΑ⁴⁰
THE ONE-COMING IN NAME

ΤΙΚΥΡΙΟΥΚΑΙΕΞΕΛΘΩΝΟΙ⁴⁰
24 OF-Master AND OUT-COMING THE JE-

ΗCΟΥCΑΠΟΤΟΥΙΕΡΟΥΕΠΟΡ⁸⁰
SUS FROM THE SACRED-place WENT

ΕΥΕΤΟΚΑΠΡΟΣΧΛΑΘΟΝΟΙ⁷⁰⁰⁰⁰
AND TOWARD-CAME THE LEARN-

1-14 Compare Mk.13:1-13 Lu.21:5-19.

1 The sanctuary was doomed, for it was no longer even a nominal shrine after He had left its courts. It was almost unbelievable that such buildings, with such enormous stones, so highly venerated, should fall so suddenly into utter ruin. Its destruction was averted for forty years by His prayer upon the cross, and the subsequent Pentecostal proclamation of the kingdom, much of which took place within its walls. At the siege of Jerusalem, not only were the fanatical Jewish factions within the city anxious to save it from destruction, but the Roman general Titus was very desirous of preserving it without damage. But the divine decree had gone forth. Nothing could save it from its doom. And so it was leveled with the ground and no stone remained upon another.

3 This prophetic outline of events to come before the kingdom can be realized entirely ignores the present secret administration of God's grace, so that we must overlook all that occurs during Israel's unbelief (Ro.11) and consider the future time of the end as following immediately after the close of Acts. It is only as we keep the future before us and the present out of sight, that we can view these scenes aright.

4 Many false messiahs have come and will come, but the greatest of all will be the white horse rider who comes forth under the first seal (Un. 6²).

5 See 24 Jn.5:43 Un.61,2.

6-7 See Un. 63-5.

6 The wars correspond with the second seal (Un. 63,4), when a red horse comes forth and takes peace from the earth.

7 The famine is the same one that occurs under the third seal, when wheat and barley will be worth about eight times their normal value.

9-14 See 10:17 23 Jn.16:2,3 Un.69-11.

9 The great affliction occurs under the fifth seal (Un. 69). It begins at that great chronological crisis, the middle of the last seven years of Daniel's seventy heptads, when the covenant with the false christ will be broken and the daily offering stopped. Many will be martyred. It is their blood which calls down vengeance on the world and leads to the awful judgments on the nations and Babylon.

Him the buildings of the sanctuary.
2 Yet answering, He said to them, "Are you not observing all these? Verily, I am saying to you, Under no circumstances may a stone here be left on a stone, which shall not be demolished."

3 Now at His sitting on the mount of Olives, the disciples came to Him privately, saying, "Tell us, when will these things be? And what is the sign of Thy presence and of the conclusion of the eon?"

4 And answering, Jesus said to them, "Beware that no one should
5 be deceiving you. For many shall be coming on My name, saying, 'I am the Christ!' and shall be deceiving many. Yet you shall be about to be hearing battles, and tidings of battles. See that you are not alarmed, for it must be occurring, but not as yet is the consum-
7 mation. For nation shall be roused against nation, and kingdom against kingdom, and there shall be famines and quakes in places.
8 Yet all these are the beginning of travails.

9 Then shall they be giving you up to affliction, and they shall be killing you, and you shall be hated by all of the nations because of My
10 name. And then many shall be snared, and they shall be betraying one another and hating one an-
11 other. And many false prophets shall be roused, and shall be deceiv-
12 ing many. And, because of the multiplication of lawlessness, the love
13 of many shall be cooling; Yet he who endures to the consummation,
14 he shall be saved. And this evangel of the kingdom shall be proclaimed in the whole inhabited earth for a testimony to all the nations, and then the consummation shall be arriving.

1	ΑΘΗΤΑΙ ΑΥΤΟΥ ΕΠΙ ΔΕ ΙΣΤΑΙ ²⁰	2	INTOTΕΛΟC ΕΓΕΡΘΗCΕΤΑΙ ²⁰
	ers of-Him TO-ON-SHOW	7	THE FINISH WILL-BE-BEING-ROUSED
	ΑΥΤΩΤΑC ΟΙΚΟΔΟΜΑCΤΟΥΙ ⁴⁰		ΓΑΡ ΕΘΝΟC ΕΠΙ ΕΘΝΟC ΚΑΙ Β ⁴⁰
	to-Him THE HOME-BUILDINGS OF-THE SA-		for NATION ON NATION AND KING-
2	ΕΡΟΥΟΔΕ ΑΠΟΚΡΙΘΕΙC ΕΙΠ ⁶⁰		ΑCΙΛΕΙΑ ΕΠΙ ΒΑCΙΛΕΙΑΝ Κ ⁶⁰
	CREED-place THE YET answering He-said		dom ON KINGDOM AND
	ΕΝ ΑΥΤΟΙC ΟΥΒΑΛΕΠΕΤΕΤΑΥ ⁸⁰		ΔΙΕC ΟΝΤΑΙ ΛΙΜΟΙ ΚΑΙ CΙCΕΙC ⁸⁰
	to-them NOT YE-ARE-LOOKING these		WILL-BE FAMINES AND QUAKEINGS
	^{s1 omits ALL} ΤΑΠΑΝΤΑ ΑΜΗΝ ΛΕΓΩ ΜΙΝ Ο ¹⁰⁰		CΜΟΙΚΑΤΑ ΤΟΠΟΥC ΠΑΝΤΑ Δ ⁶⁰⁰
	ALL AMEN I-AM-SAYING to-YOU ²⁰ NOT	8	according-to PLACES ALL YET
	ΥΜΗΝ ΑΦΕΘΗΩ ΔΕ ΛΙΘΟC ΕΠΙ Α ²⁰		ΕΤΑΥΤΑ ΑΡΧΗ ΦΘΙΝΩΝ ΤΩΤΕ ²⁰
	NO MAY-BE-BEING-FROM-LET here STONE ON STONE	9	these ORIGINAL OF-travails then
	ΙΘΗΝ ΟC ΟΥ ΚΑΤΑΛΥΘΗCΕΤΑ ⁴⁰		ΠΑΡΑ ΔΩC ΟΥCΙΝ ΥΜΑC ΕΙC Θ ⁴⁰
	WHICH NOT WILL-BE-BEING-DOWN-LOOSED		THEY-WILL-BE-BESIDE-GIVING YOU ²⁰ INTO CON-
	ΙΚΑΘΗΜΕΝ ΟΥ ΔΕ ΑΥΤΟΥ ΕΠΙ ⁶⁰		ΔΙΨΙΝ ΚΑΙ ΑΠΟΚΤΕΝΩCΙCΙΝ ⁶⁰
3	of-sitting YET OF-Him ON		STRICTION AND THEY-WILL-BE-FROM-KILLING
	ΤΟΥ ΟΡΟΥCΤΩΝ ΕΛΑΙΩΝ ΠΡΟ ⁸⁰		ΥΜΑC ΚΑΙ ΕCΕCΘΕ ΜΙCΟΥΜΕ ⁸⁰
	THE MOUNTAIN OF-THE OLIVES TOWARD-		YOU ²⁰ AND YE-WILL-BE BEING-HATED
	CΗΛΩΝ ΑΥΤΩ ΟΙ ΜΑΘΗΤΑΙ Κ ²⁰⁰		ΝΟΙ ΥΠΟ ΠΑΝΤΩΝ ΤΩΝ ΤΕΘΕΩΝ ⁷⁰⁰
	CAME to-Him THE LEARNERS ac-		by ALL OF-THE NATIONS
	^{s1} ΕΙΔΙΔΙΑΝ ΛΕΓΟΝΤΕC ΕΙΠΕΝ ²⁰		ΔΙΑ ΤΟ ΟΝΟΜΑ ΜΟΥ ΚΑΙ ΤΟΤΕ ²⁰
	CORDING-TO OWN SAYING BE-SAYING to-	10	THRU THE NAME OF-ME AND then
	ΜΙΝ ΠΟΤΕ ΤΑΥΤΑ ΕCΤΑΙ ΚΑΙ Α ⁴⁰		CΚΑΝΔΑΛΙC ΘΗCΟΝΤΑΙ ΠΟΛ ⁴⁰
	US ?-when these WILL-BE AND		MANY
	ΤΙ ΤΟC ΗΜΕΙ ΟΝΤΗC CΗCΠΑΡ ⁶⁰		ΛΟΙ ΚΑΙ ΑΛΛΗΛΟΥC ΠΑΡΑ ΔΩ ⁶⁰
	ANY THE SIGN OF-THE YOUR BESIDE-		AND one-another THEY-WILL-BE-BE-
	ΟΥCΙΑC ΑΙCΥΝΤΕ ΛΕΙΑCΤ ⁸⁰		ΕΙC (n+ε) ΕΛΠΙCΙΝ INTO CONSTRIC-
	BEING AND OF-TOGETHER-FINISH OF-		COYCΙN KAI ΜΙCΗCΟΥCΙΝ Δ ⁸⁰
	ΟΥΑΙ ΩΝ ΟC ΚΑΙ ΑΠΟΚΡΙΘΕΙ ³⁰⁰		SIDE-GIVING AND THET-WILL-BE-HATING one-
4	THE SON AND answering		tion for AND THEY-WILL-BE-HATING one-another
	CΟΙ ΗC ΟΥC ΕΙΠΕΝ ΑΥΤΟΙC Β ²⁰		ΑΛΛΗΛΟΥC ΚΑΙ ΠΟΛΛΟΙ ΨΕΥΔ ⁶⁰⁰
	THE JESUS said to-them DE-	11	another AND MANY FALSE-BEFORE-
	ΛΕΠΕΤΕ ΜΗΤΙC ΥΜΑC ΠΛΑΝΗ ⁴⁰		ΟΠΡΟΦΗΤΑΙ ΕΓΕΡΘΗCΟΝΤΑ ²⁰
	LOOKING NO ANY YOUR SU'D-BE-STRAY-		AVERS WILL-BE-BEING-ROUSED
	CΗ ΠΟΛΛΟΙ ΓΑΡ ΛΕΥCΟΝΤΑ ⁶⁰		ΙΚΑΙ ΠΛΑΝΗC ΟΥCΙΝ ΠΟΛΛΟ ⁴⁰
	ING MANY for WILL-BE-COMING		AND WILL-BE-STRAYING MANY
	^{s o.} ΙΕΠΙ ΤΩ ΟΝΟΜΑΤΙ ΜΟΥ ΛΕΓΟ ⁸⁰		ΥC ΚΑΙ ΔΙΑ ΤΟ ΠΛΗΘΥΝΘΗΝ Δ ⁶⁰
	ON THE NAME OF-ME SAYING	12	AND THRU THE TO-BE-MULTIPLIED
	ΝΤΕC ΕΓΩ ΕΙΜΙ Ο ΧΡΙCΤΟC Κ ⁴⁰⁰	^{s1 o.}	ΙΤΗΝ ΑΝΟΜΙΑΝ ΨΥΓΗCΕΤΑΙ ⁸⁰
	I AM THE ANOINTED AND		THE UN-LAWDESS WILL-BE-BEING-COOLED
	ΔΙ ΠΟΛΛΟΥC ΠΛΑΝΗCΟΥCΙΝ ²⁰		Η ΑΓΑΠΗ ΤΩΝ ΠΟΛΩΝ ΟΔΕ ΥΠ ⁹⁰⁰
	MANY THEY-WILL-BE-STRAYING	13	THE LOVE OF-THE MANY THE YET one-UN-
	^{n1 ΔΙ for ε} ΜΕΛΛΗC ΕΤΕ ΔΕ ΑΚΟΥΕΙΝ ΠΟ ⁴⁰		ΟΜΕΙΝ ΑC ΕΙC ΤΕΛΟC ΟΥΤΟC ²⁰
6	YE-WILL-BE-BEING-ABOUT YET TO-BE-HEARING BATTLES		DER-REMAINING INTO FINISH (this-one)
	ΛΕΜΟΥC ΚΑΙ ΑΚΟΑCΟΛΕΜΩ ⁶⁰		CΦΘΗCΕΤΑΙ ΚΑΙ ΚΗΡΥΧΘΗC ⁴⁰
	AND MEANINGS OF-BATTLES	14	WILL-BE-BEING-SAVED AND WILL-BE-BEING-PROCLAIM-
	ΝΟΡΑΤΕ ΜΗΘΡΟΕΙC ΘΕΔΕΙΓ ⁸⁰		ΕΤΑΙΟΥΤΟ ΤΟ ΕΥΑΓΓΕΛΙΟ ⁶⁰
	BE-SEEING NO BE-BEING-ALARMED it-IS-BINDING		ED this THE WELL-MESSAGE
	ΑΡΓΕΝΕCΘΑΙ ΑΛΛΟΥ ΠΕCΤ ⁶⁰⁰		ΝΤΗC ΒΑCΙΛΕΙΑC ΕΝ ΟΛΗ ΤΗ ⁸⁰
	for TO-BE-DECOMING but NOT-as-yet IS		OF-THE KINGDOM IN WHOLE THE
			^{s+n} ΟΙΚΟΥΜΕΝΗ ΙC ΜΑΡΤΥΡΙΟ ⁷¹⁰⁰⁰
			BEING-HOMED INTO witness

15-18 Compare Mk.13¹⁴⁻¹⁶ Lu.17³¹⁻³³.

15 See Dan. 9²⁷.

15 The Septuagint of Daniel may be closely rendered as follows: "And he shall establish a covenant with many one heptad, and in the middle of the heptad My sacrifice and libation shall be suspended, and on the temple is the abomination of desolations, and till the conclusion of the era a conclusion shall be given to the desolation" (Dan. 9²⁷). It seems evident that, coincident with the breaking of the covenant, the image spoken of in the Unveiling (13¹⁴) will be placed in the holy place as a signal for the greatest anti-Semitic outbreak of all time. Then it is that the dragon is cast out of heaven and persecutes the woman, who flees into the wilderness to be there for the remainder of the seventieth heptad (Un. 12 1-16).

Through the terrible afflictions the faithful of that day will be gathered in the mountainous wilderness southeast of Judea near the scene of their wanderings of old, when they came out of Egypt. There they will be miraculously preserved for the twelve hundred and sixty days until the coming of Christ.

19-22 Compare Mk. 13¹⁷⁻²⁰.

21 See Dan. 12¹ Joel 2² Un. 7¹⁴.

23-28 Compare Mk.13²¹⁻²³ Lu.17^{23,24}.

23 Then will the false prophet give spirit to the image of the wild beast and cause it to speak, and cause as many as should not be worshiping the image to be killed, and all must have the emblem of the wild beast on their right hand or their forehead before they will be able to buy or sell (Un. 13¹⁵⁻¹⁷).

24 See Jn.10²⁸⁻²⁹ Th.2⁸⁻¹² Pt.2⁹ Un.13.

26 The coming of Christ to the earth for Israel is not a secret, invisible event. That is the sign of the false prophets. His presence will be with the utmost publicity and swiftness. Like a lightning flash will His glory appear, so that no one will be unaware of its startling brightness, or fail to apprehend His presence. We can only enjoy His presence before this by being caught up to Him in the air the moment that He is present there.

28 See Lu.17³⁷ Job 39³⁰.

15 Whenever, then, you may be perceiving the abomination of desolation, which is declared through Daniel, the prophet, standing in the holy place (let him who is reading apprehend), then let those in Judea be fleeing into the mountains. 17 Let not him who is on the housetop be descending to pick up aught out of his house. And let not him who is in the field turn back behind to pick up his cloak.

19 Now woe to those who are pregnant and suckling in those days! 20 Now be praying that your flight may not be occurring in winter, 21 nor yet on a sabbath, for then shall be great affliction, such as has not occurred from the beginning of the world till now, neither under any circumstances may be occurring. 22 And except those days were discounted, no flesh at all would be saved, yet because of those who are chosen, those days shall be discounted.

23 Then, if any one should be saying to you, 'Lo! Here is Christ!' or 'Here!' you should not be believing it. For false christs and false prophets shall be roused, and they shall be giving great signs and miracles, so as to deceive, if possible, even the chosen. Lo! I have declared it to you before.

26 If, then, they should be saying to you, 'Lo! He is in the wilderness!' you may not be coming out, 'lo! in the closets!' you should not be believing it. For even as the lighting is coming out of the east and is appearing as far as the west, thus shall be the presence of the Son of Mankind. Wherever the corpse may be, there will the vultures be gathered.

29 Now immediately after the affliction of those days the sun shall be

11 ^{s. o.} ΝΠΑΣΙΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΚΑΙ 20
 to-all the nations and
 15 ^{s. o.} ΤΟΤΕ ΗΞΕΙΤΟ ΤΟ ΛΟΣΟΤΑΝΟ 40
 then will-be-arriving the finish when-ever then
 16 ^{s. o.} ΥΝΙ ΔΗΤΕ ΤΟ ΒΔΕΛΥΓΜΑΤΗΣ 60
 ye-may-be-perceiving the abomination of-the
 17 ^{s. o.} ΕΡΗΜΩΣΕΩΣ ΤΟΡΗΘΕΝ ΔΙΑΔ 80
 desolating the being-declared thru dan-
 18 ^{s. o.} ΔΙΝΗΛΑΤΟΥ ΠΡΟΦΗΤΟΥ ΕΣΤΟ 100
 iel the before-avebeg having-stood
 19 ^{s. o.} ΣΕΝΤΟ ΠΩΓΑΓΙΦΘΑΝΑΓΙΝΩΣ 20
 in place holy the one-reading
 20 ^{s. o.} ΚΩΝΝΟΕΙ ΤΩΤΟΤΕ ΟΙ ΕΝΤΗ 40
 let-be-minding then the-ones-in the ju-
 21 ^{s. o.} ΟΥΔΑΙΑΦΕΥΓΕΤΩΣ ΑΝΕΙΣΤ 60
 dea let-be-fleeing into the
 22 ^{s. o.} ΔΟΡΗ Ο ΕΠΙ ΤΟΥ ΔΩΜΑΤΟΣ ΜΗ 80
 17 mounlains the on the house-top no
 23 ^{s. o.} ΚΑΤΑΒΑΤΩ ΑΡΑΙΤΑ ΕΚ ΤΗΣ Ο 200
 let-be-down-stepping to-lift the out of-the home
 24 ^{s. o.} ΙΚΙΑΣ ΑΥΤΟΥ ΚΑΙ ΟΙ ΕΝ ΤΩ ΠΑΓ 20
 of-him and the in the field
 25 ^{s. o.} ΡΩΜΗ ΠΙΣΤΡΕΨΑΤΩ ΠΙΣΤΙ 40
 no let-on-turn behind
 26 ^{s. o.} ΑΡΑΙΤΟΙ ΜΑΤΙΟΝ ΑΥΤΟΥ ΟΥ 60
 19 to-lift the cloak of-him woe
 27 ^{s. o.} ΔΙΑ ΕΤΑΙΣ ΕΝ ΓΑΣΤΡΙ Ε ΧΟΥ 80
 yet to-the-ones in belly having
 28 ^{s. o.} ΣΑΙΣ ΚΑΙ ΤΑΙΣ ΒΗΛΑΖΟΥΣΑ 300
 and to-the-ones suckling
 29 ^{s. o.} ΙΣ ΕΝΕΚΕΙΝΑΙΣ ΤΑΙΣ ΗΜΕΡ 20
 in those the days
 30 ^{s. o.} ΔΙΣ ΠΡΟΣΕΥΧΕΣ ΘΕ ΔΕΙΝΑΜ 40
 20 be-ye-praying yet that no
 31 ^{s. o.} ΗΓΕΝΗΤΑΙ Η ΦΥΓΗ ΜΩΝ ΧΕΙ 60
 may-be-becoming the flight of-youp of-win-
 32 ^{s. o.} ΜΩΝ ΟΣ ΜΗ ΔΕ ΣΑΒΒΑΤΩ ΕΣΤΑ 80
 21 then no-yet to-sabbath will-be
 33 ^{s. o.} ΙΓΑΡ ΤΟΤΕ ΘΑ ΙΨΙΣ ΜΕΓΑΛΗ 400
 for then constriction great
 34 ^{s. o.} ΟΙ ΑΟΥΓΕΓΟΝΕΝ ΑΠ ΑΡΧΗΣ Κ 20
 the-which not has-become from original of-
 35 ^{s. o.} ΟΣ ΜΟΥ ΕΩΣ ΤΟΥ ΝΥΝ ΟΥΔΟΥΜ 40
 system till of-the now not-yet not no
 36 ^{s. o.} ΗΓΕΝΗΤΑΙ ΚΑΙ ΕΙΜΗ ΕΚΟΛΟ 60
 22 may-be-becoming and if no were-lopped
 37 ^{s. o.} ΒΩΘΗΝ ΣΑΝ ΗΜΕΡΑΙ ΕΚΕΙΝ 80
 the days those
 38 ^{s. o.} ΑΙ ΟΥΚ ΑΝ ΕΩΘΗΝ ΠΑΣΑ ΣΑΡΞ 500
 not ever was-saved every flesh

11 ^{s. o.} ΔΙΑ ΔΕ ΤΟΥΣ ΕΚΛΕΚΤΟΥΣ 20
 thru yet the chosen-ones will-
 12 ^{s. o.} ΛΟΒΩΘΗΝΣΟΝΤΑΙ ΗΜΕΡΑΙ 40
 be-being-lopped the days
 13 ^{s. o.} ΕΚΕΙΝΑΙ ΤΟΤΕ ΕΑΝΤΙΣΥΜΙ 60
 23 those then if-ever any to-youp
 14 ^{s. o.} ΝΕΙ ΠΗΝ ΔΟΥΦΩ ΔΕ Ο ΧΡΙΣΤΟΣ 80
 may-be-saying be-perceiving here the anointed
 15 ^{s. o.} ΗΩΔΕ ΜΗ ΠΙΣΤΕΥΣΗΤΕ ΕΓΕΡ 600
 24 or here no ye-should-be-believing will-be-being-
 16 ^{s. o.} ΘΗΝΣΟΝΤΑΙ ΓΑΡ ΨΕΥΔΟΧΡΙΣ 20
 roused for false-anointed-ones
 17 ^{s. o.} ΤΟΙ ΚΑΙ ΨΕΥΔΟΠΡΟΦΗΤΑΙ 40
 and false-before-avebers and
 18 ^{s. o.} ΑΙ ΔΙΔΟΥΣΙΝ ΣΗΜΕΙΑ ΜΕΓΑ 60
 they-will-be-giving signs great
 19 ^{s. o.} ΑΛΛΑ ΚΑΙ ΤΕΡΑΤΑ ΩΣΤΕ ΠΛΑΝΗ 80
 and miracles as-besides to-stray
 20 ^{s. o.} ΘΗΝΑΙ ΤΟ ΒΕ-ΣΤΡΑΨΕ 700
 21 ^{s. o.} ΣΑΙ ΕΙΔΥΝΑΤΟΝ ΚΑΙ ΤΟΥΣ 40
 if able and the cho-
 22 ^{s. o.} ΚΛΕΚΤΟΥΣ ΙΔΟΥ ΠΡΟ ΕΙΡΗΚ 20
 23 sen-ones be-perceiving i-have-before-de-
 23 ^{s. o.} ΑΥΜΙΝ ΕΑΝΟΥΝ ΕΙΠΩΣΙΝ 40
 24 clared to-youp if-ever then they-may-be-saying to-youp
 24 ^{s. o.} ΙΝΙ ΔΟΥΕΝΤΗΡ ΗΜΩΣ ΤΙΝ 60
 be-perceiving in the desolate he-is
 25 ^{s. o.} ΜΗ ΞΕΛΘΗΤΕ ΙΔΟΥ ΕΝΤΟΙ 80
 no ye-may-be-out-coming be-perceiving in the
 26 ^{s. o.} ΤΑ ΜΕΙΟΙΣ ΕΝ ΜΗ ΠΙΣΤΕΥΣΗΤΕ 800
 store-rooms no ye-should-be-believing
 27 ^{s. o.} ΩΣ ΠΕΡ ΓΑΡ ΗΑΣΤΡΑ ΠΗΝ ΞΕΡ 20
 27 as-even for the gleam-fling is-out-om-
 28 ^{s. o.} ΧΕΤΑΙ ΑΠΟ ΑΝΑΤΟΛΩΝ ΚΑΙ 40
 ing from up-risings and is-
 29 ^{s. o.} ΑΙΝΕΤΑΙ ΕΩΣ ΔΥΣ ΜΩΝ ΟΥΤΩ 60
 appearing till of-west thus
 30 ^{s. o.} ΣΕΣΤΑΙ Η ΠΑΡΟΥΣΙΑ ΤΟΥ ΥΙ 80
 will-be the beside-being of-the son
 31 ^{s. o.} ΟΥΤΩ ΑΝΘΡΩΠΟΥ ΟΥ ΕΑΝ 900
 28 of-the human the-?-where if-ever
 32 ^{s. o.} ΗΤΟΠΩΜΑ ΕΚΕΙΣΥΝΑΧΘΗ 20
 33 ^{s. o.} ΟΝΤΑΙ ΟΙ ΔΕ ΤΟΙΣ ΥΦΩΣ 40
 29 er-led the vultures immediately yet
 34 ^{s. o.} ΜΕΤΑ ΤΗΝ ΘΑΪΝ ΤΩΝ ΗΜΕΡ 60
 after the constriction of-the days
 35 ^{s. o.} ΩΝ ΕΚΕΙΝΩΝ Η ΟΙΟΣ ΚΟΤΙ 80
 those the sun will-be-being-
 36 ^{s. o.} ΣΘΗΣΕΤΑΙ ΚΑΙ Η ΣΕΛΗΝΗ 72000
 darkened and the moon not

29-31 Compare Mk.13²⁴⁻²⁶ Lu.21²⁵⁻²⁷.

29 See Un.6¹²⁻¹⁷ Isa.13¹⁰ Joel 2^{30,31} 3¹⁵ Amos 5²⁰.

29 Israel goes through the great affliction, and watches for the Son of Mankind, Who will stand on the mount of Olives, from which He ascended. We have a prior expectation (Eph.1¹²) and wait (not watch) for the Son of God out of the heavens (1 Th.1¹⁰), not to come down to earth, but to meet us in the air (1 Th.4¹⁷), according to a secret, not revealed during the ministry of our Lord or His twelve apostles, which tells of the change of our bodies to suit a celestial destiny (1 Co.15⁵²⁻⁵⁴), when these bodies of humiliation will be transfigured to conform them to His glorious body (Phil.3²¹). In Israel, after His descent to earth, He sends His messengers to gather His saints about Him. Both events will take place with incredible speed. The lightning flash of judgment describes His advent to earth. The upward movement of the eyelid measures the time taken for our transfiguring and gathering together to Him in the air.

30 See Dan7^{13,14} Zech.12⁴ Un.1⁷.

31 Compare Mk.13²⁷. See Isa.27¹³.

32-35 Compare Mk.13²⁸⁻³⁰ Lu.21²⁸⁻³³.

32 We do not watch for signs, for, except the apostasy, which is already at full tide, none are given. We look for Him. Israel is given indications of His approach. Among His last acts was the withering of the fig tree, indicating the national decadence of the Jews. Among the first signs to be looked for is their national rejuvenescence. The Zionist movement, the exodus to Palestine, the Jewish university on the top of mount Scopus, the coöperating organizations of Jews in many countries, are the leaves which sprout from the tender stem of Jewish national aspirations. Summer is near for that nation. The Lord's return to earth cannot be long delayed. But, as He must come for us some time before His descent to the mount of Olives, His coming for the members of His body is far more imminent than His later descent to earth for His Bride, the redeemed of Israel.

34 His coming to Israel *should* have taken place in that generation.

35 See Ps.102^{26,27} Isa.51⁶ Un.20¹¹.

36-39 Compare Mk.13³² Lu.17²⁶⁻³⁰.

36 See Ac.1⁷ 1 Th.5².

darkened and the moon shall not be giving her beam, and the stars shall be falling from heaven, and the powers of the heavens shall be shaken. And then the sign of the Son of Mankind shall be appearing in heaven, and then all the tribes of the land shall be grieving, and they shall be viewing the Son of Mankind coming on the clouds of heaven with power and much glory.

31 And He shall be dispatching His messengers with a loud sounding trumpet, and they shall be assembling His chosen ones from among the four winds, from the extremities of the heavens to their extremities.

32 Now be learning a parable from the fig tree. Whenever its bough should already be becoming tender, and the leaves sprouting out, you know that warm weather is near. 33 Thus *you*, also, whenever you may be perceiving all these things, you know that He is near—at the doors.

34 Verily, I am saying to you that this generation may by no means be passing by till all these things should be occurring. Heaven and earth shall be passing by, yet My words may by no means be passing by. Now concerning that day and hour no one is aware, neither the messengers of the heavens nor the Son; except the Father only.

37 For even as the days of Noah, thus shall be the presence of the Son of Mankind. For as in those days before the deluge, they were masticating and drinking and marrying and giving in marriage until the day Noah entered into the ark, 39 and they know not till the deluge came and takes them all away,

<p>ΔΩΣΕΙΤΟΦΕΓΓΟΣΑΥΤΗΣΚΑ 20 WILL-BE-GIVING THE DEAM OF-her AND</p>	<p>ΩΣΚΑΙΥΜΕΙΣΟΤΑΝΙΔΗΤΕΠ 20 AND YE WHEN-EVER YE-MAY-BE-PER-</p>
<p>ΙΟΙΑΣΤΕΡΕΣΠΕΣΟΥΝΤΑΙ 40 THE GLEAMERS WILL-BE-FALLING FROM</p>	<p>these ALL b+e ANΤΑΤΑΥΤΑΓΙΝΩΣΚΕΤΕΟΤ 40 CEIVING ALL these YE-ARE-KNOWING that</p>
<p>ΠΟΤΟΥΟΥΡΑΝΟΥΚΑΙΔΥΝ 60 THE heaven AND THE ABILITIES</p>	<p>ΙΕΓΓΥΣΕΣΤΙΝΕΠΙΘΥΡΑΙΣ 60 NEAR He-is ON DOORS</p>
<p>ΑΜΕΙΣΤΩΝΟΥΡΑΝΩΝΣΑΛΕΥ 80 OF-THE heavens WILL-BE-BEING-</p>	<p>ΑΜΗΝΛΕΓΩΜΙΝΟΤΙΟΥΜΗΠ 80 34 AMEN I-AM-SAYING to-YOU that NOT NO MAY-</p>
<p>ΘΗΣΟΝΤΑΙΚΑΙΤΟΤΕΦΑΝΗΣ 100 30 SHAKEN AND then WILL-BE-APPEAR-</p>	<p>ΑΡΕΛΘΗΗΓΕΝΕΔΑΥΤΗΣΩΣΑ 600 BE-BESIDE-COMING THE generation this TILL EVEN</p>
<p>ΕΤΑΙΟΤΟCΗΜΕΙΟΝΤΟΥΥΙΟΥ 20 s+e. ALL THE SIGN OF-THE SON</p>	<p>ΝΠΑΝΤΑΤΑΥΤΑΓΕΝΗΤΑΙΟ 20 35 ALL these MAY-BE-BE-COMING THE heav-</p>
<p>ΤΟΥΑΝΘΡΩΠΟΥΕΝΟΥΡΑΝΩΚ 40 OF-THE human IN heaven AND</p>	<p>s1* omits THE heaven TO WILL-BE-BESIDE-COMING ΥΡΑΝΟΣΚΑΙΓΗΠΑΡΕΛΕΥC 40 ea AND THE LAND WILL-BE-BESIDE-COMING</p>
<p>ΑΙΤΟΤΕΚΟΦΟΝΤΑΙΠΑΣΑΙ 60 s1* omit then WILL-BE-STRIKING (selves) ALL THE</p>	<p>ΕΤΑΙΟΙΔΕΛΟΓΟΙΜΟΥΟΥΜΗ 60 THE YET sayings OF-ME NOT NO</p>
<p>1*0. ΙΦΥΛΑΙΤΗΣΓΗΣΚΑΙΟΥΟΝΤ 80 s+e. TRIBES OF-THE LAND AND THEY-WILL-BE-</p>	<p>ΠΑΡΕΛΘΩCΙΝΠΕΡΙΔΕΤΗΣΗ 80 36 MAY-BE-BESIDE-COMING ABOUT YET THE DAY</p>
<p>ΑΙΤΟΝΥΟΝΤΟΥΑΝΘΡΩΠΟΥ 200 s+e. o. uIN = JESUS deleted VIEWING THE SON OF-THE human</p>	<p>ΜΕΡΑΣΚΕΙΝΗΣΚΑΙΩΡΑCΟ 700 that AND HOUR NOT</p>
<p>ΕΡΧΟΜΕΝΟΝΕΠΙΤΩΝΝΕΦΕΛ 20 COMING ON THE CLOUDS</p>	<p>ΥΔΕΙCΟΙΔΕΝΟΥΔΕΟΙΑΓΓΕ 20 YET-ONE HAS-PERCEIVED NOT-YET THE MESSENGERS</p>
<p>ΩΝΤΟΥΟΥΡΑΝΟΥΜΕΤΑΔΥΝΑ 40 OF-THE heaven WITH ABILITY</p>	<p>ΛΟΙΤΩΝΟΥΡΑΝΩΝΟΥΔΕΟΥΙ 40 OF-THE heavens NOT-YET THE SON</p>
<p>ΜΕΩCΚΑΙΔΟΣΗCΠΟΛΛΗΣΚΑ 60 31 AND csclem much AND</p>	<p>ΟCΕΙΜΗΟΠΑΤΗΡΜΟΝΟCΩCΠ 60 37 IF NO THE FATHER ONLY AS-EVEN</p>
<p>ΙΑΠΟCΤΕΛΕΙΤΟΥCΑΓΓΕΛΟ 80 s+e. o. uIN = JESUS deleted HE-WILL-BE-COMMISSIONING THE MESSENGERS</p>	<p>ΕΡΓΑΙΗΜΕΡΑΙΤΟΥΝΩΦΕΟ 80 s+e. ΔE YET for THE DAYS OF-THE NOAH thus</p>
<p>ΥCΑΥΤΟΥΜΕΤΑCΑΛΠΙΓΓΟC 300 OF-IlIim WITH TRUMPET</p>	<p>ΥΤΩCΕCΤΑΙΝΠΑΡΟΥCΙΑΤΟ 800 s1* omits OF-THE SON WILL-BE THE BESIDE-BEING OF-THE</p>
<p>ΦΩΝΗCΜΕΓΑΛΗΣΚΑΙΕΠΙCΥ 20 s+e. o. o. o. OF-SOUND GHEAT AND THEY-WILL-BE-</p>	<p>ΥΥΙΟΥΤΟΥΑΝΘΡΩΠΟΥΩCΓΑ 20 38 SON OF-THE human AS for</p>
<p>ΝΑΙΟΥCΙΝΤΟΥCΕΚΛΕΚΤΟΥ 40 s1* o. o. o. ON-TOGETHER-LEADING THE chosen-ones</p>	<p>ΡΗCΑΝΕΝΤΑΙCΗΜΕΡΑΙΤΟΥC 40 THEY-WERE IN THE DAYS those</p>
<p>CΑΥΤΟΥΕΚΤΩΝΤΕCΑΡΩΝΑ 60 s+e. Δ=4 OF-IlIim OUT OF-THE FOUR WINDS</p>	<p>ΕΙΝΑΙCΤΑΙCΠΡΟΤΟΥΚΑΤΑ 60 to-THE BEFORE THE DOWN-SURGE</p>
<p>ΝΕΜΩΝΑΠΑΚΡΩΝΟΥΡΑΝΩΝΕ 80 FROM EXTREMITIES OF-heavens TILL</p>	<p>ΚΑΥCΜΟΥΤΡΩΓΟΝΤΕCΚΑΙΠ 80 CHEWING AND DRINK-</p>
<p>ΩCΤΩΝΑΚΡΩΝΑΥΤΩΝΑΠΟΔΕ 400 s+e. o. THE EXTREMITIES OF-them FROM YET</p>	<p>ΕΙΝΟΝΤΕCΚΑΙΓΑΜΟΥΝΤΕC 900 39 ING AND MARRYING</p>
<p>ΤΗCΥΚΗCΜΑΘΕΤΕΤΗΝΠΑΡ 20 OF-THE FIG-tree BE-LEARNING THE BESIDE-</p>	<p>ΚΑΙΓΑΜΙΖΟΝΤΕCΑΧΡΙΝΗC 20 AND MARRYIZING UNTIL WHICH DAY</p>
<p>ΑΒΟΛΗΝΟΤΑΝΗΔΗΟΚΛΑΔΟC 40 CAST WHEN-EVER ALREADY THE bough</p>	<p>ΜΕΡΑCΕΙCΗΛΘΕΝΝΩΦΕΙCΤ 40 INTO-CAME NOAH INTO THE</p>
<p>ΑΥΤΗCΓΕΝΗΤΑΙΑΠΑΛΟCΚΑ 60 OF-her MAY-BE-BE-COMING TENDER AND</p>	<p>ΗΝΚΙΒΩΤΟΝΚΑΙΟΥΚΕΓΝΩC 60 39 h+e. ANK AND NOT THEY-KNOW</p>
<p>ΙΤΑΦΥΛΛΑΔΕΚΦΥΓΙΝΩCΚΕ 80 s1* o. o. THE leaves MAY-BE-OUT-SPROUTING YE-ARE-KNOW-</p>	<p>ΑΝΕΩCΗΛΘΕΝΟΚΑΤΑΚΑΥCΜ 80 TILL CAME THE DOWN-SURGE</p>
<p>ΤΕΟΤΙΕΓΓΥCΤΟΘΕΡΟCΟΥΤ 600 12 ΔI ING that NEAR THE WARM thus</p>	<p>ΟCΚΑΙΗΡΕΝΑΠΑΝΤΑCΟΥΤΩ 7000 AND LIFTS ALL (emph.) thus</p>

³⁶ The probable time of the Lord's advent to Israel can only be known by the signs, but the exact time will never be known till it arrives. A day or an hour would have sufficed for many to enter the ark in Noah's day. But no date was given.

³⁷ See Gen. 6:3-7:1-10.

⁴⁰⁻⁴¹ Compare Lu. 17:34-36.

⁴¹ When His messengers gather His elect (³¹) not all will be taken along to stand before the Son of Mankind. Some will be left.

⁴² See 25:13.

⁴³ For them there is not the joyous anticipation of being ever with the Lord (1 Th. 4:17), but a certain dread that, should they not be watching, instead of His coming as a Saviour, He may come as a thief. For us He does not come as a thief (1 Th. 5:4). Our conduct does not count in His coming for us. Whether we watch or are drowsy we shall live together with Him. The difference between the two events is pictured for us in Peter's recall of Dorcas from death (Ac. 9:36-41), and Paul's restoration of Eutychus to life (Ac. 20:9-10). Dorcas was deserving, but Eutychus (like many of His saints today) had nothing to commend him, but that he went to sleep while Paul preached. So it will be when we hear His shout. We may be drowsy or dead, yet grace demands that we live together with Him. We will be dealt with on the ground of His death, not of our deserts.

⁴³⁻⁵¹ Compare Lu. 12:39-46. See 2 Pt. 3:10 Un. 3:16:15.

⁴⁵ The conduct of God's slaves is most vitally affected by their attitude toward the return of Christ. If it is an imminent expectation, their course will correspond. They will act as those who are about to give account. If it is far off, the restraining power of His expected presence will be wanting.

⁵⁰ We, also, must appear in front of the dais of Christ that each should be required for that which he puts into practise through the body (2 Co. 5:10), but, though fire will be testing the kind of work we have done, we shall all be saved (1 Co. 3:15). In Israel righteousness rather than grace will reign, so that they are subject to condemnation.

thus shall be the presence of the Son of Mankind. Then two shall be in the field; one is being taken along and one left: two grinding at the millstone; one is being taken along and one left. Be watching, then, seeing that you are not aware what day your Lord is coming.

⁴³ Now that you know, that if the householder had been aware what watch the thief is coming, he would watch, and would not leave his house be tunneled into. Therefore *you* also become ready, seeing that in an hour which you are not supposing the Son of Mankind is coming.

⁴⁵ Who, consequently, is the faithful and prudent slave whom the lord places over his household, to give them nurture in season?

⁴⁶ Happy is that slave whom his lord, coming, will be finding doing thus.

⁴⁷ Verily, I am saying to you that he will be placing him over all his possessions.

⁴⁸ Now if that evil slave should be saying in his heart, 'My lord is delaying,' and should be beginning

⁴⁹ to beat his fellow slaves, yet may be eating and drinking with the

⁵⁰ drunken, the lord of that slave will be arriving on a day for which he is not hoping, and in an hour which

⁵¹ he knows not, and shall be cutting him asunder, and shall be appointing his portion with the hypocrites. There shall be lamentation and gnashing of teeth.

²⁵ Then shall the kingdom of the heavens be likened to ten virgins, who, getting their own torches, came out to the meeting of the bridegroom. Now five of them

<p>9001 CECTAIHPAPOYCIATOUYI 20 WILL-BE THE DESIDE-BEING OF-THE SON ΟΥΤΟΥΑΝΘΡΩΠΟΥΤΟΤΕΔΥΟ 40 OF-THE human then TWO</p>	<p>ΝΕΛΘΩΝΚΥΡΙΟΣΑΥΤΟΥΕΥ 20 COMING THE master OF-him WILL- ΡΗΣΕΙΟΥΤΩΣΠΟΙΟΥΝΤΑΑΜΕΝ 40 BE-FINDING thus DOING AMEN</p>
<p>ΕCΟΝΤΑΙΕΝΤΩΑΓΡΩΕΙCΠΑ 80 WILL-BE IN THE FIELD ONE IS-being- ΡΑΛΑΜΒΑΝΕΤΑΙΚΑΙΕΙCΑΦ 80 DESIDE-GETTEN AND ONE IS-being-</p>	<p>ΗΝΛΕΓΩΜΙΝΟΤΙΕΠΙΠΑΣΙ 80 I-AM-saying to-you that ON ALL ΝΤΟΙCΥΠΑΡΧΟΥCΙΝΑΥΤΟΥ 80 THE belongingS OF-him</p>
<p>ΙΕΤΑΙΔΥΟΑΛΗΘΟΥCΑΙΕΝΤ 100 FROM-LET TWO GRINDING IN THE ΦΜΥΛΩΜΙ ΑΠΑΡΑΛΑΜΒΑΝΕΤ 20 MILLS-ONE ONE IS-being-DESID-GETTEN</p>	<p>ΚΑΤΑCΤΗCΕΙΑΥΤΟΝΕΑΝΔΕ 800 he-WILL-BE-DOWN-STANDING him IF-EVER YET ΕΙΠΗΟΚΑΚΟCΔΟΥΛΟCΕΚΕΙ 20 MAY-BE-saying THE EVIL SLAVE that</p>
<p>ΑΙΚΑΙΜΙΑΔΦΙΕΤΑΙΓΡΗΓΟ 40 AND ONE IS-being-FROM-LET BE-WATCHING ΡΕΙΤΕΟΥΝΟΤΙΟΥΚΟΙΔΑΤΕ 60 THEN that NOT YE-HAVE-PERCEIVED</p>	<p>ΝΟCΕΝΤΗΚΑΡΔΙΑΑΥΤΟΥΧΡ 40 IN THE HEART OF-him IS-de- ΟΝΙΖΕΙΜΟΥΚΥΡΙΟCΚΑΙΑ 40 laying OF-me THE master AND he-</p>
<p>ΠΟΙΑΗΜΕΡΑΚΥΡΙΟCΥΜΩΝ 80 ?-THE-which DAY THE Master OF-youP ΕΡΧΕΤΑΙΕΚΕΙΝΟCΔΕΓΙΓΝΩC 200 IS-COMING that YET YE-ARE-KNOWING</p>	<p>ΡΞΗΝΤΑΙΤΥΠΤΕΙΝΤΟΥCCΥΝ 80 sh'd-BE-beginning TO-BE-beating THE TOGETHER- ΔΟΥΛΟΥCΑΥΤΟΥCΕCΘΙΝΔΕΚ 700 SLAVES OF-him MAY-BE-EATING YET AND</p>
<p>ΚΕΤΕΟΤΙΕΙΝΔΕΙΟΟΙΚΟC 20 that IF HAD-PERCEIVED THE HOME-OWNER CΠΟΤΗCΠΟΙΑΦΥΛΑΚΗΟΚΛΕ 40 ?-THE-which GUARD THE (lief)</p>	<p>ΑΙΠΙΝΗΜΕΤΑΤΩΝΜΕΘΥΟΝΤ 20 MAY-BE-DRINKING WITH THE ones-being-DRUNK ΩΝΗΞΕΙΟΚΥΡΙΟCΤΟΥΔΟΥΑ 40 WILL-BE-ARRIVING THE master OF-THE SLAVE</p>
<p>ΠΤΗCΕΡΧΕΤΑΙΕΓΡΗΓΟΡΗC 60 IS-COMING he-watches ΕΝΑΝΚΑΙΟΥΚΑΝΕΙCΕΝΔΙ 80 EVER AND NOT EVER LEAVES TO-DE-</p>	<p>ΟΥΕΚΕΙΝΟΥΕΝΗΜΕΡΑΝΟΥΠ 80 that IN DAY TO-which NOT ΡΟCΔΟΚΑΚΑΙΕΝΦΡΑΝΟΥΓΙ 80 he-IS-TOWARD-SEEKING AND IN HOUR TO-which NOT he-</p>
<p>ΟΡΥΞΑΝΗΝΑΙΤΗΝΟΙΚΙΑΝΑΥ 300 THRU-EXCAVATED THE HOME OF-him ΤΟΥΔΙΑΤΟΥΤΟΚΑΙΥΜΕΙCΓ 20 THRU this AND YE DE-</p>	<p>ΝΩCΚΕΙΚΑΙΔΙΧΟΤΟΜΗCΕΙ 800 IS-ENOWING AND WILL-BE-TWO-CUTTING ΑΥΤΟΝΚΑΙΤΟΜΕΡΟCΑΥΤΟΥ 20 him AND THE PART OF-him</p>
<p>ΙΝΕCΘΕΕΤΟΙΜΟΙΟΤΙΝΟΥΔ 40 BECOMING READY that TO-which NOT ΟΚΕΙΤΕΦΡΑΟΥCΤΟΥΑΝΘ 60 YE-ARE-BEEMING HOUR THE SON OF-THE human</p>	<p>ΜΕΤΑΤΩΝΥΠΟΚΡΙΤΩΝΗCΕ 40 WITH THE hypocrites he-WILL-BE- ΙΕΚΕΙΕCΤΑΙΟΚΑΛΥΘΜΟCΚ 60 PLACING there WILL-BE THE LAMENTING AND</p>
<p>ΡΦΠΟΥΕΡΧΕΤΑΙΤΙCΑΡΔΕC 80 IS-COMING ANY CONSEQUENTLY IS ΤΙΝΟΠΙCΤΟCΔΟΥΛΟCΚΑΙΦ 400 THE BELIEVING SLAVE AND DIS-</p>	<p>ΑΙΟΒΡΥΓΜΟCΤΩΝΟΔΟΝΤΩΝ 80 THE GNASHING OF-THE TEETH ΤΟΤΕΟΜΟΙΩΘΗCΕΤΑΙΗΒΑC 900 then WILL-BE-BEING-LIKEBED THE kingdom</p>
<p>ΡΟΝΙΜΟCΟΝΚΑΤΕCΤΗCΕΝΟ 20 POSED WHOM DOWN-STANDS THE ΚΥΡΙΟCΕΠΙΤΗCΟΙΚΕΤΕΙΑ 40 master ON THE HOME</p>	<p>ΙΛΕΙΑΤΩΝΟΥΡΑΝΩΝΔΕΚΑ 20 OF-THE HEAVENS TO-TEN vir- ΑΡΘΕΝΟΙCΑΙΤΙΝΕCΛΑΒΟΥ 40 gids WHO-ANY GETTING</p>
<p>CΑΥΤΟΥΤΟΥΔΟΥΝΑΙΑΥΤΟΙ 60 OF-him OF-THE TO-GIVE to-them CΤΗΝΤΡΟΦΗΝΕΝΚΑΙΡΩΜΑΚ 80 THE NUTURE IN SEASON HAPPY</p>	<p>CΑΙΤΑCΛΑΜΠΑΔΑCΕΑΥΤΩΝ 60 THE SHINERS OF-selves ΕΞΗΛΘΟΝΕΙCΥΠΑΝΤΗCΙΝΤ 80 OUT-CAME INTO UNDER-meeting OF-</p>
<p>ΑΡΙΟCΔΟΥΛΟCΕΚΕΙΝΟC 600 THE SLAVE that WHOM ΑΡΙΟCΔΟΥΛΟCΕΚΕΙΝΟC 600 THE SLAVE that WHOM</p>	<p>ΟΥΝΥΜΦΙΟΥΠΕΝΤΕΔΕΞΑΥ 4000 THE BRIDE-groom FIVE YET OUT OF-hem</p>

¹ The parable of the ten virgins applies only to the kingdom at the time specified. When the Lord comes in glory to enter into covenant relationship with Israel at the commencement of the day of Jehovah, *then* the kingdom of the heavens will correspond to a marriage feast. The Lambkin is the Bridegroom (Un. 19⁷), redeemed Israel is the Bride. Who are the virgins?

The wedding feast figures the millennium. The nations will be blessed through and with Israel according to the Abrahamic covenant. Hence they are represented as virgins, invited to share the blessings provided for the holy nation by the Lambkin. As in the parable of the sheep and the kids at the close of this chapter, the place of the nations in that day will depend on their treatment of Israel. Those that are sufficiently illuminated to await Messiah's coming will participate with the Bride in the feast that follows. They are invited to the wedding banquet of the Lambkin (Un. 19⁸Ps. 45¹⁴). The action of this parable is limited to the period immediately preceding the coming of the Messianic kingdom. To "apply" it to individuals or classes at any other crisis is confusing and corrupts the scriptures.

The blessing which will come to the nations as brides-maids of Israel is in striking contrast to the present era of grace. They will wait until Israel is blessed and share her blessings with her. Now Israel is forsaken and divorced. She has no marriage feast to which we could be invited. She has no blessings to share with us. Our supernal bliss comes while she is thrust aside, and depends on her apostasy. Our felicity far transcends not only that of the virgins who attend the Bride, but that of the Bride herself. We have a nearer and dearer place than that which is figured by the marriage bond. We are members of Christ's body. Men may or may not love their wives, but no one ever hated his own flesh. So, in the very nature of things, we are dear to Christ as His own body. We are not called upon to *watch* for signs of His coming, but to *wait* for God's Son from heaven. We are blessed with every spiritual blessing among the celestials (Ep. 1³).

¹³ See 24⁴²Mk. 13³³⁻³⁷.

¹⁴ See 20¹⁻¹⁸Lu. 19¹¹⁻²⁷.

were stupid, and five prudent.
³ For the stupid, getting their torches,
⁴ got no oil with them, yet the prudent got oil in the crocks with
⁵ their own torches. Now, at the bridegroom's delay, they all nod and drowsed.

⁶ Now in the middle of the night a clamor occurs, '*Lo!* the bridegroom! Be coming out to meet
⁷ him!' Then those virgins were all roused, and they adorn their own
⁸ torches. Now the stupid said to the prudent, 'Give us of your oil, seeing that our torches are going out.'
⁹ Yet the prudent answered, saying, 'Not by any means, lest at some time there should not be sufficient for us and you. Go rather to those who are selling and buy for
¹⁰ yourselves.' Now at their coming away to buy, the bridegroom came, and those who are ready entered with him into the wedding festivities, and the door is locked.

¹¹ Now subsequently the rest of the virgins also are coming, saying,
¹² 'Lord! Lord! Open to us!' Yet answering, he said, 'Verily, I am saying to you, I am not acquainted with you!'

¹³ Be watching, then, seeing that you are not aware of the day, neither the hour. For it is even as a man traveling. He calls his own slaves and gives over to them his
¹⁵ possessions. And to one, indeed, he gives five talents, yet to one, two, yet to one, one, to each according to his own ability, and immediately travels.

¹⁶ Now, being gone, the one getting five talents trades with them and
¹⁷ gains another five talents. Simi-

- ΤΩΝ ΗΣΑΝ ΜΦΡΑΙΚΑΙ ΠΕΝΤΕ** ²⁰
WERE INSIPID AND FIVE
- ΦΡΟΝΙΜΟΙΣ ΓΑΡ ΜΦΡΑΙΔ** ⁴⁰
3 DISPOSED THE for INSIPID-ones GETTING
- ΒΟΥΣ ΑΙΤΑΣ ΛΑΜΠΑΔΑΣ ΑΥΤ** ⁶⁰
THE SHINERS OF-them
- ΩΝ ΟΥΚ ΕΛΑΒΟΝ ΜΕΘΕ ΑΥΤΩΝ** ⁸⁰
NOT THEY-GOT WITH SELVES
- ΕΛΑΙΟΝ ΑΙΔΕ ΦΡΟΝΙΜΟΙ ΕΛ** ¹⁰⁰
4 OLIVE-oil THE YET DISPOSED-ones GOT
- ΑΒΟΝ ΕΛΑΙΟΝ ΕΝ ΤΟΙΣ ΑΓΓΕ** ²⁰
OLIVE-oil IN THE CROCKS
- ΙΟΙΣ ΜΕΤΑ ΤΩΝ ΛΑΜΠΑΔΩΝ** ⁴⁰
WITH THE SHINERS OF-
- ΑΥΤΩΝ ΧΡΟΝΙΖΟΝΤΟΣ ΔΕ ΤΟ** ⁶⁰
5 SELVES OF-DELAYING YET OF-THE
- ΥΝΥΜΦΙΟΥ ΕΝΥΣΤΑΞΑΝ ΠΑΣ** ⁸⁰
BRIDE-GROOM THEY-NOD ALL
- ΑΙΚΑΙ ΕΚΑΘΕΥ ΔΟΝΜΕΣ ΗΣΑ** ²⁰⁰
6 AND THEY-DOWN-LOUNGED OF-MIDST YET
- ΕΝΥΚΤΟΣ ΚΡΑΥΓΗ ΓΕΓΟΝΕΝ** ²⁰
OF-NIGHT CLAMOR HAS-BECOME
- ΙΔΟΥ ΝΥΜΦΙΟΣ ΕΞΕΡΧΕΣΘ** ⁴⁰
BE-PERCEIVING THE BRIDE-GROOM BE-YE-OUT-COMING
- ΕΙΣ ΑΠΑΝΤΗΣΙΝ ΑΥΤΟΥ ΤΟ** ⁶⁰
7 INTO FROM-meeting OF-him THEN
- ΤΕΝ ΓΕΡΑΝΣΑΝ ΠΑΣΑΙ ΑΙ ΠΑ** ⁸⁰
WERE-HOUSED ALL THE VIRGINS
- ΡΕΝΟΙ ΕΚΕΙΝΑΙ ΚΑΙ ΕΚΟΣ** ³⁰⁰
THOSE AND THEY-SYSTEM
- ΜΗΣΑΝ ΤΑΣ ΛΑΜΠΑΔΑΣ ΕΑΥΤ** ²⁰
THE SHINERS OF-selves
- ΩΝ ΑΙΔΕ ΜΦΡΑΙΤΑΙΣ ΦΡΟΝΙ** ⁴⁰
8 THE YET INSIPID-ones TO-THE DISPOSED-ones
- ΜΟΙΣ ΕΙΠΟΝ ΔΟΤΕ ΗΜΙΝ ΕΚΤ** ⁶⁰
SAID BE-GIVING TO-US OUT OF-
- ΟΥ ΕΛΑΙΟΥ ΜΦΝΟΤΙ ΑΙ ΛΑ** ⁸⁰
THE OLIVE-oil OF-YOU THAT THE SHINERS
- ΠΑΔΕΣ ΜΦΩΝΣ ΒΕΝΝΥΝΤΑΙ** ⁴⁰⁰
9 OF-US ARE-BEING-EXTINGUISHED AD-
- ΠΕΚΡΙΘΗΣΑΝ ΔΕ ΑΙ ΦΡΟΝΙΜ** ²⁰
SWERVED YET THE DISPOSED-ones
- ΟΙ ΛΕΓΟΥΣ ΑΙΜΗΝ ΠΟΤΕ ΟΥ Μ** ⁴⁰
SAYING NO ?-WHEN NOT NO
- ΑΡΚΕΣ ΗΜΜΑΣ ΚΑΙ ΥΜΙΝ ΠΟΡ** ⁶⁰
SU'D-BE-SUFFICING TO-US AND TO-YOU BE-GOING
- ΕΥΕΣΘΕ ΜΑΛΛΟΝ ΠΡΟΣ ΤΟΥΣ** ⁸⁰
BUTHER TOWARD THE
- ΠΩΛΟΥΝΤΑΣ ΚΑΙ ΑΓΟΡΑΣΑΤ** ⁶⁰⁰
ONES-SELLING AND BUT
- ΕΞ ΑΥΤΑΙΣ ΑΠΕΡΧΟΜΕΝΩΝ** ²⁰
10 TO-SELVES OF-FROM-COMING YET
- ΕΑΥΤΩΝ ΑΓΟΡΑΣΑΙΝ ΑΘΕΝΟ** ⁴⁰
OF-THem TO-BUY CAME THE
- ΝΥΜΦΙΟΣ ΚΑΙ ΑΙ ΕΤΟΙΜΟΙ** ⁶⁰
BRIDE-GROOM AND THE READY-ones INTO-
- ΙΣ ΗΛΘΟΝ ΜΕΤΑ ΤΟΥ ΕΙΣ ΤΟ** ⁸⁰
CAME WITH him INTO THE
- ΥΣ ΓΑΜΟΥΣ ΚΑΙ ΕΚΛΕΙΣΘΗΝ** ⁶⁰⁰
MARRIAGES AND IS-LOCKED THE
- ΘΥΡΑΣ ΤΕΡΟΝ ΔΕ ΕΡΧΟΝΤΑ** ²⁰
11 DOOR SUBSEQUENTLY YET ARE-COMING
- ΙΚΑΙ ΑΙ ΛΟΙΠΑΙ ΠΑΡΒΕΝΟΙ** ⁴⁰
AND THE rest VIRGINS
- ΛΕΓΟΥΣ ΑΙΚΥΡΙΕ ΚΥΡΙΕ ΑΝ** ⁶⁰
SAYING master! master! UP-OPEN
- ΟΙΣ ΟΝ ΗΜΙΝ ΟΔΕ ΑΠΟΚΡΙΘΕ** ⁸⁰
12 TO-US THE YET ANSWERING
- ΙΣ ΕΙΠΕΝ ΑΜΗΝ ΛΕΓΩ ΜΙΝ** ⁷⁰⁰
he-said AMEN I-AM-SAYING TO-YOU NOT
- ΥΚΟΙΔΑΥΜΑΣ ΓΡΗΓΟΡΕΙΤΕ** ²⁰
13 I-HAVE-PERCEIVED TO-YR BE-WATCHING
- ΟΥΝΟΤΙ ΟΥΚ ΟΙΔΑΤΕ ΤΗΝ ΗΜ** ⁴⁰
THEN THAT NOT YE-HAVE-PERCEIVED THE DAY
- ΕΡΑΝΟΥ ΔΕ ΤΗΝ ΩΡΑΝ ΩΣ ΠΕΡ** ⁶⁰
14 NOT-YET THE HOUR AS-EVEN
- ΓΑΡ ΑΝΘΡΩΠΟΣ ΑΠΟΔΗΜΩΝ** ⁸⁰
for human I-AM-SAYING TO-YOU CALLS
- ΚΑΛΕΣΕΝ ΤΟΥΣ ΙΔΙΟΥΣ ΔΟΥ** ⁶⁰⁰
THE OWN SLAVES
- ΛΟΥΣ ΚΑΙ ΠΑΡΕΔΩΚΕΝ ΑΥΤΟ** ²⁰
AND BESIDE-GIVES TO-them
- ΙΣΤΑΥΠΑΡΧΟΝΤΑ ΑΥΤΟΥ ΚΑ** ⁴⁰
15 THE BELONGINGS OF-him AND
- ΙΩΜΕΝ ΕΔΩΚΕΝ ΠΕΝΤΕ ΤΑΛΑ** ⁶⁰
TO-WHOM ENDEED HE-GIVES FIVE talents
- ΝΤΑΩ ΔΕ ΔΥΟΩ ΔΕ ΕΝΕΚΑΣ ΤΩ** ⁸⁰
TO-WHOM-YET TWO TO-WHOM YET ONE TO-EACH
- ΚΑΤΑ ΤΗΝ ΙΔΙΑΝ ΔΥΝΑΜΙΝ** ⁹⁰⁰
according-to THE OWN ABILITY AND
- ΑΙ ΑΠΕΔΗΜΗΣΕ ΝΕΥΘΕΩΣ ΠΟ** ²⁰
16 TRAVELS IMMEDIATELY BEING-
- ΡΕΥΘΕΙΣ ΔΕ ΟΤΑΠΕΝΤΕ ΤΑΛ** ⁴⁰
WENT YET THE-ONE THE FIVE talents
- ΑΝΤΑΛΑΒΟΝ ΕΙΡΓΑΣΑΤΟ ΕΝ** ⁶⁰
GETTING ACTS IN
- ΑΥΤΟΙΣ ΚΑΙ ΕΚΕΡΑΝΣΕΝ ΑΛ** ⁸⁰
THEM AND GAINS OTHERS
- ΛΑΠΕΝΤΕ ΤΑΛΑΝΤΑ ΩΣ ΑΥΤΩ** ⁷⁵⁰⁰⁰
17 FIVE talents AS-SAME-AS

¹⁵ A talent was a large sum of money, variously estimated at from one to two thousand dollars of our present currency. There is doubtless an intended reference to the well-known money-making propensity which the Jew has developed since this parable was spoken. Especially at the time of the end, many of the apostate nation will be immensely wealthy, while the faithful remnant will be poor in this world's coin. So the Lord confides to them large sums of spiritual currency, to be used in His service. He to whom God has given one precious truth may double it by communicating it to another.

There is nothing in this parable which can be applied to Christ's dealings with us in this present secret administration of God's grace. It fits perfectly when connected with the kingdom of which He was speaking. He was about to leave them. The nations were not called until long after He had left. There would be no point to His departure if we should seek to apply it now. Nor is it agreeable to the present grace to require service in this manner. And it is most thoroughly out of harmony in the case of the slave who received a single talent. No one who is now called into God's grace could think or act as he did, and no one who has a deposit from God will be condemned for his failure to be faithful. There was a Judas among the twelve apostles but there was no such character among those apostles who were associated with Paul in his later ministries. An administration which is an admixture of faith and works will also have a sprinkling of unbelievers. But an economy of purest grace can lead no one to such an outcome as the slave who hid his talent and hated his lord. For us there is no condemnation (Ro. 8:1). We are not only saved *by* grace but *for* grace (Eph. 2:8). No one who has ever known Him in this day of salvation will be thrust into outer darkness with lamentation and gnashing of teeth.

As our salvation is not based on work, the awards for service at the dais of Christ do not affect our destiny (2 Co. 5:10). Our deeds will be tested by fire, to determine their quality. Yet even if our work burns up, we shall be saved, even though it be through fire (1 Co. 3:13-15).

larly also the one with two; *he* also ¹⁸ gains another two. Yet the one getting one talent, coming away, excavates in the earth and hides his lord's silver.

¹⁹ Now, after much time, the lord of those slaves is coming and settling ²⁰ accounts with them. And the one getting five talents, approaching, brings five other talents, saying, 'Lord, you give up to me five talents. *Lo! I gain five other talents* ²¹ besides them.' Now his lord averred to him, 'Well done! good and faithful slave! You were faithful over a few: I will place you over many. Be entering into the joy of your lord!'

²² Now, the one also getting two talents, approaching, said, 'Lord, you give up to me two talents. *Lo! I gain two other talents* ²³ besides them.' His lord averred to him, 'Well done! good and faithful slave! You were faithful over a few: I will place you over many. Be entering into the joy of your lord!'

²⁴ Now the one also having gotten the one talent, approaching, said, 'Lord, I knew you, that you are a hard man, reaping where you do not sow, and gathering whence you do not scatter. And, being afraid, ²⁵ coming away, I hide your talent in the earth. *Lo! you have what is yours!'*

²⁶ Now, answering, his lord said to him, 'Wicked and slothful slave! Were you aware that I am reaping where I do not sow, and gathering whence I do not scatter? You were obligated, then, to be depositing my silver with the bankers, and on coming, *I should recover what is mine* ²⁷ with interest. Then take the talent ²⁸ away from him and give it to him

	¹ + ΔΕ ^{1*} omits AND CK AIOΤΑΔΥΟΕΚΕΡΑΝCENK 20 AND THE-ONE THE TWO GAINS	¹³ omit AND he CΑΕΠΑΥΤΟΙCΕΦΗΑΥΤΩΚΥ 20 ON them AVERRED-to-him THE master
18	ΑΙ ΑΥΤΟC ΑΛΛΑΔΥΟC ΔΕ ΤΟC 40 he others THE-ONE YET THE ONE ¹³ omit talent ΝΤΑΛΑΝΤΟΝ ΑΒΩΝ ΑΠΕΛΘΩ 60 talent GETTING FROM-COMING	ΡΙΟC ΑΥΤΟΥC ΥΔΟΥΛΕ ΑΓΑΘ 40 OF-him WELL SLAVE! GOOD! ΕΚΑΙ ΠΙCΤΕΕ ΠΙΟΛΙΓΑΝCΗ 60 AND BELIEVING! ON FEW YOU-WERE DE-
	¹³ omit IN THE ¹³ + N ΝΦΥCΙ ΕΝΕΝΤΗΓΗΚΑΙ ΕΚΡΥ 60 EXCAVATES IN THE LAND AND HIDES	ΙCΤΟC ΕΠΙ ΠΟΛΛΩΝ CΕΚΑΤΑ 60 LIEVING ON MANY YOU I-SHALL-BE-
	ΥΕΝΤΟ ΑΡΓΥΡΙΟΝ ΤΟΥ ΚΥΡΙ 100 THE SILVER OF-THE master	CΤΗC ΦΕΙC ΕΛΘΕΙC ΤΗΝ ΧΑ 600 DOWN-STANDING BE-INTO-COMING INTO THE JOY
19	ΟΥ ΑΥΤΟΥ ΜΕΤΑ ΔΕ ΠΟΛΥΝ ΧΡ 20 OF-him after YET MUCH TIME	24 ΡΑΝΤΟΥ ΚΥΡΙΟΥ CΟΥ ΠΡΟC 20 OF-THE master OF-YOU TOWARD-COMING
	ΟΝ ΟΝΕΡΧΕΤΑΙ Ο ΚΥΡΙΟC ΤΩ 40 IS-COMING THE master OF-THE	ΑΒΩΝ ΔΕ ΚΑΙ Ο ΤΟ ΕΝΤΑΛΑΝΤΟ 41 YET AND THE-ONE THE ONE talent
	Ν ΔΟΥΛΩΝ ΕΚΕΙΝΩΝ ΚΑΙ CΥΝ 60 SLAVES those AND he-IS-TOGE- ΑΙ ΡΕΙΛΟΓΟΝ ΜΕΤΑΥΤΩΝ ΚΑ 60 20 THEN-LIFTING SAYING WITH them AND	ΝΩΝ CΕ ΟΤΙ ΚΑΝ ΡΟC ΕΙ ΑΝΘ 80 YOU that HARD YOU-ARE human ΡΩC ΕΡΕΙΖΩΝΟΠΟΥΟΥΚΕ 700 s adds ΔΥCΤΗΡΟC ΕΙ STRINGENT YOU-ARE reaping THE-? where not you-
	ΑΝΤΑ ΑΒΩΝ ΠΡΟC ΗΝ ΕΓΚΕ 20 GETTING TOWARD-CARRIES	CΠΕΙ ΡΑ CΚΑΙ CΥΝ ΑΓΩΝΘΕ 20 SOW AND TOGETHER-LEADING WHICH-
	Ν ΑΛΛΑ ΠΕΝΤΕ ΤΑΛΑΝΤΑ ΕΓ 40 others FIVE talents SAYING	25 ΝΟΥ ΔΙΕC ΚΟΡΠΙC ΑCΚΑΙ Φ 40 25 PLACE NOT YOU-TURGO-SCATTER AND BEING-
	ΩΝ ΚΥΡΙ ΕΠΕΝΤΕ ΤΑΛΑΝΤΑ Μ 60 master! FIVE talents to-	ΒΗΘΕΙC ΑΠΕΛΘΩΝ ΕΚΡΥΨΑΤ 60 afraid FROM-COMING I-HIDE THE
	ΟΙ ΠΑΡΕΔΩΚΑCΙ ΔΕ ΑΛΛΑ ΠΕ 60 ME YOU-BESIDE-GIVE BE-PERCEIVING others FIVE	ΟΤΑΛΑΝΤΟΝ CΟΥ ΕΝΤΗΓΗ ΝΙ 60 talent OF-YOU IN THE LAND BE-PER-
	ΝΤΕ ΤΑΛΑΝΤΑ ΕΚΕΡΑΝ CΑΕΠ 300 talents I-GAIN ON	ΕΕ ΧΕΙCΤΟC ΟΝΑΠΟΚΡΙΒΕΙ 600 26 CEIVING YOU-ARE-HAVING THE YOURS ANSWERING
21	ΑΥΤΟΙC ΕΦΗΔΕ ΑΥΤΩ ΚΥΡΙ 20 21 them AVERRED YET to-him THE master	C ΔΕ Ο ΚΥΡΙΟC ΑΥΤΟΥ ΕΙΠΕΝ 20 YET THE master OF-him said
	ΟC ΑΥΤΟΥ ΕΥΔΟΥΛΕ ΑΓΑΘΕΚ 40 OF-him WELL SLAVE! GOOD! AND	ΑΥΤΩ ΠΟΝΗΡΕΔΟΥΛΕΚ ΔΙΟΚ 40 to-him wicked! SLAVE! AND SLOTH-
	ΑΙ ΠΙCΤΕΕ ΠΙΟΛΙΓΑΝCΗC ΠΙC 60 BELIEVING! ON FEW YOU-WERE DE-	ΝΗΡΕΝ ΔΕ ΙC ΟΤΙ ΘΕΡΙΖΩΝ 60 full YOU-HAD-PERCEIVED that I-AM-reaping THE-?
	ΤΟC ΕΠΙ ΠΟΛΛΩΝ CΕΚΑΤΑ CΤ 80 LIEVING ON MANY YOU I-SHALL-BE-DOWN-	ΟΥΟΥΚΕ CΠΕΙ ΡΑ ΚΑΙ CΥΝ ΑΓ 80 where NOT I-SOW AND I-AM-TOGETHER-
	¹ supplies C small, above line ΗC ΦΕΙC ΕΛΘΕΙC ΤΗΝ ΧΑΡΑ 400 STANDING BE-INTO-COMING INTO THE JOY	27 ΦΟΡΕΝΟΥ ΔΙΕC ΚΟΡΠΙC ΑΕΔ 900 A THEN YOU BE-CASTING THE SILVER ΕΙC ΕΟΥΝ ΒΑΛΕΙΝ ΤΟ ΑΡΓΥΡ 20 MINDING YOU THEN to-BE-CASTING THE SILVER
22	ΟΥ ΤΩ ΚΥΡΙΟΥC ΟΥCΟΥ ΠΡΟC ΕΛΘ 20 22 OF-THE master OF-YOU TOWARD-COMING ¹ omits YET ΩΝ ΔΕ ΚΑΙ ΟΤΑΔΥΟΤΑΛΑΝΤΑ 40 YET AND THE-ONE THE TWO talents ΑΝ ΟΜΙΤ ΓΙΤΤΗΝ s omits master! ΑΒΩΝ ΕΙΠΕΝ ΚΥΡΙ ΕΔΥΟΤΑ 60 GETTING said master! TWO talents	28 ΙΟΝ ΜΟΥ ΤΟΙC ΤΡΑΠΕΖΙΤΑ 40 OF-ME to-THE bankers ΙCΚΑΙ ΕΛΘΩΝ ΕΓΩ ΕΚΟΜΙCΑ 60 AND COMING I am-required
	ΑΝΤΑ ΜΟΙ ΠΑΡΕΔΩΚΑCΙ ΔΕ 60 to-ME YOU-BESIDE-GIVE BE-PER-	ΜΗΝ ΑΝΤΟ ΕΜΟΝ CΥΝ ΤΟΚΙΩ ΔΡ 80 EVER THE MY TOGETHER to-BRING-FORTH
	ΑΛΛΑΔΥΟΤΑ ΑΝΤΑ ΕΚΕΡΑΝ 500 CEIVING others TWO talents I-GAIN	ΑΤΕ ΟΥΝ ΑΠΑΥΤΟΥ ΤΟΤΑΛΑΝ 6000 LIFT-YE THEN FROM him THE talent

²⁰ See 13¹² Lu. 8¹⁸ Jn. 15².

³¹ See 19²⁸ Mk. 8³⁸.

³¹ The many judgments in the scriptures should be carefully distinguished as to time and place and participants and the attending circumstances. There is no "general judgment", for the saints are judged in the cross of Christ. The individual judgment of the unbeliever for his sins does not take place in this life, but in resurrection. All mankind except those who are Christ's will be raised from the dead to stand before the great white throne, which is not set up until after the coming kingdom eon has run its course (Un. 20¹¹). The judgment here presented differs in time, in place, in character and in purpose. It occurs at the commencement of the kingdom, at His coming in glory, while the great white throne session does not take place until after the thousand years. This judgment is on the earth. The earth will flee before the great white throne (Un. 20¹¹). Living nations will appear before the Son of Mankind, but only the dead come before the later tribunal. The nations are judged as such, not for their sins, but according to their treatment of Israel during the time of their affliction.

When God is judging the earth no greater act of righteousness can be done than to feed and shelter His oppressed people. Each faithful Israelite stands in the place of Christ toward the nations. Those who help them do so at the greatest risk, for they may be called to account by the powers that oppose them. This tribunal is not concerned with their ultimate destiny, but with their place in the kingdom. The kingdom will be comprised largely of gentiles, subordinate to Israel politically and religiously, but nevertheless the recipients of much blessing. All that they receive comes to them through Israel, while the present grace which we enjoy comes to us because Israel as a channel is choked, yet the superabundance of the grace overflows all barriers. We have every reason to treat the Jews with the utmost grace, but our conduct toward them is not a factor in our destiny. We do not enter the kingdom, because we have a higher and more honorable allotment among the celestials.

⁴⁰ See 10⁴².

²⁹ who has the ten talents. For to everyone who has shall be given and he shall have a superfluity, yet from one who has not, that also which he has shall be taken away ³⁰ from him. And cast out the useless slave into outer darkness. There shall be lamentation and gnashing of teeth.'

³¹ Now, whenever the Son of Mankind may be coming in His glory, and all the holy messengers with Him, then He shall be seated on ³² the throne of His glory, and in front of Him shall be assembled all nations, and He shall be severing them from one another even as a shepherd is severing the sheep from ³³ the kids. And He will be standing the sheep, indeed, at His right, yet the kids at the left.

³⁴ Then shall the King be declaring to them at His right, 'Hither, blessed of My Father! Enjoy the allotment of the kingdom made ready for you from the disruption ³⁵ of the world. For I hunger and you give Me to eat, I thirst and you give Me drink, I was a stranger ³⁶ and you took Me in, naked and you clothed Me, I am infirm and you visit Me, I was in jail and you come to Me.'

³⁷ Then the just will be answering Him, saying, 'Lord, when did we perceive Thee hungering and nourish Thee, or thirsty and we give ³⁸ Thee drink? Now when did we perceive Thee a stranger and took Thee in, or naked and we clothed ³⁹ Thee? Now when did we perceive Thee infirm, or in jail, and we came to Thee?'

⁴⁰ And, answering, the King shall be declaring to them, "Verily, I am saying to you, inasmuch as you

ΤΟΝ ΚΑΙ ΔΟΤΕ ΤΩ ΕΧΟΝΤΙ ΤΑ 20

AND HE-GIVING TO-THE ONE-HAVING THE

ΔΕ ΚΑΤΑΛΑΝΤΑ ΤΩ ΓΑΡ ΕΧΟΝ 40
29 TEN talents to-THE for one-HAVING

ΤΙ ΠΑΝΤΙ ΔΟΘΗΣΕΤΑΙ ΚΑΙ Π 60
EVERY WILL-BE-BEING-GIVEN AND WILL-

ΕΡΙΣΣΕΥΘΗΣΕΤΑΙ ΑΠΟ ΔΕ 80
BE-BEING-EXCEEDED FROM YET THE-

ΟΥ ΜΗ ΕΧΟΝΤΟΣ ΚΑΙ Ο ΕΧΕΙ Α 100
one NO HAVING AND WHICH HE-IS-HAVING

ΡΘΗΣΕΤΑΙ ΑΠΑΥΤΟΥ ΚΑΙ ΤΟ 20
30 WILL-BE-BEING-LIFTED FROM him AND THE

ΝΑ ΧΡΕΙΟΝ ΔΟΥΛΟΝ ΕΚΒΑΛΕ 40
UN-USED SLAVE BE-OUT-CASTING

ΤΕ ΕΙΣ ΤΟΣΚΟΤΟΣ ΤΩ ΕΙΣ ΩΤΕ 60
INTO THE DARKNESS THE OUTER

ΡΟΝ ΕΚΕΙ ΕΣΤΑΙ Ο ΚΛΑΥΘΜΟ 80
there WILL-BE THE LAMENTING

ΣΚΑΙ Ο ΒΡΥΓΜΟΣ ΤΩΝ ΟΔΟΝΤ 200
AND THE GNASHING OF-THE TEETH

ΩΝ ΟΤΑΝ ΔΕ ΕΛΘΗ Ο ΥΙΟΣ ΤΟΥ 20
31 WHEN-EVER YET MAY-BE-COMING THE SON OF-THE

ΑΝΘΡΩΠΟΥ ΕΝ ΤΗΣ ΕΣΤΕΩ ΟΥ 40
human IN THE esteem OF-Him

ΥΚΑΙ ΠΑΝΤΕΣ ΟΙ ΑΓΙΟΙ ΑΓΓ 60
AND ALL THE HOLY MESSENGERS

ΕΛΘΙ ΜΕΤΑ ΤΟΥΤΟ ΤΟ ΚΑΘΙ 80
WITH him then HE-WILL-BE-

ΣΕΙ ΕΠΙ ΘΡΟΝΟΥ ΔΟΣ ΗΣ ΑΥΤ 300
sitting ON THRONE OF-esteem OF-Him

ΟΥ ΚΑΙ ΣΥΝΑΧΘΗΣΟΝΤΑΙ ΕΜ 20
32 AND WILL-BE-BEING-TOGETHER-LED IN-TO-

ΠΡΟΣΘΕΝΑΥΤΟΥ ΠΑΝΤΑ ΤΑ Ε 40
WARD-PLACE OF-Him ALL THE NA-

ΤΙΝΗ ΚΑΙ ΑΦΟΡΙΕΙ ΑΥΤΟΥΣ Α 60
33 THE KIDS AND WILL-BE-STANDING THE

ΘΩΝ ΚΑΙ HE-WILL-BE-FROM-DEFINING them FROM 70

ΠΑΛΛΗΛΩΝ ΩΣ ΠΕΡ ΟΠΟΙΜΗΝ 80
one-another AS-EVEN THE SHEPHERD

ΑΦΟΡΙΖΕΙ ΑΠΡΟΒΑΤΑ ΑΠΟ 400
IS-FROM-DEFINING THE sheep FROM

ΤΩΝ ΕΡΙΦΩΝ ΚΑΙ ΣΤΗΣΕΙΤΑ 20
33 THE KIDS AND WILL-BE-STANDING THE

ΜΕΝ ΠΡΟΒΑΤΑ ΚΑΙ ΕΞΙΦΩΝ ΑΥ 40
INDEED sheep OUT OF-NIGHT OF-Him

ΤΟΥΤΑ ΔΕ ΕΡΙΦΙΑ ΕΞΕΥΩΝΥ 60
THE YET KIDS OUT OF-left

ΜΩΝ ΤΟΤΕ ΕΡΙΘΟΒΑ ΣΙΛΕΥΣ 80
34 then WILL-BE-DECLARING THE KING

ΤΟΙΣ ΕΚ ΔΕ ΞΙΦΩΝ ΑΥΤΟΥ ΔΕΥ 000
TO-THE-ONES OUT OF-NIGHT OF-Him HITHER

ΤΕ ΟΙ ΕΥΛΟΓΗΜΕΝΟΙ ΤΟΥ ΠΑ 20
THE ones-BEING-BLESSED OF-THE FATHER

ΤΡΟΣ ΜΟΥ ΚΑΝΗΡΟΝ ΜΗ ΣΑΤΕ 40
OF-ME tenant

ΤΗΝ ΤΟΙΜΑΣ ΜΕΝΗΝ ΜΙΝ Β 60
THE HAVING-bren-made-READY to-YOU KING-

ΑΣΙΛΕΙΑΝ ΑΠΟΚΑΤΑΒΟΛΗΣ 80
dom FROM DOWN-CASTING

ΚΟΣΜΟΥ ΕΠΙΝΑΣ ΑΓΑΡΚΑΙ 600
35 OF-SYSTEM I-HUNGER for AND

ΕΔΩΚΑΤΕ ΜΟΙ ΦΑΓΕΙΝ ΔΙΨ 20
YE-GIVE to-ME TO-BE-EATING I-THIRST

Η ΣΑΚΑΙ ΕΠΟΤΙΣΑΤΕ ΜΕ ΣΕΝ 40
AND YE-DRINKIZE ME LODGER

Ο ΣΗΜΗΝ ΚΑΙ ΣΥΝΗΓΑΓΕΤΕ ΜΕ 60
I-WAS AND YE-TOGETHER-LED ME

ΕΓΥΜΝΟΣ ΚΑΙ ΠΕΡΙΕΒΑΛΕΤΕ 80
36 NAKED AND YE-ABOUT-CAST (past)

ΕΜΕΝ ΘΕΝ Η ΣΑΚΑΙ ΕΠΕΣΚΕ 700
A ΔΙ for Ε ME I-AM-UN-FIRM AND YE-ON-NOTE

ΨΑΘΕ ΜΕ ΕΝ ΦΥΛΑΚΗ ΜΗΝΗ 20
A ΔΙ for Ε ME IN GUARD-house I-WAS AND

ΑΙ ΗΛΘΑΤΕ ΠΡΟΣ ΕΜΕ ΤΟΤΕ Δ 40
37 YE-COME TOWARD ME then WILL-

ΠΟΚΡΙΘΗΣΟΝΤΑΙ ΑΥΤΩ ΟΙ Δ 60
BE-ANSWERING to-Him THE JUST

ΙΚΑΙ ΟΙ ΛΕΓΟΝΤΕΣ ΚΥΡΙΕ Π 80
saying Master! ?-when

ΟΤΕ ΕΣΕΙ ΔΟΜΕΝ ΠΕΙΝΩΝΤΑ 800
A O. n Δ YOU WE-PERCEIVED HUNGERING

ΚΑΙ ΕΘΡΕΨΑΜΕΝ ΗΔΙΨΩΝΤΑ 20
AND WE-NURTURE OR THIRSTING

ΚΑΙ ΕΠΟΤΙΣΑΜΕΝ ΠΟΤΕ ΔΕ Σ 40
38 AND WE-DRINKIZE ?-when YET YOU

ΕΞΙΔΟΜΕΝ ΣΕΝ ΟΝ ΚΑΙ ΣΥΝΗ 60
A O. WE-PERCEIVED LODGER AND WE-TOGETH-

ΓΑΓΟΜΕΝ Η ΓΥΜΝΟΝ ΚΑΙ ΠΕΡ 80
ER-LED OR NAKED AND WE-ABOUT-

ΙΕΒΑΛΟΜΕΝ ΠΟΤΕ ΔΕ ΣΕΙ Δ 900
39 CAST (past) ?-when YET YOU WE-PER-

ΟΜΕΝ ΑΦΕΡΗΝ ΕΝ ΦΥΛΑΚΗ 20
CEIVED UN-FIRM OR IN GUARD-house AND

ΑΙ ΗΛΘΟΜΕΝ ΠΡΟΣ ΕΚΑΙ ΑΠ 40
40 WE-CAME TOWARD YOU AND ANSWER-

ΟΚΡΙΘΕΙΣ ΟΒΑ ΣΙΛΕΥΣΕΡ 60
ING THE KING WILL-BE-

ΙΑΥΤΟΙΣ ΑΜΗΝ ΛΕΓΩ ΜΙΝ Ε 80
declaring to-them AMEN I-AM-SAYING to-YOU ON

ΦΟ ΟΝ ΕΠΟΙΗΣΑΤΕ ΕΝΙ ΤΟΥ 7000
AS-much-as YE-DO to-one of-these

⁴⁰ The "brethren" of Christ, in the kingdom, are His fellow Israelites, in contrast with those of other nations. These do not appear before this tribunal. Their judgment is dealt with in the preceding parables.

⁴¹ The Slanderer and his messengers will be the chief instigators of the fearful anti-Semitic outbreak of the end time. It will be the greatest of all pogroms, and men will be urged on by malignant spirit powers to do all that is possible to exterminate the people who refuse to worship Satan's christ, or to bow down to his image. Being the Slanderer's dupes, they will share his doom. They have their portion in that lake of fire into which the Slanderer is cast more than a millennium later (Un. 20¹⁰).

⁴⁶ Eonian chastening is here limited to the nations who will not succor the faithful of Israel in their time of sore distress. It has no bearing on the sins of individuals. It is disciplinary and corrective.

¹⁻⁵ Compare Mk.14:1,2; Lu.22:1,2. See Ps.22 Ac.4:25-28.

¹ What a transition from the coming glories to the cross of shame! He has been filling their vision with pictures of Himself as an honorable Lord, a happy Bridegroom, a resplendent Sovereign attended by hosts of angelic servitors. No doubt they had little difficulty in accepting such scenes, for such were the characters of Christ which they could understand. All these portrayals are fulfillments of the festival of Trumpets and of Tabernacles, still six months away, suggestive of the long interval which has already intervened between His sayings and their still future realization. But the Passover was not so far away! It must be fulfilled first! The suffering must precede the glories. Only two days and the first great festival of the Jewish year would find its fulfillment in Him. Already the chief priests were choosing the passover Lamb. They do not want to do it in the festival, but that is the time ordained for the slaying of the type and that is the time when the Antitype must suffer. What a marvelous manifestation of God's wisdom, power and love is concentrated about the cross of Christ!

⁶⁻¹³ Compare Mk.14:3-6; Jn.12:1-8.

do it to one of these, the least of My brethren, you do it to Me.'

⁴¹ Then shall He be declaring to those also at His left, 'Go from Me, you cursed, into the eonian fire made ready for the Slanderer and his messengers. For I hunger and you give Me not to eat, I thirst and you give Me no drink, I was a stranger and you took Me not in, naked and you clothed Me not, infirm and in jail and you visit Me not.'

⁴⁴ Then shall *they* also be answering, saying, 'Lord, when did we perceive you hungering or thirsting, or a stranger, or naked, or infirm, or in jail, and we serve you not?'

⁴⁵ Then shall He be answering them, saying, 'Verily, I am saying to you, inasmuch as you do it not to one of the least of these, neither do you it to Me.' And these shall be coming away into eonian chastening, yet the just into eonian life.'

26 And it occurred, when Jesus finishes all these sayings, He said to ² His disciples, "You are aware that after two days the Passover is occurring, and the Son of Mankind is being betrayed to be crucified."

³ Then the chief priests and the elders of the people were assembled in the courtyard of the chief priest, ⁴ who is termed Caiaphas, and they plan that they should be getting hold of Jesus by guile and may be ⁵ killing Him. Yet they said, "Not in the festival, lest a tumult should be occurring among the people."

⁶ Now at Jesus' coming to be in Bethany, in the house of Simon the ⁷ leper, a woman came to Him having an alabaster vase of attar, very

^a brothers OF-ME THE ^{in margin}
 ΤΩΝΤΩΝΔΕΛΑΦΩΝΜΟΥΤΩΝΕ 20
 THE brothers OF-ME THE IN- 40
 ΛΑΧΙΣΤΩΝΕΜΟΙΕΠΟΙΗΣΑΤ 40
 FERIOR-most to-ME YE-DO
 ΕΤΟΤΕΕΡΕΙΚΑΙΤΟΙΣΕΞΕΥ 60
 41 then He'll-be-declaring and to-the out of-
^{s. in margin, deleted} ΥΠΑΓΕΤΕ ^{A ΔΙ for Ε}
 ΟΝΥΜΩΝΠΟΡΕΥΕΣΘΕΑΠΕΜΟ 60
 left HE-GOING FROM ME
^{is omit THE}
 ΥΟΙΚΑΤΗΡΑΜΕΝΟΙΕΙΣΤΟΠ 100
 THE ones-HAVING-been-DOWN-EXECRATED INTO THE FIRE
 ΥΡΤΟΑΙΦΩΝΙΟΝΤΟΝΤΟΙΜΑΣ 20
 THE eonian THE HAVING-been-made-
 ΜΕΝΟΝΤΩΔΙΑΒΟΛΩΚΑΙΤΟΙ 40
 READY to-TOE THRU-CASER AND to-TOE
 ΣΑΓΓΕΛΟΙΣΑΥΤΟΥΕΠΕΙΝΑ 60
 42 MESSENGERS OF-him I-HUNGER
^{D NOT above line}
 ΣΑΓΑΡΚΑΙΟΥΚΕΔΩΚΑΤΕΜΟ 80
 for AND NOT YE-OIVE to-ME
^{B adds K ΔΙ and}
 ΙΦΑΓΕΙΝΕΔΙΨΗΣΑΚΑΙΟΥ 200
 to-DE-EATING I-THIRST AND NOT
 ΕΠΟΤΙΣΑΤΕΜΕΞΕΝΟΧΗΜΗΝ 20
 43 YE-DRINKIZE ME LODGER I-WAS
^{A ΔΙ for Ε}
 ΚΑΙΟΥΣΥΝΗΓΑΓΕΤΕΜΕΓΥΜ 40
 AND NOT YE-TOOETHER-LED ME NAKED
^{s1* omits NAKED AND NOT YE-ABOUT-CAST (past) As ΔΙ s o. ME}
 ΝΟΣΚΑΙΟΥΠΕΡΙΕΒΑΣΑΛΕΤΕΜ 60
 AND NOT YE-ABOUT-CAST (past) ME
 ΕΑΣΘΕΝΗΣΚΑΙΕΝΦΥΛΑΚΗΚ 60
 UN-FIRM AND IN GUARD-house AND
^{A ΔΙ for Ε}
 ΑΙΟΥΚΕΠΕΣΚΕΥΑΣΘΕΜΕΤΟ 300
 44 NOT YE-ON-NOTE ME then
^{s1* omits AND}
 ΤΕΑΠΟΚΡΙΘΗΣΟΝΤΑΙΚΑΙΑ 20
 WILL-BE-ANSWERING AND they
^{s had + Ω but cancels}
 ΥΤΟΙΛΕΓΟΝΤΕΣΚΥΡΙΕΠΟΤ 40
 saying Master! ?-when
^{A O. As O.}
 ΕΣΕΕΙΔΟΜΕΝΠΕΙΝΩΝΤΑΝΔ 60
 YOU WE-PERCEIVED HUNGERING OR THIRST-
 ΙΨΩΝΤΑΝΞΕΝΟΝΗΓΥΜΝΟΝΗ 60
 TING ON LODGER ON NAKED OR
^{s adds K H}
 ΑΣΘΕΝΗΗΕΝΦΥΛΑΚΗΚΑΙΟΥ 400
 UN-FIRM OR IN GUARD-house AND NOT
^{n1 E and A ΙOK for HK}
 ΔΙΗΚΟΝΗΣΑΜΕΝΟΣΙΤΟΤΕΑ 20
 45 WE-THRU-SERVE to-you then He-
 ΠΟΚΡΙΘΗΣΕΤΑΙΑΥΤΟΙΣΛΕ 40
 WILL-BE-ANSWERING to-them saying
 ΓΩΝΑΜΕΝΛΕΓΩΥΜΙΝΕΦΟΣ 60
 AMEN I-AM-saying to-youP ON as-much-
 ΝΟΥΚΕΠΟΙΗΣΑΤΕΕΝΙΤΟΥΤ 80
 AS NOT YE-DO to-ONE OF-these
 ΦΩΝΤΩΝΔΕΛΑΧΙΣΤΩΝΟΥΔΕΕΜ 600
 THE INFERIOR-most NOT-YET to-ME
 ΟΙΕΠΟΙΗΣΑΤΕΚΑΙΑΠΕΛΕΥ 20
 40 YE-DO AND WILL-BE-FROM-COM-
 ΣΟΝΤΑΙΟΥΤΟΙΕΙΣΚΟΛΑΣΙ 40
 ING these INTO CHASTENING
 ΝΑΙΦΩΝΟΙΔΕΔΙΚΑΙΟΙΕ 60
 eodian THE YET JUST INTO
 ΙΣΖΩΗΝΑΙΦΩΝΙΟΝΚΑΙΕΓΕΝ 80
 26 LIFE eonian AND it-BECAME
 ΕΤΟΟΤΕΕΤΕΛΕΣΕΝΟΙΗΣΟΥ 600
 when FINISHES THE JESUS
 ΣΠΑΝΤΑΣΤΟΥΣΛΟΓΟΥΣΤΟΥ 20
 ALL THE sayings these
 ΤΟΥΣΕΙΠΕΝΤΟΙΣΜΑΘΗΤΑΙ 40
 He-said to-TOE LEARNERS
 ΣΑΥΤΟΥΟΙΔΑΤΕΟΤΙΜΕΤΑΔ 60
 2 OF-Him YE-HAVE-PERCEIVED that after TWO
 ΥΟΗΜΕΡΑΣΤΟΠΑΣΧΑΓΕΙΝΕ 80
 DAYS THE PASSOVER IS-BECOMING
 ΤΑΙΚΑΙΟΥΙΟΣΤΟΥΑΝΘΡΩΠ 700
 AND THE SON OF-TOE human
 ΟΥΠΑΡΑΔΙΔΟΤΑΙΕΙΣΤΟΣΤ 20
 IS-BEING-DESID- GIVEN INTO THE to-DE-
 ΑΥΡΩΘΗΝΑΙΤΟΤΕΣΥΝΗΘΗ 40
 3 impaled then WE-TOE-TOE-LED
 ΣΑΝΟΙΑΡΧΙΕΡΕΙΣΚΑΙΟΙΠ 60
 THE chief-sacred-ones AND THE SEN-
^{D OF-TOE PEOPLE in margin}
 ΡΕΣΒΥΤΕΡΟΙΤΟΥΛΑΟΥΕΙΣ 60
 IORS OF-TOE PEOPLE INTO
 ΤΗΝΑΥΛΗΝΤΟΥΑΡΧΙΕΡΕΩΣ 600
 THE COURT OF-TOE chief-sacred-one
 ΤΟΥΛΕΓΟΜΕΝΟΥΚΑΙΑΦΑΚΑ 20
 4 THE being-said CAIAPHAS AND
 ΙΣΥΝΕΒΟΥΛΕΥΣΑΝΤΟΙΝΑΤ 40
 THEY-TOE-TOE-TOE-COUNSEL THAT THE
 ΟΝΙΣΟΥΝΔΟΛΩΚΡΑΤΗΣΩ 60
 JESUS to-FRAUD THEY-SHOULD-BE-HOLD-
^{D AND THEY-MAY-BE-FROM-KILLING in margin}
 ΙΝΚΑΙΑΠΟΚΤΕΙΝΩΣΙΝΕΛΕ 80
 5 ING AND THEY-MAY-BE-FROM-KILLING THEY-said
 ΓΟΝΔΕΜΗΕΝΤΗΕΟΡΤΗΝΑΜ 300
 YET NO IN THE FESTIVAL THAT NO
 ΗΘΟΥΒΟΣΓΕΝΗΤΑΙΕΝΤΩ 20
 TUMULT MAY-BE-BECOMING IN THE PEO-
 ΛΩΤΟΥΔΕΙΗΣΟΥΓΕΝΟΜΕΝΟ 40
 6 PLE OF-TOE YET JESUS BECOMING
 ΥΕΝΒΗΘΑΝΙΑΕΝΟΙΚΙΑΣΙΜ 60
 IN DEBATHAN IN HOME OF-SIMON
 ΩΝΟΣΤΟΥΛΕΠΡΟΥΠΡΟΣΗΛ 60
 7 THE leper TOWARD-CAME
 ΕΝΑΥΤΩΓΥΝΗΧΟΥΣΑΛΑΒ 70000
^{A ALABASTER OF-ATTAR HAVING}
 to-Him WOMAN HAVING ALABASTER

⁶ The Lord was twice anointed during the last week of His life, first, six days before the Passover, and on this occasion. One woman anointed His feet, this woman poured the attar on His head. This occurred in connection with His presentation to Jerusalem as the King. When a king was crowned in Israel he was anointed with attar. He came, but no one thought of anointing Him. His very disciples resented it. They grudged the price of the attar for the anointing of Messiah! So He applies it to His burial. Only one unnamed and unknown woman gives Him the honor He deserves!

¹⁴⁻¹⁶ Compare Mk.14¹⁰, ¹¹ Lu.22³⁻⁶ Zech. 11^{12,13}.

¹⁴ What a contrast! The woman "wastes" five times in value what Judas receives for his Lord. This shows their relative estimates of His preciousness. Nothing is wasted which is for His honor. Philanthropy finds its highest expression in the worship of the Man Christ Jesus.

¹⁷⁻¹⁹ Compare Mk.14¹²⁻¹⁶ Lu.22⁷⁻¹³. See Ex.12⁶⁻¹⁸.

¹⁷ "The first [day] of the unleavened [bread]" is explained in Mark as the day on which the passover must be sacrificed (Mk.14¹²). Hence it is not the first day of the festival of Unleavened Bread spoken of in the law (Lev. 23⁶ Nu.28¹⁷), for that did not come until the day after the Passover proper. It seems that the question was asked at the beginning of the fourteenth of Nisan, just after sundown. As they had little to do in its preparation, but partook of it as guests of an unknown host, there was little time needed to prepare. So that same evening they celebrated it the last time before He Himself became the Passover on the same calendar day. The Jewish days began in the evening and ended the next evening (See Gen.1⁵). The passover lamb must be slain on the fourteenth of Nisan "between the evenings" (Lev. 23⁵, see verse ³²). Hence the Lord fulfilled the law in a double sense. He observed the Passover and was slain as the Passover, all within the limits allowed by the law of Moses. The very wording of the precept was modified to suit the great Antitype.

²⁰⁻²⁵ Compare Mk.14¹⁷⁻²¹ Lu.22^{14,21-23} Jn. 13¹⁸⁻³⁰.

precious, and pours it on His head while lying back at table. Now His disciples, perceiving it, resent it, saying, "Why this destruction?" For this could be disposed of for much and given to the poor."

¹⁰ Now Jesus, knowing it, said to them, "Why are you affording the woman weariness? for she works at an ideal work for Me. For you have the poor with yourselves always, yet Me you have not always. For *she*, spraying this attar on My body, does it with a view to My burial. Verily, I am saying to you, Wherever this evangel may be proclaimed in the whole world, that also which *she* does shall be spoken for a memorial of her."

¹⁴ Then one of the twelve, who is termed Judas Iscariot, being gone to the chief priests, said, "What are you willing to give me? And I will be betraying Him to you." Now they weigh for him thirty pieces of silver. And thenceforth he sought an opportunity that he may be betraying Him.

¹⁷ Now on the first of unleavened bread, the disciples came to Jesus, saying to Him, "Where art Thou wanting we should be making ready for Thee to be eating the passover?"

¹⁸ Now He said, "Go into the city to so and so, and say to him, 'The Teacher is saying, My appointed time is near. With you am I making the passover with My disciples'." And the disciples do as Jesus arranges with them, and they make ready the passover.

²⁰ Now as it is becoming evening, He was lying back at table with the twelve disciples. And at their eat-

<p>ΑΣΤΡΟΝΥΜΟΥΡΟΥΠΟΛΥΤΙΜΟΥ 20 OF-ATTAR OF-much-VALUE</p>	<p>ΕΝ ΟΣΙΟΥ ΔΑΣΙΣΚΑΡΙΩΤΗΣ 20 JUDAS ISCAHOT</p>
<p>ΚΑΙ ΚΑΤΕΧΕΕΝ ΕΝ ΠΙΤΗ ΣΚΕΦ 40 AND she-DOWN-POURS ON THE HEAD</p>	<p>ΠΡΟΣ ΤΟΥ ΣΑΡΧΙΕΡΕΙΣ ΕΙΠΕ 40 15 TOWARD THE chief-SACRED-ones said</p>
<p>ΛΑΛΑΥΤΟΥ ΑΝΑΚΕΙΜΕΝΟΥ 60 OF-Him OF-UP-LYING</p>	<p>ΕΝΤΙΘΕΛΕΤΕ ΜΟΙ ΔΟΥΝΑΙ 60 ANY YE-ARE-WILLING to-ME to-GIVE AND</p>
<p>ΙΔΟΝΤΕΣ ΔΕ ΟΙ ΜΑΘΗΤΑΙ ΑΥ 80 8 RECEIVING YET THE LEARNERS OF-Him</p>	<p>ΔΙΕΓΩΜΙΝ ΠΑΡΑΔΩΣΩ ΑΥΤ 80 I to-YOU SHALL-BE-DESIDE-GIVING Him</p>
<p>ΤΟΥ ΗΓΑΝΑΚΤΗΣ ΑΝΑΛΕΓΟΝ 100 THEY-resent saying</p>	<p>ΟΝΟΙ ΔΕ ΕΣΤΗΝ ΑΝΑΥΤΩ ΤΡΙ 600 THE-ones YET STAND to-him THREE-TY</p>
<p>ΕΣ ΕΙΣΤΗΝ ΑΠΩΛΕΙΑ ΑΥΤΗΝ 20 9 INTO ANY THE destruction this was-</p>	<p>ΑΚΟΝΤΑ ΑΡΓΥΡΙΑ ΚΑΙ ΑΠΟΤ 20 16 SILVERS AND FROM then</p>
<p>ΔΥΝΑΤΟ ΓΑΡ ΤΟΥΤΟ ΠΡΑΞΗΝ 40 ABLE for this to-BE-disposed-of</p>	<p>ΟΤΕ ΕΖΗΤΕΙ ΕΥΚΑΙΡΙΑΝ 40 he-BOUGHT WELL-SEASON THAT</p>
<p>ΑΠΟΛΛΟΥ ΚΑΙ ΔΟΘΗΝΑΙ ΤΟ 60 OF-much AND to-BE-GIVEN to-THE</p>	<p>ΑΥΤΟΝ ΠΑΡΑΔΩΤΗ ΔΕ ΠΡΩΤ 60 17 Him HE-MAY-BE-DESIDE-GIVING to-HE the YET BE-</p>
<p>ΙΣΤΩ ΧΟΙΣ ΓΝΟΥΣ ΔΕ ΟΙ ΗΣ 80 10 POOR KNOWING YET THE JESUS</p>	<p>ΗΤΩΝ ΑΖΥΜΩΝ ΠΡΟΣΧΛΑΘΟΝ 80 FORE-most OF-THE UN-FERMENTED TOWARD-CAME THE</p>
<p>ΟΥΣ ΕΙΠΕΝ ΑΥΤΟΙΣ ΤΙΚΟΠΟ 200 said to-them ANY toils</p>	<p>ΙΜΑΘΗΤΑΙ ΤΩ ΙΗΣΟΥ ΛΕΓΟΝ 700 LEARNERS to-THE JESUS SAYING</p>
<p>ΥΣ ΠΑΡΕΧΕΤΕ ΤΗΤΗ ΓΥΝΑΙΚΙ 20 YE-ARE-lendering to-THE WOMAN ACT</p>	<p>ΤΕΣ ΑΥΤΩ ΠΟΥ ΘΕΛΕΙΣ ΕΤΟ 19 to-Him ?-where YOU-ARE-WILLING WE-SH'D-</p>
<p>ΡΓΟΝ ΓΑΡ ΚΑΛΟΝ ΕΙΡΓΑΣΑΤ 40 for IDEAL she-ACTS</p>	<p>ΙΜΑΣ ΦΩΜΕΝΟΣ ΦΑΓΕΙΝ ΤΟ 40 BE-making-READY to-TOU to-BE-EATING THE PASS-</p>
<p>ΟΕΙΣ ΕΜΕ ΠΑΝΤΟΤΕ ΓΑΡ ΤΟΥ 60 11 INTO ME always for THE</p>	<p>ΑΣΧΑΘΕΙ ΕΙΠΕΝ ΥΠΑΓΕΤΕ 60 18 OVER THE YET He-said DE-UNDER-LEADING INTO</p>
<p>ΣΠΩΧΟΥΣ ΕΧΕΤΕ ΜΕΘΕ ΑΥΤ 80 POOR YE-ARE-HAVING WITH selves</p>	<p>ΙΣΤΗΝ ΠΟΛΙΝ ΠΡΟΣ ΤΟΝ ΔΕ 180 THE city TOWARD THE SO-AND-SO</p>
<p>ΩΝ ΕΜΕ ΔΕ ΟΥ ΠΑΝΤΟΤΕ ΕΧΕΤ 300 ME YET NOT always YE-ARE-HAVING</p>	<p>ΝΑΚΑΙ ΕΙΠΑΤΕ ΑΥΤΩ Ο ΔΙΔΑ 300 AND say to-him THE TEACHER</p>
<p>ΕΒΑΛΟΥΣΑ ΓΑΡ ΑΥΤΗ ΤΟ ΜΥΡ 20 12 CASTING for this-one THE ATTAR</p>	<p>ΣΚΑΛΟΣ ΛΕΓΕΙ Ο ΚΑΙΡΟΣ ΜΕ 20 IS-saying THE SEASON OF-ME</p>
<p>ΟΝ ΤΟΥΤΟ ΕΠΙ ΤΟΥ ΣΩΜΑΤΟΣ 40 this ON THE BODY</p>	<p>ΥΕ ΓΥΣ ΕΣΤΙΝ ΠΡΟΣ ΕΜΟΙ 40 NEAR IS TOWARD YOU I-AM-DOING</p>
<p>ΜΟΥ ΠΡΟΣ ΤΟ ΕΝΤΑΦΙΑΣ ΑΙΜ 60 OF-ME TOWARD THE to-IN-sepulcher ME</p>	<p>ΩΤΟ ΠΑΣ ΧΑΜΕΤΑ ΤΩΝ ΜΑΘΗΤ 60 THE PASSOVER WITH THE LEARNERS</p>
<p>ΕΒΟΙΝΣΕΝ ΑΜΗΝ ΛΕΓΟΥΜΙ 80 13 DOES AMEN I-AM-saying to-YOU</p>	<p>ΩΝ ΜΟΥ ΚΑΙ ΕΠΟΙΗΣΑΝ ΟΙ ΜΑΘΗΤ 80 19 OF-ME AND DO THE LEARN-</p>
<p>ΝΟ ΠΟΥ ΕΑΝ ΚΗΡΥΧΘΕΤΟ ΕΥΑ 400 THE ?-where IF-EVER MAY-BE-BEING-PROCLAIMED THE WELL-</p>	<p>ΘΗΤΑΙ ΩΣ ΣΥΝΕΤΑΞΕΝ ΑΥΤΟ 900 ers AS instructs to-them</p>
<p>ΓΓΕΛΙΟΝ ΤΟΥΤΟ ΕΝ ΟΛΩ ΤΩ 20 MESSAGE this IN WHOLE THE SYS-</p>	<p>ΙΣ ΟΙ ΗΣ ΟΥΣ ΚΑΙ ΗΤΟΙΜΑΣΑ 20 THE JESUS AND THEY-make-READY</p>
<p>ΟΣ ΜΩΑΛΛΗΘΗΣΕΤΑΙ ΚΑΙ Ο 40 TEM WILL-BE-BEING-TALKED AND WHICH</p>	<p>ΝΤΟ ΠΑΣ ΧΑΟΥΙΣ ΔΕ ΓΕΝΟΜ 40 20 THE PASSOVER OF-evening YET BECOMING</p>
<p>ΠΟΙΗΣΕΝ ΑΥΤΗ ΕΙΣ ΜΗΜΟΣ 60 DOES this-one INTO REMINDER</p>	<p>ΕΝ ΗΣ ΑΝΕΚΕΙΤΟ ΜΕΤΑ ΤΩΝ Δ 60 He-was-UP-LAID WITH THE TWO-</p>
<p>ΥΝ ΟΝ ΑΥΤΗ ΣΤΟΤΕ ΠΟΡΕΥΘΕ 80 14 OF-her then BEING-GONE</p>	<p>ΦΕΚΑ ΜΑΘΗΤΩΝ ΚΑΙ ΕΣΘΙΟ 80 =12 LEARNERS AND OF-EATING</p>
<p>ΙΣ ΕΙΣ ΤΩΝ ΔΕΚΑ ΕΛΘΟΝ 600 ONE OF-THE TWO-TEN THE one-being-said</p>	<p>ΝΤΩΝ ΑΥΤΩΝ ΕΙΠΕΝ ΑΜΗΝ 79000 OF-them He-said AMEN I-AM-SAY-</p>

²³ See Ps. 41⁹.

²⁴ See Ps. 22 Isa. 53 Dan. 9²⁶.

²⁴ The case of Judas has an important bearing on the ultimate destiny of the human race and all creation. If it were well for Judas if he had not been born, then there can be no justification of all mankind (Ro. 5¹⁸) or reconciliation of all creation (Col. 1²⁰). If he is ultimately justified and reconciled it is well that he has been born. The solution of this difficulty will help us to see the bias which pervades our translations. They deliberately recast the sentence and give it a meaning quite foreign to the text. The Lord speaks of Himself as "Him", and of Judas as "that man". It were ideal for the Lord if Judas were not born. The Lord's impending suffering is in view, not the punishment of Judas, whose ultimate destiny is not under consideration.

²⁶⁻²⁹ Compare Mk. 14²²⁻²⁵ Lu. 22¹⁹⁻²⁰ 1 Co. 11²³⁻²⁶.

²⁶ The account given here is for the Circumcision. It is seen as a part of the Passover festival and concerns the new covenant for Israel and the pardon of sins. Were it not that it was given to Paul by a special revelation (1 Co. 11²⁵), after he had been separated to his special ministry (Ac. 13²) among the nations, and with the particular provision that it should continue until the Lord's coming, we would be tempted to class it with the observances intended only for the Circumcision.

²⁶ In Greek, the present tense of the substantive often indicates a figure of speech. If the Lord were speaking literally of His actual body and blood, He would have omitted the word *is*. It is a metaphor, in which one thing is not merely stated to be *like* another, but to *be* another. It is freely used in interpreting parables, as, "the field is the world" (Mt. 13³⁸). Usually it is not used in stating matters of fact. It may be correctly rendered, *means*, or *represents*, in practically every place where it occurs. This distinction cannot be carried over into English, for we always express the verb.

²⁸ See Ex. 24⁸ Lev. 17¹¹ Jer. 31³¹⁻³⁴.

²⁹ Compare Lu. 22¹⁵⁻¹⁸.

³⁰⁻³² Compare Mk. 14²⁰⁻²⁸ Lu. 22³⁹ Jn. 16³².

³¹ See Zech. 13⁷ Isa. 53⁴⁻¹¹.

³² See 28⁷⁻¹⁰.

ing, He said, "Verily, I am saying to you that one of you shall be betraying Me." And, sorrowing vehemently, each one of them begins to be saying to Him, "Is it I, Lord?"

²³ Now answering, He said, "He who dips his hand with Me in the dish, *he* will be betraying Me. The Son of Mankind is indeed going away, according as it is written concerning Him, yet woe to that man through whom the Son of Mankind is being betrayed! Ideal were it for Him if that man were not born!"

²⁵ Now answering, Judas, who is betraying Him, said, "Is it I, Rabbi?"

Jesus is saying to him, "You say it."

²⁶ Now at their eating. Jesus, taking the bread, and blessing, breaks it, and giving to the disciples, said, "Take, eat. This is My body." And taking the cup and giving thanks, He gives it to them, saying, "All drink of it, for this is My blood of the new covenant, being poured out for many for the pardon of sins. Now I am saying to you that I may under no circumstances be drinking henceforth of this, the product of the grapevine, till that day whenever I should be drinking it new with you in the kingdom of My Father." And, singing a hymn, they came out to the mount of Olives.

³¹ Then Jesus is saying to them, "You all shall be snared in Me in this night, for it is written,

'I shall be smiting the shepherd,
And the sheep of the flock shall be scattered.'

³² Now after I am roused I shall be preceding you into Galilee."

³³ Yet answering, Peter said to

ΓΩΥΜΙΝΟΤΙΕΙΣΕΣΥΜΩΝΠΑ²⁰
 ing to-you that one out of-you will-
 22 ^{s o.} ΡΑΔΩΣΕΙΜΕΚΑΙΛΥΠΟΥΜΕΝ⁴⁰
 BE-DESIDE-GIVING ME AND BORROWING
 ΟΙΣΦΟΔΡΑΗΡΞΑΝΤΟΛΕΓΕΙ^{s o.} 60
 VEREMENT begin to-BE-saying
^{A omits ONE} ΝΑΥΤΩΕΙΣΕΚΑΣΤΟΣΑΥΤΩΝ⁸⁰
 to-Him ONE EACH OF-them
 23 ΜΗΤΙΕΓΩΙΜΙΚΥΡΙΕΟΔΕΑ¹⁰⁰
 NO-ANY I AM Master! THE YET an-
 24 ^{s o.} ΠΟΚΡΙΘΕΙΣΕΠΕΝΟΕΜΒΑΨ²⁰
 sWERING He-said THE one-IN-DIPPING
 ΑΣΜΕΤΕΜΟΥΤΗΝΧΕΙΡΑΕΝΤ^{s o.} 40
 WITH ME THE HAND IN THE
 ΦΤΡΥΒΑΙΩΟΥΤΟΣΜΕΠΑΡΑΔ^{s o.} 60
 DISH this-one ME WILL-BE-DESIDE-
 ΩΣΕΙΟΜΕΝΥΙΟΣΤΟΥΑΝΘΡΩ^{s o.} 80
 GIVING THE INDEED SON OF-THE human
 ΠΟΥΠΑΓΕΙΚΑΘΩΣΓΕΓΡΑΠ^{s o.} 200
 IS-UNDER-LEADING according-as it-HAS-been-WRIT-
^{A+Ε= self} ΤΑΙΠΕΡΙΑΥΤΟΥΟΥΑΙΔΕΤΩ²⁰
 TEN ABOUT Him WOE YET to-THE
 ΑΝΘΡΩΠΩΣΕΚΕΙΝΦΑΙΟΥΟΥΙ⁴⁰
 human that THRU WHOM the SON
 ΟΣΤΟΥΑΝΘΡΩΠΟΥΠΑΡΑΔΙΔ^{s o.} 60
 OF-THE human IS-BEING-DESIDE-GIV-
^{A H OR} ΟΤΑΙΚΑΛΟΝΗΝΑΥΤΩΦΙΟΥΚ⁸⁰
 EN IDEAL it-was to-Him IF NOT
^{s o.} ΕΓΕΝΝΗΘΗΑΝΘΡΩΠΟΣΕΚΕ³⁰⁰
 WAS-generated THE human that
 25 ^{s o.} ΙΝΟΣΑΠΟΚΡΙΘΕΙΣΔΕΙΟΥΔ²⁰
 ANSWERING YET JUDAS
 ΑΣΟΠΑΡΑΔΙΔΟΥΣΑΥΤΟΝΕΙ^{s o.} 40
 THE one-DESIDE-GIVING Him said
 ΠΕΝΜΗΤΙΕΓΩΙΜΙΡΑΒΒΕΙ^{s o.} 60
 NO-ANY I AM RABBI!
^{AN omits! THE JESUS} ΛΕΓΕΙΑΥΤΩΙΝΟΣΟΥΣΣΥΕΙ⁸⁰
 IS-saying to-him THE JESUS YOU say
 26 ΠΑΣΕΣΤΙΟΝΤΩΝΔΕΑΥΤΩΝΑ⁴⁰⁰
 OF-EATING YET OF-them GET-
^{IS omits! THE} ΑΒΩΝΟΙΝΗΣΟΥΣΤΟΝΑΡΤΟΝΚ²⁰
 TING THE JESUS THE BREAD AND
 ΑΕΥΧΑΡΙΣΤΗΣΑΣΕΛΛΕΥΟΝΤΕΣ^{s o.} 40
 blessing He-BREAKS AND
^{AS! ΕΔΙΔΟΥ} ΕΔΙΔΟΥ^{s o.} 60
 GIVING to-THE LEARNERS said
 ΕΝΛΑΒΕΤΕΦΑΓΕΤΕΤΟΥΤΟΣ^{s o.} 80
 BE-GETTING BE-EATING this IS
 27 ΣΤΙΝΤΟΣΩΜΑΜΟΥΚΑΙΛΑΒΩ⁴⁰⁰
 THE BODY OF-ME AND GETTING

^{IS omits! THE} ΝΤΟΠΟΤΗΡΙΟΝΚΑΙΕΥΧΑΡΙ²⁰
 THE DRINK-cup AND thanking
 ΣΤΗΣΑΣΕΦΩΚΕΝΑΥΤΟΙΣΛΕ^{s o.} 40
 He-gives to-them saying
 ΓΩΝΠΙΕΤΕΣΑΥΤΟΥΠΑΝΤΕ^{s o.} 60
 BE-DRINKING OUT OF-it ALL
 28 ΣΤΟΥΤΟΓΑΡΕΣΤΙΝΤΟΑΙΜΑ⁸⁰
 this for IS THE BLOOD
^{A adds! IS omits NEW} ΜΟΥΤΗΣΚΑΙΝΗΣΔΙΑΘΗΚΗΣ⁶⁰⁰
 OF-ME OF-THE NEW covenant
 ΤΟΠΕΡΙΠΟΛΛΩΝΕΚΧΥΝΝΟΜ^{s o.} 20
 THE ABOUT MANY BEING-OUT-POURED
 ΕΝΟΝΕΙΣΑΦΕΣΙΝΑΜΑΡΤΙΩ^{s o.} 40
 INTO FROM-Letting OF-misses
^{IS omits that} ΝΛΕΓΩΔΕΥΜΙΝΟΤΙΟΥΜΗΠΙ⁸⁰
 I-AM-saying YET to-you that NOT NO I-MAY-
^{s! omits THE} ΦΑΠΑΡΤΙΕΚΤΟΥΤΟΥΟΥΓΕ⁸⁰
 BE-DRINKING FROM at-PRESENT OUT OF-this THE pro-
 ΝΗΜΑΤΟΣΤΗΣΑΜΠΕΛΟΥΕΩΣ^{s o.} 700
 duct OF-THE GRAPE-VINE TILL
 ΤΗΣΗΜΕΡΑΣΕΚΕΙΝΗΣΟΤΑΝ^{s o.} 20
 OF-THE DAY that when-EVER
^{IS omits} ΑΥΤΟΠΙΝΩΜΕΘΥΜΩΝΚΑΙΝΟ⁴⁰
 it I-MAY-BE-DRINKING WITH you NEW
 ΝΕΝΤΗΒΑΣΙΛΕΙΑΤΟΥΠΑΤΡ^{s o.} 60
 IN THE kingdom OF-THE FATHER
 30 ΟΣΜΟΥΚΑΙΥΜΝΗΣΑΝΤΕΣΕΙ⁸⁰
 OF-ME AND HYMNING THEY-
^{s o.} ΗΛΘΟΝΕΙΣΤΟΟΡΟΣΤΩΝΕΛΑ⁸⁰⁰
 OUT-CAME INTO THE mountain OF-THE OLIVES
 31 ΙΩΝΤΟΤΕΛΕΓΕΙΑΥΤΟΙΣΟΙ^{s o.} 20
 then IS-saying to-them THE JE-
^{s o.} ΗΣΟΥΣΠΑΝΤΕΣΥΜΕΙΣΣΚΑΝ⁴⁰
 SUS ALL YE SHALL-BE-DE-
^{AS! AI for Ε} ΔΑΙΣΘΗΣΕΣΘΕΕΝΕΜΟΙΕΝ⁶⁰
 ING-SNARED IN ME IN
 ΤΗΝΥΚΤΙΤΑΥΤΗΓΕΓΡΑΠΤΑ^{s o.} 80
 THE NIGHT this it-HAS-been-WRITTEN
 ΙΓΑΡΠΑΤΑΞΩΤΟΝΠΟΙΜΕΝΑ^{s o.} 900
 for I-SHALL-BE-SMITING THE SHEPHERD
^{s! omits} ΚΑΙΔΙΑΣΚΟΡΠΙΣΑΝΗΟΝΤΑ²⁰
 AND WILL-BE-BEING-THRU-SCATTERED
^{s! omits} ΙΤΑΠΡΟΒΑΤΑΤΗΣΠΟΙΜΝΗΣ⁴⁰
 THE sheep OF-THE SHEEP-herd
^{s o.} ΜΕΤΑΔΕΤΟΕΓΕΡΘΗΝΑΙΜΕΠ⁶⁰
 32 after YET THE to-BE-ROUSED ME I'LL-
^{IS omits} ΡΟΔΣΩΜΑΣΕΙΣΤΗΝΓΑΛΙΛΑ⁸⁰
 BE-BEFORE-LEADING you INTO THE GALILEE
 ΑΙΑΝΑΠΟΚΡΙΘΕΙΣΔΕΟΠΕΤ^{s o.} 80000
 33 answering YET THE Peter

33-35 Compare Mk.14²⁹⁻³¹ Lu.22³¹⁻³⁴ Jn. 13³⁶⁻³⁸.

33 The Lord had said distinctly that *all* of them should be snared. Peter's fall began by refusing to believe that the Lord's *all* meant *all*. Of course, it could not include him! By exalting himself above the rest he invited the fate of all who walk in pride, who must be abased. The same spirit is rampant today. We hear the loudest protestations of loyalty and devotion to Christ, which, if carried out, would transform the whole world in one generation. There is no doubt that it is honest. Peter fully intended to stand by his Lord to the very death. But he did not know himself or the impotence of the human will. It is the creature and the sport of circumstance. No man can use the emphatic *I*, as Peter did, and not fall.

36-38 Compare Mk.14³²⁻³⁴ Lu.22^{39,40} Jn. 18^{1,2}.

36 How different it was with our Lord! He was about to brave the most awful battle with the hosts of darkness and their human minions, yet not a boast proceeds from His lips. He shrank from it. He implored to be spared. It was not His will. Hitherto His will and the Father's had been in perfect accord. He acquiesced in it even though it meant failure and defeat. He delighted in it though it brought Him opposition and hate. Yet with all His unparalleled loyalty and devotion, the terrors of the curse, the abandonment by God, were beyond the concurrence of His will. But there is a deeper and more powerful force than this. The heart can subdue the will. Christ had not come to do His own will. So He prayed the prayer that befits us far more than Him, "Not as *I* will, but as Thou!" No man can use the emphatic "*I*", without the negative, and carry out his vaunting. It is the symbol of defeat, "*not I*" the banner of victory, though it should lead through the deepest depths to God.

Gethsemane should prepare our hearts for the deep unfoldings of the cross. It transforms it from a mere manifestation of human and satanic hate into a deliberate and foreordained act of God. Our Lord did not beg the chief priests for mercy, or Pilate for clemency. He recognized the fact that God alone could deliver Him from their power, and, since this was not His will,

Him, "And if all shall be snared in Thee, *I* shall never be snared!"

34 Jesus averred to him, "Verily, I am saying to you that in this night, ere a cock crow, you will be renouncing Me thrice."

35 Peter is saying to Him, "And if ever I must die with Thee, I will under no circumstances be renouncing Thee!" Likewise said all the disciples also.

36 Then Jesus is coming with them into the freehold termed Gethsemane, and He is saying to His disciples, "Be seated, till I come away and may be praying there."

37 And taking along Peter and the two sons of Zebedee, He begins to be sorrowful and depressed. Then He is saying to them, "My soul is sorrow-stricken to death. Remain here and be watching with Me."

38 And, coming forward a little, He falls on His face, praying and saying, "My Father, if it is possible, let this cup be passing by from Me. Moreover, not as *I* will, but as Thou!"

40 And He is coming to the disciples and is finding them drowsing. And He is saying to Peter, "Is it thus, you have not strength to

41 watch one hour with Me? Be watching and praying, lest you may be entering into trial. The spirit, indeed, is eager: yet the flesh is infirm."

42 Again, coming away a second [time], He prays, saying, "My Father, if it is not possible for this to pass by from Me except I should be drinking it, let Thy will be done!"

43 And coming again, He found them drowsing, for their eyes were heavy.

He makes not the slightest effort to appease them. Without in the least minimizing the guilt of man or the sin of Satan, we may look beneath all their hateful deeds and see God using them as His puppets in the preparation of the great Sacrifice which had been promised from the beginning. Though apparently and consciously doing their utmost to oppose the will of God, they were carrying it into effect with the same precision as their Victim Who had renounced His own will in favor of His Father's.

The cross of Christ is the touchstone of humanity. Not only is the cowardice of Pilate and the perfidy of the priests exposed to the gaze of all, but His own little band all find their true value in its vicinity. What should we not expect from His own apostles who have been with Him and have seen His mighty power and have felt the attraction of His love? Judas, who was entrusted with the funds, turns traitor. Boastful Peter forswears his Lord. And all the rest, who but a short time since were loud in their protestations of loyalty, desert Him at the first approach of danger.

39-41 Compare Mk.14³⁵⁻³⁸ Lu.22⁴¹⁻⁴⁶. See Heb.5⁷ Jn.6³⁸ Phil.2⁸.

42-46 Compare Mk. 14³⁹⁻⁴².

45-46 Compare Lu. 22^{45,46}.

47-50 Compare Mk.14⁴³⁻⁴⁶ Lu.22^{47,48} Jn. 18²⁻⁹.

47 Judas, one of the twelve. It is necessary that snares should be coming (18⁷). The Lord deliberately chose one of His apostles for the essential duty of betraying Him. He knew from the beginning that Judas was a traitor.

50 See Ps.41^{9,55,12-14}.

51-52 Compare Mk.14⁴⁷ Lu.22⁴⁹⁻⁵¹ Jn. 18¹⁰⁻¹¹.

51 It is most difficult to receive evil from the hand of God. The disciples evidently could not understand how this could be of God. Their highest thought was to escape evil through divine protection. But our Lord assures them that, however easy it might be to enlist the legions of heaven, it is not His present plan to escape the clutches of His enemies. Evil must needs be, and God controls it so as to accomplish His beneficent purpose.

53 See 2Ki.6¹⁷.

44 And, leaving them again, coming away, He prays a third time, saying again the same word. Then He is coming to the disciples and is saying to them, 'Drowse on furthermore and rest, for lo! the hour has drawn near, and the Son of Mankind is being betrayed into the hands of sinners—

46 Rouse! We may be going. Lo! My betrayer has drawn near!"

47 And at His still talking, lo! Judas, one of the twelve, came, and with him a vast throng with swords and cudgels, from the chief priests and elders of the people. Now His betrayer gives them a sign, saying, "Whoever I should be kissing, He it is. Hold Him."

49 And immediately, approaching Jesus, he said, "Rejoice, Rabbi!"

50 And he kisses Him fondly. Yet Jesus said to him, "Comrade, for what are you present?" Then, approaching, they laid hands on Jesus and hold Him.

51 And lo! one of those with Jesus, stretching out his hand, pulls his sword, and, smiting the slave of the chief priest, amputates the lobe of his ear. Then Jesus is saying to him, "Turn away your sword into its place, for all who are taking the sword shall be destroyed by the sword. Or are you supposing that I am not able to entreat My Father, and at present He will station by My side more than twelve legions of messengers? How, then, may the scriptures be fulfilled, seeing that it must occur thus?"

55 In that hour Jesus said to the throngs, "Do you come out with swords and cudgels to apprehend Me as to a robber? Daily was

^{s o.} ΑΦΕΙΣ ΑΥΤΟΥΣ ΠΑΛΙΝ ΑΠΕΛΑ	^{A FROM-COMING} AGAIN	^{He-prays AGAIN} FROM-COMING	^{s omits JESUS} ΟΔΕΙΝ	⁵⁰ THE YET JESUS	^{said} said	^{to-him} to-him	^{COMRADE!} COMRADE!
FROM-LETTING them	AGAIN	FROM-COMING					
^{A omits OUT OF-third} ΘΩΝ ΠΡΟΣΧΥΣΑΤΟ ΕΚ ΤΡΙΤΟΥ	^{He-prays} OUT OF-third	^{OUT OF-third} OUT OF-third					
^{11* THE SAME OUT OF-third} ΥΤΟΝ ΑΥΤΟΝ ΛΟΓΟΝ ΕΙΠΩΝ	^{A omits AGAIN} saying	^{A-} saying					
THE SAME	saying	A-					
^{s o.} ΑΛΙΝ ΤΟΤΕ ΕΡΧΕΤΑΙ ΠΡΟΣ Τ	^{He-is-COMING} TOWARD	^{THE} TOWARD					
45 GAIN then	He-is-COMING	TOWARD					
^{s o.} ΟΥΣ ΜΑΘΗΤΑΣ ΚΑΙ ΛΕΓΕΙ ΑΥΤΟΙΣ	^{LEARNERS} AND	^{IS-SAYING} to-them					
LEARNERS	AND	IS-SAYING					
^{TO} ΤΟΙΣ ΚΑΘΕΥΔΕΤΕ ΤΟ ΛΟΙΠΟΝ	^{BE-DOWN-LOUNGING} THE	^{rest} rest					
BE-DOWN-LOUNGING	THE	rest					
^{AND} ΝΚΑΙΑΝ ΑΠΑΥΕΣΘΕΙΔΟΥΓΑ	^{BE-OF-CLEARING} BE-PERCEIVING	^{for} for					
AND	BE-OF-CLEARING	BE-PERCEIVING					
^{A+} ΡΗΓΓΙΚΕΝ Η ΩΡΑ ΚΑΙ Ο ΥΙΟΣ	^{HAS-NEARED} THE HOUR	^{AND THE SON} AND THE SON					
HAS-NEARED	THE HOUR	AND THE SON					
^{s o.} ΤΟΥ ΑΝΘΡΩΠΟΥ ΠΑΡΑΔΙΔΟΤ	^{OF-THE} human	^{IS-BEING-DESID- GIVEN} GIVEN					
OF-THE	human	IS-BEING-DESID- GIVEN					
^{s o.} ΔΙΕΙΣ ΧΕΙΡΑΣ ΑΜΑΡΤΩΛΩΝ	^{INTO} HANDS	^{OF-MISSERS} OF-MISSERS					
INTO	HANDS	OF-MISSERS					
^{A ΔΙ for Ε} ΕΓΕΙΡΕΣΘΕ ΑΓΩΜΕΝΙΔΟΥΝ	^{WE-MAY-BE-LEADING} BE-PERCEIV-	⁴⁶ BE-PERCEIV-					
46 BE-BEING-ROUSED	WE-MAY-BE-LEADING	BE-PERCEIV-					
^{A+} ΓΓΙΚΕΝ Ο ΠΑΡΑΔΙΔΟΥΣ ΜΕΚ	^{11*} ME	^{AND} AND					
47 ING HAS-NEARED THE ONE-BESIDE-GIVING	ME	AND					
^{s o.} ΔΙΕ ΤΙ ΑΥΤΟΥ ΑΛΛΟΥΝΤΟ ΣΙ	^{STILL} OF-Him	^{TALKING} TALKING					
STILL	OF-Him	TALKING					
^{1B=12} ΔΟΥΙΟΥ ΔΑΣΕΙΣ ΤΩΝ ΔΕΚ	^{PERCEIVING} JUDAS	^{ONE} OF-THE					
PERCEIVING JUDAS	ONE	OF-THE					
^{s o.} ΑΝΘΕΝ ΚΑΙ ΜΕΤΑ ΤΟΥ ΟΧΛΟΥ	^{CAME} AND	^{WITH him} WITH him					
CAME	AND	WITH him					
^{s o.} ΟΣΠΟΥΣ ΜΕΤΑ ΜΑΧΑΙΡΩΝ	^{MANY} WITH	^{WORDS} WORDS					
MANY	WITH	WORDS					
^{s o.} ΔΙΣ ΤΑ ΑΝΟΤΩΝ ΑΡΧΙΕΡΕ	^{WOODS} FROM	^{THE} chief-SACRED-ones					
WOODS	FROM	THE					
^{s o.} ΩΝ ΚΑΙ ΠΡΕΣΒΥΤΕΡΩΝ ΤΟΥ	^{AND} SENIORS	^{OF-THE} OF-THE					
AND	SENIORS	OF-THE					
^{s o.} ΔΟΥΟΔΕ ΠΑΡΑΔΙΔΟΥΣ ΑΥΤΟ	⁴⁸ PLE	^{THE YET} one-DESID- GIVING					
48 PLE	THE YET	one-DESID- GIVING					
^{s o.} ΝΕΔΩΚΕΝ ΑΥΤΟΙΣ ΧΗΜΕΙΟΝ	^{GIVES} to-them	^{sign} sign					
GIVES	to-them	sign					
^{D omits IF-} ΛΕΓΩΝ ΟΝΕΑΝ ΦΙΛΗΣΩ ΑΥΤΟ	^{WHOM IF-EVER I-SH'D-BE-BEING-FOND} He	⁴⁹ HE					
49 HE	WHOM IF-EVER I-SH'D-BE-BEING-FOND	HE					
^{A ΔΙ for Ε} ΣΕΣΤΙΝ ΚΡΑΤΗΣ ΑΤΕΛΑΥΤΟΝ	^{it-IS} HOLD	^{Him} Him					
it-IS	HOLD	Him					
^{s o.} ΚΑΙ ΕΥΘΕΩΣ ΠΡΟΣΕΛΘΩΝ ΤΩ	^{AND} immediately	^{TOWARD-COMING} TOWARD-COMING					
AND	immediately	TOWARD-COMING					
^{s o.} ΙΝ ΣΟΥ ΕΙΠΕΝ ΧΑΙΡΕ ΡΑΒΒΕ	^{JESUS} he-said	^{BE-JOYING} HABBI					
JESUS	he-said	BE-JOYING					
^{s o.} ΚΑΙ ΚΑΤΕΦΙΛΗΣΕΝ ΑΥΤΟΝ	^{AND} he-DOWN-FONDS	^{Him} Him					
AND	he-DOWN-FONDS	Him					
^{s omits JESUS} ΟΔΕΙΝ	⁵⁰ THE YET JESUS	^{said} said					
50 THE YET JESUS	said						
^{ON} ΑΙΡΕΣ ΦΟΠΑΡΙΤΟΤΕ ΠΡΟΣ	^{WHICH YOU-ARE-BESIDE-BEING} TOWARD	⁴⁰ TOWARD					
ON	WHICH YOU-ARE-BESIDE-BEING	TOWARD					
^{s o.} ΕΛΘΟΝΤΕΣ ΕΠΕΒΑΛΟΝΤΑΣ	^{COMING} THEY-ON-CAST	^(past) TUE					
COMING	THEY-ON-CAST	TUE					
^{s o.} ΕΙΡΑ ΣΕ ΠΙΤΟΝ ΗΣΟΥΝ ΚΑΙ	^{ON} THE	^{JESUS} JESUS					
ON	THE	JESUS					
^{s o.} ΕΚΡΑΤΗΣΑΝ ΑΥΤΟΝ ΚΑΙ ΙΔΟ	⁵¹ THEY-HOLD	^{Him} Him					
51 THEY-HOLD	Him						
^{B O.} ΥΕΙΣ ΤΩΝ ΜΕΤΑ ΗΣΟΥ ΕΚΤΕ	^{CEIVING ONE OF-THE-ones} WITH	^{JESUS} JESUS					
B O.	CEIVING ONE OF-THE-ones	JESUS					
^{s o.} ΙΝΑΣΤΗΝ ΧΕΙΡΑ ΠΕΣΠΑΣ	^{ing} THE	^{HAND} HAND					
ing	THE	HAND					
^{s o.} ΝΤΗΝ ΜΑΧΑΙΡΑΝ ΑΥΤΟΥ ΚΑΙ	^{THE} SWORD	^{OF-him} OF-him					
THE	SWORD	OF-him					
^{s o.} ΠΑΤΑΣΑΚΤΟΝ ΔΟΥΛΟΝ ΤΟΥ	^{SMITING} THE	^{SLAVE} SLAVE					
SMITING	THE	SLAVE					
^{s o.} ΡΧΙΕΡΕΩΣ ΑΦΕΙΛΕΝ ΑΥΤΟΥ	^{SACHED-ONE} he-FROM-LIFTS	^{OF-him} OF-him					
SACHED-ONE	he-FROM-LIFTS	OF-him					
^{s o.} ΤΩΤΙ ΟΝ ΤΟΤΕ ΛΕΓΕΙ ΑΥΤΩ	⁵² THE	^{EAR-lobe} EAR-lobe					
52 THE EAR-lobe	then	IS-SAYING					
^{s o.} ΟΙΝ ΣΟΥ ΣΑΠΟΣ ΤΡΕΦΟΝΤΗΝ	^{THE} JESUS	^{YOU-FROM-TURN} THE					
THE JESUS	YOU-FROM-TURN	THE					
^{A OF-YOU} ΜΑΧΑΙΡΑΝ ΣΟΥ ΕΙΣ ΤΟΝ Τ	^{A OF-YOU} THE	^{SWORD} SWORD					
A OF-YOU	THE	SWORD					
^{s o.} ΟΝ ΑΥΤΗΣ ΠΑΝΤΕΣ ΓΑΡ ΟΙ	^{or-her} ALL	^{for} for					
or-her	ALL	for					
^{s o.} ΒΟΝΤΕΣ ΜΑΧΑΙΡΑΝ ΕΝ ΜΑΧΑ	^{GETTING} SWORD	^{IN} SWORD					
GETTING	SWORD	IN					
^{11* s o.} ΙΡΗ ΑΠΟΛΟΥΝΤΑΙ Η ΔΟΚΕΙ	⁵³ WILL-DE-BEING-DESTROYED	^{OR YOU-ARE-SEEMING} OR YOU-ARE-SEEMING					
53 WILL-DE-BEING-DESTROYED	OR YOU-ARE-SEEMING						
^{D O} ΟΤΙ ΟΥΔΥΝΑΜΑΙ ΠΑΡΑΚΑΛΕ	^{that} NOT	^{I-AM-ABLE} I-AM-ABLE					
D O	that	NOT					
^{s o.} ΣΑΙ ΤΟΝ ΠΑΤΕΡΑ ΜΟΥ ΚΑΙ ΠΑ	^{THE} FATHER	^{OF-ME} OF-ME					
s o.	THE	OF-ME					
^{A at-P. before TO-B-C.} ΡΑΣΤΗΣ ΕΙΜΙ Ο ΑΡΤΙ ΠΛΕΙ	^{BE-DESID-STANDING} TO-ME	^{at-PRESENT} MORE					
A at-P. before TO-B-C.	BE-DESID-STANDING	TO-ME					
^{s o.} ΥΣΗ ΔΕΚΑ ΛΕΓΩΝΑΣ ΓΓ	^{OR TWO-TEN} LEGIONS	^(Latin) OF-MESSEN-					
s o.	OR TWO-TEN	LEGIONS					
^{s o.} ΕΛΩΝΤΕΣ ΟΥΝ ΠΛΗΡΩΘΕΙΝ	⁴⁹ GERS	^{how} TREN					
s o.	49 GERS	how					
^{s o.} ΑΙ ΓΡΑΦΑΙΟΤΟΥΤΩΣ ΔΕΙΓ	^{THE} WRITINGS	^{that} thus					
s o.	THE	WRITINGS					
^{s o.} ΕΝΕΘΛΙΕΝ ΕΝΕΚΕΙΝ ΗΤΗΡΑ	⁵⁵ BE-BE-COMING	^{IN} that					
55 BE-BE-COMING	IN	that					
^{s o.} ΕΙΠΕΝ ΟΙΝ ΣΟΥ ΣΤΟΙΧΟΧ	^{said} THE	^{JESUS} JESUS					
said	THE	JESUS					
^{s o.} ΙΩΣ ΕΠΙΛΗΣΤΗΝ ΕΙΝΑΒΑΤ	^{AS} ON	^{ROUBER} TE-OUT-COME					
s o.	AS	ON					

55-56 Compare Mk.14⁴⁸⁻⁵² Lu.22^{52,53}.

55 In the daylight they were afraid. They wanted the mantle of darkness to hide their evil deeds. Nothing could have been simpler than to have the temple guards arrest Him in the sanctuary. Why all this show of force to take an unarmed Man Who never did anything but good? It is often difficult to account for the foolishness of human wisdom and action. Yet here we have the key. The scriptures of the prophets must be fulfilled. And they are given for the revelation of God. Every human action will one day be accounted for and justified by putting it in its right relation to God.

62 Can there be any greater contrast than comes before us in this scene before the chief priest? Christ, the Chief Priest after the new order of Melchisedec, sworn in by God Himself, holy, harmless, undefiled, and higher than the heavens, is about to offer Himself for the sins of the world. Yet He stood alone, forsaken even by His own, charged with blasphemy and liable to death. Caiaphas was appointed for political reasons by the Roman power. He was crafty, deceitful, blasphemous, unfit to officiate at God's altar. Yet such a man dares to condemn the Son of God! Quite shamelessly he seeks for testimony against Him, and accepts what everyone knew was false. No one had heard Him say that *He* would destroy the temple of God. He said that *they* would do it. And now their very accusation is itself the crime with which they charge Him! They tried to fasten on Him the destruction of the empty house on mount Moriah. They actually accomplish the destruction of the true Temple, His body.

57-60 Compare Mk.14⁵³⁻⁶⁴ Lu.22⁵⁴⁻⁷¹ Jn. 18¹²⁻²⁴.

61 See Jn. 2:18-22.

62 As the Sacrifice, the Lord was a sign to the priests, for He acted as the animal they were accustomed to lead to the altar (Isa. 53⁷):

He is hard pressed, and *He* is humiliated,

Yet He is not opening His mouth: He is fetched as a flocking to the slaughter,

And as a ewe before its shearers is mute,

So He is not opening His mouth.

63 See Lev.5:1.

64 See 24³⁰ Ps.110¹ Dan.7¹³ Ac.7^{55,56} Un.17.

I seated with you, teaching in the sanctuary, and you do not hold Me. Now the whole of this has occurred that the scriptures of the prophets may be fulfilled." Then all of His disciples, deserting Him, fled.

57 Now those who hold Jesus led Him away to Caiaphas, the chief priest, where the scribes and the elders were gathered. Now Peter followed Him from afar, to the courtyard of the chief priest, and entering within, he sat with the deputies to see the consummation.

59 Now the chief priests and the elders and the whole Sanhedrin sought false witness against Jesus, so that they should be putting Him to death, and they found none—of many false witnesses coming forward they found none. Yet subsequently two false witnesses, coming forward, said, "*He* averred, 'I am able to demolish the temple of God and to build it during three days'."

62 And the chief priest, rising, said to Him, "Are you answering nothing? What are these testifying against you?" Yet Jesus was silent. And answering, the chief priest said to Him, "I am exorcising you by the living God that you may be telling us if you are the Christ, the Son of God."

64 Jesus is saying to him, "*You* say it! Moreover, I am saying to you, Henceforth you shall be viewing the Son of Mankind sitting at the right hand of power and coming in on the clouds of heaven."

65 Then the chief priest tears his garments, saying that "*He* blas-

⁶⁴ When the chief priest invoked the presence of God, Christ was not slow in testifying to the truth. So that all the actual testimony against Him was the great truth to which the priests themselves and all their service in the sanctuary and the temple testified. But we must not forget the divine side. The scriptures must be fulfilled. God's purpose must be served. The business of the priesthood is to slay the sacrifice. All the victims hitherto had been vain repetitions that could only cover sin. They could not take it away. Shall not the priests, therefore, slay the great Antitype, the Lamb Whose blood will yet change all sin into righteousness, all enmity into reconciliation? In the wisdom of God their hatred and malice are simply a knife to slay the true Sacrifice. Can we not see that, in a very real sense, they were carrying out the will of God? And if this is true of the sin of sins, is it not quite possible that God will justify all sins in the same way?

⁶⁵ See Lev. 21¹⁰.

⁶⁶ See Lev. 24¹⁶ Jn. 19⁷.

⁶⁷⁻⁶⁸ Compare Mk. 14⁶⁵ Lu. 22⁶³⁻⁶⁵. See Isa. 50⁶ 53³.

⁶⁹ Poor Peter! Where is his bravado now? He was quite ready to defend his Lord against the world—but not against a serving maid. His very vehemence betrays him. Now was his opportunity of witnessing for his Lord, and of standing by Him in His trial. He should have shouted "Yes!" and moved forward to take his place beside his Master. But no. He refuses to acknowledge Him. He slinks back to the portal to escape further questioning. But another maid awaits him there, so he adds an oath to his denial, and by his Galilean brogue betrays himself again. And then his exasperation is so great that he actually damns and swears that He is not at all acquainted with the Lord. The cock crows. Its simple sound is the voice of God to Peter. He becomes acquainted with himself, and is sadly disillusioned. Instead of the brave, trusty, faithful disciple and apostle he thought he was, he finds himself to be a cringing, craven coward. He laments bitterly.

⁶⁹⁻⁷⁴ Compare Mk. 14⁶⁶⁻⁷¹ Lu. 22⁵⁴⁻⁶⁰ Jn. 18¹⁵⁻²⁷.

⁷⁵ Compare Mk. 14⁷² Lu. 22^{61, 62}. See 34, 1-2 Compare Mk. 15¹ Lu. 23¹ Jn. 18²⁸⁻³². See Ps. 2².

phemes! What further need have we of witnesses? *Lo!* now you hear his blasphemy! What are you supposing?"

Now they, answering, said, "He is liable to death." Then they spit into His face and buffet Him. Now they slap Him, saying, "Prophecy to us, Christ! Who is it that hits you?"

⁶⁹ Now Peter sat outside in the courtyard and one maid came to him, saying, "*You* also were with Jesus of Galilee." Yet he disowns Him in front of them all, saying, "I am not aware what you are saying!"

⁷¹ Now, at his coming out into the portal, another maid perceived him, and she is saying to them there, "*He* also was with Jesus the Nazarene." And again he disowns with an oath, that "I am not acquainted with the man!"

⁷³ Now, after a little, those standing there, approaching, said to Peter, "Truly *you* also are of them, for your speech also is making you evident." Then he begins to be damning and swearing that "I am not acquainted with the man!"

And immediately a cock crows. ⁷⁵ And Peter is reminded of the declaration of Jesus in which He declared to him that "Ere a cock crows you will be renouncing Me thrice." And, coming outside, he laments bitterly.

27 Now, as it is becoming morning, all the chief priests and the elders of the people held a consultation against Jesus, so as to put Him to death. And binding Him, they led Him away and gave Him up to Pontius Pilate, the governor.

³ Then Judas, His betrayer, perceiving that He was condemned, regretting it, turns back the thirty

ΤΙΕΒΛΑΣΦΗΜΗΣΕΝΤΙΕΤΙΧ ²⁰ He-HAM-AVERS ANY STILL need	ΝΩΡΩΠΟΝΜΕΤΑΜΙΚΡΟΝΔΕΠ ²⁰ 73 man after LITTLE YET TO-
ΡΕΙΑΝΕΧΟΜΕΝΜΑΡΤΥΡΩΝΙ ⁴⁰ WE-ARE-HAVING OF-witnesses BE-	ΡΟΣΕΛΘΟΝΤΕΣΟΙΕΣΤΩΤΕΣ ⁴⁰ WARD-COMING THE ones-HAVING-STOOD
ΔΕΝΥΝΗΚΟΥΣΑΤΕΤΗΝΒΛΑΣ ⁶⁰ PERCEIVING NOW YE-HEAR THE HAM-AVER-	ΕΙΠΟΝΤΩΠΕΤΡΩΑΛΗΘΩΣΚΑ ⁶⁰ said to-THE Peter truly AND
ΦΗΜΙΔΝΑΥΤΟΥΤΙΥΜΙΝΔΟΚ ⁸⁰ 66 I ment OF-Him ANY to-YOU it-is-SEEM-	ΙCΥΕΞΑΥΤΩΝΕΙΚΑΙΓΑΡΗΛ ⁸⁰ YOU OUT OF-them ARE AND for THE TALK
ΕΙΟΙΔΕΑΠΟΚΡΙΘΕΝΤΕΣΕΙ ¹⁰⁰ ING THE YET ANSWERING THEY-	ΑΙΙΑCΟΥΔΗΛΟΝCΕΠΟΙΕΙΤ ⁶⁰⁰ 74 OF-YOU EVIDENT YOU is-making then
ΠΟΝΕΡΟΧΟCΘΑΝΑΤΟΥΕCΤΙ ²⁰ said liable OF-DEATH He-is	ΟΤΕΗΡΞΑΤΟΚΑΤΑΒΕΜΑΤΙΖ ²⁰ he-begins to-BE-dAMPING
ΝΤΟΤΕΕΝΕΠΤΥCΑΝΕΙCΤΟΠ ⁴⁰ 67 then THEY-IN-SPIT INTO THE face	ΕΙΝΚΑΙΟΜΝΥΕΙΝΟΤΙΟΥΚΟ ⁴⁰ AND to-BE-SWEARING that NOT I-HAVE-
ΡΟCΠΟΝΑΥΤΟΥΚΔΙΕΚΟΛΑ ⁶⁰ OF-Him AND THEY-FROM-CHAS-	ΙΔΑΤΟΝΑΝΩΡΩΠΟΝΚΑΙΕΥ ⁶⁰ PERCEIVED THE human AND immediate-
ΦΙCΑΝΑΥΤΟΝΟΙΔΕΕΡΑΠΙC ⁸⁰ TEN Him THE-ones YET SLAP	ΕΩCΑΛΕΚΤΩΡΕΦΩΝΗCΕΝΚΑ ⁸⁰ 75 ly UN-LAYER SOUNDS AND
ΔΝΛΕΓΟΝΤΕCΠΡΟΦΗΤΕΥCΟ ⁹⁰⁰ 68 SAYING BEFORE-AVER	ΙΕΜΗNCΘΗΟΠΕΤΡΟCΤΟΥΡΗ ⁷⁰⁰ is-REMINDED THE Peter OF-THE declara-
ΝΗΜΙΝΧΡΙCΤΕΤΙCΕCΤΙΝΟ ²⁰ to-US ANOINTED ANY IS THE	ΜΑΤΟCΙΗCΟΥΕΙΡΗΚΟΤΟCΑ ²⁰ tion OF-JESUS OF-HAVING-declared to-
ΠΑΙCΑCCEΟΔΕΠΕΤΡΟCΕΚΑ ⁴⁰ 69 one-hitting YOU THE YET Peter sat	ΥΤΩΤΟΠΙΡΙΝΗΛΕΚΤΟΡΑΦ ⁴⁰ him that ERE MAY-BE UN-LAYER to-
ΘΗΤΟΕΞΦΕΝΤΗΑΥΛΗΚΑΙΠΡ ⁶⁰ OUT IN THE COURT AND TOWARD-	ΩΝΗCΑΙΤΡΙCΑΠΑΡΗΝΗCΗΜΕ ⁸⁰ SOUND THIRCE YOU-WILL-BE-renOUNCING ME
ΟCΗΛΕΝΑΥΤΩΜΙΑΠΑΙΔΙC ⁸⁰ CAME to-him ONE maid	ΚΑΙΕΞΕΛΘΩΝΕΞΩΚΛΑΥCΕ ⁸⁰ AND OUT-COMING OUT he-LAMENTS
ΚΗΛΕΓΟΥCΑΚΑΙCΥΝCΘΑΜΕ ⁹⁰⁰ saying AND YOU WERE WITH	ΝΠΙΚΡΩCΠΡΩΙΑCΔΕΓΕΝΟΜ ⁸⁰⁰ 27 BITTERLY OF-morning YET BECOMING
ΤΑΙΗCΟΥΤΟΥΓΑΛΙΛΑΙΟΥ ²⁰ 70 JESUS OF-THE GALLILEE THE	ΕΝΗCCCYΜΒΟΥΛΙΟΝΕΛΑΒΟΝ ²⁰ TOGETHER-COUNSEL GOT
ΔΕΗΡΗNCΑΤΟΕΜΠΡΟCΘΕΝΑ ⁴⁰ YET he-disowns IN-TOWARD-PLACE OF-	ΠΑΝΤΕCΟΙΑΡΧΙΕΡΕΙCΚΑΙ ⁴⁰ ALL THE chief-SACRED-ones AND
ΥΤΩΠΑΝΤΩΝΛΕΓΩΝΟΥΚΟΙ ⁶⁰ them ALL SAYING NOT I'VE-PER-	ΟΙΠΡΕCΒΥΤΕΡΟΙΤΟΥΛΑΟΥ ⁶⁰ THE SENIORS OF-THE PEOPLE
ΔΑΤΙΛΕΓΕΙCΕΞΕΛΘΟΝΤΑ ⁸⁰ 71 CEIVED ANY YOU-ARE-SAYING OUT-COMING YET	ΚΑΤΑΤΟΥΙΗCΟΥΩCΤΕΘΑΝΑ ⁸⁰ DOWN OF-THE JESUS AS-BESIDES TO-(cause-to)-
ΕΑΥΤΟΝΕΙCΤΟΝΠΥΛΩΝΑΕΙ ⁴⁰⁰ him INTO THE GATE PER-	ΤΩCΑΙΔΥΤΟΝΚΑΙΔΗNCΑΝΤΕ ⁹⁰⁰ 2 DIE Him AND BINDING
ΔΕΝΑΥΤΟΝΑΛΛΗΚΑΙΛΕΓΕΙ ²⁰ CEIVED him other-frm. AND she-is-saying	CΑΥΤΟΝΑΠΗΓΑΓΟΝΚΑΙΠΑΡ ²⁰ Him THEY-FROM-LED AND THEY-HE-
ΑΥΤΟΙCΕΚΕΙΚΑΙΟΥΤΟCΗΝ ⁴⁰ to-them there AND this-one WAS	ΕΔΩΚΑΝΑΥΤΟΝΠΟΝΤΙΩΠΕΙ ⁴⁰ AIDE-GIVE Him to-Pontius PILATE
ΜΕΤΑΙΗCΟΥΤΟΥΝΑΖΩΦΡΑΙ ⁶⁰ WITH JESUS THE NAZARENE	ΛΑΤΩΤΩΗΓΕΜΟΝΙΤΟΤΕΙΔΩ ⁶⁰ 3 THE LEADER then PERCEIV-
ΥΚΑΙΠΑΛΙΝΗΡΗNCΑΤΟΜΕ ⁸⁰ 72 AND AGAIN he-disowns WITH	ΝΙΟΥΔΑCΟΠΑΡΑΔΙΔΟΥCΑΥ ⁶⁰ ONE JUDAS THE one-BESIDE-GIVING Him
ΑΟΡΚΟΥΤΟΙΟΥΚΟΙΔΑΤΟΝΑ ⁶⁰⁰ OATH that NOT I-HAVE-PERCEIVED THE hu-	ΤΟΝΟΤΙΚΑΤΕΚΡΙΘΗΜΕΤΑ ⁸⁴⁰⁰⁰ that He-was-DOWN-JUDGED BEING-after-CARED

3-8 The chief priests, by *buying* the freehold, which had previously been *acquired* by Judas, but not paid for (Ac. 1:16-19), join the betrayer of our Lord in an unlawful act which manifests their lack of faith in God. True believers, who were looking for the kingdom and the consequent redistribution of the land, would not waste money on a freehold which would be worthless in that day. Instead, they *sold* their freeholds (Ac. 4:34), and gave the money to the apostles. The account in Acts views this transaction from the standpoint of Judas, and tells why he was rejected from being an apostle. He made arrangements not only to betray His Lord (Who, he supposed, would use His power to circumvent His enemies), but he arranged to use the "wages of unrighteousness" for buying a freehold, contrary to the law. The chief priests and elders, instead of repudiating this illegal act, confirm it by hypocritically refusing to put the money in the temple offerings, and by using it to complete the purchase which Judas had begun. The death of Judas is likewise passed over briefly in Matthew, but elaborated in Acts. He hanged himself, but the rope broke and he fell so hard that his bowels spilled out. Thus worked the woe pronounced upon him by the Lord.

5-8 See Ac. 1:18, 19.

9 See Zech. 11:12, 13.

11 Compare Mk. 15:2-5 Lu. 23:2-12 Jn. 18:33-39. See 1 Ti. 6:13.

11 The priests should have been models of justice and truth, for they had the form of truth in the law. The governor had no divine light to guide his steps. Yet Pilate is far more just than the priests. He knew very well that they would not demand the death of a Jew who conspired against his government. They would aid him. His suspicions of their motive were confirmed by the Lord's silence. No ordinary man would stand and hear such charges against him without a reply. At no time did the chief priests deceive Pilate. He thought the easiest way out would be to put it to the people, who, he supposed, would release the prophet. He was so sure of their verdict that he was caught in his own device.

15-18 Compare Mk. 15:6-10 Lu. 23:13-17 Jn. 18:38, 39.

pieces of silver to the chief priests and the elders, saying, "I sinned in betraying innocent blood."

Yet they said, "What is it to us? You should be seeing to that!"

And tossing the pieces of silver into the temple, he retires, and, coming away, strangles himself.

Now the chief priests, taking the pieces of silver, said, "It is not allowed to cast them into the corban, since it is the price of blood."

Now, holding a consultation, they buy with them the Field of the Potter for a sepulcher for strangers.

Wherefore that field was called "The Field of Blood" till this day.

Then was fulfilled that which is declared through the prophet Jeremiah, saying,

"And they got the thirty pieces of silver,

The price of the Valued One,
Whom they value from the sons of Israel,

And they give them for the Field of the Potter,
According as the Lord arranges with me."

Now Jesus was standing in front of the governor. And the governor inquires of Him, saying, "Are *you* the king of the Jews?"

Now Jesus averred to him "You are saying it!" And at His accusation by the chief priests and the elders, He answers nothing.

Then Pilate is saying to Him, "Are you not hearing how much they are testifying against you?"

And He answered him not one declaration, so that the governor is marveling very much.

Now at the festival the governor had been accustomed to release one prisoner—whom they wanted—to the throng. Now they then had a notorious prisoner termed Bar-Abbas.

Then, having assembled them, Pilate said to them, "Whom are

^{s now o. s1} ΕΛΘΕΙΣ ΑΠΕΣΤΡΕΥΕΝ ΤΑΤ ²⁰	^{s Λ=30} ΟΝΙΣΡΑΗΛΑΚΑΙ ΕΔΩΚΑΝ ΑΥΤ ²⁰
he-FROM-TURNS	of-ISRAEL AND THEY-GIVE them
17 ΡΙΑΚΟΝΤΑ ΑΡΓΥΡΙΑ ΤΟΙΣ Α ⁴⁰	ΔΕ ΙΣΤΟΝΑΓΡΟΝ ΤΟΥΚΕΡΑΜ ⁴⁰
17 SILVERS to-THE chief-	AND INTO THE FIELD OF-THE potter
^{s o. us omi1} ΡΧΙΕΡΕΥΣ ΚΑΙ ΤΟΙΣ ΠΡΕ ⁶⁰	ΕΩΣΚΑΘΑCYNΕΤΑΙ ΖΕΝ ΜΟΙΚ ⁶⁰
SACRED-ones AND to-THE SENIORS	according-to-WHICH instructs to-ME Mas-
4 CΒΥΤΕΡΟΙC ΕΛΦΩΝ ΗΜΑΡΤΟ ⁸⁰	^{A o. o.} ΥΡΙΟC ΟΔΕΙ ΗC ΟΥC ΕCΤΑΘΗ ⁸⁰
4 SAYING I-MISSED	11 ter THE YET JESUS WAS-STOOD
^{n margin} ΝΠΑΡΑΔΟΥCΑΙΜΑ ΔΕΘΩΝΟΙ ¹⁰⁰	ΕΜΠΡΟCΘΕΝΤΟΥ ΗΓΕΜΟΝΟC ⁶⁰⁰
BESIDE-GIVING BLOOD UN-PENAL THE	IN-TOWARD-PLACE OF-THE LEADER
ΔΕ ΕΙΠΟΝΤΙ ΠΡΟC ΗΜΑC CΥΟ ²⁰	ΚΑΙ ΕΠΗΡΩΤΗCΕΝ ΑΥΤΟΝ Ο Η ²⁰
YET THEY-SPH ANY TOWARD US YOU SH'D-	AND inquires-of Him THE LEAD-
^{s add1} ΨΗΚΑΙΡΙΨΑCΤΑ ΑΡΓΥΡΙΑ ⁴⁰	ΓΕΜΩΝ ΛΕΓΩC CΥ ΕΙΘΑCΙΑ ⁴⁰
5 DE-VIEWING AND TORSSING THE SILVERS INTO	er saying YOU ARE THE KING
^{A N o. Ω o. Ω o. = IN THE TEMPLE} ΙCΤΟΝ ΜΑΘΟΝ ΑΝΕΧΩΡΗCΕΝ Κ ⁶⁰	ΕΥCΤΩΝΙΟΥ ΔΑΙΩΝΟΔΕΙ ΗC ⁶⁰
THE TEMPLE he-UP-SPACES AND	OF-THE JUDA-ans THE YET JESUS
ΔΙΑΠΕΛΘΩΝ ΑΠΗΓΙΖΑΤΟ ΟΙΔ ⁸⁰	^{s omits to-him} ΟΥC ΕΦΗΥΤΩC CΥ ΛΕΓΕΙC ΚΑ ⁸⁰
6 FROM-COMING is-FROM-COMPRESSED THE YET	12 AVERRED to-him YOU ARE-SAYING AND
ΕΑΡΧΙΕΡΕΙC ΛΑΒΟΝΤΕCΤΑ ²⁰⁰	ΙΕΝΤΩ ΚΑΤΗΓΟΡΕΙCΘΑΙ ΑΥ ⁷⁰⁰
chief-SACRED-ones GETTING THE	IN THE TO-BE-ACCUSED ^{s o. s e.} Him
ΑΡΓΥΡΙΑ ΕΙΠΟΝ ΟΥΚ ΕΞΕCΤ ²⁰	ΤΟΝ ΥΠΟΤΩΝ ΑΡΧΙΕΡΕΩΝ ΚΑ ²⁰
SILVERS said NOT it-is-allowed	by THE chief-SACRED-ones AND
^{s o.} ΙΝ ΒΑΛΕΙΝ ΑΥΤΑ ΕΙC ΤΟΝ ΚΟ ⁴⁰	^{sn1 omi1} ΤΩΝ ΠΡΟCΟΥΔΕ ΕΝ ΡΗΜΑΩCΤ ⁴⁰
TO-BE-CASTING fut. them INTO THE CORDAN	THE SENIORS NOT-YET-ONE
^{n1 o. o. As o.} ΡΒΑΝΑΝ ΕΠΙ ΤΗ ΜΗΑΙΜΑΤΟ ⁶⁰	^{n+e} ΑΠΕΚΡΙΝΑΤΟ ΤΟΤΕ ΛΕΓΕΙ Α ⁶⁰
(oblation) since VALUE OF-BLOOD	13 He-answers then IS-SAYING to-
7 CΕCΤΙΝ CΥΜΒΟΥΛΙΟΝ ΔΕ ΛΑ ⁸⁰	^{s o.} ΥΤΩ ΠΟΠΕΙΛΑΤΟC ΟΥΚΑΚΟΥΕ ⁸⁰
it-IS TOGETHER-COUNSEL YET GETTING	Him THE PILATE NOT YOU-ARE-HEAR-
ΒΟΝΤΕC ΗΓΟΡΑCΑΝCΙ ΑΥΤΩ ³⁰⁰	^{n1 o.} ΙCΠΟCΑCΟΥ ΚΑΤΑ ΜΑΡΤΥΡΟ ⁸⁰⁰
THEY-BUY OUT OF-them	ING how-many OF-YOU THEY-ARE-DOWN-WITNESSING
ΝΤΟΝΑΓΡΟΝ ΤΟΥΚΕΡΑΜΕΩC ²⁰	^{s o.} ΥCΙΝ ΚΑΙ ΟΥΚ ΑΠΕΚΡΙΘΗ Α ¹⁹
THE FIELD OF-THE potter	14 AND NOT He-answered to-
ΕΙCΤΑΦΗΝ ΤΟΙC ΞΕΝΟΙC ΔΙ ⁴⁰	ΥΤΩ ΠΡΟCΟΥΔΕ ΕΝ ΡΗΜΑΩCΤ ⁴⁰
8 INTO sepulcher to-THE LODGERS THRU-	him TOWARD NOT-YET ONE declaration AS-BESIDES
^{s o.} ΟC ΚΑΝΘΟΑΓΡΟC ΕΚΕΙΝΟC ⁶⁰	^{s o.} ΕΘΑΥΜΑΖΕΙΝ ΤΟΝ ΗΓΕΜΟΝΑ ⁶⁰
WHICH WAS-CALLED THE FIELD that	TO-BE-MARVELING THE LEADER
ΑΓΡΟC ΑΙΜΑΤΟC ΕΩC ΤΗC CΗ ⁸⁰	ΛΙΑΝ ΚΑΤΑ ΔΕ ΕΘΡΤΗ ΝΕΙΩΘ ⁶⁰
FIELD OF-BLOOD TILL OF-THE TODAY	15 VERY according-to YET FESTIVAL HAD-CUSTOMED
^{s1+ K ΔI AND} ΜΕΡΟΝ ΤΟΤΕ ΠΛΗΡΩΘΗ ΤΟ ⁴⁰⁰	ΕΙ ΟΝ ΓΕΜΩΝ ΑΠΟΛΥΕΙΝ ΕΝΑ ⁶⁰⁰
9 then WAS-FILLED THE BEING-	TO-THE LEADER TO-BE-FROM-LOOSING ONE
^{A H} ΗΘΕΝ ΔΙΑ ΕΡΕΜΙΟΥ ΤΟΥ ΠΡ ²⁰	^{s1+ ΠΑΡΗΤΟ} ΤΩ ΟΧΛΩ ΔΕ CΜΙΟΝ ΟΝ ΗΘΕΛΟ ²⁰
declared THRU JEREMIAH THE BEFORE-	to-THE THRONO BOUND-one WHOM THEY-WILLED
ΟΦΗΤΟΥ ΛΕΓΟΝΤΟC ΚΑΙ ΕΛΑ ⁴⁰	^{s had+N} ΝΕΙΧΟΝ ΔΕ ΤΟΤΕ ΔΕ CΜΙΟΝΕ ⁴⁰
AVENUE saying AND THEY-GOT	16 THEY-HAD YET then BOUND-one ON-
^{s Λ=30} ΒΟΝΤΑ ΤΡΙΑΚΟΝΤΑ ΑΡΓΥΡΙΑ ⁸⁰	ΠΙCΗ ΜΟΝΑ ΛΕΓΟΜΕΝΟΝ ΒΑΡΑ ⁶⁰
THE THREE-TY SILVERS	SIGNED being-said Bar-Abbas
ΑΤΗΝ ΤΙΜΗΝ ΤΟΥΤΕ ΤΙΜΗΜΕ ⁸⁰	^{s o.} ΒΒΑΝCΥΝ ΗΓΜΕΝΩΝ ΟΥΝ ΑΥΤ ⁸⁰
THE VALUE OF-THE one-HAVING-been-VALUED	17 OF-HAVING-together-LED THEN them
^{n+e} ΝΟΥ ΟΝΕ ΤΙΜΗC ΑΝΤΟ ΑΠΟΥΙ ⁶⁰⁰	ΩΝ ΕΙΠΕΝ ΑΥΤΟΙC ΟΠΕΙΛΑΤ ⁸⁵⁰⁰⁰
WHOM THEY-VALUE FROM SONS	said to-them THE PILATE

17 Bar-Abbas is another contrast with Christ. A murderer, a leader in sedition, he was just what the chief priests represented the Lord to be. His name is very striking. In Aramaic it means "son of the father". Christ was the Son of the Father, God. Bar-Abbas was the son of another father, the Slanderer.

19 Of all the actors in this tragedy, only one really pleads the cause of Christ, and this one is the most unlikely that could be. It seems almost incredible, when His own nation is against Him, His own disciples afraid to speak a word in His favor, that an alien woman steps in to plead the cause of a just man she may never have heard of before. True, it was the direct effect of divine intervention. But every other act and attitude in this scene can, in its last analysis, be traced to God's foreordination. It must remain a marvelous intimation of God's ways that she alone should voice a solemn protest against the travesty of justice in which Pilate was weak enough to become involved.

20-23 Compare Mk.15:11-14 Lu.23:18-23 Jn. 18:40. See Ac.3:14.

20 The chief priests were aware that they had failed to convince the governor by fair argument, so now they propose to foil his plan of freeing the Lord by persuading the people. It is not necessary to have facts or truth to move the mob. It is the most unjust and unreasonable appeal possible. Had the priests not interfered they undoubtedly would have shouted for His release, as Pilate anticipated.

23 Now that the priests have caught him in his own device, he tries to persuade the mob. Evil or no evil, they want His blood.

24 See Deut. 21:6,7.

24 Pilate had the power to release Him, but expedience and selfishness are always more potent in human governments than justice.

25-38 Compare Mk.15:24-28 Lu.23:32-43 Jn. 19:18-24.

25 See Deut.19:10 Ac.5:28.

25 The Jews today have good cause to shudder when they read these lines. There is a reason for their terrible history from that day to this.

26 Compare Mk.15:15 Lu.23:24,25 Jn.19:1.

27-31 Compare Mk.15:16-20 Jn.19:16.

you wanting I should be releasing to you, Bar-Abbas, or Jesus, who is termed Christ?" For he was aware that it was through envy they betray Him.

19 Now at his sitting on the dais, his wife dispatches to him, saying, "Let there be nothing between you and that just man, for I suffered much today in a trance because of him."

20 Now the chief priests and the elders persuade the throngs that they should be requesting Bar-Abbas, yet should be destroying Jesus.

21 Now answering, the governor said to them, "Which of the two are you wanting I should be releasing to you?"

Now they say "Bar-Abbas!"

22 Pilate is saying to them, "What then shall I be doing with Jesus who is termed Christ?"

They are all saying, "Let him be crucified!"

23 Yet the governor averred, "Why, what evil does He?"

Yet they cried exceedingly, saying, "Let him be crucified!"

24 Now Pilate, perceiving that it is of no benefit, but rather a tumult is occurring, getting water, washes off his hands in front of the throng, saying, "I am innocent from the blood of this just man. Be *you* seeing to it!"

25 And answering, the entire people said, "His blood be on us and

26 on our children!" Then he releases to them Bar-Abbas. Now, whipping Jesus, he gives Him over that He may be crucified.

27 Then the soldiers of the governor, taking Jesus along into the Pretorium, assembled to Him the

28 whole squadron, and, stripping Him, they place a scarlet mantle

29 about Him, and braiding a wreath

<p>20 ΟCΤΙΝΑΘΕΛΕΤΕΑΠΟΛΥCΩΥ <small>ANY YE-ARE-WILLING I-SH'D-DE-FROM-LOOSING lo-</small> <small>^{as omit} THE</small> ΜΙΝΤΟΝΒΑΡΑΒΒΑΝΗΗCΟΥ 40 <small>YOUR THE Bar-Abbas OR JESUS</small></p>	<p>1* 0. ΙΔΕΠΕΡΙC CΩCΕΚΡΑΖΟΝΑΕ 20 <small>ones YET exceedingly CRIED SAYING</small> ΓΟΝΤΕC CΤΑΥΡΩΘΗΤΩΙΔΩΝ 40 <small>24 LET-Him-DE-BEING-impaled PERCEIVING</small></p>
<p>20 ΝΤΟΝΑΕΓΟΜΕΝΟΝΧΡΙCΤΟΝ <small>THE BEING-said ANOINTED</small> ΗΔΕΙΓΑΡΟΤΙΔΙΑΦΘΟΝΟΝΤ 60 <small>18 HAD-PERCEIVED for thal THRU ENVY THEY-</small></p>	<p>0. ΔΕΟΠΕΙΛΑΤΟCΟΤΙΟΥΔΕΝΟ 60 <small>YET THE PILATE that NOT-YET-ONE it-is-</small> ΦΕΛΕΙΑΛΛΑΜΑΛΛΟΝΘΟΥΡΥΒ 80 <small>beneſiting but NATHAN TUMULT</small></p>
<p>100 ΑΡΕΔΩΚΑΝΑΥΤΟΝΚΑΘΗΜΕΝ <small>19 BESIDE-GIVE Him OF-sitting</small> ΟΥΔΕΛΑΥΤΟΥΕΠΙΤΟΥΒΗΜΑΤ 20 <small>YET OF-him ON THE platform</small></p>	<p>000 ΟCΓΕΙΝΕΤΑΙΛΑΒΩΝΥΔΩΡΑ 600 <small>is-DECOMING GETTING water he-</small> ΠΕΝΙΨΑΤΟΤΑCΧΕΙΡΑCΑΠΕ 20 <small>FROM-WASHES THE HANDS FROM-IN-</small></p>
<p>40 ΟCΑΠΕCΤΕΙΛΕΝΠΡΟCΑΥΤΟ <small>commissions TOWARD him</small> ΝΗΓΥΝΗΑΥΤΟΥΛΕΓΟΥCΑΜΗ 60 <small>THE WOMAN OF-him SAYING NO-YET-</small></p>	<p>40 ΝΑΝΤΙΤΟΥΟΧΛΟΥΛΕΓΩΝΑΘ <small>INSTEAD OF-THE THRONG SAYING UN-PENAL</small> ΦΟCΕΙΜΙΑΠΟΤΟΥΑΙΜΑΤΟC 60 <small>I-AM FROM THE BLOOD</small></p>
<p>0. ΔΕΝCΟΙΚΑΙΤΩΔΙΚΑΙΦΕΚΕ 60 <small>ONE lo-YOU AND to-THE JUST-One that</small> ΙΝΩΠΟΛΛΑΓΑΡΕΠΑΘΟΝCΗΜ 200 <small>much for I-EMOTIONED TODAY</small></p>	<p>0. ΟCΕΙΜΙΑΠΟΤΟΥΑΙΜΑΤΟC 60 <small>I-AM FROM THE BLOOD</small> Ν ΟΜΙCΙC OF-THE JUST-One A OF-this THE JUST-One ΤΟΥΔΙΚΑΙΟΥΤΟΥΤΟΥΜΕΙ 80 <small>OF-THE JUST-One this YE</small></p>
<p>200 ΙΝΩΠΟΛΛΑΓΑΡΕΠΑΘΟΝCΗΜ <small>much for I-EMOTIONED TODAY</small> ΕΡΟΝΚΑΤΟΝΑΡΔΙΑΥΤΟΝΟΙ 20 <small>20 according-to TRANCE THRU Him THE</small></p>	<p>1*+ ΔΕ YET s Al for Ε CΩCΕCΘΕΚΑΙΑΠΟΚΡΙΘΕΙC 700 <small>25 WILL-DE-VIEWING AND ANSWERING</small> ΠΑCΟΛΑΟCΕΙΠΕΝΤΟΑΙΜΑΔ 20 <small>EVERY THE PEOPLE said THE BLOOD OF-</small></p>
<p>40 ΔΕΑΡΧΙΕΡΕΙCΚΑΙΟΙΠΡΕC <small>YET chief-sACRED-ones AND THE SENIORS</small> ΒΥΤΕΡΟΙΕΠΕΙCΑΝΤΟΥCΟΧ 60 <small>PERSUADE THE THRONGS</small></p>	<p>40 YΤΟΥΕΦΗΜΑCΚΑΙΕΠΙΤΑΕ <small>Him ON US AND ON THE offspring</small> ΚΝΑΗΜΩΝΤΟΤΕΑΠΕΛΥCΕΝΑ 60 <small>26 OF-US then he-FROM-LOOSEC to-</small></p>
<p>60 ΛΟΥCΙΝΑΔΙΤΗCΩΝΤΑΙΤΟΝ <small>THAT THEY-SH'D-DE-REQUESTING THE</small> ΒΑΡΑΒΒΑΝΤΟΝΔΕΙΗCΟΥΝΑ 300 <small>Bar-Abbas THE YET JESUS THEY-</small></p>	<p>60 YΤΟΙCΤΟΝΒΑΡΑΒΒΑΝΤΟΝΑ <small>them THE Bar-Abbas THE YET</small> ΕΙΗCΟΥΝΦΑΓΕΑΛΩCΑCΠΑ 800 <small>JESUS WHIPPING he-DE-</small></p>
<p>20 ΠΟΛΕCΩCΙΝΑΠΟΚΡΙΘΕΙCΔ <small>21 SH'D-DE-destroying answering YET</small> ΕΟΗΓΕΜΩΝΕΙΠΕΝΑΥΤΟΙCΤ 40 <small>THE LEADER said to-them ANY</small></p>	<p>20 ΡΕΔΩΚΕΝΙΝΑCΤΑΥΡΩΘΗΤΟ 20 <small>27 SIDE-GIVES THAT He-MAY-DE-BEING-impaled then</small> ΤΕΟΙCΤΡΑΤΙΩΤΑΙΤΟΥΗΓΕ 40 <small>THE WARRIORS OF-THE LEADER</small></p>
<p>40 ΙΝΑΘΕΛΕΤΕΑΠΟΤΩΝΔΥΟ 60 <small>YE-ARE-WILLING FROM THE TWO I-SH'D-</small> ΟΛΥCΩΥΜΙΝΟΙΔΕΕΙΠΟΝΤΟ 80 <small>DE-FROM-LOOSING lo-YOU THE YET THEY-said THE</small></p>	<p>60 ΜΟΝΟCΠΑΡΑΛΑΒΟΝΤΕCΤΟΝ <small>BESIDE-GETTING THE</small> ΙΗCΟΥΝΕΙCΤΟΠΡΑΙΤΩΡΙΟ 60 <small>JESUS INTO THE PRETORIUM</small></p>
<p>80 ΝΒΑΡΑΒΒΑΝΑΓΕΙΑΥΤΟΙC 400 <small>22 Bar-Abbas is-saying to-them</small> ΟΠΕΙΛΑΤΟCΤΙΟΥΝΠΟΙΗCΩ 20 <small>THE PILATE ANY THEN I-SHALL-DE-DOING</small></p>	<p>60 ΙCΥΝΗΓΑΓΟΝΕΠΑΥΤΟΝΟΛΗ 900 <small>TOGETHER-LED ON Him WHOLE</small> ΝΤΗNCΠΕΙΡΑΝΚΑΙΕΚΛΥCΑ 20 <small>28 THE BAND AND OUT-SLIPPING</small></p>
<p>40 ΙΗCΟΥΝΤΟΝΑΕΓΟΜΕΝΟΝΧΡ <small>JESUS THE BEING-said ANOINT-</small> ΙCΤΟΝΑΕΓΟΥCΙΝΠΑΝΤΕC 60 <small>ED THEY-ARE-SAYING ALL LET-</small></p>	<p>40 ΝΤΕCΑΥΤΟΝΧΑΛΑΜΥΔΑΚΟΚ 40 <small>Him MANTLE scarlet</small> ΙΗΝΗΠΕΡΙΕΘΗΚΑΝΑΥΤΩΚΑ 60 <small>29 THEY-ABOUT-PLACE lo-Him AND</small></p>
<p>60 ΤΑΥΡΩΘΗΤΩΔΕΗΓΕΜΩΝΕΦ 60 <small>33 Him-DE-BEING-impaled THE YET LEADER AVEHED</small> ΗΤΙΓΑΡΚΑΚΟΝΕΠΟΙΗCΕΝΟ 600 <small>ANY for EVIL He-DOES THE-</small></p>	<p>60 ΙΠΛΕCΑΝΤΕCCΤΕΦΑΝΟΝC 80 <small>BRADING WREATH OUT</small> ΑΚΑΝΘΩΝΕΠΕΘΗΚΑΝΕΠΙΤΗ 80000 <small>OF-POINT-FLOWERS THEY-ON-PLACE ON THE</small></p>

²⁰ See Ps. 69¹⁹, 20 Isa. 53³.

³⁰ See Isa. 50⁶.

³¹ See Isa. 53⁷, Phil. 2^{9,10}.

³¹ In mockery, our Lord went through the mimic ceremony of being invested with imperial dignity. The shining attire with which Herod clothed Him (Lu. 23¹¹) may have been intended to mark Him as a candidate for royal honors. Pilate's soldiers put on Him the scarlet mantle, a sign of His having attained the imperial throne, and add the crown of thorns and the reed for a scepter, and offer Him the homage due to such exalted rank. Little did they dream of His high honors as earth's Suzerain and heaven's supreme Head! And little do His saints discern that this is the essential ceremony of investiture for the King of kings and Lord of lords. He never could assume the place supreme unless He had descended to the depths. Suffering and shame are the divine preliminaries to joy and honor. Those who suffer—they shall reign.

³² Compare Mk. 15²¹ Lu. 23²⁶⁻³¹. See Heb. 13^{12,13}.

³³⁻³⁴ Compare Mk. 15^{22,23} Lu. 23³³⁻³⁶ Jn. 19¹⁷.

³⁴ See 48 Ps. 69²¹.

³⁵ Compare Ps. 22¹⁸.

³⁵ The crucifixion of Christ is a holy of holies, where speech seems sacrilegious, and silence sacred.

³⁸ See Isa. 53¹².

³⁹⁻⁴⁴ Compare Mk. 15²⁹⁻³²; Lu. 23³⁵⁻⁴³. See Ps. 22^{7,8}.

³⁹ The whole scene is vibrant with the presence of God, not only in the Victim and the feeble few who followed, but in the very words of those who hated Him. They spoke great truths which they could not comprehend. *They* were demolishing the true Temple of God. *They* needed salvation. But it could never come if He saved Himself or descended from the cross. The chief priest could not have uttered a more pregnant or more precious truth. How gladly we echo their words! We only change the note of derision into a song of triumph. "*Others He saves: Himself He cannot save!*" Surely they were inspired!

⁴⁰ See 26⁶¹⁻⁶⁴ Jn. 21¹⁰.

⁴⁴ There were four others crucified with Christ. Two were malefactors. Two were robbers. One of the male-

out of thorns, they place it on His head, and a reed in His right hand, and falling on their knees in front of Him, they deride Him, saying, ³⁰ "Rejoice, king of the Jews!" And spitting on Him, they got the reed ³¹ and beat Him on His head. And when they deride Him, they strip Him of the mantle and put His garments on Him, and led Him off to crucify.

³² Now, coming out, they found a Cyrenian man named Simon. This man they conscript, that he should be picking up His cross.

³³ And, coming to the place termed "Golgotha", which is termed ³⁴ "Skull Place," they give Him wine mixed with gall to drink. And tasting, He does not want to drink.

³⁵ Now, crucifying Him, they divide His garments, casting the lot. ³⁶ And sitting, they kept Him there. ³⁷ And they place above His head His charge written,

THIS IS JESUS,
THE KING OF THE JEWS.

³⁸ Then two robbers are being crucified together with Him, one at the right and one at the left.

³⁹ Now those going by blasphemed ⁴⁰ Him, wagging their heads and saying, "You who are demolishing the temple and building it in three days, save yourself! If you are the Son of God, descend from the ⁴¹ cross!" Likewise the chief priests also, with the scribes and elders, ⁴² deriding, said, "Others he saves: himself he cannot save! If he is

- ^{A N} **ΚΕΦΑΛΗΣ ΑΥΤΟΥ ΚΑΙ ΚΑΛΑ** ²⁰ ^{1* o. o.} **ΕΙΝΣΤΑΥΡΩΣΑΝΤΕΣ ΔΕ ΑΥΤ** ²⁰
 HEAD OF-Him AND REED 35 DRINKING impaling YET Him
^{B N} **ΜΟΝΕΝ ΤΗ ΔΕΞΙΑ ΑΥΤΟΥ ΚΑΙ** ⁴⁰ ^{B N} **ΟΝΔΙΕΜΕΡΙΣΑΝ ΤΟ ΤΑΙΜΑΤ** ⁴⁰
 IN THE RIGHT OF-Him AND THEY-THRU-PART THE GARMENTS
ΓΟΝΥ ΠΕΤΗΣΑΝΤΕΣ ΕΜΠΡΟΣ ⁶⁰ ^{A S O.} **ΙΑ ΑΥΤΟΥ ΒΑΛΛΟΝΤΕΣ ΚΛΗΡ** ⁶⁰
 KNEE-FALLING IN-TOWARD-PLACE OF-Him CASTING LOT
ΘΕΝΑΥΤΟΥ ΕΝΕΠΑΙΞΑΝ ΑΥΤ ⁸⁰ ^{A S O. A Z O} **ΟΝ ΚΑΙ ΚΑΘΗΜΕΝΟΙ ΕΤΗΡΟΥ** ⁸⁰
 OF-Him THEY-IN-sport to-Him 36 AND SITTING THEY-KEPT
^{Λ Δ P} **ΦΛΕΓΟΝΤΕΣ ΧΑΙΡΕΘΑΣΙΑ** ¹⁰⁰ ^{D omits THE} **ΝΑΥΤΟΝ ΕΚΕΙ ΚΑΙ ΕΠΕΘΗΚΑ** ⁶⁰⁰
 SAYING DE-JOYING THE KING 37 Him there AND THEY-ON-PLACE
^{N O.} **ΕΥΣΤΩΝΙΟΥ ΔΑΙΩΝ ΚΑΙ ΕΜΠ** ²⁰ ^{N O.} **ΝΕΠΑΝΩ ΤΗΣ ΚΕΦΑΛΗΣ ΑΥΤΟΥ** ²⁰
 OF-THE JUDA-ADS AND IN-SPITT ON-UP OF-THE HEAD OF-Him
ΤΥΣΑΝΤΕΣ ΕΙΣ ΑΥΤΟΝ ΕΛΑΒ ⁴⁰ **Υ ΤΗΝ ΑΙΤΙΑΝ ΑΥΤΟΥ ΓΕΓΡΑ** ⁴⁰
 ing INTO Him THEY-GOT THE CAUSE OF-Him HAVING-been-
ΟΝ ΤΟΝ ΚΑΛΑΜΟΝ ΚΑΙ ΕΤΥΠ ⁶⁰ **ΜΜΕΝ ΗΝ ΟΥΤΟΣ ΕΣΤΙΝ Η** ⁶⁰
 THE REED AND THEY-BEAT (past) WHITTEN this IS JESUS
ΟΝ ΕΙΣ ΤΗΝ ΚΕΦΑΛΗΝ ΑΥΤΟΥ ⁸⁰ **ΥΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙ** ⁸⁰ ^{S E O.}
 INTO THE HEAD OF-Him THE KING OF-THE JUDA-ADS
ΚΑΙ ΟΤΕ ΕΝΕΠΑΙΞΑΝ ΑΥΤΩ ²⁰⁰ **ΩΝ ΤΟΤΕ ΣΤΑΥΡΟΥΝΤΑΙ** ⁷⁰⁰
³¹ AND when THEY-IN-sport to-Him THEY- 38 then ARE-being-impaled TOGETHER
^{S K O.} **ΣΕ ΔΥΣΑΝΑΥΤΟΝ ΤΗΝ ΧΛΑΜΥ** ²⁰ ^{S E O.} **ΑΥΤΩ ΔΥΟ ΛΗΣΤΑΙ ΕΙΣ ΕΚ ΔΕ** ²⁰
^{S omits AND} **ΔΑΚΑΙ ΕΝ ΔΕ ΔΥΣΑΝΑΥΤΟΝ ΤΑ** ⁴⁰ ^{A + E}
 AND THEY-IN-SLIP Him THE
ΙΜΑΤΙΑ ΑΥΤΟΥ ΚΑΙ ΑΠΗΓΑΓ ⁶⁰ **ΟΙ ΔΕ ΠΑΡΟΡΕΥΟΜΕΝΟΙ** ⁶⁰
 GARMENTS OF-Him AND THEY-FROM-LED 39 THE-ones YET BESIDE-GOING PARM-
ΟΝ ΑΥΤΟΝ ΕΙΣ ΤΟ ΣΤΑΥΡΩΣΑ ⁸⁰ **ΒΛΑΣΦΗΜΟΥΝ ΑΥΤΟΝ ΚΕΙΝΟ** ⁸⁰
 Him INTO THE TO-impale AVERRED Him STIRNING
ΙΕΣ ΕΡΧΟΜΕΝΟΙ ΔΕ ΕΥΡΟΝ Α ³⁰⁰ **ΥΝΤΕΣ ΤΑΣ ΚΕΦΑΛΑΣ ΑΥΤΩΝ** ⁸⁰⁰
³² OUT-COMING YET THEY-FOUND hu- THE HEADS OF-them
^{S E O.} **ΝΩΡΩ ΠΟΝΚΥΡΗΝΑΙΟΝ ΟΝΟΜΑ** ²⁰ **ΚΑΙ ΛΕΓΟΝΤΕΣ ΟΚΑΤΑΛΥΦΩΝ** ²⁰
 man CYRENIAN TO-NAME 40 AND SAYING THE One-down-LOOSING
ΑΤΙΣΙΜΩΝΑΤΟΥ ΤΟΝ ΗΓΓΑΡ ⁴⁰ **ΤΟΝ ΔΟΝ ΚΑΙ ΕΝ ΤΡΙΣΙΝ ΗΜ** ⁴⁰
 SIMON (his-one) THEY-DRAFT THE TEMPLE AND IN THREE DAYS
ΕΥΣΑΝΙΑ ΑΡΑΨΤΗΝ ΟΝ ΣΤΑΥΡ ⁶⁰ **ΕΡΑΙΣ ΟΙΚΟΔΟΜΩΝΣ ΦΩΝΣ** ⁶⁰
 THAT he-sud'd-be-LIFTING the pale HOME-BUILDING HAVE YOUR-
ΝΑΥΤΟΥ ΚΑΙ ΕΛΘΟΝΤΕΣ ΕΙΣ ⁶⁰ **Ε ΑΥΤΟΝ ΕΙΣΙΟΕΙΤΟΥΘΕΟ** ⁸⁰
³³ OF-Him AND COMING INTO self IF SON YOU-ARE OF-THE (God)
^{A S omit THE A S omit THE S* omits one-being-said} **ΤΟΝ ΤΟ ΠΟΝΤΟΝ ΛΕΓΟΜΕΝΟΝ** ⁴⁰⁰
^{A S omit THE A S omit THE S* omits one-being-said} **ΤΟΝ ΤΟ ΠΟΝΤΟΝ ΛΕΓΟΜΕΝΟΝ** ⁴⁰⁰
 THE PLACE THE one-being-said
^{N O.} **ΓΟΛΓΟΘΑΣ ΕΣΤΙΝ ΚΡΑΝΙΟ** ²⁰ ^{A S omits one-being-said} **ΟΥ ΜΟΙ ΨΚΑΙ ΟΙ ΑΡΧΙΕΡ** ²⁰
 GOLGOTHA WHICH IS OF-SKULL 41 LIKE-AS AND THE chief-SACRED-ones
^{S* once cancelled being-said} **ΥΤΟ ΠΟΣ ΛΕΓΟΜΕΝΟΣ ΔΕ ΦΚΑ** ⁴⁰ ^{S E O.} **ΙΣ ΕΜΠΑΙΖΟΝΤΕΣ ΜΕΤΑ ΦΩΝ** ⁴⁰
³⁴ PLACE being-said THEY-GIVE IN-sporting WITH THE
^{S* o. o. A O Z O C} **ΝΑΥΤΩ ΠΙΝΕΙΝ ΟΙΝΟΝ ΜΕΤΑΧ** ⁶⁰ ^{A S ΔΙ S SENIORS AND WRITERS} **ΓΡΑΜΜΑΤΕΩΝ ΚΑΙ ΠΡΕΣΒΥΤ** ⁶⁰
 to-Him TO-be-DRINKING WINE WITH DILE WRITERS AND SENIORS
^{N + E} **ΟΛΗΣ ΜΕΜΙΓΜΕΝΟΝ ΚΑΙ ΓΕΥ** ⁸⁰ **ΕΡΩΝ ΕΛΕΓΟΝ ΑΛΛΟΥΣ ΕΣΩΣ** ⁸⁰
 HAVING-been-MIXED AND TASTING said others He-saves
ΣΑ ΜΕΝ ΟΣΟΥ ΚΗΘΕΛΙΝ ΕΝ ΠΙ ⁵⁰⁰ **ΕΝ ΕΑΥΤΟΝ ΟΥ ΔΥΝΑΤΑΙ ΩΣ** ⁸⁷⁰⁰⁰
 NOT He-WILLS TO-be- self NOT He-is-ABLE TO-SAVE

factors believed on Him. The robbers reproached Him.

⁴⁵⁻⁵³ Compare Mk.15³³⁻³⁸ Lu.23⁴⁴⁻⁴⁶ Jn. 19²⁵⁻³⁰.

⁴⁵ The dread darkness was but an indication of the withdrawal of the divine Presence from the silent Sufferer. This was incomparably more awful than the opposition of His enemies or the desertion of His friends. Until this darkness enveloped Him, He had always lived in the light of God's smile. Now He was hanging on a tree, and became accursed of God (Gal. 3¹³). Sinless, He became sin (2 Co. 5²¹). Then it was that fire from *above* entered into His bones (Lam. 1¹³). Then the *Lord* bruised Him (Isa. 53¹⁰). It was the travail of His soul in these dark hours which settled the question of sin. It is only as we see God against Him then that we can appreciate how much He is for us now. Crucified by man at the behest of Satan, and abandoned by God, He was the most forlorn and forsaken creature in the universe. Only after it is past and the light returns is He able to cry to God. And then He utters that most incomprehensible of all questions, unless, indeed, He suffered for the sins of others. For His own sake God would never have abandoned Him. For my sake (and yours, beloved reader), He endured, not merely the physical pain, the mental torture, the moral degradation which men inflicted, but the deeper, direr despair of the awful enmity of God.

⁴⁶ See Ps. 22¹.

⁴⁸ See Ps. 69²¹.

⁵⁰ His death was different from all others. He did not linger until life ebbed away, but laid down His soul while still strong by committing His spirit to God. His body was laid in the tomb. His soul went to the unseen. His work was done, and death was His portion until His resurrection.

⁵¹ See 2 Chr. 3¹⁴.

⁵¹ The flesh of Christ was figured by the curtain in the temple which hid the presence of God from the holy place. God was not manifest in His flesh, but in its rending. Our union with Christ does not commence until His crucifixion. We were crucified, entombed, raised, and are ascended and seated in Him.

Israel's king, let him now descend from the cross, and we will be believing on him! He has confidence in God. Let Him rescue him now, if He is wanting him, for he said ⁴⁴ that 'I am God's Son'!" Now the robbers also, who were crucified together with Him, reproached Him with the same.

⁴⁵ Now from the sixth hour [about 12 M.] it became dark over the entire land till the ninth hour [about ⁴⁶ 3 P. M.]. Now about the ninth hour Jesus exclaims with a loud voice, saying, "*Eloi! Eloi! lema sabachthani?*" that is, "*My God! My God! why didst Thou abandon* ⁴⁷ *Me?*" Now some of those standing there, hearing it, said that "*He* ⁴⁸ *is summoning Elijah.*" And immediately one from among them, running and getting a sponge, filling it with vinegar and, sticking it ⁴⁹ on a reed, gave Him a drink. Yet the rest said, "Let be! We may see if Elijah, coming, will be saving him." Now another, getting a lance head, punctures His side, and out came water and blood.

⁵⁰ Now Jesus, crying again with a ⁵¹ loud voice, lets out the spirit. And *lo!* the curtain of the temple is rent in two from above to the bottom, and the earth quaked, and the rocks ⁵² are rent, and the tombs were opened. And many bodies of the ⁵³ reposing saints were roused, and, coming out of the tombs after His rousing, they entered into the holy city and are disclosed to many. ⁵⁴ Now the centurion and those with him who are keeping Jesus, perceiving the quake and the occurrences, were tremendously afraid, saying, "Truly this was the Son of God!"

113 omit IF

ΑΙ ΕΙΒΑΣΙΑ ΕΥΧΗ ΣΡΑΗΛ ΕΣ 20
IF KING of-ISRAEL He-IS

ΤΙΝΚΑΤΑΒΑΤΩΝΥΝΑΠΟΤΟΥ 40
LET-Him-BE-DOWN-STEPPING NOW FROM THE

ΣΤΑΥΡΟΥ ΚΑΙ ΠΙΣΤΕΥΣΟΜΕ 60
JULIE AND WE-WILL-BE-BELIEVING

Α omits ON A to-Π. Ω O.
ΝΕΠΑΥΤΟΝ ΠΕΠΟΙΘΕΝΕ ΠΙΤ 80
43 ON Him He-HAS-CONFIDENCE ON THE

Ω O. Ω O. = to-THE God AS omits Him A omits NOW
ΟΝΘΕΟΝ ΡΥΣΑΘΩΑΥΤΟΝΝΥ 100
God LET-Him-RESCUE Him NOW

ΝΕΘΕΛΕΙ ΑΥΤΟΝ ΕΠΕΝ ΓΑ 20
IF He-IS-WILLING Him He-said for

ΡΟΤΙ ΘΕΟΥ ΕΙΜΙ ΥΙΟΣ ΤΟ ΔΑ 40
44 that OF-God I-AM SON THE YET SAME

ΥΤΟ ΚΑΙ ΟΙ ΑΝΘΡΩΠΩΝ 60
AND THE ROYDERS THE BEING-TOGETH-

ΤΑΥΡΩΘΕΝΤΕΣ ΣΥΝ ΑΥΤΩΝ 80
EX-impaled TOGETHER to-Him REPRO-

ΕΙΔΙΖΟΝ ΑΥΤΟΝ ΑΠΟ ΔΕ ΕΚΤ 200
45 ACHEED Him FROM YET SIXth

Η ΣΩΡΑΣ ΣΚΟΤΟΣ ΕΓΕΝΕΤΟ Ε 20
HOUL DARKNESS it-BECAME ON

* ΦΟΛΗΝ ON WHOLE THE L. supplies B ΩC small, high
ΠΙΠΑΣΑΝΤΗΝ ΓΗΝ ΕΩC ΡΑΣ 40
EVERY THE LAND TILL HOUR

ΕΝΑΤΗΣ ΠΕΡΙ ΔΕ ΤΗΝ ΕΝΑΤΗ 60
46 OF-NINTH ABOUT YET THE NINTH

ΝΩΡΑΝ ΕΒΟΗΣΕΝ Ο ΙΗΣΟΥC 80
HOUL UP-IMPLORES THE JESUS

ΣΩΝ ΗΜΕΓΑΛΗ ΛΕΓΩΝ ΕΛΟΙ 300
to-SOUND GREAT SAYING ELOI

Α Η Α. Ο. Ε. + Α Ι Ν Κ Τ
ΕΛΦΙΛΕΜΑC ΑΒΑΧΘΑΝΕΙΤΟ 20
ELOI LEMA SABACHTHANI (Aramaic) this

ΥΤΕCΤΙΝ ΘΕC ΜΟΥ ΘΕC ΜΟΥ Ι 40
IS God! OF-ME God! OF-ME THAT

ΝΑΤΙ ΜΕ ΕΓΚΑΤΕΛΙΠΕCΤΙΝ 60
47 ANY ME YOU-ABANDONED ANY

ΕCΔΕΤΩΝ ΕΚΕΙCΤΗC ΤΩΝ 80
YET OF-THE-ONES there HAVING-STOOD

ΑΚΟΥCΑΝΤΕC ΕΛΕΓΟΝ ΟΤΙ Η 400
HEARING said that ELIAS

ΑΔ Ε+ ΑΙΑΝ ΦΩΝΕΙC ΟΥΤΟC ΚΑΙ ΕΥΘ 20
48 IS-SOUNDING this-ONE AND IMMEDI-

ΕΩC ΔΡΑΜΩΝΕΙC ΕΞ ΑΥΤΩΝ Κ 40
etely HUNNING ONE OUT OF-them AND

ΑΙ ΛΑΒΩΝC ΠΟΓΓΟΝ ΠΛΗCΑC 60
GETTING SPONGE FILLING

ΤΕΟC ΟΥC ΚΑΙ ΠΕΡΙΘΕΙCΚΑ 80
DESIDES VINGAR AND ABOUT-PLACING to-REED

ΛΑΜΒΕΠΟΤΙΖΕΝ ΑΥΤΟΝ ΟΙΔΑ 600
49 DRINKIZED Him THE YET

ΕΛΟΙΠΟΙΕΙC ΛΕΓΟΝΑΦΕCΙ ΔΩ 20
rest said FROM-LET WE-MAY-

ΜΕΝΕΙΕΡΧΕΤΑΙ Η ΑΙC CΦ 40
BE-PERCEIVING IF IS-COMING ELIAS SAVING

1* Δ Ι Α omits other to BLOOD
ΩΝ ΑΥΤΟΝ ΑΛΛΟC ΔΕ ΛΑΒΩΝ Α 60
Him other YET GETTING lance-

ΟΓΧΗΝΕΥCΙΝ ΑΥΤΟΥ ΤΗΝ 80
head PUNCTURES OF-Him THE RIB

ΛΕΥΡΑΝ ΚΑΙ ΕΞΗΛΘΕΝ ΥΔΩΡ 600
AND OUT-CAME water

ΚΑΙ ΑΙΜΑ ΟΔΕΙC ΗCΟΥC CΠΑΛΙ 20
50 AND BLOOD THE YET JESUS AGAIN

Ν ΚΡΑCΑC ΦΩΝ ΗΜΕΓΑΛΗ ΑΦΗ 40
CHYING to-SOUND GREAT FROM-LET'S

ΚΕΝΤΟΠΝΕΥΜΑ ΚΑΙ ΙΔΟΥ ΤΟ 51
THE SPIRIT AND BE-PERCEIVING THE

ΚΑΤΑ ΠΕΤΑC ΜΑΤΟΥ ΝΑΟΥ ΕC 80
DOWN-EXPANDED OF-THE TEMPLE IS-SPLIT

ΧΙCΘΗΝΕΙC ΔΥΟ ΑΠΟ ΑΝΘΡΩ 700
s omits FROM B. O. B FROM UP-PLACE
INTO TWO FROM UP-PLACE

ΤΙΛ ΔΩΚΑΤΩ ΚΑΙ Η ΓΗ CΕCΙCΘΗ 20
TILL DOWN AND THE LAND IS-QUAKED

ΚΑΙ ΑΙ ΠΕΤΡΑΙΕC ΧΙCΘΗCΑ 40
AND THE ROCKS ARE-SPLIT

1* omits AND TO WERF-UP-O. s o, and A Δ Τ for ΕΙ
Ν ΚΑΙ ΑΤΜΗ ΜΕΜΟΡΙΑΙ ΔΑΝΕ ΦΩΗ 50
52 AND THE MEMORIAL-VAULTS WERE-UP-OPENED

Α. Ο. Ο. CΑΝ ΚΑΙ ΠΟΛΛΑC CΦΜΑΤΑ ΤΩΝ 80
AND MANY BODIES OF-THE

ΚΕΚΟΙΜΗΜΕΝΩΝ ΑΓΙΩΝ ΗΓΕ 800
HAVING-been-reposed HOLY-ONES WERE-HOUC-

Α. Ο. Ο. ΡΘΗCΑΝ ΚΑΙ ΕΞΕΛΘΟΝΤΕC 20
53 ED AND OUT-COMING OUT

ΚΤΩΝ ΜΗΜΗCΙΩΝ ΜΕΤΑ ΤΗΝ 40
OF-THE MEMORIAL-VAULTS alter THE HOUC-

ΓΕΡCΙΝ ΑΥΤΟΥ ΕΙCΗΛΘΟΝΕ 60
ing OF-Him THEY-INTO-CAME INTO

ΙCΤΗΝ ΑΓΙΑΝ ΠΟΛΙΝ ΚΑΙ ΕΝ 80
THE HOLY city AND ARE-IN-

ΕΦΑΝΙCΘΗCΑΝ ΠΟΛΛΟΙC ΔΑ 900
54 APPEARIZED to-MANY THE YET

ΕΕΚΑΤΟΝΤΑΡΧΟC ΚΑΙ ΟΙ ΜΕ 20
HUNDRED-CHIEF AND THE-ONES WITH

ΤΑΥΤΟΥ ΤΗΡΟΥΝΤΕC ΤΟΝ Η 40
HIM KEEPING THE JESUS

CΟΥΝΙΔΟΝΤΕC ΤΟΝ CΙCΜΟ 60
PERCEIVING THE QUAKING

Α. Ο. Ο. Ν ΚΑΙ ΑΓΑΓΕΙΝ ΟΜΕΝΑ ΕΦΟΒΗ 80
AND THE DECOMING WERE-afraid

ΘΗCΑΝCΦΟΔΡΑ ΕΓΟΝΤΕC Α 88000
VEEMENT SAYING truly

54.61 Compare Mk.15:30-47 Lu.23:47-56 Jn. 19:38-42.

54 The kingdom proclamation closed with the acknowledgment of Peter that He is the Christ, the Son of the living God (16¹⁰). His priestly ministry closes with the centurion's declaration that He is the Son of God. Thus we are given a foretaste of the final effect of both of these ministries. In the day of His return, Israel will exultantly acclaim Him King and the nations of the earth will acknowledge Him their Lord.

55 See Lu. 8:2,3.

56 See 13:55.

57 The shame and ignominy, as well as the sufferings, are now over. Though they appointed His grave with the lawless, God put Him in a rich man's tomb. The Romans would have left His body till it wasted away or was devoured by birds of prey. The Jews would have put it in a felon's grave. God indicated His mind by providing two honorable men, Joseph and Nicodemus (Jn. 19:39), to attend to His entombment. Joseph of Arimathea, translated, means "He adds the heights."

62 The morrow after the preparation was the great sabbath which began the festival of Unleavened Bread. But the religious leaders did not rest nor did they allow Pilate peace. They now realized that they had only fulfilled His own predictions, and that, should He rise from the dead, or even appear to do so, they would be in a worse predicament than ever. From the divine side it was important that they should have ample assurance of His resurrection. Nothing could be more convincing than the story of the guard. Their plan was an excellent one to prove, not disprove, His return to life.

63 See 16:21; 17:23; 20:19.

64 Twelve times we are told that He would rise "the third day". Why do they tell Pilate "after three days", and then set the guard hardly more than a day after His death? Pilate was a Roman. They used the Latin idiom. Mark, who wrote for Romans, also uses this form (Mk. 8:31; 9:31; 10:34). In Greek it is literal, "the third day". In Latin it is idiomatic, "after three days". In Hebrew it is an idiom which accords with all their chronological computations, "three days and three nights".

55 Now there were many women there also, beholding from afar, who follow Jesus from Galilee, dispensing to Him, among whom was Mary Magdalene and Mary, mother of James and Joses, and the mother of the sons of Zebedee.

57 Now as it is becoming evening, there came a rich man from Arimathea, named Joseph, who himself also is a disciple of Jesus. This man, approaching Pilate, requests the body of Jesus. Then Pilate orders the body to be given back.

59 And, getting the body, Joseph folds it in a clean linen wrapper and places it in his new tomb which he quarries in the rock. And rolling a large stone on to the door of the tomb, he came away. Now Mary Magdalene was there and the other Mary, sitting in front of the sepulcher.

62 Now, on the morrow which is after the preparation, the chief priests and the Pharisees were assembled with Pilate, saying, "Lord, we are reminded that that deceiver said while still living, 'After three days I am being roused.' Then order the sepulcher to be secured till the third day, lest at some time his disciples, coming, should be stealing him and may be saying to the people, 'He was roused from the dead', and the last deception will be worse than the first."

65 Yet Pilate averred to them "You have a detail. Go, make it secure, as you are aware."

66 Now, being gone, they secure the sepulcher, sealing the stone, with

1st SON OF-GOD 1st SON WAS adds ΤΟΥ OF-THE God
 ΑΗΘΩΣΘΕΟΥΙΟCΗΟΥΤΟC 20
 OF-GOD SON WAS this-One
 55 WERE YET AND-THERE WOMEN
 ΗCΑΝΔΕΚΑΚΕΙΓΥΝΑΙΚΕC 39
 A omits FROM
 ΠΟΛΛΑΙΑΠΟΜΑΚΡΟΘΕΝΘΕΩ 60
 MANY FROM FAR-place beholding
 1+
 ΡΟΥCΑΙΔΙΤΙΝΕCΗΚΟΛΟΥΘ 80
 WHO-ANY follow
 1+
 ΗCΑΝΤΩΙΗCΟΥΑΠΟΤΗCΓΑΛ 100
 (O-THE JESUS FROM THE GALILEE
 1ΑΙΔΙΑCΔΙΑΚΟΝΟΥCΑΙΔΥΤ 20
 THRU-SERVING to-Him
 1st omits MARY THE MAGDALENE AND
 ΦΕΝΑΙCΗΝΜΑΡΙΑΗΜΑΓΔΑΛ 40
 56 IN WHOM WAS MARY THE MAGDALENE
 1st adds ΜΑΡΙΑΗ before JOSEPH below
 ΗΝΗΚΑΙΜΑΡΙΑΗΑΝΤΟΥΙΑΚΦΒ 60
 AND MARY THE OF-THE JACOBUS
 1st adds Η 3+
 ΟΥΚΑΙΨΗΜΗΤΗΡΚΑΙΗΜΗ 80
 AND OF-JOSEP MOTHER AND THE MOTH-
 1ΑΗ 3+
 57 ΕΗ OF-THE SONS OF-ZEBEDEE OF-
 1st has ΔΕ small, above line
 ΨΙΑCΔΕΓΕΝΟΜΕΝΗCΗΛΘΕΝ 20
 evening YET BECOMING CAME
 ΑΝΘΡΩΠΟCΠΛΟΥCΙΟCΑΠΟΑ 40
 human RICH FROM ARI-
 ΡΙΜΑΘΑΙΑCΤΟΥΝΟΜΑΙΩCΗ 60
 ΜΑΤΘΕΑ OF-THE-NAME JOSEPH
 ΦΟCΚΑΙΑΥΤΟCΕΜΑΘΗΤΕΥC 80
 WHO AND he makes-LEARNER
 1st omits
 58 ΕΝΤΩΙΗCΟΥΟΥΤΟCΠΡΟCΕΛ 300
 to-THE JESUS this-one TOWARD-COMING
 1st omits
 ΘΩΝΤΩΠΕΙΛΑΤΩΗΤΗCΑΤΟΤ 20
 to-THE PILATE REQUESTS THE
 ΟCΦΜΑΤΟΥΗCΟΥΤΟΤΕΟΠΕ 40
 BODY OF-THE JESUS then THE PILATE
 ΑΤΟCΕΚΕΛΕΥCΕΝΑΠΟΔΟ 60
 ORDERS TO-BE-FROM-GIV-
 1st omits THE BODY
 59 ΕΝ ΤΩ ΜΑΙCΤΟCΦΑΚΑΙΛΑΒΩΝΤ 80
 EN THE BODY AND GETTING THE
 ΟCΦΜΑΟΨΗCΦΕΝΕΤΥΛΙΞ 400
 BODY THE JOSEPH IN-FOLDS
 1st omits IN
 ΝΑΥΤΟΕΝCΙΝΔΟΝΙΚΑΘΑΡΑ 20
 it IN linen-wrapper clean
 1st omits it
 60 ΚΑΙΕΘΗΚΕΝΑΥΤΟΕΝΤΩΚΑΙ 40
 AND PLACES it IN THE NEW
 ΝΩΑΥΤΟΥΜΗΝΗΜΕΙΩΘΕΛΑΤΟ 60
 or-him memorial-vault which be-quarries
 ΜΗCΕΝΕΝΤΗΠΕΤΡΑΚΑΙΠΡΟ 80
 IN THE ROCK AND TOWARD-
 1st omits ON
 CΚΥΛΙCΑCΑΙΘΟΝΜΕΓΑΝΕΠΙ 501
 ROLLING STONE GREAT ON

1st omits
 ΤΗΘΥΡΑΤΟΥΜΗΝΗΜΕΙΩΑΠΗ 20
 to-THE DOOR OF-THE memorial-vault be-FROM-
 1st omits
 61 ΛΘΕΝΗΝΔΕΕΚΕΙΜΑΡΙΑΜΗ 40
 CAME WAS YET there MARIAM THE MAG-
 1st omits THE
 ΑΓΔΑΛΗΝΗΚΑΙΗΑΛΗΜΑΡΙ 60
 DALENE AND THE other MARY
 1st omits
 ΑΚΑΘΗΜΕΝΑΙΑΠΕΝΑΝΤΙΤΟ 80
 sitting FROM-IN-INSTEAD OF-THE
 1st omits
 62 ΥΤΑΦΟΥΤΗΔΕΕΠΑΥΡΙΟΝΗΤ 600
 sepulcher to-THE YET ON-MORROW WHICH-
 1st omits
 ΙCΕCΤΙΝΜΕΤΑΤΗΝΠΑΡΑCΚ 20
 ANY IS after THE preparation
 ΕΥΗNCΥΝΗΧΘΗCΑΝΟΙΑΡΧΙ 40
 WERE-TOGETHER-LED THE chief-sacerd-
 1st omits
 ΕΡΕΙCΚΑΙΟΦΑΡΙCΑΙΟΙΠ 60
 ones AND THE PHARISES TO-
 1st omits
 ΡΟCΠΕΙΛΑΤΟΝΛΕΓΟΝΤΕCΚ 80
 63 WARD PILATE saying mas-
 1st omits
 ΥΡΙΕΜΗΝCΑΗΜΕΝΟΤΙΕΚ 80
 ter! WE-ARE-REMINDEN that that-One
 1st omits
 ΙΝΟCΟΠΛΑΝΟCΕΠΕΝΕΤΙΖ 20
 THE STRAYER said STILL LIV-
 1st omits
 ΩΝΜΕΤΑΤΡΕΙCΗΜΕΡΑCΕΓΕ 40
 ING after THREE DAYS I-AM-BEING-
 1st omits
 64 ΙΡΟΜΑΙΚΕΛΕΥCΟΝΟΥΝΑC 60
 64 HOUSED ORDER THEN TO-BE-UN-
 ΑΛΙCΘΗΝΑΙΤΟΝΤΑΦΟΝΕΩC 80
 TOTTERED THE sepulcher TILL
 ΤΗCΤΡΙΤΗCΗΜΕΡΑCΜΗΠΟΤ 800
 OF-THE third DAY NO ?-when
 1st omits
 ΕΕΛΘΟΝΤΕCΟΙΜΑΘΗΤΑΙ 20
 COMING THE LEARNERS OF-Him
 1st omits
 65 ΤΟΥΚΛΕΨΩCΙΝΑΥΤΟΝΚΑΙ 40
 SHOULD-BE-stealing Him AND THIEF-
 1st omits
 ΙΠΩCΙΝΤΩΛΩΗΓΕΡΘΗΝΑΠΟ 60
 MAY-BE-SAYING to-THE PEOPLE HE-WAS-HOUSED FROM
 ΤΩΝΕΚΡΩΝΚΑΙΕCΤΑΙΗC 80
 THE DEAD-ones AND WILL-BE THE LAST
 1st omits
 ΧΑΤΗΠΑΛΗΝΧΕΙΡΩΝΤΗCΠ 300
 STRAYING WORSE OF-THE BEFORE-
 1st omits YET
 65 ΩΤΗCΘΗΔΕΛΥΤΟΙCΟΠΕΙΛΑΤ 20
 most AVENGED YET to-them THE PILATE
 1+
 ΑΤΟCΕΧΕΤΕΚΟΥCΤΩΔΙΑΝΥ 40
 YE-ARE-HAVING CUSTODIAN (Latin) DE-
 1st omits
 ΠΑΓΕΤΕΑCΦΑΛΙCΑCΘΕΩC 60
 UNDER-LEADING UN-TOTTER AS YE'VE-
 1st omits
 66 ΙΔΑΤΕΟΙΔΕΠΟΡΕΥΘΕΝΤΕC 80
 PERCEIVED THE YET BEING-GONE
 1st omits
 ΗCΦΑΛΙCΑΝΤΟΝΤΑΦΟΝC 80000
 THEY-ON-TOTTER THE sepulcher SEAL-

⁶⁶ The "detail" of soldiers, was a small squad which, in Latin, was called a *custodian*. From this we get our word *custody*. Pilate uses the Latin military term for which the Greek had no exact equivalent. Hence it is transliterated, rather than translated in the sublinear rendering.

¹ Compare Mk.16:1-4 Lu.24:1, 2 Jn.20:1.

¹ The enigmatical phrase, "the evening of the sabbaths," when the Roman watch was set, is the key to a problem which astute theologians have declared to be unsolvable. The Hebrew day, in starting at sundown, commenced in the middle of an "evening". The evening of one day lasted till sundown, after that it was counted as the evening of the next day. Thus each day had two evenings, one at its commencement and another at its close. Each evening was in two days. The evening when the watch was set was in two sabbaths. One, the first day of Unleavened Bread, was a special sabbath, coming but once a year. The other was the usual weekly sabbath. The conjunction of these two at their common evening satisfies the phrase "the evening of the sabbaths," and furnishes the key to the chronology of the passion week.

¹ "One of the sabbaths" is the only correct translation of the phrase usually rendered "the first day of the week". The word *first* is not there. It is simply *one*, and is applied to the *eleventh* hour (Mt.20:12), which, in that case, was last, not first. The word *day* is not in the text at all. The word "week" is in the plural, and is precisely the same as the form in the preceding sentence. If it is rendered "sabbaths" there it must also be "sabbaths" here. So there is no recourse but to translate "one of the sabbaths."

The key to this expression lies in the law of the Firstfruits (Lev. 23:14). Ending with the day before Pentecost there were seven sabbaths (Lev.23:15) from the day before the waving of the "sheaf". These are referred to in the phrase "one of the sabbaths". Every mention of this phrase places it between the Passover and Pentecost, (1 Co.16:2 and 2 Acts 20:1 and 6). And the other occurrences refer to our Lord's resurrection (Mk.16:2 Lu.24:1 Jn. 20:1-10). He was raised on a sabbath, not the first day of the week, which would be our Sunday. His res-

²⁸ the detail. Now it is the evening of the sabbaths.

At the lighting up into one of the sabbaths came Mary Magdalene and the other Mary to behold the
² sepulcher. And *lo!* a great quake occurred, for a messenger of the Lord, descending out of heaven and approaching, rolls away the stone
³ from the door and sat upon it. Now to the perception he was as lighting, and his dress white as if snow.
⁴ Now from fear of him the keepers quaked and became as dead.

⁵ Now answering, the messenger said to the women, "Fear *you* not, for I am aware that you are seeking Jesus, Who has been crucified.
⁶ He is not here, for He was roused according as He said. Hither! Perceive the place where the Lord lay.
⁷ And go swiftly, say to His disciples that He was roused from the dead, and *lo!* He is preceding you into Galilee. There you will see Him. *Lo!* I told you!"

⁸ And coming away swiftly from the tomb with fear and great joy, they ran to report to His disciples.
⁹ Now as they went to report to His disciples, *lo!* Jesus also meets them saying, "Rejoice!" Now they, approaching Him, hold His
¹⁰ feet and worship Him. Then Jesus is saying to them, "Fear not! Go, report to My brethren that they may be coming away into Galilee, and there they shall see Me."

¹¹ Now at their going, *lo!* some

ΦΡΑΓΙCΑΝΤΕCΤΟΝΛΙΘΟΝ²⁰ ^{ing} THE STONE WITH ⁷ ΟΥΕΚΕΙ^{ns omit} ΤΗ Master ²⁰ ΟΥΚΕΙ^{ns omit} ΤΟΟΥΡΙΟCΚΑΙΤΑ²⁰ ^{where} LAY ^{THE} Master ^{AND} SWIFTLY
 ΕΤΑΤΗCΚΟΥCΤΟΨΔΙΑCΟΨΕΔ⁴⁰ ^{THE} CUSTODIAN ^(Latin for guard) evening YET ²⁸ ΕCΑΒΒΑΤΩΝΤΗΕΠΙΦΩCΚΟΥ⁶⁰ ^{OF-SABBATHS} ^{to-^{THE} ON-LIGHTING}
 CΗΕΙCΜΙΑΝCΑΒΒΑΤΩΝΗΛΘ⁸⁰ ^{INTO} ONE ^{OF-SABBATHS} CAME ⁸ ΕΝΜΑΡΙΑΝΗΜΑΓΔΑΛΗΝΗΚΑΙ¹⁰⁰ ^{MARY} THE MAGDALENE ^{AND}
 Η^{A added above line} ΑΛΛΗΜΑΡΙΔΕΦΡΗCΑΙΤΟ²⁰ ^{the other} MARY ^{to-behold} THE ^{NTAΦΟΝΚΑΙΙΔΟΥCΕΙCΜΟC}
² ^{sepulcher} AND ^{DE-PERCEIVING} QUAKING ^{ΕΓΕΝΕΤΟΜΕΓΑCΑΓΓΕΛΟC}
¹ ^{became} GREAT ^{MESSANGER} for ^{ΑΡΚΥΡΙΟΥΚΑΤΑΒΑCΕΙΟΥΡ}
^{OF-Master} DOWN-STEPPING ^{OUT} OF-Heaven ^{Α οmits AND}
 ΑΝΟΥΚΑΙΠΡΟCΕΛΘΩΝΑΠΕΚ²⁰⁰ ^{AND} TOWARD-COMING ^{FROM-ROLLS}
 ΥΛΙCΕΝΤΟΝΛΙΘΟΝΑΠΟΤΗC²⁰ ^{THE} STONE ^{FROM} THE ^{ΥΡΑCΚΑΙΕΚΑΘΗΤΟΕΠΑΝΩ}
^{DOOR} AND ^{sat} ON-UP ^{ΑΥΤΟΥΗΝΔΕΗΙΔΕΑΥΤΟΥ}
³ ^{of-it} WAS YET ^{THE} PERCEPTION OF-him ^{ΨCΑCΤΡΑΠΗΚΑΙΤΟΕΝΔΥΜΑ}
^{AS} GLEAM-FLING ^{AND} THE IN-SLIP ^{ΑΥΤΟΥΛΕΥΚΟΝΦCΕΙΝΧΙΩΝ}
^{OF-him} WHITE ^{AS-IF} THE SNOW ^{Α οmits OF-him}
 ΑΠΟΔΕΤΟΥΦΟΒΟΥΑΥΤΟΥΕC²⁰ ^{FROM} YET ^{THE} FEAR ^{OF-him} ARE-
⁴ ^{QUAKED} ^{THE} ones-KEEPING ^{AND}
 ΑΙΕΓΕΝΗΘΗCΑΝΦCΝΕΚΡΟΙ⁶⁰ ^{WERE-BECOME} ^{AS} DEAD-ones
 ΑΠΟΚΡΙΘΕΙCΔΕΟΑΓΓΕΛΟC⁸⁰ ⁵ ^{answering} YET ^{THE} MESSANGER
 ΕΙΠΕΝΤΑΙCΓΥΝΑΙCΙΝΗΦ⁴⁰⁰ ^{said} ^{lo-^{THE} WOMEN} NO DE-
 ΟΒΕΙCΘΕΥΜΕΙCΟΙΔΑΓΑΡΟ²⁰ ^{FEARING} YE ^{I-HAVE-PERCEIVED} for that
 ΤΙΗCΟΥΝΤΟΝΕCΤΑΥΡΩΜΕ⁴⁰ ^{JESUS} ^{THE} One-HAVING-been-impaled
 ΝΟΝΖΗΤΕΙΤΕΟΥΚΕCΤΙΝΩΔ⁶⁰ ⁸ ^{YE-ARE-SEEKING} NOT ^{He-is} here
 ΕΝΓΕΡΘΗΓΑΡΚΑΚΟCΕΙΠΕΝ⁸⁰ ^{He-was-HOUSED} for ^{according-as} He-said
 ΔΕΥΤΕΙΔΕΤΕΤΟΝΤΟΠΟΝΟΠ⁶⁰⁰ ¹⁰ ^{INTHER} DE-PERCEIVING THE PLACE ^{THE-?}
 ΟΥΕΚΕΙ^{ns omit} ΤΗ Master ²⁰ ΟΥΚΕΙ^{ns omit} ΤΟΟΥΡΙΟCΚΑΙΤΑ²⁰ ^{where} LAY ^{THE} Master ^{AND} SWIFTLY
 ΧΥΠΟΡΕΥΘΕΙCΑΙΕΙΠΑΤΕ⁴⁰ ^{BEING-GONE} ^{say} to-
 ΟΙCΜΑΘΗΤΑΙCΑΥΤΟΥΟΤΙΗ⁶⁰ ^{THE} LEARNERS ^{of-Him} that He-
 ΓΕΡΘΗΑΠΟΤΩΝΝΕΚΡΩΝΚΑΙ⁸⁰ ^{WAS-HOUSED} FROM ^{THE} DEAD-ones ^{AND}
 ΙΔΟΥΠΡΟΑΓΕΙΥΜΑCΕΙCΤΗ⁶⁰⁰ ^{DE-PERCEIVING} He-is-BEFORE-LEADING YOU^{UP} INTO ^{THE}
 ΝΓΑΛΙΛΑΙΑΝΕΚΕΙΑΥΤΟΝΟ²⁰ ⁹ ^{Galilee} there ^{He} YE-
 ΨΕCΘΕΙΔΟΥΕΙΠΟΝΥΜΙΝΚΑ⁴⁰ ¹⁰ ^{WILL-be-VIEWING} DE-PERCEIVING I-said to-you^{UP} AND
 ΙΑΠΕΛΘΟΥCΑΙΤΑΧΥΑΠΟΤΟ⁶⁰ ^{FROM-COMING} ^{SWIFTLY} FROM ^{THE}
 ΥΜΝΗΜΕΙΟΥΜΕΤΑΦΟΒΟΥΚΑ⁸⁰ ^{JOY} GREAT ^{WITH} FEAR ^{AND}
 ΙΧΑΡΑCΜΕΓΑΛΗCΕΔΡΑΜΟΝ⁷⁰⁰ ¹¹ ^{TO-FROM-MESSAGE} ^{lo-^{THE} LEARNERS}
 ΑΠΑΓΓΕΙΛΑΙΤΟΙCΜΑΘΗΤΑ²⁰ ¹² ^{TO-FROM-MESSAGE} ^{lo-^{THE} LEARNERS}
 ΙCΑΥΤΟΥΦCΔΕΕΠΟΡΕΥΟΝΤ⁴⁰ ¹³ ^{OF-Him} ^{AS} THEY WENT
 ΟΑΠΑΓΓΕΙΛΑΙΤΟΙCΜΑΘΗΤ⁶⁰ ^{TO-FROM-MESSAGE} ^{lo-^{THE} LEARNERS}
 ΑΙCΑΥΤΟΥΚΑΙΙΔΟΥΙΗCΟΥ⁸⁰ ¹⁴ ^{OF-Him} ^{AND} DE-PERCEIVING JESUS
 CΑΠΗΝΤΗCΕΝΑΥΤΑΙCΑΕΓΩ⁸⁰⁰ ^{FROM-meets} ^{lo-^{them}} SAYING
 ΝΧΑΙΡΕΤΕΑΙΔΕΠΡΟCΕΛΘΟ²⁰ ¹⁵ ^{DE-JOYING} ^{THE} YET ^{ones-TOWARD-COMING}
 ΥCΑΙΕΚΡΑΤΗCΑΝΑΥΤΟΥΤΟ⁴⁰ ¹⁶ ^{HOLD} ^{OF-Him} ^{THE}
 ΥCΠΟΔΑCΚΑΙΠΡΟCΚΕΥΗΝC⁶⁰ ¹⁷ ^{FEET} ^{AND} ^{THEY-worship}
 ΑΝΑΥΤΩΤΟΤΕΛΕΓΕΙΑΥΤΑΙ⁸⁰ ¹⁸ ^{to-Him} ^{then} ^{is-saying} ^{to-^{them}}
 CΟΙΗCΟΥCΜΗΦΟΒΕΙCΘΕΥΠ⁹⁰⁰ ¹⁹ ^{THE} JESUS ^{NO} DE-FEARING ^{DE-UN-}
 ΑΓΕΤΕΑΠΑΓΓΕΙΛΑΤΕΤΟΙC²⁰ ²⁰ ^{DER-LEADING} FROM-MESSAGE ^{lo-^{THE}}
 ΑΔΕΛΦΟΙCΜΟΥΙΝΑΠΕΛΘΩ⁴⁰ ²¹ ^{OF-ME} ^{lo-^{THE} brothers} ^{OF-ME} ^{THAT} ^{THEY-MAY-be-FROM-}
 CΙΝΕΙCΤΗΝΓΑΛΙΛΑΙΑΝΚΑ⁶⁰ ²² ^{COMING INTO} ^{THE} GALILEE ^{AND-}
 ΙΕΚΕΙΜΕΟΥΝΤΑΙΠΟΡΕΥΟ⁸⁰ ²³ ¹¹ ^{to-^{them}} ^{ME} ^{THEY-will-be-VIEWING} OF-GOING
 ΜΕΝΩΝΔΕΑΥΤΩΝΙΔΟΥΤΙΝΕ⁹⁰⁰⁰ ²⁴ ^{YET} ^{of-^{them}} ^{DE-PERCEIVING} ANY

urrection on the sabbath is a token that His work was complete. Redemption is now a matter of entering into His stopping, not the beginning of a new week of toil and labor.

5-8-Compare Mk.16⁵-8Lu.24³-11.

9-10 Compare Mk.16⁹-11. See Jn.20¹⁷.

18 This account is principally concerned with the rejection of the kingdom. How fitting that it should close with a preview of its establishment in the coming eon! The place is significant. Satan took Him to a high mountain to show Him the kingdoms of the earth. The transformation was on a mountain. The place speaks of His exaltation. This will not be realized until He comes in glory. He has not yet taken His great power (Un.11¹⁷). The apostles never went out to all nations. On the contrary, Peter was opposed when he went to the proselyte Cornelius (Ac.11³). They never baptized in the name of the Father and of the Son and of the holy spirit. They used the titles of Christ intelligently when they baptized. They used "Jesus Christ" in baptizing Israelites, "Lord Jesus" for Samaritans (Ac.8¹⁶). They never used "Christ Jesus", the title of His present heavenly glory. They never used the formula here given because they knew that it was reserved for the future kingdom proclamation. They never disciplined the nations, as such. The Lord was not with them till the conclusion of that eon, but left them soon after, when He ascended. This commission cannot be carried out until His return in power and glory to bless all nations through His people Israel.

of the detail, coming into the city, report all that occurs to the chief
12 priests. And being assembled with the elders, besides holding a consultation, they give a considerable sum of silver to the soldiers, saying, "Say that 'His disciples, coming by night, steal him as we
13 are reposing.' And if this should be heard by the governor, *we* will persuade him and we will make you
14 to be without worry." Now they, getting the pieces of silver, do according as they were taught. And this word is blazed abroad among the Jews unto this very day.

16 Now the eleven disciples went into Galilee, into the mountain where Jesus arranges with them.
17 And, perceiving Him, they worship Him, yet they hesitate. And, approaching, Jesus speaks to them saying, "All authority in heaven and on earth was given to Me.
19 Going, then, disciple all the nations, baptizing them into the name of the Father and of the Son and of
20 the holy spirit, teaching them to be keeping all, whatever I direct you. And *lo!* I am with you all the days till the conclusion of the eon! *Amen!*"

^{B+C} CΤΗΣΚΟΥΣΤΦΔΙΑΣΕΛΘΟΝΤ ²⁰ OF-THE CUSTODIAN (Latin) COMING	ΑΘΗΤΑΙΕΠΟΡΕΥΘΗCANEIC ⁴⁰ ERS WERE-GONE INTO
ΕCΕΙCΤΗΝΠΟΛΙΝΑΠΗΓΓΕΙ ⁴⁰ INTO THE city FROM-MESSAGE	ΤΗΝΓΑΛΙΛΑΙΑΝΕΙCΤΟΟΡΟ ⁶⁰ THE GALILEE INTO THE mountain
ΑΑΝΤΟΙCΑΡΧΙΕΡΕΥCΙΝΑΠ ⁶⁰ to-THE chief-sacred-ones ALL (em-	CΟΥΕΤΑΞΑΤΟΑΥΤΟΙCΟΙΗC ⁸⁰ where SETS to-them THE JESUS
ΑΝΤΑΤΑΓΕΝΟΜΕΝΑΚΑΙCΥΝ ⁸⁰ 12 phatic) THE BECOMING AND BEING-TO-	ΟΥCΚΑΙΙΔΟΝΤΕCΑΥΤΟΝΠΡ ⁵⁰⁰ 17 AND PERCEIVING Him THEY-
ΑΧΘΕΝΤΕCΜΕΤΑΤΩΝΠΡΕCΒ ¹⁰⁰ GETHER-LED WITH THE SENIORS	ΟCΕΚΥΝΗΣΑΝΑΥΤΩΟΙΔΕΕΔ ²⁰ worship to-Him THE YET THEY-
ΥΤΕΡΩΝCΥΜΒΟΥΛΙΟΝΤΕΑ ²⁰ TOGETHER-COUNSEL BESIDES GET-	ΙCΤΑCΑΝΚΑΙΠΡΟCΕΛΘΩΝ ⁴⁰ 18 TWO-STAND AND TOWARD-COMING THE
ΟΙΗCΑΝ*+ΚΑΙ ¹ ¹ no ΕΠ ² BΟΝΤΕCΑΡΓΥΡΙΑΙΚΑΝΑΕΔ ⁴⁰ TING SILVERC enough THEY-	ΙΗCΟΥCΕΛΑΛΗΣΕΝΑΥΤΟΙC ⁶⁰ JESUS TALKS to-them
ΦΚΑΝΤΟΙCCΤΡΑΤΙΩΤΑΙC ⁶⁰ 13 OIVE to-THE warriors say-	ΛΕΓΩΝΕΔΩΘΗΜΟΙΠΑCΑΞΟ ⁸⁰ SAYING WAS-GIVEN to-ME EVERY authority
ΕΓΟΝΤΕCΕΙΠΑΤΕΟΤΙΟΙΜΑ ⁶⁰ ING ONTE say that THE LEARN-	ΥCΙΑΕΝΟΥΡΑΝΩΚΑΙΕΠΙΤΗ ⁶⁰⁰ IN heaven AND ON THE
ΘΗΤΑΙΑΥΤΟΥΝΥΚΤΟCΕΛΘΟ ²⁰⁰ ERS OF-Him OF-NIGHT COMING	CΓΗCΠΟΡΕΥΘΕΝΤΕCΟΥΝΜΑ ²⁰ 19 LAND BEING-GONE THEN make-
ΝΤΕCΕΚΛΕΨΑΝΑΥΤΟΝΗΜΩΝ ²⁰ steal Him OF-US	ΘΗΤΕΥCΑΤΕΠΑΝΤΑΤΑΕΘΝΗ ⁴⁰ LEARNERS ALL THE NATIONS
ΚΟΙΜΩΜΕΝΩΝΚΑΙΕΑΝΑΚΟΥ ⁴⁰ 14 reposing AND IF-EVER SH'D-BE-DE-	ΒΑΠΤΙΖΟΝΤΕCΑΥΤΟΥCΕΙC ⁶⁰ DIPIZING them INTO
CΑΝΤΟΥΤΟΥΠΟΤΟΥΗΓΕΜΟΝ ⁶⁰ ING-HEARD this UNDER THE LEADER	ΤΟΟΝΟΜΑΤΟΥΠΑΤΡΟCΚΑΙΤ ⁸⁰ THE NAME OF-THE FATHER AND OF-
ΟCΗΜΕΙCΠΕΙCΟΜΕΝΑΥΤΟΝ ⁸⁰ WE SHALL-BE-PERSUADING him	ΟΥΥΙΟΥΚΑΙΤΟΥΑΓΙΟΥΠΝΕ ⁷⁰⁰ THE SON AND OF-THE HOLY spirit
ΚΑΙΥΜΑCΑΜΕΡΙΜΝΟΥCΠΟΙ ³⁰⁰ AND YOU UN-anxious WE-WILL-	ΥΜΑΤΟCΔΙΔΑCΚΟΝΤΕCΑΥΤ ²⁰ 20 TEACHING them
ΗCΟΜΕΝΟΙΔΕΛΑΒΟΝΤΕCΤΑ ²⁰ 15 BE-WORKING THE YET GETTING THE	ΟΥCΤΗΡΕΙΝΠΑΝΤΑΟCΑΝΕ ⁴⁰ TO-DE-KEEPING ALL as-much-as I-direct
ΑΡΓΥΡΙΑΕΠΟΙΗΣΑΝΚΑΘΩC ⁴⁰ SILVERC THEY-DO according-as	ΤΕΙΛΑΜΗΝΥΜΙΝΚΑΙΙΔΟΥΕ ⁶⁰ lo-youp AND DE-PERCEIVING I
ΕΔΙΔΑΧΘΗCΑΝΚΑΙΔΙΕΦΗΜ ⁶⁰ THEY-WERE-TAUGHT AND IS-THRU-AVERIZED	ΓΩΜΕΘΥΜΩΝΕΙΜΙΠΑCΑCΤΑ ⁸⁰ I AM WITH YOU AM ALL THE
ΙCΘΗΟΛΟΓΟCΟΥΤΟCΠΑΡΑΙ ⁸⁰ THE saying this BESIDE JU-	CΗΜΕΡΑCΕΩCΤΗCΣΥΝΤΕΛΕ ⁸⁰⁰ DAYS TILL OF-THE TOGETHER-FINISH
ΟΥΔΑΙΟΙCΜΕΧΡΙΤΗCCΗΜΕ ⁴⁰⁰ DA-ANS UNTO THE TODAY	ΙΑCΤΟΥΑΙΩΝΟCΑΜΗΝ ⁸⁰ OF-THE eon AMEN
ΡΟΝΗΜΕΡΑCΟΙΔΕΕΝΔΕΚΑΜ ²⁰ 16 DAY THE YET ONE-TEN LEARN-	

MARK'S ACCOUNT

MARK makes us acquainted with the model Servant. It presents a scene of intense activity. No sooner is a deed done than "straightway" we are engaged with another. The Servant is introduced without a genealogy, for His deeds are sufficient credentials. His birth, His childhood, and His youth are passed over, for in them He was not equipped for service. The account begins with His induction into active ministry by the forerunner, John the baptist.

In Matthew His regal relation to the royal nation, Israel, is emphasized. They are to rule the other nations. Luke's account is wider in its sympathies, and brings blessing to all mankind through the favored people. The scope of Mark is still broader, for it reaches out to all creation. Wherever there is work to be done He is ready with untiring zeal and humble obedience. Seldom is He called "Lord", for here He is in the place of a servant.

We are not so much engaged with Him as with His work. We are told what He did, and why and how. His own feelings are directly related to the results of His acts.

It is generally supposed that Mark is the writer of this account. If so, it is a striking instance of God's grace and wisdom, for Mark himself, as a servant, was the most notable failure of our Lord's followers. Though the son of a very godly mother, in whose home in Jerusalem the disciples met for worship and prayer (Ac. 12¹²), and the nephew of Barnabas (Col. 4¹⁰), and probably a convert of Peter (1 Pt. 5¹³), and once chosen to accompany Barnabas and Paul on their missionary journey, yet he deserted them at Perga and returned to Jerusalem. When he proposed to join their second journey, Paul would not have him and chose rather to separate from Barnabas than to take him along (Ac. 15²⁰⁻³⁸). Thus the traitorous tax gatherer Matthew tells us of the King; the selfish John gives us the loving Son; the unsuccessful physician Luke portrays the sympathetic Healer; and the discredited

servant Mark sets forth the true and faithful Servant of Jehovah.

But we must look beyond Mark's failure to see its true significance. It was used by God to separate Paul from association with Jerusalem. When again they became friendly, Mark retained his physical standing as one of the Circumcision (Col. 4¹¹), and thus effectually shut himself out of the new administration of God's grace which was introduced through Paul, which ignores all physical distinctions, and which is the truth for the present time.

This account, then, presents our Lord as a Servant of the Circumcision for the sake of the truth of God, to confirm the patriarchal promises (Ro. 15⁸). He never leaves the land. He does not give the children's bread to puppies (7²⁷). Very few crumbs fall from the table for feeding those outside the narrow pale of Israel. And yet *through* them, after His resurrection, He reaches out with blessing for the whole creation.

Mark's account is characterized by some significant omissions. Except on two special occasions, the Servant is never addressed as Lord. Only after His resurrection is he so styled (16^{19,20}). The word "law" does not occur, for though His service conforms to the law it is not measured by it but exceeds all legal demands. The Servant does not set forth the manifesto of the kingdom as in Mt. 5-7, and has no "Lord's prayer". The parables are fewer. Passages which set forth the majesty and glory of the Lord are omitted or abbreviated.

The Servant's shrinking from public notice is very evident in Mark as in such passages as 1³⁸7^{24,36}8²⁰. This is exquisitely brought out in 9¹⁶⁻²⁵. From the adoration of the overawed throng who perceive some lingering glory of the transformation on the mount He turns in the unresting continuity of filial service to heal the boy before a great multitude gathers, and then speedily withdraws to the privacy of the house. In this account His greatest glory is His humility, making Him the perfect Servant of Jehovah.

2-3 Compare Mal. 3¹ Isa. 40³ Mt. 3³ Lu. 34-6 Jn. 1¹⁵⁻²³.

4-8 Compare Mt. 3¹⁻¹² Lu. 3¹⁻¹⁸.

4 John the baptist was the son of a priest, so that he was entitled to exercise the priestly office and enjoy all its privileges, which assured him a life of ease and comfort. Yet, under the urge of the holy spirit, which filled him even before he was born, he gave up all this for the lowly and austere life of a Nazarite (Nu. 6²⁻⁷). He was not permitted to eat anything which came of the vine, the symbol of that which cheers the heart of God and man (Jud. 9¹³). Like Samson, he let his hair grow long, a symbol of weakness and dishonor (1 Co. 11¹⁴). Instead of the linen ephod he wore coarse camel's hair. Instead of living of the altar and eating the best of the sacrifices, he subsisted on locusts and wild honey.

John the baptist was a continual contrast with the Lord. Christ was not a Nazarite. He drank wine, dressed as others did, never wore long hair, and dwelt with His parents until the time for His ministry arrived. John came in the spirit of Elijah, but when the Lord's disciples wished to call down fire from heaven and consume the Samaritans for offending them, as Elijah had done to the men who were sent against him (2 Ki. 1¹⁰⁻¹²), He rebuked them. Christ did not come in the spirit of Elijah at that time. Elijah was an austere proclaimer of righteousness. Christ's message mingled grace with truth. He came, not to condemn sinners, but to save them. In Him conviction was coupled with compassion.

6 See Lev. 11²².

7 Compare Jn. 1^{15, 26, 27}.

9-11 Compare Mt. 3¹³⁻¹⁷ Lu. 3^{21, 22} Jn. 1³²⁻³⁴.

10 The dove is a symbol of peace, of judgment past (Gen. 8¹²) and of sacrifice. (Wherever we read "pigeon" in the versions of Leviticus it should read "dove" as in all the other occurrences.) This is an index of the ministry to which it was the introduction. In contrast to John's fierce denunciations of judgment, He went about a meek, harmless, unresisting victim, until He is finally offered up to God. It was in this that God could delight. He was His Son, not merely by birth, but in His likeness to His Father.

12-13 Compare Mt. 4¹⁻¹¹ Lu. 4¹⁻¹³.

THE BEGINNING OF THE EVANGEL OF JESUS CHRIST, SON OF GOD.

2 According as it is written in Isaiah the prophet,

"Lo! I am dispatching My messenger before Thy face, Who will be constructing Thy road in front of Thee.

3 A voice of one imploring in the wilderness, 'Make ready the road of the Lord!

Be making His highways straight!'"

4 John the baptist came to be in the wilderness and is proclaiming a baptism of repentance for the pardon of sins. And the entire province of Judea went out to him, and all the Jerusalemites, and they were baptized by him in the Jordan river, confessing their sins.

6 And John was dressed in camel's hair, and a leather girdle about his loins, and eating locusts and wild honey. And he proclaims, saying, "One stronger than I is coming after me, the thong of Whose sandals I am not competent to stoop and loose. I, indeed, baptize you in water, yet He shall be baptizing you in holy spirit."

9 And it occurred in those days that Jesus came from Nazareth of Galilee, and is baptized in the Jordan by John. And straightway, stepping up out of the water. He perceived the heavens rent, and the spirit, as a dove, descending and remaining on Him. And a voice came out of the heavens, "Thou art My beloved Son: in Thee I delight."

12 And straightway the spirit is ejecting Him into the wilderness.

ΑΡΧΗΤΟΥΕΥΑΓΓΕΛΙΟΥΙΗΣC 20
 ORIGINAL OF-THE WELL-MESSAGE OF-JESUS
 ΟΥΧΡΙΣΤΟΥΙΟΥΤΟΥΕΘΟΥ 40
 ANOINTED SON OF-THE God
 Α κατ'ακολουθίαν- Α omits THE ISAIAH
 ΚΑΘΩΣ ΓΕΓΡΑΠΤΑΙ ΕΝ ΤΩ ΙΣΑΙΑΗ 60
 2 according-as it-has-been-written IN THE ISAIAH
 Α ΤΟΙC plural ΤΑΙC B omits I
 ΛΙΑΤΩ ΠΡΟΦΗΤΗ ΛΙΔΟΥΕΓΩ 80
 THE BEFORE-AVERE DE-PERCEIVING I AM-
 ΠΟCΤΕΛΛΩ ΤΟΝ ΑΓΓΕΛΟΝ ΜΟΙ 100
 commissioning THE MESSENGER OF-ME
 ΥΠΡΟΠΡΟCΩΠΟΥCΟΥCΚΑΤ 20
 BEFORE face OF-YOU WHO WILL-DE-
 ΑCΚΕΥΑCΕΙ ΤΗΝ ΟΔΟΝ CΟΥ 40
 constructing THE WAY OF-YOU IN-
 B omits IN-TOWARD-PLACE OF-YOU
 ΜΠΡΟCΘΕΝCΟΥ ΦΩΝΗ ΒΟΥΝΤ 60
 TOWARD-PLACE OF-YOU.SOUND OF-IMPLORING-
 ΟC ΕΝ ΤΗ ΕΡΗΜΩ ΕΤΟΙΜΑCΑΤ 80
 one IN THE DESOLATE make-READY
 ΕΤΗΝΟΔΟΝ ΚΥΡΙΟΥ ΕΥΘΕΙΑ 200
 THE WAY OF-Master straight
 CΠΟΙΕΙΤΕ ΤΑ CΤΡΙΒΟΥCΑΥ 20
 DE-making THE WEAR (WAYS) OF-Him
 1* adds ΚΑΙ AND B o. A omits THE
 ΤΟΥ ΕΓΕΝΕΤΟΙΩΑΝΝΗC ΟΒΑ 40
 4 BECAME JOHN THE one-
 ΠΤΙΖΩΝ ΕΝ ΤΗ ΕΡΗΜΩ ΚΑΙ ΚΗ 60
 DIPping IN THE DESOLATE AND PRO-
 ΡΥC CΩΝ ΒΑΠΤΙCΜΑ ΜΕΤΑΝΟ 80
 CLAIMING DIPping OF-after-MIND
 ΙΑC ΕΙCΑΦΕCΙΝ ΑΜΑΡΤΙΩΝ 100
 INTO FROM-LETTING OF-misses
 ΚΑΙ ΕΞΕΠΟΡΕΥΕΤΟ ΠΡΟC ΑΥ 20
 5 AND OUT-WENT TOWARD him
 ΤΟΝ ΠΑCΑΝΙΟΥΔΑΙΑ ΧΩΡΑΚ 40
 EVERY THE JUDEA SPACE AND
 ΛΙΟ ΠΕΡΟC ΟΛΥΜΕΙΤΑΙ ΠΑ 60
 THE JERUSALEMites ALL
 Α AND THEY-DIVIDED ALL 1* omits AND
 ΝΤΕC ΚΑΙ ΕΒΑΠΤΙΖΟΝΤΟΥ 80
 AND THEY-were-DIPped by
 Α by him after river
 ΑΥΤΟΥ ΕΝ ΤΩ ΙΟΡΔΑΝΗ ΠΟΤΑ 400
 him IN THE JORDAN river
 ΜΩ ΕΞΟΜΟΛΟΓΟΥΜΕΝΟΙ ΤΑC 20
 OUT-avowing THE
 ΑΜΑΡΤΙΑC ΑΥΤΩΝ ΚΑΙ ΗΝΘΙ 40
 6 misses OF-Him AND WAS THE JOHN
 ΦΑΝΗC ΕΝ ΔΕΔΥΜΕΝΟCΤΡΙ 60
 B o. HAVING IN-SLIPPED HAIN
 ΧΑC ΚΑΜΗΛΟΥ ΚΑΙ ΖΩΝΗΝ ΔΕ 80
 OF-CAMEL AND GIRDle SKIN
 ΡΜΑΤΙ ΗΝ ΠΕΡΙ ΤΗΝΟC ΦΥΝ 500
 ABOUT THE LOIN

ΑΥΤΟΥ ΚΑΙ ΕCΘΙΩΝ ΑΚΡΙΔΑ 20
 OF-him AND EATING LOCUST
 CΚΑΙ ΜΕΛΙΑ ΓΡΟΝΚΑΙ ΕΚΗ 40
 7 AND HONEY FIELD AND he-PRO-
 ΡΥC ΕΝ ΕΓΩΝΕΡΧΕΤΑΙ ΟΙ 60
 CLAIMS SAYING IN-COMING THE One-
 Α CΤΡΟΓΗ o. o. o. o. B omits ME
 CΧΥΡΟΤΕΡΟC ΜΟΥ ΟΠΙCΩΜΟ 80
 STRONGER OF-ME BEHIND ME
 ΥΟΥΟΥΚΕΙ ΜΗΚΑΝΟC ΚΥΨΑ 600
 OF-WHOM NOT I-AM enough BENDING
 CΛΥCΑΙΤΟΝ ΙΜΑΝΤΑ ΤΩΝ ΥΠ 20
 TO-LOOSE THE STRAP OF-THE sandals
 ΟΔΗΜΑΤΩΝ ΑΥΤΟΥ ΕΓΩ ΜΕΝ 40
 8 OF-Him I INDEED DIP-
 ΒΑΠΤΙCΑΥΜΑC ΕΝ ΥΔΑΤΙΑΥ 60
 B omits IN
 ize YOU IN water He
 ΤΟC ΔΕ ΒΑΠΤΙCΕΙΥΜΑC ΕΝ 80
 1* omits YOU B omits IN
 YET WILL-BE-DIPping YOU IN spir-
 ΝΕΥΜΑΤΙ ΑΓΙΩ ΚΑΙ ΕΓΕΝΕΤ 700
 B omits AND
 9 it HOLY AND it-BECAME
 Ο ΕΝ ΕΚΕΙΝΑΙ CΤΑΙC ΗΜΕΡΑ 20
 IN those THE DAYS
 ΙCΗΘΕΝΙ ΗCΟΥCΑ ΠΟΝΑΖ 40
 A Δ CAME JESUS FROM NAZARETH
 ΡΕΤΗΝC ΓΑΛΙΛΑΙΑC ΚΑΙ ΕΒ 60
 OF-THE GALILEE AND He-Is-
 Α by JOHN INTO THE JORDAN
 ΔΗΠΤΙCΘΗCΙCΤΟΝ ΙΟΡΔΑΝΗ 80
 DIPped INTO THE JORDAN
 ΝΥΠΟΙΩΑΝΝΟΥ ΚΑΙ ΕΥCΑ 800
 10 by JOHN AND straightway UP-
 1* o. A ΔΠΟ FROM A o.
 ΝΑΒΑΙΩΝ ΕΚ ΤΟΥ ΥΔΑΤΟC 20
 STEPPING OUT OF-THE water He-
 ΙΔΕΝCΧΙΖΟΜΕΝΟΥCΤΟΥC 40
 PERCEIVED BEING-SPLIT THE hea-
 ΥΡΑΝΟΥC ΚΑΙ ΤΟ ΠΝΕΥΜΑ C 60
 vens AND THE spirit AS
 ΠΕΡΙCΤΕΡΑΝ ΚΑΤΑΒΑΙΝΟΝ 80
 DOVE DOWN-STEPPING
 ΑΝ ΟΙΜΕΝ ΑΝ. B ΕΙC INTO
 ΚΑΙ ΜΕΝΕΙΝ ΑΥΤΟΝ ΚΑΙ ΦΩ 900
 11 AND REMAINING ON Him AND SOUND
 1* omits BECAME
 ΝΗ ΕΓΕΝΕΤΟ ΕΚ ΤΩΝ ΟΥΡΑΝΩ 20
 BECAME OUT OF-THE heavens
 ΝCΥΕΙΟΥΙΟC ΜΟΥ Ο ΑΓΑΠΗΤ 40
 YOU ARE THE SON OF-ME THE beloved
 Α Δ o. o.
 ΟC ΕΝCΟΙΕΥΔΟΚΗCΑΚΑΙ ΕΥ 60
 12 IN YOU I-WELL-SEEM AND straight-
 Α ΕCΤΟΝ Υ
 ΑΥCΤΟΠΝΕΥΜΑ ΑΥΤΟΝ ΕΚΒΑ 80
 way THE spirit Him IS-OUT-CAST-
 ΛΛΕΙ ΕΙC ΤΗΝ ΕΡΗΜΟΝ ΚΑΙ Η 1000
 13 ING INTO THE DESOLATE AND He-

¹² The wilderness trial was especially intended to test His loyalty to God in connection with His royal claims to David's throne and as the obedient Man. Hence Matthew and Luke enlarge upon it. As it is not a record of service for others, Mark mentions it most briefly.

¹⁴⁻¹⁵ Compare Mt.4:12-17.

¹⁴ Before this our Lord had performed miracles, such as that at the wedding in Cana of Galilee, and had gathered a following of disciples, but He waited until John's ministry was ended by his imprisonment before beginning His first evangelistic tour.

¹⁵ The era of the nations' rule over Israel was nearing its end, as foretold by Daniel the prophet. Nearly four hundred and eighty years had run their course since Daniel had predicted that four hundred and ninety years should be "cut out" before the fulfillment of his vision (Dan.9²⁴). Normally, not much more than ten years would bring them into the kingdom, but this depended on the attitude of the nation.

It is true that Daniel cut the era into periods, and that there is very evidently some delay after the sixty-ninth heptad, in which Messiah was to be cut off. But no intimation is given that this would be any considerable length of time. So that we may consider that our Lord's ministry as a whole was, from the prophetic viewpoint, within something over seven years of the kingdom. This is the force of the oft-repeated expression which was the burden of His proclamation, "The kingdom of God *has drawn near*." The sixty-ninth heptad of Daniel ended with His triumphal entry (11⁸). Only seven more prophetic years remained, which begin with the confirmation of the covenant with the coming prince (Dan.9²⁷). That it did not come does not in the least disprove the fact that it was near. Epaphroditus *draws near* unto death (Phil.2³⁰) but he did not die at that time. This word is very carefully chosen. The Lord did not predict positively that the kingdom was "at hand" so that it must come in a short time, but relatively, that it needed little time to make it a reality.

¹⁶⁻²⁰ Compare Mt.4:18-22 Lu.5:1-11.

¹³ And He was in the wilderness forty days, being tried by Satan, and was with the wild beasts. And the messengers waited on Him.

¹⁴ Now, after the betrayal of John, Jesus came into Galilee, proclaiming the evangel of the kingdom of God, saying that "The era has been fulfilled and the kingdom of God has drawn near. Repent, and be believing in the evangel!"

¹⁶ And passing by beside the sea of Galilee, He perceived Simon, and Andrew, Simon's brother, purse-netting in the sea, for they were fishermen. And Jesus said to them, "Hither after Me and I shall be making you become fishers of men!" And immediately, leaving their nets, they follow Him. And advancing slightly, He perceived James of Zebedee and his brother John, and those in the ship, readjusting the nets. And straightway He calls them, and, leaving their father, Zebedee, in the ship with the hired men, they came away after Him.

²¹ And they are going into Capernaum. And immediately, on the sabbaths, entering the synagogue, He taught. And they were astonished at His teaching, for He was teaching them as One having authority, and not as the scribes.

²³ And straightway a man was in their synagogue with an unclean spirit, and he cries out, saying, "Ha! what is it to us and to you, Jesus the Nazarean! Did you come to destroy us? We are aware who

^{A DAYS FOUR-TY} ^{S M=40} ^{B² Δ}
ΝΕΝΤΗΡΗΜΩΤΕΣΣΕΡΑΚΟΝ 20
 WAS IN THE DESOLATE FOUR-TY
^{S O}
ΤΑΗΜΕΡΑΣΠΕΙΡΑΖΟΜΕΝΟΣ 40
 DAYS being-ried
^{A omits THE}
ΥΠΟΤΟΥΣΑΤΑΝΑΚΑΙΗΝΜΕΤ 60
 by THE SATAN (adversary) AND He-WAS WITH
^{A omits THE}
ΑΤΩΝΘΗΡΙΩΝΚΑΙΘΙΟΑΓΓΕΛ 80
 THE WILD-BEASTS (dim.) AND THE MESSENGERS
^{B adds K Διⁿ o. d. om. YET}
ΟΙΔΙΗΚΟΝΟΥΝΑΥΤΩΜΕΤΑΔ 100
 14 THRU-SERVED lo-Him alter YET
^{A omits THE}
ΕΤΟΠΑΡΑΔΟΘΗΝΑΙΤΟΝΙΩΔ 20
 THE TO-BE-BESIDE-GIVEN THE JOHN
^{B O.} ^{A omits THE}
ΝΙΗΝΝΑΘΕΝΟΙΗΝΣΟΥΣΕΙCΤ 40
 CAME THE JESUS INTO THE
^{B+ε}
ΗΝΓΑΛΙΛΑΙΑΝΚΗΡΥCΣΩΝΤ 60
 GALILEE PROCLAIMING THE
^{B omits OF-THE KINGDOM}
ΟΕΥΑΓΓΕΛΙΟΝΤΗΣΒΑΣΙΛΕ 80
 WELL-MESSAGE OF-THE kingdom
^{B adds K Δι¹ s¹ omits saying, very faint}
ΙΑCΤΟΥΘΕΟΥΕΛΕΓΩΝΤΙΠΕ 200
 15 OF-THE God saying that HAS-
^{been-filled} ^{THE SEASON} ^{AND HAS-}
^{AS ε+} ^{S O.}
ΓΙΚΕΝΗΒΑΣΙΛΕΙΑΤΟΥΘΕΟ 40
 NEARED THE kingdom OF-THE God
^{be-after-minding} ^{AND BE-BELIEVING}
ΥΜΕΤΑΝΟΕΙΤΕΚΑΙΠΙCΤΕΥ 60
 AS Δι for ε ^{A ΠΕΡΙΤΑ}
^{IN THE WELL-MESSAGE} ^{AND BE-}
ΕΤΕΕΝΤΩΕΥΑΓΓΕΛΙΩΚΑΙΠ 80
 16 ΔΙΝ ABOUT-TREADING YET for AND BESIDE-LEADING
^{BE-SIDE-LEADING} ^{BESIDE THE SEA} ^{S¹ O.}
ΑΡΑΓΩΠΑΡΑΤΗΝΘΑΛΑCΣΑ 300
^{B+ε} ^{S¹ O.}
ΝΤΗΣΓΑΛΙΛΑΙΑCΕΙΔΕΝCΙ 20
 OF-THE GALILEE He-RECEIVED SIMON
^{AND ANDREW} ^{THE brother}
ΜΩΝΑΚΙΑΝΔΡΕΑΝΤΟΝΑΔΕ 40
^{B omits OF-THE}
ΑΦΟΝΤΟΥCΙΜΩΝΟCΑΜΦΙΒΑ 60
 OF-THE SIMON ENVELOPE-CASTING
^{B omits ENVELOPE-CASTER}
ΑΛΟΝΤΑCΑΜΦΙΒΑΗCΤΡΟΝΕ 80
^{ENVELOPE-CASTER} ^{IN}
ΝΤΗΘΑΛΑCΣΗΝCΑΝΓΑΡΑΙ 400
 THE SEA THEY-WERE for fishers
^{AND said} ^{to-them} ^{THE JE-}
ΕΙCΚΑΙΕΙΠΕΝΑΥΤΟΙCΟΙΗ 20
 17 AND said to-them THE JE-
^{SUS} ^{HITHER} ^{BEHIND} ^{ME} ^{AND}
CΟΥCΔΕΥΤΕΟΠΙCΩΜΟΥΚΑΙ 40
^{S O.}
ΠΟΙΗCΩΜΑCΓΕΝΕCΘΑΙΑΛ 80
 I-SHALL-DE-making you^r TO-BE-BECOMING fishers
^{B¹} ^{S Y O.}
ΕΕΙCΑΝΘΡΩΠΩΝΚΑΙΕΥΘΕΩ 80
 18 OF-humans AND immediately
^{B omits OF-THEM}
CΑΦΕΝΤΕCΤΑΔΙΚΤΥΑΑΥΤΩ 500
 FROM-LETTING THE NETS OF-them

^{B O Y N O.}
ΝΗΚΟΛΟΥΘΗΣΑΝΑΥΤΩΚΑΙΠ 20
 19 THEY-follow lo-Him AND DE-
^{S¹ O. F. AS¹ + ΕΚΕΙΘΕΝ AS O.}
ΡΩΒΑCΟΛΙΓΟΝΕΙΔΕΝΙΑΚΕ 40
 FORE-STEPPING FEW He-RECEIVED JACOBUS
^{S O.}
ΒΟΝΤΟΝΤΟΥΖΕΒΕΔΑΙΟΥΚΑ 60
 THE OF-THE ZEBEDEE AND
^{B O.}
ΙΙΦΑΝΗΝΗΝΤΟΝΑΔΕΛΦΟΝΑΥ 80
 JOHN THE brother OF-him
ΤΟΥΚΑΙΑΥΤΟΥCΕΝΤΩΠΛΟΙ 600
 AND them IN THE FLOATER
ΩΚΑΤΑΡΤΙΖΟΝΤΑCΤΑΔΙΚΤ 20
 DOWN-EQUIPPING THE NETS
^{A εΩ for Y}
ΥΑΚΑΙΕΥΘΥCΕΚΑΛΕCΕΝΑΥ 40
 20 AND straightway He-calls them
ΤΟΥCΚΑΙΑΦΕΝΤΕCΤΟΝΠΑΤ 60
 AND FROM-LETTING THE FATHER
^{S O.}
ΕΡΑΥΤΩΝΖΕΒΕΔΑΙΟΝΕΝΤ 80
 OF-them ZEBEDEE IN THE
ΩΠΛΟΙΩΜΕΤΑΤΩΝΜΙCΘΩΤΩ 700
 FLOATER WITH THE UNRED-ONES
ΝΑΠΗΛΘΟΝΟΠΙCΩΑΥΤΟΥΚΑ 20
 21 THEY-FROM-CAME BEHIND Him AND
^{A Π}
ΙΕΙCΠΟΡΕΥΟΝΤΑΙΕΙCΚΑΦ 40
 THEY-ARE-INTO-GOING INTO CAPERNAUM
^{A ε} ^{S Y O.}
ΑΡΝΑΟΥΜΚΑΙΕΥΘΕCΤΟΙC 60
 AND immediately to-tHE
^{S omits INTO-COMING}
CΑΒΒΑCΙΝΕΙCΕΛΘΩΝΕΙCΤ 80
 SABBATHS INTO-COMING INTO THE
^{S He-taught INTO THE TOGETHER-LEAD} ^{S¹ ε. O.}
ΗNCΥΝΑΓΩΓΗΝΕΙΔΙΔΑCΚΕ 800
 TOGETHER-LEAD He-taught
ΚΑΙΕΙΕΠΑΝΗCCONΤΟΕΠΙΤΗ 20
 22 AND THEY-were-astonished ON THE
ΔΙΔΑΧΗΑΥΤΟΥΗΝΓΑΡΔΙΑ 40
 TEACHING OF-Him He-was for TEACHING
CΚΩΝΑΥΤΟΥCΩCΕΙCΟΥCΙΑΝ 60
 them AS authority
ΕΧΩΝΚΑΙΟΥΧΩCΟΙΓΡΑΜΜΑ 80
 HAVING AND NOT AS THE WRITERS
^{A omits straightway}
ΤΕΙCΚΑΙΕΥCΗΝΕΝΤΗCΥ 900
 23 AND straightway WAS IN THE TOGETH-
ΝΑΓΩΓΗΑΥΤΩΝΑΝΘΡΩΠΩCΕ 20
 EN-LEAD OF-them human IN
ΝΠΝΕΥΜΑΤΙΑΚΑΘΑΡΤΩΚΑΙ 40
 spirit unclean AND
^{B¹ omits ΠΑ!} ^{A Δι for ε} ^{A+ε}
ΑΝΕΚΡΑΙΝΕΛΕΓΩΝΕΑΥΤΩ 80
 24 BE-UP-CRIES SAYING ΠΑ! ANY to-US
^{AS Y O.}
ΙΝΚΑΙΟΙΗΝCΟΥΝΑΖΑΡΗΝ 80
 AND to-YOU JESUS NAZAREAN!
^{S¹ ε. O.} ^{AN I-}
ΕΛΘΕCΑΠΟΛΕCΑΙΗΜΑCΟΙ 2000
 YOU-CAME to-destroy US WE-HAVE-

¹⁹ Before a net is used it is important that it is not badly tangled or snarled. The work of these fishermen is a graphic commentary on the word "readjust", which has been rendered by such a variety as *mend, perfect, fit, perfectly join, restore, prepare, and frame*. We have used *readjust, adapt, and attune*.

²¹⁻²³ Compare Mt.4:13-16 Lu.4:31-32.

²⁴ It is usually supposed that evil spirits would be the last to acknowledge the Lord, or make Him known, and that we should welcome any agencies if they only bear witness to the truth. But our Lord would not have the testimony of demons and bids them be still. It is no test of an evil spirit if he knows and acknowledges Him. A little later (³⁴) we are told that He did not let the demons talk, not because of their ignorance of Him, but because they were aware that He is the Christ.

It is astonishing how much of demon possession was in the land in our Lord's day. We are tempted to suppose that there was unusual activity in the unseen world because of His presence and the nearness of the kingdom. A special outburst of demonism is due in the last days, and is undoubtedly present with us now. Their tactics are the same. They do not deny Christ, but seek rather to associate themselves with Him. Hence they have made marked inroads into the household of faith, under the guise of the holy spirit of God. Let us beware of every revelation or leading which displaces the Word of God or is in the slightest degree out of harmony with His written revelation.

²³⁻²⁵ Compare Lu.4:33-37.

²⁷ The Lord's authority over unclean spirits, even more than His control of disease, was the marvel of the people and the means of spreading His fame throughout Galilee. None of their teachers had done anything like this.

²⁹⁻³⁴ Compare Mt.8:14-17 Lu.4:38-41.

³² The intense heat of an Eastern day was quickly over once the sun had set. Then it is that the town springs into life, the women go to the well for water and the men come in from work. On this occasion they probably waited until the sabbath was over at sunset before carrying the sick to Him.

you are—the holy One of God!"

²⁵ And Jesus rebukes him, saying, "Be still, and be coming out of him!" And, convulsing him, and shouting with a loud voice, the unclean spirit came out of him.

²⁷ And they were all awed so as to be discussing with themselves, saying, "What is this? This is some new teaching, seeing that with authority He is enjoining the unclean spirits also, and they are obeying Him!" And straightway tidings of Him came out everywhere into the whole country about Galilee.

²⁹ And straightway, coming out of the synagogue, they came to the house of Simon and Andrew, with ³⁰ James and John. Now Simon's mother-in-law was lying down with a fever, and straightway they are ³¹ telling Him about her. And approaching, He rouses her, holding her hand. And the fever leaves her immediately, and she waited on them.

³² Now as it is becoming evening, when the sun sets, they brought to Him all those who are ill and those ³³ who are demoniacs. And the whole city was assembled at the door.

³⁴ And He cures many who are ill of various diseases, and many demons He cast out. And He did not let the demons talk, seeing that they were aware that He is the Christ.

³⁵ And in the morning, rising very early while it was night, He came out and came away into a desolate ³⁶ place, and prayed there. And Simon and those with him trail ³⁷ Him. And they found Him, and are saying to Him that "All are

^{AD O. O. O.}
 ΔΑΜΕΝΣΕΤΙΣΕΙΟΑΓΙΟΣΤΟ 20
 RECEIVED YOU ANY ARE THE HOLY-ONE OF-THE
^{AB+E}
 ΥΘΕΟΥΚΑΙΕΠΕΤΙΜΗΝΣΕΝΑΥ 40
 25 God AND rebukes to-him
^{s1 omits saying} ^{n+E}
 ΤΩΟΙΗΣΟΥΣΑΛΕΓΩΝΦΙΜΩΘΗ 80
 THE JESUS SAYING BE-BEING-MUZZLED
 ΤΙΚΑΙΕΞΕΛΘΕΙΣΑΥΤΟΥΚΑ 80
 26 AND BE-OUT-COMING OUT OF-him AND
^{n omits spirit THE}
 ΙΣΠΑΡΑΣΑΝΑΥΤΟΝΤΟΠΝΕΥ 100
 CONVULSING him THE spirit
^{A CRYING KRAZAN}
 ΜΑΤΟΚΑΘΑΡΤΟΝΚΑΙΦΩΝΗ 20
 THEE unclean AND SOUNDING
 ΣΑΝΦΩΝΗΜΕΓΑΛΗΞΗΛΘΕΝ 40
 (o-SOUND GREAT il-OUT-CAME
 ΕΞΑΥΤΟΥΚΑΙΕΘΑΜΒΗΘΗΣΑ 60
 27 OUT OF-him AND WERE-AWED
^{A O.} ^{s O.}
 ΑΠΑΝΤΕΣΩΣΤΕΣΕΥΝΗΤΕΙ 80
 ALL (emph.) AS-BESIDES TO-DE-TOGETHER-SEEK-
^{BE omit TOWARD O.} ^{A E}
 ΝΠΡΟΣΕΑΥΤΟΥΣΑΛΕΓΟΝΤΑΣ 200
 INU TOWARD selves SAYING
^{BE TEACHING NEW for ANY to that}
 ΤΙΕΣΤΙΝΟΥΤΟΤΙΣΗΚΑΙΝ 20
 ANY IS THIS ANY THE NEW
 ΗΑΥΤΗΔΙΔΑΧΗΟΤΙΚΑΤΕΞΟ 40
 THIS TEACHING THAT according-to author-
^{A+N}
 ΥΣΙΑΝΚΑΙΤΟΙΣΠΝΕΥΜΑΤΙ 60
 ITY AND TO-THE spirits
 ΤΟΙΣΑΚΑΘΑΡΤΟΙΣΕΠΙΤΑΣ 80
 THE unclean He-is-enjoining
^{s O.}
 ΣΕΙΚΑΙΥΠΑΚΟΥΟΥΣΙΝΑΥΤ 300
 AND THEY-ARE-obeying to-Him
^{A omits AND} ^{A adds ΔΕ YET}
 ΦΚΑΙΕΞΗΛΘΕΝΗΚΟΝΗΑΥΤΟ 20
 28 AND OUT-CAME THE HEARING OF-Him
^{s1* omits n.} ^{As1* omit EVERY-W.} ^{s2 H O.}
 ΥΕΥΘΥΣΠΑΝΤΑΧΟΥΕΙΣΟΛΗ 40
 straightway EVERY-where INTO WHOLE
^{s1* I (n+E) O}
 ΝΤΗΝΠΕΡΙΧΩΡΟΝΤΗΣΓΑΛΙ 60
 THE ABOUT-SPACE OF-THE GALILEE
^{ΥΔΙΑΣ} ^{s straight (A E) way} ^{ΠΑΝΤΑΧΗ AND}
 ΔΑΙΤΑΣΚΑΙΕΥΘΥΣΕΚΤΗΣΣΥ 20
 29 AND straightway OUT OF-THE TOGETH-
^{lud restorel} ^{B ON O. n. O.}
 ΝΑΓΩΓΗΣΕΞΕΛΘΟΝΤΕΣΗΛΘ 400
 EN-LEAD OUT-COMING THEY-CAME
^{n E}
 ΟΝΕΙΣΤΗΝΟΙΚΙΑΝΣΙΜΩΝΟ 20
 INTO THE HOME OF-SIMON
 ΣΚΑΙΑΝΔΡΕΟΥΜΕΤΑΙΑΚΩΒ 40
 AND ANDREW WITH JACOBUS
^{n O.}
 ΟΥΚΑΠΠΩΝΝΟΥΗΔΕΠΕΝΘΕ 60
 30 AND JOHN THE YET mother-IN-LAW
 ΡΑΣΙΜΩΝΟΣΚΑΤΕΚΕΙΤΟΠΥ 80
 OF-SIMON thus-DOWN-LAID being-
^{A EΩD for Y}
 ΡΕΣΣΟΥΣΑΚΑΙΕΥΘΥΣΑΛΕΓΟ 600
 feverish AND straightway THEY-ARE-say-

ΥΣΙΝΑΥΤΩΠΕΡΙΑΥΤΗΣΚΑΙ 20
 31 ING to-Him ABOUT her AND
 ΠΡΟΣΕΛΘΩΝΗΓΕΙΡΕΝΑΥΤΗ 40
 TOWARD-COMING He-rouses her
 ΝΚΡΑΤΗΣΑΚΤΗΣΧΕΙΡΟΣΑΥ 60
 HOLDING OF-THE HAND her
 ΤΗΣΚΑΙΔΑΦΗΚΕΝΑΥΤΗΝΟΠΥ 80
 AND FROM-LETS her THE lever
^{ns omit immediately} ^{n1 O}
 ΡΕΤΟΣΕΥΘΕΩΣΚΑΙΔΙΗΚΟΝ 600
 immediately AND she-THRU-SERVED
^{A+E}
 ΕΙΑΥΤΟΙΣΟΥΙΑΣΔΕΓΕΝΟΜ 20
 32 to-them OF-evening YET BECOMING
^{As O. O. O.}
 ΕΝΗCΟΤΕΕΔΥCΕΝΟΗΛΙΟΣΕ 40
 when SLIPS THE SUN THEY-
 ΦΕΡΟΝΠΡΟΣΑΥΤΟΝΠΑΝΤΑΣ 60
 CARRIED TOWARD Him ALL
 ΤΟΥΣΚΑΚΩCΕΧΟΝΤΑΣΚΑΙΤ 60
 THE-ones EVILLY HAVING AND THE-
^{s1* omits from AND THE-ones to DISEASES}
 ΟΥCΔΑΙΜΟΝΙΖΟΜΕΝΟΥCΚΑ 700
 33 ones being-demonized AND
^{A THE city WHOLE HAVING-been-ON-TOGETHER-LED WAS}
 ΙΗΝΟΛΗΠΟΛΙCΕΠΙCΥΝΗ 20
 WAS WHOLE THE city HAVING-been-ON-TOGETH-
 ΜΕΝΗΠΡΟCΤΗΝΘΥΡΑΝΚΑΙΕ 40
 34 EN-LED TOWARD THE DOOR AND He-
 ΘΕΡΑΠΕΥCΕΝΠΟΛΛΟΥCΚΑΚ 60
 cures MANY EVILLY
 ΩCΕΧΟΝΤΑCΠΟΙΚΙΛΑΙCΝΟ 80
 HAVING (o-VARIOUS DISEASES
 CΟΙCΚΑΙΔΑΙΜΟΝΙΑΠΟΛΛΑ 600
 AND demons MANY
^{s+A} ^{s1* O.}
 ΕΞΕΒΑΛΕΝΚΑΙΟΥΚΗΦΙΕΝΑ 20
 He-out-cast AND NOT He-from-let to-
^{s O.} ^{n THE demons to DE-TALKING}
 ΔΑΕΙΝΤΑΔΑΙΜΟΝΙΑΟΤΙΝΔ 40
 DE-TALKING THE demons that THEY-HAD
^{s O.} ^{As1* omit THE} ^{As1* omit ANOINTED TO-DE}
 ΕΙCΑΝΑΥΤΟΝΤΟΝΧΡΙCΤΟΝ 60
 PERCEIVED Him THE ANOINTED
^{A ON E Bs+H}
 ΕΙΝΑΙΚΑΙΠΡΩΙΕΝΝΥΧΑΙ 80
 35 TO-DE AND morning IN-NIGHTS VERY
^{D omits AND FROM-CAME}
 ΑΝΑΝΑCΤΑCΕΙΝΑΘΕΝΚΑΙΑ 900
 UP-STANDING He-out-came AND FROM-
 ΠΗΛΘΕΝΕΙCΕΡΗΜΟΝΤΟΠΟΝ 20
 CAME INTO DESOLATE PLACE
^{BE O. O.} ^{s O.}
 ΚΑΙΕΚΕΙΠΡΟCΗΥΧΕΤΟΚΑΙ 40
 36 AND there He-prayed AND
^{A Δ} ^{ns omit THE}
 ΚΑΤΕΔΙΩΞΕΝΑΥΤΟΝΟCΙΜΩ 60
 DOWN-CHASES Him THE SIMON
^{n . three dols for THE-ones}
 ΝΚΑΙΟΙΕΝΤΑΥΤΟΥΚΑΙΕΥΡ 80
 37 AND THE-ones WITH him AND THEY-FOUND
^{A adds ΤΕC omits AND}
 ΟΝΑΥΤΟΝΚΑΙΛΕΓΟΥCΙΝΑΥ 3000
 Him AND ARE-saying to-Him

35-39 Compare Lu.4:42-44.

³⁸ Curiosity probably drew many to see Him on the morrow after He did so many wonderful deeds. Yet our Lord did not come to be gazed at but to serve. Hence He eludes them. While it is yet night He leaves the town for private communion with God in preparation for the duties of the day. Nor does He return thither to receive the plaudits of the multitude. He goes on to new fields of labor.

40-45 Compare Mt.8:2-4 Lu.5:12-16.

⁴⁰ It would be natural to suppose that the Lord's first efforts to proclaim the kingdom would be among the priests in Jerusalem. They were the religious leaders, and were of great political influence as well. Having gained their support He might hope to reach the lesser lights and the common people. Such would be man's way. But our Lord began with the people. He seemed almost to ignore the priests. But this incident shows the way in which He testified to them. Many lepers were cleansed by Him and His disciples. They would all report to the priests and tell the story of their cleansing.

As leprosy is a type of sin, and the priests were continually occupied with the typical covering of sin, it would require but little spiritual insight for them to recognize the One Who cleansed the lepers as the true Sacrifice Which could eliminate sin altogether. The Lord did not by any means leave the priests without a witness, even if He did not personally perform many miracles in Jerusalem.

⁴⁴ See Lev. 14:1-32.

⁴⁴ We cannot help sympathizing with the mistaken zeal of the healed leper. He knew Christ as his Saviour, but hardly as his Lord. He has many followers, who have zeal without knowledge. They say "How can we help telling abroad what is so precious to us? Surely the Lord will not be displeased, even if He has forbidden it!" What was the result? The Lord could not enter the cities as He had planned, but had to remain outside, to their inconvenience and His discomfort. Alas, that we serve Him so stupidly in return for His grace!

1-12 Compare Mt.9:1-9 Lu.5:17-26.

³⁸ seeking Thee." And He is saying to them, "We may be going elsewhere into the next towns, that there also I should be proclaiming, ³⁹ for I came forth for this." And He came into their synagogues in the whole of Galilee, proclaiming and casting out demons.

⁴⁰ And a leper is coming toward Him, entreating Him, and falling on his knees and saying to Him, "Lord, if Thou shouldst be willing, Thou canst cleanse me!" ⁴¹ Now Jesus, being compassionate, stretching out His hand, touches him, and is saying to him, "I am ⁴² willing: be cleansed!" And at His saying this, straightway the leprosy came from him, and he is ⁴³ cleansed. And muttering to him, ⁴⁴ straightway He casts him out, and is saying to him, "See you may be saying nothing to any one, but go show yourself to the priest, and offer for your cleansing what Moses bids, for a testimony to them."

⁴⁵ Now on coming out, he begins proclaiming it much, and to blaze abroad the word, so that He could no longer be manifestly entering a city, but was outside in the desolate places. And they came to Him everywhere.

2 And, during the days, entering into Capernaum again, it is heard ² that He is in a house. And immediately many were assembled, so that there was no longer room at all, not even at the door. And He spoke the word to them.

³ And they are coming, bringing to Him a paralytic being lifted by ⁴ four. And, not being able to carry him to Him because of the throng, they unroof the roof where He was, and scooping it out, they

20 ΤΩ ΟΤΙ ΠΑΝΤΕΣ ΖΗΤΟΥΣΙΝ ^{A YOU ARE-SEEKING}
 that ALL ARE-SEEKING YOU
 35 ΕΚΑΛΕΓΕΙ ΙΑΥΤΟΙΣ ΑΛΩΓΜΕ ^{n¹ O. s¹ O}
 AND He-is-saying-to-them WE-MAY-BE-LEAD-
^{A omits other-soil}
 40 ΝΑΛΑΛΑΧΟΥΕ ΙΣΤΑΣΕ ΧΟΜΕΝ ^{A omits other-soil}
 INTO THE HAVING
^{n¹ O. s¹ O. O.}
 80 ΑΣΚΩΜΟΠΟΛΕΙΣ ΙΝΑ ΚΑΙ ΕΚ ^{A omits other-soil}
 VILLAGE-cities THAT and there
 ΕΙΚΗΡΥΣΣΕ ΙΣΤΟΥΤΟ ΓΑΡ ¹⁰⁰
 I-SH'D-BE-PROCLAIMING INTO this for I-OUT-
^{A ΣΑΛΛΥΘΑ A HN WAS}
 20 ΣΗΛΘΟΝ ΚΑΙ ΗΛΘΕΝ ΚΗΡΥΣΣ ^{A HN WAS}
 30 CAME AND He-CAME PROCLAIMING
^{s¹ I}
 40 ΦΩΝΕΙΣΤΑ CΣΥΝΑΓΩΓΑΣ ΑΥΤ ^{A omits other-soil}
 INTO THE TOGETHER-LEADS OF-them
 60 ΦΩΝΕΙΣΟΛΑΗΝ ΤΗΝ ΓΑΛΙΛΑΙΑ ^{n+ε}
 INTO WHOLE THE GALILEE
 80 ΝΚΑΙ ΤΑ ΔΑΙΜΟΝΙΑ ΕΚΒΑΛΛ ^{A omits other-soil}
 AND THE demons OUT-CASTING
 200 ΦΩΝ ΚΑΙ ΕΡΧΕΤΑΙ ΠΡΟΣ ΑΥΤΟ ^{A omits other-soil}
 AND IS-COMING TOWARD Him
 20 ΝΑ ΕΠΡΟΣΠΑΡΑΚΑΛΩΝ ΑΥΤΟ ^{A omits other-soil}
 IEPER BESIDE-CALLING Him
 40 ΝΚΑΙ ΓΟΝΥ ΠΕΤΩΝ ΑΥΤΟΝ ΚΑ ^{A omits other-soil}
 AND KNEE-FALLING him AND
 60 ΙΑ ΕΓΩΝ ΑΥΤΟΥ ΚΥΡΙΟΤΙ ΕΑ ^{A omits other-soil}
 SAYING to-Him Master! that IF-EVER
 80 ΝΘΕΛΗΣ ΔΥΝΑΣΑΙ ΜΕ ΚΑΘΑΡ ^{A omits other-soil}
 YOU-MAY-BE-WILLING YOU-ARE-ABLE ME TO-cleanse
 300 ΙΣΑΙΟΔΕΙΝ ΧΟΥΣ ΕΣ ΠΛΑΓΧΝ ^{A omits other-soil}
 41 THE YET JESUS BEING-compassionated
 20 ΙΣΘΕΙΣ ΕΚ ΤΕ ΙΝΑ ΣΤΗΝ ΧΕΙ ^{A omits other-soil}
 OUT-STRETCHING THE HAND
 40 ΡΑΥΤΟΥ ΗΝ ΥΑΤΟ ΚΑΙ ΕΓΕΙ ^{A He-TOUCHES OF-Him}
 OF-Him He-TOUCHES AND IS-SAYING
 60 ΑΥΤΩ ΘΕΛΩ ΚΑΘΑΡΙΣΘΗΤΙΚ ^{A omits other-soil}
 42 to-him I-AM-WILLING BE-BEING-cleanse AND
 80 ΑΙΕΙ ΠΟΝΤΟΣ ΑΥΤΟΥ ΕΥΕΥΣ ^{A omits other-soil}
 OF-SAYING Him straightway
 400 ΑΠΗΛΘΕΝΑ ΠΑΥΤΟΥ ΗΛΕΠΡΑ ^{A THE leprosy FROM him}
 FROM-CAME FROM him THE leprosy
 20 ΚΑΙ ΕΚΑΘΑΡΙΣΘΗΝ ΚΑΙ ΕΜΒΡ ^{A omits other-soil}
 43 he-is-cleanse AND IN-TIL UNDER-
 40 ΙΜΗ ΣΑΜΕΝ ΟΣ ΑΥΤΩ ΕΥΕΥΣ ^{A omits other-soil}
 44 CAST him AND He-is-saying
 80 ΑΥΤΩ ΟΡΑ ΜΗ ΔΕΙΝ ΙΜΗ ΔΕ ΝΕΙ ^{A omits other-soil}
 to-him BE-SEEKING to-NO-YET-ONE NO-YET-ONE YOU-
 600 ΠΗ ΣΑΛΛΑΥΠΑΓΕΣ ΕΑΥΤΟΝ Δ ^{A omits other-soil}
 MAY-BE-SAYING BUT BE-UNDER-LEADING YOURSELF SHOW

20 ΕΙΣΟΝΤΟ ΤΩΙ ΕΡΕΙΚΑΙ ΠΡΟΣΕ ^{A omits other-soil}
 to-THE SACRED-ONE AND TOWARD-CARRY-
 40 ΝΕΓΚΕ ΠΕΡΙ ΤΟΥ ΚΑΘΑΡΙΣΜ ^{A omits other-soil}
 YOU ABOUT THE cleansing
 60 ΟΥΣ ΟΥ ΑΠΡΟΣΕΤΑΙ ΕΝ ΜΩΥΣ ^{A omits other-soil}
 OF-YOU WHICH TOWARD-SETS MOSES
 80 ΗΣ ΕΙΣ ΜΑΡΤΥΡΙΟΝ ΑΥΤΟΙΣ ^{A omits other-soil}
 INTO witness to-them
 600 ΟΔΕ ΕΞΕΛΘΩΝ ΗΡΞΑΤΟ ΚΗΡΥ ^{A omits other-soil}
 45 THE-ONE YET OUT-COMING he-begins TO-BE-PRO-
 20 CΣΕΙΝ ΠΟΛΛΑ ΚΑΙ ΔΙΑΦΗΜΙ ^{A omits other-soil}
 CLAIMING much AND TO-BE-TIRU-AVER-
 40 ΖΕΙΝ ΤΟΝ ΛΟΓΟΝ ΦΩΣΤΕ ΜΗΚΕ ^{A omits other-soil}
 RIZING THE SAYING AS-BESIDES NO-NOT-STILL
 60 ΤΙΑΥΤΟΝ ΔΥΝΑΣΘΑΙ ΦΑΝΕΡ ^{A omits other-soil}
 Him TO-BE-ENABLED APPEARLY
 80 ΦΩΣΕΙΣ ΠΟΛΙΝ ΕΙΣ ΕΛΘΕΙΝ Δ ^{A omits other-soil}
 INTO city APPEARLY TO-BE-INTO-COMING but
 700 ΑΛΛΕ ΪΦΕΡΗ ΜΟΙΣΤΟ ΠΟΙ ^{A N=IN}
 OUT ON DESOLATE PLACES
 20 CΣΗΝ ΚΑΙ ΗΡΧΟΝΤΟ ΠΡΟΣ ΑΥΤ ^{A omits other-soil}
 WAS AND THEY-CAME TOWARD Him
 40 ΟΝ ΠΑΝΤΟ ΘΕΝ ΚΑΙ ΕΙΣ ΕΛΘΩ ^{A H A E}
 2 EVERY-which-PLACE AND INTO-COMING
 60 Ν ΠΑΛΙΝ ΕΙΣ ΚΑΦΑΡΝΑΟΥΜ Δ ^{A omits other-soil}
 AGAIN INTO CAFERNAUM THIRU
 80 ΙΜΕΡ ΦΩΝΗΚΟΥΣ ΘΗΤΙ ΕΝ ^{A omits other-soil}
 DAYS it-is-HEARD that IN HOME
 800 ΙΚΦΕΣΤΙΝ ΚΑΙ ΕΥΘΕ CΣΥΝ ^{A ON}
 2 He-is AND immediately WERE-TO-
 20 ΗΧΘΗΣΑΝ ΠΟΛΛΟΙ ΦΩΣΤΕ ΜΗΚ ^{A omits other-soil}
 GETHER-LED MANY AS-BESIDES NO-NOT-
 40 ΕΤΙ ΧΩΡΕΙΝ ΜΗ ΔΕ ΤΑ ΠΡΟΣΤ ^{A omits other-soil}
 STILL TO-BE-SPACING NO-YET THE TOWARD THE
 60 ΗΝ ΘΥΡΑΝ ΚΑΙ ΕΛΑΛΕ ΙΑΥΤΟ ^{A omits other-soil}
 DOOR AND He-TALKED to-them
 80 ΙΣΤΟΝ ΛΟΓΟΝ ΚΑΙ ΕΡΧΟΝΤΑ ^{A omits other-soil}
 3 THE SAYING AND THEY-ARE-COMING
 800 ΙΦΕΡΟΝΤΕΣ ΠΡΟΣ ΑΥΤΟΝ ΠΑ ^{A CARRYING after paralytic}
 CARRYING TOWARD Him paraly-
 20 ΡΑΥΤΙΚΟΝ ΑΙΡΟΜΕΝΟΥΝ ^{n¹ O}
 tie BEING-LIFTED by
 40 ΟΤΕ CΣΑΡΩΝ ΚΑΙ ΜΗ ΔΥΝΑΜΕ ^{s¹ Δ=4}
 4 FOUR AND NO BEING-ABLE
 60 ΝΟΙ ΠΡΟΣΕΝΕΓΚΑΙ ΑΥΤΩ Δ ^{A ΕΓΓΙC A NEAR for CARRY}
 TO-TOWARD-CARRY to-Him THIRU
 80 ΑΤΟΝ ΟΧΛΟΝ ΑΠΕCΤΕΓΑΣΑΝ ^{A omits other-soil}
 THE THRONG THEY-FROM-EXCLUDE
 4000 ΤΗΝ CΤΕΓΗΝ ΟΠΟΥ ΗΝ ΚΑΙ Ϊ ^{A omits other-soil}
 THE EXCLUDES THE-? WHERE He-WAS AND OUT-

* Eastern houses have flat roofs with battlements, easily accessible from the ground, and a place of resort, especially in the evening. The roof usually was covered with quite a thickness of earth, laid on wooden supports. All this could readily be replaced. The point in this story seems to lie in the contrast between the physical weakness of the paralytic and the efficacy of faith. A strong man might not have been able to force his way into the Lord's presence, but the faith of his friends is sufficient to bring him to a most favorable audience with Him. In response to this, the Lord seems to ignore the feebleness of his physical frame, and proposes a blessing in correspondence with their faith. Hitherto He had proven His power over demons and disease; now He first proclaims the pardon of sins. The scribes are quick to note this advance. They had not grasped the significance of His power over the spirits or over the ills of humanity, and did not see that they necessarily involved the operation of God's spirit, or they would have been prepared for the next step, the pardon of sins. It is not enough to bind Satan and remove ill health to establish the millennium. Sin must also be quelled. So long as sin separates man from God, the kingdom of God cannot come.

7 See Isa. 43²⁵.

10 Therefore, the Lord announces His authority as the Son of Mankind, to pardon sins. Sin paralyzes. The best sign that He can offer of His power to pardon it is to remove the physical paralysis, which the scribes can see with their physical eyes, and thus, if possible, open their spiritual eyes to the pardon of sins. No wonder that all were amazed and glorified God, for they had never perceived anything like this before. Let us note, then, that the pardon of sins followed the faith of the paralytic.

13-17 Compare Mt. 9⁹⁻¹³ Lu. 5²⁷⁻³².

14 The previously chosen apostles, Peter and Andrew, James and John, were ordinary fishermen. After the pardon of sins is first proclaimed our Lord goes lower in the social scale, and chooses Levi Alpheus, who is usually named Matthew, a collector of tribute for the Roman government. Patriotic, respectable citizens would have no con-

are lowering the pallet whereon
5 the paralytic was laid. And Jesus, perceiving their faith, is saying to the paralytic, "Child, your sins have been pardoned you."

6 Now there were some of the scribes sitting there, and reasoning
7 in their hearts, "Who is this talking thus? He is blaspheming! Who is able to pardon sins except
8 One—God?" And straightway Jesus, recognizing in His spirit that *they* are reasoning thus among themselves, is saying to them, "Why are you reasoning these
9 things in your hearts? What is easier to say to the paralytic, 'Your sins are being pardoned,' or to be saying, 'Rouse and pick up your pallet and walk'?"

10 Now that you may be perceiving that the Son of Mankind has authority on earth to pardon sins"
11 (He is saying to the paralytic). "I am saying to you, Rouse, and pick up your pallet and go into your
12 house." And he was roused, and, straightway, picking up the pallet, he came out in front of all, so that all were amazed and glorified God, saying that "We never perceived it thus!"

13 And again He came out beside the sea. And the entire throng came to Him, and He taught them.

14 And, passing along, He perceived Levi of Alpheus, sitting at the tribute office, and is saying to him, "Be following Me!" And rising, he
15 follows Him. And, at His coming to lie down in his house, many tribute collectors also, and sinners

- 20 ΟΡΥΣΑΝΤΕΣ ΧΑΛΩΣΙΤΟΝ ΚΡ 20
 EXCAVATING THEY-ARE-LOWERING THE PALLET
 n² + B s K v taint A ΕΦΩ ON WHICH FOR THE ?-where
 20 ΑΒΑΤΤΟΝΟΠΟΥΟΠΑΡΑΛΥΤΙ 40
 THE ?-where THE paralytic
- 5 ΚΟΣΚΑΤΕΚΕΙΤΟΚΑΙΙΦΝΟ 60
 WAS-DOWN-LAID AND PERCEIVING THE
- ΙΗΣΟΥΣ ΤΗΝ ΠΙΣΤΙΝ ΑΥΤΩΝ 80
 JESUS THE BELIEF OF-them
- ΛΕΓΕΙ ΤΩ ΠΑΡΑΛΥΤΙΚΩ ΤΕΚ 100
 He-is-saying to-the paralytic offspring
 n² adds MOY n ΙΕ for ΕΩ n² Y = OF-TO
 20 ΝΟΝ ΑΦΕΘΝΤΑΙΣΟΙΑΙΑΜΑΡ 20
 HAVE-been-FROM-LET to-YOU THE misses
- 6 n² omit OF-YOU
 ΤΙΑΙΣΟΥΗΣΑΝΔΕΤΙΝΕΣΤΩ 40
 OF-YOU WERE YET ANY OF-THE
- ΝΓΡΑΜΜΑΤΕΩΝ ΕΚΕΙΚΑΘΗΜ 60
 WRITERS THERE SITTING
- ΕΝΟΙΚΑΙΔΙΑΛΟΓΙΖΟΜΕΝΟ 80
 AND THRU-accounting
- ΙΕΝΤΑΙΣΚΑΡΔΙΑΙΣ ΑΥΤΩΝ 200
 IN THE HEARTS OF-them
- ΤΙΟΥΤΟ ΟΥΤΩΣ ΛΑΛΕΙΒΑΛ 20
 7 ANY this-ONE thus IS-TALKING He-IS-HARM-
- ΣΦΗΜΕΙΤΙΣ ΔΥΝΑΤΑΙΑΦΙΕ 40
 AVERBING ANY IS-ABLE TO-FROM-LET
- ΝΑΙΑΜΑΡΤΙΑΣ ΕΙΜΗΕΙΟΘ 60
 misses IF NO ONE THE God
- 8 ΕΟΣΚΑΙΕΥΘΥΣ ΕΠΙΓΝΟΥΣΟ 80
 AND straightway ON-KNOWING THE
- ΙΗΣΟΥΣ ΤΩ ΠΝΕΥΜΑΤΙ ΑΥΤΟ 300
 JESUS to-THE spirit OF-Him
- n omits thus n² omit they
 ΥΤΙΟΥΤΩΣ ΑΥΤΟΙΔΙΑΛΟΓ 20
 that thus they ARE-THRU-account-
- ΙΖΟΝΤΑΙ ΕΝ ΑΥΤΟΙΣ ΛΕΓΕ 40
 ING IN SELVES He-is-saying
- n omits to-them
 ΙΑΥΤΟΙΣ ΤΑΥΤΑ ΔΙΑΛΟΓ 60
 to-them ANY these YOU-ARE-THRU-ac-
- 8 ΙΖΕΘΕ ΕΝΤΑΙΣΚΑΡΔΙΑΙΣ 80
 counting IN THE HEARTS
- ΥΜΩΝΤΙ ΕΣΤΙΝ ΕΥΚΟΠΩΤΕΡ 400
 9 OF-YOU ANY IS easier
- ΟΝΕΙΠΕΙΝ ΤΩ ΠΑΡΑΛΥΤΙΚΩ 20
 TO-NE-SAYING to-the paralytic
- ΑΦΙΕΝΤΑΙΣΟΙΑΙΑΜΑΡΤΙΑ 40
 ARE-being-FROM-LET OF-YOU THE misses
- ΙΝΕΙΠΕΙΝ ΕΓΕΙΡΕΚΑΙ ΑΡΟ 60
 OR TO-NE-SAYING BE-POUSING AND LIFT
- Ν ΤΟΝ ΚΡΑΒΑΤΤΟΝ ΣΟΥ ΚΑΙ Π 80
 THE PALLET OF-YOU AND BE-
- 10 ΔΓΕ ΝΕ-UNDER-LEADING B A above A O.
 ΕΡΙΠΑΤΕΙΙΝΑΔΕΕΙΔΗΤΕΟ 600
 UP-UNDER-LEADING THAT YET YE-MAY-BE-PERCEIVING
- ΤΙΕΣΟΥΣΙΑΝ ΕΧΕΙΟΥΙΟΥΣΤ 20
 that authority IS-HAVING THE SON OF-
- ΟΥΑΝΘΡΩΠΟΥ ΕΠΙ ΤΗΣ ΓΗΣ 40
 THE human ON OF-THE LAND TO-
- Β ΤΟ-FROM-LET misses ON OF-THE LAND
 ΦΙΕΝΑΙΑΜΑΡΤΙΑΣ ΛΕΓΕΙΤ 60
 FROM-LET misses He-is-saying to-
- ΠΑΡΑΛΥΤΙΚΩΣΟΙΛΕΓΩ ΕΓ 80
 11 THE paralytic to-YOU I-AM-SAYING BE-
- n² omit AND n² + B s K
 ΕΙΡΕΚΑΙΑΡΟΝΤΟΝ ΚΡΑΒΑΤ 600
 ROUSING AND LIFT THE PALLET
- ΤΟΝ ΣΟΥ ΚΑΙ ΥΠΑΓΕΙΣΤΟΝ 20
 OF-YOU AND BE-UNDER-LEADING INTO THE
- ΟΙΚΟΝ ΣΟΥ ΚΑΙ ΗΓΕΡΘΗΚΑΙ 40
 12 HOME OF-YOU AND he-WAS-ROUSED AND
- ΕΥΘΥΣ ΑΡΑ ΣΤΟΝ ΚΡΑΒΑΤΤΟ 60
 straightway LIFTING THE PALLET
- ΝΕΞΗΛΘΕΝ ΕΜΠΡΟCΘΕΝ ΠΑΝ 60
 he-OUT-CAME IN-TOWARD-PLACE OF-ALL
- ΤΩΝ ΩΣΤΕΕ ΣΙCΤΑCΘΑΙ ΠΑΝ 700
 AS-BESIDES TO-OUT-STAND ALL
- Α ΤΑCΚΑΙ ΔΟΞΑΖΕΙΝ ΤΟΝ ΘΕΟ 20
 AND TO-BE-esteemizing THE God
- n omits saying A NOT-YET-? when this
 ΝΑ ΕΓΟΝΤΑC ΟΤΙ ΟΥΤΩC ΟΥΔ 40
 saying that thus NOT-YET-
- ΕΠΟΤΕΕΙΔΟΜΕΝ ΚΑΙ ΕΞΗΛΘ 60
 13 ?-when WE-PERCEIVED AND He-OUT-CAME
- 8 ΕΝ ΠΛΙΝ ΠΑΡΑ ΤΗΝ ΘΑΛΑCΣΣ 80
 AGAIN BESIDE THE SEA
- ΑΝΚΑΙ ΠΑC ΟΟΧΛΟC ΗΡΧΕΤΟ 800
 AND EVERY THE THROUG CAME
- ΠΡΟC ΑΥΤΟΝ ΚΑΙ ΕΔΙΔΑCΚΕ 20
 14 TOWARD Him AND He-TAUGHT
- ΝΑΥΤΟΥC ΚΑΙ ΠΑΡΑΓΩΓΕΙ 40
 14 them AND BESIDE-LEADING He-PER-
- ΕΝ ΛΕΥΙ ΕΝ ΤΟΝ ΤΟΥ ΑΛΦΑΙΟ 60
 CEIVED LEVI THE OF-THE ALPHIUS
- ΥΚΑΘΗΜΕΝΟΝ ΕΠΙ ΤΟ ΕΛΦΟΝ 80
 SITTING ON THE tribute-office
- ΙΟΝ ΚΑΙ ΛΕΓΕΙ ΑΥΤΩ ΑΚΟΛΟ 900
 AND IS-SAYING to-him BE-following
- ΥΘΕΙΜΟΙΚΑΙΑΝΑCΤΑCΗΝ ΚΟ 20
 to-ME AND UP-STANDING he-follows
- ΛΟΥΘΗCΕΝ ΑΥΤΩ ΚΑΙ ΓΙΝΕΤΟ Ε 40
 15 to-Him AND IS-BECOMING
- ΝΤΩ ΑΙΚΑΤΑΚΕΙCΘΑΙ ΑΥΤΟΝ Ε 60
 TO-BE-DOWN-LYING Him IN
- ΤΗ ΟΙΚΙΑ ΑΥΤΟΥ ΚΑΙ ΠΟΛΛΟ 80
 THE HOME OF-him AND MANY
- ΙΤΕΛΩΝΑΙ ΚΑΙ ΑΜΑΡΤΩΛΟΙ 6000
 tribute-collectors AND misers

nection with him or his kind, so he is forced to be friendly with sinners. It is impossible for us to apprehend the intense dislike of the Jews for those of their own nation who debased themselves by collecting tribute from their fellow countrymen for the Roman power which oppressed them. Besides, under these conditions, no patriotic and self-respecting Jew would do this work, so that, as a class, they were truly contemptible, though their extortionate methods made them well-to-do. Their only motive for engaging in this opprobrious occupation was sordid avarice.

The choice of Levi and the subsequent feast is a well-considered effort on the part of our Lord to gradually introduce the great truth that the nation needed a Sacrifice more than a King. To the religious heart His announcement that He came to call sinners, not the just, was incomprehensible. Only the just will have a place in the kingdom, according to the prophets. Sinners will be destroyed in the judgments that precede it. Yet the Lord seemed to teach the opposite. He seeks to open their hearts to see this by comparing sin with disease. He was not needed by the strong. On the part of those who think themselves just there is no conscious desire for the pardon of sins. The kingdom will not come until the whole nation has learned to say (Isa. 53⁶):

*All we, as sheep, are straying;
We countenance our own way to a
man,
And Jehovah intercedes in Him for
the lawlessness of us all.*

18-22 Compare Mt. 9:14-17; Lu. 5:33-39.

¹⁸ The general impression that John's ministry was the same in spirit and method as that of our Lord has no foundation in the scriptures. It was right for his disciples to hunger. But it was most unfitting for the Lord's disciples to fast while He was with them. John came in the spirit of stern Elijah (Lu. 1:17), but the Lord did not come in the spirit of Elijah (Lu. 9:54).

²¹ This is used to press home the difference between John's ministry and that of our Lord. But it may be applied with far more force to the futility of seeking to combine the truth for the present with that for the past.

lay back at table with Jesus and His disciples, for there were many, and ¹⁶ they followed Him. And the scribes of the Pharisees, perceiving Him also that He ate with sinners and the tribute collectors, said to His disciples, "Wherefore is your teacher eating and drinking with the tribute collectors and sinners?" And Jesus, hearing, is saying to them that "The strong have no need of a physician, but the ill. I came not to call the just, but sinners."

¹⁸ And the disciples of John and the Pharisees were fasting, and they are coming and saying to Him, "Wherefore are the disciples of John and the disciples of the Pharisees fasting, yet your disciples are not fasting?" And Jesus said to them, "Can the sons of the bridal chamber be fasting while the bridegroom is with them? As long a time as they have the bridegroom with them, they cannot be fasting. ²⁰ Yet the days will be coming, whenever the bridegroom should be taken away from them, and then they will be fasting in that day.

²¹ Now no one is sewing a patch of unshrunk shred on an old cloak; yet if so, that which fills up is taking away from it, the new from the old, and the rent is becoming ²² worse. And no one is draining fresh wine into old wine skins; yet if so, will not the fresh wine be bursting the wine skins? And the wine is spilled, and the wine skins will be destroyed—but fresh wine into new wine skins."

²³ And He came to be going by

4 +EΛΘΟΝΤΕC S.O.

CYNANEKE INTOTΩIHCOYK 20
TOGETHER-UP-LAID to-THE JESUS AND

ΑΙΤΟΙCΜΑΒΗΤΑΙCΑΥΤΟΥΗ 40
to-THE LEARNERS OF-Him THEY-

CANΓΑΡΠΟΛΛΟΙΚΑΙΗΚΟΛΟ 60
WERE for MANY AND THEY-FOLLOWED

16 HCA for OY S omits THE
ΥΘΟΥΝΑΥΤΩΚΑΙΟΙΓΡΑΜΜΑ 80
to-Him AND THE WRITERS

ΤΕΙCΤΩΝΦΑΡΙCΑΙΩΝΚΑΙ 100
OF-THE PHARISEES AND PER-

ΔΟΝΤΕCΑΥΤΟΝΟΤΙΗCΘΙΕΝ 20
HE omits Him A omits that H. B E B I
EATING Him that HE-ATE

ΜΕΤΑΤΩΝΤΕΛΩΝΩΝΚΑΙΤΩΝ 40
WITH THE tribute-collectors AND omits THE

ΑΜΑΡΤΩΛΩΝΕΛΕΓΟΝΤΟΙCΜ 60
MISSERS said to-THE LEARN-

ΔΘΗΤΑΙCΑΥΤΟΥΔΙΑΤΙΟΤΙ 80
ERS AB omits THRU B omits ANY S omits that
OF-Him THRU ANY THAT

ΜΕΤΑΤΩΝΤΕΛΩΝΩΝΚΑΙΤΩΝ 200
WITH THE tribute-collectors AND THE

ΑΜΑΡΤΩΛΩΝΕCΘΙΕΚΑΙΠΙ 20
MISSERS IS-EATING AND IS-DRINK-

17 NEΙΟΔΙΔΑCΚΑΛΟCΥΜΩΝΚΑ 40
ING THE TEACHER OF-YOUP AND

ΙΑΚΟΥCΑCΟΙΗCΟΥCΑΕΓΕΙ 60
HEARING THE JESUS IS-SAYING

ΑΥΤΟΙCΤΟΙΟΥΧΡΕΙΑΝΕΧΟ 80
to-THem that NOT need ARE-HAVING

ΥCΙΝΟΙCΧΥΟΝΤΕCΙΑΤΕΡ 300
THE ONEC-BEING-STRONG OF-HEALER

ΥΑΛΛΑΟΙΚΑΚΩCΕΧΟΝΤΕCΟ 20
but THE-ONEC EVILLY HAVING NOT

ΥΚΗΛΘΩΝΚΑΛΕCΑΙΔΙΚΑΙΟ 40
I-CAME TO-CALL JUST-on-3

18 ΥCΑΛΛΑΑΜΑΡΤΩΛΟΥCΚΑΙΗ 60
but MISSERS AND WERE

CΑΝΟΙΜΑΘΗΤΑΙΙΦΑΝΝΟΥΚ 80
THE LEARNERS OF-JOHN AND

ΑΙΟΙΦΑΡΙCΑΙΟΙΗΗCΤΕΥΟ 400
THE PHARISEES fasting

ΝΤΕCΚΑΙΕΡΧΟΝΤΑΙΚΑΙΛΕ 20
AND THEY-ARE-COMING AND THEY-

ΓΟΥCΙΝΑΥΤΩΔΙΑΤΙΟΙΜΑΘ 40
ARE-SAYING to-Him THRU ANY THE LEARNERS

ΗΤΑΙΦΑΝΝΟΥΚΑΙΟΙΜΑΘΗ 60
OF-JOHN AND THE LEARNERS

ΤΑΙΤΩΝΦΑΡΙCΑΙΩΝΗΗCΤΕ 80
OF-THE PHARISEES ARE-fasting

ΥΟΥCΙΝΟΙΔΕCΟΙΜΑΘΗΤΑΙ 600
THE YET to-YOU LEARNERS

S COY OF-YOU adds

ΟΥΗΗCΤΕΥΟΥCΙΝΚΑΙΕΙΠΕ 20
19 NOT ARE-fasting AND said

ΝΑΥΤΟΙCΟΙΗCΟΥCΜΗΔΥΝΑ 40
to-THem THE JESUS NO ARE-ABLE

ΝΤΑΙΟΙΥΙΟΙΤΟΥΝΥΜΦΩΝΟ 60
THE SONS OF-THE BRIDAL-chamber

CΕΝΩΟΝΥΜΦΙΟCΜΕΤΑΥΤΩΝ 80
IN WHICH THE BRIDE-groom WITH them

ΕCΤΙΝΗΗCΤΕΥΕΙΝΟCΟΝΧΡ 600
IS to-RE-fasting as-much-as TIME

ΟΝΟΝΕΧΟΥCΙΝΤΟΝΝΥΜΦΙΟ 20
A adds ΜΕΘΕΔΥ (S.O.) ΤΩΝ WITH selves
THEY-ARE-HAVING THE BRIDE-groom

Α omits WITH them
ΝΜΕΤΑΥΤΩΝΟΥΔΥΝΑΝΤΑΙΝ 40
WITH them NOT ARE-ABLE to-

ΗCΤΕΥΕΙΝΕΛΕΥCΟΝΤΑΙΔΕ 60
20 DE-fasting WILL-BE-COMING YET

ΗΜΕΡΑΙΟΤΑΝΑΠΑΡΘΗΝΑΥ 80
DAYS WHEN-EVER MAY-DE-BEING-FROM-LIFTED

ΤΩΝΟΝΥΜΦΙΟCΚΑΙΤΟΤΕΝΗ 700
FROM THEM THE BRIDE-groom AND THEN THEY-

CΤΕΥCΟΥCΙΝΕΝΕΚΕΙΝΗΤΗ 20
WILL-DE-fasting IN that THE

ΗΜΕΡΑΟΥΔΕΙCΕΠΙΒΑΗΜΑΡ 40
21 DAY NOT-YET-ONE ON-CAST-effect OF-

Α+Κ ΑΚΟΥCΑΓΝΑΦΟΥΕΠΙΡΡΑΠΤ 60
A+K BUSTER OF-UN-CARDED IS-ON-SEWING

S.O. ΕΙΕΠΙΜΑΤΙΟΝΠΑΛΑΙΟΝ 80
ON cloak OLD IF

S omits THE A FROM it THE FILLING
ΙΔΕΜΗΑΙΡΕΙΤΟΠΑΛΗΡΩΜΑ 800
YES NO IS-LIFTING THE FILLING FROM

ΦΕΑΥΤΟΥC=FROM self
ΠΑΥΤΟΥΚΑΙΝΟΝΤΟΥΠΑΛ 20
it THE NEW OF-THE OLD

ΑΙΟΥΚΑΙΧΕΙΡΟΝCΧΙCΜΑ 40
AND WORSE SPLIT IS-

ΕΙΝΕΤΑΙΚΑΙΟΥΔΕΙCΒΑΛΛ 60
22 BECOMING AND NOT-YET-ONE IS-CASTING

ΕΙΟΙΝΟΝΝΕΟΝΕΙCΑCΚΟΥC 80
WINE YOUNG INTO BOTTLES (of-skin)

ΠΑΛΑΙΟΥCΕΙΔΕΜΗΡΗΞΕΙΟ 900
A CC for Z
OLD IF YET NO WILL-DE-BURSTING

B omits THE YOUNG
ΟΙΝΟCΟΝΕΟCΤΟΥCΑCΚΟΥC 20
THE WINE THE YOUNG THE BOTTLES (of-skin)

ΚΑΙΟΟΙΝΟCΕΚΧΕΙΤΑΙΚΑΙΟΙ 43
AND THE WINE IS-BEING-OUT-POURED AND THE DOT-

B omits ARE-BEING-DESTROYED
CΚΟΙΑΠΟΛΟΥΝΤΑΙΑΛΛΑΟΙ 60
TLES (of-skin) WILL-DE-LEINO-DESTROYED but WINE

ΝΟΝΝΕΟΝΕΙCΑCΚΟΥCΚΑΙΝ 80
YOUNG INTO BOTTLES (of-skin) NEW

A* add ΒΑΗΤΕΟΝ castable A to-n-a-g. before Ilim
ΟΥCΚΑΙΕΓΕΝΕΤΟΑΥΤΟΝΕΝ 6000
23 AND BECAME Ilim IN

23-28 Compare Mt.12:1-8 Lu.6:1-5.

23 In the law it was written, "For you shall come into that which was raised by your associate and pluck snips with your hand, yet you shall not swing a scythe on that which your associate raises" (Deut.23:25). The disciples were perfectly justified in plucking the grain and eating it. What the Pharisees objected to was that they did this work on the sabbath. They had innumerable traditional by-laws as to what could or could not be done on a sabbath, making it a day of restraint rather than repose. The sabbath is for man's benefit, not man for the benefit of the sabbath. The Son of Mankind is Lord of the sabbath.

25 See 1 Sam.21:1-6.

25 It is notable how little the letter of the law was observed in the presence of God. The priests in the sanctuary profane the sabbath in their ministrations, yet are faultless (Mt. 12:5). David took the show-bread, fresh from the holy place. All this makes it evident that the law was not meant for those in His presence. It was not meant for the righteous, but sinners. Now the Pharisees are standing in the presence of the Lord of the temple and the Lord of the sabbath. It is they who are at fault with their impudent importation of the law into the precincts of the living Temple of Jehovah.

26 See Lev. 24:5-9.

1-6 Compare Mt.12:9-14 Lu.6:6-11.

1 As the Pharisees are blind to His glories, He chooses another and a simpler method of enforcing the truth as to the sabbath. Here is a man who cannot work on the sabbath or any other day, for his hand is withered. Such was the sabbath keeping of the Pharisees, a withered, shrunken, spiritless, soulless form, of no benefit to either God or man. As the great miracle of the restoration of Israel takes place in the great sabbatism of a thousand years, of which all other sabbaths were but a type, and thus it is vital to the kingdom that Jehovah should do good on the sabbath, the Pharisees should have known and believed on Him because so many of His signs were done on that day.

6 See Mt. 22:15-18.

through the sowings on the sabbaths, and His disciples begin making a path, plucking the ears. And the Pharisees said to Him, "Lo! Why are they doing what is not allowed on the sabbaths?" And He said to them, "Did you never read what David does, when he had need and hunger, he and those with him—how he entered the house of God to Abiathar the chief priest, and ate the show bread, which no one is allowed to eat except the priests, and he gives also to those who are with him?" And He said to them, "The sabbath came because of mankind, and not mankind because of the sabbath, so that the Son of Mankind is Lord of the sabbath also."

3 And He entered again into the synagogue. And a man was there having a withered hand. And they scrutinized Him—if He will be curing him on the sabbaths, that they should be accusing Him.

3 And He is saying to the man having the withered hand, "Rise in the midst." And He is saying to them, "Is it allowed on the sabbaths to do good or to do evil, to save a soul or to kill?" Yet they were silent. And looking about on them with indignation, commiserating the callousness of their hearts, He is saying to the man, "Stretch out your hand." And he stretches it out, and his hand was restored. And, coming out, the Pharisees straightway had a consultation with the Herodians

A TO-PE-BE-G. Him IN THE S. B O R D O. =-THRU-
 ΤΟΙΣΣΑΒΒΑΤΟΙΣΠΑΡΑΠΟΡΕ 20
 THE SABBATHS TO-BE-BESIDE-GOING
 § E O.
 ΥΕΘΑΙΔΙΑΤΩΝΣΠΟΡΙΜΩΝ 40
 THRU THE SOWINGS
 A begin THE LEARNERS OF-Him
 ΚΑΙΟΙΜΑΘΗΤΑΙΔΥΟΥΗΡ 50
 AND THE LEARNERS OF-Him begin
 B O.
 ΑΝΤΟΟΔΟΝΠΟΙΕΙΝΤΙΛΛΟΝ 80
 WAY TO-BE-DOING PLUCKING
 24 ΤΕΣΤΟΥΣΣΤΑΧΥΑΣΚΑΙΟΙΦ 100
 THE EARS (of-plants) AND THE PHAR-
 ρΙΣΑΙΟΙΕΛΕΓΟΝΔΥΤΩΙΔ 20
 ISSES said to-Him BE-PER-
 ΕΤΙΠΟΙΟΥΣΙΝΤΟΙΣΣΑΒΒΑ 40
 CEIVING ANY THEY-ARE-DOING TO-THE SABBATHS
 A WHICH NOT IT-IS-S. TO-THE S. § O. B Omit He
 25 ΣΙΝΟΟΥΚΕΣΤΕΣΤΙΝΚΑΙΔΥΤ 60
 WHICH NOT IT-IS-allowed AND He
 § O. § I
 ΟΣΕΛΕΓΕΝΑΥΤΟΙΣΟΥΔΕΠΟ 80
 said to-them NOT-YET-I-when
 ΤΕΑΝΕΓΝΩΤΕΤΙΕΠΟΙΗΣΕΝ 200
 YE-read (past) ANY DOES
 ΔΑΥΙΔΟΤΕΧΡΕΙΑΝΕΣΧΕΝ 20
 DAVID when need he-has-HAD
 A S O.
 ΚΑΙΕΠΕΙΝΑΣΕΝΑΥΤΟΣΚΑΙ 40
 AND HUNGERS he AND
 ΟΙΜΕΤΑΥΤΟΥΦΩΣΕΙΧΘΕ 60
 26 THE-ones WITH him how he-INTO-CAME
 ΝΕΙΣΤΟΝΟΙΚΟΝΤΟΥΘΕΟΥ 80
 INTO THE HOME OF-THE God ON
 B Omit THE
 ΠΙΑΘΑΡΤΟΥΑΡΧΙΕΡΕΩ 300
 ADATHAN THE chief-SACRED-one
 ΣΚΑΙΤΟΥΣΑΡΤΟΥΣΤΗΣΠΡΟ 20
 AND THE BREADS OF-THE BEFORE-
 ΒΕΣΕΩΣΕΦΑΓΕΝΟΥΣΟΥΚΕΣ 40
 PLACING ATE WHICH NOT it-IS-
 ΕΣΤΙΝΦΑΓΕΙΝΕΙΜΗΤΟΥΣΙ 60
 allowed TO-BE-EATING IF NO THE SA-
 A YCIN for IC
 ΕΡΕΙΣΚΑΙΕΔΩΚΕΝΚΑΙΤΟΙ 80
 CRED-ones AND he-GIVES AND TO-THE-
 27 ΣΣΥΝΑΥΤΩΟΥΣΙΝΚΑΙΕΛΕΓ 400
 27 ones TOGETHER to-him BEING AND He-said
 ΕΝΑΥΤΟΙΣΤΟΣΑΒΒΑΤΟΝΔΙ 20
 to-them THE SABBATH THRU
 ΑΤΟΝΑΝΘΡΩΠΟΝΕΓΕΝΕΤΟΚ 40
 THE human BECAME AND
 ΔΙΟΥΧΟΑΝΘΡΩΠΟΣΔΙΑΤΟΣ 60
 NOT THE human THRU THE SAB-
 ΑΒΒΑΤΟΝΩΣΤΕΚΥΡΙΟΣΕΣΤ 80
 28 BATH AS-BESIDES Master IS
 ΙΝΟΥΙΟΣΤΟΥΑΝΘΡΩΠΟΥΚΑ 400
 THE SON OF-THE human AND

ΙΤΟΥΣΑΒΒΑΤΟΥΚΑΙΕΙΧΗ 20
 3 OF-THE SABBATH AND He-INTO-CAME
 B Omit THE
 ΘΕΝΠΑΛΙΝΕΙΣΤΗΝΣΥΝΑΓΩ 40
 AGAIN INTO THE TOGETHER-LEAD
 A there was
 ΓΗΝΚΑΙΗΝΕΚΕΙΑΝΘΡΩΠΟΣ 60
 AND WAS there human
 ΕΞΗΡΑΜΜΕΝΗΝΕΧΩΝΤΗΝΧΕ 80
 HAVING-been-DRIED HAVING THE HAND
 2 ΙΡΑΚΑΙΠΑΡΕΤΗΡΟΥΝΑΥΤΟ 600
 AND THEY-BESIDE-KEPT Him
 A B Omit IN
 ΝΕΙΕΝΤΟΙΣΣΑΒΒΑΣΙΝΕΡ 20
 IF IN THE SABBATHS § O. He-WILL-
 § O.
 ΑΠΕΥΣΕΙΑΥΤΟΝΙΝΑΚΑΓΗΓ 40
 BE-CURING him THAT THU-SHOULD-
 ΟΡΗΣΩΣΙΝΑΥΤΟΥΚΑΛΕΓΕ 60
 3 BE-ACCUSING OF-Him AND He-is-saying
 § O. § O. B Omit N
 ΙΤΩΑΝΘΡΩΠΩΤΩΤΑΝΧΕΙΡΑ 60
 to-THE human THE-ON THE HAND
 A ΕΞΗΡΑΜΜΕΝΗΝ before HAVING T. H.
 ΕΧΟΝΤΙΣΗΡΑΝΕΓΕΙΡΕΕΙC 700
 HAVING DRY B-ROUSING INTO
 ΤΟΜΕCΟΝΚΑΙΕΓΕΙΑΥΤΟΙ 20
 4 THE MIDst AND He-is-saying to-them
 B Omit IN
 CΕΣΕΣΤΙΝΕΝΤΟΙΣΣΑΒΒΑΣ 40
 it-is-allowed IN THE SABBATHS
 § I+N
 ΙΝΑΓΑΘΟΠΟΙΗΣΑΙΗΚΑΚΟΝ 60
 TO-GOOD-DO OR TO-EVIL-DO
 ΟΙΗΣΑΙΨΥΧΗΝCΦCΑΙΗΑΠΟ 80
 801 TO-SAVE OR ON-FROM-
 § O.
 ΚΤΕΙΝΑΙΟΙΔΕΕCΙΩΠΩΝΚΑ 800
 5 KILL THE-ones YET WERE-SILENT AND
 ΙΠΕΡΙΒΛΕΨΑΜΕΝΟCΑΥΤΟΥ 20
 ABOUT-look'ng them
 CΜΕΤΟΡΓΗΣCΥΛΛΟΥΜΕΝ 40
 WITH INDIGNATION TOGETHER-SORROWING
 ΟCΕΠΙΤΗΠΩΡΦCΕΙΤΗΣΚΑΡ 60
 ON THE CALLOUSNESS OF-THE HEART
 § AC omitted, beginning of column
 ΔΙΑCΥΤΩΝΑΛΕΓΕΙΤΩΑΝΘΡ 80
 of-them He-is-saying to-the human
 § O. § O. B Omit O
 ΩΠΩΚΤΕΙΝΟΝΤΗΝΧΕΙΡΑC 900
 OUT-STRETCH THE HAND OF-
 ΥΟΥ 100
 § O.
 ΟΥΚΑΙΕΞΕΤΕΙΝΕΝΚΑΙΑΠΕ 20
 YOU AND he-OUT-STRETCHES AND WAS-re-
 § O.
 ΚΑΤΕCΤΑΘΗΗΧΕΙΡΑΥΤΟΥΚ 40
 6 STORED THE HAND OF-him AND
 ΑΙΕΞΕΛΘΟΝΤΕCΟΙΦΑΡΙCΑ 60
 A ΞΩ for Y
 ΙΟΙΕΥΘCΜΕΤΑΤΩΝΗΡΩΔΙ 80
 straightway WITH THE HERODIANS
 B has ΕΙΔΟΥΝ-GAVE-for-DID § H C A
 ΑΝΩΝCΥΜΒΟΥΛΙΟΝΕΠΟΙΟΥ 700
 TOGETHER-COUNSEL THEY-DID

⁶ Now that the Pharisees had made up their minds to destroy Him, they are reminded of their own impotence. The governor would never countenance an assassination on purely theological grounds. The Jews were always quarrelling about their religious differences, and it would hardly do to make heresy a capital offense, for the various parties all hated one another. The Pharisees were against the Herodians, who were loyal to the base Idumean usurpers, who were foreigners quite as much as the Romans so far as their right to reign was concerned.

But what they needed was a *political* charge. If they could prove Him to be opposed to the powers in possession of the government, it would not be difficult to get Him out of the way. So they lay aside their differences with the Herodians and consult with them how best to accomplish His destruction. Just as Pilate and Herod were reconciled by their common condemnation of Christ, so those who were at enmity among themselves make common cause against Him.

⁷⁻¹² Compare Mt.12:15-22 Lu.6:17-19.

¹³⁻¹⁹ Compare Mt.10:1-4 Lk.9:12-16.

¹⁴ This first kingdom commission should be carefully compared with the creation commission at the close of this account. As twelve is the number of administration or government, there are just twelve chosen to proclaim the coming kingdom. And, when Judas Iscariot is deprived of his place, Matthias must be chosen to keep the full number (Ac.1:26). But the creation commission is given to the eleven (16:14). The kingdom heralds are limited to the land and the nation of Israel, the preachers of the creation message go into all the world (16:15). The former was confined to the apostles. In the latter the signs followed in the case of all who believed (16:17). The first was never completed. The last was proclaimed everywhere (16:20).

¹⁴ The chief and foremost object of choosing the apostles is usually overlooked, yet it was deemed essential when a new one was to be chosen to take Judas' place. It was *that they might be with Him*.

¹⁶ See John 14:2.

¹⁸ See the various lists of the twelve apostles given in the note on Mt. 10:2.

against Him, so that they should be destroying Him.

- ⁷ And Jesus with His disciples retires to the sea. And a vast multitude follows Him from Galilee, and
- ⁸ from Judea, and from Jerusalem, and from Idumea and the other side of the Jordan, and about Tyre and Sidon. A vast multitude, hearing how much He did, came to
- ⁹ Him. And He spoke to His disciples that a boat should be waiting on Him because of the throng, lest
- ¹⁰ they should be crowding Him, for He cures many, so that they are falling on Him, that as many as had scourges should be touching
- ¹¹ Him. And the unclean spirits, whenever they beheld Him, prostrated to Him and cried, saying that "*You are the Son of God!*"
- ¹² And He warned many of them, lest they should be making Him manifest.
- ¹³ And He is ascending into the mountain and is calling whom *He* would, and they came away to Him.
- ¹⁴ And He makes twelve, whom He also names apostles, that they may be with Him, and that He may be commissioning them to proclaim,
- ¹⁵ and to have authority to be curing diseases, and to be casting out demons. And He makes twelve, and He places the name "*Peter*" on
- ¹⁷ Simon; and James of Zebedee and John, the brother of James, on them also He places the name "*Boanerges*", which is, "*Sons of Thunder*"; and Andrew and Philip and Bartholomew and Matthew and Thomas and James of Alphaeus and

1	ΝΚΑΤΑΥΤΟΥΟΠΩΣΑΥΤΟΝΑΠ	20	ΘΕΟΥΚΑΙΠΟΛΛΑΕ	ΑΒ+Ε	ΠΕΤΙΜΑΔ	20
	DOWN OF-Him WHICH-how Him THEY-	12	God AND MANY		He-rebuked to-	
7	ΟΛΕΣΦΣΙΝΚΑΙΟΙΗΣΟΥΣΜΕ	40	ΥΤΟΙΣΙΝΑΜΗΑΥΤΟΝΦΑΝΕ	Α apparent Him		40
	WOULD-DE-destroying AND THE JESUS WITH		them THAT NO Him apparent			
	Α ΑΔ UP-SPACES before WITH					
	ΤΑΤΩΝΜΑΘΗΤΩΝΑΥΤΟΥΑΝΕ	60	ΟΝΠΟΙΗΣΦΣΙΝΚΑΙΑΝΑΒΑΙ	Β ¹ O. O.		60
	THE LEARNERS OF-Him UP-SPACES	13	THEY-SHOULD-DE-making AND He-IS-UP-STEP-			
	ΧΩΡΗΣΕΝΠΡΟΣΤΗΝΘΑΛΑΣΣ	80	ΝΕΙΕΙΣΤΟΟΡΟΣΚΑΙΠΡΟΣΚ	ΑΒ+Ε		80
	TOWARD THE SEA		PING INTO THE MOUNTAIN AND IS-TOWARD-CALL-	ΑΒ ¹ O. O.		
	ΑΝΚΑΙΠΟΛΥΠΛΗΘΟΣΑΠΟΤΗ	100	ΑΛΕΙΤΑΙΟΥΣΗΘΕΛΕΝΑΥΤΟ	Α apparent Him		100
	AND MANY multitude FROM THE		ING WHOM WILLED He			
	ΑΒ+Ε		ΟΙΔΕ ΤΗ ΥΕΤ for AND			
	ΣΓΑΛΙΛΑΙΑΣΗΝΚΟΛΟΥΘΗΣΕ	20	ΣΚΑΙΑΠΗΛΑΘΟΝΠΡΟΣΑΥΤΩΝ	ΑΒ+Ε		20
	GALILEE follows		AND THEY-FROM-CAME TOWARD Him			
	ΑΒ omit to-Him		ΙΒ=12 Α omits to-Him to He-			
	ΝΑΥΤΩΚΑΙΑΠΟΤΗΣΙΟΥΔΑΙ	40	ΚΑΙΕΠΟΙΗΣΕΝΔΕΚΑΧΟΥΣ	ΑΒ+Ε		40
	to-Him AND FROM THE JUDEA		14 AND He-makes TWO-TEN WHOM			
	ΑΣΚΑΙΑΠΟΙΕΡΟΣΟΛΥΜΩΝΚ	60	ΚΑΙΑΠΟΣΤΟΛΟΥΣΦΩΜΑΣΕ	ΑΒ+Ε		60
8	AND FROM JERUSALEM AND		AND COMMISSIONERS	ΑΒ+Ε		
	Ι* omits AND FROM THE IDUMEA		ΝΙΝΑΦΣΙΝΜΕΤΑΥΤΟΥΚΑΙ	ΑΒ+Ε		80
	ΔΙΑΠΟΤΗΣΙΔΟΥΜΑΙΑΣΚΑΙ	80	THAT THEY-MAY-DE WITH H ¹⁴ AND THAT			
	FROM THE IDUMEA AND					
	Ι* omits AND ΑΒ omit THE		ΝΑΑΠΟΣΤΕΛΛΗΝΑΥΤΟΥΣΚΗΡ	ΑΒ+Ε		700
	ΠΕΡΑΝΤΟΥΙΟΡΔΑΝΟΥΚΑΙΟ	200	He-MAY-DE-commissioning them TO-DE-PRO-			
	OTHER-SIDE THE JORDAN AND THE					
	ΙΠΕΡΙΤΥΡΟΝΚΑΙΣΙΔΩΝΑΠ	20	ΥΣΣΕΙΝΚΑΙΕΚΕΙΝΕΣΟΥΣΙ	ΑΒ+Ε		20
	ABOUT TYRE AND SIDON mul-		15 CLAIMING AND TRUE-HAVING authority			
	ΑΒ+Ε		ΑΒ omit TO-DE-curing THE DISEASES AND			
	ΛΗΘΟΣΠΟΛΥΑΚΟΥΟΝΤΕΣΟC	40	ΑΝΘΕΡΑΠΕΥΕΙΝΤΑΣΝΟCΟΥ	ΑΒ+Ε		40
	litude MANY HEARING as-much-		TO-DE-curing THE DISEASES			
	ΑΒ		ΣΚΑΙΕΚΒΑΛΕΙΝΤΑΔΑΙΜΟ	ΑΒ+Ε		60
	ΑC ΠΟΙΕΙΝΑΘΟΝΠΡΟΣΑΥΤΟ	60	AND TO-DE-OU-CASTING THE demons			
	ΑC He-DID CAME TOWARD Him		ΑΒ+Ε			
	ΝΚΑΙΕΙΠΕΝΤΟΙCΜΑΘΗΤΑΙ	80	ΝΙΑΚΑΙΕΠΟΙΗΣΕΝΤΟΥCΔΩ	ΑΒ+Ε		80
9	AND He-said to-THE LEARNERS		16 AND He-makes THE TWO-TEN			
	ΣΑΥΤΩΙΝΑΠΛΟΙΑΡΙΟΝΠΡ	300	ΔΕΚΑΚΑΙΕΠΕΘΗΚΕΝΟΝΟΜΑ	ΑΒ+Ε		300
	OF-Him THAT FLOATER (dim.) MAY-DE-		ΑΒ+Ε			
	ΟΣΚΑΡΤΕΡΗΑΥΤΩΔΙΑΤΟΝΟ	20	ΤΩCΙΜΩΝΙΠΕΤΡΟΝΚΑΙΙΑΚ	ΑΒ+Ε		20
	persevering to-Him THRU THE THIR-		17 TO-THE SIMON Peter (rock) AND JACOBUS			
	ΑΒ+Ε		ΦΩΝΤΟΝΤΟΥΖΕΒΕΔΑΙΟΥΚ	ΑΒ+Ε		40
	ΧΛΟΝΙΝΑΜΗΒΛΙΒCΙΝΑΥΤ	40	THE OF-THE ZEBEDEE AND			
	ONG THAT NO THEY-MAY-DE-CONSTRUCTING Him		ΑΒ+Ε			
	ΟΝΠΟΛΛΟΥCΓΑΡΕΒΕΡΑΠΕΥ	60	ΔΙΦΑΝΗΗΝΤΟΝΑΔΕΛΦΟΝ	ΑΒ+Ε		60
10	MANY for He-cures		JOHN THE brother OF-			
	CΕΝΩCΤΕΕΠΙΠΙΠΤΕΙΝΑΥΤ	80	ΟΥΙΑΚΦΩΒΟΥΚΑΙΕΠΕΘΗΚΕΝ	ΑΒ+Ε		80
	AS-DESIDES TO-DE-ON-FALLING to-Him		THE JACOBUS AND He-ON-PLACES			
	ΦΙΝΑΥΤΟΥΑΥΤΑΙΟCΟΙ	400	ΑΥΤΟΙCΟΝΟΜΑΤΑΒΟΑΝΗΡC	ΑΒ+Ε		900
	THAT OF-Him SH'D-DE-TOUCHING as-many-as		to-them NAMES BOANERGES			
	ΕΙΧΟΝΜΑCΤΙΓΑCΚΑΙΤΑΠΝ	20	ΕCΘΕCΤΙΝΥΙΟΙΒΡΟΝΤΗCΚ	ΑΒ+Ε		20
11	HAD scourges AND THE spirits		18 WHICH IS SONS OF-THUNDER			
	ΕΥΜΑΤΑΑΚΑΘΑΡΤΑΟΤΑΝ	40	ΔΙΑΝΔΡΕΑΝΚΑΙΦΙΛΙΠΠΟΝ	ΑΒ+Ε		40
	THE unclean when-EVEN		ANDREW AND Philip			
	ΑΥΤΟΝΕΒΕΦΡΟΥΝΠΡΟΣΕΠ	60	ΚΑΙΒΑΡΘΟΛΟΜΑΙΟΝΚΑΙΜΑ	ΑΒ+Ε		60
	Him THEY-beheld TOWARD-FELL		AND Bartholomew AND MATTHEW			
	ΠΤΟΝΑΥΤΩΚΑΙΕΚΡΑΖΟΝΛΕ	80	Β ¹ Θ ΘΑΙΟΝΚΑΙΘΩΜΑΝΚΑΙΙΑΚ	ΑΒ+Ε		80
	to-Him AND CRIED saying		AND THOMAS AND JACOBUS			
	Ι* ΕC for Δ		ΦΩΝΤΟΝΤΟΥΑΛΦΑΙΟΥΚΑΙ	ΑΒ+Ε		800
	ΓΟΝΤΑΟΤΙCΥΕΙΟΥΙΟCΤΟΥ	600	THE OF-THE ALPHEUS AND			
	that YOU ARE THE SON OF-THE					

¹⁸ Simon was called "the Cananite" or "the Zealot" (which means the same) in order to distinguish him from Simon Peter. The term "Cananite" is easily confounded with "Canaanite", an inhabitant of Canaan. But no alien could possibly have been chosen to be an apostle.

¹⁹ The choice of Judas Iscariot seems to be a mystery to many. But it is merely one manifestation of the wider Problem of evil. Some have supposed that the Lord did not know at the time how he would turn out. But the scriptures assure us that the Lord was not ignorant, and knew from the beginning that Judas was to be His betrayer (Jn. 13²¹). It must needs be that offenses come. It was part of God's plan that Christ should be betrayed, for it had already found place in the prophetic scriptures. Why, then, should He not choose the intruder?

22-27 Compare Mt. 24.30 Lu. 11.14,23.

²² It is significant that scribes from Jerusalem commit the "unpardonable sin", or, as it is also called, the eonian sin. This consists in ascribing the casting out of unclean spirits to their head, the chief of the demons. In the evangel of the kingdom there is not the appeal to pure, unsupported faith which characterizes the evangel of God or the conciliation, which is the evangel for today. A foretaste is given of the powers of the coming eon, by means of signs, which prove the ability of Christ to cope with the powers of darkness and disease, which must be overthrown before the kingdom can come. But if these are ascribed to the unclean spirits themselves, there is no possibility of repentance and pardon because of its very nature. The sin is eonian. It cannot be corrected for the eons. Such as committed it will have no place in the millennial reign or the subsequent kingdom of the Son in the new earth during the last eon. Their salvation waits until the eons are past. The "unpardonable sin" is not one of such enormity as to be beyond the ability of grace. In this economy grace has no limits. Where sin increases, grace superabounds (Ro. 5²¹). Grace reigns, and no sin is sufficiently heinous to dethrone it. Its character is what determines the "unpardonable", eonian sin.

Thaddeus and Simon the Cananite. ¹⁹ and Judas Iscariot, who also betrays Him.

²⁰ And they are coming into a house, and the throng is coming together again, so that they are not ²¹ even able to be eating bread. And hearing it, those with Him came out to hold it, for they said that ²² it was beside itself. And the scribes who descend from Jerusalem said that "He has Beelzeboul", and that "By the chief of the demons is He casting out the demons."

²³ And calling them to Him, He said to them, in parables, "How can Satan be casting out Satan? ²⁴ And if a kingdom should be parted against itself that kingdom is not ²⁵ able to stand. And if a house should be parted against itself that house will not be able to stand. ²⁶ And if Satan rose against himself and is parted, he cannot stand, but ²⁷ is having a consummation. But no one is able to enter the strong man's house to plunder his gear, should he not first be binding the strong man, and then he will be plundering his house.

²⁸ Verily, I am saying to you that the penalty of all the sins shall be pardoned the sons of mankind, and the blasphemies, whatever they ²⁹ should be blaspheming, yet whoever should be blaspheming the holy spirit is having no pardon for the eon, but is liable to the penalty ³⁰ of an eonian sin"—seeing that they said, "He has an unclean spirit."

³¹ And His mother and His brothers are coming, and, standing outside, they dispatch to Him, call-

ΘΑΔΔΑΙΟΝΚΑΙΣΙΜΩΝΑΤΟΝ 20
 THADDEUS AND SIMON THE
 Α ΕΙΤΗΝ
 19 CANANITE AND JUDAS ISCARIOT
 Α ΤΗΝ for Θ
 ΚΑΡΙΩΘΟΣΚΑΙΠΑΡΕΔΩΚΕΝ 60
 IOT WHO AND BESIDE-GIVES
 ΑΥΤΟΝΚΑΙΕΡΧΟΝΤΑΙΕΙΣΟ 80
 20 Him AND THEY-ARE-COMING INTO HOME
 Α Ε ο.
 ΙΚΟΝΚΑΙΣΥΝΕΡΧΕΤΑΙΠΑΛ 100
 AND IS-TOGETHER-COMING AGAIN
 1* omits THE
 ΙΝΟΟΧΛΟΣΩΣΤΕΜΗΔΥΝΑΣΘ 20
 THE THORNG AB-RESIDES NO TO-BE-ADABLED
 Α Τ = - BESIDES
 ΔΙΑΥΤΟΥΣΜΗΔΕ ΑΡΤΟΝΦΑΓ 40
 them NO-YET BREAD TO-BE-EAT
 Α ο.
 ΕΙΝΚΑΙΑΚΟΥΣΑΝΤΕΣΟΙΠΑ 60
 21 ING AND HEARING THE-ONES BE-
 ΡΑΥΤΟΥΕΙΝΛΘΟΝΚΡΑΤΗΣΑ 80
 side Him OUT-CAME TO-HOLD
 ΙΑΥΤΟΝΕΛΕΓΟΝΓΑΡΟΤΙΕΞ 200
 SAME THEY-said for that it-WAS-
 ΕΣΤΗΚΑΙΟΙΓΡΑΜΜΑΤΕΙΣΟ 20
 22 OUT-STOOD AND THE WRITERS THE
 ΙΑΠΟΙΕΡΟΣΟΛΥΜΩΝΚΑΤΑΒ 40
 FROM JERUSALEM DOWN-STEPPING
 ΑΝΤΕΣΕΛΕΓΟΝΟΤΙΒΕΒΛΕΑ 60
 said (that) BEELZEBUL
 ΒΟΥΛΕΧΕΙΚΑΙΟΤΙΕΝΤΩΡΑ 80
 He-is-HAVING and that IN THE chief
 ΧΟΝΤΙΤΩΝΔΑΙΜΟΝΙΩΝΚΕΒ 300
 OF-THE demons He-is-OUT-
 ΑΛΛΕΙΤΑΔΑΙΜΟΝΙΑΚΑΙΠΡ 20
 23 CASTING THE demons AND TOWARD-
 ΟΣΚΑΛΕΣΑΜΕΝΟΣΑΥΤΟΥΣΕ 40
 calling them IN
 ΝΠΑΡΑΒΟΛΑΙΣΕΛΕΓΕΝΑΥΤ 60
 BESIDE-CASTS He-said to-them
 ΟΙΣΩΣΔΥΝΑΤΑΙΣΑΤΑΝΑΣ 80
 how IR-ABLE SATAN (adversary)
 ΣΑΤΑΝΑΝΕΚΒΑΛΛΕΙΝΚΑΙΕ 100
 24 SATAN (adversary) TO-BE-OUT-CASTING AND IF-
 ΑΝΒΑΣΙΛΕΙΑΦΕΑΥΤΗΝΜΕ 20
 HAVING Kingdom ON self SH'D-DE-
 ΡΙΣΘΗΟΥΔΥΝΑΤΑΙΣΤΑΘΗΝ 40
 BEING-PAUNED NOT IS-ABLE TO-BE-STOOD
 1* Ε ο.
 ΔΙΗΒΑΣΙΛΕΙΑΔΕΚΕΙΝΗΚΑΙ 60
 25 THE Kingdom that AND
 ΕΑΝΟΙΚΙΑΕΦΕΑΥΤΗΝΜΕΡΙ 80
 IF-EVEN HOME ON self SH'D-DE-BEING-
 Α Δ ο. Α TO-BE-STOOD THE
 ΣΘΗΟΥΔΥΝΗΣΕΤΑΙΗΟΙΚΙΑ 500
 PARTED NOT WILL-BE-ABLE THE HOME
 HOME that
 ΕΚΕΙΝΗΣΤΑΘΗΝΑΙΚΑΙΕΙΟ 20
 26 that TO-BE-STOOD AND IF THE
 ΣΑΤΑΝΑCΑΝΕCΤΗΦΕΑΥΤΟ 40
 SATAN (adversary) UP-STOOD ON self
 Α ΜΕΜΕΡΙCΤΑΙ 1* IS-PARTED AND
 ΝΚΑΙΕΜΕΡΙCΘΗΟΥΔΥΝΑΤΑ 60
 AND IS-PARTED NOT he-IS-ABLE
 Α Δ Θ
 ΙCΤΗΝΑΙΛΛΑΤΕΛΟΣΕΧΕΙ 60
 TO-STAND but FINISH IS-HAVING
 Α omits but NOT S INTO-COMING before INTO S O.
 ΑΛΛΟΥΔΥΝΑΤΑΙΟΥΔΕΙCΕΙ 600
 27 but NOT IS-ABLE NOT-YET-ONE INTO
 Α reads NOT-YET-ONE IS-ABLE THE INSTRUMENTS OF-THE
 CΤΗΝΟΙΚΙΑΝΤΟΥΙCΧΥΡΟΥ 20
 THE HOME OF-THE STRONG-ONE
 STRONG-ONE INTO-COMING INTO THE HOME OF-him
 ΕΙCΕΛΘΩΝΤΑCΚΕΥΗΑΥΤΟΥ 40
 INTO-COMING THE INSTRUMENTS OF-him
 ΔΙΑΡΠΑCΑΙΕΑΝΜΗΠΡΩΤΟΝ 60
 TO-THRU-SNATCH IF-EVER NO BEFORE-most
 ΤΟΝΙCΧΥΡΟΝΔΗCΗΚΑΙΤΟΤ 80
 THE STRONG-ONE he-SH'D-DE-BE-BINDING AND then
 ΕΤΗΝΟΙΚΙΑΝΑΥΤΟΥΔΙΑΡΠ 700
 THE HOME OF-him he-WILL-BE-THRU-
 Α Η ο.
 ΑCΕΙΑΜΗΝΛΕΓΟΥΜΙΝΤΙΠ 20
 28 SNATCHING AMEN I-AM-SAYING-to-YOUP that ALL
 ΑΝΤΑΦΕΘΗΣΕΤΑΙΤΟΙCΥΙ 40
 WILL-BE-BEING-FROM-LET to-THE SONS
 ΟΙCΤΩΝΑΝΘΡΩΠΩΝΤΑΜΑΡ 60
 OF-THE humans THE miss-effects
 Α + C
 ΤΗΜΑΤΑΚΑΙΔΙΒΛΑCΦΗΜΙΑ 80
 AND THE HARM-AVERMENTS
 ΙΟCΑΕΑΝΒΛΑCΦΗΜΗΣΩCΙΝ 800
 AS-MUCH-AS IF-EVER THEY-SHOULD-BE-HARM-AVERRING
 ΟCΔΑΝΒΛΑCΦΗΜΗΣΗCΤΟ 20
 29 WHO YET-EVER SHOULD-BE-HARM-AVERRING INTO THE
 ΠΝΕΥΜΑΤΟΑΓΙΟΝΟΥΚΕΧΕΙ 40
 spirit THE HOLY NOT IS-HAVING
 ΑΦΕCΙΝΕΙCΤΟΝΑΙΩΝΑΛΛΑ 60
 FROM-LETTING INTO THE eon but
 Δ ο. Α Δ I
 ΑΕΝΟΧΟCΕCΤΙΝΑΙΩΝΙΟΥΑ 80
 liable IS OF-eonian miss-
 ΙCΩC
 ΜΑΡΤΗΜΑΤΟCΟΤΙΕΛΕΓΟΝΠ 900
 30 effect that THEY-said spirit
 Α omits AND
 ΝΕΥΜΑΚΑΘΑΡΤΟΝΕΧΕΙΚΑ 20
 31 unclean He-IS-HAVING AND
 ΕΙCΘΕCΤΩΤΕCΑΠΕCΤΕΙΛΑΝ 80
 Α + C
 ΠΡΟCΑΥΤΟΝΚΑΛΟΥΝΤΕCΑΥ 9000
 TOWARD Him CALLING Him

28-30 Compare Mt. 12³¹⁻³².

29 Compare Lu. 12¹⁰.

31-35 Compare Mt. 12⁴⁰⁻⁵⁰ Lu. 8¹⁹⁻²¹.

³² The Lord's brothers would hardly have *summoned* Him had they believed on Him, or recognized His true dignity. We are not even told that He met them. Instead, He turns our thoughts to others who are summoning Him, and whose call He cannot but hear. He claims kinship with all who serve God and is too busy serving them to be drawn aside by natural ties.

1-9 Compare Mt. 13¹⁻⁹ Lu. 8⁴⁻⁸.

¹ We now come to a distinct change in our Lord's ministry. He begins to use parables in speaking to the throngs. It is erroneous to suppose that He does this in order to illustrate and simplify the truth. The parable is used in order to put the truth into such veiled and obscure form that those who are not spiritual can never comprehend it. Even His disciples could not understand His parables until He explained them.

³ The parable of the sowing is a résumé of His ministry hitherto. He Himself was the Sower. The four classes were those in Israel who heard His word.

The usual trinity of evil, Satan, the flesh and the world, hinder its fruitfulness. Only one class out of the four, represented by His disciples, was really fruitful, and only a few of these in abundant measure. A farmer would say that this was a very poor crop. The proclamation of the kingdom has failed to produce the effect necessary for its realization.

His miracles and signs now take on a new note. There is often delay or danger, to indicate that the kingdom is no longer so near, and that it will not be established for some time, and then only after suffering on the part of the disciples.

⁹ The formula "who has ears to be hearing, let him be hearing!" is also significant. Though openly and apparently He speaks to all, it is couched in such language that only those who have spiritual perception will apprehend what He is saying. The rest hear the sound but do not grasp the sense. Parables are puzzles which only they can solve who have the key.

³² ing Him. And the throng sat about Him. And they are saying to Him, "*Lo!* Thy mother and Thy brothers and Thy sisters are outside ³³ seeking Thee." And, answering them, He is saying, "Who is My ³⁴ mother and My brothers?" And looking about on those sitting around Him, He is saying, "*Lo!* ³⁵ My mother and My brothers! For whoever should be doing the will of God, this one is My brother and sister and mother."

⁴ And again He begins to teach beside the sea. And the largest throng is being gathered to Him so that, to be sitting, He steps into the ship, in the sea. And the entire throng were toward the sea on the land.

² And He taught them much in parables, and said to them in His ³ teaching, "*Hear! Lo!* The sower ⁴ came out to sow. And it occurred in the sowing, some indeed falls beside the road, and the flying creatures came and devoured it. And other falls on a rocky place where it had not much earth, and straightway it shoots up because it ⁶ has no depth of earth. And when the sun rises it is scorched, and, because it has no root, it is withered. ⁷ And other falls into thorns and the thorns came up and stifle it, and it ⁸ gives no fruit. But other falls into ideal earth, and it gave fruit, coming up and growing up, and brought forth, one thirty and one sixty and one a hundred fold." ⁹ And He said, "Who has ears to be hearing, let him be hearing!"

32 ΤΟΝ ΚΑΙ ΕΚ ΑΘΗΤΟ ΠΕΡΙ ΑΥΤΟΥ 20
 AND sat ABOUT Him
 ΟΝΟΧΛΟΣ ΚΑΙ ΛΕΓΟΥΣΙΝ ΑΥΤΩ 40
 THROG AND THEY ARE SAYING to-Him
 ΤΩ ΙΔΟΥ ΜΗ ΜΗΤΗΡ ΣΟΥ ΚΑΙ ΟΙ 60
 BE-PERCEIVING THE MOTHER OF-YOU AND THE
 ΑΔΕΛΦΟΙ ΣΟΥ ΚΑΙ ΑΙ ΑΔΕΛΦΕ 80
 brothers OF-YOU AND the sisters
 ΑΙ ΣΟΥ ΕΙΣΩΝΤΟ ΤΟΥΣΙΝ ΣΕΚΑ 100
 OF-YOU OUT ARE-SEEKING YOU AND
 ΙΑ ΠΟΚΡΙΘΕΙΣ ΑΥΤΟΙΣ ΛΕΓ 20
 answering to-them He-is-say-
 ΑΩΝ ΕΙΤΙ ΕΣΤΙΝ ΜΗ ΜΗΤΗΡ ΜΟΥ ΚΑΙ 40
 ING ANY IS THE MOTHER OF-ME AND
 ΑΙ ΟΙ ΑΔΕΛΦΟΙ ΜΟΥ ΚΑΙ ΠΕΡ 60
 B omits OF-ME AND
 34 ΑΙ ΔΕ ΑΔΕΛΦΟΙ ΜΟΥ ΚΑΙ ΑΙ ΑΔΕΛΦΕ 60
 OF-ME AND ABOUT-
 ΙΒΛΕΥΑΜΕΝΟΙ ΣΤΟΥΣ ΠΕΡΙ Α 80
 A to-ROUND THE-ones ABOUT Him
 looking THE-ones ABOUT Him
 ΥΤΟΝ ΚΥΚΛΩΚΑΘΗΜΕΝΟΥΣ Α 200
 to-AROUND sitting He-
 ΕΓΕΙΔΗ ΜΗ ΜΗΤΗΡ ΜΟΥ ΚΑΙ Ο 20
 is-saying BE-PERCEIVING THE MOTHER OF-ME AND THE
 Ι ΑΔΕΛΦΟΙ ΜΟΥ ΟΥΣ ΓΑΡ ΑΝΤΟ 40
 B omits for
 35 brothers OF-ME WHO for EVER SH'D-DE-
 ΙΝ ΣΗΤΟΘΕΛΗΜΑΤΑ ΘΕΟΥ ΕΟ 60
 B A n+T A=wills
 DOING THE WILL OF-THE God this-
 ΥΤΟC ΑΔΕΛΦΟC ΜΟΥ ΚΑΙ ΑΔΕ 80
 one brother OF-ME AND sister
 ΑΦΗΚΑΙ ΜΗΤΗΡ ΕCΤΙΝ ΚΑΙ 300
 4 AND MOTHER IS AND AGAIN
 ΑΛΙΝΗΡ ΣΑΤΟΔΙΔΑΣΚΕΙΝ 20
 He-begins TO-DE-TEACHING BE-
 ΑΡΑΤΗΝ ΘΑΛΑΣΣΑΝ ΚΑΙ ΟΥ 40
 side THE SEA AND IS-BEING-
 Α Η ΧΩΡΗCΑΝ ΕΝΕΡΓΗCΑΝ 60
 ΑΓΕΤΑΙ ΠΡΟΣ ΑΥΤΟΝ Ο ΧΛΟΣ 80
 TOGETHER-LED TOWARD Him THROG
 Α ΠΟ (S O.) ΑΥC ΜΑΝΥ 60
 MOST AS-BESIDES Him INTO
 ΠΛΕΙCΤΟC ΦCΤΕΑΥΤΟΝ ΕΙC 80
 B omits THE A IN-STEPPING INTO THE FLOATER
 ΤΟ ΠΛΟΙΟΝ ΕΜΒΑΝΤΑ ΚΑΘΗC 400
 THE FLOATER IN-STEPPING TO-BE-SITTING
 ΕΙC Ο. 60
 ΘΑΙΕΝΤΗ ΘΑΛΑΣΣΗ ΚΑΙ ΠΑC 20
 IN THE SEA AND EVERY
 ΟΟΧΛΟC ΠΡΟCΤΗΝ ΘΑΛΑCCΑ 40
 THE THROG TOWARD THE SEA
 ΝΕ ΠΙΤΗC ΓΗCΗCΑΝ ΚΑΙ ΕΙΔΙ 60
 A O. O.=WAS
 2 ON THE LAND WERE AND He-TAU-
 ΔΑCΚΕΝ ΑΥΤΟΥC ΕΝ ΠΑΡΑΒΟ 80
 S omits many IN DESIDE-CARTS
 GHT them IN DESIDE-CARTS
 ΑΙC ΠΟΛΛΑΚΑΙ ΕΛΕΓΕΝ ΑΥΤΩ 600
 MANT AND said to-them

3 ΤΟΙC ΕΝ ΤΗ ΔΙΔΑΧΗ ΑΥΤΟΥ Α 20
 IN THE TEACHING OF-Him BE-
 ΚΟΥΕΤΕ ΙΔΟΥ ΕΙΣ ΗΛΕΘΕΝ ΟCΤ 40
 YE-HEARING BE-PERCEIVING OUT-CAME THE one-
 ΕΙΡΩΝ ΤΟΥC ΠΕΙΡΑΙCΑΙ ΕΓ 60
 S O. B¹⁰ omits OF-THE
 4 SOWING OF-THE TO-SOW AND BECAME 60
 ΕΝ ΤΟC ΕΝ ΤΩ ΠΕΙΡΕΙΝΟΜΕ 80
 IN THE TO-BE-SOWING WHICH IN-
 ΝΕ ΠΕCΕΝ ΠΑΡΑ ΤΗΝ ΟΔΟΝ ΚΑ 800
 DEED FALLS BESIDE THE WAY AND
 Ι ΗΛΕΘΑΝ ΤΕΤΕΙΝΑΚΑΙ ΑΚΑ 20
 CAME THE fliers AND DOWN-
 ΤΕ ΦΑΓΕΝ ΑΥΤΟ ΚΑΙ ΑΛΛΟ Ε 40
 A omits AND A adds ΔΕ YET
 5 ATE it AND other FALLS 40
 ΕC ΕΝΕΠΙ ΤΟ ΠΕΤΡΩ ΔΕCΟ 60
 S O. plural H O. B¹⁰ Δ¹⁰ adds
 ON THE ROCK-PERCEIVED THE-? where
 ΥΟΥΚΕΙ ΧΕΝ ΓΗΝ ΠΟΛΛΗΝ ΚΑ 80
 B O.
 NOT it-HAD LAND much AND
 ΙΕΥΘΥCΕ ΙΑΝΕΤΕΙΛΕΝ ΔΙΑ 700
 A Ω for Y S O.
 straightaway OUT-UP-RISES THRU
 ΤΟΜΗ ΧΕΙΝ ΘΑCΤΗC ΓΗC 20
 S O. A¹⁰ omits OF-THE
 THE NO TO-BE-HAVING DEPTH OF-THE LAND
 Α omits AND when A S O. A ANΤΟC for ΕΝΟ
 ΚΑΙ ΟΤΕ ΑΝΕΤΕΙΛΕΝ Ο ΑΙΟ 40
 6 AND when UP-RISES THE SUN
 Α ΥΔΕ=ΟΡΑΥΝ ΥΕΤ UP-RISE n+CAN
 CΕΚΑΥΜΑΤΙC ΘΗΚΑΙ ΔΙΑΤΟ 60
 it-is-BURNED AND THRU THE
 ΜΗ ΧΕΙΝ ΡΙΖΑΝ ΕΙΣ ΗΡΑΝ ΘΗ 80
 S O.
 NO TO-BE-HAVING ROOT it-is-DRIED
 ΚΑΙ ΑΛΛΟ ΠΕCΕΝ ΕΙC ΤΑC 800
 7 AND other FALLS INTO THE POINT-
 ΚΑΝΘΑCΚΑΙ ΑΝΕΒΗCΑΝ ΔΙΑ 20
 FLOWERS AND UP-STEPPED THE POINT-
 ΚΑΝΘΑΚΑΙ ΑΙCΥΝΕ ΠΝΙΞΑΝ Δ 40
 FLOWERS AND TOGETHER-CHOKE it
 ΥΤΟΚΑΙ ΑΚΑΡ ΠΟΝΟΥΚΕ ΔΩΚΕ 60
 AND FRUIT NOT it-GIVES
 ΝΚΑΙ ΑΛΛΕ ΠΕCΕΝ ΕΙC ΤΗΝ 80
 8 AND other FALLS INTO THE
 ΓΗΝ ΤΗΝ ΚΑΛΗΝ ΚΑΙ ΕΔΙΔΟΥ 900
 LAND THE IDEAL AND it-GAVE
 ΚΑΡΠΟΝ ΑΝΑΒΑΙΝΟΝΤΑ ΚΑΙ 20
 FRUIT UP-STEPPING AND
 ΑΥΞΑΝΟΜΕΝΑ ΚΑΙ ΕΦΕΡΕΝΕ 40
 being-GROWN-UP AND CARRIED ONE
 ΝΤΡΙΑΚΟΝΤΑΚΑΙ ΕΝΕΣΗΚΟ 60
 B¹⁰ C S: A = 30 S I C S: Z = 60
 THREE-TY AND ONE SIXTY
 ΝΤΑΚΑΙ ΕΝΕΚΑΤΟΝ ΚΑΙ ΕΛΕ 80
 AND ONE HUNDRED AND He-said
 ΓΕΝΟΕΧΩΝ ΩΤΑ ΑΚΟΥΕΙΝ ΑΚ 1000
 B¹⁰ O C E X E I WHO IS-HAVING
 THE-ONE HAVING EARS TO-BE-HEARING LET-him-

10-13 Compare Mt. 13:10-17/Lu. 8:9-10.

11 The kingdom of God had been foretold and typified in their sacred scriptures, but now the Lord is unfolding a phase of its history which was unknown to the prophets. It is not a *mystery*, in the sense of something mysterious or inexplicable, but merely a *secret*, easily understood once we are initiated into it. The disciples imagined that the Lord's proclamation of the kingdom would continue until He would gain the support of the populace and then seize the sovereignty for Himself. He could not keep on proclaiming the kingdom and at the same time openly teach that the proclamation would be rejected, so He conveys this important fact to His disciples and those spiritual enough to understand, yet conceals it from the multitude by speaking in parables.

12 It cannot be reiterated too often that parables were not used by our Lord in preaching the evangel that they might receive the pardon of sins, but for the very opposite end. He spoke in parables lest the penalty of their sins should be pardoned. It is not gospel, but judgment. To "apply" it to the evangel for this day of grace is utterly contrary to the spirit of the conciliation which we should preach (2 Co. 5:19). We seek to assure men that God is not imputing their offenses to them. We do not veil our message in figures which they cannot understand. The spirit of God has told us explicitly, not in veiled figures, that this economy will end in apostasy (1 Ti. 4:1).

13 The twelve apostles themselves did not perceive the significance of the parable, so He explains its symbols to them. Every detail of the picture He paints was most familiar to them all. In the East there are no fences and the roads go right through the fields of grain. There is but one Sower, the Lord Himself. The figure is important, for it postpones the kingdom until the harvest. He has not been reaping, as the apostles supposed. The end is still far off. By that time three classes who have heard the word will fail of fruition. It is the old kingdom refrain: those who endure to the consummation shall be saved.

14-20 Compare Mt. 13:18-23 Lu. 8:11-15.

10 And when He came to be alone, those about Him, together with the twelve, asked Him the parables.

11 And He said to them, "To you has been given the secret of the kingdom of God, yet to those outside, all is occurring in parables,

12 that

'Observing, they may be observing
And may not be perceiving,
And hearing, they may be hearing,
And may not be understanding,
Lest at some time they should be
turning about

And the penalty of their sins may
be pardoned them.'

13 And He is saying to them, "Have you not perceived this parable? And how will you know all

14 parables? The sower is sowing the word. Now these are they beside the road, where the word is sown, and whenever they should be hearing, straightway Satan is coming and taking away the word which has been sown in them.

16 And these, likewise, are they being sown on rocky places, who, whenever they should be hearing the word, straightway with joy are getting it. And they have no root in themselves, but are before the season. Thereafter, when affliction or persecution occurs because of the word, straightway they are being snared.

18 And others are they being sown into the thorns. These are they who hear the word; and the worries of this eon, and the seduction of riches and the desires concerning the rest, going in, are stifling the word, and it is becoming unfruitful.

20 And those are the ones being sown on ideal earth, who are hearing the word, and assenting, and are bearing fruit, one thirty and one sixty and one a hundred fold."

10 ^{Α omit} ^{Α adds} ^{ΔΕ} ^{ΥΕΤ}
 ΟΥΕΤΦΚΑΙΟΤΕΓΕΝΕΤΟΚΑ 20
 DE-HEARING AND when HE-BECAME accord-
 11 ^{ΟΥ} ^{for} ^Ω
 ΤΑΜΟΝΑΧΡΩΤΩΝΑΥΤΟΝΟΙ 40
 ing-to ONLY asked Him THE-ones
^{ΙΒ=12}
 ΠΕΡΙΑΥΤΟΝΣΥΝΤΟΙΣΔΩΔΕ 60
 ABOUT Him TOGETHER-to-the TWO-TEN
^{Α ΗΝ singular} ^{ΗΝ}
 ΚΑΤΑΣΠΑΡΑΒΟΛΑΣΚΑΙΕΛΕ 80
 THE DESIDE-CASTS AND He-said
 12 ^{ΓΕ} ^{ΝΑΥΤΟΙΣΥΜΙΝΤΟΜΥΣΤΗ} 100
 to-them to-youP THE CLOSE-KEEP
^{Α ΗΑΣ-GIVEN THE CLOSE-KEEP} ^{Σ.Ο.}
 ΡΙΟΝΔΕΔΟΤΑΙΤΗΣΒΑΣΙΛΕ 20
 HAS-BEEN-GIVEN OF-THE KINGDOM
 13 ^{ΙΑ} ^{ΣΤΟΥΘΕΟΥΕΚΕΙΝΟΙΣΔΕ} 40
 OF-THE God to-those YES
^{ΑS omit -PLACE}
 ΤΟΙΣΕΙΩΘΕΝΕΝΠΑΡΑΒΟΛΑ 60
 THE-ones OUT-PLACE IN DESIDE-CASTS
^{Α omits THE} ^{Π.Ο.}
 ΙΣΤΑΠΑΝΤΑΓΕΙΝΕΤΑΙΝΑ 80
 THE ALL IS-BECOMING THAT
 14 ^{ΒΛΕΠΟΝΤΕΣΒΛΕΠΩΣΙΝΚΑΙ} 200
 looking THEY-MAY-BE-LOOKING AND
^{ΣΙ* Ο.}
 ΜΗΙΩΣΙΝΚΑΙ ΑΚΟΥΟΝΤΕΣ 20
 NO MAY-BE-PERCEIVING AND HEARING
^{ΠΙ* Ο.}
 ΑΚΟΥΩΣΙΝΚΑΙ ΜΗΥΣΙΝΙΩΣΙ 40
 THEY-MAY-BE-HEARING AND NO MAY-BE-understand-
^{ΜΗΠΟΤΕΕΠΙΣΤΡΕΨΩΣΙΝΚΑΙ} 60
 ing NO ?-when THEY-SHOULD-BE-ON-TURNING AND
^{Α ΔΦΔΙΘΗΣΤΑΙ} ^{ΠΙ omits THE miss-effects}
 ΔΙΑΦΕΘΗΝΑΥΤΟΙΣΤΑΜΑΡΤ 80
 MAY-BE-BEING-FROM-LET to-them THE miss-effects
 15 ^{ΗΜΑΤΑΚΑΙΛΕΓΕΙΝΑΥΤΟΙΣ} 300
 AND He-is-saying to-them NOT
 16 ^{ΥΚΟΙΔΑΤΕΤΗΝΠΑΡΑΒΟΛΗΝ} 20
 YE-HAVE-PERCEIVED THE DESIDE-CAST
 17 ^{ΤΑΥΤΗΝΚΑΙΠΩΣΑCΑCΤΑC} 40
 this AND how ALL THE
 18 ^{ΠΑΡΑΒΟΛΑΣΓΝΩCΕΘΕCΠ} 60
 DESIDE-CASTS YE-WILL-BE-KNOWING THE one-
^{Σ.Ο.}
 ΕΙΡΩΝΤΟΝΛΟΓΟΝCΠΕΙΡΕΙ 80
 SOWING THE saying IS-SOWING
 19 ^{ΟΥΤΟΙΔΕΕΙCΙΝΟΙΠΑΡΑΤΗ} 400
 these YES ARE THE-ones DESIDE THE
 20 ^{ΝΟΔΟΝΟΠΟΥCΠΕΙΡΕΤΑΙΟΙ} 20
 WAY THE-?-where IS-BEING-SOWN THE SAY-
^{Π ΟΙ} ^{WHΟ}
 ΟΓΟCΚΑΙΟΤΑΝΑΚΟΥCΩCΙΝ 40
 ing AND when-EVER THEY-SHOULD-BE-HEARING
^{Α ΕΩ for Υ}
 ΕΥΘΥCΕΡΧΕΤΑΙΟCΑΤΑΝΑ 60
 straightway IS-COMING THE SATAN (adversary)
^{Α ΔΡΙΑΖΕΙ} ^{IS-SNATCHING}
 ΚΑΙΛΕΙΡΕΤΟΝΛΟΓΟΝΤΟΝΕ 80
 AND IS-LIFTING THE saying THE HAV-
^{Α ΕΝΑΥΤΟΙC IN L. for I. I.} ^{Α ΑΠΟΤΗCΚΑΡΔΙΑC}
 CΠΑΡΜΕΝΟΝΕΙCΑΥΤΟΥCΚΑ 500
 ing-been-SOWN INTO them AND

ΔΥΤΩΝ for INTO them
 ΟΥΤΟΙΕΙCΙΝΟΙΜΟΙΦCΘΙΕ 20
 these ARE LIKE-AS ARE THE ON
 21 ^{ΠΙΤΑΠΕΤΡΩΔΗCΠΕΙΡΟΜΕΝ} 40
 the ROCK-PERCEIVEDS BEING-SOWN
 22 ^{ΟΙΟΙΟΤΑΝΑΚΟΥCΩCΙΝΤΟΝ} 60
 WHO when-EVER THEY-SHOULD-BE-HEARING THE
^{Α ΕΩ for Υ}
 ΛΟΓΟΝΕΥΘΥCΜΕΤΑΧΑΡΑC 80
 saying straightway WITH JOY ARE-
 23 ^{ΑΜΒΑΝΟΥCΙΝΑΥΤΟΝΚΑΙΟΥ} 600
 GETTING-UP it AND NOT
 24 ^{ΚΕΧΟΥCΙΝΡΙΖΑΝΕΝΕΑΥΤΟ} 20
 THEY-ARE-HAVING ROOT IN selves
 25 ^{ΙCΑΛΛΑΠΡΟCΚΑΙΡΟΙΕΙCΙ} 40
 but TOWARD-SEASONS ARE
 26 ^{ΝΕΙΤΑΓΕΝΟΜΕΝΗCΘΑΙΨΕΦ} 60
 THEREAFTER OF-BECOMING OF-CONSTRUCTION
 27 ^{CΗΔΙΩΓΜΟΥΔΙΑΤΟΝΛΟΓΟΝ} 80
 OR OF-CHASING TURU THE saying
^{Α ΕΩ for Υ}
 ΕΥΘΥCΚΑΝΔΑΛΙΖΟΝΤΑΙΚ 700
 18 straightway THEY-ARE-BEING-SNABED AND
^{Α ΟΥΤΟΙ} ^{these} ^{Α ΕΠΙ} ^{ON}
 ΑΙΔΑΛΟΙΕΙCΙΝΟΙΕΙCΤΑC 20
 others ARE THE-ones INTO THE
 29 ^{ΑΚΑΝΘΑC CΠΕΙΡΟΜΕΝΟΙΟΥ} 40
 POINT-FLOWERS BEING-SOWN these
 30 ^{ΤΟΙΕΙCΙΝΟΙΤΟΝΛΟΓΟΝΚΑΙ} 60
 ARE THE-ones THE saying HEAR-
^{Α Ο.Ο. -ING}
 ΟΥCΑΝΤΕCΚΑΙ ΑΙΜΕΡΙΜΝΑ 80
 19 ing AND THE anxieties
 31 ^{ΙΤΟΥΔΙΩΝCΤΟΥΤΟΥΚΑΙΗ} 800
 OF-THE COB this AND THE
^{after NICHES} ^{Α adds} ^{CΥΝΤΗΓΙΕΙΤΟΝΛΟΓΟΝ}
 ΑΠΑΤΗΤΟΥΠΛΟΥΤΟΥΚΑΙΔΙ 20
 SEDUCTION OF-THE NICHES AND THE
 32 ^{ΠΑΡΑ} ^{DESIDE}
 ΠΕΡΙΤΑΛΟΙΠΑΕΠΙΘΥΜΙΑΙ 40
 ABOUT THE rest ON-FEELINGS
 33 ^{ΕΙCΠΟΡΕΥΟΜΕΝΑΙCΥΝΗΝ} 60
 INTO-GOING ARE-TOGETHER-
 34 ^{ΓΟΥCΙΝΤΟΝΛΟΓΟΝΚΑΙΑΚΑ} 80
 SPOKING THE saying AND UN-FRUIT-
 35 ^{ΡΠΟCΓΕΙΝΕΤΑΙΚΑΙΕΚΕΙΝ} 900
 20 ful il-IS-BECOMING AND those
 36 ^{ΟΙΕΙCΙΝΟΙΕΠΙΤΗΝΓΗΝΗΤ} 20
 ARE THE-ones ON THE LAND THE
 37 ^{ΝΚΑΛΗΝCΠΑΡΕΝΤΕCΟΙΤΙΝ} 40
 IDEAL BEING-SOWN WHO-ANT
 38 ^{ΕCΑΚΟΥΟΥCΙΝΤΟΝΛΟΓΟΝΚΑΙ} 60
 ARE-HEARING THE saying AND
 39 ^{ΑΙΠΑΡΑΔΕΧΟΝΤΑΙΚΑΙΚΑΡ} 80
 ARE-BESIDE-RECEIVING AND ARE-FRUIT-
 40 ^{ΠΟΦΟΡΟΥCΙΝΕΝΤΡΙΑΚΟΝΤ} 1100
 CARRYING ONE THREE-TY

21-23 Compare Mt. 5:14-16; Lu. 8:16,17; 11:33.

21 It is evident that the light He has just given them is the lamp of which He speaks. He would not have them hide the light beneath self-satisfaction or indolence, which are suggested under the figure of a measure or couch. It would be very fine for them to enjoy the measure which had been given to them and repose in the illumination which had been granted to them, but that is not the purpose for which He had given them the light.

24-25 Compare Lu. 8:18. See Mt. 7:2; Lu. 6:38 19:26.

24 In this parable He carries on the previous thought concerning the measure. As they impart to others what they had received their own measure will be increased. Spiritual blessings, unlike the physical, increase the more they are distributed.

25 This enigmatical statement can only be understood in the light of the circumstances in which it was spoken. Those who had received spiritual blessing from Christ were to receive more: those who received none would lose even the physical privileges which they had as Jews.

26 Here they have an even more emphatic hint that the kingdom would not come immediately, but by a gradual process like the growing of grain. Later on in His ministry He postpones the harvest to the conclusion of the eon (Mt. 13:39). The disciples were anxious to put their sickle to the grain while it was in the blade. Even after His resurrection, when the grain was in the ear, the pentecostal era showed that it was not yet ripe. The kernels will not be full until the end time.

30-32 Compare Mt. 13:31; Lu. 13:18,19.

30 Ordinarily, wild mustard does not assume such dimensions, but, under favorable conditions, it might well grow into a tree. It was the smallest seed sown by the farmer and became the greatest of all his garden greens. This quick growth is quite in contrast to the previous parable, and the pungent mustard is not food, like grain. The flying creatures of heaven have a sinister significance, being interpreted as Satan in the parable of the sowing. Is not this a forecast of that false premature phase of the kingdom spoken of under the figure of great Babylon?

33-34 Compare Mt. 13:34-35.

21 And He said to them that "Is the lamp coming that it may be placed under a measure or under a couch? Is it not that it may be placed on a lampstand? For there is nothing hidden except that it should be manifested, neither did it become concealed, but that it may be coming into manifestation. If any one has ears to be hearing, let him be hearing!"

24 And He said to them, "Beware what you are hearing! In what measure you are measuring, it will be measured to you, and it will be added to you. For he who has, to him shall be given; and he who has not, from him also shall be taken away what he has."

26 And He said, "Thus is the kingdom of God: as if a man should be casting seed on the earth, and he may be drowsing and rousing night and day, and the seed may be germinating and lengthening, as *he* is not aware. Spontaneously, the earth is bearing fruit, first the blade, thereafter the ear, thereafter the full grain in the ear. Now whenever the fruit may be giving way, straightway he is dispatching the sickle, seeing that the harvest is present."

30 And He said, "How should we be likening the kingdom of God? Or by what parable may we be placing it? As a kernel of mustard, which, whenever it may be sown on the earth is smaller than all the seeds of those on the earth, and whenever it may be sown, is coming up and becoming greater than all the greens and is making great boughs, so that the flying creatures of heaven can roost under its shade." And in many such parables He spoke the word to them, according as they were able to be hearing it. Yet apart from

^{h omits ONE s .£.=60}
ΑΚΑΙΕΝΕ ΞΗΚΟΝΤΑΚΑΙΕΝΕ ^{h omits ONE s .P.=100}
 AND ONE SIX-TY AND ONE HUN-
 ΚΑΤΟΝΚΑΙ ΕΛΕΓΕΝ ΑΥΤΟΙΣ ⁴⁰
 21 DRED AND He-said to-them
 AS OMIT THAT A THE LAMP IS-COMING
ΟΤΙ ΜΗΤΙ ΕΡΧΕΤΑΙ Ο ΛΥΧΝΟΣ ⁵⁰
 (that NO-ANT IS-COMING THE LAMP
^{s1* omits THAT}
ΣΙΝ ΑΥΠΟΤΟΝ ΜΟΔΙΟΝ ΤΕΘΗ ⁸⁰
 THAT UNDER THE MEASURE it-MAY-BE-BE-
^{s o.}
ΗΥΠΟΤΗΚΑΙ ΕΙΝΗΝ ΟΥΧΙΝΑ ¹⁰⁰
 HY-PLACED OR UNDER THE COUCH NOT THAT
^{s1* ΥΠΟ UNDER}
ΕΠΙ ΤΗΝ ΛΥΧΝΙΑΝ ΕΠΙΤΕΘΗ ²⁰
 ON THE LAMP-STAND MAY-BE-BEING-ON-PLAC-
ΟΥΓΑΡ ΕΣΤΙΝ ΤΗ ΚΡΥΠΤΩ ⁴⁰
 22 ED NOT for IS ANY HIDDEN IF-
^{a omits THAT}
ΑΝΗΝΑΦΑΝΕΡΩΘΗ ΟΥΔΕ ⁶⁰
 EVER NO THAT it-MAY-BE-BEING-made-APPEAR NOT-YET it-30
^{+A}
ΓΕΝΕΤΟ ΑΠΟΚΡΥΦΟΝ ΑΛΛΑ ⁸⁰
 BECAME FROM-HIDDEN BUT THAT
^{h omits it-MAY-BE-COMING INTO} ^{h omits A I s. it-M-B-C}
ΔΕΛΘΕΙΣ ΦΑΝΕΡΩΘΗΤΙΣ ¹⁰⁰
 23 it-MAY-BE-COMING INTO BR-AGENT IF ANY
ΕΧΕΙ ΩΤΑΚΟΥΕΙΝ ΑΚΟΥΕΤ ²⁰
 IS-HAVING EARS TO-BE-HEARING LET-HIM-BE-HEAR-
ΩΚΑΙ ΕΛΕΓΕΝ ΑΥΤΟΙΣ ΒΛΕΠ ⁴⁰
 24 ING AND He-said to-them BE-LOOKING
ΕΤΕΤΙΑΚΟΥΕΤΕ ΕΝ ΩΜΕΤΡΩ ⁶⁰
 ANY YE-ARE-HEARING IN WHICH MEASURE
^{As o. A ΔI for Ε}
ΜΕΤΡΕΙΤΕ ΜΕΤΡΗΘΗΣΕΤΑΙ ⁸⁰
 YE-ARE-MEASURING it-WILL-BE-BEING-MEASURED
^{s o.}
ΥΜΙΝ ΚΑΙ ΠΡΟΣΤΕΘΗΣΕΤΑΙ ³⁰⁰
 to-YOU AND it-WILL-BE-BEING-added
^{A+Ε} ^{A TOICAKOYOCINOCΓAPANEXH}
ΥΜΙΝ ΟΣ ΓΑΡ ΕΧΙΔΘΗΣΕΤ ²⁰
 25 to-YOU WHO for IS-HAVING it-WILL-BE-BEING-GIVEN
 (to-the ones-HEARING WHO for EVER MAY-BE-HAVING for WHO
 ΔΙΑΥΤΩΚΑΙ ΟΣ ΟΥΚ ΕΧΕΙ ΚΑΙ
 to-HIM AND WHO NOT IS-HAVING AND
 for IS-HAVING
ΙΟΕΧΕΙ ΑΡΘΗΣΕΤΑΙ ΑΥΤ ⁶⁰
 WHICH he-IS-HAVING WILL-BE-BEING-LIFTED FROM HIM
ΟΥΚΑΙ ΕΛΕΓΕΝ ΟΥΤΩΣ ΕΣΤΙ ⁸⁰
 26 AND He-said thus IS
^{h omits IF-EVER}
ΝΗ ΒΑΣΙΛΕΙΑ ΤΟΥ ΘΕΟΥ ⁴⁰⁰
 THE KINGDOM OF-THE God AS IF-
ΑΝΑΘΡΩΠΟΣ ΒΑΛΗΤΟΝ ΣΠΟ ²⁰
 EVIL HUMAN SN'D-BE-CASTING THE SEED
ΡΟΝ ΕΠΙ ΤΗΣ ΓΗΣ ΚΑΙ ΑΘΕΥ ⁴⁰
 27 ON THE LAND AND he-MAY-BE-DOWN-
^{s o.}
ΔΗΚΑΙ ΕΓΕΙΡΤΑΙ ΝΥΚΤΑ ⁶⁰
 LOUNGING AND MAY-BE-BEING-BOUSED NIGHT AND
ΑΙ ΗΜΕΡΑ ΚΑΙ ΟΣΠΟΡΟΣ Β ⁸⁰
 DAY AND THE seed MAY-BE-
^{h o. o.}
ΑΣΤΑΝ ΗΚΑΙ ΜΗΚΥΝΗΤΑΙ ΩΣ ⁵⁰⁰
 UMBRINATING AND MAY-BE-LENTHENING AS

ΟΥΚΟΙΔΕΝ ΑΥΤΟΣ ΑΥΤΟΜΑΤ ²⁰
 28 NOT HAS-PERCEIVED he SAME-IMPELLED
ΗΝ ΓΗ ΚΑΡΠΟΦΟΡΕΙ ΠΡΩΤΟΝ ⁴⁰
 THE LAND IS-FRUIT-CARRYING BEFORE-MOST
^{s1* omits T. E. b1EN for Δ} ^{s1EN}
ΧΟΡΤΟΝ ΕΤΑΧΤΑΧΥΝΕΙΤΑ ⁶⁰
 FODDER THEREAFTER EAR (of-plant) THEREAFTER
^{h PRCBCT+ h C}
ΠΛΗΡΗΣ ΤΟΝΕΝ ΤΩΣΤΑΧΥ ⁸⁰
 FULL GRAIN IN THE EAR (of-plant)
^{h1* OI for Ω}
ΟΤΑΝ ΔΕ ΠΑΡΑΔΩΚΑΡΠΟΣ ⁶⁰⁰
 29 when-EVEN YET MAY-BE-DESID-E-GIVING THE FRUIT strai-
^{A Ω}
ΥΒΥΣΑΠΟΣΤΕΛΕΙ ΤΟ ΔΡΕΠ ²⁰
 gltway he-IS-commissioning THE SICKLE
ΑΝΟΝΟΤΙ ΠΑΡΕΣΤΗΚΕ ΝΟΘΕ ⁴⁰
 that WAS-DESID-STOOD THE HAR-
^{s1* adds ΔΥΤΟIC after He-said A TINI to-ANY}
ΡΙΣ ΜΟΣΚΑΙ ΕΛΕΓΕΝ ΠΩΣ ⁶⁰
 vest AND file-said how WE-
ΟΙ ΩΣ ΜΕΝΤΗΝ ΒΑΣΙΛΕΙΑΝ ⁸⁰
 SHOULD-BE-LIKENING THE kingdom
^{A ΠΟΙΔ what A WE-MAY-}
ΤΟΥ ΘΕΟΥ ΕΝ ΤΗΝ ΠΑΥ ⁷⁰⁰
 OF-THE God OR IN ANY her
^{DE-DESID-E-CASTING} ^{PARABA ΛΩMEN her A ON for Ω}
ΑΡΑΒΑΛΩ ΜΕΝΩΣ ΚΟΚΚΩ ²⁰
 31 SIDE-CAST MAY-WE-DE-PLACING AS to-KERNEL OF-
^{s1* omits WHICH}
ΙΝΑ ΠΕΨΩCΟΤΑΝ ΣΠΑΡΗΝ ⁴⁰
 MUSTARD WHICH when-EVER it-MAY-DE-BEING-
^{s1* adds O s o. A C o. o.}
ΙΤΗΣ ΓΗΣ ΜΕΙΚΡΟΤΕΡΟΝ ⁶⁰
 BOWN ON THE LAND LITTLE WHICH
ΠΑΝΤΩΝ ΤΩΝ ΣΠΕΡΜΑΤΩΝ ΤΩ ⁸⁰
 OF-ALL THE seeds OF-THE
^{h omits IS}
ΝΕΠΙΤΗΣ ΓΗΣ ΕΣΤΙΝ ΚΑΙ ΟΤ ⁸⁰⁰
 32 ON THE LAND IS AND when-
^{s o.}
ΑΝ ΣΠΑΡΗ ΑΝΑΒΑΙΝΕΙ ΚΑΙ ²⁰
 EVER it-MAY-BE-BEING-SOWN IS-UP-STEPPING AND IS-BE-
^{h o.} ^{A OF-ALL THE QUEENS GREATER}
ΕΙΝΕΤΑΙ ΜΕΙΖΟΝ ΠΑΝΤΩΝ ⁴⁰
 COMING GREATER OF-ALL THE
ΩΝ ΛΑΧΑΝΩΝ ΚΑΙ ΠΟΙΕΙ ΚΑ ⁶⁰
 QUEENS AND IS-making boughs
ΔΟΥC ΜΕΓΑΛΟΥC ΩCΤΕ ΔΥΝΑ ⁸⁰
 GREAT AS-DESIDES to-DE-EN-
^{A+Ε}
CΒΑΙ ΥΠΟ ΤΗΣ ΚΑΙ ΤΟΥ ⁹⁰⁰
 BLEED UNDER THE SHADE OF-it
^{s o.}
ΤΑ ΠΕΤΕΙΝ ΑΤΟ ΟΥΡΑΝΟΥ ²⁰
 THE fliers OF-THE heaven TO-
^{h1}
ΑΤΑCΚΗΝΟΥΝ ΚΑΙ ΤΟΙ ΑΥΤΑ ⁴⁰
 33 BE-DOWN-BOOTHING AND to-such
ΙC ΠΑΡΑΒΟΛΑΙC ΠΟΛΛΑΙC ⁶⁰
 BESIDE-CASTS much He-
ΛΑΛΕΙ ΑΥΤΟΙC ΤΟΝ ΛΟΓΟΝ ⁸⁰
 TALKED to-them THE saying ac-
^{A Ε} ^{h adds KAI}
ΔΕ ΩC ΔΥΝΑΝΤΟ ΑΚΟΥΕΙΝ ¹²⁰⁰
 34 cording-AS THEY-were-ABLE TO-BE-BEARING apart-

35-41 Compare Mt.8:18-27 Lu.22:25-28.

37 The lake of Galilee is subject to sudden squalls when the wind sweeps down from the mountains on the east. In a short time it changes from a placid mirror-like surface to a leaping, boiling cauldron, in which a small ship could hardly live. There must have been a marvelous calm in His own heart or He would have been roused by the pitching of the ship, or at least He would have been disturbed by the terror of His disciples. No mere man could have preserved his calmness in such danger. And how foolish for a mortal to take the wind to task and talk to the sea! But the wind and the waters were obedient to His will!

Again we have a picture of the career of the kingdom, now that its proclamation has not been received. The sea speaks of the nations (Un.17¹⁵), the storm of the time of the great affliction, the wind of the spiritual powers which will stir up the nations at the time of the end to persecute and destroy the people of the kingdom. When He comes to rescue His saints then He will say again, "Be still!" And there will be the millennial calm.

1-17 Compare Mt.8:28-34 Lu.8:26-37. This thrice-told story shows the fiercest display of the enemy's power entirely subject to the Lord. Mark dwells more fully than Matthew on the desperate condition of the man, in accord with the scope of this account in which service rendered to man is portrayed.

1 The name of this place is so variously given in the MSS. that we have appealed to the topography of the country to settle it, and come to the same conclusion as the editor of Sinaiticus (s²). Alexandrinus has it Gadarenes, Vaticanus has Gerasenes, as also Sinaiticus, before being edited. This is probably a variant of Gerasenes. Gadara was a well-known Greek city, celebrated for its temples, its theater, and its warm baths, but it was several hours distant from the southern shore of lake Galilee. The little town of Gergesa, the ruins of which the Arabs call Chersa, is "on the other side" from Galilee, and is the only part of the shore line which combines all the features necessary to the narrative. A steep mountain dips almost immediately into the lake, with hardly any beach. Tombs are cut in the rock above the city. Every natural feature accords

a parable He did not speak to them. Yet privately, to His own disciples, He explained all.

35 And He is saying to them on that day as it becomes evening, "We may pass through to the
36 other side." And, letting away the throng, they are taking Him along, as He was in the ship. And other boats were with Him.

37 And there is occurring a great storm of wind, and the billows dashed into the ship, so that the ship was already filled to the brim.

38 And *He* was in the stern drowsing on a cushion. And they are rousing Him and saying to Him, "Teacher! Carest Thou not that

39 we are perishing?" And, being roused, He rebukes the wind and said to the sea, "Be silent! Be still!" And the wind flags, and a

40 great calm occurred. And He said to them, "Why are you timid? How is it thus? Have you no

41 faith?" And they were afraid with a great fear, and said to one another, "Who, consequently, is This, that even the wind and the sea are obeying Him?"

5 And they came to the other side of the sea, to the country of the

2 Gergesenes. And at His coming out of the ship, straightway there meets Him a man out of the tombs,

3 with an unclean spirit, who had a dwelling among the tombs, and no one was able any longer to bind

4 him with chains, because, having often been bound with fetters and chains, the chains were pulled to pieces by him and the fetters crushed, and no one had the

5 strength to tame him. And, con-

with the inspired account. Hence we have chosen Gergesenes as the true reading.

⁸ It is the unusual which should strike us in each of our Lord's signs and miracles, for therein lies the special lesson each of His recorded acts is intended to teach. Here we find a man obsessed with many demons, who do not come out at His first command, and they are sent into the sea. On another occasion the Lord speaks of Israel at the end time as possessing seven times as many demons as formerly (Mt. 12⁴³⁻⁴⁵). Their last state will be much worse than their first. This is suggested here by the legion of demons who infested the unfortunate demoniac. A Roman legion was about six thousand strong. Israel has kept herself from idolatry for many a century, but when the great image is set up, many will worship the wild beast (Un. 13⁹). The first proclamation of the kingdom is unheeded even as His first charge to the legion who were in the demoniac. But subsequently they find their way into the sea, just as Satan will be sent into the abyss.

¹⁵ The previous condition of the demoniac, restless, insubordinate, self-torturing, corresponds to their history under the law. The chains and fetters of the law never were strong enough to hold them. They were often engaged in insane internecine wars among themselves. Judah was fighting against Israel, one party was pitted against another, and to this very day they are inclined to torture themselves. What a change when they, like the demoniac, find rest and righteousness and reason at His feet in the day of the Lord!

¹⁶ It is quite probable that there were other herds of hogs being kept contrary to the law, and that their owners feared that they, also, would be destroyed if the Lord remained in that country. It will be noted that the Lord's purpose was to send the demons into the abyss, but they begged to go into the hogs. He only gave His permission, for it was not a part of His mission at this time to enforce the law of Moses. Yet, by that inscrutable law of God which always conspires to carry out His will, both the keepers of the hogs and the demons were judged in accord with His purpose.

tinually, night and day, he was among the tombs and in the mountains, crying and gashing himself with stones.

⁶ And perceiving Jesus from afar,
⁷ he runs and worships Him, and, crying with a loud voice, he is saying, "What is it to me and to Thee, Jesus, Son of God Most High! I am adjuring Thee by God: Thou shouldst not be tormenting me!"
⁸ For He said to it, "Unclean spirit,
⁹ be coming out of the man!" And He inquired of it, "What is your name?" And it is saying to Him, "Legion is my name, seeing that
¹⁰ we are many." And it entreated Him much that He should not be dispatching it out of the country.
¹¹ Now there, toward the mountain, was a great herd of hogs, grazing.
¹² And all the demons entreat Him, saying, "Send us into the hogs, that we may be entering into
¹³ them." And Jesus immediately permits them, and the unclean spirits, coming out, entered into the hogs, and the herd rushes down the precipice into the sea. Now there were about two thousand, and they were choked in the sea.

¹⁴ And those grazing them fled, and they report it in the city and in the fields. And they came to see what it is that has occurred.
¹⁵ And they are coming to Jesus, and beholding the demoniac who had the legion, sitting and garmented and sane, and they were afraid.
¹⁶ And those who perceived it relate to them how it came to be with the
¹⁷ demoniac, and about the hogs. And they begin to be entreating Him to

ΤΟCΝΥΚΤΟCΚΑΙΗΜΕΡΑCΕΝ ²⁰	HOVS	THAT	INTO	them	WE-
NIGHT AND DAY IN					
ΤΟΙCΜΗΜΑCΙΝΚΑΙΕΝΤΟΙ ⁴⁰	13	MAY-BE-INTO-COMING	AND	permits	
THE memorial-vaults AND IN THE					
COPECΙΝΗΗΚΡΑΖΩΝΚΑΙΚΑ ⁵⁰		as omit immediately	THE	JESUS	
mountains he-WAS CRYING AND DOWN-					
ΤΑΚΟΠΤΩΝΕΑΥΤΟΝΑΙΘΟΙC ⁸⁰		AND	OUT-COMING	THE	spirits
striking self to-STONES					
ΑΟΜΙCΙT A adds ΔΕ YET A omits FROM					
ΚΑΙΙΔΩΝΤΟΝΗCΟΥΝΑΠΟΜ ¹⁰⁰		THE	unclean	INTO-CAME	
6 AND PERCEIVING THE JESUS FROM FAR-					
ΑΚΡΟΘΕΝΕΔΡΑΜΕΝΚΑΙΠΡΟ ²⁰		ΕΙCΤΟΥC	ΧΟΙΡΟΥC	ΚΑΙΘΡΜ	
place he-RUNS AND worships		INTO THE	HOVS	AND RUBES	
CEKYNHCENAΥΤΩΚΑΙΚΡΑΞ ⁴⁰		HCENHAGE	ΛΗΚΑΤΑ	ΤΟΥΚΡΗ	
7 to-Him AND crying					
ΑCΦΩΝΗΜΕΓΑΛΗΛΕΓΕΤΙΕ ⁶⁰		ΜΝΟΥΕΙCΤΗΝΘΑΛΑCCHNC ⁶⁰			
lo-SOUND GREAT IS-SAYING ANY to-ME		INTO THE	SEA	THEY-	
ΜΟΙΚΑΙCΟΙΗCΟΥΥΙΕΤΟΥ ⁸⁰		as omit T. W. YET Δ Β Α+Ε+Ε			
AND to-you JESUS SON! OF-THE					
ΑΩΝΤΟC LIVING					
ΘΕΟΥΤΟΥΥΨΙCΤΟΥΟΡΚΙΩ ²⁰⁰		AND	WERE YET AS	TWO-THOUSAND	AND THEY-
God THE highest I-AM-OATHING					
CEΤΟΝΘΕΟΝΗΜΒΕCΑΝΙC ²⁰		14	were-CHOKED	IN THE	SEA
you THE God NO ME YOU-SH'D-BE-ORDEAL-					
s adds ΚΑΙ AND s omits for A BE-OUT-COMING after					
unclean					
HCCEΛΕΓΕΝΓΑΡΑΥΤΩΕΞΕΛΘ ⁴⁰					
8 izing He-said for to-it BE-OUT-COMING					
ΕΤΟΠΝΕΥΜΑΤΟCΑΚΑΘΑΡΤΟΝ ⁶⁰		ΤΗΝΠΟΛΙΝ	ΚΑΙΕΙCΤΟΥC	ΑΓ	
THE spirit THE unclean		THE	CITY	AND INTO THE	FIELDS
ΑΔΙΟ FROM					
ΕΚΤΟΥΑΝΘΡΩΠΟΥΚΑΙΕΠΗΡ ⁸⁰		ΡΟΥC	ΚΑΙ	ΑΠΛΑΘΟΝΙΔΕΙΝ	ΤΙΕ
9 OUT OF-THE human AND He-inquired-of		AND	THEY-CAME	TO-BE-PERCEIVING ANY	14
Α HCEN for Δ = inquires-of					
ΩΤΑΥΤΟΝΤΙΟΝΟΜΑCΟΙΚΑ ³⁰⁰		CTINTOΓΕΓΟΝΟC	ΚΑΙΕΡΧΟ		
him ANY NAME to-you AND		15	THE	HAVING-BECOME	AND THEY-ARE-
ΙΛΕΓΕΙΑΥΤΩΛΕΓΕΩΝΟΝΟΜ ²⁰					
it-IS-SAYING to-Him LEGION NAME					
as omit IS					
ΑΜΟΙΕCΤΙΝΟΤΙΠΟΛΛΟΙΕC ⁴⁰		ΘΕΩΡΟΥCΙΝΤΟΝΔΑΙΜΟΝΙΖ ⁴⁰			
to-ME IS that MANY WE-ARE		THEY-ARE-beholding THE one-demonizing			
Α ΟΥΝ for ΕΙ					
ΜΕΝΚΑΙΠΑΡΕΚΑΛΕΙΑΥΤΟΝ ⁶⁰		ΟΜΕΝΟΝΚΑΘΗΜΕΝΟΝ	ΚΑΙ	ΙΙΜ	
10 AND it-BENDE-CALLED Him		sitting	AND	being-	
Α omits it Δ N+ s o.					
ΠΟΛΛΑΙΝΑΜΗΑΥΤΟΑΠΟCΤΕ ⁸⁰		ΑΤΙCΜΕΝΟΝΚΑΙCΦΟΡΟΝΟΥ ⁸⁰			
much THAT NO it He-sh'D-BE-commis-		GARMETED AND being-sane			
s adds ΔΥΤΟΥC them					
ΙΑΝΕΞΩΤΗCΧΩΡΑCΗΝΔΕΕΚ ⁴⁰⁰		ΝΤΑΤΟΝΕCΧΗΚΟΤΑΤΟΝΑΓ ⁹⁰⁰			
11 izing OUT OF-THE SPACE WAS YET there		THE one-HAVING-HAD THE LEGION			
ΕΙΠΡΟCΤΩΡΕΙΑΓΕΛΗΧΟΙ ²⁰		s ¹⁸ and s ¹ Δ for Ε			
TOWARD THE mountain HERD OF-HOVS					
A TOWARD THE mountain after being-HERDED n ¹⁸ H o.					
ΡΩΝΜΕΓΑΛΗΒΟCΚΟΜΕΝΩΝ ³⁰		ΕΩΝΑΚΑΙΕΦΟΒΗNCΑΝΚΑΙ ²⁰			
GREAT being-HERDED		16	AND	THEY-WERE-afraid	AND
Α ΟΥ ο.					
ΚΑΙΠΑΡΕΚΑΛΕCΑΝΑΥΤΟΝ ⁶⁰		ΔΙΗΓΗCΑΝΤΟΑΥΤΟΙCΟΙΔ ⁴⁰			
12 AND BESIDE-CALL Him ALL		relate to-them THE one-s-			
as omit ALL THE demons					
ΑΝΤΕCΟΙΔΑΙΜΟΝΕCΛΕΓΟΝ ³⁰		ΟΝΤΕCΠΩCΕΓΕΝΕΤΟΤΩΔΑΙ ⁶⁰			
THE demons SAYING		PERCEIVING how it-BECAME to-THE one-de-			
ΤΕCΠΕΜΨΟΝΗΜΑCΕΙCΤΟΥC ⁶⁰⁰		ΜΟΝΙΖΟΜΕΝΩΚΑΙΠΕΡΙΤΩΝ ⁸⁰			
SEND US INTO THE		IMONIZING AND ABOUT THE			
		ΧΟΙΡΩΝΚΑΙΗΡΞΑΝΤΟΠΑΡΑ ¹⁴⁰⁰⁰			
		17 HOVS	AND	THEY-begin	TO-BE-BESIDE-

18-20 Compare Lu. 8:38,39.

18 Though they did not desire the Lord's presence in that region, He did not leave them without a witness, but sends the demoniac back among them to bear testimony to His mercy. Decapolis was a considerable district in the allotment of Manasseh, reaching as far as Syria, embracing ten cities of some size, the largest, according to Josephus, being Scythopolis (Wars of the Jews, 3, 9, 7). Gadara, Hippo, and Pella were also of the number.

21-24 Compare Mt. 9:1,18,19 Lu. 8:41,42.

22 Again we are treated to a delightful presentation of the course of the kingdom proclamation in an aspect hitherto untouched. The redemption of Israel in Egypt was by blood and by power. They were shielded from God's judgments by the blood on the door posts (Ex. 12⁷). They were delivered from Pharaoh by the waters of the Red Sea. It is possible to have one without the other. The lack of response has made it evident that there will be some delay in the setting up of the kingdom. This is pictured by the time it took Him to reach the home of Jairus. But during the interval He gives us a type of blood redemption. While Israel as a nation lies dead, awaiting His coming, a remnant from among them, who, by faith, come into vital contact with His righteousness, receive the salvation of their souls long before His return in power to raise the nation from death.

25-34 Compare Mt. 9:20-22 Lu. 8:43-48 Lev. 15:19-27.

26 Israel had many physicians that promised to cure her. The various sects, such as the Pharisees, Sadducees and Essenes, all claimed to have a sovereign remedy for her ills. Time after time a saviour arose to deliver her from her enemies, but it always led to more bloodshed and severer tyranny.

The difference between this woman and the crowd which jostled Him and crowded Him on all sides was a conscious knowledge of her uncleanness according to the law and her faith. They could come into violent collision with Him and receive no benefit. She barely came into contact with His cloak and instantly received the boon which she craved. So today, His grace abounds to those who know their need.

come away from their boundaries.

18 And at His stepping into the ship, the demoniac entreated Him
19 that he may be with Him. And He does not let him, but He is saying to him "Go to your home, to those who are yours, and report to them whatever the Lord has done for you and is merciful to you." And he came away and begins to proclaim in Decapolis whatever Jesus does for him, and they all marvelled.

21 And at Jesus' ferrying again in the ship to the other side, a vast throng was assembled about Him and He was beside the sea. And lo! one of the chiefs of the synagogue, Jairus by name, is coming, and, perceiving Him, is falling at
23 His feet. And he is entreating Him much, saying that "My little daughter is at the last gasp!" that "Thou, coming, mayest be placing hands on her that she may be saved
24 and should be living!" And He came away with him, and a vast throng followed Him, and they crowded Him.

25 And a woman having a hemorrhage twelve years, and suffering much under many physicians, and spending her all and being nothing benefited, but rather coming to be
27 worse, hearing about Jesus, coming in the throng from behind, touches
28 His cloak, for she said "If ever I should be touching even His
29 garments I shall be saved." And straightway the spring of her blood is dried, and she knew in her body that she has been healed of the scourge.

30 And straightway Jesus, recognizing in Himself the power coming out of Him, turning about in

^{s.o.} **ΚΑΛΕΙΝ ΑΥΤΟΝ ΑΠΕΛΘΕΙΝ** ^{s.o.} **Α** ²⁰
 CALLING Him TO-BE-FROM-COMING FROM
ΠΟΤΩΝ ΟΡΙΩΝ ΑΥΤΟΥ ΚΑΙ ΕΜ ⁴⁰
 THE boundaries of-them AND OF-IN-
ΒΑΙΝΟΝΤΟΣ ΑΥΤΟΥ ΕΙΣ ΤΟ ⁶⁰
 STEPPING OF-Him INTO THE FL-
ΛΟΙΟΝ ΠΑΡΕΚΑΛΕΙ ΑΥΤΟΝ Ο ⁸⁰
 OLDER BESIDE-CALLED Him THE
ΔΑΙΜΟΝΙΣΘΕΙΣ ΙΝΑ ΜΕΤΑ ¹⁰⁰
 one-being-demonized THAT WITH Him
^{n+N = -was}
ΤΟΥ ΗΚΑΙΟΥ ΚΑΦΗΚΕΝ ΑΥΤΟ ²⁰
 he-MAY-BE AND NOT He-FROM-LETS him
ΝΑ ΛΑΛΕΙ ΓΕΙ ΑΥΤΩ ΠΑΓΕ ⁴⁰
 but He-is-saying to-him BE-UNDER-LEADING
ΙΣ ΤΟΝ ΟΙΚΟΝ ΣΟΥ ΠΡΟΣ ΤΟ ⁶⁰
 INTO THE HOME OF-YOU TOWARD THE
^{A N=OF}
ΣΣΟΥΣ ΚΑΙ ΑΠΑΓΓΕΙΛΟΝ ΑΥ ⁸⁰
 YOURS AND FROM-MESSAGE to-them
^{n THE Master to-YOU}
ΤΟΙΣ ΟΣΑΣ ΟΙΟΥ ΚΥΡΙΟΣ ΠΕ ²⁰⁰
 as-much-as to-YOU THE Master HAS-DONE
^{s THE Master HAS-DONE to-YOU}
ΟΙΗΚΕΝ ΚΑΙ ΗΛΕΝ ΣΕ ΚΑ ²⁰
 20 AND is-MERCIFUL-to YOU AND
Ι ΑΠΗΛΘΕΝ ΚΑΙ ΗΡΞΑΤΟ ΚΗΡ ⁴⁰
 he-FROM-CAME AND begins TO-BE-PRO-
^{s.o.}
ΥΣΣΕΙΝ ΕΝ ΤΗ ΔΕΚΑΠΟΛΕΙ ⁶⁰
 CLAIMING IN THE Decapolis AS-
^{s.o.}
ΣΑ ΕΠΟΙΗΣΕΝ ΑΥΤΩ ΟΙΗΣΟΥ ⁸⁰
 much-as DOES to-him THE JESUS
ΣΚΑΙ ΠΑΝΤΕΣ ΘΑΥΜΑΖΟΝ ³⁰⁰
 21 AND ALL MARVELED AND
ΑΙΔΙΑ ΠΕΡΑΣ ΑΝΤΟΣ ΤΟΥ ΙΗ ²⁰
 OF-ferrying OF-THE JESUS
^{n omits THE} ^{s* INTO THE OTHER-SIDE AGAIN}
ΣΟΥ ΕΝΤΩ ΠΛΟΙΩ ΠΑΛΙΝ ΕΙ ⁴⁰
 IN THE FLOATER AGAIN INTO
ΤΟ ΠΕΡΑΣ ΝΥΝ ΧΘΗΘΟΣ Π ⁸⁰
 THE OTHER-SIDE WAS-TOGETHER-LED THROUGH MANY
ΟΛΥΣΕΝ ΑΥΤΟΝ ΚΑΙ ΗΝ ΠΑΡΑ ⁸⁰
 ON Him AND He-WAS BESIDE
^{ns omit DE-PERCEIVING}
ΤΗΝ ΘΑΛΑΣΣΑΝ ΚΑΙ ΠΟΥΕΡ ⁴⁰⁰
 22 THE SEA AND DE-PERCEIVING IS-
ΧΕΤΑΙ ΕΙΣ ΤΩΝ ΑΡΧΙΣΥΝΑΓ ²⁰
 COMING ONE OF-THE chiefs-of-TOGETHER-LEAD
^{s.o.}
ΩΓΟΝΟΜΑΤΙ ΗΛΙΡΟΣ ΚΑ ⁴⁰
 to-NAME JAIROS AND
^{n+ε} ^{s.o.}
ΙΔΩΝ ΑΥΤΟΝ ΠΙΠΤΕΙ ΠΡΟΣ ⁶⁰
 PERCEIVING Him IS-FALLING TOWARD
ΤΟΥΣ ΠΟΔΑΣ ΑΥΤΟΥ ΚΑΙ ΑΠΑΡ ⁸⁰
 23 THE FEET OF-Him AND he-IS-BE-
ⁿ
ΑΚΑΛΕΙ ΑΥΤΟΝ ΠΟΛΛΑ ΛΕΓΩ ⁵⁰⁰
 side-calling Him much saying
ΝΟΤΙ ΤΟ ΘΥΓΑΤΡΙΟΝ ΜΟΥ Ε ²⁰
 that THE DAUGHTER (dim.) OF-ME LASTLY
ΧΑΤΩΣΕΧΕΙ ΙΝΑ ΕΛΘΩΝ ΕΠΙ ⁴⁰
 IS-HAVING THAT COMING YOU-MAY-
^{A adds ΔΥΤΩ s.o.} ^{A ΟΠΩΣ which-how for}
ΘΗΤΑΣ ΧΕΙΡΑΣ ΑΥΤΗΝ Α ⁸⁰
 BE-ON-PLACING THE HANDS to-her THAT she-
^{to-her THAT} ^{A ΕΤΑΙ for H}
ΦΩΗΚΑΙ ΖΗΣΗ ΚΑΙ ΑΠΗΛΘΕΝ ⁸⁰
 24 MAY-BE-DEING-MADE AND she'D-BE-LIVING AND He-FROM-CAME
^{s.o.}
ΜΕΤΑ ΤΟΥ ΚΑΙ ΗΚΟΛΟΥΘΕΙ ⁶⁰⁰
 WITH him AND followed
ΑΥΤΩ ΧΑΛΟΣ ΠΟΛΥΣ ΚΑΙ ΣΥ ²⁰
 to-Him THROUGH MANY AND THEY-T-
^{n+ε}
ΕΘΙΒΟΝ ΑΥΤΟΝ ΚΑΙ ΓΥΝΗ ⁴⁰
 25 GATHER-CONSTRUCTED Him AND WOMAN BEING
ΥΣΑΕΝ ΡΥΣΕΙ ΑΙΜΑΤΟΣ ΔΩ ⁶⁰
 IN GUSING OF-BLOOD TWO-TEN
^{A YEARS TWO-TEN}
ΕΚΑΕΤΗ ΚΑΙ ΠΟΛΛΑ ΠΑΘΟΥ ⁸⁰
 26 YEARS AND much EMOTIONING
ΑΥΠΟ ΠΟΛΛΩΝ ΙΑΤΡΩΝ ΚΑΙ ⁷⁰⁰
 UNDER MANY HEALERS AND SPEND-
^{an o.=her}
ΑΠΑΝΗΣΑΤΑ ΠΑΡΕΑΥΤΗΣ ⁴⁰
 ing THE BESIDE self
^{s.o.}
ΠΑΝΤΑ ΚΑΙ ΜΗΔΕΝ ΩΦΕΛΗΘΕ ⁴⁰
 ALL AND NO-YET-ONE BEING-BENEFITED
ΙΣ ΑΛΛΑ ΜΑΛΛΟΝ ΕΙΣ ΤΟ ⁶⁰
 but BATHER INTO THE WORSE
^{ns* add THE TΔ}
ΙΡΟΝ ΕΛΘΟΥΣΑ ΚΟΥΣΑ ⁸⁰
 27 COMING HEARING ABOUT
ΕΡΙ ΤΟΥ ΙΗΣΟΥ ΕΛΘΟΥΣΑ ⁹⁰⁰
 THE JESUS COMING IN
^{s.o.}
ΤΩ ΧΑΛΩ ΠΙΣΘΕΝ ΗΨΑΤΟ ΤΟ ²⁰
 THE THROUGH BEHIND-PLACE she-TOUCHES OF-THE
^{A+ε}
ΥΜΑΤΙΟΥ ΑΥΤΟΥ ΕΓΕΓΕ ⁴⁰
 28 cloak OF-Him she-said for
^{A omits IF-EVER} ^{n omits AND-IF-EVEN s O Y}
ΑΡΟΤΙΝ ΑΝΑΦΜΑΙ ΚΑΝΤΩΝ ⁶⁰
 that IF-EVER I-sh'd-BE-TOUCHING AND-IF-EVER OF-
^{ε+Α} ^{s O Y A I-sh'd-BE-TOUCHING after OF-Him}
ΙΜΑΤΙΩΝ ΑΥΤΟΥ ΤΟΥΣ ΦΩΝΣΑ ⁸⁰
 THE GARMENTS OF-Him I-SHALL-BE-DEING-
^{A εω for Y}
ΙΚΑΙ ΕΥΘΕΣ ΙΝ ΑΝΘΗΝΗ ⁹⁰⁰
 29 AND straightway IS-DIED THE SPRING
ΓΗ ΤΟΥ ΑΙΜΑΤΟΣ ΑΥΤΗΣ ΚΑ ²⁰
 OF-THE BLOOD OF-her AND
^{n+ε}
ΕΓΝΩΤΩΣΜΑΤΙ ΟΤΙ ΙΑΤΑ ⁴⁰
 she-KNEW to-THE BODY that she-HAS-been-
^{n+ε}
ΑΠΟΤΗΣΜΑΣΤΙ ΓΟΣ ΚΑΙ ΕΥΘ ⁶⁰
 30 HEALED FROM the scourge AND straightway
^{A εω for Y}
ΥΣΟΙΝΟΥΣ ΕΠΙΓΝΟΥΣΕΝ ⁸⁰
 THE JESUS ON-KNOWING IN Self
ΑΥΤΩ ΤΗΝ ΕΞΑΥΤΟΥ ΔΥΝΑΜΙ ¹⁰⁰⁰
 THE OUT OF-Him ABILITY

The time and method and character of her salvation are most significant at this juncture in our Lord's ministry. It is, perhaps, the clearest intimation yet given that, while the nation will linger and die, and cannot be raised until His return, a remnant among them will have faith for the salvation which comes by blood, and know the blessedness and power of a personal contact with the Christ Who has not yet arrived at His intended goal—the resurrection of Israel.

Meanwhile, as in Lazarus' case, the delay is fatal. All hope of saving the life of the little girl is gone. He told His disciples that Lazarus was reposing. So here He tells them she is drowning. He views it from the divine side, but they from the human. To the God of resurrection death is no more than sleep. His voice can as easily rouse the dead as we can awaken those who are slumbering.

There is a sharp contrast between these two miracles in all their details, all of which are suggestive of the differences between the salvation which comes to the faithful before His future advent and that which He will bring with Him when He comes. In one case there was diffident yet insistent faith, and the salvation is definitely founded on it. In the other, the little girl was beyond believing, and her father's faith was feeble, while the attendants were plainly dubious. In the former the woman pressed through the throng to reach Him. She comes to Christ. In the latter He goes to the little girl. Christ comes to her. In the former the healing is instantaneous. Such was the salvation by faith through His blood which His disciples enjoyed even though the kingdom did not come. In the latter the blessing was delayed until His arrival. Such will be the case when Christ comes again to restore all that the prophets have foretold.

We do not in the least lose our appreciation of His power and mercy as displayed in these signs when we see in them an intimation of much greater and more glorious achievements. To "apply" them to His present work of grace can only lead to confusion. Much of the action can have no proper parallel in His dealings with sinners today. He does *not* expect the sinner to come to Him. He actually prays the sinner to be conciliated (2 Co.5:20). He

the throng, said "Who touches My garments?" And His disciples said to Him, "Thou observest the throng crowding Thee, and art Thou saying, 'Who touches Me?'" And He looked about to see the one who does this.

Now the woman, being afraid and trembling, being aware of what has occurred to her, came and prostrates to Him, and told Him the entire truth. Now He said to her, "Daughter, your faith has saved you. Go into peace and be sound from your scourge."

While He is still talking, they are coming from the chief of the synagogue saying that "Your daughter died. Why are you still bothering the Teacher?" Now Jesus immediately, disregarding the word being spoken, is saying to the chief of the synagogue, "Fear not, only be believing!"

And He lets no one follow with Him except Peter and James, and John, the brother of James. And they are coming into the house of the chief of the synagogue, and He is beholding much tumult and lamentation and screaming. And entering, He is saying to them, "Why are you making a tumult and lamenting? The little girl did not die, but is drowning." And they ridiculed Him. Yet He, ejecting all, is taking along the father of the little girl and the mother and those with Him, and He is going in where the little girl was lying. And, holding the little girl's hand, He is saying to her, "*Talitha, coumi!*" (which is, being construed, "Maiden, I am saying to

<p>ΝΕ ΞΕΛΘΟΥΣΑΝΕ ΠΙΣΤΡΑΦΕ 20 OUT-COMING BEING-ON-TURNED</p>	<p>ΦΑΡΧΙΣΥΝΑΓΩΓΩΜΗΦΟΒΟΥ 20 THE chief-of-TOGETHER-LEAD NO DE-FEARING</p>
<p>ΙCΕΝΤΦΟΧΑΦΕΛΕΓΕΝΤΙCΜ 40 IN THE THROG He-said ANY OF-</p>	<p>ΜΟΝΟΝΠΙCΤΕΥΕΚΑΙΟΥΚΑΦ 40 37 ONLY BE-BELIEVING AND NOT He-</p>
<p>ΟΥΝΨΑΤΟΤΦΟΙΜΑΤΙΩΝΚΑΙ 60 31 ME TOUCHES THE GARMENTS AND</p>	<p>ΗΚΕΝΟΥΔΕΝΑΜΕΤΑΥΤΟΥCΥ 60 FROM-LETS NOT-YET-ONE WITH Him TO-TO-</p>
<p>ΕΛΕΓΟΝΑΥΤΦΟΙΜΑΘΗΤΑΙ 80 said to-Him THE LEARNERS OF-</p>	<p>ΗΚΟΛΟΥΘΗΣΑΙΕΙΜΗΤΟΝ 80 A omits TOGETHER- A omits THE GETHER-follow IF NO THE Peter</p>
<p>ΥΤΟΥΒΛΕΠΕΙCΤΟΝΟΧΛΟΝC 100 Him YOU-ARE-LOOKING THE THROG TO-</p>	<p>ΕΤΡΟΝΚΑΙΙΑΚΩΒΟΝΚΑΙΙΩ 600 AND JACOBUS AND JOHN</p>
<p>ΥΝΘΑΙΒΟΝΤΑCΕΚΑΙΛΕΓΕΙ 20 n+G GETHER-CONSTRUCTING YOU AND YOU-ARE-SAYING</p>	<p>ΑΝΗΝΗΤΟΝΑΔΕΛΦΟΝΙΑΚΩΒ 20 n o. THE brother OF-JACOBUS</p>
<p>CΤΙCΜΟΥΝΨΑΤΟΚΑΙΠΕΡΙΕ 40 32 ANY OF-ME TOUCHES AND He-ABOUT-look-</p>	<p>ΟΥΚΑΙΕΡΧΟΝΤΑΙΕΙCΤΟΝΟ 40 38 AND THEY-ARE-COMING INTO THE HOME</p>
<p>ΒΛΕΠΕΤΟΙΔΕΙΝΤΗΝΤΟΥΤΟ 60 ED TO-BE-PERCEIVING THE-one THIS</p>	<p>ΙΚΟΝΤΟΥΑΡΧΙCΥΝΑΓΩΓΟΥ 60 OF-THE chief-of-TOGETHER-LEAD</p>
<p>ΠΟΙΝCΑCΑΝΗΔΕΓΥΝΗΦΟΒΗ 80 33 doing THE YET WOMAN BEING-afraid</p>	<p>ΚΑΙΘΕΩΦΡΕΙΘΟΥΒΟΝΚΑΙΚ 80 AND He-is-beholding TUMULT AND LA-</p>
<p>ΘΕΙCΑΚΑΙΤΡΕΜΟΥCΑΙΔΥ 200 s o. e¹ adds ΚΑΙ AND after TREMULING s o. A+G AND TREMULING HAVING-PER-</p>	<p>ΛΑΙΟΝΤΑCΚΑΙΑΛΛΑΖΟΝΤ 700 MENTING AND SCREAMING</p>
<p>ΙΛΟΓΕΓΟΝΕΝΑΥΤΗΝΘΕ 20 n omit ON CEIVED WHICH HAS-BECOME ON her CAME</p>	<p>ΑCΠΟΛΛΑΚΑΙΕΙCΕΛΘΩΝΛΕ 20 39 much AND INTO-COMING He-is-</p>
<p>ΝΚΑΙΠΡΟCΕΠΕCΕΝΑΥΤΩΚΑ 40 AND TOWARD-FALLS to-Him AND</p>	<p>ΓΕΙΑΥΤΟΙCΤΙΘΟΥΒΕΙCΘ 40 saying-to-them ANY YE-ARE-TUMULTING</p>
<p>ΙΕΙΠΕΝΑΥΤΩΠΑCΑΝΤΗΝΑΛ 60 said to-Him EVERY THE TRUTH</p>	<p>ΕΚΑΙΚΑΙΕΤΕΤΟΠΑΙΔΙ 60 A ΔΙ for G AND YE-ARE-LAMENTING THE little-girl</p>
<p>ΗΘΕΙΑΝΟΔΕΕΙΠΕΝΑΥΤΗΘΥ 80 s o. 34 THE YET He-said to-her DAUGH-</p>	<p>ΟΥΚΑΠΕΘΑΝΕΝΑΛΛΑΚΑΘΕΥ 80 A+V A o. NOT FROM-DIED but IS-DOWN-LOUNG-</p>
<p>ΓΑΤΕΡΗΠΙCΤΙCCΟΥCΕCΦΚ 300 n H ΤΗ THE BELIEF OF-YOU HAS-MADE</p>	<p>ΔΕΙΚΑΙΚΑΤΕΓΕΛΦΩΝΑΥΤΟΥ 800 40 ING AND THEY-DOWN-LAUGHED OF-Him</p>
<p>ΕΝCΕΥΠΑΓΕΕΙCΕΙΡΗΝΗΚ 20 s o. YOU BE-UNDER-LEADING INTO PEACE AND</p>	<p>ΑΥΤΟCΔΕΕΚΒΑΛΩΝΠΑΝΤΑC 20 A O THE-one He YET OUT-CASTING ALL</p>
<p>ΑΙCΘΙΥΓΙΝCΑΠΟΤΗCΜΑC 40 YOU-BE SOUND FROM THE scourge</p>	<p>ΠΑΡΑΛΑΜΒΑΝΕΙΤΟΝΠΑΤΕΡ 40 IS-DESIDE-GETTING THE FATHER</p>
<p>ΤΙΓΟCCOΥΕΤΙΑΥΤΟΥΑΛΛΟ 60 B+G 35 OF-YOU STILL OF-Him TALKING</p>	<p>ΑΤΟΥΠΑΙΔΙΟΥΚΑΙΤΗΝΜΗΤ 60 OF-THE little-girl AND THE MOTHER</p>
<p>ΥΝΤΟCΕΡΧΟΝΤΑΙΑΠΟΤΟΥΑ 80 THEY-ARE-COMING FROM THE chief-</p>	<p>ΕΡΑΚΑΙΤΟΥCΜΕΤΑΥΤΟΥΚΑ 80 AND THE-ones WITH Him AND</p>
<p>ΡΧΙCΥΝΑΓΩΓΟΥΛΕΓΟΝΤΕC 400 of-TOGETHER-LEAD SAYING</p>	<p>ΙΕΙCΠΟΡΕΥΕΤΑΙΟΠΟΥΗΝΤ 900 A o. o.=where He-is-INTO-GOING THE-? where was THE</p>
<p>ΟΤΙΗΥΓΑΤΗΡCΟΥΑΠΕΘΑΝ 20 that THE DAUGHTER OF-YOU FROM-DIED</p>	<p>ΟΠΑΙΔΙΟΝΑΚΕΙΜΕΝΟΝΚ 20 n omit UP-LYING 41 little-girl UP-LYING AND</p>
<p>ΕΝΤΙΕΤΙCΚΥΑΛΕΙCΤΟΝΔΙ 40 A o. ANY STILL YOU-ARE-FLAYING THE TEACH-</p>	<p>ΑΙΚΡΑΤΗCΑCΤΗCΧΕΙΡΟCΤ 40 HOLDING OF-THE HAND OF-</p>
<p>ΔΑCΚΑΛΟΝΟΔΕΙΝCΟΥCΕΥΘ 60 n omit immediately 36 or THE YET JESUS immedi-</p>	<p>ΟΥΠΑΙΔΙΟΥΛΕΓΕΙΑΥΤΗΤΑ 60 s o. THE little-girl He-is-saying-to-her TALITΠΑ</p>
<p>ΕΩCΠΑΡΑΚΟΥCΑCΤΟΝΛΟΓΟ 80 s had+Δ A² omit DESIRE-but restored in s ately INSIDE-HEARING THE SAYING</p>	<p>ΑΙΘΑΚΟΥΜΕΙΘΕCΤΙΝΜΕΘΕ 80 B+G n o o. COUMI WHICH IS BEING-alter-</p>
<p>ΝΤΟΝΑΛΛΟΥΜΕΝΟΝΛΕΓΕΙΤ 500 A omits THE THE BEING-TALKED IS-SAYING TO-</p>	<p>ΡΜΗΝΕΥΟΜΕΝΟΝΤΟΚΟΡΑCΙ 6000 TRANSLATED THE maiden</p>

does not delay conferring salvation until His coming. All these things are significant only when we associate them with the future course of the kingdom proclamation which He was then preaching.

35-37 Compare Lu. 8:40-50.

38-43 Compare Mt. 9:23-36 Lu. 8:51-56.

1-4 Compare Mt. 13:53-57 Lu. 4:10-30.

1 On a former occasion (Lu. 4:16) He had gone to Nazareth to speak, and found His old neighbors and friends actually hostile to Him, so that they sought to push Him over the precipice near which the city was built. At that time He simply walked away through the midst of them. Now He returns. They have doubtless heard of His fame and marvel at His wisdom. Yet such is the perversity of human nature that they could not bring themselves to believe that their townsman and relative could possibly be the Elect of God. It is even so with others who seek to speak the word of God. Spiritual values are at an enormous discount among familiars.

3 See Jn. 6:42 Ga. 1:19.

3 There is a delightful contrast between our Lord, the Servant of the Circumcision (Ro. 15:8) and Paul, His minister for the nations (Ro. 15:16). Christ was a carpenter, Who built permanent habitations on earth, since the Circumcision, to whom He ministered, will have their eonian dwellings on the earth. Paul was a tent maker, for those to whom he was sent have no allotment down here, but are merely camping, waiting for their eonian dwelling in the heavens. In fullest harmony with this is the fact that we do not know Christ according to the flesh. We are not related to Him by physical ties (as the Circumcision were) nor do we enter any but a purely spiritual association, not on earth, but in the heavens. How fitting, then, that we should make His acquaintance, not on earth, in humiliation, but in the heavens, whither we shall go to meet Him. God has wisely planned that all of these physical details shall be counterparts of spiritual truths. Even Paul's own career changed from an itinerant ministry, to an epistolary, spiritual one.

4 See Jn. 4:44.

5-6 Compare Mt. 13:58.

7-13 Compare Mt. 10:5-13 Lu. 9:1-6.

42 you, rouse!"). And straightway the maiden rose and walked about, for she was about twelve years. And straightway they were beside themselves with great amazement.

43 And He cautions them much that no one should be knowing this. And He told them to give her to eat.

6 And He came out thence and is coming to His own country, and His disciples are following Him.

2 And at the coming of a sabbath He begins to teach in the synagogue. And the majority, hearing, were astonished, saying, "Whence has this man all these things? And what wisdom is being given this man! And such powers are occurring by means of his hands!

3 Is not this the carpenter, the son of Mary and the brother of James and Joses and Judas and Simon? And are not his sisters here with us?" And they were snared by Him.

4 And Jesus said to them that "A prophet is not dishonored, except in his own country and among his relatives and in his home." And He could not do one powerful deed there except that, placing hands on them, He cures a few who are ailing. And He marvels because of their unbelief.

And Jesus led them about the villages around, teaching. And He is calling the twelve to Him, and He begins to dispatch them two by two, and gave them authority over unclean spirits. And He charges them that they should be picking up nothing for the road except a club

^A ^Y ο. **ΟΝΣΟΛΕΓΩΕΓΕΙΡΕΚΑΙΕΥ** ²⁰
 42 to-TOU I-AM-SAYING BE-ROUSING AND straight-
^Ε ^Ω for ^Υ **ΘΥΣΑΝΕΣΤΗΤΟΚΟΡΑΣΙΟΝΚ** ⁴⁰
 way UP-STOOD THE maiden AND
^Α ^Ι ^Π ^Ε ^Ρ ^Ε ^Π ^Α ^Τ ^Ε ^Ι ^Ν ^Η ^Ν ^Γ ^Α ^Ρ ^Α ^Φ ^Ω ^Σ ^Ε ⁵⁰
 she-ABOUT-TROD she-WAS for AS-IF
^Ι ^Β = 12 **ΙΕΤΩΝΩΔΕΚΑΚΑΙΕΙΣΕΣΤΗ** ⁸⁰
 OF-YEARS TWO-TEN AND THEY-OUT-STOOD
^Α ^Ο ^Ι ^Τ ^Ε ^Υ ^Σ ^Ε ^Κ ^Τ ^Α ^Σ ^Ε ^Ι ^Μ ^Ε ^Γ ^Α ¹⁰⁰
^Α ^Ο ^Ι ^Τ ^Ε ^Υ ^Σ ^Ε ^Κ ^Τ ^Α ^Σ ^Ε ^Ι ^Μ ^Ε ^Γ ^Α ¹⁰⁰
 straightway to-OUT-STANDING GREAT
^Α ^Η ^Κ ^Α ^Ι ^Δ ^Ι ^Ε ^Σ ^Τ ^Ε ^Ι ^Λ ^Ο ^Υ ^Τ ^Ο ⁵⁰
 43 AND He-THRU-PUTS to-them
^Ι ^Σ ^Π ^Ο ^Λ ^Λ ^Α ^Ι ^Ν ^Α ^Μ ^Η ^Δ ^Ε ^Ι ^Σ ^Γ ^Ν ^Ο ^Ι ⁴⁰
 much THAT NO-YET-ONE MAY-BE-KNOW-
^Τ ^Ο ^Υ ^Τ ^Ο ^Κ ^Α ^Ι ^Ε ^Ι ^Π ^Ε ^Ν ^Δ ^Ο ^Θ ^Η ^Ν ^Ν ^Α ^Ι ⁵⁰
 ing this AND He-said TO-BE-GIVEN
^Α ^Υ ^Τ ^Η ^Φ ^Α ^Γ ^Ε ^Ι ^Ν ^Κ ^Α ^Ι ^Ε ^Ι ^Ν ^Α ^Θ ^Ε ^Ν ⁵⁰
 6 to-her TO-BE-EATING AND He-OUT-CAME
^Ε ^Κ ^Ε ^Ι ^Θ ^Ε ^Ν ^Κ ^Α ^Ι ^Ε ^Ρ ^Χ ^Ε ^Τ ^Α ^Ι ^Ε ^Ι ^Σ ²⁰⁰
^Ε ^Κ ^Ε ^Ι ^Θ ^Ε ^Ν ^Κ ^Α ^Ι ^Ε ^Ρ ^Χ ^Ε ^Τ ^Α ^Ι ^Ε ^Ι ^Σ ²⁰⁰
 thence AND He-is-COMING INTO
^Τ ^Η ^Ν ^Π ^Α ^Τ ^Ρ ^Ι ^Δ ^Α ^Υ ^Τ ^Ο ^Υ ^Κ ^Α ^Ι ^Α ^Κ ²⁰
 THE FATHER[-place] OF-Him AND ARE-
^Ο ^Λ ^Ο ^Υ ^Θ ^{ΟΥ} ^Σ ^Ι ^Ν ^Α ^Υ ^Τ ^Ω ^Ι ^Μ ^Α ^Θ ^Η ⁴⁰
 following to-Him THE LEARNERS
^Τ ^Α ^Ι ^Α ^Υ ^Τ ^Ο ^Υ ^Κ ^Α ^Ι ^Ε ^Ν ^Ο ^Μ ^Ε ^Ν ^Ο ^Υ ⁵⁰
 2 OF-Him AND OF-BECOMING
^Σ ^Α ^Β ^Β ^Α ^Τ ^Ο ^Υ ^Η ^Ρ ^Ξ ^Α ^Τ ^Ο ^Δ ^Ι ^Δ ^Α ^Σ ^Κ ⁸⁰
 OF-SABBATH He-begins TO-BE-TEACHING
^Α ^Ι ^Ν ^Τ ^Η ^Τ ^Ο ^Υ ^Γ ^Ε ^Τ ^Η ^Ρ ^Ε ^Α ^Δ ^Ε ^Ν ^Τ ^Η ^Ε ^Σ ^Υ ^Ν ^Α ^Γ ^Ω ^Γ ^Η ^Κ ^Α ^Ι ^Ο ^Ι ³⁰⁰
^Α ^Ι ^Ν ^Τ ^Η ^Τ ^Ο ^Υ ^Γ ^Ε ^Τ ^Η ^Ρ ^Ε ^Α ^Δ ^Ε ^Ν ^Τ ^Η ^Ε ^Σ ^Υ ^Ν ^Α ^Γ ^Ω ^Γ ^Η ^Κ ^Α ^Ι ^Ο ^Ι ³⁰⁰
 IN THE TOGETHER-LEAD AND THE
^Π ^Ο ^Λ ^Λ ^Ο ^Ι ^Α ^Κ ^Ο ^Υ ^Ο ^Ν ^Τ ^Ε ^Σ ^Ε ^Ξ ^Ε ^Π ^Α ²⁰
 MANY HEARING were-astonished
^Η ^Σ ^Σ ^Ο ^Ν ^Τ ^Ο ^Λ ^Ε ^Γ ^Ο ^Ν ^Τ ^Ε ^Σ ^Ο ^Θ ^Ε ^Ν ⁴⁰
 SAYING ?-WHICH-PLACE
^Τ ^Ο ^Υ ^Τ ^Ω ^Τ ^Α ^Υ ^Τ ^Α ^Π ^Α ^Ν ^Τ ^Α ^Κ ^Α ^Ι ^Τ ^Ι ⁵⁰
 to-this-One these ALL AND ANY
^Σ ^Η ^Σ ^Ο ^Φ ^Ι ^Α ^Ν ^Δ ^Ο ^Θ ^Ε ^Ι ^Σ ^Α ^Τ ^Ο ^Υ ^Τ ^Ο ⁸⁰
 THE WISDOM THE BEING-GIVEN to-this-One
^Κ ^Α ^Ι ^Α ^Ι ^Δ ^Υ ^Ν ^Α ^Μ ^Ε ^Ι ^Σ ^Α ^Ι ^Τ ^Ο ^Ι ^Α ^Υ ⁴⁰⁰
^Κ ^Α ^Ι ^Α ^Ι ^Δ ^Υ ^Ν ^Α ^Μ ^Ε ^Ι ^Σ ^Α ^Ι ^Τ ^Ο ^Ι ^Α ^Υ ⁴⁰⁰
 AND THE ABILITIES THE such
^Τ ^Α ^Ι ^Α ^Ι ^Δ ^Ι ^Α ^Τ ^Ω ^Ν ^Χ ^Ε ^Ι ^Ρ ^Ω ^Ν ^Α ^Υ ^Τ ²⁰
^Τ ^Α ^Ι ^Α ^Ι ^Δ ^Ι ^Α ^Τ ^Ω ^Ν ^Χ ^Ε ^Ι ^Ρ ^Ω ^Ν ^Α ^Υ ^Τ ²⁰
 THE THRU THE HANDS OF-Him
^Ο ^Υ ^Γ ^Ε ^Ι ^Ν ^Ο ^Μ ^Ε ^Ν ^Α ^Ι ^{ΟΥ} ^Χ ^{ΟΥ} ^Τ ^Ο ^Σ ⁴⁰
 3 BECOMING NOT this
^Ε ^Σ ^Τ ^Ι ^Ν ^Ο ^Τ ^Ε ^Κ ^Τ ^Ω ^Ν ^{ΟΥ} ^Ι ^Ο ^Σ ^Τ ^Η ^Σ ⁵⁰
 IS THE ARTISAN THE SON OF-THE
^Μ ^Α ^Ρ ^Ι ^Α ^Σ ^Κ ^Α ^Ι ^Ο ^Δ ^Ε ^Φ ^Ο ^Σ ^Ι ^Α ^Κ ⁸⁰
^Μ ^Α ^Ρ ^Ι ^Α ^Σ ^Κ ^Α ^Ι ^Ο ^Δ ^Ε ^Φ ^Ο ^Σ ^Ι ^Α ^Κ ⁸⁰
 MARY AND THE brother OF-JACO-
^Φ ^Ο ^Υ ^Κ ^Α ^Ι ^Ω ^Σ ^Η ^Τ ^Ο ^Σ ^Κ ^Α ^Ι ^{ΟΥ} ⁵⁰⁰
^Φ ^Ο ^Υ ^Κ ^Α ^Ι ^Ω ^Σ ^Η ^Τ ^Ο ^Σ ^Κ ^Α ^Ι ^{ΟΥ} ⁵⁰⁰
 DUS AND OF-JOSES AND OF-JUDAS

^Δ ^Α ^Κ ^Α ^Ι ^Σ ^Ι ^Μ ^Ω ^Ν ^Ο ^Σ ^Κ ^Α ^Ι ^{ΟΥ} ^Κ ^Ε ^Ι ²⁰
 AND OF-SIMON AND NOT ARE
^Σ ^Ι ^Ν ^Α ^Ι ^Δ ^Ε ^Λ ^Φ ^Α ^Ι ^Α ^Υ ^Τ ^{ΟΥ} ^Ω ^Δ ^Ε ⁴⁰
 THE sisters OF-Him here
^Π ^Ρ ^Ο ^Σ ^Η ^Μ ^Α ^Σ ^Κ ^Α ^Ι ^Ε ^Σ ^Κ ^Α ^Ν ^Δ ^Α ^Λ ^Ι ⁵⁰
 TOWARD US AND THEY-were-SNARED
^Ζ ^Ο ^Ν ^Τ ^Ο ^Ε ^Ν ^Α ^Υ ^Τ ^Ω ^Κ ^Α ^Ι ^Ε ^Λ ^Ε ^Γ ^Ε ^Ν ⁵⁰
 4 IN Him AND said
^Α ^Υ ^Τ ^Ο ^Ι ^Σ ^Ο ^Ι ^Ν ^Σ ^{ΟΥ} ^Σ ^Ο ^Τ ^Ι ^{ΟΥ} ^Κ ^Ε ⁶⁰⁰
 to-them THE JESUS that NOT IS
^Σ ^Τ ^Ι ^Ν ^Π ^Ρ ^Ο ^Φ ^Η ^Τ ^Η ^Σ ^Α ^Τ ^Ι ^Μ ^Ο ^Σ ^Ε ^Ι ²⁰
 BEFORE-AVERER UN-VALUED IF
^Μ ^Η ^Ν ^Ε ^Ν ^Τ ^Η ^Δ ^{ΙΑ} ^Π ^Α ^Τ ^Ρ ^Ι ^Δ ^Ι ^Α ^Υ ^Τ ⁴⁰
^Μ ^Η ^Ν ^Ε ^Ν ^Τ ^Η ^Δ ^{ΙΑ} ^Π ^Α ^Τ ^Ρ ^Ι ^Δ ^Ι ^Α ^Υ ^Τ ⁴⁰
 NO IN THE OWN FATHER[-place] of-him
^Ο ^Υ ^Κ ^Α ^Ι ^Ε ^Ν ^Τ ^Ο ^Ι ^Σ ^Σ ^Υ ^Γ ^Γ ^Ε ^Ν ^Ε ^Σ ³⁰
 AND IN THE TOGETHER-generals
^Ι ^Ν ^Α ^Υ ^Τ ^Ο ^Υ ^Κ ^Α ^Ι ^Ε ^Ν ^Τ ^Η ^Ο ^Ι ^Κ ^Α ⁵⁰
^Ι ^Ν ^Α ^Υ ^Τ ^Ο ^Υ ^Κ ^Α ^Ι ^Ε ^Ν ^Τ ^Η ^Ο ^Ι ^Κ ^Α ⁵⁰
 OF-him AND IN THE HOME OF-
^Υ ^Τ ^Ο ^Υ ^Κ ^Α ^Ι ^{ΟΥ} ^Κ ^Η ^Δ ^Υ ^Ν ^Α ^Τ ^Ο ^Ε ^Κ ^Ε ⁷⁰⁰
^Υ ^Τ ^Ο ^Υ ^Κ ^Α ^Ι ^{ΟΥ} ^Κ ^Η ^Δ ^Υ ^Ν ^Α ^Τ ^Ο ^Ε ^Κ ^Ε ⁷⁰⁰
 5 him AND NOT He-was-ABLE there
^Ι ^Π ^Ο ^Ι ^Ν ^Σ ^Α ^Ι ^{ΟΥ} ^Δ ^Ε ^Μ ^Ι ^Α ^Ν ^Δ ^Υ ^Ν ^Α ²⁰
^Ι ^Π ^Ο ^Ι ^Ν ^Σ ^Α ^Ι ^{ΟΥ} ^Δ ^Ε ^Μ ^Ι ^Α ^Ν ^Δ ^Υ ^Ν ^Α ²⁰
 TO-DO NOT-YET-ONE ABILITY
^Μ ^Ι ^Ν ^Ε ^Ι ^Μ ^Η ^Ο ^Ι ^Γ ^Ο ^Ι ^Σ ^Α ^Ρ ^Ρ ^Ω ^Σ ^Τ ⁴⁰
 IF NO TO-FEW UN-FARE-WELL
^Ο ^Ι ^Σ ^Ε ^Π ^Θ ^Ε ^Ι ^Σ ^Τ ^Α ^Σ ^Κ ^Ε ^Ι ^Ρ ^Α ^Σ ^Ε ⁶⁰
^Ο ^Ι ^Σ ^Ε ^Π ^Θ ^Ε ^Ι ^Σ ^Τ ^Α ^Σ ^Κ ^Ε ^Ι ^Ρ ^Α ^Σ ^Ε ⁶⁰
 ON-PLACING THE HANDS He-
^Θ ^Ε ^Ρ ^Α ^Π ^Ε ^Υ ^Σ ^Ε ^Ν ^Κ ^Α ^Ι ^Ε ^Θ ^Α ^Υ ^Μ ^Α ^Σ ³⁰
^Θ ^Ε ^Ρ ^Α ^Π ^Ε ^Υ ^Σ ^Ε ^Ν ^Κ ^Α ^Ι ^Ε ^Θ ^Α ^Υ ^Μ ^Α ^Σ ³⁰
 6 cures AND He-MARVELS
^Ε ^Ν ^Δ ^{ΙΑ} ^Τ ^Η ^Ν ^Α ^Π ^Ι ^Σ ^Τ ^Ι ^Α ^Ν ^Α ^Υ ^Τ ⁸⁰⁰
^Ε ^Ν ^Δ ^{ΙΑ} ^Τ ^Η ^Ν ^Α ^Π ^Ι ^Σ ^Τ ^Ι ^Α ^Ν ^Α ^Υ ^Τ ⁸⁰⁰
 THRU THE UN-BELIEF OF-them
^Ν ^Κ ^Α ^Ι ^Ε ^Π ^Ε ^Ρ ^Ι ^Ν ^Γ ^Ε ^Ν ^Ο ^Ι ^Ν ^Η ^Σ ^{ΟΥ} ^Σ ^Τ ²⁰
^Ν ^Κ ^Α ^Ι ^Ε ^Π ^Ε ^Ρ ^Ι ^Ν ^Γ ^Ε ^Ν ^Ο ^Ι ^Ν ^Η ^Σ ^{ΟΥ} ^Σ ^Τ ²⁰
 AND ABOUT-LED THE JESUS THE
^Α ^Σ ^Κ ^Ω ^Μ ^Α ^Σ ^Κ ^Υ ^Κ ^Α ^Ω ^Δ ^Ι ^Δ ^Α ^Σ ^Κ ^Ω ^Ν ⁴⁰
^Α ^Σ ^Κ ^Ω ^Μ ^Α ^Σ ^Κ ^Υ ^Κ ^Α ^Ω ^Δ ^Ι ^Δ ^Α ^Σ ^Κ ^Ω ^Ν ⁴⁰
 VILLAGES TO-ABOUT TEACHING
^Κ ^Α ^Ι ^Π ^Ρ ^Ο ^Σ ^Κ ^Α ^Λ ^Ε ^Ι ^Τ ^Α ^Ι ^Τ ^{ΟΥ} ^Σ ^Δ ⁶⁰
^Κ ^Α ^Ι ^Π ^Ρ ^Ο ^Σ ^Κ ^Α ^Λ ^Ε ^Ι ^Τ ^Α ^Ι ^Τ ^{ΟΥ} ^Σ ^Δ ⁶⁰
 7 AND He-is-TOWARD-CALLING THE TWO-
^Ω ^Δ ^Ε ^Κ ^Α ^Ι ^Η ^Ρ ^Ξ ^Α ^Τ ^Ο ^Υ ^Τ ^{ΟΥ} ^Σ ⁸⁰
^Ω ^Δ ^Ε ^Κ ^Α ^Ι ^Η ^Ρ ^Ξ ^Α ^Τ ^Ο ^Υ ^Τ ^{ΟΥ} ^Σ ⁸⁰
 TEN AND begins them
^Α ^Π ^Ο ^Σ ^Τ ^Ε ^Λ ^Λ ^Ε ^Ι ^Ν ^Δ ^Υ ^Ο ^Δ ^Υ ^Ο ^Κ ^Α ^Ι ⁹⁰⁰
^Α ^Π ^Ο ^Σ ^Τ ^Ε ^Λ ^Λ ^Ε ^Ι ^Ν ^Δ ^Υ ^Ο ^Δ ^Υ ^Ο ^Κ ^Α ^Ι ⁹⁰⁰
 TO-BE-commissioning TWO TWO AND
^Ε ^Δ ^Ι ^Δ ^{ΟΥ} ^Α ^Υ ^Τ ^Ο ^Ι ^Σ ^Ε ^Ι ^{ΟΥ} ^Σ ^{ΙΑ} ^Ν ²⁰
^Ε ^Δ ^Ι ^Δ ^{ΟΥ} ^Α ^Υ ^Τ ^Ο ^Ι ^Σ ^Ε ^Ι ^{ΟΥ} ^Σ ^{ΙΑ} ^Ν ²⁰
 GAVE to-them authority
^Τ ^Ω ^Ν ^Π ^Ν ^Ε ^Υ ^Μ ^Α ^Τ ^Ω ^Ν ^Α ^Κ ^Α ^Θ ^Α ⁴⁰
^Τ ^Ω ^Ν ^Π ^Ν ^Ε ^Υ ^Μ ^Α ^Τ ^Ω ^Ν ^Α ^Κ ^Α ^Θ ^Α ⁴⁰
 OF-the spirits THE unclean
^Ρ ^Τ ^Ω ^Ν ^Κ ^Α ^Ι ^Π ^Α ^Ρ ^Η ^Γ ^Γ ^Ε ^Ι ^Λ ^Ε ^Ν ^Α ⁵⁰
^Ρ ^Τ ^Ω ^Ν ^Κ ^Α ^Ι ^Π ^Α ^Ρ ^Η ^Γ ^Γ ^Ε ^Ι ^Λ ^Ε ^Ν ^Α ⁵⁰
 8 AND He-charges to-them
^Τ ^Ο ^Ι ^Σ ^Ι ^Ν ^Α ^Μ ^Η ^Δ ^Ε ^Ν ^Α ^Ι ^Ρ ^Ω ^Σ ^Ι ^Ν ^Ε ⁸⁰
^Τ ^Ο ^Ι ^Σ ^Ι ^Ν ^Α ^Μ ^Η ^Δ ^Ε ^Ν ^Α ^Ι ^Ρ ^Ω ^Σ ^Ι ^Ν ^Ε ⁸⁰
 THAT NO-YET-ONE THEY-SH-D-BE-LIFTING IN-
^Ι ^Σ ^Ο ^Δ ^Ο ^Ν ^Ε ^Ι ^Μ ^Η ^Ρ ^Α ^Β ^Δ ^Ο ^Ν ^Μ ^Ο ^Ν ^Ο ¹⁷⁰⁰⁰
^Ι ^Σ ^Ο ^Δ ^Ο ^Ν ^Ε ^Ι ^Μ ^Η ^Ρ ^Α ^Β ^Δ ^Ο ^Ν ^Μ ^Ο ^Ν ^Ο ¹⁷⁰⁰⁰
 TO WAY IF NO ROD ONLY

* See Lu. 22³⁵.

* The wisdom of these instructions is not apparent to us of the West. They were going to their fellow countrymen in the neighboring villages, and it would be much the best way to get to their hearts and gain their confidence to throw themselves wholly on their hospitality. It was a point of honor to entertain wayfarers. The villagers would gladly provide them all with bread, they were not to collect anything by begging, and even small sums of money would be refused for such hospitality as they would receive. An extra pair of sandals would only be a burden, and, as they slept in the same tunic which they wore during the day, one would suffice. Their main equipment was the lack of encumbrances which we regard as necessities. ¹⁰ Indeed, so hospitable were the villagers, that each one wanted the privilege of entertaining a guest, and so much time would be wasted in useless entertainment, as each new host would insist on some special token of hospitality. So the Lord limited them to a single home in each village. Later, our Lord asked them if they had wanted anything, and they answered, "Nothing" (Lu. 22³⁵).

¹¹ See Ac. 13³¹; 18⁶.

¹² See Ja. 5¹⁴.

¹⁴ Compare Mt. 14^{1,2}; Lu. 9⁷⁻⁹.

¹⁴ John the baptist did not perform miracles or wonders. He came in the spirit and power of Elijah. Now, if he was empowered to perform mighty deeds such as Elijah did, Herod might well be afraid. In that case fifty men might be sent to behead him and lose their lives in the attempt. It was well for Herod that John did no mighty deeds, since the baptist had not been slow to denounce him for his sins, and would not have hesitated to judge him accordingly. It seems that John himself was disappointed in the outcome of his work, especially that he should be imprisoned by the man whom he had denounced. He was an intermediate between the sternness of the prophet and the grace of Christ.

¹⁵ Compare Mt. 16¹⁴.

¹⁵ Even the disciples did not distinguish His gracious spirit from Elijah's stern and destructive ministry. No wonder some thought Him the greatest prophet of their history.

¹⁷ Compare Mt. 14³⁻⁵; Lu. 3^{10,20}.

only; no bread, no beggar's bag, ⁹ no coppers in the girdle; but having soles bound on; and not to be putting on two tunics.

¹⁰ And He said to them, "Wherever you may be entering into a house, be remaining there till you ¹¹ should be coming out thence. And whatever place should not be receiving you, nor yet they should be hearing you, going out thence, shake off the dirt which is underneath your feet for a testimony to them. Verily, I am saying to you, It will be more tolerable for Sodom or Gomorrah in the day of judgment than for that city."

¹² And, coming out, they proclaim ¹³ that they should be repenting. And they cast out many demons, and they rubbed many of the ailing with olive oil, and they were cured.

¹⁴ And Herod the king hears, for His name became manifest, and he said that "John the baptist has been roused from among the dead, and because of this the powers are ¹⁵ operating in him." Yet others said that "He is Elijah." Yet others said that "He is a prophet as one of the prophets." Yet ¹⁶ Herod, hearing, said that "John, whom I behead, *he* was roused from among the dead."

¹⁷ For Herod himself dispatches and holds John and binds him in jail, because of Herodias, his brother Philip's wife, seeing that he ¹⁸ marries her. For John said to Herod that "You are not allowed to have your brother's wife." Now ¹⁹ Herodias hemmed him in, and wanted to kill him, and could not, ²⁰ for Herod feared John, being

- 17001
 A NO BAG NO BREAD
 ΝΗΑΡΤΟΝΜΗΠΗΡΑΝΜΗΕΙC 20
 NO BREAD NO BAG (beggar's) NO INTO
 ΤΗΝΖΩΝΗΝΧΑΛΚΟΝΑΛΛΑΥ 40
 9 THE GIBBLE COPPER BUT HAVING-
 ΟΔΕΜΕΝΟΥCΣΑΝΔΑΛΙΑΚ 60
 been-UNDER-BOUND PLANK-DINDELLES AND
 ΑΙΜΗΝΕΔΥCΗCΘΑΙΔΥΟΧΙΤ 80
 NO YE-SH'D-BE-IN-SLIPPING TWO TUNICS
 ΩΝΑCΚΑΙΛΕΓΕΝΑΥΤΟΙC 100
 10 AND He-said to-them THE-
 ΠΟΥΕΑΝΕΙCΕΛΘΗΤΕΙCΟΙ 20
 ?-where IF-EVER YE-MAY-BE-INTO-COMING INTO ROME
 ΚΙΑΝΚΕΙΜΕΝΕΤΕΨΑΝΕ 40
 there BE-REMAINING TILL EVER YE-
 ΞΕΛΘΗΤΕΕΚΕΙΘΕΝΚΑΙΟC 60
 11 MAY-BE-INTO-COMING thence AND WHO EVER
 Α ΟΜΙΤC PLACE Α ΩΝ for H
 ΝΤΟΠCΜΗΔΕΙΝΤΑΙΥΜΑCΜ 80
 PLACE NO SH'D-BE-RECEIVING YOUR NO-
 ΗΔΕΑΚΟΥCΩCΙΝΥΜΩΝΕΚΠΟ 200
 YET THEY-SH'D-BE-HEARING OF-YOUR OUT-GOING
 ΡΕΥΟΜΕΝΟΙΕΚΕΙΘΕΝΕΚΤΙ 20
 thence OUT-QUIVER
 ΝΑΞΑΤΕΤΟΝΧΟΥΝΤΟΝΥΠΟΚ 40
 THE SOIL THE UNDER-DOWN
 ΑΤΩΤΩΝΠΟΔΩΝΥΜΩΝΕΙCΜΑ 60
 OF-THE FEET OF-YOUR INTO witness
 18 omit AMEN to that
 ΡΤΥΡΙΟΝΑΥΤΟΙCΑΜΗΝΑΕΓ 80
 to-them AMEN I-AM-SAY-
 ΩΥΜΙΝΑΝΕΚΤΟΤΕΡΟΝΕCΤΑ 300
 ING to-YOU more-tolerable it-WILL-BE
 ΙCΟΔΟΜΟΙCΗΓΟΜΟΡΡΟΙCΕ 20
 to-SODOM OR to-GOMORRAH IN
 ΝΗΜΕΡΑΚΡΙCΕΩCΗΤΗΠΟΛΕ 40
 DAY OF-JUDGING OR to-THE-city
 ΙΕΚΕΙΝΗΚΑΙΞΕΛΘΟΝΤΕC 60
 12 that AND OUT-COMING
 Α CCO 31 ΔΥΤΟΙC adds D O O.
 ΕΚΗΡΥΞΑΝΙΝΑΜΕΤΑΝΟΗCΩ 80
 THEY-PROCLAIM THAT THEY-SHOULD-BE-after-MIND-
 CΙΝΚΑΙΔΑΙΜΟΝΙΑΠΟΛΛΑΕ 400
 13 ING AND demons MANY THEY-
 ΞΕΒΑΛΛΟΝΚΑΙΗΛΕΙΦΟΝΕΛ 20
 OUT-CAST (past) AND THEY-ROBBED to-OLIVE-
 ΑΙΠΟΛΛΟΥCΑΡΡΩCΤΟΥCΚ 40
 oil MANY UN-FARE-WELL AND
 ΑΙΕΘΕΡΑΠΕΥΟΝΚΑΙΗΚΟ 60
 14 THEY-were-cured AND HEARS
 ΕΝΟΒΑCΙΛΕΥCΗΡΩΔΗCΦΑΝ 80
 THE KING HEROD apparent
 ΕΡΟΝΓΑΡΕΓΕΝΕΤΟΤΟΟΝΟΜ 600
 for BECAME THE NAME
 ΑΑΥΤΟΥΚΑΙΕΛΕΓΕΝΟΤΙΩ 20
 OF-Him AND he-said that JOHN
 ΑΝΗCΟΒΑΠΤΙΖΩΝΕΓΗΡΕ 40
 B O. A omits HAS-been-ROUSED
 THE ONE-DIPPING HAS-been-ROUSED
 ΤΑΙΕΚΝΕΚΡΩΝΚΑΙΔΙΑΤΟΥ 60
 OUT OF-DEAD-ones AND THRU this
 ΤΟΕΝΕΡΓΟΥCΙΝΑΙΔΥΝΑΜΕ 80
 ARE-IN-ACTING THE ABILITIES
 ΙCΕΝΑΥΤΩΑΛΛΟΙΔΕΕΛΕΓΟ 600
 15 IN him others YET said
 ΝΟΤΙΝΑΙCΕCΤΙΝΑΛΛΟΙΔ 20
 that ELIAS He-is others YET
 3 omits said 18 omit He-is
 ΕΕΛΕΓΟΝΟΤΙΠΡΟΦΗΤΗCΕC 40
 said that BEFORE-AVEER He-is
 ΤΙΝCΕΙCΤΩΝΠΡΟΦΗΤΩΝΑ 60
 16 AS ONE OF-THE BEFORE-AVEMERS
 ΚΟΥCΑCΔΕΟΗΡΩΔΗCΕΛΕΓΕ 80
 ing YET THE HEROD said
 18 omit that
 ΝΟΤΙΟΝΕΓΩΠΑΠΕΚΕΦΑΛΙCΑ 700
 that WHOM I FROM-HEADIZE
 31 *this JOHN B O. 31 C A adds ΕCΤΙΝ+Α* ΔΥΤΟC
 ΙΩΑΝΝΗΝΟΥΤΟCΓΕΡΗΝΕΚ 20
 JOHN this WAS-ROUSED OUT
 18 omit OUT OF-DEAD-ones A ΔΕ YET 32 THE for he
 ΝΕΚΡΩΝΑΥΤΟCΓΑΡΟΗΡΩΔΗ 40
 17 OF-DEAD-ones he lor THE HEROD
 OF THE, but reverts s o.
 C ΑΠΟCΤΕΙΛΑCΕΚΡΑΤΗCΕΝ 60
 commissioning HOLDS
 B O. A IN GUARD-HOUSE AND BINDS him
 ΤΟΝΙΩΑΝΝΗΝΚΑΙΔΗCΕΝΑ 80
 THE JOHN AND BINDS him
 ΥΤΟΝΕΦΥΛΑΚΗΔΙΑΗΡΩΔΙ 800
 IN GUARD-HOUSE THRU HERODIAS
 B THE WOMAN in the margin
 ΑΔΑΤΗΝΓΥΝΑΙΚΑΦΙΛΙΠΠΟ 20
 THE WOMAN OF-Philip
 ΥΤΟΥΑΔΕΛΦΟΥΑΥΤΟΥΟΤΙΑ 40
 THE brother OF-him that her
 ΥΤΗΝΕΓΑΜΗCΕΝΕΛΕΓΕΝΓΑ 60
 18 he-MARRIES said for
 B O.
 ΡΟΙΩΑΝΗCΤΩΗΡΩΔΗΟΤΙ 80
 THE JOHN to-THE HEROD that NOT
 ΥΚΕΞΕCΤΙΝCΟΙΕΧΕΙΝΤΗΝ 700
 it-is-allowed to-YOU to-DE-HAVING THE
 ΓΥΝΑΙΚΑΤΟΥΑΔΕΛΦΟΥCΟΥ 20
 WOMAN OF-THE brother OF-YOU
 ΗΔΕΗΡΩΔΙΑCΕΝΕΙΧΕΝΑΥΤ 40
 19 THE YET HERODIAS IN-HAD to-him
 ΩΚΑΙΗΘΕΛΕΝΑΥΤΟΝΑΠΟΚΤ 60
 AND WILLED him TO-FROM-KILL
 3 O.
 ΕΙΝΑΙΚΑΙΟΥΚΗΔΥΝΑΤΟΟΓ 80
 20 AND NOT WAS-ABLE THE for
 ΑΡΗΡΩΔΗCΕΦΟΒΕΙΤΟΤΟΝΙ 1800
 HEROD FEARED THE JOHN

¹⁸ It was contrary to the plainest precepts of the law to marry the wife of a brother (Lev. 18¹⁶; 20²¹). This Herod was usually surnamed *Antipas*, being the son of Herod the great and a Samaritan woman named Mathace. First he married a daughter of Aretas, king of Arabia, but he repudiated her, which brought on a war with Aretas. His marriage to Herodias, the wife of his half-brother Philip, and granddaughter of Herod the Great, brought on him the denunciation of the baptist. This woman caused his ruin, for she induced him to go to Rome to obtain the title of king, for he was only called king by courtesy, being the tetrarch of Galilee and Perea. Instead of receiving added honors he lost his office and was banished by the emperor Caligula to Gaul, where he probably died.

²¹ Compare Mt. 14⁶⁻⁹. See Gen. 40²⁰.

²³ See Esther 5³⁻⁶; 7².

²¹ This is a royal scene. The tetrarch and the government of Galilee are present. It is doubtless inserted here to provide a contrast to the rightful King Who had been gathering His aides about Himself, and Who was proclaiming the kingdom of God. Herod demeans himself to such an extent as to have his own daughter dance before them. Such entertainment was usually provided by low class girls, for a self-respecting woman was not supposed to be seen in a company of men. The dancing consisted largely in a series of postures and attitudes which were often indecent. And, because this pleased the coarse taste of his guests, he promised the half of his kingdom! That kingdom could not have been worth much! Nor was the king worth any more. Instead of ruling his realm in righteousness, he himself was ruled by his passions and his pride. On account of his bombastic boast, he is afraid to do what is right. What a coward! What a contrast to that uncrowned King Who walks about his realm, unspotted, unafraid! He provides no entertainment but the truth. He attracts by His holiness. Instead of sacrificing a righteous man on the altar of His folly, He becomes the great Sacrifice for sinners.

²³ This was only a vain-glorious boast. He could not dispose of the least part of his kingdom, for he was a vassal of Rome.

²⁷⁻²⁹ Compare Mt. 14¹⁰⁻¹².

aware that he is a just and holy man, and preserved him. And hearing him, he was much perplexed, and heard him with relish.

²¹ And an opportune day came when Herod at his birthdays makes a dinner to his magnates, and captains, and to the foremost men of Galilee. And, at Herodias' daughter's entering and dancing, she pleases Herod and those lying back at table with him. Now the king said to the maiden, "Request of me whatever you should be wanting, and I will give it to you."

²³ And he swears to her that "Whatever you should be requesting me, I will give you, to the half of my kingdom."

²⁴ And, coming out, she said to her mother, "What should I be requesting?" Now she said, "The head of John the baptist." And entering straightway with diligence to the king, she requests, saying, "I want that you forthwith may be giving me the head of John the baptist on a platter." And the king, becoming sorrow-stricken, because of the oaths and those lying back at table with him, does not want to repudiate it.

²⁷ And straightway the king, dispatching, enjoins a life-guardsmen to bring his head. And, coming away, he beheads him in the jail, and carries his head on a platter, and gives it to the maiden, and the maiden gives it to her mother.

²⁹ And his disciples, hearing, came and take away his corpse, and they place it in a tomb.

ΦΑΝΗΝΕΙΔΩΣΑΥΤΟΝΑΝΔΡ ²⁰	ΟΥΒΑΠΤΙΖΟΝΤΟΣΚΑΙΕΙΣΕ ²⁰
HAVING-PERCEIVED him MAN	25 THE one-DIPING AND ANTO-COMING
ΑΔΙΚΑΙΟΝΚΑΙΑΓΙΟΝΚΑΙC ⁴⁰	ΛΘΟΥCΑΕΥΘΥCΜΕΤΑCΠΟΥΔ ⁴⁰
JUST AND HOLY AND TO-	straightway WITH DILIGENCE
ΥΝΕΤΗΡΕΙΑΥΤΟΝΚΑΙΑΚΟΥ ⁶⁰	ΗCΠΡΟCΤΟΝΒΑCΙΑΕΑΝΤΗC ⁶⁰
GETHER-KEPT him AND HEARING	TOWARD THE KING she-REQUESTS
CΑCΑΥΤΟΥΠΟΛΛΑΝΠΟΡΕΙΚ ⁸⁰	ΑΤΟΛΕΓΟΥCΑΒΕΛΩΙΝΑΕΙΣΑ ⁸⁰
OF-him much he-was-perplexed AND	saying I-AM-WILLING THAT forthwith
ΑΙΗΔΕCΑΥΤΟΥΗΚΟΥΕΝΚΑ ¹⁰⁰	ΥΤΗCΔΕCΜΟΙΕΠΙΠΙΝΑΚΙΤ ⁶⁰⁰
21 ORATIFYLY OF-him he-HEARD AND	YOU-MAY-BE-GIVING TO-ME ON BOARD THE
ΙΓΕΝΟΜΕΝΗCΗΜΕΡΑCΕΥΚΑ ²⁰	ΗΝΚΕΦΑΛΗΝΩΑΝΝΟΥΤΟΥΒ ²⁰
OF-BECOMING DAY WELL-SEAS-	HEAD OF-JOHN THE DIP-
ΙΡΟΥΟΤΕΗΡΩΔΗCΤΟΙCΓΕΝ ⁴⁰	ΑΠΤΙCΤΟΥΚΑΙΠΕΡΙΛΥΠΟC ⁴⁰
ONED when HEROD to-THE birthdays	26 ist AND ABOUT-SORROW
ΕCΙΟΙCΑΥΤΟΥΔΕΙΠΝΟΝΕΙ ⁶⁰	ΓΕΝΟΜΕΝΟCΟΒΑCΙΑΕΥCΔΙ ⁶⁰⁰
OF-him DINNER makes	BECOMING THE KING THRU
ΟΙΗCΕΝΤΟΙCΜΕΓΙCΤΑCΙΝ ⁸⁰	ΑΤΟΥCΟΡΚΟΥCΚΑΙΤΟΥCCΥ ⁸⁰
to-THE GREAT-est-ones	THE CATUS AND THE ones-
ΑΥΤΟΥΚΑΙΤΟΙCΧΕΙΛΙΑΡΧ ²⁰⁰	ΠΟΙCΙCΤΗC ¹⁰
OF-him AND to-THE THOUSAND-chiefs	ΠΟΙCΙCΤΗC ¹⁰ TOGETHER-UP-LYING NOT he-WILLS
ΟΙCΚΑΙΤΟΙCΠΡΩΤΟΙCΤΗC ²⁰	ΗCΕΝΑΘΕΤΗCΑΙΥΤΗΝΚΑΙ ²⁰
AND to-THE BEFORE-most OF-THE	27 TO-UN-PLACE SAME AND
ΓΑΛΙΛΑΙACΚΑΙΕΙCΕΛΘΟΥ ⁴⁰	ΕΥΘΥCΑΠΟCΤΕΙΛΑCΟΒΑCΙ ⁴⁰
22 GALLEE AND OF-INTO-COMING	straightway commissioning THE KING
CΗCΤΗCΟΥΓΑΤΡΟCΑΥΤΗCΤ ⁶⁰	ΛΕΥCCΠΕΚΟΥCΑΤΟΡΑΕΠΕΤ ⁶⁰
OF-THE DAUGHTER her THE	life-guardsman enjoins
ΗCΗΡΩΔΙΑΔΟCΚΑΙΟΡΧΗCΑ ⁸⁰	ΑΕΝΕΧΘΗΝΑΙ and a has Ε for ΔΙ
HERODIAS AND OF-DANCING	ΔΙΕΝΕΓΕΚΑΙΤΗΝΚΕΦΑΛΗ ⁸⁰
Α for she-Ρ. ΚΑΙΔΡΕCΑCΗC AND OF-PLEASING	TO-CARRY THE HEAD
ΜΕΝΗCΗΡΕCΕΝΤΩΗΡΩΔΗΚΑ ⁸⁰⁰	ΑΔΕ THE YET for AND
she-PLEASES to-THE HEROD AND	ΝΑΥΤΟΥΚΑΙΑΠΕΛΘΩΝΑΠΕΚ ⁸⁰⁰
ΙΤΟΙC CΥΝΑΝΑΚΕΙΜΕΝΟΙC ²⁰	OF-him AND FROM-COMING he-FROM-HEAD-
to-THE ones-TOU-THET-UP-LYING	s omits AND FROM-COMING to HEAD OF-him
Α said YET THE KING	ΕΦΑΙCΕΝΑΥΤΟΝΕΝΤΗΦΥΛ ²⁰
ΟΔΕΒΑCΙΑΕΥCΕΙΠΕΝΤΩΚΟ ⁴⁰	IZES him IN THE GUARD-
THE YET KING said to-THE maiden	28 she AND CARRIES THE HEAD
ΡΑCΙΩΑΙΤΗCΟΝΜΕΘΕΑΝΘΕ ⁶⁰	ΑΗΝΑΥΤΟΥΕΠΙΠΙΝΑΚΙΚΑΙ ⁶⁰
REQUEST ME WHICH IF-EVER YOU-	OF-him ON BOARD AND
ΛΗCΚΑΙΔΩCΩCΟΙΚΑΙΩΜΟC ⁸⁰	ΕΔΩΚΕΝΑΥΤΗΝΤΩΚΟΡΑCΙ ⁸⁰
23 she'D-BE-WILLING and I'LL-BE-GIVING to-YOU and he-SWEARS	GIVES it to-THE maiden
Ν WHICH ANY for I. W. O. T I s omits ME A YE-S-DE-N. 400	ΚΑΙΤΟΚΟΡΑCΙΟΝΕΔΩΚΕΝΑ ⁸⁰⁰
ΕΝΑΥΤΗΝΤΙΘΕΑΝΜΕΑΙΤΗC ⁴⁰	AND THE maiden GIVES it
to-her that WHICH IF-EVER ME YOU-she'D-BE-DE-	ΥΤΗΝΤΗΜΗΤΡΙΑΥΤΗCΚΑΙ ²⁰
ΗCΔΩCΩCΟΙΕΩCΗΜΙCΟΥCΤ ²⁰	29 to-THE MOTHER OF-her AND HEALT-
QUESTING I'LL-BE-GIVING to-YOU TILL OF-HALF-EQUAL OF-	ΚΟΥCΑΝΤΕCΟΙΜΑΘΗΤΑΙ ⁴⁰
Α for and ΗΔΕ THE YET	ing THE LEARNERS OF-him
ΗCΒΑCΙΑΕΙΑCΜΟΥΚΑΙΕΞΕ ⁴⁰	ΤΟΥΗΛΘΟΝΚΑΙΗΡΑΝΤΟΠΤΩ ⁶⁰
24 THE KINGDOM OF-ME AND OUT-COMING	CAME AND LIFT THE CORPSE
ΛΘΟΥCΑΕΙΠΕΝΤΗΜΗΤΡΙΑΥ ⁶⁰	ΜΑΑΥΤΟΥΚΑΙΕΘΗΚΑΝΑΥΤΟ ⁸⁰
she-said to-THE MOTHER OF-her	OF-him AND THEY-PLACE it
ΤΗCΤΙΑΙΤΗCΩΜΑΙΗΔΕΕΙΠ ⁸⁰	ΑΔ O. s O.
ANY I-SHOULD-BE-REQUESTING THE YET she-said	ΝΕΝΜΗΝΗΜΕΙΩΚΑΙCΥΝΑΓΟΝ ¹⁰⁰⁰
ΕΝΤΗΝΚΕΦΑΛΗΝΩΑΝΝΟΥΤ ⁶⁰⁰	30 IN memorial-vault AND ARE-BEING-TOGETHER-
THE HEAD OF-JOHN OF-	

30 Compare Lu. 9:10.

30 As Mark is especially concerned with service, it is in keeping with its character to give some details that particularly pertain to the servants' work. They acknowledged their Lord, as all good servants should, by giving Him a full account of their actions. He, as a reward for their labors, suggests retirement and rest. He and they would leave the multitude, and seek seclusion and refreshment in the wilderness. It is most significant to follow this thought, and see that, when they came to the private place, there were about five thousand men there, and, instead of finding leisure to eat, they feed this vast throng, and, rather than rest themselves, the people repose on the grass and the disciples wait on them. The Lord found rest and refreshment in serving others. Typically, this takes us to the time when the labors of the apostles will be over, and when they, as good shepherds, not only rule over the tribes of Israel, but lead them to verdant oases and to waters of rest. So great is His compassion that He will not refuse to serve until they are satisfied. In that day there will be scant dependence on human provision and foresight. The blessing of God will displace the arduous efforts of men. The very orderliness of the scene suggests the presence of a government which functions perfectly. The numbers used recall to mind the thousand years of His millennial reign, for there was one cake for each thousand men. But, more than all, we must note that the miracle is no strain on His beneficence. His resources are not exhausted by the effort. The fragments which remain fill twelve panniers, incredibly more than the five cakes with which He began. So the millennial blessings are by no means the limit of God's power. They are but the prelude to greater glories in the succeeding eon, which will culminate in the consummation at its end, which will be the final demonstration of God's power and man's impotence. During the eons man toils to provide his own necessities but sinks into defeat and death. And it is in death alone that God can act unembarrassed by the aid of His creatures, and unhindered in the activities of His heart.

31-39 Compare Mt. 14:13-21 Lu. 9:10-17 Jn. 6:1-13.

30 And the apostles are gathering to Jesus, and they report to Him all, whatever they do, and whatever they teach. And He is saying to them, "*You yourselves come hither into a private place in the wilderness and rest briefly*", for many were coming and going, and they had not yet an opportunity
32 to eat. And they came away in the ship into a private place in the wilderness.

33 And they perceived them going away, and many recognize them. And they ran together there afoot from all the cities, and they came before them and ran together to
34 Him. And, coming out, Jesus perceived a vast throng, and He has compassion on them, seeing that they were as sheep having no shepherd, and He begins to teach them much.

35 And already coming to be a late hour. His disciples, coming to Him, said that "*The place is a wilderness and the hour is already much advanced*. Dismiss them that, coming away into the fields and villages around, they should be buying bread for themselves. For they have nothing that they may
37 be eating." Yet, answering, He said to them, "*You be giving them to eat*." And they are saying to Him, "*Should we, coming away, be buying two hundred denarii [£31.40, £6 9s 2d] of bread and give them to eat?*"

38 Now He is saying to them, "*How many cakes have you? Go and see*." And knowing, they are saying to Him, "*Five, and two fishes*." And He enjoins them to make them all recline, company by company, on the green grass. And they lean back, plot by plot, by hundreds and by fifties.

ΤΑΙΟΙΑΠΟΣΤΟΛΟΙΠΡΟΣΤΟ	20	ΟΜΕΝΗΝΣΠΡΟΣΕΛΘΟΝΤΕΣ	20
LED THE COMMISSIONERS TOWARD THE		TOWARD-COMING to-Him	
ΝΙΗΣΟΥΝΚΑΙΑΠΗΓΓΕΙΛΑΝ	40	Α ΤΗ ΛΕΓΝΑΡΣ to-Him Α omits of-Him Α ΛΕΓΟΥΣΙΝ	40
JESUS AND THEY-FROM-MESSAGE		THE LEARNERS OF-Him said	
ΑΥΤΩΠΑΝΤΑΟΣΑΕΠΟΙΗΣΑΝ	60	32 repeats of-him, above, but deletes	
to-Him ALL as-much-as THEY-DO		ONOTIERHMOCECTINOTHE	60
31 AND as-much-as THEY-TEACH AND He-is-say-		that DESOLATE IS THE PLACE	
ΕΙΔΥΤΟΙΣΔΕΥΤΕΥΜΕΙΣ	100	ΟΣΚΑΙΗΔΗΦΡΑΠΟΛΛΗΑΠΟΛ	60
ing to-them HITHER YE SAME		AND ALREADY HOUR MANY FROM-LOOSE	
ΤΟΙΚΑΤΙΔΙΑΝΕΙΣΕΡΗΜΟΝ	20	ΥCΟΝΑΥΤΟΥCΙΝΑΠΕΛΘΟΝ	600
according-to OWN INTO DESOLATE		them THAT FROM-COMING	
ΤΟΠΟΝΚΑΙΔΙΑΝΑΠΑΥCΑCΘΕΟ	40	ΤΕCΕΙCΤΟΥCΚΥΚΛΩΑΓΡΟΥ	20
PLACE AND CE-CEASE FEW		INTO THE (to-AROUND) FIELDS	
ΛΙΓΟΝΗCΑΝΓΑΡΟΙΕΡΧΟΜΕ	60	CΚΑΙΚΩΜΑCΑΓΟΡΑCΩCΙΝΕ	40
WERE for THE-ONES COMING		AND VILLAGES THEY-SHOULD-BE-BUYING (to-	
ΝΟΙΚΑΙΟΙΥΠΑΓΟΝΤΕCΠΟΛ	80	3 omits BREADS C ΒΡΩΜΑΤΑ FOODS 3 omits for	
AND THE-ones UNDER-LEADING MANY		ΑΥΤΟΙCΑΡΤΟΥCΤΙΓΑΡΦΑΓ	60
ΛΟΙΚΑΙΟΥΔΕΦΑΓΕΙΝΕΥΚΑ	200	selves BREADS ANY for THEY-MAY-	
AND NOT-YET TO-BE-EATING THEY-WELL-		37 DE-EATING NOT THEY-ARE-HAVING THE YET ANSWER-	
ΙΡΟΥΝΚΑΙΑΠΗΛΘΟΝΕΝΤΩΠ	20	37 DE-EATING NOT THEY-ARE-HAVING THE YET ANSWER-	
32 REASONED AND THEY-FROM-CAME IN THE FLOAT-		ΚΡΙΒΕΙCΕΙΠΕΝΑΥΤΟΙCΔΟ	700
Α INTO DESOLATE PLACE float		ing He-said to-them BE-GIV-	
ΛΟΙΦΕΙCΕΡΗΜΟΝΤΟΠΟΝΚΑ	40	ΤΕ ΑΥΤΟΙCΥΜΕΙCΦΑΓΕΙΝΚ	20
or INTO DESOLATE PLACE accord-		ing to-them YE TO-BE-EATING AND	
ΤΙΔΙΑΝΚΑΙΕΙΔΟΝΑΥΤΟΥC	60	ΑΙΛΕΓΟΥCΙΝΑΥΤΩΑΠΕΛΘΟ	40
33 ing-to OWN AND THEY-PERCEIVED them		THEY-ARE-SAYING to-Him FROM-COMING	
ΥΠΑΓΟΝΤΑCΚΑΙΕΠΕΓΝΩCΑ	80	ΝΤΕCΑΓΟΡΑCΩΜΕΝΔΗΝΑΡΙ	60
UNDER-LEADING AND THEY-ON-KNOW		WE-SHOULD-BE-BUYING OF-DENARII	
ΝΑΥΤΟΥCΠΟΛΛΟΙΚΑΙΠΕΖΗ	300	ΩΝΔΙΑΚΟCΙΩΝΑΡΤΟΥCΚΑΙ	60
them MANY AND aFOOT		2-hundred BREADS AND	
ΑΠΟΠΑΣΩΝΤΩΝΠΟΛΕΩΝCΥΝ	20	ΔΩCΟΜΕΝΑΥΤΟΙCΦΑΓΕΙΝΟ	800
FROM ALL THE cities THEY-TO-		38 WE-SHALL-BE-GIVING to-them TO-BE-EATING THE	
ΕΔΡΑΜΟΝΕΚΕΙΚΑΙΠΡΟΗΛΘ	40	ΔΕΛΕΓΕΙΑΥΤΟΙCΠΟCΟΥC	20
GETHER-RAN there AND THEY-BEFORE-CAME		yet He-is-saying to-them how-many BREAD-	
ΟΝΑΥΤΟΥCΚΑΙCΥΝΕΔΡΑΜΟ	60	3 YE-ARE-HAVING BREADS Α ΔΙ for Ε 3 omits and	
them AND TOGETHER-RAN Him		ΑΥΤΟΙCΧΕΤΕΥΠΑΓΕΤΕΚΑΙ	40
34 Him AND OUT-COMING THE JESUS		ADS YE-ARE-HAVING BE-UNDER-LEADING AND	
ΟΥCΕΙΔΕΝΠΟΛΥΝΟΧΛΟΝΚΑ	400	31* Ε ΑΘ for ΓΝ=COMING	
PERCEIVED MANY THIRONG AND		ΙΔΕΤΕΚΑΙΓΝΟΝΤΕCΤΕΛΕΓΟΥ	60
ΙΕCΠΛΑΓΧΝΙCΘΗΕΠΑΥΤΟΥ	20	BE-PERCEIVING AND KNOWING THEY-ARE-SAY-	
He-is-compassionated ON them		3 omits to-Him	
CΟΤΙΝCΑΝΩCΠΡΟΒΑΤΑΜΗ	40	CΙΝΑΥΤΩΠΕΝΤΕΚΑΙΔΥΟΙΧ	80
that THEY-WERE AS sheep NO HAV-		ing to-Him FIVE AND TWO FISHERS	
ΧΟΝΤΑΠΟΙΜΕΝΑΚΑΙΗΡΞΑΤ	60	ΘΥΑCΚΑΙΕΠΕΤΑΞΕΝΑΥΤΟΙ	900
ing SUPERHERD AND He-begins		39 AND He-enjoins to-them	
ΟΔΙΔΑCΚΕΙΝΑΥΤΟΥCΠΟΛΛ	80	CΑΝΑΚΑΙΘΗΝΑΙΠΑΝΤΑCCΥ	20
to-BE-TEACHING them much		to-BE-UP-CLINED ALL TOGETH-	
ΑΚΑΙΗΔΗΦΡΑCΠΟΛΛΗCΓΕ	500	ΑΝ ΜΠΟCΙΑCΥΜΠΟCΙΑΕΠΙΤΩΧ	40
35 AND ALREADY OF-HOUR much BECOMING		ER-DRINK TOGETHER-DRINK ON THE GREEN	
		ΛΩΡΩΧΟΡΤΩΚΑΙΑΝΕΠΕCΘ	60
		40 FODDER AND THEY-UP-FALL	
		Α+Ε 3 omits PR. Α+Ε Α ΔΝΑ UP	
		ΠΡΑCΙΑΠΡΑCΙΑΚΑΤΑΕΚ	50
		PRACTICE PRACTICE according-to HUN-	
		Α ΔΝΑ UP Α 'N'=50	
		ΑΤΟΝΚΑΙΑΤΑΠΕΝΤΗΚΟΝΤ	2000
		DRED AND according-to FIVE-TY	

⁴³ To fully appreciate the import of this sign, it must be compared with a similar one which occurred some time later. The cumulative contrast cannot be fully seen in an inaccurate version, but is readily observed. when it is noted that the numbers are confirmed by the kinds of "baskets" and that the twelve large panniers which were left after feeding five thousand with five cakes were *packed* (Jn. 6¹³) while the seven smaller hampers left after feeding the four thousand with seven cakes, were simply *full*. And yet, after seeing both of these signs, the disciples worry because they forgot to get bread! It is almost impossible for us to believe that God can do most when man's aid is least.

⁴⁵⁻⁵¹ Compare Mt. 14²²⁻³³; Jn. 6¹⁴⁻²¹.

⁴⁵ There is a new setting of the scenes. The separation from the disciples and ascent into a mountain for intercession with God pictures His ascension and priestly mediacy for Israel during their apostasy. Their torment in rowing corresponds to the fearful affliction of the time of the end, such as has not yet occurred, neither will occur again. The contrary wind gives us the cause of their torment, the terrible, yet unseen spiritual powers which will seek to destroy them, by stirring up the nations against them. His walking on the sea symbolizes His control of the turbulent upheavals of mankind. When He comes to them the wind dies down. When He comes to Israel the spiritual powers are seized and Satan is bound.

It is blessed to see, in this miracle, a proof of His power over the wind and the waves. It is wonderful to see Him walk on the water. But is it not more marvelous to see in all this a *sign* of His far greater power over the rebellious hordes of the unseen world and the surging masses of mankind? When He comes again, then He will indeed speak peace to the trembling hearts of His terrified disciples. Such scenes as this will give confidence to His saints in that awful time of trouble which is impending over the earth today. The powers of evil may swoop down upon them. They may stir the nations into still greater hatred of the Jew. Yet those of them who know Him will wait for Him to arise and calm His creatures.

⁴¹ And taking the five cakes and the two fishes, looking up into heaven He blesses and breaks up the cakes, and gave to His disciples, that they may place them before them. And He parts the two fishes ⁴² to all. And they all ate and are ⁴³ satisfied. And they pick up twelve pannierfulls of fragments, and ⁴⁴ from the fishes. And those eating the cakes were five thousand men. ⁴⁵ And straightway He compels His disciples to step into the ship and precede Him to the other side to Bethsaida, till *He* is dismissing ⁴⁶ the throng. And, taking leave of them, He came away into the mountain to pray.

⁴⁷ And as it became evening the ship was in the middle of the sea, and He was alone on the land. And perceiving them tormented in rowing, for the wind was contrary to them, about the fourth watch of the night, He is coming toward them, walking on the sea. And He wanted to pass by them.

⁴⁹ Yet those who are perceiving Him walking on the sea suppose that He is a phantom, and they cry ⁵⁰ out. For they all perceived Him and were disturbed. Yet straightway He talks with them and is saying to them, "Courage! It is I! ⁵¹ Fear not!" And He stepped up to them into the ship and the wind flags. And they are amazed to very excess among themselves and marveled. ⁵² For they understand not about the cakes, but their heart was calloused.

41 **ΑΚΑΙΛΑΒΩΝΤΟΥΣ ΠΕΝΤΕ ΑΡΤΟΥΣ** 20
 AND GETTING THE FIVE BREADS
ΤΟΥΣ ΚΑΙ ΤΟΥΣ ΔΥΟΙΧΘΥΑΣ 40
 AND THE TWO FISHES
ΑΝΑΒΛΕΨΑΣ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ 80
 UP-LOOKING INTO THE HEAVEN
ΟΝΕΥΛΟΓΗΣΕΝ ΚΑΙ ΚΑΤΕΚΛΕΙΣΑ 80
 He-blesses AND DOWN-BREAKS
ΑΣΕΝ ΤΟΥΣ ΑΡΤΟΥΣ ΚΑΙ ΕΔΙΔΟΥ 100
 THE BREADS AND GAVE
ΤΟΙΣ ΜΑΘΗΤΑΙΣ ΑΥΤΟΥ 20
 to-THAT LEARNERS OF-Him
ΙΝΑ ΠΑΡΑΘΨΙΝ ΑΥΤΟΙΣ ΚΑΙ 40
 THAT THEY MAY-HE-BESIDE-PLACING to-them AND
ΙΤΟΥΣ ΔΥΟΙΧΘΥΑΣ ΕΜΕΡΙΣ 60
 THE TWO FISHES He-PARTS
ΕΝ ΠΑΣΙΝ ΚΑΙ ΕΦΑΓΟΝ ΠΑΝΤΕΣ 80
 to-ALL AND THEY-ATE ALL
ΕΣΚΑΙ ΕΧΟΡΤΑΣΘΗΝ ΚΑΙ 200
 AND ARE-satisfied AND
ΗΡΑΝ ΚΑΙ ΣΜΑΤΩΝ ΔΕΚΑΚΑ 20
 THEY-LIT OF-BREAKS TWO-TEN OF-
ΟΦΙΩΝ ΠΑΝΡΩΜΑΤΑ ΚΑΙ ΑΠΟ 40
 FANNIES FILLINGS AND FROM
ΤΩΝ ΙΧΘΥΩΝ ΚΑΙ ΗΣΑΝ ΟΙ 60
 THE FISHES AND WERE THE ones-
ΑΓΟΝΤΕΣ ΤΟΥΣ ΑΡΤΟΥΣ 80
 EATING THE BREADS FIVE-Times-
ΤΑΚΙΣ ΧΕΙΛΙΟΙ ΑΝΔΡΕΣ ΚΑΙ 300
 45 THOUSAND MEN AND
ΙΕΥΘΥΣΗΝ ΑΓΚΑΣΕΝ ΤΟΥΣ ΜΑΘΗΤΑΣ 20
 straightway He-necessitates THE LEARN-
ΤΑΣ ΑΥΤΟΥΣ ΕΜΒΗΝΑΙ ΕΙΣ ΤΟ ΠΛΟΙΟΝ ΚΑΙ ΠΡΟΑΓΕΙΝ 80
 c:3 OF-Him TO-IN-STEP INTO
ΕΙΣ ΤΟ ΠΕΡΙ ΑΝΤΙΠΡΟΣΒΗΘΕΝ 80
 INTO THE OTHER-SIDE TOWARD BETHSAIDA
ΔΑΝΕΩΣ ΑΥΤΟΣ ΑΠΟΛΥΕΙ ΤΟΝ 400
 TILL He IS-FROM-LOOSING THE
ΝΟΧΛΟΝ ΚΑΙ ΑΠΟΤΑΞΑΜΕΝΟΝ 20
 46 THOROW AND FROM-SETTING
ΑΥΤΟΙΣ ΑΠΗΛΘΕΝ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ 40
 to-them He-FROM-CAME INTO THE moun-
ΡΟΣ ΠΡΟΣ ΕΥΖΑΒΘΑΙΚΑΙ ΟΥΣ 60
 47 to-in TO-pray AND OF-eve-
ΙΑΣ ΓΕΝΟΜΕΝΗΣ ΗΝ ΤΟ ΠΛΟΙΟΝ 80
 BING BECOMING WAS THE FLOATER
ΟΝ ΕΝ ΜΕΣΩ ΤΗΣ ΘΑΛΑΣΣΗΣ 600
 IN MIDST OF-THE SEA AND

ΑΥΤΟΣ ΜΟΝΟΣ ΗΝ ΕΠΙ ΤΗΣ 20
 He ONLY WAS ON THE
ΓΗΣ ΚΑΙ ΙΔΩΝ ΑΥΤΟΥΣ ΒΑΛΕΝ 40
 48 LAND AND PERCEIVING them BEING-OR-
ΝΙΖΟΜΕΝΟΥΣ ΕΝ ΤΩ ΕΛΛΑΥΝΕ 80
 DEALIZED IN THE TO-DE-DRIVING
ΙΝΗΝ ΓΑΡ ΕΝ ΑΝΤΙΟΧΩΝ ΕΜ 80
 WAS for IN-INSTEAD THE WIND
ΟΣ ΑΥΤΟΙΣ ΠΕΡΙ ΤΕΤΑΡΤΗΝ 600
 to-them ABOUT FOURTH
ΦΥΛΑΚΗΝ ΤΗΣ ΝΥΚΤΟΣ ΕΡΧΕΤΑΙ 20
 GUARD OF-THE NIGHT He-is-com-
ΤΑΙ ΠΡΟΣ ΑΥΤΟΥΣ ΠΕΡΙΠΑΤΟΥΝ 40
 ING TOWARD them ABOUT-TREADING
ΩΝ ΕΠΙ ΤΗΣ ΘΑΛΑΣΣΗΣ ΚΑΙ ΗΝ 60
 ON THE SEA AND WILL-
ΘΕΛΕΝ ΠΑΡΕΛΘΕΙΝ ΑΥΤΟΥΣ 80
 ED TO-DE-BESIDE-COMING them
ΟΙ ΔΕ ΙΔΟΝΤΕΣ ΑΥΤΟΝ ΕΠΙ ΤΗΣ 700
 49 THE YET PERCEIVING Him ON THE
ΘΑΛΑΣΣΗΣ ΠΕΡΙΠΑΤΟΥΝ 20
 SEA ABOUT-TREADING ABOUT-TREADING
ΤΑ ΕΘΙΣΑΝ ΟΤΙ ΦΑΝΤΑΣΜΑ Ε 40
 THEY-SEEM THAT APPEAR-effect He-
ΙΝΑ ΔΕ ΤΟΙΣ ΚΑΙ ΑΥΤΟΙΣ 60
 50 IS AND THEY-UP-CRY ALL
ΕΣΤΙΝ ΑΥΤΟΝ ΕΙΔΕΝ ΚΑΙ ΕΤ 80
 for Him PERCEIVE AND WERE-
ΑΡΑΧΘΗΣΑΝ ΟΔΕΥΟΥΣ ΕΛΛΑ 300
 DISTURBED THE YET straightway He-TALKS
ΑΝΣΕΝ ΜΕΤΑ ΑΥΤΩΝ ΚΑΙ ΑΛΕΓΕ 20
 WITH them AND IS-SAYING
ΙΑΤΟΙΣ ΑΡΕΤΕΣ ΕΙΣ ΤΟ ΠΛΟΙΟΝ 40
 to-them DE-COURAGE-ING I AM
ΜΙΜΗΘΕΙΣ ΘΕΚΑΙ ΑΝΕΒΗ 60
 51 NO BE-FEARING AND UP-STEPPED
ΠΡΟΣ ΑΥΤΟΥΣ ΕΙΣ ΤΟ ΠΛΟΙΟΝ 80
 TOWARD them INTO THE FLOATER
ΚΑΙ ΕΚΟΠΑΣΕΝ Ο ΑΝΕΜΟΣ 300
 AND STRIKES THE WIND AND
ΑΙ ΑΝΕΚ ΠΕΡΙΣΣΟΥΝ ΕΝ 20
 VERY OUT OF-excessive IN selves
ΥΤΟΙΣ ΕΙΣ ΤΑΝΤΟ ΚΑΙ ΕΘΑ 40
 THEY-are-OUT-STOOD AND MARVELED
ΥΜΑΝ ΟΥΓΑΡ ΣΥΝΗΚΑΝ ΕΝ 60
 52 NOT for THEY-understand ON
ΙΤΟΙΣ ΑΡΤΟΙΣ ΑΛΛΗΛΑΥΤΩ 80
 THE BREADS but WAS of-them
ΗΝ ΚΑΡΔΙΑ ΠΕΠΩΡΩΜΕΝΗ ΚΑΙ 21000
 53 THE HEART HAVING-been-CALLOUSED AND

53-56 Compare Mt. 14³⁴⁻³⁶.

53 The lake of Galilee was so named from its western shore, but it was also called Tiberias, for the city of that name, and Gennesaret, from the region on its northwestern strand. Josephus is eloquent in his praises of the natural advantages of this part of Galilee. Though far below sea level, the climate seems to have been most equable. All sorts of fruits flourished in its fertile soil. It was abundantly watered from copious springs and streamlets. Does not this suggest that this is another prophetic preview of the kingdom, in which the whole earth will produce abundantly of all good things? He has come down from above and rescued His own from the wind and the sea, just as He will save Israel from the clutches of Satan and the nations. Now the time of blessing is due. Hence we find Him in fertile and flourishing Gennesaret, carrying health and blessing wherever He goes. Happy, indeed, was that land, for He Who had stilled the fears of His people, now lays His healing hand on their afflictions, a prophecy of the day when the Sun of righteousness shall rise with healing in His wings (Mal. 4²). The merest contact with His robe brings salvation. Touching the tassel entitles all to participate in His finished righteousness.

1-13 Compare Mt. 15¹⁻⁹.

1 It was the custom to eat with the fingers. No forks or spoons were used in conveying food to the mouth. Yet the Pharisees were not worried about cleanliness or table manners, but about conformity to tradition. Instead of cleansing the inside of the hands which touched the food, they rinsed the outside, clenching their fists when they washed. Going to market involved contact with others, which they deemed contaminating, hence they would not eat until they had been sprinkled. The baptizing of cups and ewers and copper vessels and couches, was not for cleanliness, but ceremonial purity, and the most perfunctory application of water in almost any way was deemed highly devout. The word baptism is really Greek, and differs from sprinkling or washing or bathing only in the fact that it was ceremonial rather than practical. Its cleansing was spiritual, not physical.

53 And ferrying to land, they came to Gennesaret and are moored.
54 And at their coming out of the ship, the men of that place straight-
55 way recognizing Him, ran about that whole country and begin to be carrying about those who are ill on pallets to where they heard that
56 He is. And wherever He went into villages or cities or fields, they place the infirm in the markets, and entreated Him that they should be touching even the tassel of His cloak. And as many as ever touch it were saved.

7 And the Pharisees and some of the scribes coming from Jerusalem
2 are assembling with Him. And perceiving some of His disciples, that they are eating bread with contaminated (that is, unwashed)
3 hands (for the Pharisees and all the Jews are eating not except they should be washing not except they should be washing the clenched hands, holding the tradition of the
4 elders; and from the market, except they should be sprinkled, they are eating not; and there are many other things which they accepted to hold, the baptizing of cups and ewers and copper vessels and of
5 couches), the Pharisees also, and the scribes are inquiring of Him, "Wherefore are your disciples not walking in accord with the tradition of the elders, but are eating bread with unwashed hands?"
6 Yet He, answering, said to them that "Ideally Isaiah prophesies concerning you hypocrites, as it is written that

ΙΔΙΑΠΕΡΑΣΑΝΤΕΣ ΕΠΙ ΤΗΝ 20
 leaving ON THE
 Α ΤΗΕΥ-ΚΑΜΕ ΟΝ ΤΗ ΛΑΝΔ Α omits INTO
 ΓΗΝ ΗΛΘΟΝ ΕΙΣ ΓΕΝΝΗΣΑΡΕ 40
 LAND THEY-CAME INTO GENNESARET
 81 Θ
 54 ΤΚΑΙ ΠΡΟΣΦΩΡΙΜΕΘΗΚΑΝΚΑ 60
 AND ARE-TOWARD-RUSHED AND
 ΙΕΞ ΕΛΘΟΝΤΩΝ ΑΥΤΩΝ ΕΚ ΤΟΥ 80
 OF-OUT-COMING them OUT OF-THE 3
 ΥΠΛΟΙΟΥ ΕΥΘΕΣ ΠΙΓΝΟΝΤ 100
 FLOATER straightway ON-KNOWING
 82 omits ΤΗ ΜΕΝ ΟΥ ΤΗΣ ΤΗΣ ΤΗΣ
 ΕΣ ΑΥΤΟΝ ΙΝΑ ΔΡΕΣΤΟΥΤΟΥ 20
 Him THE MEN OF-THE PLACE
 ΠΟΥ ΕΚΕΙΝΟΥ ΠΕΡΙΕΔΡΑΜΟ 40
 55 that ABOUT-RAN
 Α+ΤΕC=A-RUNNING 82 omits ABOUT- Α Ο
 ΝΟΛΗΝΤΗΝ ΠΕΡΙΦΡΑΝΕΚΕ 60
 WHOLE THE ABOUT-SPACE that
 Α omits AND
 ΙΝΗΚΑΙ ΗΡΞΑΝΤΟ ΕΠΙ ΤΟΥ 80
 AND THEY-BEGIN ON THE
 +ΤΟΥC=+B+K
 ΣΚΡΑΒΑΤΤΟΙC ΤΟΥC ΚΑΚΩC 200
 FALLETS THE-ones EVILLY
 ΕΧΟΝΤΑC ΠΕΡΙΦΕΡΕΙΝ ΟΠΟ 20
 HAVING TO-BE-ABOUT-CARRYING THE-? where
 Α CΘΗ Α adds ΕΚΕΙ there
 ΥΗΚΟΥΟΝΟΤΙ ΕCΤΙΝ ΚΑΙ ΟΠ 40
 56 THEY-HEARD that HE-IS AND THE-?
 Α+Ε IF-
 ΟΥΑΝ ΕΙCΕΠΟΡΕΥΕΤΟ ΕΙC 60
 where EVER HE-INTO-WENT INTO VIL-
 Α omits INTO
 ΦΜΑC ΕΙC ΠΟΛΕΙC ΗC ΕΙC ΑΓ 80
 LAGES ON INTO cities OR INTO FIELDS
 Α adds H OR
 ΡΟΥC ΕΝΤΑΙC ΑΓΟΡΑΙC ΕΤΙ 100
 IN THE BUY-places THEY-PLACE 5
 Α ΟΥ Ο=-PLACED
 ΘΕCΑΝΤΟΥC ΑΘΕΝΟΥΝΤΑC 20
 THE ones-Being-UN-FIRM
 ΚΑΙ ΠΑΡΕΚΑΛΟΥΝ ΑΥΤΟΝ ΙΝ 40
 AND THEY-DESID-CALLED Him THAT
 ΑΚΑΝΤΟΥΚΡΑC ΠΕΔΟΥΤΟΥ Ι 60
 AND-IF-EVER OF-THE HANG-FOOT OF-THE cloak
 ΜΑΤΙΟΥ ΑΥΤΟΥ ΑΥΦΩΝΤΑ ΙΚΑ 80
 OF-Him THEY-SH'D-BE-TOUCHING AND
 Α omits EVER Α ΠΤΟ
 ΙΟC ΙΑΝ ΨΑΝΤΟΥ ΑΥΤΟΥ ΕC 400
 AS-MANY-AS EVER TOUCH OF-it were-
 7 ΨΑΥΕΝΤΟ ΚΑΙ CΥΝΑΓΟΝΤΑΙ Π 20
 7 SAUED AND ARE-Being-together-LED TO-
 ΡΟC ΑΥΤΟΝ ΟΙ ΦΑΡΙCΑΙΟΙ Κ 40
 WARD Him THE PHARISEES AND
 Α+Ε
 ΑΙΤΙΝΕCΤΩΝ ΓΡΑΜΜΑΤΕΩΝ 60
 ANT OF-THE WRITERS
 ΕΛΘΟΝΤΕC ΑΠΟ ΙΕΡΟC ΟΛΥΜ 80
 COMING FROM JERUSALEM
 Α+Ε
 ΦΝΚΑΙ ΙΔΟΝΤΕC ΤΙΝΑ CΤΩΝ 500
 AND PERCEIVING ANT OF-THE

ΜΑΘΗΤΩΝ ΑΥΤΟΥ ΤΟΤΙΚΟΙΝΑ 20
 LEARNERS OF-Him that to-COMMON
 Α omits that
 ΙC ΧΕΡCΙΝ ΤΟΥΤΕC ΤΙΝΑ 40
 HANDS this IS to-UN-
 ΑΝΤΑC Α omits THE
 ΠΤΟΙC ΕCΘΙΟΥCΙΝ ΤΟΥC ΑΡ 60
 WASHED THEY-ARE-EATING THE BREADS
 Α Ν Ο. Β+Ε
 ΤΟΥC ΟΙΓΑΡ ΦΑΡΙCΑΙΟΙ ΚΑ 80
 THE for PHARISEES AND
 ΙΠΑΝΤΕC ΟΠΠΟΥΔΑΙΟΙ ΕΑΝ 600
 ALL THE JUDA-EES IF-EVER
 ΠΥΚΝΑ FREQUENT
 ΜΗ ΠΥΓΜΗΝΙΨΩΝΤΑΙ ΤΑC ΧΕ 20
 NO to-FOST THEY-SH'D-BE-WASHING THE HANDS
 Α Ο. Β+Ε
 ΙΡΑC ΟΥΚ ΕCΘΙΟΥCΙΝ ΚΡΑΤ 40
 NOT ARE-EATING HOLDING
 ΟΥΝΤΕC ΤΗΝ ΠΑΡΑΔΟCΙΝ ΤΟΥ 60
 THE tradition OF-THE
 ΝΠΡΕCΒΥΤΕΡΩΝ ΚΑΙ ΑΠΑΓΟ 80
 4 SENIORS AND FROM BUY-PLACE
 Α ΒΑ Π=-BAPTIZED Α+Ε Ο. Α
 ΡΑC ΕΑΝ ΜΗ ΡΑΝΤΙCΙΩΝΤΑΙ Ο 700
 IF-EVER NO THEY-SH'D-BE-Being-SPRINKLED NOT
 ΥΚΕCΘΙΟΥCΙΝ ΚΑΙ ΑΛΛΑ ΠΟ 20
 THEY-ARE-EATING AND others MANY
 Β Ε=-ABOUT-
 ΑΛΛΕCΤΙΝΑ ΠΑΡΕΛΑΒΟΝ ΚΡ 40
 it-IS WHICH THEY-DESID-GOT TO-BE-
 Α Ο
 ΑΤΕΙΝ ΒΑΠΤΙCΜΟΥC ΠΟΤΗΡ 40
 HOLDING DIPPING OF-DRINK-CUPS
 Α+Ε
 ΙΩΝ ΚΑΙ ΕCΤΩΝ ΚΑΙ ΧΑΛΚΙ 80
 AND OF-EWERS AND OF-COPPERS
 82 omits AND OF-C. Α+Ε Α ΕΠΕΙΤΑ ΟΝ-ΤΗΕ ΕΑΡΤΗ
 ΩΝ ΚΑΙ ΚΑΙΝΩΝ ΚΑΙ ΕΠΕΡΩΤ 800
 AND OF-COUCHES AND ARE-INQUIRING-OF
 Α+Ε
 ΦCΙΝ ΑΥΤΟΝ ΟΙ ΦΑΡΙCΑΙΟΙ 20
 Him THE PHARISEES
 Α Ο.
 ΚΑΙ ΟΙ ΓΡΑΜΜΑΤΕΙC ΔΙΑ ΤΙ 40
 AND THE WRITERS THRU ANY
 Α ΤΗ ΛΕΑΡΝΕC ΟΥ ΝΟΤ ΑΡΕ ΑΒ Τ-THREADING
 ΟΥ ΠΕΡΙ ΑΤΟCΙΝ ΟΙ ΜΑΘΗ 60
 NOT ARE-ABOUT-THREADING THE LEARNERS
 ΤΑΙC ΟΥΚΑΤΑ ΤΗΝ ΠΑΡΑΔΟC 80
 OF-YOU according-to the tradition
 ΙΝ ΤΩΝ ΠΡΕCΒΥΤΕΡΩΝ ΑΛΛΑ 900
 OF-THE SENIORS hut
 82 1* KΟΙΝΑΙC AND 1* KΟΝΑΙC -COMMON FOR-UN-WASHED
 ΑΝΙΠΤΟΙC ΧΕΡCΙΝ ΕCΘΙΟΥ 20
 to-UN-WASHED HANDS THEY-ARE-EATING
 CΙΝ ΤΟΝ ΑΡΤΟΝ ΟΔΕ ΑΠΟΚΡΙ 40
 THE BREAD THE YET answering
 Α omits that
 ΘΕΙC ΕΙΠΕΝ ΑΥΤΟΙC ΟΤΙ ΚΑ 60
 He-said to-them that IDEALLY
 ΑΝ ΠΡΟ Ε Α ABOUT YOUΡ ΙCΑΗΛ 80
 BEFORE-AVERS ISΑIAH
 CΠΕΡΙ ΥΜΩΝ ΤΩΝ ΥΠΟΚΡΙΤΩ 22000
 ABOUT YOUΡ THE hypocrites

6-7 Compare Isa. 29¹³.

6 The religious Jew delighted in forms and ceremonies, pious ejaculations and protracted prayers, yet at heart he was not vitally concerned with the things of God. No better test could have been made than to bring them into the presence of Him Who was the Image of God and the Word of God. Instead of worshiping, they criticised Him.

7 The writer of these notes cannot help uttering a heartfelt prayer that they will never be taken for more than what they are intended to be—suggestive thoughts which lead to and not from the sacred text. He would rather they would all vanish than that they should stand between any one and the living oracles. May we never be tainted with the spirit of the ancient Rabbis who did not scruple to place their words above the sacred scrolls. In the Talmud we read: "The words of the scribes are more noble than the words of the law; for the words of the law are both hard and easy [to understand], but the words of the scribes are all easy." Another traditional saying was "He who deals with scripture does a thing indifferent; he who reads the Mishna has a reward; but he who devotes himself to the Gemara is most meritorious of all." In the same way the commentaries and confessions and creeds of Christendom have a stronger hold on the hearts of many of His saints, than the inspired scriptures. May He grant that many will return to the fountain undefiled!

8 Sad to say, even in this day some of the saints have been led to practically repudiate God's word for the tenets of those who propose to explain it. No teacher is worthy of the name who supplants the scriptures.

9 The "Corban" was the approach offering, by means of which the offerer sought the favor of God. All a young man had to do to be free from the support of his parents was to say this word and he was free from all further obligation. In theory he was giving God a greater place than his parents. In fact, he was not only dishonoring his progenitors, but God, and invalidating His law.

10 Compare Ex. 20¹²; 21¹⁷.

14-23 Compare Mt. 15¹⁰⁻²⁰.

"This people is honoring Me with the lips

Yet their heart is having its fill at a distance from Me.

7 Yet in vain are they revering Me, Teaching for teachings the directions of men.'

8 For, deserting the precept of God, you are holding the tradition of men. Baptizing ewers and cups and many such like things you are doing."

9 And He said to them, "Ideally you are repudiating the precept of God, that you should be keeping
10 your tradition. For Moses said, 'Be honoring your father and your mother', and 'He who is speaking evil of father or mother, let him decrease in death'. Yet *you* are saying, 'If a man should be saying to father or mother, "Corban (which is "oblation") whatever you should be
11 benefited by me"', you no longer are letting him do anything for his
12 father or his mother, invalidating the word of God by your tradition which you give beside, and many such like things you are doing."

14 And calling the throng to Him again, He said to them, "Hear Me
15 all, and understand. There is nothing outside of a man, going into him, which can contaminate him, but what is going out of a man is
16 what is contaminating the man. If anyone has ears to be hearing, let him be hearing!" And when He entered into the house from the throng, His disciples inquired of
17 Him about the parable. And He is saying to them, "Are *you* also, thus unintelligent? Are you not yet apprehending that everything from the outside, going into a man, can-

1 ^{A omits that B THE PEOPLE THIS}
 ΝΩΣ ΓΕΓΡΑΠΤΑΙ ΟΤΙ ΟΥΤΟΣ 20
 AS IT-HAS-BEEN-WRITTEN THAT THIS
 2 ^{s o.}
 ΟΛΛΟΙΣ ΤΟΙΣ ΧΕΙΛΕΣΙΝ ΜΕΤ 40
 THE PEOPLE TO-THE LIPS ME IS-
 3 ^{B+ε}
 ΙΜΑΝ ΔΕ ΚΑΡΔΙΑ ΑΥΤΩΝ ΠΟΡ 60
 VALUING THE TET HEART OF-them forward
 4 ^{s o.}
 ΡΩ ΑΠΕΧΕΙΑ ΠΕΜΟΥΜΑΤΗΝ Δ 80
 7 IS-FROM-HAVING FROM ME VAIN TET
 5 ^{s+ε}
 ΕΣΕΒΟΝΤΑΙ ΜΕ ΔΙΔΑΣΚΟΝΤ 100
 THEY-ARE-BEYERING ME TEACHING
 6 ^{A+ε}
 ΕΣ ΔΙΔΑΣΚΑΛΙΑΣ ΕΝ ΤΑΙΣ Δ 20
 TEACHINGS directions
 8 ^{Bs omit for}
 ΤΑΝ ΘΡΩΠΩΝ ΑΦΕΝΤΕΣ ΓΑΡ 40
 OF-humans FROM-LETTING for
 9 ^{B THE direction OF-THE God YE-ABE-}
 ΤΗΝ ΕΝ ΤΟΛΗΝ ΤΟΥ ΘΕΟΥ ΚΡΑ 60
 THE direction OF-THE God YE-ABE-
 10 ^{Bs omit OF-DIPPING TO YE-ARE-DOING}
 ΤΕΙ ΤΗΤΗΝ ΠΑΡΑΔΟΣΙΝ ΤΩΝ 80
 HOLDING THE tradition OF-THE
 11 ^{As omit OF-DIPPING TO YE-ARE-DOING}
 ΑΝΘΡΩΠΩΝ ΒΑΠΤΙΣΜΟΥ ΞΕΣ 200
 humans OF-DIPPING EWERS
 12 ^{AND DRINK-CUPS AND BESIDE-}
 ΤΩΝ ΚΑΙ ΠΟΤΗΡΙΩΝ ΚΑΙ ΠΑΡ 20
 AND DRINK-CUPS AND BESIDE-
 13 ^{LIKE SUCH MANY YE-ABE-}
 ΟΜΟΙΑΤΟΙ ΑΥΤΑ ΠΟΛΛΑ ΠΟΙ 40
 LIKE SUCH MANY YE-ABE-
 14 ^{9 DOING AND He-said to-them IDEAL-}
 ΕΙΤΕ ΚΑΙ ΕΛΕΓΕΝ ΑΥΤΟΙΣ Κ 60
 9 DOING AND He-said to-them IDEAL-
 15 ^{s o.}
 ΑΛΩΣΑΘΕΤΕ ΙΤΕ ΤΗΝ ΕΝ ΤΟΛ 80
 ly YE-ABE-ON-PLACING THE direction
 16 ^{OF-THE God THAT THE tradition}
 ΗΝ ΤΟΥ ΘΕΟΥ ΙΝΑ ΤΗΝ ΠΑΡΑΔ 300
 OF-THE God THAT THE tradition
 17 ^{B O. O. A O.}
 ΟΣΙΝ ΥΜΩΝ ΤΗΡΗΣΗΤΕ ΜΩΥΣ 20
 10 OF-YOUP YE-ABE-KEEPING MOSES
 18 ^{B+ε}
 ΗΣ ΓΑΡ ΕΙΠΕΝΤΙ ΜΑΤΟΝ ΠΑΤ 40
 for said BE-VALUING THE FATHER
 19 ^{OF-YOU AND THE MOTHER OF-YOU}
 ΕΡΑΣΟΥ ΚΑΙ ΤΗΝ ΜΗΤΕΡΑ ΣΟ 60
 OF-YOU AND THE MOTHER OF-YOU
 20 ^{AND THE-ONE EVIL-SAYING FATHER}
 ΥΚΑΙ ΟΚΑΚΟΛΟΓΩΝ ΠΑΤΕΡΑ 80
 AND THE-ONE EVIL-SAYING FATHER
 21 ^{OR MOTHER TO-DEATH LET-him-BE-decreasing}
 Η ΜΗΤΕΡΑ ΘΑΝΑΤΩ ΤΕ ΛΕΥΤΑ 400
 OR MOTHER TO-DEATH LET-him-BE-decreasing
 22 ^{en1 for TE has ΤΑΙ AOC for ε}
 ΤΩ ΜΕΙΣ ΔΕ ΛΕΓΕΤΕ ΘΑΝΕΙ 20
 11 YE YET ARE-SAYING IF-EVER MAY-BE-
 23 ^{PHAN ΘΡΩΠΩ POSTΩ ΠΑΤΡΙΝ ΤΗ}
 ΠΗ ΑΝΘΡΩΠΩ POSTΩ ΠΑΤΡΙΝ ΤΗ 40
 saying human to-THE FATHER OR to-THE
 24 ^{MOTHER CORDAN (Hebrew) WHICH IS oblation}
 ΜΗΤΡΙ ΚΟΡΒΑΝ ΟΕΣΤΙΝ ΔΩΡ 60
 MOTHER CORDAN (Hebrew) WHICH IS oblation
 25 ^{WHICH IF-EVER OUT OF-ME YOU-MAY-BE-BEING-bene-}
 ΟΝ ΟΕ ΑΝΕΞΕΜΟΥ ΦΕΛΗΘΗΣ 80
 WHICH IF-EVER OUT OF-ME YOU-MAY-BE-BEING-bene-
 26 ^{A+K ΔΙ AND A ΔΙ for ε}
 ΟΥΚ ΕΤΙ ΑΦΙΣΤΕ ΑΥΤΟΝ ΟΥΔ 600
 A+K ΔΙ AND A ΔΙ for ε
 12 600 NOT-YET STILL YE-ARE-FROM-LETTING him NOT-YET-

1 ^{s+ε o.}
 ΕΝ ΠΟΙΝΗΣΑΙ ΤΩ ΠΑΤΡΙ ΤΟΥ 20
 ONE TO-DO to-THE FATHER OF-him
 2 ^{Bs omit OF-him}
 ΥΝ ΤΗ ΜΗΤΡΙ ΑΥΤΟΥ ΑΚΥΡΟΥ 40
 13 OR to-THE MOTHER OF-him UN-SANCTIONING
 3 ^{s o.}
 ΝΤΕ ΣΤΟΝ ΛΟΓΟΝ ΤΟΥ ΘΕΟΥ 60
 THE saying OF-THE God to-
 4 ^{s o.}
 Η ΠΑΡΑΔΟΣΕΙ ΥΜΩΝ Η ΠΑΡΕΔ 80
 the tradition OF-YOUP to-WHICH YE-BE-
 5 ^{s MANY such}
 ΦΚΑΤΕΚΑΙ ΠΑΡΟΜΟΙΑΤΟΙΔ 600
 SIDE-GIVE AND BESIDE-LIKE such
 6 ^{14 MANY YE-ABE-DOING AND TOWARD-}
 ΥΤΑ ΠΟΛΛΑ ΠΟΙΕΙΤΕ ΚΑΙ ΠΡ 20
 MANY YE-ABE-DOING AND TOWARD-
 7 ^{A ΠΑΝΤΑ ALL}
 ΟΣ ΚΑΛΕΣΑΜΕΝΟΣ ΠΑΛΙΝ ΤΟ 40
 CALLING AGAIN THE
 8 ^{B ΛΕΓΕΙ-13-SAVING}
 ΝΟΧΛΟΝ ΕΛΕΓΕΝ ΑΥΤΟΙΣ ΑΚ 60
 THROG He-said to-them HEAR-TE
 9 ^{As ε o. A ΔΙ for ε s omits OF-ME ALL}
 ΟΥΣ ΑΤΕΜΟΥ ΠΑΝΤΕΣ ΚΑΙ Υ 80
 OF-ME ALL AND BE-under-
 10 ^{As+I A ΔΙ for ε}
 ΝΕΤΕ ΟΥΔΕΝΕΣΤΙΝΕΣ ΤΩΘΕ 699
 15 standing NOT-YET-ONE IS OUT-PLACE
 11 ^{OF-THE human INTO-GOING}
 ΤΟΥ ΑΝΘΡΩΠΟΥ ΕΙΣ ΠΟΡΕΥ 20
 OF-THE human INTO-GOING
 12 ^{s+ε Π ON B ΤΟ ΚΟΙΝΟΥΝ}
 ΟΜΕΝ ΟΝΕΙΣ ΑΥΤΟΝ ΟΔΥΝΑΤ 40
 INTO him WHICH IS-ABLE
 13 ^{THE COMMUNING for W. IS-A. TO-C. A him TO-COMMON}
 ΑΙΚΟΝΕΙΣ ΑΙ ΑΥΤΟΝ ΑΛΛΑΤ 60
 TO-COMMON him but THE
 14 ^{A omits OUT OF-THE human}
 ΔΕΚΤΟΥ ΑΝΘΡΩΠΟΥ ΕΚ ΠΟΡΕ 80
 OUT OF-THE human OUT-GOINGS
 15 ^{A adds ΑΠΑΥΤΟΥ ΕΚΕΙΝΑ A s+}
 ΥΟΜΕΝ ΑΕΣΤΙΝ ΤΑΚΟΙΝΟΥΝ 600
 IS THE COMMUNING
 16 ^{TATON ANΘΡΩΠON EITICEX}
 ΤΑΤΟΝ ΑΝΘΡΩΠΟΝ ΕΙΤΙΣΕΧ 20
 16 the human IF ANT IS-HAV-
 17 ^{Bs omit IF TO LET-him-BE-HEARING}
 ΕΙΩΤΑΚΟΙΝΟΥΝ ΑΚΟΥΕΤΕ ΦΚ 40
 17 INO EARS TO-BE-HEARING LET-him-BE-HEARING AND
 18 ^{s o. AB omit THE}
 ΑΙ ΟΤΕ ΕΙΣ ΗΛΘΕΝ ΕΙΣ ΤΟΝ 60
 when He-INTO-CAME INTO THE HOME
 19 ^{IKONAPOTOY OXLOU EPHRO}
 ΙΚΟΝΑΠΟΤΟΥ ΟΧΛΟΥ ΕΦΗΡΩ 80
 FROM THE THROG inquired-of
 20 ^{ΤΩΝ ΑΥΤΟΝ ΟΙ ΜΑΘΗΤΑΙ ΑΥΤ}
 ΤΩΝ ΑΥΤΟΝ ΟΙ ΜΑΘΗΤΑΙ ΑΥΤ 300
 Him THE LEARNERS OF-Him
 21 ^{Bs omit ABOUT Bs N Bs N}
 ΟΥ ΠΕΡΙ ΤΗΣ ΠΑΡΑΒΟΛΗΣ ΚΑ 20
 ABOUT THE DESIDE-CAST AND
 22 ^{s+ε o.}
 ΙΛΕΓΕΙ ΑΥΤΟΙΣ ΟΥΤΩ ΦΚΑΙ 40
 He-is-saying to-them thus AND
 23 ^{s o. B1 o. A ΔΙ AN omit}
 ΥΜΕΙΣ ΑΣΥΝΕΤΟΙ ΕΣΤΕ ΟΥΠ 60
 YE UNintelligent ARE NOT-AS-
 24 ^{as-yet A ΔΙ for ε}
 ΨΝΟΕΙΤΕ ΙΠΙ ΠΑΝΤΟ ΕΙΩΘΕ 80
 as-yet A ΔΙ for ε
 25 yet YE-ARE-MINDING that EVERY THE OUT-PLACE
 26 ^{s omits INTO}
 ΝΕΙΣ ΠΟΡΕΥΟΜΕΝ ΟΝΕΙΣ ΤΟ 23000
 INTO-GOING INTO THE

²⁰ The supercilious Pharisees, who were so concerned lest they should be contaminated by contact with their inferiors, or by eating food with hands ceremonially unclean, were themselves the most contaminating of all. Their pride and evil reasonings were most defiling even when they complained of the disciples who ate with unwashed hands.

²⁴⁻³⁰ Compare Mt. 15²¹⁻²⁸.

²⁴ Our Lord now comes near the borders of the land. This is most instructive and interesting to all who are outside the pale of the promises. Hitherto He had been blessing His own people and proselytes to Judaism. Now He comes into contact with a Greek, a Syro-Phœnician woman. How will He act in the presence of this foreigner? He shows none of the arrogant hatred of the Jew, yet insists that she take the place to which the prophets assign the nations. She has no right at the table or to the food on it. This is for Israel. Our Lord was a Servant of the Circumcision (Ro. 15^a). He was not sent but to the lost sheep of the house of Israel. He had nothing for this alien. Instead of defending her nation and claiming equality with the favored Jew, she acknowledges their priority and superiority. But she was satisfied that His blessing was so bountiful that Israel could not contain it, and would leave an overplus for the nations. Thus she glorified God and believed His word. Such is the blessing of the nations in the kingdom.

Even during Paul's itinerant ministry, the nations partook of Israel's spiritual things. They were debtors (Ro. 15²⁷). In the millennium they will be blessed with and through Israel. But, now that the secret of the present administration of grace has been revealed, we are no longer guests. We are not puppies, glad to get the scraps, but members of God's family (Eph. 2¹⁹). The Syro-Phœnician woman's place was far below Israel's. The transcendent riches of God's grace which are ours in Christ Jesus place us immeasurably above them. During the period from the call of Saul to his imprisonment in Rome the nations were Israel's guests, but gradually, as Israel's provision failed, they were given food of their own, until they needed none from Israel.

¹⁹ not contaminate him, seeing that it is not going into his heart but into the bowels, and is going out into the latrine—cleansing all foods?"

²⁰ Yet He said that "What is going out of a man, that is contaminating the man. For inside, out of the heart of men, are going out evil reasonings, prostitutions, thefts, murders, adulteries, greediness, wickedness, guile, wantonness, a wicked eye, calumny, pride, imprudence. All these wicked inside things are going out; and *they* are contaminating the man."

²⁴ Now, rising thence, He came away into the frontiers of Tyre and Sidon. And entering into a house, He wants no one to know and He cannot elude them, but straightway, a woman, whose little daughter had an unclean spirit, hearing about Him, entering, prostrates at His feet. Now the woman was a Greek, a native of Syro-Phœnicia, and she asked Him that He should be casting the demon out of her daughter. Yet Jesus said to her, "Let the children first be satisfied, for it is not ideal to take the children's bread and cast it to the puppies."

²⁸ Now she answered and is saying to Him, "Yes, Lord. For the puppies also, underneath the table, are eating of the little children's scraps." And He said to her, "Because of this saying, go. The demon has come out of your daughter." And coming away in-

- 19 ^{NOT COMMON THE human} ^{s omits} ^{IS-ABLE him} ²⁰
 ΑΝΘΡΩΠΟΥΝΟΥΔΥΝΑΤΑΙ ^{human} ^{NOT} ^{IS-ABLE} ^{him}
 ΤΟΝΚΟΙΝΩΣΑΙΟΤΙΟΥΚΕΙΣ ¹⁹ ^{TO-COMMON} ^{that} ^{NOT} ^{it-IS-INTO-} ⁴⁰
 ΠΟΡΕΥΕΤΑΙ ^{s o.} ^{of-him} ^{INTO} ^{THE} ⁶⁰
 ΚΑΡΔΙΑΝΑΛΛΕΙΣΤΗΝΚΟΙΛ ^{HEART} ^{but} ^{INTO} ^{THE} ^{CAVITY} ⁸⁰
 ΙΑΝΚΑΙΕΙΣΤΟΝΑΦΕΔΡΩΝΑ ^{AND} ^{INTO} ^{THE} ^{FROM-SETTLE} ¹⁰⁰
 ΕΚΠΟΡΕΥΕΤΑΙΚΑΘΑΡΙΖΩΝ ^s ^{ΒΑΛΛΕΤΕ = -CASTING} ^{it-IS-OUT-GOING} ^{cleansing} ²⁰
 ΠΑΝΤΑΤΑΒΡΩΜΑΤΑΕΛΕΓΕΝ ²⁰ ^{ALL} ^{THE} ^{FOODS} ^{He-said} ⁴⁰
 ΔΕΟΤΙΤΟΕΚΤΟΥΑΝΘΡΩΠΟΥ ^{YET} ^{that} ^{THE} ^{OUT} ^{OF-THE} ^{human} ⁶⁰
 ΕΚΠΟΡΕΥΟΜΕΝΟΝΕΚΕΙΝΟΚ ^{s o.} ^{OUT-GOING} ^{that} ^{IS-} ⁸⁰
 ΟΙΝΟΙΤΟΝΑΝΘΡΩΠΟΝΕΣΩΘ ²¹ ^{COMMUNION} ^{THE} ^{human} ^{INTO-PLACE} ²⁰⁰
 ΕΝΓΑΡΕΚΤΗΚΑΡΔΙΑΣΤΩΝ ^{for} ^{OUT} ^{OF-THE} ^{HEART} ^{OF-THE} ²⁰
 ΑΝΘΡΩΠΩΝΟΙΔΙΑΛΟΓΙΣΜΟ ^{humans} ^{THE} ^{THRU-accounts} ⁴⁰
 ΙΟΙΚΑΚΟΙΕΚΠΟΡΕΥΟΝΤΑΙ ^{THE} ^{EVIL} ^{ARE-OUT-GOING} ⁶⁰
 ΠΟΡΝΕΙΑΚΑΛΟΠΑΙΦΟΝΟΙΜ ²² ^{PROSTITUTIONS} ^{thefts} ^{MURDERS} ^{ADUL-} ⁸⁰
 ΟΙΧΕΙΡΙΑΠΛΕΟΝΕΣΙΑΙΠΟΝ ^{TERIES} ^(s o.) ^{MORE-HAVEINGS} ³⁰⁰
 ΗΡΙΑΙΔΟΛΟΣΑΣΕΛΓΕΙΑΦ ^{FRAUD} ^{wantonness} ^{VIEWER} ²⁰
 ΘΑΛΜΟΣΠΗΡΟΣΒΛΑΣΦΗΜ ^{wicked} ^{HARM-AVERMENT} ⁴⁰
 ΙΑΥΠΕΡΗΦΑΝΙΑΑΦΡΟΣΥΝΗ ^{OVER-APPEARANCE} ^{UN-DISPOSITION} ⁶⁰
 ΠΑΝΤΑΥΤΑΤΑΠΟΝΗΡΑΕΣ ²³ ^{ALL} ^{these} ^{THE} ^{wicked} ^{INTO-} ⁸⁰
 ΦΘΕΝΕΚΠΟΡΕΥΕΤΑΙΚΑΚΕΙ ^{PLACE} ^{IS-OUT-GOING} ^{AND-that} ⁴⁰⁰
 ΝΑΚΟΙΝΟΙΤΟΝΑΝΘΡΩΠΟΝΕ ^{AB o. o.} ^{IS-COMMUNION} ^{THE} ^{human} ^{thence} ²⁴
 ΚΕΙΘΕΝΔΕΑΝΑΣΤΑΣΗΛΘ ^{1st o.} ^{YET} ^{UP-STANDING} ^{He-FROM-CAME} ⁴⁰
 ΕΝΕΙΣΤΑΜΕΘΟΡΙΑΤΥΡΟΥ ^{BE} ^{omit WITH-} ^{INTO} ^{THE} ^{WITH-BOUNDARIES} ^{OF-TYRE} ^{AND} ⁶⁰
 ΑΙΣΙΔΩΝΟΣΚΑΙΕΙΣΕΛΘΩΝ ^{1st +} ^{SHOON} ^{AND} ^{INTO-COMING} ⁸⁰
 ΕΙΣΟΙΚΙΑΝΟΥΔΕΝΑΝΘΕΛΗ ^{INTO} ^{HOME} ^{NOT-YET-ONE} ^{He-WILLS} ⁵⁰⁰
- 25 ^{Α o.} ^{TO-KNOW} ^{AND} ^{NOT} ^{He-IS-ENABLED} ²⁰
 ΣΕΝΓΝΩΝΑΙΚΑΙΟΥΚΗΔΥΝΑ ^{1st +} ^{TO-EE-ONLIVIOUSING} ^{B o. o.} ^{He-omits} ^{but} ^{straightway} ⁴⁰
 ΟΥΣΑΓΑΓΝΗΠΕΡΙΑΥΤΟΥΗ ^{ing} ^{WOMAN} ^{ABOUT} ^{Him} ^{OF-} ⁶⁰
 ΣΕΙΧΕΝΤΟΒΥΓΑΤΡΙΟΝΑΥΤ ^{s omits} ^{OF-her} ^{WHOM} ^{HAD} ^{THE} ^{DAUGHTER} ^(diminutive) ^{OF-her} ⁶⁰
 ΗΣΠΝΕΥΜΑΚΑΘΑΡΤΟΝΕΙC ^{AB} ^{omit INTO-} ^{spirit} ^{unclean} ^{INTO-} ⁶⁰⁰
 ΕΛΘΟΥCΑΠΡΟΣΕΠΕCΕΝΠΡΟ ^{COMING} ^{TOWARD-FALLS} ^{TOWARD} ²⁰
 CΤΟΥCΠΟΔΑCΑΥΤΟΥΗΔΕΥ ^A ^{WAS} ^{YET} ^{THE} ^{WOMAN} ⁴⁰
 ΝΗΗΝΕΛΛΗΝΙC CΥΡΟΦΟΙΝΙ ²⁶ ^{THE} ^{FEET} ^{OF-Him} ^{THE} ^{YET} ^{WOMAN} ⁴⁰
 ΚΙC CΑΤΦΓΕΝΕΙΚΑΙΗΡΩΤΑ ^{WAS} ^{GREEK} ^{SYRIA-PHOENICIAN} ³⁰
 ΑΥΤΟΝΙΝΑΤΟΔΑΙΜΟΝΙΟΝΕ ⁷⁰⁰
 ΚΒΑΛΗΕΚΤΗCΒΥΓΑΤΡΟCΑΥ ^{BE-OUT-CASTING} ^{OUT} ^{OF-THE} ^{DAUGHTER} ^{OF-her} ²⁰
 ΤΗCΘΕΙΗCΟΥCΕΙΠΕΝΑΥΤ ²⁷ ^{THE} ^{YET} ^{JEHUS} ^{said} ^{to-her} ⁴⁰
 ΗΑΦΕCΠΡΩΤΟΝΧΟΡΤΑCΘΗΝ ^{FROM-LET} ^{BEFORE-most} ^{TO-BE-satisfied} ⁶⁰
 ΑΙΤΑΤΕΚΝΑΟΥΓΑΡΕCΤΙΝ ^A ^{IDEAL} ^{IT-IS} ⁸⁰
 ΑΛΟΝΛΑΒΕΙΝΤΟΝΑΡΤΟΝ ^{TO-BE-GETTING} ^{THE} ^{BREAD} ^{OF-THE} ⁸⁰⁰
 ΝΤΕΚΝΩΝΚΑΙΤΟΙCΚΥΝΑΡΙ ^A ^{TO-BE-CASTING} ^{to-THE} ^{puppies} ²¹
 ΙCΒΑΛΕΙΝΗΔΕΑΠΕΚΡΙΘΗΚ ²⁸ ^{TO-BE-CASTING} ^(fut.) ^{THE} ^{YET} ^{she-answered} ^{AND} ⁴⁰
 ΑΙΛΕΓΕΙΑΥΤΩΝΑΙΚΥΡΙΕΚ ^{IS-saying} ^{to-Him} ^{YEA} ^{Master!} ^{AND} ⁶⁰
 ΑΙΓΑΡΤΑΚΥΝΑΡΙΑΥΠΟΚΑΤ ^{for} ^{the} ^{puppies} ^{UNDER-DOWN} ⁸⁰
 ΦΤΗCΤΡΑΠΕΖΗCΕCΘΙΟΥC ^s ^{ARE-EATING} ^{UNDER-DOWN} ^{OF-THE} ^{TABLE} ^{A o. o.} ^{ARE-EATING} ⁹⁰⁰
 ΝΑΠΟΤΩΝΨΙΧΙΩΝΤΩΝΠΑΙΔ ^{A o.} ^{FROM} ^{THE} ^{SCRAPS} ^{OF-THE} ^{little-boys-} ²⁰
 ΙΩΝΚΑΙΕΙΠΕΝΑΥΤΗΔΙΑΤΟ ²⁹ ^{and-girls} ^{AND} ^{He-said} ^{to-her} ^{THRU} ^{this} ⁴⁰
 ΥΤΟΝΤΟΝΛΟΓΟΝΥΠΑΓΕCΕ ^{THE} ^{SAYING} ^{BE-UNDER-LEADING} ^{PAS-} ⁶⁰
 ΑΝΑΥΘΕΝΕΚΤΗCΒΥΓΑΤΡΟC ^A ^{THE} ^{demon} ^{OUT} ^{OF-THE} ^{DAUGHTER} ^{OF-YOU} ⁸⁰
 CΟΥΤΟΔΑΙΜΟΝΙΟΝΚΑΙΑΠΕ ^{1st +} ³⁰ ^{OF-YOU} ^{THE} ^{demon} ^{AND} ^{FROM-COMING} ²⁴⁰⁰⁰

31-37 Compare Mt. 15²⁹⁻³¹.

32 The meeting with the Greek woman of Syro-Phenicia suggests a phase of kingdom service for which Israel, in our Lord's day, was utterly incapable. In Jehovah's day the Lord's word will go forth from Jerusalem. The evangel will be proclaimed in every corner of the earth. The knowledge of Jehovah will cover the earth as the waters cover the sea. It will be the greatest missionary program the earth has ever seen, and the first to be fully successful.

But the nation of Israel in our Lord's day was no more fitted to proclaim the evangel than a deaf-mute. They did not hear Him themselves, and they would not proclaim His message because they could not hear. This is the setting which suggests itself when they bring the Lord a deaf-mute, and He heals him. The peculiar method of healing has remained quite a mystery to theologians, who are at a loss why He should not heal him with a word, instead of putting His fingers in his ears and touching his tongue. Some have suggested that saliva is a healing agent! But the saliva was not put on his tongue. Little significance can be gathered from His actions unless we interpret their symbolism along rational lines.

There are three elements in their preparation for the millennial ministry: His works, His words, His sufferings. His works will force themselves on their attention. This is signified by His thrusting His fingers in the deaf man's ears. His words are signified by the saliva which came out of His mouth, and, accompanied by the touching of his tongue, enable them to talk. He will put His words in their mouths. His groan are the signs of His sufferings. Through them Israel will be saved. And the unrestrainable proclamation was but a small rehearsal of that glorious day when the glad tidings will be heard in every land. The Jews are the great missionary nation. They are now being schooled in the great university of experience for the future evangelization of the world. They are inured to every climate, familiar with every language, at home in every country. Sustained by the authority of the King of kings, they will carry out the first successful world missionary movement.

to her own house, she found the little girl cast on the couch, and the demon come out.

- 31 And again coming out of the boundaries of Tyre, He came through Sidon to the sea of Galilee, amidst the boundaries of Decapolis. And they are bringing to Him a deaf-mute and stammerer, and they are entreating Him that He may place His hand on him. And, getting him away from the throng privately, He thrusts His fingers into his ears, and, spitting, touches his tongue. And, looking up into heaven, He groans, and is saying to him, "Ephphatha", which is, 35 "Be opened". And immediately his hearing was opened and straightway the bond of his tongue was loosed, and he talked correctly. 36 And He cautions them that they may be telling no one, yet, as much as He cautioned them, *they* rather proclaimed it more exceedingly. 37 And they were superexceedingly astonished, saying, "He has done all ideally, and the deaf-mutes He is making to be hearing, and the dumb to be talking."

- 8 In those days, there being again a vast throng having nothing they may be eating, He, calling to His 2 disciples, is saying to them, "I have compassion on the throng, seeing that already three days they are remaining with Me and they have nothing they may be eating. 3 And should I be dismissing them to their homes fasting, they will faint on the road, and some of them have arrived from afar."

- 4 And His disciples answered Him

ΛΘΟΥΣΑ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΕΑΥΤΗΣ 20
 INTO THE HOME OF-her
 20 ED EXACTLY AND HE-THRU-PUTS
 ΑΛΕΙΟΡΘΩΣ ΚΑΙ ΔΙΕΣΤΕΙΛΑ 20
 TO-TO THEM THAT TO-NO-YET-ONE THEY-
 ΤΗΣ ΕΥΡΕΝΤΟΠΑΙΔΙΟΝ ΒΕΒ 40
 she-FOUND THE little-girl HAVING-
 THE little-girl A HAVING-
 ΑΜΕΝΟΝ ΕΠΙ ΤΗ ΚΑΙΝΗ 60
 been-CAST ON THE couch
 Α ΟΜΙΤΣ ΑΝΔ Α ΗΣ ΤΗ Δ. Η-OUT-COME after she-FOUND
 ΚΑΙ ΤΟ ΔΑΙΜΟΝΙΟΝ ΕΞΕΛΘΑ 80
 AND THE demon HAVING-OUT-COME
 ΥΘΟΣ ΚΑΙ ΠΑΛΙΝ ΕΞΕΛΘΩΝ 100
 AND AGAIN OUT-COMING OUT
 31 A OF-TYRE AND SIDON HE-CAME TOWARD A ΚΑΙ
 ΚΤΩΝ ΡΩΝ ΤΥΡΟΥ ΗΘΕΝΔΑ 20
 OF-THE boundaries OF-TYRE He-CAME THRU
 ΠΑΡΕΙΣ Α ΠΡΟΣ ΤΩΝΔΑ 40
 SIDON INTO THE SEA
 ΚΑΝΤΗΣ ΓΑΛΙΛΑΙΑΣ ΑΝΑΜΕ 60
 OF-THE GALILEE OF MIDST
 ΚΟΝΤΩΝ ΡΩΝ ΔΕΚΑΠΟΛΕΩ 80
 OF-THE boundaries TEN-city (Decapolis)
 ΣΚΑΙ ΦΕΡΟΥΣΙΝ ΑΥΤΩ ΚΩΦΟ 200
 32 AND THEY-ARE-CARRYING TO-HIM MUTE
 Α ΟΜΙΤΣ ΑΝΔ ΑΝΔ
 ΝΚΑΙ ΜΟΓΓΙΛΛΟΝ ΚΑΙ ΠΑΡ 20
 AND DIFFICULTY-TALKER AND THEY-ARE-
 ΑΚΑΛΟΥΣΙΝ ΑΥΤΟΝ ΙΝΑ ΕΠΙ 40
 BESIDE-CALLING Him THAT He-MAT-
 ΘΗΝΑΥΤΩ ΤΗΝ ΧΕΙΡΑ ΙΑΠΟ 60
 33 HE-ON-PLACING TO-HIM THE HAND AND FROM-GET-
 ΛΑΒΟΜΕΝΟΣ ΑΥΤΟΝ ΑΠΟ ΤΟΥ 80
 TING Him FROM THE
 ΟΧΛΟΥ ΚΑΤΙΔΙΑΝΕΒΑΛΕΝΤ 300
 THUNG according-to OWN He-CAST THE
 ΟΥΣ ΔΑΚΤΥΛΟΥΣ ΑΥΤΟΥ ΕΙΣ 20
 FINGERS OF-HIM INTO
 ΤΑ ΨΑΛΛΑΥΤΟΥ ΚΑΙ ΠΤΥΣΑΧ 40
 THE EARS OF-him AND SPITTING TOUCH-
 ΨΑΤΟ ΤΗΣ ΓΛΩΣΣΗΣ ΑΥΤΟΥ Κ 60
 34 ES OF-THE TONGUE OF-him AND
 ΔΙΑΝΑΒΛΕΨΑ ΕΙΣ ΤΟΝ ΟΥΡΟ 80
 UP-LOOKING INTO THE heaven
 ΑΝΟΝΕΣΤΕΝ ΑΖΕΝ ΚΑΙ ΕΓΕ 400
 He-groans AND IS-SAYING
 ΙΑΥΤΩ ΕΦΘΑΘΑ ΕΣΤΙΝ ΔΙΑ 20
 TO-HIM EUPHATIA WHICH IS BE-BEING-
 ΝΟΙΧΑΝΤΙΚΑΙ ΕΥΘΕΩΣ ΔΙΗ 40
 35 THRU-UP-OPENED AND immediately THRU-
 ΝΟΙΓΗΣΑΝ ΑΥΤΟΥ ΑΙΑΚΟΑΙ 60
 THRU-UP-OPENED OF-him THE HEARINGS
 ΑΝ ΟΜΙΤΣ STRAIGHTWAY
 ΚΑΙ ΕΥΘΕΩΣ ΕΛΥΘΗ Ο ΔΕΣΜΟΣ 80
 AND STRAIGHTWAY WAS-LOOSED THE BOND
 ΤΗΣ ΓΛΩΣΣΗΣ ΑΥΤΟΥ ΚΑΙ ΕΛΑ 500
 OF-THE TONGUE OF-him AND He-TALK-

ΑΛΕΙΟΡΘΩΣ ΚΑΙ ΔΙΕΣΤΕΙΛΑ 20
 TO-TO THEM THAT TO-NO-YET-ONE THEY-
 ΑΤΟ ΑΥΤΟΙΣ ΙΝΑ ΜΗ ΔΕΝ ΙΑΕ 40
 to-them THAT TO-NO-YET-ONE THEY-
 Α Π ΓΩΣΙΝ ΟΣΟΝ ΔΕ ΑΥΤΟΙΣ ΔΙΕ 60
 MAY-BE-SAYING AS-MUCH-AS YET to-them He-THRU-
 ΣΤΕΛΛΕΤΟ ΑΥΤΟΙΜΑΛΛΟΝ 80
 PUT they BATHER more-
 ΕΡΙΣΣΟΤΕΡΩΝ ΕΚΗΡΥΣΣΟΝ 600
 excessive PROCLAIMED
 ΚΑΙ ΥΠΕΡ ΠΕΡΙΣΣΩΣ ΕΞΕΠΑ 20
 37 AND OVER-excessively THEY-WERE-AS-
 ΗΣΣΟΝΤΟ ΛΕΓΟΝΤΕΣ ΚΑΛΩΣ 40
 LOINISHED SAYING IDEALLY
 ΠΑΝΤΑ ΠΕΡ ΠΟΙΗΚΕΝ ΚΑΙ ΤΟΥ 60
 ALL He-HAS-DONE AND THE
 ΣΚΩΦΟΥΣ ΠΟΙΕΙ ΑΚΟΥΕΙΝ Κ 80
 MUTES He-IS-MAKING TO-DE-HEARING AND
 ΑΙΤΟΥΣ ΑΛΛΟΥΣ ΑΛΛΕΙΝΕ 700
 8 THE UN-TALKES TO-DE-TALKING IN
 ΝΕΚΕΙΝΑΙΣΤΑΙΣ ΗΜΕΡΑΙΣ 20
 those THE DAYS
 ΠΑΛΙΝ ΠΟΛΛΟΙ ΟΥΧ ΛΟΥΟΝΤΟ 40
 AGAIN OF-MANY THUNG BEING
 ΣΚΑΙ ΜΗ ΕΧΟΝΤΙ ΦΑΓΩΣ 60
 AND NO OF-HAVING ANY THEY-MAY-BE-
 ΙΝ ΠΡΟΣΚΑΛΕΣΑΜΕΝΟΙ ΤΟΥ 80
 EATING TOWARD-CALLING THE
 ΣΜΑΡΤΑΣ ΑΥΤΟΥ ΕΓΕΙΑΥ 800
 LEARNERS OF-HIM He-IS-SAYING TO-them
 ΤΟΙΣ ΠΛΑΓΧΝΙΖΟΜΕΝΟΙΣ 20
 2 I-AM-BEING-COMPASSIONATED ON
 ΤΟΝ ΟΧΛΟΝ ΟΤΙ ΑΡΗΜΕΡΑΙ 40
 THE THUNG THAT ALREADY DAYS
 ΤΡΕΙΣ ΠΡΟΣΜΕΝΟΥΣ ΙΝ ΜΟΙ 60
 3 THREE THEY-ARE-TOWARD-REMAINING TO-ME
 ΚΑΙ ΟΥΚΕ ΧΟΥΣΙΝΤΙ ΦΑΓΩΣ 80
 AND NOT THEY-ARE-HAVING ANY THEY-MAY-BE-EAT-
 ΙΝ ΚΑΙ ΕΑΝΑΠΟΛΥΣΩ ΑΥΤΟΥ 900
 3 ING AND IF-EVER I-SH'D-BE-FROM-LOOSED them
 ΣΗΝΣΤΕΙΣ ΕΙΣ ΟΙΚΟΝ ΑΥΤΩ 20
 fasting INTO HOME OF-them
 ΝΕΚΛΥΘΗΝΣΟΝΤΑΙ ΕΝ ΤΗ ΟΔΩ 40
 THEY-WILL-BE-BEING-OUT-LOOSED IN THE WAY
 ΚΑΙ ΤΙΝΕΣ ΑΥΤΩΝ ΑΠΟ ΜΑΚΡ 60
 AND ANY OF-them FROM FAR-PLACE
 ΟΒΕΝ ΗΚΑΙ ΣΙΝΚΑΙ ΑΠΕΚΡΙΘ 80
 4 HAVE-ARRIVED AND ANSWERED
 ΗΣΑΝ ΑΥΤΩ ΟΙ ΜΑΘΗΤΑΙ ΑΥΤ 5000
 to-Him THE LEARNERS OF-HIM

1-3 Compare Mt. 15³²⁻³⁴.

1 Why were there two different occasions on which our Lord fed a great company of people? Why five cakes in one instance and seven in the other? Great as is the miracle performed on these two occasions, we are not satisfied until we can read the *sign*. What did it signify?

Man shall not live on bread only, but on every word which proceeds out of the mouth of God. The written and the living Word are the true bread of God. The living Word cannot be divided. But the written word is composed of separate books. These may well be represented by the cakes given to the multitude.

These signs are in the wilderness, hence cannot be in the kingdom, but give us His provision for His people before the kingdom comes. The kingdom testimony is divided into two distinct periods, one, in the first century, which is past, and one, still to come, at the end of the eon, which is future. The first sign, where there were five cakes, brings before us the past means of subsistence, of the kingdom saints, the first three "gospels", Acts and Hebrews. (John is intended for the kingdom itself.) It was this spiritual food that sufficed for so many, and left such an abundant surplus. May we not distribute these scraps to the nations, according to the previous sign? Nothing is said of what was done with them, but we know that the nations came in for some blessing, as recorded in the book of Acts.

God has made provision for the future wilderness needs of His kingdom people by means of seven epistles, corresponding to the seven cakes in the second sign. These are James, first and second Peter, first, second and third John, and Jude. Though the scraps are not so abundant, we know that there will be some among the nations who will find some crumbs even at that time.

6-10 Compare Mt. 15³⁵⁻³⁹.

11-21 Compare Mt. 16¹⁻¹². See Lu. 12¹⁻³.

12 After giving them this marvelous sign they ask for a sign! His exclamation shows how hopeless He thought them. Suppose He should? They would not recognize it. It is useless to speak to the deaf or put a picture before the eyes of the blind.

that "Whence can any one satisfy these with bread here in a wilderness?" And He inquired of them, "How many cakes have you?"
 6 Now they say "Seven". And He is charging the throng to be leaning back on the earth, and taking the seven cakes, giving thanks, He breaks and gave to His disciples, that they may place them before them. And they place them before
 7 the throng. And they had a few small fishes. And blessing them, He said, "Place these also before
 8 them." And they all ate and are satisfied. And they pick up seven hamperfuls of the surplus fragments.
 9 Now those eating were about four thousand. And He dismisses them.
 10 And straightway He, stepping into the ship with His disciples, came into the parts of Dalmanutha. And the Pharisees came out and begin to discuss with Him, seeking to see a sign from Him
 12 from heaven, trying Him. And sighing in His spirit, He is saying, "Why is this generation seeking for a sign? Verily I am saying to you, If a sign shall be given to
 13 this generation—!" And leaving them, again stepping into a ship, He came away to the other side.
 14 And they forgot to get bread, and, except one cake, they had none
 15 with them in the ship. And He cautioned them, saying, "See! Beware of the leaven of the Pharisees and the leaven of Herod."
 16 And they reasoned with one another, saying that "We have no bread!" And, knowing it, Jesus is saying to them, "Why are you reasoning that you have no bread?"

19-20 See 6:1-4487-9.

¹⁹ The comparison here suggested by our Lord is most striking and important. He is seeking to show them that God's blessing comes in *inverse ratio* to human provision. This is the highest mathematics, and quite beyond the powers of the unspiritual mind. If reasoning could devise a way to satisfy five thousand with five cakes and leave a remainder, then the remainder would be *smaller* than seven divided among only four thousand. But the opposite is true. Every word used, when carefully translated, emphasizes the great truth that the less of man's work in God's operations the greater the work and the larger the excess. The following list of words will help to fix this on our minds and in our hearts:

five cakes	seven cakes
five thousand	four thousand
twelve panniers	seven hampers
packed (Jn. 6:13)	filled

Let us not be like the apostles who failed to figure out the formula for these equations, and could not apply it in their own experience.

²² Many explanations have been offered for this most peculiar method of healing, all of which seem to be no clearer than the sight of the blind man at first. It is questionable whether any explanation can or ought to be offered on natural grounds. The Lord could have healed him completely in an instant, but He did not choose to do so. It is evidently another sign, and we will find its meaning in the restoration of Israel's spiritual sight. The cure was accomplished by that which proceeded out of His mouth—the word of God. As was so often the case there was an interval. At first the blind man's sight was blurred. Later he saw clearly. So it was with Israel. In the past they saw that there would be a gradual growth, like a tree, until the kingdom. But it will take another application of His hands in the future to restore them. Then they will no longer be puzzled by the course of events. Throughout the past proclamation of the kingdom, especially in the Pentecostal era, the prospect of the kingdom was vague. It will not be so at the time of the end.

27-31 Compare Mt.16:13-21 Lu.9:18-22.

Are you not yet apprehending, neither understanding? Is your ¹⁸ heart still calloused? Having eyes, are you not observing? And, having ears, are you not hearing? And are you not remembering? ¹⁹ When I break the five cakes [of bread] for the five thousand, how many panniers full of fragments do you pick up?" They are saying ²⁰ to Him, "Twelve". "And when the seven cakes [of bread] are for the four thousand, how many hampers filled up with fragments do you pick up?" And they are ²¹ saying to Him, "Seven". And He said to them, "How is it you are not yet understanding?" ²² And they are coming to Bethesda, and are bringing to Him a blind man and entreating Him that He should be touching him. ²³ And getting hold of the blind man's hand, He brings him outside of the village, and spitting into his eyes, placing hands on him, He inquired of him, "Are ²⁴ you observing anything?" And looking up, he said "I am observing men, that I am seeing as trees, ²⁵ walking." Thereafter again He places hands on his eyes, and he is keen-sighted and was restored and he looked at everything distinctly. ²⁶ And He dispatches him into his home, saying, "You may neither be entering the village, nor be speaking to anyone in the village." ²⁷ And Jesus and His disciples came out into the villages of Cæsarea Philippi, and on the way He inquired of His disciples, saying to them, "Who are men saying that I ²⁸ am?" Now those speaking say to Him, "'John the baptist', and others 'Elijah', yet others that He ²⁹ is 'one of the prophets'." And

²⁹ Here we find the first sharp distinction between the unbelieving nation and the little band of believers, represented by Peter. This marks the great crisis in His ministry. Henceforth He is no longer concerned with proclaiming the kingdom to the nation, but is teaching His own disciples concerning His sufferings. In fact, He warns them not to tell that He is the Christ. The nation has rejected Him and His proclamation. The kingdom that drew near is now receding. The result of His labors lies in the confession of a few, of whom Peter is the type, who recognize Him as the Messiah, and as the Son of God. Now He begins His new ministry, and, strange to say, His message is immediately opposed by Peter. Notwithstanding all that He taught them concerning His sufferings in the period now begun, it was not till after they were over that the apostles received and believed His words. They wished to persist in proclaiming the kingdom. A similar condition exists today. The kingdom was once more proclaimed during the period covered by the book of Acts, and once more rejected. Still some persist, like Peter, in keeping up its proclamation.

³²⁻³³ Compare Mt. 16^{22,23}.

³³ The term "satan", here applied to Peter, is Hebrew for *adversary*. It is a common noun except when used of him who is otherwise called the Serpent and Slanderer.

³⁴⁻³⁸ Compare Mt. 16²⁴⁻²⁷ Lu. 9^{23,26}.

³⁴ Not only does the Lord now look forward to sufferings for Himself, but His followers also must taste of His cup. While proclaiming the kingdom, they anticipated wearing a crown. Now they must renounce all of self and bear a cross.

³⁵ *Soul* never means *life*. Life depends on spirit. Soul is the conscious sensation resulting from the union of the body with the spirit. He who wants to save his soul, will seek his own pleasure and comfort and shrink from self-denial and cross-bearing. In the kingdom there will be every delight the soul can crave. Hence the disciple that does not suffer for His sake and so loses his place in the kingdom, saves his soul for the time, but loses it in the kingdom. Anyone who should gain the whole world, yet not be able to enjoy it, loses his soul.

He inquired of them, "Now you, who are you saying that I am?" And answering, Peter is saying to Him, "*Thou art the Christ, the Son of God.*" And He warns them, that they may be telling no one about Him. And He begins to teach them that the Son of Mankind must be suffering much and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise. And He spoke the word boldly. And Peter, taking Him to him, begins to be rebuking Him. Now, Jesus, being turned about and perceiving His disciples, rebukes Peter, and is saying, "Go behind Me, satan! seeing that you are not disposed to that which is of God but that which is of men."

³⁴ And, calling the throng to Him, together with His disciples, He said to them, "If anyone wants to come after Me, let him renounce himself and pick up his own cross and be following Me. For whoever should be wanting to save his own soul, will be destroying it, yet whoever shall be destroying his soul on account of Me and of the evangel, will be saving it. For what is it benefiting a man to gain the whole world and forfeit his soul? For what may a man give in exchange for his own soul? For whoever should be ashamed of Me and My words in this adulterous and sinning generation, of him the Son of Mankind also will be ashamed, whenever He may be coming in the glory of His Father, with the holy messengers."

29 **ΝΠΡΟΦΗΤΩΝ ΚΑΙ ΑΥΤΟΣ ΕΠΗ** ¹ **Α** ² **Ι** ³ **Ε** ⁴ **Ι** ⁵ **Ε** ⁶ **Ι** ⁷ **Ε** ⁸ **Ι** ⁹ **Ε** ¹⁰ **Ι** ¹¹ **Ε** ¹² **Ι** ¹³ **Ε** ¹⁴ **Ι** ¹⁵ **Ε** ¹⁶ **Ι** ¹⁷ **Ε** ¹⁸ **Ι** ¹⁹ **Ε** ²⁰ **Ι** ²¹ **Ε** ²² **Ι** ²³ **Ε** ²⁴ **Ι** ²⁵ **Ε** ²⁶ **Ι** ²⁷ **Ε** ²⁸ **Ι** ²⁹ **Ε** ³⁰ **Ι** ³¹ **Ε** ³² **Ι** ³³ **Ε** ³⁴ **Ι** ³⁵ **Ε** ³⁶ **Ι** ³⁷ **Ε** ³⁸ **Ι** ³⁹ **Ε** ⁴⁰ **Ι** ⁴¹ **Ε** ⁴² **Ι** ⁴³ **Ε** ⁴⁴ **Ι** ⁴⁵ **Ε** ⁴⁶ **Ι** ⁴⁷ **Ε** ⁴⁸ **Ι** ⁴⁹ **Ε** ⁵⁰ **Ι** ⁵¹ **Ε** ⁵² **Ι** ⁵³ **Ε** ⁵⁴ **Ι** ⁵⁵ **Ε** ⁵⁶ **Ι** ⁵⁷ **Ε** ⁵⁸ **Ι** ⁵⁹ **Ε** ⁶⁰ **Ι** ⁶¹ **Ε** ⁶² **Ι** ⁶³ **Ε** ⁶⁴ **Ι** ⁶⁵ **Ε** ⁶⁶ **Ι** ⁶⁷ **Ε** ⁶⁸ **Ι** ⁶⁹ **Ε** ⁷⁰ **Ι** ⁷¹ **Ε** ⁷² **Ι** ⁷³ **Ε** ⁷⁴ **Ι** ⁷⁵ **Ε** ⁷⁶ **Ι** ⁷⁷ **Ε** ⁷⁸ **Ι** ⁷⁹ **Ε** ⁸⁰ **Ι** ⁸¹ **Ε** ⁸² **Ι** ⁸³ **Ε** ⁸⁴ **Ι** ⁸⁵ **Ε** ⁸⁶ **Ι** ⁸⁷ **Ε** ⁸⁸ **Ι** ⁸⁹ **Ε** ⁹⁰ **Ι** ⁹¹ **Ε** ⁹² **Ι** ⁹³ **Ε** ⁹⁴ **Ι** ⁹⁵ **Ε** ⁹⁶ **Ι** ⁹⁷ **Ε** ⁹⁸ **Ι** ⁹⁹ **Ε** ¹⁰⁰ **Ι** ¹⁰¹ **Ε** ¹⁰² **Ι** ¹⁰³ **Ε** ¹⁰⁴ **Ι** ¹⁰⁵ **Ε** ¹⁰⁶ **Ι** ¹⁰⁷ **Ε** ¹⁰⁸ 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¹ Compare Mt. 16²⁸ Lu. 9²⁷ 2 Pet. 1¹⁰⁻¹⁸.

¹ It is most fitting that the kingdom proclamation should close with a demonstration of its glory and power. It should have come immediately and for all, yet now it is put far into the future. Some should live to see it. This is shortened to six typical days, a week of work, leading up to the seventh day, or sabbatism, as the kingdom is called. Only Peter, James, and John are taken, for they represent three different classes in Israel who will enter the kingdom. James stands for those who died in faith in the past, for he was assassinated by Herod (Ac. 12¹). Peter, by his epistles, ministers to those who will be in the great affliction of the end time. He also dies a martyr. John suggests those who will live through the end time and enter the kingdom alive (Jn. 21¹⁸⁻²³). These all enter the kingdom and behold His glory, and meet Moses and Elijah, representatives of the two ministries, the law and the prophets.

The glory of the kingdom did not consist in the lightnings of Sinai, or spectacular scenes of bliss, but in the transformation of Christ. No longer was His glory veiled beneath the form more marred than any man's, but the immanent splendor of His person shone through His glistening garments.

²⁻¹⁰ Compare Mt. 17¹⁻⁹; Lu. 9³⁶.

⁵ Alas, poor Peter! The presence of Moses and Elijah, who were held in highest veneration by the Jews, quite overcame his reason. The solitary sublimity of the transformed Christ should have so filled his vision that Moses and Elijah would hardly appear. The kingdom is not going to be a triumvirate. Moses and Elijah will be completely eclipsed by Christ. It is the same error that the unbelieving nation has made. They thought Him a prophet or even Elijah. Why should Peter put them on a level with Him? There must be only one tabernacle in Israel, and that one is Christ Himself, the embodiment of the complement of the Deity (Col. 2⁹). No wonder a cloud blotted out the vision, and a voice corrected his misconception. No longer were they to hearken to the prophets. "This is My beloved Son. Be hearing Him!"

⁹ And He said to them, "Verily, I am saying to you, that there are some standing here who under no circumstances should be tasting death till they should be perceiving the kingdom of God having come in power." And after six days Jesus is taking aside Peter and James and John and is bringing them up into a very high mountain alone privately. And He was transformed in front of them. And His garments became glistening, very white, as snow, such as no fuller on earth is able thus to whiten. And Elijah, with Moses, was seen by them, and they were conferring with Jesus.

⁵ And answering, Peter is saying to Jesus, "Rabbi, it is ideal for us to be here! And we should be making three tabernacles, for Thee one, and Moses one, and Elijah one." ⁶ For he was not aware what he should answer, for they became terrified. And there came a cloud, overshadowing them. And a voice came out of the cloud, saying, "This is My beloved Son. Be hearing Him!" And suddenly, looking about, they no longer perceived anyone, except Jesus only, with themselves.

⁹ And at their descending from the mountain, He cautions them that they should not be relating to any one what they perceived, except when the Son of Mankind should be rising from among the dead. And they hold the word, discussing with themselves what is the rising from among the dead. ¹¹ And they inquired of Him, saying that "The Pharisees and the scribes

<p>ΥΠΑΤΡΟΣΑΥΤΟΥΜΕΤΑΤΩΝΑ 20 THE FATHER OF-HIM WITH THE MES-</p>	<p>ΗΜΑΣΩΔΕΕΙΝΑΙΚΑΙΠΟΙΗΣ 20 US here TO-BE AND WE-SHOULD-BE-</p>
<p>ΓΓΕΛΩΝΤΩΝΑΓΙΩΝΚΑΙΕΛΕ 40 9 SENGERS THE HOLY AND HE-said</p>	<p>ΩΜΕΝΤΡΕΙCCKHNACCOIM 40 making THREE BOOTHS TO-YOU ONE</p>
<p>ΓΕΝΑΥΤΟΙCΑΜΗΝΛΕΓΩΜΙ 60 to-them AMEN I-AM-SAYING TO-YOU</p>	<p>ΑΝΚΑΙΜΩCΕΙΜΙΑΝΚΑΙΗΛ 60 AND TO-MOSES ONE AND IO-ELIAS</p>
<p>ΝΟΤΙΕΙCΙΝΤΙΝΕCΤΩΝΩΔΕ 80 that ARE ANY OF-THE here</p>	<p>ΕΙΑΜΙΑΝΟΥΓΑΡΗΔΕΙΤΙΑΠ 80 AS O. A BOOTH IN WHOM I-WELL-SPEM ENΩ</p>
<p>ΕCΤΗΚΟΤΩΝΟΙΤΙΝΕCΟΥΜΗ 100 ONES-HAVING-STOOD WHO-ANY NOT NO</p>	<p>6 ΟΚΡΙΘΕΚΟΦΟΒΙΓΑΡΕΓΕΝ 600 (S)E CSEIHCAN for he-M-N-B-A (for OUT-FEAR A omits T-B</p>
<p>ΓΕΥCΩΝΤΑΙΒΑΝΑΤΟΥΕCΩ 20 SHOULD-BE-TASTING OF-DEATH TILL EVER</p>	<p>ΟΝΤΟΚΑΙΕΓΕΝΕΤΟΝΕΦΕΛΗ 20 7 AND BECAME CLOUD</p>
<p>ΝΙΔΩCΙΝΤΗΝΒΑCΙΛΕΙΑΝΤ 40 THEY-MAY-BE-PERCEIVING THE KINGDOM OF-</p>	<p>ΕΠΙCΚΙΑCΟΥCΑΥΤΟΙCΚΑ 40 ON-SHADING TO-them AND</p>
<p>ΟΥΘΕΟΥΕΛΗΥΘΥΙΑΝΕΝΔΥ 60 THE God HAVING-COME IN AMILITY</p>	<p>Α ΗΛΘΕΝ 60 A HΛΘΕΝ S OUT-OF-THE CLOUD SOUND</p>
<p>ΝΑΜΕΙΚΑΙΜΕΤΑΗΜΕΡΑCΕ 80 2 AND after DAYS SIX</p>	<p>ΙΕΓΕΝΕΤΟΦΩΝΗΕΚΤΗCΝΕΦ 60 BECAME SOUND OUT-OF-THE CLOUD</p>
<p>ΠΑΡΑΛΑΜΒΑΝΕΙΟΙΗCΟΥCΤ 200 A THE JESUS IS-BESIDE-A. S O. THE SON OF-ME THE BELOVED DE-</p>	<p>ΕΛΗCΕΓΟΥCΑΡΟΥCΕCΤΙ 80 BY omits saying saying this IS</p>
<p>ΟΝΠΕΤΡΟΝΚΑΙΤΟΝΙΑΚΩΒΟ 20 AB omits THE H O. PETER AND THE JACOBUS</p>	<p>ΝΟΥΙΟCΜΟΥΘΑΓΑΠΗΤΟCΑΚ 700 THE SON OF-ME THE BELOVED DE-</p>
<p>ΝΚΑΙΤΟΝΙΩΑΝΝΗΝΚΑΙΑΝΑ 40 AND THE JOHN AND IS-UP-CAR-</p>	<p>ΗΥΔΟΚΗCΑ ΟΥΤΕΑΥΤΟΥΚΑΙΕCΑΠΙΝΑ 20 8 HEARING OF-HIM AND OUT-UN-APPARENTLY</p>
<p>ΦΕΡΕΙΑΥΤΟΥCΕΙCΟΡΟΥCΥ 60 HAYING them INTO MOUNTAIN HIGH</p>	<p>ΠΕΡΙΒΛΕΨΑΜΕΝΟΙΟΥΚΕΤΙ 40 ABOUT-LOOKING NOT-STILL</p>
<p>ΗΛΘΝΑΙΑΝΚΑΤΙΔΙΑΝΜΟΝΟ 80 AB omits VERY according-to OWN ONLY</p>	<p>ΟΥΔΕΝΑΕΙΔΟΝΕΙΜΗΝΤΟΝΗ 60 NOT-YET-ONE THEY-PERCEIVED IF NO THE JESUS</p>
<p>ΥCΚΑΙΜΕΤΕΜΟΡΦΩΘΗΜΕΝΠΡ 300 AND He-WAS-alter-FORMED IN-TOWARD-</p>	<p>ΟΥΔΕΝΑΕΙΔΟΝΕΙΜΗΝΤΟΝΗ 60 NOT-YET-ONE THEY-PERCEIVED IF NO THE JESUS</p>
<p>ΟCΘΕΝΑΥΤΩΝΚΑΙΤΑΙΜΑΤΙ 20 3 PLACE OF-them AND THE GARMENTS</p>	<p>ΟΥΔΕΝΑΕΙΔΟΝΕΙΜΗΝΤΟΝΗ 60 NOT-YET-ONE THEY-PERCEIVED IF NO THE JESUS</p>
<p>ΑΥΤΟΥCΓΕΝΕΤΟCΤΙΛΑΒΟΝ 40 OF-HIM BECAME GLISTENING</p>	<p>ΟΥΔΕΝΑΕΙΔΟΝΕΙΜΗΝΤΟΝΗ 60 NOT-YET-ONE THEY-PERCEIVED IF NO THE JESUS</p>
<p>ΤΑΛΕΥΚΑΛΙΔΩCΧΕΙΩΝΟΙ 60 WHITE VERY AS SNOW THE-</p>	<p>ΟΥΔΕΝΑΕΙΔΟΝΕΙΜΗΝΤΟΝΗ 60 NOT-YET-ONE THEY-PERCEIVED IF NO THE JESUS</p>
<p>ΑΓΝΑΦΕΥCΕΠΙΤΗCΓΗCΟΥΔ 80 WHICH CADER ON THE LAND NOT IS-</p>	<p>ΟΥΔΕΝΑΕΙΔΟΝΕΙΜΗΝΤΟΝΗ 60 NOT-YET-ONE THEY-PERCEIVED IF NO THE JESUS</p>
<p>ΥΝΑΤΑΙΟΥΤΩCΛΕΥΚΑΝΑΙΚ 400 4 ADLE thus TO-WHITEN AND</p>	<p>ΟΥΔΕΝΑΕΙΔΟΝΕΙΜΗΝΤΟΝΗ 60 NOT-YET-ONE THEY-PERCEIVED IF NO THE JESUS</p>
<p>ΑΙΦΩΘΗΑΥΤΟΙCΗΛΙΑCΟΥC 20 WAS-VIEWED TO-them ELIAS TOGETHER</p>	<p>ΟΥΔΕΝΑΕΙΔΟΝΕΙΜΗΝΤΟΝΗ 60 NOT-YET-ONE THEY-PERCEIVED IF NO THE JESUS</p>
<p>ΜΩΥCΕΙΚΑΙΗCΑΝCΥΛΑΛΑ 40 LO-MOSES AND THEY-WERE TOGETHER-TALKING</p>	<p>ΟΥΔΕΝΑΕΙΔΟΝΕΙΜΗΝΤΟΝΗ 60 NOT-YET-ONE THEY-PERCEIVED IF NO THE JESUS</p>
<p>ΥΝΤΕCΤΩΙΗCΟΥΚΑΙΑΠΟΚΡ 60 5 TO-THE JESUS AND ANSWERING</p>	<p>ΟΥΔΕΝΑΕΙΔΟΝΕΙΜΗΝΤΟΝΗ 60 NOT-YET-ONE THEY-PERCEIVED IF NO THE JESUS</p>
<p>ΙΘΕΙCΟΠΕΤΡΟCΛΕΓΕΙΤΩΙ 60 THE Peter IS-SAYING TO-THE JE-</p>	<p>ΟΥΔΕΝΑΕΙΔΟΝΕΙΜΗΝΤΟΝΗ 60 NOT-YET-ONE THEY-PERCEIVED IF NO THE JESUS</p>
<p>ΗCΟΥΡΑΒΒΕΙΚΑΛΟΝΕCΤΙΝ 500 SUS HADDI IDEAL IT-IS</p>	<p>ΟΥΔΕΝΑΕΙΔΟΝΕΙΜΗΝΤΟΝΗ 60 NOT-YET-ONE THEY-PERCEIVED IF NO THE JESUS</p>
<p>ΥΝΤΕCΤΩΙΗCΟΥΚΑΙΑΠΟΚΡ 60 5 TO-THE JESUS AND ANSWERING</p>	<p>ΟΥΔΕΝΑΕΙΔΟΝΕΙΜΗΝΤΟΝΗ 60 NOT-YET-ONE THEY-PERCEIVED IF NO THE JESUS</p>
<p>ΙΘΕΙCΟΠΕΤΡΟCΛΕΓΕΙΤΩΙ 60 THE Peter IS-SAYING TO-THE JE-</p>	<p>ΟΥΔΕΝΑΕΙΔΟΝΕΙΜΗΝΤΟΝΗ 60 NOT-YET-ONE THEY-PERCEIVED IF NO THE JESUS</p>
<p>ΗCΟΥΡΑΒΒΕΙΚΑΛΟΝΕCΤΙΝ 500 SUS HADDI IDEAL IT-IS</p>	<p>ΟΥΔΕΝΑΕΙΔΟΝΕΙΜΗΝΤΟΝΗ 60 NOT-YET-ONE THEY-PERCEIVED IF NO THE JESUS</p>
<p>ΥΝΤΕCΤΩΙΗCΟΥΚΑΙΑΠΟΚΡ 60 5 TO-THE JESUS AND ANSWERING</p>	<p>ΟΥΔΕΝΑΕΙΔΟΝΕΙΜΗΝΤΟΝΗ 60 NOT-YET-ONE THEY-PERCEIVED IF NO THE JESUS</p>
<p>ΙΘΕΙCΟΠΕΤΡΟCΛΕΓΕΙΤΩΙ 60 THE Peter IS-SAYING TO-THE JE-</p>	<p>ΟΥΔΕΝΑΕΙΔΟΝΕΙΜΗΝΤΟΝΗ 60 NOT-YET-ONE THEY-PERCEIVED IF NO THE JESUS</p>
<p>ΗCΟΥΡΑΒΒΕΙΚΑΛΟΝΕCΤΙΝ 500 SUS HADDI IDEAL IT-IS</p>	<p>ΟΥΔΕΝΑΕΙΔΟΝΕΙΜΗΝΤΟΝΗ 60 NOT-YET-ONE THEY-PERCEIVED IF NO THE JESUS</p>

11-13 Compare Mt. 17:10-13.

11 The Minor Prophets close with the promise (Mal. 4:5,6):

Lo! I send you Elijah the prophet
Before the great and fearful day of
Jehovah comes
And he restores the heart of the
fathers to the sons,
And the heart of the sons to their
fathers,
Lest I should come and smite the
earth to its doom.

John the baptist came in the spirit and power of Elijah, and would have done his work had the people repented. But he did not exercise the destructive power of that prophet. So Elijah must come again, before the kingdom is established. There is little doubt that one of the two witnesses of the end time is Elijah (Un. 113-12), for they perform similar prodigies. Both cause a drought for three and a half years. Both destroy their enemies by supernatural fire. Elijah did not die, but was taken up heavenward in a tempest (2 Ki. 2:11). His appearance on the mount, an actual spectator of Christ's glory, qualifies Him for the testimony which the two witnesses will uphold.

13 See Mt. 11:14 Lu. 1:17.

14-27 Compare Mt. 17:14-21 Lu. 9:37-42.

14 Having descended from the mountain, the Lord now faces Golgotha. Instead of the power and glory, He speaks of weakness and shame. He will not allow them to even mention what they have seen, until the time to proclaim the kingdom once more arrives. The first symptom of this change has already been made manifest to the disciples He has left behind. They are unable to cast out the demon from the dumb boy. Their power over the unseen world is on the wane! The demons have perceived the unbelief of the nation, and are well aware of the great change which is coming over His ministry. He no longer wishes to display His power, or that of His apostles. Rather, He is laboring to teach them a far more difficult lesson—that of His weakness and death. He does not wish them to go about proclaiming the kingdom, so He withdraws the power that they had received over demons.

18 It is not that they had not faith enough to cast out the demon, but they refused to recognize the change which

are saying that Elijah must come first." Now He avers to them, "Elijah, indeed, coming first, is restoring all. And how is it written of the Son of Mankind that He may be suffering much and may be scorned? But I am saying to you that Elijah, also, has come, and they do to him whatever they wanted, according as it is written of him."

14 And coming to the disciples, they perceived a vast throng about them, and scribes discussing with them. And straightway the entire throng, perceiving Him, were overawed and racing toward Him, 15 saluted Him. And He inquires of the scribes, "What are you discussing with yourselves?" And one of the throng answered Him, "Teacher, I bring my son to 16 Thee, having a dumb spirit. And wherever it may be getting him down, it is tearing him, and he is frothing and grating his teeth, and is withering away. And I say to Thy disciples that they should be casting it out and they have not the strength."

19 Now, answering, He is saying to them, "O unbelieving generation! Till when shall I be with you? Till when shall I bear with you? 20 Bring him to Me." And they bring him to Him, and the spirit, perceiving Him, straightway violently convulses him, and, falling on the earth, he wallowed, frothing. 21 And He inquires of his father, "How long a time is it since this has come upon him?" Now he said 22 "From a little boy. And often it cast him into the fire also, and into waters, that it should be destroying him. But if Thou art anyway able, help us, having compassion on

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12 FORE-MOST THE YET He-AVERRED to-them ELIAS

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I-AM-SAYING to-YOU that AND ELIAS

ΕΛΗΛΥΘΕΝΚΑΙΕΠΡΟΙΝCΑΝΑ 200
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ΙΟΥΚΙCΧΥCΑΝΟΔΕΑΠΟΚΡΙ 60
19 NOT THEY-are-STRONG THE YET ANSWERING

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Ι-shall-be TILL ?-when I-shall-be-
ΜΑCΕCΟΜΑΙΩCΠΟΤΕΑΝΕΞ 20

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but IF ANY YOU-ARE-ABLE help

His new attitude involved, which would keep them from attempting such a miracle. The great lesson in this sign is that the demon will not come out of Israel under the ministry of the apostles, as set forth in the book of Acts. Their effort is a failure. Even after that there is a delay, during which there are convulsions. The demon will go out of the nation in the midst of the severest throes, leaving it almost lifeless. The experience of the demoniac is a parallel to the experience of Israel, beginning with the renewed proclamation of the kingdom by the apostles, during the Lord's absence. Hence there is such insistence on faith and such a protracted period taken up in his healing. We may be sure that the apostles did not understand the significance of their own failure, neither could He explain this to them at that time without revealing secrets God had reserved. Had they known it they could not have entered wholeheartedly into their Pentecostal ministry. It is just such scenes as this, so meaningless and tedious to unbelief, yet so significant to the anointed eye, which overwhelm us with a sense of the divine presence on the sacred page.

30-32 Compare Mt.17:22, 23 Lu.9:43-45.

30 How unlike his former journeys which were crowded with the powers of the coming eon! He spread abroad blessing with a lavish hand. The sick sought Him and were cured. The unclean spirits left at His slightest word. He scarcely had time to eat or sleep, so fully was He occupied in relieving the infirmities of the people. There is a season for every act under the sun; a time when it should, and a time when it should not be done. It had pleased God to testify to the proclamation of the kingdom by appropriate powers and signs. But now that season is past. The heralding has been hushed. The signs cease. He walks a lonely Wanderer, rejected, proscribed, threatened. Seeking to enlist the sympathy of His disciples, His words thrust them from Him, for they cannot comprehend, and His manner makes them afraid to ask. Lonely in the midst of His people! Lonely in the midst of His intimate friends! And so He sets His face toward the cross whose chill shadow is already casting its pall about Him.

23 us!" Now Jesus said to him, "If you are able to believe—all is possible to him who is believing."

24 Straightway, crying, the father of the little boy said, with tears, "I am believing! Help me in unbelief!"

25 Now Jesus, perceiving that the throng is racing on together, rebukes the unclean spirit, saying to it, "Dumb and deaf-mute spirit. I am enjoining you to come out of him, and by no means may you be entering into him any longer."

26 And crying and convulsing him much, it came out, and he became as if dead, so that the majority said 27 that he died. Now Jesus, holding his hand, rouses him, and he rose.

28 And at His entering the house, His disciples inquired privately of Him, "Wherefore could we not 29 cast it out?" And He said to them, "This species can come out by nothing except by prayer and fasting."

30 And coming out thence, they went along through Galilee, and He did not want any one to know.

31 For He taught His disciples and said to them that "The Son of Mankind is being betrayed into the hands of men, and they will be killing Him. And being killed, after 32 three days He will rise." Yet they were ignorant of the declaration, and they were afraid to inquire of Him.

33 And they came into Capernaum, and, being come into the house, He inquired of them, "What did you reason with yourselves on the 34 road?" Yet they were silent, for they argued with one another on the

	CONHNIN CΠAAGXN ICΘEIC 30	PHPOTΩNA TON DIA TI HM 20
	to-us BEING-COMPASSIONATED	quired-of Him THRU-ANY WE
23 ON US	ΕΦΗΜΑC ΔΕ ΙΗCΟΥC ΕΙΠΕΝ 40	ΙCΟΥΚΗΔΥΝΗΘΗΜΕΝ ΕΚ ΒΑΛ 40
	THE YET JESUS said	NOT WERE-ENABLED TO-DE-OUT-CAST
	ΑΥΤΩ ΤΟ ΕΙΔΥΝΑC ΑΙCΤΕ 60	ΕΙΝΑΥΤΟΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙ 60
	to-him THIS IF YOU-ARE-ABLE TO-BELIEVE	29 ING (fut.) it AND He-said to-them
	ΥC ΑΙ ΠΑΝΤΑ ΔΥΝΑΤΑ ΤΩ ΠΙC 80	CΤΟΥ ΤΟΤΟ ΓΕΝΟCΕC ΝΟΥ ΔΕΝ 80
	ALL ABLE TO-THE ON-DE-	this THE breed IN to-NOT-YET-ONE
24 LIVING	ΤΕΥΟΝΤΙ ΕΥCΘΥC ΡΑC ΑCΟΠ 100	ΙΔΥΝΑΤΑΙC ΕC ΑΘΕΙΝ ΕΙΜΗ 600
	straightway CHING THE FA-	IS-ABLE TO-DE-OUT-COMING IF NO
	ΑΤΗΡ ΤΟΥ ΠΑΙΔΙΟΥ ΜΕΤΑ ΔΑ 20	ΕΝ ΠΡΟC ΕΥΧΗΚΑΙ ΙΝΗCΤΕΙ ΔΑ 20
	THEC OF-THE little-boy WITH TEARS	IN prayer AND fast by s ⁸
	ΚΡΥΦΩΝ ΕΛΕΓΕΝ ΠΙCΤΕΥΩ ΒΟ 40	ΚΑΙ ΕΚΕΙΘΕΝ ΕC ΕΛΘΟΝΤΕC 40
	said I-AM-BELIEVING BE-help-	30 AND thence OUT-COMING
25 INO	ΗΕΙΜΟΥ ΘΗΑ ΠΙCΤΙΑ ΔΩΝ 60	ΠΑΡ ΕΥΟΝ ΤΟΝ ΔΙΑ ΤΗC Γ 60
	OF-ME TO-THE UN-BELIEF PERCEIVING	THEY-BESIDE-WENT THRU THE GAL-
	ΔΕ ΟΙ ΗCΟΥC ΟΤΙ ΕΠΙCΥΝΤΡ 80	ΑΙ ΑΛΛΑ ΙΑC ΚΑΙ ΟΥΚ ΗΘΕΛΕΝ 80
	YET THE JESUS that IS-ON-TO-THE-ER-HACING	ILKE AND NOT He-WILLED
	ΕΧΕΙ ΟΥΧ ΑΛΟC ΕΠΕΤΕΙ ΜΗCΕ 200	ΙΝΑΤΙC ΓΝΟΙΕ ΔΙΔΑCΚΕΝ Γ 700
	THE THURON He-rebukes	31 THAT ANY MAY-BE-KNOWING He-taught for
	ΝΤΩ ΠΝΕΥΜΑΤΙ ΤΩ ΑΚΑΘΑΡΤ 20	ΑΡΤΟΥC ΜΑΘΗΤΑC ΑΥΤΟΥ ΚΑ 20
	to-THE spirit THE unclean	THE LEARNERS OF-Him AND
	ΩC ΕΓΩΝ ΑΥΤΩ ΤΟ ΑΛΛΑ ΟΥΚ Α 40	ΙΕ ΑΕΓΕΝ ΑΥΤΟΙC ΟΤΙ ΟΥΙΟ 40
	say-ING to-it THE UN-TALK AND	said to-them that THE SON
	ΙΚΦΟΝΤΟ ΠΝΕΥΜΑ ΕΓΩ ΕΠΙ 60	CΤΟΥ ΑΝΘΡΩΠΟΥ ΠΑΡΑ ΔΙ 60
	MUTE THE spirit I AM-EN-	OF-THE human IS-BEING-BESIDE-GIVEN
	ΤΑC CΩCΘΙΕC ΕC ΕΛΘΕC ΑΥΤΟ 80	ΤΑΙ ΕΙC ΧΕΙΡΑC ΑΝΘΡΩΠΩΝ 80
	join-ING to-YOU BE-OUT-COMING OUT OF-him	INTO HANDS OF-humans
	ΥΚΑΙ ΜΗΚΕΤΙ ΕΙC ΕΛΘΕC Ι 300	ΚΑΙ ΑΠΟΚΤΕΝΟΥCΙΝ ΑΥΤΟΝ 300
	AND NO-NOT-STILL YOU-MAY-BE-INTO-COMING INTO	AND THEY-WILL-BE-FROM-KILLING Him
26 him	CΑΥΤΟΝ ΚΑΙ ΚΡΑCΑC ΚΑΙ ΠΟ 20	ΚΑΙ ΑΠΟΚΤΑΝΘΕΙC ΕΙC ΜΕΤΑ ΤΡ 20
	AND CRYING AND much	AND BEING-FROM-KILLED after THREE
	ΑΛΑC ΠΑΡΑCΑC ΑΥΤΟΝ ΕC ΗΛΑ 40	ΕΙC ΗΜΕΡΑC ΑΝΑCΤΗCΕΤΑΙ 40
	convulc-ING him it-OUT-CAME	DAYS He-will-BE-UP-STANDING
	ΘΕΝ ΚΑΙ ΕΓΕΝΕΤΟ ΩC ΕΙΝΕΚ 60	ΟΙ ΔΕ ΗΓΝΟΥΝ ΤΟ ΡΗΜΑ ΚΑΙ 60
	AND he-BECAME AS-IF DEAD	32 THE-ONES YET UN-KNEW THE declaration AND
	ΡΟC ΩCΤΕ ΤΟΥC ΠΟΛΛΟΥC ΑΕ 80	ΕΦΟΒΟΥΝΤΟ ΑΥΤΟΝ ΕΡΩΤ 80
	AS-BESIDES THE MANY TO-DE-	Him TO-inquire-of
27 saying	ΓΕΙΝΟΤΙΑ ΠΕΘΑΝΕΝ Ο ΔΕ ΙΗ 400	ΗCΑΙ ΚΑΙ ΗΛΘΟΝ ΕΙC ΚΑΦΑΡ 900
	that he-FROM-DIED THE YET JESUS	33 AND THEY-CAME INTO CAPERNAUM
	CΟΥC ΚΡΑΤΗC ΑCΤΗC ΧΕΙΡΟ 20	ΝΑΟΥ ΜΚΑΙ ΕΝ ΤΗ ΟΙΚΙΑ ΓΕΝ 20
	holding OF-THE HAND	AND IN THE HOME BECOM-
	CΑΥΤΟΥ Η ΓΕΙΡΕΝ ΑΥΤΟΝ ΚΑ 40	ΟΜΕΝ ΟC ΕΠΗΡΩΤΑ ΑΥΤΟΥCΤ 40
	OF-him HOUSES him AND	ING He-inquired-of them ANY
28 he-UP-STOOD	ΙΑΝ ΕCΤΗΚΑΙ ΕΙC ΕΛΘΟΝΤΟ 60	ΙΕΝΘΟ ΔΩΠΡΟC ΕΑΥΤΟΥC ΔΑ 60
	AND OF-INTO-COMING	IN THE WAY TOWARD selves YE-
	CΑΥΤΟΥ ΕΙC ΤΟΝ ΟΙΚΟΝ ΟΙΜ 80	ΙΕ ΛΟΓΙΖΕCΘΕ ΟΙ ΔΕ ΕCΙΩΠ 90
	OF-Him INTO THE HOME THE LEARN-	34 THRU-accounted THE-ONES YET were-SILENT
	ΑΘΗΤΑΙ ΑΥΤΟΥ ΚΑΤΙ ΔΙΑΝΕ 400	ΩΝ ΠΡΟC ΑΛΛΗΛΟΥC ΓΑΡ ΔΙΕ 31000
	ers OF-Him according-to OWN in-	TOWARD one-another for THEY-

33-34 Compare Mt.18:1-Lu.9:46.

34 While the Son of God was in sad contemplation of the deep humiliation of the cross, His disciples were puffed up with pride, arguing about their own greatness. They could hardly have been further removed from Him in spirit. He Who had been above all was now sinking beneath all. Higher than the archangels was His primeval position; lower than the lowest of sinners is the appalling place to which His path is winding. Higher! is the selfish shout of man, intent on his own exaltation, though he tread his fellows under foot to reach his proud pinnacle. Lower! was the cry of Christ, intent on the weal of others, though He be trodden in the mire to serve them. True greatness can never be attained by striving for self. It lies only in service for others.

55-57 Compare Mt.18:2-6Lu.9:47,4822:4-30.

38-41 Compare Lu. 9:49-50.

38 It was not long since the disciples had failed to cast out a demon. They were doubtless jealous of this man, for they wished to monopolize all the privileges of discipleship. The spirit of this act of the apostles has been a curse in Christendom. We are apt to think that only those who follow with us are countenanced by the Lord, or have a right to a place in His service. But the incident seems to point to a wider thought. The Lord evidently was not present when John used his authority to stop the offending miracle-worker. So, after His ascension, a whole group of men arose with Paul at their head, who did not follow with the twelve. It took much careful work to persuade the apostles that he had a ministry from the Lord as well as they (Gal. 2²). There was a great work done, including the actual casting out of demons (Ac. 16:18), in which the twelve apostles had no part. We are not associated with the twelve apostles, but with this group. Because the believing Jews would not allow the nations a place in the kingdom or the pardon of sins, their own pardon was recalled. The work here hinted at and commended by our Lord in time displaced the ministry of the twelve apostles. It is only by a grasp of their dispensational application that we may read these signs.

35 road as to who is greater. And, being seated, He summons the twelve and is saying to them, "If any one wants to be first, he will be last of all, and servant of all." And taking a little child, He stands it in their midst, and clasping it in His arms, said to them, "Whoever should be receiving one of such little children on My name, is receiving Me: and whoever should be receiving Me, is not receiving Me, but Him Who commissions Me."

38 John averred to Him, saying, "Teacher, we perceived someone casting out demons in Thy name, who is not following with us, and we forbade him, seeing that he followed not with us." Yet Jesus said, "Be not forbidding him, for there is no one who will be doing powers on My name, and will be able swiftly to speak evil of Me. For who is not against us is for us. For whoever should be giving you a cup of water to drink in the Name, seeing that you are Christ's, verily I am saying to you that he should by no means be losing his wages.

42 And whoever should be snaring one of these little ones who are believing into Me, it were ideal for him rather if a millstone requiring an ass to turn it were lying about his neck and he were cast into the sea. And if your hand should ever be snaring you, strike it off. It is ideal for you to be entering into life maimed, rather than, having two hands, to come away into Gehenna, into the inextinguishable fire where their worm is not decaying and the fire is not being extinguished. And if your foot should

¹+Γ ^{A omits IN THE WAY}
 ΛΕΧΘΗCΑΝΘΗΝΘΩΤΙCΜΕ 20
 WERE-THRU-said IN THE WAY ANY GREATER
^{AN omit IS}
 35 ΙΖΩΝΕCΤΙΝΚΑΙΚΑΘΙCΑCΕ 40
 IS AND BEING-seated He-
¹Β
 ΦΩΝΗCΕΝΤΟΥCΔΩΔΕΚΑΚΑΙ 60
 SOUNDS THE TWO-TEN AND
 ΛΕΓΕΙΛΥΤΟΙCΕΙCΤΙΘΕΛΕ 80
 IS-SPYING to-them IF ANY IS-WILLING
¹+Ε ο.
 ΙΠΡΩΤΟCΕΙΝΑΙCΤΑΙΠΑΝ 100
 BEFORE-most TO-BE he-WILL-BE OF-ALL
 ΤΩΝΕCΧΑΤΟCΚΑΠΑΝΤΩΝΔ 20
 LAST AND OF-ALL THRU-
 ΙΑΚΟΝΟCΚΑΙΛΑΒΩΝΠΑΙΔΙ 40
 36 SERVITOR AND GETTING little-boy-or-
^{A M}
 ΟΝΕCΤΗCΕΝΑΥΤΟΕΝΜΕCΩΑ 60
 girl He-stands it IN MIDST OF-
¹had +ΕΙΠ but cancels
 ΥΤΩΝΚΑΙΕΝΑΓΚΑΛΙCΑΜΕΝ 80
 them AND IN-clasp^g
 ΟCΑΥΤΟΕΙΠΕΝΑΥΤΟΙCΟCΑ 200
 37 it said to-them WHO EVER
¹omits such
 ΝΕΝΤΩΝΤΟΙΟΥΤΩΝΠΑΙΔΙΩ 20
 ONE OF-those such little-boys-of-girls
¹+ΤΟΥΤΩΝ¹Ε ο.
 ΝΔΕΞΗΤΑΙΕΠΙΤΩΝΟΜΑΤΙ 40
 SH'D-DE-RECEIVING ON THE NAME
¹omit IF- ¹omits -EVER
 ΜΟΥΜΕΔΕΧΕΤΑΙΚΑΙΟCΕΑ 60
 OF-ME ME IS-RECEIVING AND WHO IF-EVER
¹ΖΕ¹Ε ο.
 ΝΕΜΕΔΕΧΗΤΑΙΟΥΚΕΜΕΔΕΧ 80
 ME MAY-DE-RECEIVING NOT ME IS-RECEIV-
¹Ε ο.
 ΕΤΑΙΔΑΛΛΑΤΟΝΑΠΟCΤΕΙΛΑ 300
 INO BUT THE One-commissioning
¹for AVERNED ΔΠΕΚΡΙΘΗCΕ omits THE n.o.
 ΝΤΑΜΕΦΗΛΥΤΩΙΩΑΝΝΗC 20
 38 ME AVERNED to-Him THE JOHN
¹omit saying
 ΛΕΓΩΝΔΙΔΑCΚΑΛΕΕΙΔΟΜΕ 40
 SAYING TEACHER! WE-PERCEIVED
¹omits IN
 ΝΤΙΝΑΕΝΤΩΝΟΜΑΤΙCΟΥΕ 60
 ANY IN THE NAME OF-YOU OUT-
 ΚΒΑΛΛΟΝΤΑΔΑΙΜΟΝΙΑCΟC 80
 CASTING demons WHO NOT
¹omit WHO NOT IS-following to-US
 ΥΚΑΚΟΛΟΥΘΕΙΗΜΙΝΚΑΙΕΚ 100
 IS-following to-US AND WE-FOR-
¹CAΔ for O ¹Δ
 ΦΛΑΥΟΜΕΝΑΥΤΟΝΟΤΟΥΚΗΚ 20
 DADE him that NOT he-fol-
¹ο.
 ΟΛΟΥΘΕΙΗΜΙΝΟΔΕΙΗCΟΥC 40
 39 LOWED to-US THE YET JESUS
 ΕΙΠΕΝΗΜΗΦΛΑΥΕΤΕΑΥΤΟΝΟ 60
 said NO DE-FORIDDING him NOT-
¹ο.
 ΥΔΕΙCΓΑΡΕCΤΙΝΟCΠΟΙΗC 80
 YET-ONE for IS WHO WILL-DE-DOING
 ΕΙΔΥΝΑΜΙΝΕΠΙΤΩΝΟΜΑΤ 500
 ABILITY ON THE NAME

¹Ε ο.
 ΙΜΟΥΚΑΙΔΥΝΗCΕΤΑΙΤΑΧΥ 20
 OF-ME AND WILL-BE-ABLE SWIFTLY
 ΚΑΚΟΛΟΓΗCΑΙΜΕCΟCΓΑΡΟΥ 40
 40 TO-EVIL-say ME WHO for NOT
¹Υ=, -youp ¹Υ=youp
 ΚΕCΤΙΝΚΑΘΗΜΩΝΥΠΕΡΗΜΩ 60
 IS DOWN OF-US OVER US
¹omit IF-
 ΝΕCΤΙΝΟCΓΑΡΑΝΠΟΤΙCΗC 80
 41 IS WHO for IF-EVER SH'D-DE-DRINKING
 ΥΜΑCΠΟΤΗΡΙΟΝΥΔΑΤΟCΕΝ 600
 YOUp DRINK-cup OF-water IN
¹+adds OF-ME ΜΟΥ ¹+ΕΜΟΝ MY for ANOINTED
 ΟΝΟΜΑΤΙΟΤΙΧΡΙCΤΟΥΕCΤ 20
 NAME that OF-ANOINTED YE-ARE
¹ΔI for Ε ¹omits that
 ΕΑΜΗΝΛΕΓΩΜΙΝΟΤΙΟΥΜΗ 40
 AMEN I-AM-saying to-youp that NOT NO
 ΑΠΟΛΕCΗΤΟΝΜΙCΘΟΝΑΥΤΟ 60
 he-sh'd-be-destroying THE MINE OF-him
¹omit IF-
 ΥΚΑΙΟCΕΑΝΚΑΝΔΑΛΙCΗC 80
 42 AND WHO IF-EVER SHOULD-BE-SNARING ONE
¹+Ε
 ΝΑΤΩΝΜΙΚΡΩΝΤΟΥΤΩΝΤΩΝ 700
 OF-THE LITTLE these THE
¹omits INTO ME
 ΠΙCΤΕΥΟΝΤΩΝΕΙCΕΜΕΚΑΛ 20
 0169-BELIEVING INTO ME IDEAL
¹to-him it-is
 ΟΝΕCΤΙΝΑΥΤΩΜΑΛΛΟΝΕΙΠ 40
 it-IS to-him RATHER IF IS-
¹ο. ¹omit STONE ¹ο. ο. ο.
 ΕΡΙΚΕΙΤΑΙΛΙΘΟCΜΥΛΙΚΟ 60
 ABOUT-LYING STONE MILLIC
¹omits ASSIC
 CΟΝΙΚΟCΠΕΡΙΤΟΝΤΡΑΧΗΛ 80
 ASSIC ABOUT THE NECK
¹Ε ο.
 ΟΝΑΥΤΟΥΚΑΙΒΕΒΑΝΤΑΙΕ 600
 OF-him AND he-HAS-been-CAST INTO
 CΤΗΝΘΑΛΑCΣΑΝΚΑΙΕΑΝCΚ 20
 43 THE SEA AND IF-EVER SHOULD-
¹Ζ
 ΑΝΔΑΛΙCΗCΕΗΧΕΙΡCΟΥΑΥ 40
 DE-SNARING YOU THE HAND OF-YOU FROM-
¹adds to-youp COI
 ΟΚΟΥΟΝΑΥΤΗΝΚΑΛΟΝΕCΤΙ 60
 STRIKE her IDEAL it-IS
¹omits YOU
 ΝCΕΚΥΛΛΟΝΕΙCΕΛΘΕΙΝΕΙ 80
 YOU MAIMED TO-BE-INTO-COMING INTO
 CΤΗΝΖΩΗΝΗΤΑCΔΥΟΧΕΙΡΑ 900
 THE LIFE OR THE TWO HANDS
¹+ΕΙC -INTO-
 CΕΧΟΝΤΑΠΕΛΘΕΙΝΕΙCΤΗ 20
 HAVING TO-BE-FROM-COMING INTO THE
¹2 cancels INTO THE FIRE THE UN-EXTINGUISHABLE but restored
 ΝΓΕΕΝΝΑΙCΤΟΠΥΡΤΟΑC 40
 GEHENNA INTO THE FIRE THE UN-EX-
¹omit THE-? where to IS-HEING-EXTINGUISHED
 ΒΕCΤΟΝΟΠΟΥΟCΚΩΑΝΖΑΥΤ 60
 44 TINGUISHABLE THE-?where THE WORM OF-them
 ΦΝΟΥΤΕΛΕΥΤΑΚΑΙΤΟΠΥΡΟ 80
 NOT IS-decaying AND THE FIRE NOT
 ΥCΒΕΝΝΥΤΑΙΚΑΙΕΑΝΟΠΟΥ 32000
 45 IS-BEING-EXTINGUISHED AND IF-EVER THE FOOT

⁴⁰ See Mt.12³⁰Lu.11²³.

⁴¹ See Mt. 10⁴⁰⁻⁴².

⁴² Compare Mt. 18⁸.

⁴³ Compare Mt.5³⁰. See Deut.13⁶⁻¹¹Isa. 33¹⁴⁶⁶²⁴.

⁴⁵ Gehenna, the valley of Hinnom just below Jerusalem, must not be confounded with the lake of fire, or Tartarus, or the unseen, commonly called "hell" or hades. Its fire and worms are quite as literal as can be, for the city of Sodom was burned there. No living beings are cast into this incinerator. It is the worms, which feed on the carcasses of criminals, who do not die. The fire is kept burning at all times. This will be the place where bodies of executed malefactors will be cast during the kingdom era.

⁴⁹ Since the kingdom has been rejected, entrance into it is necessarily a path of judgment. Salt is a preservative. During the kingdom era corruption will be stayed. The salt that counteracts the corruption of that day will be fire, a judgment. As already elaborated, nothing that offends can enter that kingdom. It must be judged. If not, it will drag down those who harbor it into Gehenna and its fires.

⁴⁷⁻⁴⁸ Compare Mt. 5²⁹.

⁴⁹ See Lev.21³Eze.43²⁴.

⁵⁰ See Mt.5¹³Lu.14^{34,35}Col.4⁶.

¹⁻¹² Compare Mt. 19¹⁻¹².

¹ Our Lord is now in Perea, over which Herod held sway. Herod had dismissed his wife for no other reason than that he wanted to marry Herodias, his brother's wife. It was John the baptist's protest against this which really cost him his life. Hence the Pharisees hope to put the Lord on the horns of a dilemma. If He countenances Herod's act, that could easily be used against Him. If He condemns it, that could be used to inflame the Herodians, if not Herod himself. But the Lord is equal to the occasion. He is greater than Moses. He knew the hardness of their hearts. He, therefore, revokes the law, and bases the union of man and wife on the original creation. Adam was both male and female in one body when he was first created (Gen.1²⁷). Later God took from Adam, not a rib, but a cell, and builded a woman. Marriage is the reversal of this. A male and a female are joined together to make one complete human being, as Adam was at his creation. God, Who took Eve out of Adam, and

be snaring you, strike it off. For it is ideal for you to be entering into life maimed or lame, rather than, having two feet, to be cast into the Gehenna, into the inextinguishable fire where their worm is not deceasing, and the fire is not being extinguished. And if your eye should be snaring you, cast it out. It is ideal for you to be entering into the kingdom of God one-eyed, rather than, having two eyes, to be cast into the Gehenna of fire where their worm is not deceasing and the fire is not being extinguished. For every one will be salted with fire, and every sacrifice will be salted with salt. Salt is ideal, yet if the salt should be becoming savorless, with what will you be seasoning it? Have salt in yourselves and be at peace with one another."

10 And rising from thence, He is coming into the boundaries of Judea and the other side of the Jordan, and again throngs are going to Him, and again, as He had been accustomed, He taught them. And the Pharisees, approaching, inquired of Him if a husband is allowed to dismiss a wife, trying Him. Yet answering, He said to them, "What does Moses direct you?" Yet they say, "Moses permits us to write a scroll of divorce, and to dismiss her." And answering, Jesus said to them, "In view of your hardheartedness he writes this precept for you. Yet from the beginning of creation God makes them male and female. On this account a man will be leaving his father and mother and will be joined to his wife, and the two will be for

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thus made the separation, yokes them together again in marriage. They become a physiological unit. No man should destroy such a union. Only one cause was given by our Lord as a ground for divorce (Mt.5:32). In this day of grace even this is not valid. Only desertion by an unbelieving husband or wife breaks the bonds of matrimony (1 Co.7:15). The reason for this lies in the character of this economy. It is the opposite of the administration of a stony law over hard hearts. God is now dealing in pure, unadulterated *grace*, which forgives offenses and pleads for reconciliation in the most desperate circumstances. This should be reflected in all our social relations, especially in the marriage bond.

⁴ See Deut.24:1 Mt.5:31,32.

⁶ See Gen.1:27:52.

⁷ See Gen.2:24 Lxx 1 Co.6:16 Eph.5:31.

¹² See Lu.16:18 Ro.7:31 Co.7:10,11.

^{13,16} Compare Mt.19:13-15 Lu.18:15-17.

¹³ Children were not supposed to be capable of understanding Him, hence, hardly candidates for the kingdom. But they had the very essential which was so lacking among His disciples at this time. They had implicit faith in what they were told, and trusted those who told them. The disciples, alas, were also immature in understanding. They did not apprehend the need of the cross which He was seeking to sink into their hearts. Yet they lacked the child-like faith which believes, though it cannot comprehend.

²⁰ The incident of the rich man contains the line of thought suggested by the little children. He was their opposite. He had confidence in himself, in his accomplishments, in his ideas. He wanted to work his way into the kingdom. As a matter of fact what he had done so far had resulted in a condition quite the opposite of the kingdom. His many acquisitions, the result of his activities, meant so much loss to his poorer neighbors. He had been anything but *good* to them. Had the kingdom come at that moment, he must have lost all except his own allotment. If then, he really had faith in that kingdom, and wished to enter it and enjoy eonian life, the only practical way to prove it would be to do all he could to bring about kingdom conditions. It would be absolutely impossible to hold on

one flesh, so that they are no longer two, but one flesh. What God, then, yokes together, let no man be separating."

¹⁰ And in the house again, His disciples inquired of Him concerning this. And He is saying to them, "Whoever should be dismissing his wife and should be marrying another is committing adultery with her. And if *she*, dismissing her husband, should be marrying another, she is committing adultery."

¹³ And they brought little children to Him that He should be touching them, yet the disciples rebuke them. Yet Jesus, perceiving it, resents it, and said to them, "Let the little children be coming to Me, and be forbidding them not, for of such is the kingdom of God. Verily, I am saying to you, whoever should not be receiving the kingdom of God as a little child, may under no circumstances be entering into it." And clasping them in His arms, He is placing His hands on them in benediction.

¹⁷ And at His going out into the road. *lo!* one certain rich man, running toward Him and falling on his knees, inquired of Him, "Good Teacher! What shall I be doing that I should be enjoying the allotment of eonian life?" Now Jesus said to him, "Why are you terming Me good? No one is good except One, God. You are acquainted with the precepts, 'You should not be murdering; you should not be committing adultery; you should not be stealing; you should not be testifying falsely; you should not be cheating; he honoring your father and mother.'"

²⁰ Now he averred to Him, "Teacher, all these I maintain from my youth." Now Jesus, looking at

to his lands in that day, for it will be redistributed according to each one's need. The disciples in the Pentecostal era acted on the principles of the kingdom. They did not sell their own allotments, but disposed of the allotments of others which they had acquired, using the proceeds to help those who were in need (Ac. 2:45).

¹⁵ See Mt. 18:23.

¹⁷⁻²² Compare Mt. 19:16-22 Lu. 18:18-23.

¹⁹ See Ex. 20:12-10.

²¹ See Mt. 6:19-21 Lu. 12:33, 34:169.

²²⁻²⁷ Compare Mt. 19:23-26 Lu. 18:24-27.

²³ All human kingdoms have a high place for those who have wealth. They have no difficulty in entering. Indeed, it has come to the point where the wealth of the world is the controlling factor in government. Policies are dictated, laws are passed, treaties are made, wars are fought, all to protect invested capital or to promote the accumulation of wealth. The majority of mankind have become the slaves of the minority, who hold them by bonds of gold. There is no human remedy. In God's kingdom all this will be reversed. No rich man, as such, will enter, for his riches will have been destroyed in the previous judgment era, or will not be recognized. But the greatest hindrance is the lack of confidence in Christ.

²⁴ See Job 31:24 Ps. 49:6-91 Ti. 6:17-19.

²⁷ See Jer. 32:17 Lu. 1:37.

²⁸⁻³¹ Compare Mt. 19:27-30 Lu. 18:28-30.

³⁰ This has proven a stumbling block to many, who seek to apply it to the present grace. They have left all, but do not receive either a hundred fold or indeed a hundredth part of what they have lost. The reference is strictly confined to the Jewish disciples in the era in which the kingdom was proclaimed. After Pentecost the disciples had all things in common, so that all had an interest in and enjoyment of hundreds of houses and fields (Ac. 2:44-45), being bound by more than natural ties to thousands of fellow believers, who cared for their welfare, so that there were none indigent among them (Ac. 4:34). There was a daily dispensation which took in all, even the widows who might have been in sore straits under any other dispensation. But today there is no temporal profit in standing true. Our greatest priv-

him, loves him, and said to him, "In one thing you are still wanting. Go, sell whatever you have, and be giving to the poor, and you will be having treasure in heaven. And come hither: be following Me, picking up the cross." Yet he, being somber at the word, came away sorrowing, for he had many acquisitions.

²³ And, looking about, Jesus is saying to His disciples, "How squeamishly shall those who have money be entering into the kingdom of God!" Now the disciples were awed at His words. Yet Jesus, again, answering, is saying to them, "Children, how squeamish it is for those who have confidence in money to be entering into the kingdom of God! It is easier for a camel to come through the eye of a needle than for the rich to be entering into the kingdom of God." ²⁶ Now they were exceedingly astonished, saying to Him, "And can any one be saved?" Now, looking at them, Jesus is saying, "With men it is impossible, but not with God, for all is possible with God." ²⁸ Peter begins to say to Him, "*Lo! we leave all and follow Thee! What consequently, will there be for us?*" Jesus averred to him, "Verily, I am saying to you that there is no one who leaves a house, or brothers, or sisters, or father, or mother, or wife, or children, or fields, on My account and on account of the evangel, who should not be getting back a hundredfold now, in this era, houses and brothers and sisters and mothers and father and children and fields,

illegis is to suffer. Our reward is in the heavens. It is most mischievous to "appropriate" such promises, for they cannot be fulfilled. The motive that underlies them is utterly foreign to the truth for today. Present advantage is not a bait to catch the unbeliever now, and future reward is not in lands, but in the celestial realms.

³¹ See Lu. 13³⁰.

³¹ Those who forsook all their worldly properties and prospects were the poorest and last, yet these are the ones who will become first in the kingdom. Even in the Pentecostal era this was true. Peter could truly say "Silver and gold I do not possess" (Ac. 3⁶). No one had less of wealth. The high priests controlled great stores of treasure beside their personal fortunes. Yet who was lower than they? Material and spiritual values are usually in inverse ratio.

³²⁻³⁴ Compare Mt. 20¹⁷⁻¹⁹ Lu. 18³¹⁻³⁴.

³⁵⁻⁴¹ Compare Mt. 20²⁰⁻²⁴.

³⁵ There were only two places of great honor next to the king in an eastern monarchy. One was at his right and the other at his left. But among our Lord's apostles three were foremost and privileged. These were Peter, James, and John. This is evidently a piece of petty diplomacy on the part of John and James, intended to prevent Peter from getting the first place. Such selfish insistence completely dissipates the usual conception of the "sons of thunder", as our Lord called them. John was not at all the meek, mild, gentle, amiable character he is popularly supposed to be. He was loud, egotistic, selfish. His writings do not reveal his natural characteristics, but rather the power of grace to counteract them. Would the apostle of love seek to supplant Peter? Yet the exquisiteness of that same grace is seen when it takes the boastings of the flesh and makes them good. They were not able to drink the cup which He was drinking. Yet the spirit later made them able. James was assassinated by Herod (Ac. 12²). It is quite possible that this passage supports the tradition that John also was killed by the Jews. The fact that his written ministry applies to the time of the Lord's return does not allow of a record of his death in the scriptures. See Jn. 21²⁰.

What makes this request so terribly atrocious is its utter antagonism to the spirit of Christ, at this time.

with persecutions, and in the coming eon, eonian life. Yet many first will be last, and the last first."

³² Now they were on the road, ascending into Jerusalem, and Jesus was preceding them. And they were awed, yet those following feared. And, again taking the twelve aside, He begins to tell them what is about to be befalling ³³ Him. "*Lo!* we are ascending into Jerusalem, and the Son of Man-kind will be betrayed to the chief priests and the scribes, and they will be condemning Him to death, and will be betraying Him to the ³⁴ nations, and will be deriding Him, and spitting on Him, and scourging Him, and killing Him, and after three days He will be rising."

³⁵ And James and John, the two sons of Zebedee, are going to Him, saying to Him, "Teacher, we want that, whatever we should be requesting of Thee, Thou shouldst be ³⁶ doing for us." Yet He said to them, "What are you wanting I ³⁷ shall be doing for you?" Now they said to Him, "Grant to us that we should be sitting, one at Thy right and one at Thy left, in Thy glory." ³⁸ Yet Jesus said to them, "You are not aware what you are requesting. Are you able to drink the cup which I am drinking, or to be baptized with the baptism with ³⁹ which I am being baptized?" Yet they say to Him, "We are able." Yet Jesus said to them, "The cup indeed which I am drinking shall you be drinking, and you shall be baptized with the baptism with ⁴⁰ which I am being baptized. Yet to be seated at My right or at the left

⁴¹ The other apostles are no better than the sons of Zebedee. They all want place, power, prestige. They little know the kind of kingdom they are to enter. They dream of some oriental despotism in which the whims of the ruling class, and their desires, are the only law. But in the kingdom all sovereignty will be based on service. None will rule there who have not suffered. They will rule the people as a shepherd tends his sheep. They will lead them and feed them and protect them. So the great King and Shepherd served them when He suffered for their ransom.

⁴²⁻⁴⁵ Compare Mt.20:25-28 Lu.22:24-27.

⁴⁶⁻⁵² Compare Mt.20:29-34 Lu.18:35-43. See also Mt.9:27-31.

⁴⁶ There were probably four blind men healed at Jericho, one as He was nearing the city (Lu.18:35), Bar Timeus, at His going out, and two more, at about the same time (Mt.20:29). To the spiritual mind there is a delightful harmony between all our Lord's words and ways. He did not go down to Jericho, the city of the curse (Josh. 6:26) until He had been rejected. It is most fitting that He should pass through it on this journey. The contrast between the single blind man before He entered the city and the three after leaving it is very suggestive. So far as we know, only Mary, of all His disciples, had her eyes opened to the truth that He was to enter the place of the curse and die (Mt.26:12). But, after He had passed through, the eyes of many were opened.

To this very day an accursed Christ, a suffering Saviour, is distasteful to the human heart. As a Leader or Example He is welcome and is accorded the place supreme among the sons of Adam. As such, He supports the self-righteous attitude of the sons of Cain. They are glad to enlist under His banner, as one like Him, ready to fight an external foe. But to find that foe in themselves, to see in His humiliation and shame an intimation of their own, and acknowledge His accursed death as their deserts, requires a miracle on God's part greater in its way than any He ever wrought. And he who knows the power of this in his own heart cannot doubt the lesser miracles of holy writ.

is not Mine to give, but is for whom it has been made ready by My Father."

⁴¹ And when the ten hear, they begin to be resentful about James and
⁴² John. And calling them to Him, Jesus is saying to them, "You are aware that those of the nations who are presuming to be chief are lording over them, and their great
⁴³ men are coercing them. Yet not thus is it among you. But whoever should be wanting to become great among you, will be your servant. And whoever should be wanting to be foremost among you, will be the
⁴⁵ slave of all. For the Son of Man-kind, also, came not to be served, but to serve, and to give His soul a ransom for many."

⁴⁶ And they are coming into Jericho. And at His going out from Jericho, and His disciples and a considerable throng, the son of Timeus, Bar-Timeus, blind and a beggar, sat beside the road.

⁴⁷ And hearing that it is Jesus the Nazarene, he begins to cry and say, "Jesus, Son of David, be merciful
⁴⁸ to me!" And many rebuked him, that he should be silent. Yet much rather he cried, "Son of David, be merciful to me!"

⁴⁹ And standing, Jesus said, "Summon him." And they are summoning the blind man, saying to him, "Courage! Rouse, He is summoning you." Now, casting off his cloak, springing up, he came to
⁵¹ Jesus. And, answering him, Jesus said, "What do you want I shall be doing to you?" Now the blind man said to Him, "Rabboni, that I
⁵² should be recovering sight!" Now Jesus said to him, "Go. Your faith has saved you." And straightway

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it-is begins TO-DE-CRYING AND

ΙΛΕΓΕΙΝ ΥΙΟΥ ΕΔΑΥΕΙ ΔΙΗΣΟ 60
A ΟΥΙΟΣ THE SON for SON!
TO-DE-SAYING SON! of-DAVID JESUS

ΥΕΛΕΝ ΗΣΟΝ ΜΕ ΚΑΙ ΕΠΕΤΙΜΩ 80
n+ε
48 BE-MERCIFUL-to ME AND rebuked

ΝΑΥΤΩ ΠΟΛΛΟΙΝΑΣ ΙΩ ΠΗΣ 700
B ON
to him MANY THAT he-sh'd-DE-being-

Η ΟΔΕ ΠΟΛΛΩΜΑΛΛΟΝ ΕΚΡΑΖ 20
SILENT THE YET to-much RATHER he-CRIED

ΕΝ ΥΙΕ ΔΑΥΙΔ ΕΙΔΕΛΕΝ ΗΣΟΝ ΜΕ 40
B ON
SON! of-DAVID DE-MERCIFUL-to ME

ΚΑΙ ΑΣΤΑ ΟΙΣ ΗΣΟΥΣ ΕΙΠΕΝ Φ 60
49 AND STANDING THE JESUS said SOUND

ΩΝ ΗΣΑΤΕ ΑΥΤΟΝ ΚΑΙ ΦΩΝΟΥ 80
A ΘΗΝΑ! A him TO-SOUND
him AND THEY-ARE-SOUND-

ΣΙΝ ΤΟΝ ΤΥΦΛΟΝ ΛΕΓΟΝΤΕΣ 800
n+ε
ING THE BLIND SAYING

ΑΥΤΩ ΘΑΡΣΕΙ ΕΓΕΙΡΕ ΦΩΝΕ 20
to-him DE-COURAGE-ING DE-ROUSING He-IS-sounding

ΙΣΘΕ ΔΕ ΑΠΟΒΑΛΩΝΤΟΙΜΑΤ 40
50 YOU THE YET FROM-CASTING THE cloak

ΙΟΝ ΑΥΤΟΥ ΑΝΑΠΗΔΑΣΑ Η 60
A ΔΙΑΝΑΚΤΑC UP-STANDING
OF-him UP-SPRINGING he-CAME

ΘΕΝ ΠΡΟΣ ΤΟΝ ΗΣΟΥΝ ΚΑΙ Α 80
51 TOWARD THE JESUS AND an-

ΠΟΚΡΙΒΕΙC ΑΥΤΩ ΟΙ ΗΣΟΥC 900
A adds ΑΓΓΕΙ IS-SAYING
swering to-him THE JESUS

ΕΙΠΕΝΤΙCΘΙΘΕ ΛΕΙC ΠΟΙΗ 20
A omits said A YOU-ARE-W. I'll-DE-doing-to-YOU
said ANY to-YOU YOU-ARE-WILLING I'll-DE-do-

CΩΘΕΤΥΦΛΟC ΕΙΠΕΝ ΑΥΤΩ 40
ING THE YET BLIND said to-Him

ΡΑΒΒΟΥΝΙ ΗΝ ΑΝΑΒΛΕΨΩ 60
n+ε
52 RABBONI THAT I-sh'd-DE-be-up-looking THE

ΔΕΙ ΗΣΟΥC ΕΙΠΕΝ ΑΥΤΩ ΠΑ 80
n+ε omit YET, but s restores TO THE YET
YET JESUS said to-him DE-UNDER-

ΓΕΝΗCΤΙC CΟΥC ΕCΘΗΚΕΝC 37000
LEADING THE RELIEF OF-YOU HAS-BAVED YOU

1-7 Compare Mt. 21:1-7 Lu. 19:28-36.

¹ Strange as it may seem, there are only seven recorded visits of Christ to Jerusalem. And it was the temple rather than the city which drew Him, for He came only to fulfill the law, and to keep the festivals. The first was His own dedication to God (Lu. 2:22). The second was at twelve years of age, when He became "a son of the law" (Lu. 2:42). The third and fourth were for the Passover festivals at the beginning of His public ministry. Then we find Him in the temple for the festival of Tabernacles (Jn. 7:10) and Dedications (Jn. 10:22). The last occasion, here referred to, was for the Passover festival. Only on this last visit is He spoken of as being in the city itself, once at Bethesda (Jn. 5:2), and again in the upper room (14:15). At His first visit a sacrifice was offered for Him, at the last He Himself became the Sacrifice.

² The animal on which our Lord is mounted is always in keeping with His immediate concerns. When He will come forth to battle with His enemies, He will be seated on a white horse, at once a symbol of exalted rank and of war (Un. 19:11). Indeed, His very lack of a mount on His journeys is in harmony with His humiliation. Now He, for the first time in His career exercising the right which is accorded to every oriental king, commandeers a colt for His entry into Jerusalem. But kings do not ride on colts. Nothing less than a chariot or a white horse befits their rank. As the prophets predicted, He is humble, riding on the foal of an ass (Zech. 9:9). His glory is in His humility. His majesty is in His meekness.

But there is more than lowliness. There is salvation, or rather redemption. The firstling of an ass must be ransomed with a flockling (Ex. 13:13). The animal He rode was a type of the ransomed who supported Him in His humiliation. Hence He does not go to the palace of the king, but to the sanctuary. There must be redemption before there can be a righteous reign. Herein lies the point of the whole picture. As King He comes with *salvation*.

⁸⁻¹⁰ Compare Mt. 21:8, ⁹Lu. 19:37-44 Jn. 12:12-16.

⁹ See Ps. 118:25, 26.

¹⁰ See Ps. 148:1.

he recovers sight and followed Him on the road.

¹¹ And when they are drawing near to Jerusalem and to Bethphage and to Bethany, toward the mount of Olives, He is dispatching ² two of His disciples, and He is saying to them, "Go into the village facing you, and straightway, going into it, you will be finding a colt hitched, on which no man as yet is ³ seated. Loose it and bring it. And if any one should be saying to you, 'What is this you are doing?' say that 'The Lord is having need of it, and straightway He is dispatching it here again.' "

⁴ And they came away and found the colt hitched to the door outside on the encircling road, and they ⁵ are loosing it. And some of those standing there said to them, "What are you doing, loosing the ⁶ colt?" Now they told them accordingly as Jesus said, and they let ⁷ them. And they are bringing the colt to Jesus, and they are casting their own garments on it, and He is seated on it.

⁸ And many strew their own garments in the road, yet others, soft foliage, chopping it out of the fields, and strewed it on the road. ⁹ And those preceding and those following cried, saying, "Hosanna! Blessed be the One coming in the ¹⁰ name of the Lord! And blessed be the coming kingdom of our father David in the name of the Lord! Hosanna among the highest!"

¹¹ And Jesus entered into Jerusalem and into the sanctuary. And looking all about, it being already

- ΕΚΑΙ ΕΥΘΥΣΑΝΕΒΛΕΥΕΝΚΑ 20
 AND straightway he-up-looks AND
- ΙΗΚΟΛΟΥΘΕΙ ΑΥΤΩ ΕΝ ΤΗ ΟΔΩ 40
 followed to-Him IN THE WAY
- ΦΚΑΙ ΟΤΕ ΕΓΓΙΖΟΥΣΙΝ ΕΙΣ 60
 11 AND when THEY-ARE-NEARING INTO
 ΙΕΡΟΣΟΛΥΜΑΚΑΙ ΕΙΣ ΒΗΘΛΕΗΜ 80
 JERUSALEM AND INTO BETHPHAGE
- ΑΓΗΚΑΙ ΕΙΣ ΒΗΘΛΕΗΜ ΙΑΝ ΠΡΟ 100
 AND INTO BETHANY TOWARD
 ΤΟ ΘΕΟΥ. 20
 ΤΟ ΟΡΟΣ ΤΩΝ ΕΛΑΙΩΝ ΑΠΟΣ 20
 THE MOUNTAIN OF-THE OLIVES He-is-com-
- ΤΕΛΛΕΙ ΔΥΟ ΤΩΝ ΜΑΘΗΤΩΝ Α 40
 missioning TWO OF-THE LEARNERS OF-
 ΤΟΥ ΚΑΙ ΗΓΕΙΑΥΤΟΙΣΥΝ 60
 2 Him AND He-is-saying to-them BE-UN-
- ΑΓΕΤΕ ΕΙΣ ΤΗΝ ΚΟΜΗΝ ΤΗΝΚ 80
 DE-LEADING INTO THE VILLAGE THE DOWN-
 ΤΗΝ ΔΕ ΕΝ ΤΗ ΟΔΩ ΑΥΤΟΥΝ 80
 IN-INST. OF-YOUP AND straightway
- ΕΙΣ ΠΟΡΕΥΟΜΕΝΟΙ ΕΙΣ ΑΥΤ 20
 INTO-GOING INTO her
- ΗΝ ΕΥΡΗΣΚΕΤΕ ΤΩ ΛΟΝ ΔΕ ΔΕ Μ 40
 YE-WILL-BE-FINDING COLT HAVING-been-
 ΕΝ ΟΝΕ ΦΟΝΟΥ ΔΕΙΣ ΟΥ ΠΑΝ 60
 BOUND ON WHICH NOT-YET-ONE NOT-as-yet-of-hu-
 ΜΑΝΟΤΕΣ ΑΥΤΟΥΝ ΚΑΙ ΕΙΣ ΕΝΑΥΤΟ 80
 TWO IS-seated loose
- ΑΥΤΟΝ ΚΑΙ ΕΡΕΤΕΚΑΙ ΑΝ 300
 3 il AND DE-CARRYING AND IF-EVER
- ΤΙΣΥΜΙΝΕ ΠΗΤΗΡΙΟΙΣ ΕΙΤΕ 20
 ANY to-YOUP MAY-be-saying ANY YE-ARE-DOING
- ΤΟΥΤΟ ΕΙΠΕ ΤΟ ΚΥΡΙΟ 40
 this say that THE Master
- ΣΑΥΤΟΥ ΧΡΕΙΑΝ ΕΧΕΙ ΚΑΙ 60
 OF-IT need IS-HAVING AND strai-
 ΥΒΥΣ ΑΥΤΟΝ ΑΠΟ ΤΕΛΕΙ 80
 ghtway it He-is-commissioning AGAIN
- ΑΛΙΝ ΦΔΕΚΑΙ ΑΠΗΛΘΟΝΚΑΙ 400
 4 here AND THEY-FROM-CAME AND
- ΕΥΡΟΝΤΟΝ ΤΩ ΛΟΝ ΔΕ ΜΕΝ 20
 THEY-FOUND THE COLT HAVING-been-bound
- ΟΝ ΠΡΟΣΤΗΝ ΘΥΡΑΝ ΕΞΩ ΕΠΙ 40
 TOWARD THE DOOR OUT ON
- ΤΟΥ ΑΜΦΟΔΟΥ ΚΑΙ ΤΗΟΥΣΙΝ 60
 THE ENVELOPE-WAY AND THEY-ARE-LOOSING
- ΑΥΤΟΝ ΚΑΙ ΤΙΝΕΣ ΤΩΝ ΕΚ 80
 5 it AND ANY OF-THE-ones there
- ΕΣΤΗΚΟΤΩΝ ΕΛΕΓΟΝ ΑΥΤΟΙ 500
 HAVING-BOUND said to-them
- ΣΤΙΠΟΙΕΙΤΕ ΛΥΟΝΤΕΣ ΤΟΝ 20
 ANY YE-ARE-DOING LOOSING THE
- ΠΩΛΟΝΟΙ ΔΕ ΕΙΠΟΝ ΑΥΤΟΙΣ 40
 6 COLT THE YET THEY-said to-them
- ΚΑΘΩΣ ΕΙΠΕΝ Ο ΙΗΣΟΥΣ ΚΑΙ 60
 according-as said THE JESUS AND
 ΑΦΗΚΑΝ ΑΥΤΟΥΣ ΑΦΕΡΟΥ 80
 7 THEY-FROM-LET them AND THEY-ARE-CAR-
- ΣΙΝ ΤΟΝ ΠΩΛΟΝ ΠΡΟΣ ΤΟΝ ΙΗ 600
 RYING THE COLT TOWARD THE JESUS
- ΣΟΥΝ ΚΑΙ ΕΠΙΒΑΛΛΟΥΣΙΝ Α 20
 AND THEY-ARE-ON-CASTING to-it
 ΤΩΤΑΙΜΑΤΙΑ ΕΑΥΤΩΝ ΚΑΙ 40
 them s1+T A s1+o. = -them s1+o.
 THE GARMENTS OF-selves AND
- ΕΚΑΘΙΣΕΝ ΕΠΙ ΑΥΤΟΝ ΚΑΙ 60
 8 He-is-seated ON it AND MANY
- ΑΛΟΙΤΑΙΜΑΤΙΑ ΕΑΥΤΩΝ Ε 80
 THE GARMENTS OF-selves STREW
- ΤΡΩΣ ΑΝΕΙΣ ΤΗΝ ΟΔΟΝ ΑΛΛΟ 700
 INTO THE WAY others
- ΙΔΕΣΤΙΒΑΔΑΣΚΟΥΑΝΤΕΣ 20
 YET soft-foliage STRIKING OUT
 ΑΝΕΔΡΩΝ ΤΡΕΙΣ ΔΕ ΟΙ Σ. Ι. Τ. 20
 ΚΤΩΝΑΓΡΩΝ ΚΑΙ ΕΣΤΡΩΝ ΝΥ 40
 OF-THE FIELDS AND STREWED
- ΟΝ ΕΙΣ ΤΗΝ ΟΔΟΝ ΚΑΙ ΟΙ ΠΡΟ 60
 9 INTO THE WAY AND THE ones-DE-
- ΑΓΟΝΤΕΣ ΚΑΙ ΟΙ ΑΚΟΛΟΥΘΟ 80
 FOLW-LEADING AND THE ones-following
- ΥΝΤΕΣ ΕΚΡΑΖΟΝ ΛΕΓΟΝΤΕΣ 800
 CHIED SAYING
- ΩΣΑΝΝΑ ΕΥΛΟΓΗΜΕΝΟ ΣΟΕΡ 20
 HOSANNA BEING-blessed THE One-
- ΧΟΜΕΝΟ ΣΟΕΝΟΝΟΜΑΤΙΚΥΡΙ 40
 COMING IN NAME OF-Master
- ΟΥΚΑΙ ΕΥΛΟΓΗΜΕΝΗ Η ΕΡΧΟ 60
 10 AND BEING-blessed THE COMING
- ΜΕΝ Η ΒΑΣΙΛΕΙΑ ΤΟΥ ΝΟΜΑΤ 80
 BE-omit IN NAME OF-Master
 KINGDOM IN NAME
- ΙΚΥΡΙΟΥ ΤΟΥ ΠΑΤΡΟΣ ΗΜΩΝ 300
 OF-Master OF-THE FATHER OF-US
- ΔΑΥΙΔ ΩΣΑΝΝΑ ΕΝ ΤΗ ΠΙΠΤ 20
 DAVID HOSANNA IN THE PIPI-
- ΙΣΤΟΙΣ ΚΑΙ ΙΣΧΑΘΕΝΕΙΣ 40
 11 est-ones AND INTO-CAME INTO
- ΙΕΡΟΣΟΛΥΜΑ ΟΙΝΣΟΥΣ ΚΑΙ 60
 JERUSALEM THE JESUS AND
- ΕΙΣ ΤΟ ΙΕΡΟΝ ΚΑΙ ΠΕΡΙΒΑΛΕ 80
 INTO THE SACRED-place AND ABOUT-looking
- ΨΑΜΕΝΟΣ ΠΑΝΤΑ ΟΨΙΑ ΣΗΔΗ 8000
 ALL evening ALREADY

¹¹ See Mt. 21^{10,11}.

¹²⁻¹⁴ Compare Mt. 21^{18,19}.

¹² A beautiful figure of the condition of Israel at that time is found in the barren fig tree. On a fruitful fig tree the figs form before the leaves, and the first crop should be ready to eat when the tree is in full leaf. It was evidently too early in the season to expect figs, yet there was one tree which seemed to be in advance of its time. What a marvelously accurate delineation of the nation! God's due time had not yet come. Yet they pretended to all the righteousness and sweetness and goodness which will characterize the kingdom. They were a vain show. Love, joy, and peace were not to be found on the branches of their profession. They were a pious sham. This seems to be the only time He used His miraculous power for destruction. As we look upon Israel today, with even the leaves of their profession withered, let us remember that they are no less miracles than the fig tree by which they were prefigured. The cursing of the fig tree took place immediately after His formal presentation to Jerusalem as their King, and is a standing symbol of their rejection. The present movement to reestablish Zion is an effort of the fig tree to put forth leaves once again.

¹⁵⁻¹⁹ Compare Mt. 21¹²⁻¹⁶ Lu. 19⁴⁵⁻⁴⁸. See Jn. 2¹³⁻¹⁷.

¹⁵ He now gives His final judgment of the spiritual side of their apostasy by entering the sanctuary and driving out the traders as He had done at the beginning of His ministry (Jn. 2¹³). Covetousness is leaven and idolatry (1 Co. 5¹⁰ Col. 3⁵). The Passover was approaching. So He cleanses His Father's house from leaven and rebukes them for worshiping money instead of praising God.

¹⁷ Compare Isa. 56 Jer. 7¹¹.

²⁰⁻²³ Compare Mt. 21²⁰⁻²². See Mt. 17²⁰ Lu. 17⁶¹ Co. 13².

²⁰ There is a close connection between the fig tree—Israel politically—and the mountain—Rome's oppressive tyranny—as well as between the cursing of the fig tree and the removal of the mountain into the sea. If Israel had believed, the Roman oppressors would have been scattered among the nations, whence they came.

the evening hour, He came out to Bethany with the twelve.

¹² And on the morrow, at their coming out from Bethany, He hungers.

¹³ And perceiving one fig tree from afar having leaves, He came, if, consequently, He will be finding anything on it. And, coming to it, He found nothing except leaves, for it was not the season of figs.

¹⁴ And answering, He said to it, "No longer may any one be eating fruit of you for the con." And His disciples heard.

¹⁵ And they are coming into Jerusalem. And Jesus, entering into the sanctuary, begins to be casting out those selling and those buying in the sanctuary, and He overturns the tables of the brokers, and the seats of those selling doves, and did not give leave that any one should be carrying an article through the sanctuary. And He taught and said to them, "Is it not written that 'My house shall be called a house of prayer for all nations'? Yet *you* make it a cave of robbers."

¹⁸ And the chief priests and scribes hear, and they sought how they should be destroying Him, for they feared Him, for the entire throng was astonished at His teaching.

¹⁹ And whenever it came to be evening, they went outside the city.

²⁰ And going by in the morning, they perceived the fig tree withered from the roots. And, recollecting, Peter is saying to Him, "Rabbi!

Lo! The fig tree which Thou didst curse has withered!" And answering, Jesus is saying to them, "If you have faith of God, verily, I am saying to you, that whoever should be saying to this mountain,

^{B omits THE HOUR}
 ΟΥΣΤΗΣΤΩΡΑΣΕΙΝΛΘΕΝΕ 20
 OF-BEING THE HOUR He-OUT-CAME INTO
^{s IB=12}
 ΙΣΒΗΘΑΝΙΑΝΜΕΤΑΤΩΝΔΕ 40
 BETHANY WITH THE TWO-TEN
 ΕΚΑΚΑΙΤΗΕΠΑΥΡΙΟΝΕΞΕΛ 60
 12 AND to-THE ON-MORROW OF-OUT-COM-
 ΘΟΝΤΩΝΑΥΤΩΝΑΠΟΒΗΘΑΝΙ 80
 ING them FROM BETHANY
^{AS O. s¹ omits He-HUNGERS}
 ΑΣΕΙΝΑΣΕΝΚΑΙΙΔΩΝΣΥ 100
 13 He-HUNGERS AND PERCEIVING FIG-tree
^{AD omit ONE}
 ΚΗΝΜΙΑΝΑΠΟΜΑΚΡΟΒΕΝΕΧ 20
 ONE FROM FAR-place HAV-
 ΟΥΣΑΝΦΥΛΛΑΝΛΘΕΝΕΙΔΡΑ 40
 ING leaves He-CAME IF CONSEQUENT-
^{s o.}
 ΤΙΕΥΡΗΣΕΙΕΝΑΥΤΗΚΑΙΕ 60
 LY ANY HE LE-FINDING IN her AND COMING
 ΘΩΝΕΠΑΥΤΗΝΟΥΔΕΝΕΥΡΕΝ 30
 ON her NOT-YET-ONE HE-FOUND
^{A + Y=NOT A omits NOT}
 ΕΙΜΗΦΥΛΛΑΔΟΓΑΡΚΑΙΡΟΣ 200
 IF NO leaves THE for SEASON NOT
^{A WAS REASON}
 ΥΚΗΣΥΚΩΝΚΑΙΑΠΟΚΡΙΘΕ 20
 14 WAS OF-FIGS AND ANSWERING
 ΙΣΕΙΠΕΝΑΥΤΗΜΗΚΕΤΙΕΙ 40
 He-said to-her NO-STILL INTO
^{A OUT OF-YOU INTO THE EOP s o.}
 ΤΟΝΔΙΩΝΔΕΚΣΟΥΜΗΔΕΙΣΚ 60
 THE EOP OUT OF-YOU NO-YET-ONE FRUIT
 ΑΡΡΟΝΦΑΓΟΙΚΑΙΗΚΟΥΟΝΟ 80
 MAY-he-be-EATING AND HEARD THE
 ΙΜΑΘΗΤΑΙΔΥΤΟΥΚΑΙΕΡΧΟ 300
 15 LEARNERS OF-Him AND THEY-ARE-
^{s¹ o.}
 ΝΤΑΙΕΙΣΙΕΡΟΣΟΛΥΜΑΚΑΙ 20
 COMING INTO JERUSALEM AND
^{He omits THE JESUS}
 ΕΙΣΕΛΘΩΝΟΙΗΣΟΥΣΕΙΣΤΟ 40
 INTO-COMING THE JESUS INTO THE
^{A adds and KAI}
 ΙΕΡΟΝΗΡΞΑΤΟΕΚΒΑΛΕΙΝ 80
 SACRED-place He-begins TO-BE-OUT-CASTING
 ΤΟΥΣΠΩΛΟΥΝΤΑΣΚΑΙΤΟΥΣ 60
 THE ones-SELLING AND THE
^{A for THE SACRED-place ΑΥΤΩ it}
 ΑΓΟΡΑΖΟΝΤΑΣΕΝΤΩΙΕΡΩΚ 400
 ones-BUYING IN THE SACRED-place AND
 ΑΙΤΑΣΤΡΑΠΕΖΑΣΤΩΝΚΟΛΛ 20
 THE tables OF-THE LOFFERS
 ΥΒΙΣΤΩΝΚΑΙΤΑΣΚΑΘΕΔΡΑ 40
 AND THE DOWN-SETTLES
 ΣΤΩΝΠΩΛΟΥΝΤΩΝΤΑΣΠΕΡΙ 60
 OF-THE ones-SELLING THE DOVES
^{s¹ has He-DOWN-TURNS after LOFFERS}
 ΣΤΕΡΑΣΚΑΤΕΣΤΡΕΥΕΝΚΑΙ 80
 16 He-DOWN-TURNS AND
 ΟΥΚΗΦΙΕΝΙΝΑΤΙΣΔΙΕΝΕΓ 500
 NOT FROM-LET THAT ANY MAY-BE-THRU-CARRY-

ΚΗΣΚΕΥΟΣΔΙΑΤΟΥΙΕΡΟΥΚ 20
 17 ING INSTRUMENT THRU THE SACRED-place AND
^{A omits and A ΛΕΓΩΝ SAYING}
 ΑΙΕΔΙΔΑΣΚΕΝΚΑΙΕΛΕΓΕΝ 40
 He-TOUGHT AND said
^{B omits to-them}
 ΑΥΤΟΙΣΟΥΓΕΓΡΑΠΤΑΙΟΤΙ 60
 to-them NOT it-HAS-been-WRITTEN that
 ΟΟΙΚΟΣΜΟΥΟΙΚΟΣΠΡΟΣΕΥ 80
 THE HOME OF-ME HOME OF-prayer
 ΧΗΣΚΑΝΘΗΣΕΤΑΙΠΑΣΙΝΤΟ 600
 WILL-BE-BEING-CALLED to-ALL THE
^{A it make B HAVE-made + Π}
 ΙΣΕΘΝΕΣΙΝΥΜΕΙΣΔΕΕΠΟΙ 20
 NATIONS YE YET make
^{B K}
 ΗΣΑΤΕΑΥΤΟΝΣΠΗΛΑΙΟΝΛΗ 40
 it CAVE OF-ROB-
 ΣΤΩΝΚΑΙΗΚΟΥΣΑΝΟΙΑΡΧΙ 60
 18 BERS AND HEAR THE chief-SACRED-
^{s o.}
 ΕΡΕΙΣΚΑΙΟΙΓΡΑΜΜΑΤΕΙΣ 80
 ones AND THE WRITERS
 ΚΑΙΕΖΗΤΟΥΝΠΩΣΑΥΤΟΝΑΠ 700
 AND THEY-TOUGHT how Him THEY-
 ΟΛΕΨΩΣΙΝΕΦΟΒΟΥΝΤΟΓΑΡ 20
 SHOULD-be-destroying THEY-FEARED for
^{A OTI that A omits for}
 ΑΥΤΟΝΠΑΣΓΑΡΟΟΧΛΟΣΕΞ 40
 Him EVERY for THE THORNG was-as-ton-
^{s ON for E}
 ΠΗΣΣΕΤΟΕΠΙΤΗΔΙΔΑΧΗΑ 60
 ISHED ON THE TEACHING OF-
^{A E o. when A + I}
 ΥΤΟΥΚΑΙΟΤΑΝΟΥΕΞΕΓΕΝΕΤ 80
 19 Him AND when-ever evening BECAME
^{s o.}
 ΟΕΞΕΠΟΡΕΥΟΝΤΟΕΣΙΩΤΗΣΠ 800
 THEY-OUT-WENT OUT OF-THE city
^{A morning BESIDE-GOING s¹ E=, GONE E TO}
 ΟΛΕΨΚΑΙΠΑΡΑΠΟΡΕΥΟΜΕ 20
 20 AND BESIDE-GOING
^{s¹ o. o. s¹ adds (As o.) KAI and}
 ΝΟΙΠΡΩΕΙΔΟΝΤΗΝΣΥΚΗΝ 40
 morning THEY-PERCEIVED THE FIG-tree
 ΕΞΗΡΑΜΜΕΝΗΝΕΚΡΙΖΩΝΚΑ 60
 21 HAVING-been-DRIED OUT OF-ROOTS AND
^{s o.}
 ΙΑΝΑΝΗΣΘΕΙΣΟΠΕΤΡΟΣΑ 80
 BEING-UP-REMINDED THE Peter IS-
^{A o. s +}
 ΕΓΕΙΑΥΤΩΡΑΒΒΕΙΔΕΝΣΥ 900
 SAYING to-Him RABBI BE-PERCEIVING THE
 ΚΗΝΗΚΑΤΗΡΑΣΩΞΗΡΑΝΤΑ 20
 FIG-tree WHICH YOU-DOWN-EXECRATE HAS-DRIED
 ΙΚΑΙΑΠΟΚΡΙΘΕΙΣΙΟΙΗΣΟΥ 40
 22 AND ANSWERING THE JESUS
^{AN omit IF}
 ΣΛΕΓΕΙΑΥΤΟΙΣΕΙΣΕΧΕΤΕ 60
 IS-saying to-them IF YE-ARE-HAVING DE-
^{A adds ΓΑΡ for}
 ΙΣΤΙΝΘΕΟΥΑΜΗΝΛΕΓΟΥΜΙ 8
 23 LIEF OF-God AMEN I-AM-saying to-YOU
^{s omits that B IF-omit s o.}
 ΝΟΤΙΟΣΕΑΝΕΙΠΗΤΩΡΕΙΤ 30000
 that WHO IF-EVER MAY-BE-saying to-THE mountain this

²⁴ See Ja.15,²¹ Jn.5^{14,15}.

²⁴ Whatever prayer is offered in accord with the will of God will be answered in His time. Whatever is not in line with His purpose need not expect to be fulfilled.

²⁵ See Mt.6^{14,15}18³⁵Col.3¹³.

²⁵ We have the forgiveness of offenses according to the *riches* of His *grace* (Eph.1⁷). There are no conditions, no qualifications, no demands that we cannot fulfill, in God's dealings with us. But with Israel nationally, forgiveness was on a much lower level. It depended on their response and could be revoked. The confusion which exists today would be largely dispelled if we would get a grasp of our own transcendent position in grace and revel in it, and refuse to drag it down to the precarious position here indicated. This is not grace, far less the rich and redundant favor which is ours in Christ Jesus.

²⁶ See Ja. 2¹³.

²⁷⁻³³ Compare Mt.21²³⁻²⁷Lu.20¹⁻⁸.

²⁷ The chief priests were in supreme authority in the sanctuary. They should have cleansed its courts of this pernicious traffic. But it was probably their own covetousness that countenanced the desecration. They feel that He has gone beyond His rights, and think they can curb Him by demanding His credentials. But they were not only hypocrites, but cowards. He knew that they would not dare to question His acts if He were popular with the people. He knew that they would not dare question the authority of John the baptist, for the people never lost their faith in him. So He exposes their hypocrisy by a simple question. The proud priests confess that they are afraid to answer Him. Yet worse than this, they convict themselves of the utmost incapacity for their office. They should be able to discern whether John's baptism was of God or not, for it was their function to know the mind of God and to teach the people. Seeking to undermine His authority they effectually destroy their own. Man's every attempt to deny the authority of conscience or revelation can end only in the eventual unmasking of his own pretensions. His defiance only strengthens his ultimate conviction of the supremacy of God.

'Be picked up and cast into the sea', and should not be doubting in his heart, but should be believing that what he is speaking is occurring, it shall be his, whatever he may be saying. Therefore I am saying to you, All, whatever you are praying and requesting, be believing that you obtained, and it will be yours. And whenever you may be standing praying, be forgiving, if you have anything against any one, that your Father also, Who is in the heavens, may be forgiving you your offenses. Now if *you* are not forgiving, neither will your Father Who is in the heavens be forgiving your offenses."

²⁷ And they are coming into Jerusalem again, and at His walking in the sanctuary, the chief priests and the scribes and the elders are coming to Him, and they said to Him, "By what authority are you doing these things, or who gives you this authority, that you may be doing these things?" Now Jesus, answering, said to them, "I also will be inquiring of you one word, and answer Me, and I will be declaring to you by what authority I am doing these things. The baptism of John—whence was it? Was it out of heaven or out of men?" Answer Me!" And they reasoned with themselves, saying, "If we should be saying 'Out of heaven', he will be declaring, 'Wherefore, then, do you not believe him?'" But should we be saying 'Out of men'?" They feared the people, for all had it that John really was a prophet. And, answering Jesus, they are saying, "We are not aware." And answering, Jesus is saying to them, "Neither am I telling you by what authority I am doing these things."

ΟΥΤΩ ΑΡΘΗΤΙΚΑΙ ΒΛΗΘΗΤΙ 20
BE-BEING-LIFTED AND BE-BEING-CAST

ΕΙΣ ΤΗΝ ΘΑΛΑΣΣΑΝ ΚΑΙ ΜΗΔ 40
INTO THE SEA AND NO MAY-

ΙΑΚΡΙΘΗΝΕΝ ΤΗ ΚΑΡΔΙΑ ΑΥΤΟΥ 60
BE-BEING-THRU-JUDGED IN THE HEART OF-HIM

ΟΥ ΑΛΛΑ ΠΙΣΤΕΥΣΗΝ ΤΟΙ ΛΑ 80
BUT SH'D-BE-BELIEVING THAT WHICH BE-

ΛΕΙΓΕΙΝΕΤΑΙ ΕΣΤΑΙ ΑΥΤΩ 100
IS-TALKING IS-BECOMING WILL-BE to-him

Ο ΕΑΝ ΠΗΔΙΑ ΤΟΥΤΟ ΛΕΓΩ 20
14 WHICH IF-EVER HE-MAY-DE-SAYING THRU THIS I-AM-SAYING

ΥΜΙΝ ΠΑΝΤΑ ΟΣ ΑΠΡΟΕΥΧΕ 40
to-YOU ALL AS-MUCH-AS YE-ARE-PRAYING

ΜΕΝΟΙ 60
AND REQUESTING BE-BELIEVING

ΕΤΕ ΟΤΙ ΕΛΑΒΕΤΕ ΚΑΙ ΕΣΤΑ 80
that YE-OUT AND it-WILL-BE

ΙΥΜΙΝ ΚΑΙ ΟΤΑΝ ΣΤΗΚΗΤΕ 200
25 to-YOU AND when-EVEN YE-MAY-DE-STAND G-frm pr-

ΡΟΣΕΥΧΟΜΕΝ ΟΙ ΑΝ ΕΙ 20
saying AS ΔΙ for Ε BE-FROM-LETTING IF

ΤΙ ΕΧΕΤΕ ΚΑΤΑ ΤΙΝΟC ΙΝΑ Κ 40
ANY YE-ARE-HAVING DOWN OF-ANY THAT AND

ΑΙ Ο ΑΤΗΡ ΥΜΩΝ ΕΝ ΤΟΙC 60
THE FATHER OF-YOU THE IN THE heav-

ΥΡΑΝΟΙC ΑΦΗΥΜΙΝ ΤΑ ΠΑΡΑ 80
ens MAY-DE-FROM-LETTING to-YOU THE DE-

ΠΤΩΜΑΤΑ ΥΜΩΝ ΕΙΔΕΥΜΕΙC 300
26 SIDE-FALLS OF-YOU IF YET YE

ΟΥΚ ΑΦΙΕΤΑΙ ΟΥΔΕ Ο ΠΑΤΗΡ 20
NOT ABE-FROM-LETTING NOT-YET THE FATHER

ΥΜΩΝ ΕΝ ΤΟΙC ΟΥΡΑΝΟΙC Α 40
OF-YOU THE IN THE heavens WILL-

ΦΗΣΕΙ ΤΑ ΠΑΡΑ ΤΩ ΜΑΤΑ ΥΜΩΝ 60
BE-FROM-LETTING THE BESIDE-FALLS OF-YOU

ΩΝ ΚΑΙ ΕΡΧΟΝΤΑΙ ΠΑΛΙΝ ΕΙ 80
27 AND THEY-ARE-COMING AGAIN INTO

CΙΕΡΟC ΟΥΜΑΚΑΙ ΕΝ ΤΩ Ε 400
JERUSALEM AND IN THE SACRED-

ΡΩ ΠΕΡΙΠΑΤΟΥΝΤΟC ΑΥΤΟΥ 20
place OF-ABOUT-TREADING OF-Him

ΕΡΧΟΝΤΑΙ ΠΡΟC ΑΥΤΟΝ ΟΙ Α 40
ARE-COMING TOWARD Him THE chief-

ΡΧΙΕΡΕΙC ΚΑΙ ΟΙ ΓΡΑΜΜΑΤ 60
sacred-ones AND THE WRITERS

ΕΙC ΚΑΙ ΟΙ ΠΡΕCΒΥΤΕΡΟΙ Κ 80
28 AND THE SENIORS AND

ΑΙ ΕΛΕΓΟΝ ΑΥΤΩ ΕΝ ΠΟΙ ΑΕ 500
12 THEY-said to-Him IN ?-THE-WHICH author-

ΟΥCΙΑ ΤΑΥΤΑ ΠΟΙΕΙCΙΤΙC 20
ity these YOU-ARE-DOING OR ANY

CΟΙ ΕΔΩΚΕΝ ΤΗΝ ΕΞΟΥCΙΑΝ 40
to-YOU GIVES THE authority

ΤΑΥΤΗΝ ΙΝΑ ΤΑΥΤΑ ΠΟΙΗΣ 60
29 this THAT these YOU-MAY-DE-DOING THE

ΔΕ ΙΝΑ ΕΙCΟΥC ΑΠΟΚΡΙΘΕΙC ΕΙ 80
yet JESUS answering said

ΠΕΝ ΑΥΤΟΙC ΕΠΕΡΩΤΗΣΩ ΜΕ 600
to-them SHALL-BE-INQUIRING-OF you

ΑCΚΑΓΩ ΕΝΑ ΛΟΓΟΝ ΚΑΙ ΑΠΑ 20
AND-I YOU P omits AND-I

ΚΡΙΘΗΤΕ ΜΟΙ ΚΑΙ ΕΠΕΡΩΜΙ 40
ING to-ME AND-I SHALL-BE-DECLARING

ΝΕΝ ΠΟΙ ΑΕ ΕΞΟΥCΙΑ ΤΑΥΤΑ 60
to-YOU IN ?-THE-WHICH authority these I-AM-

ΟΙΩΤΟC ΑΠΤΙCΜΑΤΟΙΩ ΔΑΝ 80
30 DOING THE DIFISM THE OF-JOIN

ΟΥ ΠΟΘΕΝ ΗΝΕΞΟΥΡΑΝΟΥ ΗΝ 700
AD omits ?-WHICH-PLACE it-WAS omits it-WAS ?-WHICH-PLACE it-WAS OUT OF-heaven it-WAS

ΝΕΞΑΝΘΡΩΠΩΝ ΑΠΟΚΡΙΘΕ 20
OR OUT OF-humans BE-answering

ΕΜΟΙ ΚΑΙ ΕΙC ΛΟΓΙΖΟΝΤΟ 40
31 to-ME AND THEY-THRU-accounted TO-

ΡΟC ΕΑΥΤΟΥC ΛΕΓΟΝΤΕC Ε 40
THRU, but restores TOWARD WARD selves saying IF-EVER

ΝΕΙΠΩΜΕΝ ΕΞΟΥΡΑΝΟΥ ΕΡΕ 40
WE-MAY-DE-SAYING OUT OF-heaven He-WILL-

ΙΔΙΑΤΟΥΝ ΟΥΚ ΕΠΙCΤΕΥC 600
BE-DECLARING THRU ANY THEM NOT YE-BELIEVE

ΑΤΕ ΑΥΤΩ ΑΛΛΑ ΕΙΠΩΜΕΝ ΕΞ 20
32 to-him BUT WE-MAY-DE-SAYING OUT

ΑΝΘΡΩΠΩΝ ΕΦΟΒΟΥΝΤΟ ΤΟΝ 40
OF-humans THEY-FEARED THE

ΟΧΛΟΝ 60
PEOPLE ALL (emph.) for HAD THE

ΛΟΑΝ ΑΠΑΝΤΕC ΓΑΡ ΕΙΧΟΝΤ 60
B O. A THAT BEINGLY omits BEINGLY

ΟΝΙΩΑΝΝΗΝ ΟΝΤΟC ΤΙ ΠΡΟ 80
JOHN BEINGLY THAT BEFORE-

ΦΗΤΗC ΗΝ ΚΑΙ ΑΠΟΚΡΙΘΕΝΤ 900
33 AVERER he-WAS AND answering

ΕCΤΩ ΙΝΑ ΕΙCΟΥC ΛΕΓΟCΙΝ ΟΥΚ 20
A THEY-ARE-SAYING to-THE JESUS to-THE JESUS THEY-ARE-SAYING NOT

ΟΙΔΑΜΕΝ ΚΑΙ ΑΠΟΚΡΙΘΕΙC 40
WE-HAVE-PEERCEIVED AND answering

ΟΙΝ ΕΙCΟΥC ΛΕΓΕΙ ΑΥΤΟΙC ΟΥ 60
THE JESUS IS-SAYING to-them NOT-

ΔΕ ΕΓΩ ΛΕΓΩ ΥΜΙΝ ΕΝ ΠΟΙ ΑΕ 80
YET I AM-SAYING to-YOU IN ?-THE-WHICH au-

ΕΞΟΥCΙΑ ΤΑΥΤΑ ΠΟΙΩ ΚΑΙ ΗΡ 4000
thority these I-AM-DOING AND He-begins

1-12 Compare Mt.21:33-46/Lu.20:9-19.

¹ This was a most familiar illustration for His hearers. Vineyards were usually planted on stony ground. After clearing, the stones were built into a broad stone fence, sometimes not much more than a carefully piled heap, without cement. The vat, into which the grapes were cast for pressing, was usually cut in the natural rock on a hillside, with an opening in the bottom for the juice to escape. When the grapes were ripe a watchman was on guard at all times, being stationed on the tower, which overlooked the whole vineyard.

Israel is the vineyard of Jehovah (Isa. 57). The parable describes the treatment accorded God's messengers and prophets, whom He sent to recall them to their duty to Him. It was one long story of rebellion and violence. Each generation prided itself that it would not persecute the prophets as its fathers had done, yet, when put to the test, exceeded them in their mistreatment of His slaves. The priests and scribes and elders were the farmers to whose care the vineyard had been committed. The Lord boldly predicts their course with regard to Himself, and, incidentally, He answers their question as to His authority. They were simply hirelings, with no authority whatever when He was on the scene. The vineyard was His Father's. They were answerable to Him. Perhaps nowhere is the darkness of man's mind and the hardness of his heart more apparent than when, in stubborn rebellion against God, he carries out the revealed will of God. Through this was a parable, they knew that He was speaking of them. Why, then, did they persist in doing what He said they would do? They will have no place or power in the kingdom.

¹⁰ Compare Ps. 118^{22, 23}. See 1 Pt. 2:4-6.

¹⁰ The capstone of the corner is usually the most ornate on a building. The very finest block of stone would ordinarily be reserved for it. But the rulers in Israel refused to give Him any place in the edifice. He was rejected and despised. But when it is finished He will have the highest and most glorious position. How blind they must have been, after this plain prediction, to go on in senseless rage to fulfill His words to the letter!

12 And He begins to talk to them in parables: "A man plants a vineyard and places a stone dike about it and excavates a vat and builds a tower and leased it to farmers, and ² travels. And he dispatches a slave, at the season, to the farmers, that he may be getting from the fruit of the vineyard from the farmers. ³ And taking him, they lash him ⁴ and dispatch him empty. And again he dispatches to them another slave, and that one, pelting with stones, summarily they dispatch in ⁵ dishonor. And again he dispatches another and that one they kill, and many others, lashing these, indeed, yet killing these.

⁶ He still had one son, his beloved. He dispatches him also last to them, saying that 'They will be respecting my son.' Yet those farmers say to themselves that 'This is the enjoyer of the allotment. Hitherto! We may be killing him, and the enjoyment of the allotment will ⁸ be ours!' And taking him, they kill him and cast him outside of the vineyard.

⁹ What, then, will the lord of the vineyard be doing? He will be coming and destroying the farmers and will be giving the vineyard to ¹⁰ others. Did you not read this scripture?

'The stone which the builders reject,

This came to be for the head of the corner.

¹¹ This came from the Lord, And it is marvelous in our eyes.'"

¹² And they sought to hold Him, and they were afraid of the throng, for they know that He spoke the para-

1 **Ι** **Α** **Τ** **Ο** **Α** **Υ** **Τ** **Ο** **Ι** **Σ** **Ε** **Ν** **Π** **Α** **Ρ** **Α** **Β** **Ο** **Λ** **Α** ²⁰
to-them IN BESIDE-CASTS
Α **Ε** ¹ **Σ** **Ο** **Ι** **Α** **Λ** **Ε** **Ι** **Ν** **Α** **Μ** **Π** **Ε** **Λ** **Ω** **Ν** **Α** **Λ** **Α** **Ν** **Θ** ⁴⁰
A s.o. plants human
TO-BE-TALKING VINEYARD human
Ω **Π** **Ο** **Σ** **Ε** **Φ** **Υ** **Τ** **Ε** **Υ** **Σ** **Ε** **Ν** **Κ** **Α** **Ι** **Π** **Ε** **Ρ** **Ι** ⁶⁰
plants AND ABOUT-PLACES
Ε **Θ** **Η** **Κ** **Ε** **Ν** **Φ** **Ρ** **Α** **Γ** **Μ** **Ο** **Ν** **Κ** **Α** **Ι** **Ω** **Ρ** **Υ** **Σ** ⁸⁰
BARRIER AND EXCAVATES
Ε **Ν** **Υ** **Π** **Ο** **Λ** **Η** **Ν** **Ι** **Ο** **Ν** **Κ** **Α** **Ι** **Ω** **Κ** **Ο** **Δ** **Ο** ¹⁰⁰
UNDER-THROUGH AND HOME-BUILDS
Η **Σ** **Ε** **Ν** **Π** **Υ** **Ρ** **Γ** **Ο** **Ν** **Κ** **Α** **Ι** **Ε** **Σ** **Ε** **Δ** **Ε** **Τ** ²⁰
TOWER AND OUT-GAVE
Α **Υ** **Τ** **Ο** **Ν** **Γ** **Ε** **Φ** **Ρ** **Γ** **Ο** **Ι** **Σ** **Κ** **Α** **Ι** **Α** **Π** **Ε** ⁴⁰
him to-LAND-ACTERS AND travels
Η **Μ** **Η** **Σ** **Ε** **Ν** **Κ** **Α** **Ι** **Α** **Π** **Ε** **Σ** **Τ** **Ε** **Ι** **Α** **Ε** **Ν** **Π** ⁶⁰
AND he-commissions TO-
Ρ **Ο** **Σ** **Τ** **Ο** **Υ** **Σ** **Γ** **Ε** **Φ** **Ρ** **Γ** **Ο** **Υ** **Σ** **Τ** **Ω** **Κ** **Α** **Ι** ⁸⁰
WARD THE LAND-ACTERS to-TOE SEASON
Ρ **Ω** **Δ** **Ο** **Υ** **Λ** **Ο** **Ν** **Ι** **Ν** **Α** **Π** **Α** **Ρ** **Α** **Τ** **Ω** **Ν** **Γ** **Ε** ²⁰⁰
SLAVE THAT BESIDE THE LAND-
Ω **Ρ** **Γ** **Ω** **Ν** **Α** **Λ** **Β** **Η** **Α** **Π** **Ο** **Τ** **Ω** **Ν** **Κ** **Α** **Ρ** **Π** **Ω** ²⁰
ACTERS he-MAY-BE-GETTING FROM THE FRUITS
Ν **Τ** **Ο** **Υ** **Α** **Μ** **Π** **Ε** **Λ** **Ω** **Ν** **Ο** **Σ** **Κ** **Α** **Ι** **Α** **Β** **Ο** ⁴⁰
A Y OF-THE VINEYARD AND GETTING
Ν **Τ** **Ε** **Σ** **Α** **Υ** **Τ** **Ο** **Ν** **Ε** **Δ** **Ε** **Ι** **Ρ** **Α** **Ν** **Κ** **Α** **Ι** **Α** ⁶⁰
him THEY-SKIN AND THEY-
Π **Ε** **Σ** **Τ** **Ε** **Ι** **Α** **Ν** **Κ** **Ε** **Ν** **Ο** **Ν** **Κ** **Α** **Ι** **Π** **Α** ⁶⁰
A s.o. AS I for
COMMISSION EMPTY AND AGAIN
Ι **Ν** **Α** **Π** **Ε** **Σ** **Τ** **Ε** **Ι** **Α** **Ε** **Ν** **Π** **Ρ** **Ο** **Σ** **Α** **Υ** **Τ** ³⁰⁰
he-commissions TOWARD them
Υ **Σ** **Α** **Λ** **Λ** **Ο** **Ν** **Δ** **Ο** **Υ** **Λ** **Ο** **Ν** **Κ** **Α** **Κ** **Ε** **Ι** **Ν** **Ο** ²⁰
other SLAVE AND-that-one
Ν **Α** **Ι** **Θ** **Β** **Ο** **Λ** **Η** **Σ** **Α** **Ν** **Τ** **Ε** **Σ** **Ε** **Κ** **Ε** **Φ** **Α** ⁴⁰
he omit STONE-CASTING THEY-HEAD
Α **Ι** **Ω** **Σ** **Α** **Ν** **Κ** **Α** **Ι** **Α** **Π** **Ε** **Σ** **Τ** **Ε** **Ι** **Α** **Ν** **Η** ⁶⁰
AND THEY-COMMISSION ON-
Τ **Ι** **Μ** **Ω** **Μ** **Ε** **Ν** **Ο** **Ν** **Κ** **Α** **Ι** **Π** **Α** **Ι** **Ν** **Α** **Λ** ⁶⁰
B VALUING AND AGAIN other
Ο **Ν** **Α** **Π** **Ε** **Σ** **Τ** **Ε** **Ι** **Α** **Ε** **Ν** **Κ** **Α** **Κ** **Ε** **Ι** **Ν** **Ο** ¹⁰⁰
he-commissions AND-that-one
Α **Π** **Ε** **Κ** **Τ** **Ε** **Ι** **Ν** **Α** **Ν** **Κ** **Α** **Ι** **Π** **Ο** **Λ** **Λ** **Ο** **Υ** **Σ** ²⁰
THEY-FROM-KILL AND MANY
Α **Λ** **Λ** **Ο** **Υ** **Σ** **Τ** **Ο** **Υ** **Σ** **Μ** **Ε** **Ν** **Δ** **Ε** **Ρ** **Ο** **Ν** **Τ** **Ε** ⁴⁰
A had others THE-ones INDEED SKINNING
Σ **Τ** **Ο** **Υ** **Σ** **Δ** **Ε** **Α** **Π** **Ο** **Κ** **Τ** **Ε** **Ν** **Ν** **Ο** **Ν** **Τ** **Ε** **Σ** ⁶⁰
THE-ones YET FROM-KILLING
Ε **Τ** **Ι** **Ε** **Ν** **Α** **Ε** **Ι** **Χ** **Ε** **Ν** **Υ** **Ι** **Ο** **Ν** **Α** **Γ** **Α** **Π** **Η** ⁸⁰
A adds ΟΥΝ Α ΕΧΩΝ
6 STILL ONE he-HAD SON BELOVED
Τ **Ο** **Ν** **Α** **Υ** **Τ** **Ο** **Υ** **Α** **Π** **Ε** **Σ** **Τ** **Ε** **Ι** **Α** **Ε** **Ν** **Κ** **Α** ⁵⁰⁰
he omit OF-him he-commissions AND
OF-him he-commissions AND

Ι **Α** **Υ** **Τ** **Ο** **Ν** **Ε** **Σ** **Χ** **Α** **Τ** **Ο** **Ν** **Π** **Ρ** **Ο** **Σ** **Α** **Υ** **Τ** ²⁰
him LAST TOWARD them
Ο **Υ** **Σ** **Λ** **Ε** **Γ** **Ω** **Ν** **Τ** **Ε** **Ν** **Τ** **Ρ** **Α** **Π** **Η** **Σ** **Ο** ⁴⁰
saying that THEY-WILL-BE-FLASHING
Ν **Τ** **Α** **Ι** **Τ** **Ο** **Ν** **Υ** **Ι** **Ο** **Ν** **Μ** **Ο** **Υ** **Ε** **Κ** **Ε** **Ι** **Ν** ⁶⁰
THE SON OF-ME those
Ι **Δ** **Ε** **Ο** **Ι** **Γ** **Ε** **Φ** **Ρ** **Γ** **Ο** **Ι** **Π** **Ρ** **Ο** **Σ** **Α** **Υ** **Τ** ⁸⁰
YET THE LAND-ACTERS TOWARD selves
Ο **Υ** **Σ** **Ε** **Ι** **Π** **Α** **Ν** **Ο** **Τ** **Ι** **Ο** **Υ** **Τ** **Ο** **Σ** **Τ** **Ι** ⁶⁰⁰
say that this is
Ν **Ο** **Κ** **Α** **Π** **Ρ** **Ο** **Ν** **Ο** **Μ** **Ο** **Σ** **Δ** **Ε** **Υ** **Τ** **Ε** **Α** **Π** **Ο** ²⁰
THE tenant HITHER WE-MAY-
Κ **Τ** **Ε** **Ι** **Ν** **Ω** **Μ** **Ε** **Ν** **Α** **Υ** **Τ** **Ο** **Ν** **Κ** **Α** **Ι** **Η** **Μ** **Ω** ⁴⁰
BE-FROM-KILLING him AND OF-US
Ν **Ε** **Σ** **Τ** **Α** **Ι** **Η** **Κ** **Α** **Π** **Ρ** **Ο** **Ν** **Ο** **Μ** **Ι** **Α** **Κ** **Α** ⁶⁰
8 WILL-BE THE tenancy AND
Α **Λ** **Β** **Ο** **Ν** **Τ** **Ε** **Σ** **Α** **Π** **Ε** **Κ** **Τ** **Ε** **Ι** **Ν** **Α** **Υ** ⁸⁰
A him THEY-FROM-KILL s.o. GETTING THEY-FROM-KILL him
Τ **Ο** **Ν** **Κ** **Α** **Ι** **Ε** **Σ** **Ε** **Β** **Α** **Λ** **Ο** **Ν** **Α** **Υ** **Τ** **Ο** ⁷⁰⁰
AND THEY-OUT-CAST (past) him OUT
Σ **Ω** **Τ** **Ο** **Υ** **Α** **Μ** **Π** **Ε** **Λ** **Ω** **Ν** **Ο** **Σ** **Τ** **Ι** **ΟΥ** **Ν** ²⁰
9 OF-THE VINEYARD ANY THEN WILL-
Ο **Ι** **Η** **Σ** **Ε** **Ι** **Ο** **Κ** **Υ** **Ρ** **Ι** **Ο** **Σ** **Τ** **Ο** **Υ** **Α** **Μ** **Π** ⁴⁰
BE-DOING THE master OF-THE VINEYARD
Α **Ω** **Ν** **Ο** **Σ** **Ε** **Λ** **Υ** **Σ** **Ε** **Τ** **Α** **Ι** **Κ** **Α** **Ι** **Α** **Π** **Ο** ⁶⁰
he-WILL-BE-COMING AND WILL-BE-
Λ **Ε** **Σ** **Ε** **Ι** **Τ** **Ο** **Υ** **Σ** **Γ** **Ε** **Φ** **Ρ** **Γ** **Ο** **Υ** **Σ** **Κ** **Α** **Ι** ⁸⁰
destroying THE LAND-ACTERS AND
Δ **Ω** **Σ** **Ε** **Ι** **Τ** **Ο** **Ν** **Α** **Μ** **Π** **Ε** **Λ** **Ω** **Ν** **Α** **Λ** **Λ** ⁸⁰⁰
WILL-BE-GIVING THE VINEYARD to-others
Ι **Σ** **ΟΥ** **Δ** **Ε** **Τ** **Η** **Ν** **Γ** **Ρ** **Α** **Φ** **Η** **Ν** **Τ** **Α** **Υ** **Τ** **Η** ²⁰
10 NOT-YET THE WRITING this
Ν **Α** **Ν** **Ε** **Γ** **Ν** **Ω** **Τ** **Ε** **Ι** **Α** **Ι** **Θ** **Ο** **Ν** **Α** **Π** **Ε** **Δ** ⁴⁰
YE-read STONE WHICH FROM-test
Ο **Κ** **Ι** **Μ** **Α** **Σ** **Α** **Ν** **Ο** **Ι** **Ο** **Ι** **Κ** **Ο** **Δ** **Ο** **Μ** **ΟΥ** **Ν** ⁶⁰
THE ones-HOME-BUILDING
Τ **Ε** **Σ** **ΟΥ** **Τ** **Ο** **Σ** **Ε** **Γ** **Ε** **Ν** **Η** **Θ** **Η** **Ε** **Ι** **Σ** **Κ** **Ε** ⁶⁰
this WAS-BECOME INTO HEAD
Φ **Α** **Λ** **Η** **Ν** **Γ** **Ω** **Ν** **Ι** **Α** **Σ** **Π** **Α** **Ρ** **Α** **Κ** **Υ** **Ρ** **Ι** **Ο** ⁹⁰⁰
11 OF-CORNER BESIDE OF-Master
Υ **Ε** **Γ** **Ε** **Ν** **Ε** **Τ** **Ο** **Α** **Υ** **Τ** **Η** **Κ** **Α** **Ι** **Ε** **Σ** **Τ** **Ι** **Ν** ²⁰
BECAME this AND it-IS
Θ **Α** **Υ** **Μ** **Α** **Σ** **Τ** **Η** **Ε** **Ν** **Ο** **Φ** **Θ** **Α** **Λ** **Μ** **Ο** **Ι** **Σ** **Η** ⁴⁰
MARVELOUS IN VIEWERS OF-
Μ **Ω** **Ν** **Κ** **Α** **Ι** **Ε** **Ζ** **Η** **Τ** **ΟΥ** **Ν** **Α** **Υ** **Τ** **Ο** **Ν** **Κ** ⁶⁰
12 US AND THEY-BOUGHT him TO-HOLD
Α **Τ** **Η** **Σ** **Α** **Ι** **Κ** **Α** **Ι** **Ε** **Φ** **Ο** **Β** **Η** **Θ** **Η** **Σ** **Α** **Ν** **Τ** ⁸⁰
AND THEY-WERE-afraid-of THE
Ο **Ν** **Ο** **Χ** **Λ** **Ο** **Ν** **Ε** **Γ** **Ν** **Ω** **Σ** **Α** **Ν** **Γ** **Α** **Ρ** **Ο** **Τ** **Ι** ¹⁰⁰⁰
THROUGH THEY-KNOW for that

13-17 Compare Mt.22¹⁵⁻²² Lu.20¹⁰⁻²⁶.

13 There were many insurrections and disturbances in Palestine during the first century due to hatred of the foreign domination, and especially because of taxation. The poll tax was a practical pledge of allegiance to Cæsar, or rather a badge of subjection. Some of the Jews were in doubt whether it was right to pay it. But it was a most dangerous dilemma in which they hoped to place Him. His followers would soon desert a Messiah Who openly counseled subjection to a gentile tyrant, and the authorities would make no delay in executing any popular leader who spoke against the poll tax. The crafty hypocrites who planned this trap were careful to keep clear of it themselves, for they were afraid it might lead them into complications. So they sent some of the two opposing parties, one of whom, they were sure, would cause His downfall.

He first tears off their hypocritical mask. "Why are you trying Me?" Each word is worthy of separate emphasis. Their motive was wrong. They were not conscientious patriots seeking counsel from the true King of Israel, but false traitors seeking to assassinate Him. How pathetic was His next appeal! Cæsar was collecting coffers on coffers of denarii, yet He did not number a single one among His acquaintances! The usurper is satiated with tribute; the rightful Sovereign is penniless.

By accepting the Roman currency, they virtually acknowledged their subjection to Cæsar. It was only just that they should fulfill their obligations to him so long as it was God's will that they should suffer for their insubordination to Him. But the rest of the reply was not demanded by the question. It may refer partly to the payment of the temple taxes (Mt.17²⁴⁻²⁷; Ex.30¹¹⁻¹⁶) for the services of the sanctuary, but, in a broader sense, included all their obligations to God. This would, of course, first of all involve paying Him the loyalty and honor due Him as God's King. They sought to show that He was a traitor to Rome. He exposed their disloyalty to God.

18-23 Compare Mt.22²³⁻³⁰. See Lu.20²⁷⁻³⁰.

18 See Ac. 23⁸.

19 See Deut. 25^{5,6}.

ble with them in view. And, leaving Him, they came away.

13 And they are dispatching to Him some of the Pharisees and of the Herodians that they should catch Him by word. And, coming, they are saying to Him, "Teacher, we are aware that you are true, and you are not caring about any one, for you are not looking at the face of men, but of a truth you are teaching the way of God. Is it allowed to give poll-tax to Cæsar or not? May we be giving, or may we not be giving?"

15 Now He, having perceived their hypocrisy, said to them, "Why are you trying Me? Bring Me a denarius that I may make its acquaintance." Now they bring it. And He is saying to them, "Whose is this image and inscription?" Now they say to Him, "Cæsar's."

17 Now Jesus said to them, "What is Cæsar's pay to Cæsar, and what is God's to God." And they were astounded at Him.

18 And Sadducees are coming to Him, who are saying there is no resurrection, and they inquired of Him, saying, "Teacher, Moses writes to us that, if someone's brother should be dying, and leaving a wife and leaving no child, that his brother may be taking his wife and should be raising up seed to his brother. There were seven brothers, and the first got a wife and, dying, leaves no seed. And the second got her, and died, leaving no seed, and the third similarly. And the seven also took her similarly and leave no seed. Last of all the woman also died. In the resurrection, then, whenever they may

19 ^{A THE DESIDE-CAST TOWARD them}
 ΠΡΟΣΑΥΤΟΥΣΤΗΝΠΑΡΑΒΟΛ 20
 TOWARD them TUE DESIDE-CAST
 20 ^{He-said AND FROM-LETTING Him}
 ΗΝΕΙΠΕΝΚΑΙΑΦΕΝΤΕΣΑΥΤ 40
 He-said AND FROM-LETTING Him
 13 ^{THEY-FROM-CAME AND THEY-ARE-commissioning}
 ΟΝΑΠΗΛΘΟΝΚΑΙΑΠΟΣΤΕΛΛ 60
 THEY-FROM-CAME AND THEY-ARE-commissioning
 20 ^{TOWARD Him ANY OF-}
 ΟΥΣΙΝΠΡΟΣΑΥΤΟΝΤΙΝΑΚΤ 80
 TOWARD Him ANY OF-
 100 ^{THE PHARISEES AND OF-THE HERODIANS}
 ΦΝΦΑΡΙΣΑΙΩΝΚΑΙΤΩΝΗΡΩ 100
 THE PHARISEES AND OF-THE HERODIANS
 20 ^{THAT Him THEY-SHOULD-BE-}
 ΔΙΑΝΩΝΙΝΑΥΤΟΝΑΓΡΕΥΣ 20
 THAT Him THEY-SHOULD-BE-
 14 ^{Α ΟΙΔΕ THE YET for AND}
 ΦΣΙΝΑΛΟΓΩΚΑΙΕΛΘΟΝΤΕΣΑ 40
 14 CATCHING to-saying AND COMING THEY-
 60 ^{ARE-SAYING to-Him TEACHER!}
 ΕΓΟΥΣΙΝΑΥΤΩΔΙΑΔΑΣΚΑΛΕ 60
 ARE-SAYING to-Him TEACHER!
 80 ^{WE-HAVE-PERCEIVED that TRUE YOU-ARE AND}
 ΟΙΔΑΜΕΝΟΤΙΑΛΗΘΗΣΕΙΚΑ 80
 WE-HAVE-PERCEIVED that TRUE YOU-ARE AND
 200 ^{NOT IS-CARING to-you ABOUT NOT-YET-ONE}
 ΙΟΥΜΕΛΕΙΣΟΠΕΡΙΟΥΔΕΝ 200
 NOT IS-CARING to-you ABOUT NOT-YET-ONE
 20 ^{NOT for YOU-ARE-LOOKING INTO face}
 ΟΣΟΥΓΑΡΒΛΕΠΕΙΣΕΙΣΠΡΟ 20
 NOT for YOU-ARE-LOOKING INTO face
 40 ^{OF-humans but ON TRUTH}
 ΣΩΠΟΝΑΝΡΩΠΩΝΑΛΛΕΠΑΛ 40
 OF-humans but ON TRUTH
 60 ^{THE WAY OF-THE God}
 ΗΘΕΙΑΣΤΗΝΟΔΟΝΤΟΥΘΕΟΥ 60
 THE WAY OF-THE God
 80 ^{YOU-ARE-TEACHING it-IS-allowed to-GIVE}
 ΔΙΑΔΑΣΚΕΙΣΕΞΕΤΙΝΔΟΥΝ 80
 YOU-ARE-TEACHING it-IS-allowed to-GIVE
 300 ^{A POLI-TAX to-CAESAR to-GIVE}
 ΑΙΚΗΝΣΟΝΚΑΙCΑΡΙΝΟΥΔΩ 300
 POLI-TAX to-CAESAR OR NOT WE-MAY-
 20 ^{15 WE-GIVING ON NO WE-MAY-DE-GIVING THE YET HAVING-PER-}
 ΜΕΝΗΜΗΔΩΜΕΝΟΔΕΕΙΔΩΣΑ 20
 15 WE-GIVING ON NO WE-MAY-DE-GIVING THE YET HAVING-PER-
 40 ^{CEIVED of-them the hypocrisy He-said}
 ΥΤΩΝΤΗΝΥΠΟΚΡΙΣΙΝΕΙΠΕ 40
 CEIVED of-them the hypocrisy He-said
 60 ^{to-them ANY ME YE-ARE-trying}
 ΝΑΥΤΟΙΣΤΙΜΕΠΕΙΡΑΖΕΤΕ 60
 to-them ANY ME YE-ARE-trying
 80 ^{BE-YE-CARRYING to-ME DENARIUS THAT}
 ΦΕΡΕΤΕΜΟΙΔΗΝΑΡΙΟΝΙΝΑ 80
 BE-YE-CARRYING to-ME DENARIUS THAT
 400 ^{16 I-MAY-BE-PERCEIVING THE YET THEY-CARRY AND He-is-say-}
 ΕΙΔΩΟΙΔΕΗΝΕΓΚΑΝΚΑΙΛΕΓ 400
 16 I-MAY-BE-PERCEIVING THE YET THEY-CARRY AND He-is-say-
 20 ^{ING to-them OF-ANY THE IAREE this}
 ΕΙΑΥΤΟΙΣΤΙΝΟΣΗΕΙΚΩΝΑ 20
 ING to-them OF-ANY THE IAREE this
 40 ^{A THEY-ARE-SAVING for THE YET THEY-SAY ΛΕΓΟΥΣΙΝ}
 ΥΤΗΚΑΙΗΕΠΙΓΡΑΦΟΙΔΕΕ 40
 A THEY-ARE-SAVING for THE YET THEY-SAY ΛΕΓΟΥΣΙΝ
 60 <sup>AND THE ON-WRITING THE YET THEY-
 17 say to-Him OF-CAESAR THE YET JE-</sup>
 ΙΠΑΝΑΥΤΩΚΑΙCΑΡΟΣΟΔΕΙ 60
 17 say to-Him OF-CAESAR THE YET JE-
 80 ^{A BE-FROM-GIVING THE OF-CAESAR}
 ΟΚΡΙΘΕΙCΟ Ν omits to-them
 ΗCΘΥΕΙΝΕΝΑΥΤΟΙCΤΑΚΑ 80
 ΗCΘΥΕΙ said to-them THE OF-CAE-
 100 ^{A BE-FROM-GIVING THE OF-CAESAR}
 ΙCΑΡΟΣΑΠΟΔΟΤΕΚΑΙCΑΡΙ 100
 A BE-FROM-GIVING THE OF-CAESAR
 20 ^{AND THE OF-THE God to-THE God AND}
 ΚΑΙΤΑΤΟΥΘΕΟΥΤΩΘΕΩΚΑΙ 20
 AND THE OF-THE God to-THE God AND
 40 ^{A-OUT- omits A C Δ}
 ΕΞΕΘΑΥΜΑΖΟΝΕΠΑΥΤΩΚΑΙ 40
 A-OUT- omits A C Δ
 18 ^{THEY-OUT-MARVELED ON Him AND}
 18 THEY-OUT-MARVELED ON Him AND
 60 ^{ARE-COMING SADDUCEES TO-}
 ΕΡΧΟΝΤΑΙCΑΔΔΟΥΚΑΙΟΙΠ 60
 ARE-COMING SADDUCEES TO-
 60 ^{TOWARD Him WHO-ANY ARE-SAYING}
 ΡΟΣΑΥΤΟΝΟΙΤΙΝΕCΛΕΓΟΥ 60
 TOWARD Him WHO-ANY ARE-SAYING
 600 ^{UP-STANDING NO to-BE AND}
 CΙΝΑΝΑΣΤΑCΙΝΜΗΕΙΝΑΙΚ 600
 UP-STANDING NO to-BE AND
 20 ^{A HCAN for ON}
 ΑΙΕΠΗΡΩΤΩΝΑΥΤΟΝΛΕΓΟΝ 20
 A HCAN for ON
 40 ^{THEY-INQUIRED-of Him SAYING}
 ΤΕCΔΙΑΔΑΣΚΑΛΕΜΩΥCΗCΕΓ 40
 THEY-INQUIRED-of Him SAYING
 40 ^{TEACHER! MOSES WRITES}
 19 ΤΕCΔΙΑΔΑΣΚΑΛΕΜΩΥCΗCΕΓ 40
 TEACHER! MOSES WRITES
 60 ^{to-US that IF-EVEN OF-ANY}
 ΡΑΥΕΝΗΜΙΝΟΤΙΕΑΝΤΙΝΟC 60
 to-US that IF-EVEN OF-ANY
 80 <sup>brother MAY-BE-FROM-DYING AND MAY-BE-
 A+Ε Ψ A adds ΤΕΚΝΑ</sup>
 ΑΔΕΛΦΟCΑΠΟΘΑΝΗΚΑΙΚΑΤ 80
 brother MAY-BE-FROM-DYING AND MAY-BE-
 700 <sup>leaving WOMAN AND NO MAY-BE-
 A omits off. s1 Δ o, and now restored to ΤΕΚΝΑ</sup>
 ΑΙΠΗΓΥΝΑΙΚΑΚΑΙΜΗΑΦΗ 700
 leaving WOMAN AND NO MAY-BE-
 20 ^{FROM-LETTING offspring THAT MAY-BE-GETTING the brother}
 ΤΕΚΝΟΝΙΝΑΔΒΗΘΑΔΕΛΦΟ 20
 FROM-LETTING offspring THAT MAY-BE-GETTING the brother
 40 ^{of-him THE WOMAN of-him}
 CΑΥΤΟΥΤΗΝΓΥΝΑΙΚΑΥΤΟ 40
 of-him THE WOMAN of-him
 60 ^{AND SHOULD-BE-OUT-OF-STANDING seed}
 ΥΚΑΙΕΞΑΝΑΣΤΗΣCΠΕΡΜΑ 60
 AND SHOULD-BE-OUT-OF-STANDING seed
 80 <sup>20 to-the brother of-him SEVEN brothers
 s* adds, s2 cancels ΠΑΡΗΜΙΝ s1C one for BEFORE</sup>
 ΤΩΔΕΛΦΩΑΥΤΟΥΕΠΤΑΔΕ 80
 20 to-the brother of-him SEVEN brothers
 800 ^{WERE AND THE BEFORE-most GOT}
 ΑΦΟΙΝCΑΝΚΑΙΟΠΡΩΤΟCΕΛ 800
 WERE AND THE BEFORE-most GOT
 20 ^{WOMAN AND FROM-DYING}
 ΑΒΕΝΓΥΝΑΙΚΑΚΑΙΑΠΟΘΗ 20
 WOMAN AND FROM-DYING
 40 ^{NOT FROM-LETS seed AND}
 CΚΩΝΟΥΚΑΦΗΚΕΝCΠΕΡΜΑΚ 40
 NOT FROM-LETS seed AND
 60 ^{THE SECOND GOT her}
 ΔΙΟΔΕΥΤΕΡΟCΕΛΑΒΕΝΑΥΤ 60
 THE SECOND GOT her
 80 ^{A AND NOT-YET he FROM-LETS for NO I. ΚΑΙΟΥΔΕΑΥΤ}
 ΗΝΚΑΙΑΠΕΘΑΝΕΝΜΗΚΑΤΑΛ 80
 A AND NOT-YET he FROM-LETS for NO I. ΚΑΙΟΥΔΕΑΥΤ
 100 ^{AND FROM-DIED NO leaving}
 ΟCΑΦΗΚΕΝ
 AND FROM-DIED NO leaving
 900 ^{seed AND THE third}
 ΙΠΩΝCΠΕΡΜΑΚΑΙΟΤΡΙΤΟC 900
 seed AND THE third
 20 ^{BE omit AND GOT her AS-SAMELY}
 ΦCΑΥΤΩCΚΑΙΕΛΑΒΟΝΑΥΤΗ 20
 BE omit AND GOT her AS-SAMELY
 22 ^{AS-SAMELY AND GOT her}
 ΝΩCΑΥΤΩCΚΑΙΟΙΕΠΤΑΚΑΙ 22
 AS-SAMELY AND GOT her
 60 ^{NOT FROM-LET seed LAST}
 ΟΥΚΑΦΗΚΑΝCΠΕΡΜΑΕCΧΑΤ 60
 NOT FROM-LET seed LAST
 80 ^{A H A FROM-DIED AND THE WOMAN FROM-DIED}
 ΟΝΠΑΝΤΩΝΚΑΙΓΥΝΗΜΑΠΕΡ 80
 A H A FROM-DIED AND THE WOMAN FROM-DIED
 12000 ^{BE omit THEN}
 ΑΝΕΝΕΝΘΟΥΝΑΝΑΣΤΑCΕΙ 12000
 BE omit THEN
 23 ^{IN THE THEN UP-STANDING}
 23 IN THE THEN UP-STANDING

¹⁸ Now that He has answered the hardest question of the Pharisees and Herodians, the Sadducees bring Him their best argument against the truth of resurrection. There is the constant tendency, even among the household of faith, to present practical difficulties in order to discredit the truth. And the answer is always the same. Those who do not believe God are deceived because they are not acquainted with the scriptures or the power of God. The difficulties are of their own making. The marriage state is not carried over into the resurrection.

²⁰⁻²⁷ Compare Mt. 22:31-33 Lu. 20:37, 38. See Ex. 3^o.

²⁶ According to the Sadducees, Abraham, Isaac, and Jacob will never be raised from the dead, hence will never live, and God is the God of the dead. The Lord does not affirm that they are alive, for then they would not be raised. His argument demands that they be dead, and that resurrection be a necessity to bring them back to life. There were those in the Corinthian ecclesia who followed the Sadducees on this very subject (1 Co. 15:12-28). They denied the resurrection of any: Paul proves the vivification of all. Not only will all be raised from the dead, but all will be given life beyond death at the consummation. Then it will be seen that God is indeed a God, not of the dead, but of the living. This could never be true if there were no resurrection. Far less could it prove the necessity of resurrection if there were no death.

²⁸⁻³⁴ Compare Mt. 22:34-46.

²⁸ We would expect the Lord to choose one of the "ten commandments". But not one of these compares with the one He selected. Mere negative precepts—*thou shalt not*—are not in the same class with this positive, lofty conception of conduct based on love. The second would displace all human legislation, were it possible to enforce it. But how much better is the grand truth that we rest on His love to us, not ours to Him! He loves us with all the ardor of His heart. This is unutterably better than the best precept.

²⁹ Compare Deut. 6:4, 5.

³¹ See Lev. 19:18 Ro. 13:8-10 Ga. 5:14 Ja. 2:8.

³² See Deut. 4:39 Isa. 41:6-14.

be rising, whose will the woman be? For the seven have had her as wife."

²⁴ Jesus averred to them, "Are you not therefore deceived, not being acquainted with the scriptures, neither the power of God? For whenever they should be rising from among the dead, they are neither marrying nor being given in marriage, but are as the messengers which are in the heavens. Now concerning the dead, that they are roused, did you not read in the scroll of Moses, at the thorn bush, how God spoke to him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? He is not the God of the dead, but of the living. *You*, then, are much deceived."

²⁸ And one of the scribes, approaching, hearing them discussing, perceiving that He answered them ideally, inquires of Him, "What is the foremost precept of all?" Jesus answered him that "The foremost precept of all is 'Hear, Israel! the Lord our God is one Lord. And you shall be loving the Lord your God with your whole heart, and with your whole soul, and with your whole comprehension, and with your whole strength.' This is the foremost precept. And the second is like it: 'You shall be loving your associate as yourself.' Now no other precept is greater than these."

³² And the scribe said to Him, "Of a truth, Teacher. Thou sayest ideally that He is One, and there is no other more than He, and to be loving Him with your whole heart and with the whole understanding and with the whole soul, and with the whole strength, and to be loving

^{ns omit} when-EVER THEY-MAY-BE-UP-STANDING
 ΟΤΑΝ ΑΝΑΤΩΣCΙΝΤΙΝ ΟΥΑΥ 20
 when-EVER THEY-MAY-BE-UP-STANDING OF-ANY OF-them
^{ns omit} THE
 ΤΩΝ ΕCΤΑΙΝ ΓΥΝΗΘΙ ΓΑΡ ΕΠ 40
 WILL-BE THE WOMAN THE for SEVEN
^{A AND ANSWERING FOR AVERS ΚΔ}
 ΤΑ ΕCΧΟΝ ΑΥΤΗΝ ΓΥΝΑΙΚΑ Ε 60
 24 have-HAD her WOMAN AVER-
 ΙΔΟΚΡΙΘΕΙC A T. J. said to-I. adds ΕΙΠΕΝ
 ΦΗ ΑΥΤΟΙC ΟΙ ΗCΟΥCΟΥC ΔΙΑ 80
 ned to-them THE JESUS NOT THRU
^{As for Ε have ΔΙ A O.}
 ΤΟΥΤΟ ΠΑΝ ΑCΘΕΜΗΕΙ ΔΟΤ 100
 this YE-ARE-BEING-STRAYED NO HAVING-PERCEIV-
 ΕCΤΑC ΓΡΑΦΑC ΜΗ ΕΤΕΘΝΑΥ 20
 ED THE WRITINGS NO-YET THE ABILITY
 ΤΗΝ ΑΜΙΝΤΟΥ ΘΕΟΥ ΟΤΑΝ ΓΑΡ Ε 40
 25 OF-THE God when-EVER for OUT
 ΚΝΕΚΡΩΝΑΝ ΑΤΩCΙΝΟΥΤΕ 60
 OF-DEAD-ones THEY-MAY-BE-UP-STANDING NOT-BESIDES
^{1 omits NOT-P. T. A. M. ns omit-OUT. A CΚΟ}
 ΓΑΜΟΥCΙΝΟΥΤΕ ΚΓΑΜΙΖΟ 80
 THEY-ARE-MARRYING NOT-BESIDES THEY-ARE-OUT-MARRIAG-
^{As omit} THE
 ΝΤΑΙ ΑΛΛΕΙCΙΝ ΦCΟΙ ΑΓΓΕ 200
 izing but THEY-ARE AS THE MESSENGERS
^{As omits WHICH}
 ΛΟΙ ΟΙ ΕΝ ΤΟΙC ΟΥΡΑΝΟΙC Π 20
 26 WHICH IN THE heavens A-
 ΕΡΙΔΕΤΩΝ ΝΕΚΡΩΝ ΟΤΙ ΕΓΕ 40
 ROBT YET THE DEAD-ones that THEY-ARE-
^{As ΔΙ for Ε}
 ΙΡΟΝΤΑΙ ΟΥΚ ΑΝΕΓΝΩΤΕΕΝ 60
 BEING-ROUSED NOT YE-read (past) IN
^{A O.}
 ΤΗ ΒΙΒΛΩ ΜΩΥCΕΩC ΕΠΙ ΤΟΥ 80
 THE SCROLL OF-MOSES ON OF-THE
^{A O. = AS}
 ΒΑΤΟΥC ΕCΙ ΠΕΝΑΥΤΩΘΑ Ε 300
 THORN-BUSH how said to-him THE God
 ΟC ΕΓΩ ΝΕΓΩ ΘΕΟC ΑΒΡΑΑ 20
 SAYING I THE God OF-ABRAHAM
^{ns omit} THE
 ΜΚΑΙ ΘΕΟC ΙCΙ ΔΑΚΚΑΙ ΘΕ 40
 AND THE God OF-ISAAC AND THE God
^{ns omit} THE
 ΟC ΙΑΚΩΒ ΟΥΚ ΕCΤΙΝ ΘΕΟC 60
 27 OF-JACOB NOT IS THE God
 ΝΕΚΡΩΝ ΑΛΛΑ ΖΩΝΤΩΝ ΜΕ 80
 OF-DEAD-ones but OF-LIVING YE
^{ns omit} YE THEN ^{ns 1* Ε. O.}
 CΟΥΝ ΠΟΛΥ ΠΑΝ ΑCΘΑΙΚΑΙ 400
 28 THEN much TO-BE-BEING-STRAYED AND
 ΠΡΟC ΕΛΘΩΝ ΕCΤΩΝ ΓΡΑΜΜ 20
 TOWARD-COMING ONE OF-THE WRITERS
^{A ΔΙ for Ε}
 ΑΤΕΩΝ ΑΚΟΥCΑC ΑΥΤΩΝ CΥΝ 40
 HEARING OF-them TOGETHER-
^{As O. 1* N}
 ΖΗΤΟΥΝΤΩΝ ΕΙΔΩC ΟΤΙ ΚΑΛ 80
 SEEKING HAVING-PERCEIVED THAT IDEALLY
^{A to-them He answered}
 ΦCΑΠΕΚΡΙΘΗ ΑΥΤΟΙC ΕΠΗΡ 80
 He-answered to-them inquires-of
 ΩΤΗC ΕΝΑΥΤΟΝ ΠΟΙΕCΤΙΝ 500
 Him ?-THE-WHICH IS

^{A BEFORE-most of ALL direction}
 ΕΝΤΟΛΗΝ ΠΡΩΤΗΝ ΠΑΝΤΩΝ ΑΠΕ 20
 29 direction BEFORE-most OF-ALL answered
^{A T. YET J. B. + ΔΕ ns omit} to-him
 ΚΡΙΘΗΝ ΟΙ ΗCΟΥC ΑΥΤΩΤΟΙ Π 40
 THE JESUS to-him that BE-
^{ns omit} OF-ALL direction ^{A omits} IS
 ΠΡΩΤΗΝ ΠΑΝΤΩΝ ΕΝΤΟΛΗCΤΙ 60
 FORE-most OF-ALL direction IS
 ΝΑΚΟΥΕ ΙCΡΑΗΛ ΚΥΡΙΟC ΘΕ 80
 BE-HEARING ISRAEL Master THE God
 ΕCΘΗΜΩΝ ΚΥΡΙΟC ΕΙC ΕCΤΙ 600
 OF-US Master ONE IS
 ΝΚΑΙ ΑΓΑΠΗC ΕΙC ΚΥΡΙΟΝ 20
 30 AND YOU'LL-BE-LOVING Master THE
 ΟΝ ΘΕΟΝ ΟCΟΥ ΕΞ ΟΛΗCΤΗCΚΑ 40
 God OF-YOU OUT OF-WHOLE THE HEART
^{ns omit} THE
 ΠΑΙC CΟΥΚΑΙ ΕΞ ΟΛΗCΤΗC 60
 OF-YOU AND OUT OF-WHOLE THE
^{A soul OF-Y. A. O. OF-W. T. before STRENGTH ns omit} THE
 ΨΥΧΗC CΟΥΚΑΙ ΕΞ ΟΛΗCΤΗC 80
 soul OF-YOU AND OUT OF-WHOLE THE
 ΔΙΑΝΟΙΑC CΟΥΚΑΙ ΕΞ ΟΛΗC 700
 THE-MIND OF-YOU AND OUT OF-WHOLE
^{ns omit} this BEFORE direction and
 ΤΗC ΙCΧΥC CΟΥ ΑΥΤΗΝ ΠΡΩΤ 20
 THE STRENGTH OF-YOU this BEFORE-most
^{ns omit} LIKE
 Η ΕΝΤΟΛΗ ΚΑΙ ΔΕΥΤΕΡΑ ΟΜΟ 40
 31 direction AND second LIKE
^{AN omit} IS ^{SO.}
 ΙΑΥΤΗC ΕCΤΙΝ ΑΓΑΠΗC ΕΙC 60
 to-her IS YOU'LL-BE-LOVING
 ΤΟΝ ΠΑΝCΙΟΝ ΟCΟΥC ΕC ΕΑΥΤ 80
 THE HIGH-ONE OF-YOU AS YOURSELF
^{AN omit} YET
 ΟΝ ΜΕΙΖΩΝ ΕCΤΟΥΤΩΝ ΑΛΛΗ 800
 32 GREATER YET OF-these other
^{ns omit} AND
 ΕΝΤΟΛΗ ΟΥΚ ΕCΤΙΝ ΚΑΙ ΕΠ 20
 direction NOT IS AND said
 ΕΝ ΑΥΤΩ Ο ΓΡΑΜΜΑΤΕΥC ΚΑΛ 40
 to-Him THE writer IDEALLY
^{SO.}
 ΦCΔΙΔΑCΚΑ ΕΕ ΠΑΛΗΘΕ ΙΑ 60
 TEACHER! ON TRUTH
^{1* Ε}
 CΕΙ ΠΑCΟΤΙ ΕΙC ΕCΤΙΝ ΚΑΙ 80
 YOU-SAY that ONE He-IS AND
 ΟΥΚ ΕCΤΙΝ ΑΛΛΟC ΠΑΝ ΑΥΤ 900
 NOT IS other MORELY OF-Him
 ΟΥΚ ΑΙΤΟ ΑΓΑΠΑΝ ΑΥΤΟΝ Ε 20
 33 AND THE TO-BE-LOVING Him OUT
^{ns omit} THE ^{AN omit} OF-YOU
 ΟΛΗCΤΗCΚΑΡΔΙΑC CΟΥΚΑΙ 40
 OF-WHOLE THE HEART OF-YOU AND
 ΕΞ ΟΛΗCΤΗC CΥΝΕCΕΦCΚΑΙ 60
 OUT OF-WHOLE THE understanding AND
^{ns omit} THE soul AND OUT OF-WHOLE
 ΕΞ ΟΛΗCΤΗC ΨΥΧΗCΚΑΙ ΕΞ 80
 OUT OF-WHOLE THE soul AND OUT OF-
^{1* omits} THE
 ΛΗCΤΗC ΙCΧΥC ΚΑΙ ΤΟ ΑΓΑ 4000
 WHOLE THE STRENGTH AND THE TO-BE-LOV-

³³ See 1 Sa.15²²Hos.6⁰Mic.6⁰⁻⁸.

³⁴ Compare Lu. 20^{39,40}.

³⁵ Compare Mt.22^{41,45}Lu.20⁴¹⁻⁴⁴.

³⁵ Now that the Lord has answered all His opposers, He propounds a question which they do not attempt to answer. The Messiah was the great central figure of prophecy. The scribes had many traditions about Him. Perhaps the best known title given Him was Messiah ben David, for the son of Jesse was the greatest national hero, and to him was given the kingdom covenant. But they utterly failed to see that He was also the Son of God, and was identical with the One David called his Lord. None of the theophanies, or manifestations of God, in ancient times could have been appearances of the one invisible God (Col.1¹⁵ 1 Tim.1⁷). No one has ever seen God: the only begotten God... He unfolds Him (Jn.1¹⁸). Jacob saw Elohim at Peniel face to face (Gen.32³⁰). Isaiah saw Jehovah Tsebahoth (Isa.6⁵ Jn.12⁴¹). These and others of like nature can be no other than the One Who is the Image of the invisible God (Col. 1¹⁵; 2 Co. 4⁴). The God of the scriptures is one God. He has His spirit, which is identical with Him in personality. Otherwise Christ had two fathers, for He is the only-begotten of the Father (Jn.1¹⁴) and of the holy spirit (Mt.1¹⁸). Just as a man and his spirit are one, so God and His spirit are one. The Son of God is a distinct personality, as David shows when he says "The Lord said to my Lord." Yet there is the closest unity, the same as exists between an idea and its verbal expression, a person and his statue or image. God can be known to human creatures only through His Word and His Image, Who is Christ, the Son of God.

³⁶⁻³⁷ See 2 Sa.23²Ps.110¹.

³⁸⁻⁴⁰ Compare Mt.23¹⁻¹⁴Lu.20⁴⁵⁻⁴⁷.

³⁸ While the scribes were degrading Christ to the level of a mere descendant of David, they were seeking to exalt themselves in the eyes of the people.

⁴¹⁻⁴³ Compare Lu. 21¹⁻⁴.

⁴¹ See 2 Ki. 12⁹.

⁴² The magnitude of a gift to God is not measured by its size but by the remainder which is left. True giving is a venture of faith.

the associate as yourself, is excessively more than all the holocausts and the sacrifices."

³⁴ And Jesus, perceiving him, that he answered apprehendingly, said to him, "You are not far from the kingdom of God." And no one dared to inquire of Him any more.

³⁵ And answering, Jesus said, teaching in the sanctuary, "How are the scribes saying that the Christ is the Son of David? For David himself said, in the holy spirit,

"The Lord said to my Lord,
"Be sitting at My right,
Till I should be placing Thy enemies
For a footstool of Thy feet."

³⁷ David himself, then, is terming Him 'Lord', and whence is He his Son?" And the vast throng hears Him with relish.

³⁸ And in His teaching He said to them, "Beware of the scribes, who are wanting to walk in robes, and salutations in the markets, and front seats in the synagogues, and the first reclining places at the dinners, who are devouring the houses of widows and for a pretense are prolix in praying. These will be getting more excessive judgment."

⁴¹ And Jesus, being seated facing the treasury, beheld how the throng is casting the coppers into the treasury. And many rich cast in much. And one woman, a poor widow, coming, cast in two mites, which is a quadrans [.39¢. .75¢].
⁴³ And calling His disciples to Him, He said to them, "Verily, I am saying to you that this poor widow cast in more than all who are casting

<p>ΠΑΝΤΟΝ ΠΛΗΘΟΣ ΕΥΣΕ ΑΥΤ 20 <small>ING THE NIGH-ONE AS YOURSELF</small></p> <p>ΟΝ ΠΕΡΙΣΣΟΤΕΡΟΝ ΕΣΤΙΝ 40 <small>A ΠΛΙΟΝ MORE more-excessive IS OF-</small></p>	<p>ΟΥΕ ΛΕΓΕ ΝΒ ΛΕ ΠΕΤΕ ΑΠΟΤΩ 20 <small>He-said DE-LOOKING FROM THE</small></p> <p>Ν ΓΡΑΜΜΑΤΕΩΝ ΤΩΝ ΘΕΛΟΝΤ 40 <small>AS AI for E WRITERS THE ones-WILLING</small></p>
<p>ΑΝΤΩΝ ΤΩΝ ΟΛΟΚ ΑΥΤΩ ΜΑΤΩ 60 <small>ALL THE WHOLE-BURNS</small></p> <p>34 ΝΚ ΑΙΤΩΝ ΘΥΣΙΩΝ ΚΑΙ ΟΙΗΣ 80 <small>AN omit THE AND THE SACRIFICES AND THE JESUS</small></p>	<p>ΩΝ ΕΝ ΣΤΟΛΑΙΣ ΠΕΡΙΠΑΤΕΙ 60 <small>IN robes TO-BE-ABOUT-TREADING</small></p> <p>ΝΚ ΑΙ ΑΣΑΦΟΙΣ ΑΣΜΟΥΣ ΕΝΤΑΙΣ 80 <small>AND greetings IN THE BUY-</small></p>
<p>ΟΥΣΙΔΩΝ ΑΥΤΟΝ ΟΤΙ ΝΟΥΝΕ 100 <small>PERCEIVING HIM that MIND-HAVINGLY</small></p> <p>ΧΩΣ ΑΠΕΚΡΙΘΕΝ ΕΠΕΝΑΥΤΩ 20 <small>he-answered said to-him</small></p>	<p>39 ΓΟΡΑΙΣΚΑΙ ΠΡΩΤΟΚΑΘΕΔΡ 600 <small>places AND BEFORE-most-DOWN-SETTLES</small></p> <p>ΙΑΣΕΝΤΑΙ ΣΥΝ ΑΓΩΓΑΙΣΚ 20 <small>IN THE TOGETHER-LEADS AND</small></p>
<p>ΟΥΜΑΚΡΑΝΕΙ ΑΠΟΘΗΣΒΑΣΙ 40 <small>NOT FAH YOU-ARE FROM THE KINGDOM</small></p> <p>ΛΕΙΣΤΟΥΘΕ ΟΥΚ ΑΙΟΥΔΕΙ 60 <small>OF-THE God AND NOT-YET-ONE</small></p>	<p>ΑΙ ΠΡΩΤΟΚΑΙ ΙΑΣΕΝΤΟΙΣ 40 <small>A H BEFORE-most-CLINES IN THE</small></p> <p>ΔΕΙΠΝΟΙΣ ΟΙΚΑΤΕΣ ΘΩΙΟΝ 60 <small>40 DINNERS THE ones-DOWN-EATING</small></p>
<p>ΟΥΚΕΤΙ ΕΤΟΛΜΑ ΑΥΤΟΝ ΕΠ 80 <small>NOT-STILL DARED Him TO-IN-</small></p> <p>35 ΕΡΩΤΗΣΑΙ ΚΑΙ ΑΠΟΚΡΙΒΕΙ 200 <small>quire-of AND ANSWERING</small></p>	<p>ΕΣΤΑΣΟΙΚΙΑΣ ΤΩΝ ΧΗΡΩΝ Κ 80 <small>THE HOMES OF-THE WIDOWS AND</small></p> <p>ΑΙ ΠΡΟΦΑΣΕΙΜΑΚΡΑΠΡΟΣΕ 700 <small>TO-BEFORE-APPEARANCE FAR praying</small></p>
<p>ΟΙΝ ΣΟΥΣΕ ΛΕΓΕΝ ΔΙΔΑΣΚ 20 <small>THE JESUS said TEACHING</small></p> <p>ΩΝ ΕΝ ΤΩ ΕΡΩΠΩ ΣΑΓΟΥΣΙ 40 <small>IN THE SACRED-place how ARE-SAYING</small></p>	<p>ΥΧΟΜΕΝ ΟΙΟΥΤΟΙ ΑΝΗΨΟΝΤ 20 <small>these WILL-BE-GETTING</small></p> <p>ΑΙ ΠΕΡΙΣΣΟΤΕΡΟΝ ΚΡΙΑΚ 40 <small>41 more-excessive JUDGMENT AND</small></p>
<p>ΝΟΙ ΓΡΑΜΜΑΤΕΙΣ ΟΤΙ Ο ΧΡΙ 60 <small>THE WRITERS that THE ANOINT-</small></p> <p>36 ΕΔ ΣΟΝ ΔΑΥΕΙΔ ΕΣΤΙΝΑ 80 <small>ED SON OF-DAVID IS he</small></p>	<p>ΑΙΚΑΘΙΣ ΑΣΟΙΝ ΟΥΚ ΑΤΕ 60 <small>A+Ε ns omit THE JESUS n ΑΠ o being-seated THE JESUS DOWN-IN-IN-</small></p> <p>ΝΑΝΤΙ ΤΟΥ ΓΑΖΟΦΥΛΑΚΙΟΥ 80 <small>STEAD OF-THE EXCHEQUER-GUARD</small></p>
<p>ΥΤΟΣ ΓΑΡ ΔΑΥΕΙΔ ΕΠΕΝΕ 300 <small>ns omit for DAVID said IN</small></p> <p>Α ΤΩ ΟΜΙΤΕ ΤΩ ΠΝΕΥΜΑΤΙ ΦΑΓΙΩΕΙ ΠΕ 20 <small>A THE omit A omits THE THE SPIRIT THE HOLY said IN</small></p>	<p>ΕΛΘΕΩΡΕΙΠΩΣ ΟΟΧΛΟΣ ΒΑΛΛ 800 <small>el o He-beheld bow THE THROG IS-CASTING</small></p> <p>ΑΙ ΤΟΝ ΧΑΛΚΟΝ ΕΙΣ ΤΟ ΓΑΖΟ 20 <small>AN omit THE THE COPPER INTO THE EXCHEQUER-</small></p>
<p>ΝΟΚΥΡΙΟΣ ΤΩ ΚΥΡΙΩ ΜΟΥ ΕΚΑ 40 <small>n THE omits THE Master to-the Master OF-ME DE-silt-</small></p> <p>ΘΟΥ ΕΚΔΕΣΙΩΝ ΜΟΥ ΕΩΣ ΑΝΘ 60 <small>ING OUT OF-RIGHT OF-ME TILL EVER I-MAY-42</small></p>	<p>ΥΣΙΟΙ ΕΒΑΛΛΟΝ ΠΟΛΛΑΚΑΙ 60 <small>el o CAST AND MANY MUCH AND</small></p> <p>ΕΛΘΟΥΣ ΑΜΙΑΓΥΝΗ ΧΗΡΑΠ 80 <small>COMING ONE WOMAN WIDOW POOR</small></p>
<p>ΔΙΟΝΤΩΝ ΠΟΔΩΝ ΣΟΥ ΑΥΤΟΣ 400 <small>37 OF-THE FEET OF-YOU he</small></p> <p>ΟΥΝ ΔΑΥΕΙΔ ΛΕΓΕΙ ΑΥΤΟΝ Κ 20 <small>ns THEN omit THEN DAVID IS-SAYING Him Mas-</small></p>	<p>53 ΤΙΝΚΩΔΡΑΝΤΗΣΚΑΙ ΠΡΟΣΚ 40 <small>s o. 43 QUADRANS AND TOWARD-CALLING</small></p> <p>ΑΛΕΣΑΜΕΝΟΣ ΤΟΥΣ ΜΑΘΗΤΑ 40 <small>THE LEARNERS</small></p>
<p>ΟΥΕΣΤΙΝΚΑΙ ΟΠΟΛΥΣΟΧΛΟ 60 <small>He-IS AND THE MANY THROG</small></p> <p>38 ΣΗΚΟΥΣ ΕΝ ΑΥΤΟΥΝ ΔΕ ΨΟΚΑ 80 <small>AN HEARD o. 38 HEARS OF-Him GRATIFY-AND</small></p>	<p>Ο ΑΥΤΟΥ ΕΠΕΝΑΥΤΟΙΣ ΑΜΗ 60 <small>OF-Him He-said to-them AMEN</small></p> <p>Ν ΛΕΓΩ ΜΙΝ ΟΤΙ Η ΧΗΡΑ ΑΥΤ 80 <small>I-AM-SAYING to-you that THE WIDOW this</small></p>
<p>ΙΑΥΤΟΙΣ ΕΝ ΤΗ ΔΙΔΑΧΗ ΑΥΤ 500 <small>ns omit to-them A He-said IN THE TEACHING OF-Him to-them IN THE TEACHING OF-Him</small></p>	<p>ΗΝ ΠΤΩΧΗ ΠΛΕΙΟΝ ΠΑΝΤΩΝ Ε 4000 <small>s o. THE POOR MORE OF-ALL CAST</small></p>

⁴⁴ See 2 Co. 8:12.

¹⁻⁸ Compare Mt. 24:1-8; Lu. 21:5-11.

² It took forty-six years to build the temple (Jn. 2:20). Our Lord had already hinted that it would be razed to the ground. While He was within the sacred precincts, it was the abode of God. Now that He has left it for the last time, it is a tenantless shell, forsaken by Jehovah. Hence He foretells its destruction. In the spiritual habitation which takes its place, Peter speaks of the saints of the Circumcision as living stones (1 Pt. 2:5). Hence these stones of the temple may well stand for the whole structure of the priesthood, for not only the sanctuary, but the whole Levitical system was demolished at the siege of Jerusalem, about four decades later.

³ It must be remembered that the present interval of God's transcendent grace was an absolute secret, concealed in God (Eph. 3:9) and that even the times and eras of the kingdom could not be revealed at that time (Ac. 1:7). If these are left out of sight, the events here spoken of by our Lord go right on from His time to the time of the end, just before the kingdom comes. We are in the interval between the demolition of the sanctuary (about 70 A. D.) and the still future course of events which are given in fuller detail under the first four seals in the Unveiling.

The white horse rider (Un. 62) is the false messiah who comes in His name, the fiery red horse brings on the battles, the black horse corresponds to the famine here foretold, while the fifth seal brings us the fate of those who testify in that day.

¹⁰ This is not the evangel of God's grace which we proclaim, but the evangel of the kingdom, which will be heralded once again in the great judgment era which immediately precedes the coming of Christ to reign over the earth. It will be carried on by an elect company in Israel who, like the two witnesses (Un. 113), will be upheld by divine power. His coming for us is not contingent on any missionary program of the "church".

⁶ Compare Un. 62. First Seal.

⁷ Compare Un. 64. Second Seal.

⁸ Compare Un. 63-9. Third and Fourth Seals.

⁹⁻¹³ Compare Mt. 24:9-14 Lu. 21:12-19.

⁴⁴ into the treasury. For all cast out of their superfluity, yet *she*, out of her want, cast in all, as much as she had—her whole livelihood."

¹³ And at His going out of the sanctuary, one of His disciples is saying to Him, "Teacher! *Lo!* what manner of stones and what manner of buildings!" And answering, Jesus said to him, "Are you observing these great buildings? Under no circumstances may a stone be left upon a stone here which may not by all means be demolished."

³ And at His sitting on the mount of Olives, facing the sanctuary, Peter and James and John and Andrew inquired of Him privately, "Tell us, when will these things be? And what is the sign when all this should be about to be concluded?"

⁵ Now Jesus, answering, begins to say to them, "Beware that no one should be deceiving you! For many will be coming on My name, saying that 'I am!' and they will be deceiving many. Now whenever you should be hearing battles and tidings of battles, see that you are not alarmed, for it must be occurring, but not as yet

⁸ is the consummation. For nation will be roused against nation, and kingdom against kingdom. And there will be quakes in places. And there will be famines and disturbances. These are the beginning of travails. Yet *you* be looking to yourselves. For they will be betraying you to the sanhedrins and you will be lashed in synagogues, and yet you will stand before governors and kings on My account, for a testimony to them.

¹⁰ And the evangel must first be proclaimed to all nations.

^{s1*+Λ} ΒΑΛΕΝΤΩΝΒΑΛΛΟΝΤΩΝΕΙC 20 OF-THE ones-CASTING INTO	^{s o. a ALL TO-BE-concludED} ΤΕ ΛΕΙCΘΙ ΑΠΑΝΤΑΘΕΙ ΗC 20 5 concluded ALL THE YET JESUS ^{bs omit answering} Α to-them begins TO-BE-saying ΟΥC ΑΠΟΚΡΙΘΕΙC ΗC ΞΕ ΑΤΟΛ 40 answering begins TO-
41 ΤΟΓΑΖΟΦΥΛΑΚΙΟΝΠΑΝΤΕC 40 THE EXCHIEQUEN-GUARD ALL	^{s o.} ΕΓΕΙΝΑΥΤΟΙCΒΑΕΠΕΤΕΜΗ 60 BE-SAYING to-them BE-LOOKING NO
ΓΑΡΕΚΤΟΥΠΕΡΙCCEΥΟΝΤΟ 60 for OUT OF-THE exceeding	ΤΙCΥΜΑCΠΑΛΗΝΗCΠΟΛΛΟΙ 60 6 ANY YOUP SHOULD-BE-STAYING MANY ^{bs for omit} ΓΑΡΕΛΕΥCΟΝΤΑΙΕΠΙΤΩΟΝ 600 for WILL-BE-COMING ON THE NAME
CAΥΤΟΙCΕΒΑΛΟΝΑΥΤΗΔΕ 80 to-them CAST (past) this-one YET OUT	ΟΜΑΤΙΜΟΥΛΕΓΟΝΤΕCΟΤΙΕ 20 OF-ME SAYING that I
ΚΤΗCΥCΤΕΡΗCΕΩCΑΥΤΗCΠ 100 OF-THE WANTING OF-her ALL	ΓΩΕΙΜΙΚΑΙΠΟΛΛΟΥCΠΑΛΗ 40 AM AND MANY THEY-WILL-BE- ^{b o.} ΗCΟΥCΙΝΟΤΑΝΔΕΑΚΟΥCΗ 60 7 STAYING when-EVER YET YE SH'D-BE-HEARING
ΑΝΤΑΟCΑΕΙΧΕΝΕΒΑΛΕΝΟΛ 20 as-much-as she-HAD CAST WHOLE	ΕΠΟΛΕΜΟΥCΚΑΙΑΚΟΑCΠΟΛ 80 BATTLES AND HEARINGS OF-BAT- ^{as omit DE-SEEING and s once cancelle!} ΕΜΩΝΡΑΤΕΜΗΘΡΟΕΙCΘΑΙ 700 TLES DE-SEEING NO TO-BE-being-ALARMED ^{b omits for by s1} ΔΕΙΓΑΡΓΕΝΕCΘΑΙΑΛΛΟΥΠ 20 it-is-BINDING for TO-BE-BECOMING but NOT-as-yet ^{s1* o.} ΩΤΟΤΕΛΟCΕΓΕΡΘΗCΕΤΑΙΓ 40 8 THE FINISH WILL-BE-BEING-ROUSED for ^{bs o. s1* omits kingdom on} ΑΡΕΘΟCΕΠΙΘΕΝΟCΚΑΙΒΑ 60 NATION ON NATION AND KINGD- ^{s o.} CΙΛΕΙΑΕΠΙΒΑCΙΛΕΙΑΝΚΑ 80 dom ON kingdom AND
13 ΟΝΤΟΝΒΙΟΝΑΥΤΗCΚΑΙΕΚΠ 40 THE livelihood OF-her AND OF-OUT-GO- ΟΡΕΥΟΜΕΝΟΥΑΥΤΟΥΕΚΤΟΥ 60 ING OF-Him OUT OF-THE ^{bs omits out} ΙΕΡΟΥΛΕΓΕΙΑΥΤΩΕΙCΕΚΤ 80 SACHED-place is-SAYING to-Him ONE OUT OF- ^{s1 repeats TEACHER!} ΩΝΜΑΘΗΤΩΝΑΥΤΟΥΔΙΑΔΑCΚ 200 THE LEARNERS OF-Him TEACHER!	ΑΛΕΙΔΕΠΟΤΑΠΟΙΛΙΘΟΙΚΑ 20 BE-PERCEIVING ?-where-FROM STONES AND
2 ΙΠΟΤΑΠΑΙΟΙΚΟΔΟΜΑΙΚΑΙ 40 ? -where-FROM HOME-BUILDINGS AND ^{bs answering omit} ΑΠΟΚΡΙΘΕΙCΟΙΝCΟΥCΕΙΠ 60 answering the JESUS said ^{s o.} ΕΝΑΥΤΩΒΑΕΠΕΙCΤΑΥΤΑCΤ 60 to-him YOU-ARE-LOOKING these THE	ΑCΜΕΓΑΛΑCΟΙΚΟΔΟΜΑCΟΥ 300 GREAT HOME-BUILDINGS NOT ^{A omits here} ΜΗΑΦΕΘΗΔΕΛΙΘΟCΕΠΙΛΙ 20 NO MAY-BE-BEING-FROM-LET here STONE ON ^{A Ω o. s1* omits NO} ΘΟΝΟCΟΥΜΗΚΑΤΑΛΥΘΗΚΑΙ 40 3 WHICH NOT NO MAY-BE-BEING-DOWN-LOOSED AND ^{s1*+CCTC}
ΚΑΘΗΜΕΝΟΥΑΥΤΟΥΕΙCΤΟΟ 60 OF-sitting OF-Him INTO THE MOUTH 9	ΡΟCΤΩΝΕΛΙΩΝΚΑΤΕΝΑΝΤ 80 RAIN OF-THE OLIVES DOWN-IN-INSTEAD ^{Λ Ε ΩΝ for Δ} ΙΤΟΥΙΕΡΟΥΕΠΡΩΤΑΥΤΟ 400 OF-THE SACHED-place inquired-of Him ^{n1 o. an omit THE} ΝΚΑΤΙΔΙΑΝΟΠΕΤΡΟCΚΑΙ 20 according TO OWN THE Peter AND JA-
ΑΚΩΒΟCΚΑΙΦΑΝΗΝCΚΑΙΔ 40 COHUS AND JCHN AND AN-	ΝΔΡΕΑCΕΠΟΝΗΜΙΝΠΟΤΕΤ 80 4 DREW say to-US ?-when these ^{s o.} ΑΥΤΑΕCΤΑΙΚΑΙΤΙΤΟCΗΜΕ 80 WILL-BE AND ANY THE SIGN
ΙΟΝΟΤΑΝΜΕΛΑΗΤΑΥΤΑCΥΝ 500 when-EVEN MAY-BE-ABOUT these TO-BE-BEING-10	ΑΥΤΟΙCΚΑΙΕΙCΠΑΝΤΑΤΑΕ 45000 to-them AND INTO ALL THE NA-

¹¹ The method of salvation varies according to God's administration. To say that it is for those who endure to the end, in this economy of pure unmixed grace, would be most misleading. Only at the time specified, just before the consummation which ushers in the kingdom, is salvation accorded to those who endure. The same is true of preparation in speaking. It has no reference to the preaching of the evangel today, but to the defense of those who answer for their lives in the great affliction.

¹²⁻¹³ See Lu. 12⁵¹⁻⁵³.

¹⁴⁻¹⁷ Compare Mt. 24¹⁵⁻²².

¹⁴ See Dan. 9²⁷ 12¹¹.

¹⁴ The great chronological monument for the time of the end is the middle of the seventieth heptad, when the prince breaks his covenant with Israel, the daily offering ceases and the detestation of desolation is given (Dan. 12¹¹). This marks the beginning of the great unparalleled affliction, such as has never yet been known even to the persecuted Jew. So terrible will it be that not a soul would be saved through it if God did not cut it short. There seems to be some asylum for those who flee into the mountains of Judea. In the Unveiling this flight is spoken of under the figure of a woman. "And the woman fled into the wilderness where she has a place made ready by God, that they may be nurturing her there a thousand two hundred sixty days" (Un. 12⁶). To the wild fastnesses south-east of Judea they fly before the fury of the Satanic onslaught, with no preparations, no provisions, nothing to preserve them alive for their three and a half years' sojourn. Yet they will be miraculously fed and sheltered, as they were once before in the forty years' wanderings in the same wilderness. In the inclement weather of a Palestine winter such a flight would be beyond endurance, especially to those not inured to hardship. Yet amidst it all, their safety is assured, for God has already predicted their preservation and salvation, and He is well able to care for His own.

¹⁵ See Lu. 17³¹⁻³³.

¹⁹ See Dan. 12¹ Un. 69-11, Fifth Seal.

²¹⁻²³ Compare Mt. 24²³⁻²⁸. See Lu. 17²²⁻²⁴.

²¹ The coming of Christ for His body, the ecclesia to which we belong, will

¹¹ And whenever they may be leading you to betrayal, do not worry beforehand what you should be speaking, neither be meditating, but whatever may be given to you in that hour, this be speaking, for it is not *you* who are speaking, but ¹² the holy spirit. And brother will be betraying brother to death, and father, child. And children will be rising against parents, and ¹³ will be causing them to die. And you will be hated by all because of My name. Yet he who endures to the consummation, *he* shall be saved.

¹⁴ Now whenever you may be perceiving the abomination of desolation which is declared by Daniel the prophet standing where it must not (let him who is reading apprehend), then let those in Judea be fleeing ¹⁵ into the mountains. Now let not him who is on the housetop descend into the house, neither let him enter to pick up anything out ¹⁶ of his house. And let not him who is in the field turn back to that behind, to pick up his cloak.

¹⁷ Now woe to those who are pregnant and suckling in those days! ¹⁸ Yet be praying that your flight may not be occurring in winter, ¹⁹ for those days will be affliction, such as has not occurred from the beginning of the creation which God creates till now, and under no circumstances may be occurring. ²⁰ And, except the Lord discounts the days, no flesh at all would be saved. But because of the chosen whom He chooses, He discounts the days.

²¹ And then, if any one should be saying to you '*Lo! Here is Christ!*' and '*Lo! There!*' be not believing.

- ¹ ΠΡΟCΤΟΝΛΛΟΝ ^{for B. A 18-B. B.}
 ΘΗΝΠΡΩΤΟΝΔΕ ΙΚΗΡΥΧΘΗΝ ²⁰
 TIONS BEFORE-most IS-BINDING TO-BE-PROCLAIMED
- ¹¹ ΑΙΤΟΕΥΑΓΓΕΛΙΟΝΚΑΙΟΤΑ ⁴⁰
 A+ΔΕ ΥΕΤ ΠΑΡΨΙΝΥΜΑΣΠΑΡΑΔΙΔΟΝ ⁶⁰
 THEY-MAY-BE-LEADING TO-YU BESIDE-GIVING
- ΤΕCΜΗΠΡΟΜΕΡΙΜΝΑΤΑΙΤΙ ⁸⁰
 NO BE-YE-BEING-BEFORE-ANXIOUS ANY
 Α ΔΙ ^{for B. omil} NO YET BE-YE-M-
 ΛΑΛΗΣΤΗΜΕΔΕΜΕΛΕΤΑΤΕ ¹⁰⁰
 YE-SH'D-DE-TALKING NO YET BE-YE-MEDITATING
- Α ΔΙ ¹⁷⁻
 ΑΛΛΟΕΑΝΔΟΘΗΜΙΝΕΝΕΚΕ ²⁰
 but WHICH IF-EVER MAY-BE-BEING-GIVEN TO-YOU IN THAT
- ΙΝΗΤΗΦΡΑΤΟΥΤΟΑΛΛΕΙΤΕ ⁴⁰
 THE HOUR THIS YE-DE-TALKING
- ΟΥΓΑΡΕCΤΕΥΜΕΙCΟΙΛΑΛΟ ⁶⁰
 NOT for ARE YE THE ones-TALKING
- ΥΝΤΕCΑΛΛΑΤΟΠΝΕΥΜΑΤΟΑ ⁸⁰
 but THE SPIRIT THE HOLY
 Α ΟΜΙΛC AND Α ΔΙ ¹⁸ ΔΕ ΥΕΤ
 ΓΙΟΝΚΑΙΠΑΡΑΔΨΕΙΔΕΛ ²⁰⁰
 AND WILL-BE-BESIDE-GIVING brother
- ΦΟCΑΔΕΛΦΟΝΕΙCΘΑΝΑΤΟΝ ²⁰
 brother INTO DEATH
- ΚΑΙΠΑΤΗΡΤΕΚΝΟΝΚΑΙΕΠΑ ⁴⁰
 AND FATHER OFFSPRINGS AND WILL-BE-ON-
 ΝΑCΤΗCΟΝΤΑΙΤΕΚΝΑΕΠΙΓ ⁶⁰
 UP-STANDING OFFSPRINGS ON PA-
 ΟΝΕΙCΚΑΙΘΑΝΑΤΨΟΥCΙΝ ⁸⁰
 GENTS AND THEY-WILL-BE-(CAUSING-TO)-DIE
- ΑΥΤΟΥCΚΑΙΕCΕΘΕΜΕΙCΟ ³⁰⁰
 13 THEM AND YE-WILL-BE BEING-HATED
- ΥΜΕΝΟΙΥΠΟΠΑΝΤΩΝΔΙΑΤΟ ²⁰
 by ALL THRU THE
- ΟΝΟΜΑΟΥΔΕΥΠΟΜΕΙΝΑC ⁴⁰
 NAME OF-ME THE YET ONE-UNDER-REMAINING
- ΕΙCΤΕΛΟCΟΥΤΟCΨΩΘΗCΕΤ ⁶⁰
 INTO FINISH THIS-ONE WILL-BE-BEING-
 ΣΑΥ ⁸⁰
 14 WHEN-EVER YET YE-MAY-BE-PERCEIVING THE ABOMINA-
 US OMIL THE BEING-DECLARED TO BEFORE-AVERER
 ΓΜΑΤΗCΕΡΗΜΨΕCΩCΤΟΡΗΘ ⁴⁰⁰
 TION OF-THE DESOLATING THE BEING-DE-
- ΕΝΥΠΟΔΑΝΗΛΑΤΟΥΠΡΟΦΗΤ ²⁰
 CLARED BY DANIEL THE BEFORE-AVERER
 ΟΥΕCΤΟC ⁴⁰
 HAVING-STOOD THE-7-WHERE NOT IT-IS-BINDING
- ΑΝΑΓΙΝΩCΚΩΝΝΟΕΙΤΩΤΟ ⁶⁰
 THE ONE-READING LET-BE-MINDING then
- ΕΟΙΕΝΤΗΙΟΥΔΑΙΑΦΕΥΓΕΤ ⁸⁰
 THE-ONES IN THE JUDEA LET-BE-FLEEING
- ΨCΑΝΕΙCΤΑΟΡΗΘΔΕΕΠΙΤΟ ⁵⁰⁰
 15 INTO THE MOUNTAINS THE-ONE YET ON THE
- ΥΔΨΑΤΟCΜΗΚΑΤΑΒΑΤΩΕΙ ²⁰
 housetop NO LET-BE-DOWN-STEPPING INTO
 Β ΟΜΙΛC INTO THE HOME
 CΤΗΝΟΙΚΙΑΝΗΜΔΕΕΙCΕΛΘ ⁴⁰
 THE HOME NO-YET LET-INTO-COME
- Β Ε ¹⁸ Β ΑΝΤ TO-LIFT
 ΑΤΨΑΡΑΙΤΙΕΚΤΗCΟΙΚΙΑC ⁶⁰
 TO-LIFT ANY OUT OF-THE HOME
- ΑΥΤΟΥΚΑΙΟΕΙCΤΟΝΑΓΡΟΝ ⁸⁰
 16 OF-him AND THE-ONE INTO THE FIELD
 ΒC BEING OMIL
 ΦΗΜΕΠΙCΤΡΕΨΑΤΩΕΙCΤΑ ⁶⁰⁰
 BEING NO LET-ON-TURN INTO THE
- ΟΠΙCΦΑΡΑΙΤΟΙΜΑΤΙΟΝΑΥ ²⁰
 BEHIND TO-LIFT THE CLOAK OF-him
- ΤΟΥΟΥΑΙΔΕΤΑΙCΕΝΓΑCΤΡ ⁴⁰
 17 WOE YET TO-THE-ones IN BELLY
- ΙΕΧΟΥCΑΙCΚΑΙΤΑΙCΘΗΛΑ ⁶⁰
 HAVING AND TO-THE ones-suckling
- ΖΟΥCΑΙCΕΝΕΚΕΙΝΑΙCΤΑ ⁸⁰
 IN those THE
- CΗΜΕΡΑΙCΠΡΟCΕΥΧΕCΘΕ ⁷⁰⁰
 18 DAYS BE-YE-PRAYING YET
 Β1 OMIL THE FLEEING OF-YOU, BY 15
 ΕΙΝΑΜΗΓΕΝΗΤΑΙΝΦΥΓΗΜ ²⁰
 THAT NO MAY-BE-BECOMING THE FLEEING OF-YOU
- ΝΧΕΙΜΩΝΟCΕCΟΝΤΑΙΓΑΡΑ ⁴⁰
 19 OF-WINTER WILL-BE for THE
- ΙΗΜΕΡΑΙΕΚΕΙΝΑΙΘΑΙΥΙC ⁶⁰
 DAYS those CONSTRICTION
- ΟΙΔΟΥΓΕΓΟΝΕΝΤΟΙΑΥΤΗΑ ⁸⁰
 THE-WH'CH NOT HAS-BECOME such FROM
- ΠΑΡΗCΚΤΙCΕΨΩΗΝΕΚΤΙC ⁸⁰⁰
 ORIGINAL OF-CREATION WHICH CREATES
- ΕΝΘΕΟCΕΨΤΟΥΝΥΝΚΑΙΟ ²⁰
 THE God TILL OF-THE NOW AND NOT
- ΥΜΗΓΕΝΗΤΑΙΚΑΙΕΙΜΗΚΟ ⁴⁰
 20 NO MAY-BE-BECOMING AND IF NO LOPPS
- ΛΟΒΨΕΝΚΥΡΙΟCΤΑCΗΜΕΡ ⁶⁰
 A Master LOPPS Master THE DAYS
- ΑCΟΥΚΑΝΕCΩΘΗΠΑCΑCΑΡΞ ⁸⁰
 NOT EVER WAS-
 SAVED EVERY FLESH
- ΑΛΛΑΔΙΑΤΟΥCΕΚΛΕΚΤΟΥC ⁹⁰⁰
 but THRU THE chosen
- ΟΥCΕΞΕΛΕΞΑΤΟΕΚΟΛΟΒΨC ²⁰
 WHOM He-chooses He-LOPPS
- ΕΝΤΑCΗΜΕΡΑCΚΑΙΤΟΤΕΕΑ ⁴⁰
 21 THE DAYS AND then IF-EVER
- ΝΤΙCΥΜΙΝΕΙΠΗΙΔΕΨΩΔΕΟΧ ⁶⁰
 ANY TO-YOU MAY-BE-SAYING BE-PERCEIVING here THE
 AS OMIL and after A. ΑΗCΕ+ΑΟΥ for Ε
 ΡΙCΤΟCΑΙΙΔΕΕΚΕΙΜΗΠΙ ⁸⁰
 ANOINTED AND BE-PERCEIVING there NO BE-DE-
 Α ΔΙ for Ε # YET ΔΕ
 CΤΕΥΕΤΕΓΕΡΘΗCΟΝΤΑΙΓ ⁶⁰⁰⁰
 22 LIEVING WILL-BE-BEING-ROUSED for

take place more than three and a half years before this time, possibly as many as thirty-seven or sixty-seven. But no one will be able to say when He will come to Israel until the abomination of desolation is set up and the great affliction begins. Then all may be assured that He will not come for three and a half years. By this they will recognize the many false messiahs who will rise at that time.

But after three and a half years marvelous portents in the sky will herald the advent of the long-desired Messiah. He will come as a lightning flash, clothed in glorious majesty and might. His first act will be to gather the trembling outcasts of Israel from all quarters of the earth about Him, for theirs is the kingdom for the eons of the eons.

²³ See 2 Pt. 3:17.

²⁴⁻²⁷ Compare Mt.24²⁹⁻³¹ Lu.21²⁵⁻²⁷ Un. 6:12-17, Sixth Seal.

²⁶ See Dan.7:13,142 Th.17:10 Un.17.

²⁸⁻³² Compare Mt.24³²⁻³⁶ Lu.21²⁹⁻³¹.

²⁸ The fig tree is political Israel. None of the signs here spoken of have yet occurred, so that we cannot say that its leaves are sprouting out. But much that has occurred in recent years indicates that its boughs are becoming tender. The Zionist movement, the Balfour declaration, recognizing the right of the Jews to their ancient homeland, the British mandate, under which there is a greater exodus to Palestine than under Moses, the Jewish colonization, the new Hebrew university on mount Scopus, the change of attitude on the part of many Jews toward Christ—all these acts and facts indicate that Israel is practically a political unit with a land, a flag, a national anthem, a patriotic spirit—but without a king. It is time for the fig tree to put forth its leaves! But before that Christ will come to the air to catch us away to be with Himself. Before He can declare war with the earth His ambassadors of peace must be withdrawn.

³⁰ These things *should* have occurred in that generation. Yet He warns them that no one knows the time. It is a secret which God has not confided to men, nor to His heavenly messengers—not even to the Son. The reason is clear. Had the apostles known all that

²² For false christs and false prophets will be roused, and they will be giving signs and miracles to lead astray, if possible, even those who are chosen. Now *you* beware! *Lo!* I have declared it all to you before.

²⁴ But in those days, after that affliction, the sun shall be darkened and the moon shall not be giving her beams. And the stars shall be falling out of heaven, and the powers in the heavens shall be shaken.

²⁶ And then shall they be viewing the Son of Mankind coming in clouds with much power and glory. And then He will be dispatching His messengers and assembling His chosen ones from the four winds, from the extremity of the earth to the extremity of heaven.

²⁸ Now be learning a parable from the fig tree. Whenever its bough may already be becoming tender and the leaves sprouting out, you know that warm weather is near.

²⁹ Thus also you, whenever you may be perceiving these things occurring, know that it is near—at the doors. Verily, I am saying to you that this generation may by no means be passing by until all these things should be occurring.

³¹ Heaven and earth shall be passing by, yet My words shall by no means be passing by.

³² Now concerning that day or hour no one is aware—neither the messengers in heaven, nor the Son—except the Father. Beware! Be vigilant and praying, for you are not aware when the era is.

³⁴ It is as a man, a traveler, leaving his home and giving his slaves

^{Α Φ} ΔΡΥΕΥΔΟΧΡΙΣΤΟΙΚΑΙΨΕΥ ²⁰	^{Δ+Ε} THE FIG-tree	^{Δ+Ε} DE-LEARNING	^{Δ+Ε} THE BESIDE-
^{Δ+Ε} ΔΟΠΡΟΦΗΤΑΙΚΑΙΔΦΘΟΥΣΙ ⁴⁰	^{Δ+Ε} CAST	^{Δ+Ε} when-ever	^{Δ+Ε} ALREADY the bough
^{Δ+Ε} ΝΣΗΜΕΙΑΚΑΙΤΕΡΑΤΑΠΡΟΣ ⁵⁰	^{Δ+Ε} OF-her	^{Δ+Ε} TENDER	^{Δ+Ε} MAY-BE-BECOMING AND
^{Δ+Ε} ΤΟΑΠΟΠΛΑΝΑΝΕΙΔΥΝΑΤΟΝ ⁸⁰	^{Δ+Ε} MAY-BE-OUT-SPROUTING	^{Δ+Ε} the leaves	^{Δ+Ε} YE-ARE-KNOWING
^{Δ+Ε} ΚΑΙΤΟΥΣΕΚΛΕΚΤΟΥΣΜΕΙ ¹⁰⁰	^{Δ+Ε} that	^{Δ+Ε} NEAR	^{Δ+Ε} THE WARM IS
^{Δ+Ε} ΣΔΕΒΛΕΠΕΤΕΙΔΟΥΠΡΟΕΙΡ ²⁰	^{Δ+Ε} 29	^{Δ+Ε} thus	^{Δ+Ε} AND YE when-even
^{Δ+Ε} ΗΚΑΥΜΙΝΠΑΝΤΑΛΛΑΕΝΕΚ ⁴⁰	^{Δ+Ε} YE-MAY-BE-PERCEIVING	^{Δ+Ε} these	^{Δ+Ε} BECOMING
^{Δ+Ε} ΕΙΝΑΙΣΤΑΙΣΗΜΕΡΑΙΣΜΕΤ ⁶⁰	^{Δ+Ε} BE-KNOWING	^{Δ+Ε} that	^{Δ+Ε} NEAR it-IS
^{Δ+Ε} ΑΤΗΝΘΑΙΨΙΝΕΚΕΙΝΗΝΟΗ ⁸⁰	^{Δ+Ε} 30	^{Δ+Ε} ON	^{Δ+Ε} DOORS AMEN I-AM-SAYING to-
^{Δ+Ε} ΙΟΣΚΟΤΙΣΘΗΣΕΤΑΙΚΑΙΗ ²⁰⁰	^{Δ+Ε} YOUR	^{Δ+Ε} that	^{Δ+Ε} NOT NO MAY-BE-BESIDE-COMING the gen-
^{Δ+Ε} ΣΕΛΗΝΟΥΦΘΕΙΤΟΦΕΓΓΟ ²⁰	^{Δ+Ε} creation	^{Δ+Ε} this	^{Δ+Ε} UNTO THE OF-TH these
^{Δ+Ε} ΣΑΥΤΗΣΚΑΙΟΙΑΣΤΕΡΕΣΕΣ ⁴⁰	^{Δ+Ε} ALL	^{Δ+Ε} these	^{Δ+Ε} TAP ANTA GENHTAI OOU PAN
^{Δ+Ε} ΟΝΤΑΙΕΚΤΟΥΟΥΡΑΝΟΥΕΚΠ ⁶⁰	^{Δ+Ε} 31	^{Δ+Ε} ALL	^{Δ+Ε} MAY-BE-BECOMING the heaven
^{Δ+Ε} ΙΠΤΟΝΤΕΣΚΑΙΑΙΔΥΝΑΜΕΙ ⁸⁰	^{Δ+Ε} 32	^{Δ+Ε} BESIDE-COMING	^{Δ+Ε} ABOUT YET THE DAY
^{Δ+Ε} ΣΑΙΕΝΤΟΙΣΟΥΡΑΝΟΙΣΣΑ ³⁰⁰	^{Δ+Ε} 32	^{Δ+Ε} BESIDE-COMING	^{Δ+Ε} ABOUT YET THE DAY
^{Δ+Ε} ΕΥΘΗΣΟΝΤΑΙΚΑΙΤΟΤΕΟΥΟ ²⁰	^{Δ+Ε} 32	^{Δ+Ε} BESIDE-COMING	^{Δ+Ε} ABOUT YET THE DAY
^{Δ+Ε} ΝΤΑΙΤΟΥΝΙΟΝΤΟΥΑΝΘΡΩΠ ⁴⁰	^{Δ+Ε} 32	^{Δ+Ε} BESIDE-COMING	^{Δ+Ε} ABOUT YET THE DAY
^{Δ+Ε} ΟΥΕΡΧΟΜΕΝΟΝΕΝΝΕΦΕΛΑΙ ⁶⁰	^{Δ+Ε} 32	^{Δ+Ε} BESIDE-COMING	^{Δ+Ε} ABOUT YET THE DAY
^{Δ+Ε} ΣΜΕΤΑΔΥΝΑΜΕΩΣΠΟΛΛΗΣ ⁸⁰	^{Δ+Ε} 32	^{Δ+Ε} BESIDE-COMING	^{Δ+Ε} ABOUT YET THE DAY
^{Δ+Ε} ΑΙΔΟΣΗΝΚΑΙΤΟΤΕΑΠΟΣΤΕ ⁴⁰⁰	^{Δ+Ε} 32	^{Δ+Ε} BESIDE-COMING	^{Δ+Ε} ABOUT YET THE DAY
^{Δ+Ε} ΛΕΙΤΟΥΣΑΓΓΕΛΟΥΣΑΥΤΟΥ ²⁰	^{Δ+Ε} 32	^{Δ+Ε} BESIDE-COMING	^{Δ+Ε} ABOUT YET THE DAY
^{Δ+Ε} ΚΑΙΕΠΙΣΥΝΑΙΕΙΤΟΥΣΕΚΑ ⁴⁰	^{Δ+Ε} 32	^{Δ+Ε} BESIDE-COMING	^{Δ+Ε} ABOUT YET THE DAY
^{Δ+Ε} ΕΚΤΟΥΣΑΥΤΟΥΕΚΤΩΝΤΕΣ ⁶⁰	^{Δ+Ε} 32	^{Δ+Ε} BESIDE-COMING	^{Δ+Ε} ABOUT YET THE DAY
^{Δ+Ε} ΑΡΩΝΑΝΕΜΩΝΑΠΑΚΡΟΥΓΗΣ ⁸⁰	^{Δ+Ε} 32	^{Δ+Ε} BESIDE-COMING	^{Δ+Ε} ABOUT YET THE DAY
^{Δ+Ε} ΕΩΣΑΚΡΟΥΟΥΡΑΝΟΥΑΠΟΔΕ ⁶⁰⁰	^{Δ+Ε} 32	^{Δ+Ε} BESIDE-COMING	^{Δ+Ε} ABOUT YET THE DAY
^{Δ+Ε} ΤΗΣΣΥΚΗΣΜΑΘΕΤΕΤΗΝΠΑΡ ²⁰	^{Δ+Ε} THE	^{Δ+Ε} FIG-tree	^{Δ+Ε} DE-LEARNING THE BESIDE-
^{Δ+Ε} ΑΒΟΛΗΝΟΤΑΝΗΔΗΝΟΚΑΔΟΣ ⁴⁰	^{Δ+Ε} CAST	^{Δ+Ε} when-ever	^{Δ+Ε} ALREADY the bough
^{Δ+Ε} ΑΥΤΗΣΑΠΑΛΟΣΓΕΝΗΤΑΙΚΑ ⁶⁰	^{Δ+Ε} OF-her	^{Δ+Ε} TENDER	^{Δ+Ε} MAY-BE-BECOMING AND
^{Δ+Ε} ΙΕΚΦΥΝΤΑΦΥΛΛΑΓΕΙΝΩΣΚ ⁸⁰	^{Δ+Ε} MAY-BE-OUT-SPROUTING	^{Δ+Ε} the leaves	^{Δ+Ε} YE-ARE-KNOWING
^{Δ+Ε} ΕΤΕΟΤΙΕΓΓΥΣΤΟΘΕΡΟΣΕΣ ⁶⁰⁰	^{Δ+Ε} that	^{Δ+Ε} NEAR	^{Δ+Ε} THE WARM IS
^{Δ+Ε} ΤΙΝΟΥΤΩΣΚΑΙΥΜΕΙΣΟΤΑΝ ²⁰	^{Δ+Ε} 29	^{Δ+Ε} thus	^{Δ+Ε} AND YE when-even
^{Δ+Ε} ΙΔΗΤΕΤΑΥΤΑΓΕΙΝΟΜΕΝΑΓ ⁴⁰	^{Δ+Ε} YE-MAY-BE-PERCEIVING	^{Δ+Ε} these	^{Δ+Ε} BECOMING
^{Δ+Ε} ΕΙΝΩΣΚΕΤΕΟΤΙΕΓΓΥΣΕΣ ⁶⁰	^{Δ+Ε} BE-KNOWING	^{Δ+Ε} that	^{Δ+Ε} NEAR it-IS
^{Δ+Ε} ΙΝΕΠΙΘΥΡΑΙΣΑΜΗΝΛΕΓΩΥ ⁸⁰	^{Δ+Ε} 30	^{Δ+Ε} ON	^{Δ+Ε} DOORS AMEN I-AM-SAYING to-
^{Δ+Ε} ΜΙΝΟΤΙΟΥΜΗΠΑΡΕΛΘΗΗΓΕ ⁷⁰⁰	^{Δ+Ε} YOUR	^{Δ+Ε} that	^{Δ+Ε} NOT NO MAY-BE-BESIDE-COMING the gen-
^{Δ+Ε} ΝΕΑΥΤΗΜΕΧΡΙΣΟΤΟΥΤΑΥ ²⁰	^{Δ+Ε} creation	^{Δ+Ε} this	^{Δ+Ε} UNTO THE OF-TH these
^{Δ+Ε} ΤΑΠΑΝΤΑΓΕΝΗΤΑΙΟΟΥΡΑΝ ⁴⁰	^{Δ+Ε} 31	^{Δ+Ε} ALL	^{Δ+Ε} MAY-BE-BECOMING the heaven
^{Δ+Ε} ΟΣΚΑΙΗΓΗΠΑΡΕΛΕΥΣΟΝΤΑ ⁸⁰	^{Δ+Ε} 32	^{Δ+Ε} BESIDE-COMING	^{Δ+Ε} ABOUT YET THE DAY
^{Δ+Ε} ΙΟΙΔΕΛΟΓΟΙΜΟΥΟΥΜΗΠΑΡ ⁸⁰	^{Δ+Ε} 32	^{Δ+Ε} BESIDE-COMING	^{Δ+Ε} ABOUT YET THE DAY
^{Δ+Ε} ΕΛΕΥΣΟΝΤΑΙΠΕΡΙΔΕΤΗΣΗ ⁸⁰⁰	^{Δ+Ε} 32	^{Δ+Ε} BESIDE-COMING	^{Δ+Ε} ABOUT YET THE DAY
^{Δ+Ε} ΜΕΡΑΣΕΚΕΙΝΗΣΤΗΣΦΡΑΣ ²⁰	^{Δ+Ε} 32	^{Δ+Ε} BESIDE-COMING	^{Δ+Ε} ABOUT YET THE DAY
^{Δ+Ε} ΟΥΔΕΙΣΟΙΔΕΝΟΥΔΕΟΙΑΓΓ ⁴⁰	^{Δ+Ε} 32	^{Δ+Ε} BESIDE-COMING	^{Δ+Ε} ABOUT YET THE DAY
^{Δ+Ε} ΕΛΟΙΕΝΟΥΡΑΝΟΥΟΥΔΕΟΥ ⁶⁰	^{Δ+Ε} 32	^{Δ+Ε} BESIDE-COMING	^{Δ+Ε} ABOUT YET THE DAY
^{Δ+Ε} ΙΟΣΕΙΜΝΟΠΑΤΗΡΒΛΕΠΕΤΕ ⁸⁰	^{Δ+Ε} 33	^{Δ+Ε} IF	^{Δ+Ε} NO THE FATHER BE-LOOKING
^{Δ+Ε} ΑΓΡΥΠΝΕΙΤΕΚΑΙΠΡΟΣΕΥΧ ⁸⁰⁰	^{Δ+Ε} 33	^{Δ+Ε} IF	^{Δ+Ε} NO THE FATHER BE-LOOKING
^{Δ+Ε} ΕΣΘΕΟΥΚΟΙΔΑΤΑΙΓΑΡΠΟ ²⁰	^{Δ+Ε} 33	^{Δ+Ε} IF	^{Δ+Ε} NO THE FATHER BE-LOOKING
^{Δ+Ε} ΕΟΚΑΙΡΟΣΕΣΤΙΝΩΣΑΝΘΡΩ ⁴⁰	^{Δ+Ε} 34	^{Δ+Ε} THE	^{Δ+Ε} SEASON IS AS human
^{Δ+Ε} ΠΟΣΑΠΟΔΗΜΟΣΑΦΕΙΣΤΗΝΟ ⁶⁰	^{Δ+Ε} 34	^{Δ+Ε} THE	^{Δ+Ε} SEASON IS AS human
^{Δ+Ε} ΙΚΙΑΝΕΑΥΤΟΥΚΑΙΔΟΥΣΤΟ ⁸⁰	^{Δ+Ε} 34	^{Δ+Ε} THE	^{Δ+Ε} SEASON IS AS human
^{Δ+Ε} ΙΣΟΥΛΟΙΣΕΑΥΤΟΥΤΗΝΕΞ ⁴⁰⁰⁰	^{Δ+Ε} 34	^{Δ+Ε} THE	^{Δ+Ε} SEASON IS AS human

was to intervene they never could have carried on their Pentecostal ministry, and God could not have used Israel's defection as the basis of a much greater and grander exhibition of grace than the kingdom contemplates.

³⁵ While the Son did not know the day or hour, we can now see that He was aware that there would be a delay. He is the light of the world. His absence is night. He might have come at evening. This probably refers to the early Pentecostal proclamation (Ac. 3²⁰). The great crisis, or midnight, was when Israel was repudiated (Ac. 28^{26, 27}). Perhaps the present awakening in Israel is the cock-crowing. The darkest hour still lies ahead. But in the morning He will surely come. When these signs begin to come to pass then it will be possible to watch events. We, however, do not *watch* the events which accompany the wrath of God, but *wait* for God's Son to rescue us from the coming indignation (1 Th. 1¹⁰).

33-37 Compare Mt. 24⁴⁵⁻⁵¹.

1-2 Compare Mt. 26¹⁻⁵ Lu. 22¹⁻².

¹ The actual festival of Unleavened Bread did not commence until the day after the Passover (Lev. 23⁶), but, since all leaven was removed on the day of the Passover, and it was eaten with unleavened bread (Ex. 12⁸), it came to be included in "unleavened bread".

² How blind they were! The Passover *must* be killed before the festival, not because it might create a tumult of the people, but because this was God's order. They were at great pains and trouble, in their rabid rebellion against God, that they might fulfill the will of God! So it is always. God's enemies are carrying out His will in their very opposition. The Lamb must be slain on the fourteenth, and God can use the fearfulness of the priests to fulfill it, so long as He cannot use their faithfulness.

3-8 Compare Mt. 26⁶⁻¹³; Jn. 12¹⁻⁸. See Lu. 7³⁶⁻³⁸.

³ How precious to the heart of our Lord must have been the intelligent, sacrificing worship of this woman! She alone seems to have understood Him concerning His impending death, or appreciated, in some measure, its preciousness. It is the time, the effort,

authority, and to each his work, and he directs the doorkeeper that ³⁵ he may be watching. Be watching, then, for you are not aware when the lord of the house is coming, at evening, or midnight, or cock-crowing, or morning, lest, coming suddenly, he may be finding you ³⁶ drowsing. Now what I am saying to you I am saying to all: 'Be watching!' "

¹⁴ After two days was the Passover, and the unleavened bread. And the chief priests and scribes sought how, laying hold of Him by guile, they may be killing ² Him. For they said, "Not in the festival, lest at some time there will be a tumult of the people."

³ And at His being in Bethany, in the house of Simon the leper, at His lying down, a woman came, having an alabaster vase of veritable nard attar, costly. And crushing the alabaster vase, she pours it down on His head.

⁴ Now some were resenting it to themselves and saying, "For what has this destruction of the attar occurred? For this attar could have been disposed of for above three hundred denarii [\$47.07, £9 13s 9d] and given to the poor."

⁶ And they muttered against her. Yet Jesus said, "Leave her! Why are you affording her weariness? For she works an ideal work in Me.

⁷ For you have the poor with you always, and whenever you may want you can always do well to them, yet Me you have not always. *She* does with what she had. She gets beforehand to anoint My body ⁹ with attar for burial. Now verily I am saying to you, wherever this evangel may be proclaimed in the whole world, this also which she does shall be spoken of for a memorial of her."

the treasure, that we "waste" in our worship of Him that gains His gratitude and touches His heart. "Practical" religion provides for the poor; spiritual worship lavishes its all on Him. Benefactors receive their reward in the gratitude of those whom they help. But when has even such a costly gift been so richly rewarded? Men have given as much as a million times the sum she did for philanthropy. But whose name can be mentioned with hers? Yet she simply did with what she had. We do not need to have much, but only give our best and our reward will be beyond all calculation.

¹⁰ The woman *gave*, Judas *got*. They resented the woman's act and would have taken her treasure from her had they known. The chief priests rejoiced and promised Judas a substantial reward. Who would like to earn thirty pieces of silver? Religious men who know not Christ are always ready to pay for His betrayal.

¹⁰⁻¹⁸ Compare Mt. 26¹⁴⁻¹⁹; Lu. 22³⁻¹³.

¹² "The first day of the unleavened bread" was not, as might be supposed, the first day of the festival of unleavened bread (Lev. 23⁷), but the day before, the day of the Passover proper. Similarly, the term *Passover* was often applied to the festival which followed.

¹² The passover must be sacrificed on the fourteenth day of the first month "*between* [not *in*] the [two] evenings [of one day]" (Ex. 12⁶). This made it possible for our Lord to eat the passover and be the Passover all in one day, between the sunset which began the fourteenth of Nisan, and the sunset which closed it.

¹³ Bearing water jars was "women's work" and it was a singular sight to see a man with a water jar. There probably was not another in all Jerusalem. His household must have been small, hence he could accommodate so many extra guests at the Passover. It was the custom for families to join into groups large enough to eat a whole lamb (Ex. 12⁴).

¹⁷⁻²¹ Compare Mt. 26²⁰⁻²⁵ Lu. 22^{14, 21-23} Jn. 13¹⁸⁻³⁰.

¹⁷ With what mingled feelings would our Lord eat this passover! Joy to see the fruit of His labors, sorrow at the treachery of Judas, while over all was the shadow of the cross.

¹⁰ And Judas Iscariot, one of the twelve, came away to the chief priests that he may be betraying Him to them. Now, when hearing, they rejoiced, and promise to give him silver, and he sought how he may be opportunely betraying Him.

¹² And on the first day of the unleavened bread, when they sacrificed the passover, His disciples are saying to Him, "Where dost Thou want us to come away and make ready that Thou mayest eat the passover?" And He is dispatching two of His disciples and is saying to them, "A man going into the city will be meeting you, bearing a jar of water. Follow him. And wherever he should be entering, say to the householder that 'The Teacher is saying, 'Where is My caravansary, where I may be eating the passover with My disciples?'" And he will be showing you a large upper room ready, with places spread, and there make ready for us." And His disciples came out and came into the city and they found it according as He said to them. And they make ready the passover.

¹³ And as it is becoming evening. He is coming with the twelve. And, at their lying back at table and eating, Jesus said, "Verily, I am saying to you that one of you, who is eating with Me, shall betray Me." Now they begin to be sorrowful and are saying to Him, one by one, "It is not I, Rabbi?" and another, "It is not I?" Now answering, He said to them, "It is one of the twelve who is dipping his hand in the dish with Me; seeing that the Son of Mankind is indeed

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- ΗΣΕΝ ΑΥΤΗ ΛΑΛΗΘΗΣ ΕΤΑΙΕ** ²⁰
 this WILL-DE-BE-ING-TALKED INTO
- ΙΣΜΝΗΜΟΣΥΝΟΝ ΑΥΤΗΣ ΚΑΙ** ⁴⁰
 10 REMINDER OF-her AND
- ΙΟΥΔΑΣ ΟΙΣΚΑΡΙΘΩΘΕΙΣΤ** ⁶⁰
 JUDAS THE ISCARIOT THE ONE OF-
- ΩΝΔΩΔΕΚΑΠΗΛΕΝ ΠΡΟΣΤ** ⁸⁰
 A omits ONE OF-THE TWO-TEN FROM-CAME TOWARD THE
- ΟΥΣ ΑΡΧΙΕΡΕΙΣ ΙΝΑ ΑΥΤΟΝ** ¹⁰⁰
 chief-sacred-ones THAT Him
- ΠΑΡΑΔΩΑΥΤΟΙΣ ΟΙΣ ΔΕ ΑΚΟΥ** ²⁰
 11 he-MAY-DE-BE-SIDE-GIVING TO-them THE YET HEARING
- ΣΑΝΤΕΣ ΕΧΑΡΗΣΑΝ ΚΑΙ ΠΗ** ⁴⁰
 THEY-joyed AND THEY-prom-
- ΓΓΕΙΛΑΝΤΟ ΑΥΤΩ ΑΡΓΥΡΙΟ** ⁶⁰
 he to-him SILVER
- ΝΔΟΥΝΑΙ ΚΑΙ ΕΖΗΤΗΨΑ** ⁸⁰
 A o. TO-GIVE AND he-sought how Him
- ΥΤΟΝ ΕΥΚΑΙΡΩΣ ΠΑΡΑΔΩΚΑ** ²⁰⁰
 12 WELL-SEASONLY he-MAY-DE-BE-SIDE-GIVING
- ΙΤΗ ΠΡΩΤΗ ΗΜΕΡΑ ΤΩΝ ΑΖΥΜ** ²⁰
 AND TO-THE BEFORE-most DAY OF-THE UN-FERMENT-
- ΩΝ ΟΤΕ ΤΟ ΠΑΣΧΑ ΘΥΟΝ ΛΕΓ** ⁴⁰
 ED when THE PASSOVER THEY-SACRIFICED ARE-
- ΟΥΣΙΝ ΑΥΤΩ ΟΙ ΜΑΘΗΤΑΙ** ⁶⁰
 SAYING TO-Him THE LEARNERS OF-Him
- ΤΟΥ ΠΟΥ ΘΕΛΕΙΣ ΑΠΕΛΘΟΝΤ** ⁸⁰
 ?-where YOU-ARE-WILLING FROM-COMING
- ΕΣΕΤΟΙΜΑΣΘ ΜΕΝΙΝΑ ΦΑΓΗ** ³⁰⁰
 WE-SHOULD-DE-MAKING-READY THAT YOU-MAY-DE-
- ΣΤΟ ΠΑΣΧΑ ΚΑΙ ΑΠΟΣΤΕΛΕ** ²⁰
 13 EATING THE PASSOVER AND He-is-commissioning
- ΙΔΥΤΩΝ ΜΑΘΗΤΩΝ ΑΥΤΟΥ Κ** ⁴⁰
 TWO OF-THE LEARNERS OF-Him AND
- ΑΙ ΛΕΓΕΙ ΑΥΤΟΙΣ ΥΠΑΓΕΤΑ** ⁶⁰
 He-is-saying TO-them IS-UNDER-LEADING
- ΙΕΙΣ ΤΗΝ ΠΟΛΙΝ ΚΑΙ ΑΠΑΝΤ** ⁸⁰
 INTO THE city AND WILL-DE-FROM-
- ΗΣΕΙ ΥΜΙΝ ΑΝΘΡΩΠΟΣ ΚΕΡΑ** ⁴⁰⁰^{s o.}
 meeting TO-you human HOLDER dimin-
- ΜΙΟΥΝ ΥΔΑΤΟΣ ΒΑΣΤΑΖΩΝ ΑΚ** ²⁰
 14 utie OF-water BEARING follow
- ΟΛΟΥΘΗΣΑΤΕ ΑΥΤΩ ΚΑΙ ΟΠΟ** ⁴⁰
 to-him AND THE-?-where
- ΥΕ ΑΝ ΕΙΣΕΛΘΗ ΕΙΠΑΤΕ ΤΩ** ⁶⁰
 AN IF-omit IF-EVER he-MAY-DE-INTO-COMING SAY TO-THE HOME-
- ΙΚΟΔΕΣ ΠΟΤΗΤΟΙ ΔΙΔΑΣΚ** ⁸⁰
 OWNER that THE TEACHER
- ΑΛΟΣ ΛΕΓΕΙ ΠΟΥ ΕΣΤΙΝ ΤΟ Κ** ⁵⁰⁰
 he-saying ?-where IS THE DOWN-
- ΑΤΑΛΥΜΟΝ ΟΥΟΠΟΥ ΤΟ ΠΑΣΧ** ²⁰
 A omits OF-ME LOOSE OF-ME THE-?-where THE PASSOVER
- ΜΕΤΑ ΤΩΝ ΜΑΘΗΤΩΝ ΜΟΥ ΦΑ** ⁴⁰
 WITH THE LEARNERS OF-ME I-MAY-
- ΓΩΚΑΙ ΑΥΤΟΣ ΥΜΙΝ ΔΕΙΞΕΙ** ⁶⁰
 15 DE-EATING and he TO-you WILL-DE-SHOWING
- ΑΝΑΓΑΙΟΝ ΜΕΓΕΣΤΡΩΜΕΝ** ⁸⁰
 UP-LAND GREAT HAVING-been-STREWEN
- ΟΝΕ ΤΟΙΜΟΝ ΚΑΙ ΕΚΕΙ ΕΣΤΟΙ** ⁶⁰⁰
 A omits READY AND s o. O. READY AND there make-YE-
- ΜΑCΑΤΗ Η ΜΙΝ ΚΑΙ ΕΞΗΛΘΟΝ** ²⁰
 16 READY TO-US AND OUT-CAME
- ΟΙ ΜΑΘΗΤΑΙ ΑΥΤΟΥ ΚΑΙ ΗΛΘ** ⁴⁰
 THE LEARNERS OF-Him AND CAME
- ΟΝ ΕΙΣ ΤΗΝ ΠΟΛΙΝ ΚΑΙ ΕΥΡΟ** ⁶⁰
 INTO THE city AND THEY-FOUND
- Ν ΚΑΘΩC ΕΙΠΕΝ ΑΥΤΟΙΣ ΚΑΙ** ⁸⁰
 according-as He-said TO-them AND
- ΗΤΟΙΜΑΣΑΝΤΟ ΠΑΣΧΑ ΚΑΙ Ο** ⁷⁰⁰
 17 THEY-make-READY THE PASSOVER AND OF-
- ΨΙΑC ΓΕΝΟΜΕΝΗΣ ΕΡΧΕΤΑΙ** ²⁰
 s! OΥ for H evening BECOMING He-is-COMING
- ΜΕΤΑ ΤΩΝ ΔΩΔΕΚΑΚΑΙ ΑΝΑΚ** ⁴⁰
 18 WITH THE TWO-TEN AND OF-UP-LYING
- ΕΙΜΕΝΩΝ ΑΥΤΩΝ ΚΑΙ ΕCΘΙΟ** ⁶⁰
 OF-them AND OF-EATING
- ΝΤΩΝ ΟΙC ΟΥC ΕΙΠΕΝ ΑΜΗΝ** ⁸⁰
 A said THE JESUS THE JESUS said AMEN
- ΛΕΓΩ ΜΙΝ ΟΤΙ ΕΙC ΕΥΜΩΝ** ⁸⁰⁰
 I-AM-saying TO-you THAT ONE OUT OF-you
- ΠΑΡΑΔΩCΕΙΜΕΘΕCΘΙΩΜΕΝ** ²⁰
 n OF-THE ones-EATING TΩΝ ECΘΙΟΝΤΩΝ
- WILL-DE-BE-SIDE-GIVING ME THE one-EATING WITH** ⁴⁰
 s o.
- ΤΕ ΜΟΥ ΟΙΔΕ ΗΡΞΑΝΤΟ ΛΥΠ** ⁶⁰
 19 ME THE YET THEY-begun TO-DE-SOR-
- ΙCΘΑΙ ΚΑΙ ΛΕΓΕΙΝ ΑΥΤΩ ΕΙ** ⁸⁰
 A o. ROWING AND TO-DE-SAYING TO-Him ONE
- CΚΑΤΑ ΕΙC ΜΗΤΙ ΕΓΩ ΕΙΜΙ Ρ** ⁸⁰
 A o. according TO ONE NO-ANY I AM RABBI
- ΑΒΒΕΙ ΚΑΙ ΑΛΛΟC ΜΗΤΙ ΕΓΩ** ⁹⁰¹
 n omit AM RABBI and other NO-ANY I
- 20 ΑΒΒΕΙ ΚΑΙ ΑΛΛΟC ΜΗΤΙ ΕΓΩ** ⁹⁰¹
 20 AND other NO-ANY I THE
- ΔΕ ΑΠΟΚΡΙΘΕΙC ΕΙΠΕΝ ΑΥΤ** ²⁰
 n omit answering YET answering He-said TO-them
- ΟΙC ΕΙC ΕΚ ΤΩΝ ΔΩΔΕΚΑ ΟΕΜ** ⁴⁰
 n omit OUT ONE OUT OF-THE TWO-TEN THE one-
- ΒΑΠΤΟΜΕΝΟC ΜΕΤΕΜΟΥΤΗΝ** ⁶⁰
 n omit THE HAND IN-DIPPING WITH ME THE
- ΧΕΙΡΑC ΕΙC ΤΟ ΤΡΥΒΑΙΟΝ ΟΤ** ⁸⁰
 n adds EN IN A omits that 21 HAND INTO THE DISH that
- ΙΟΜΕΝ ΥΙΟC ΤΟΥ ΑΝΘΡΩΠΟΥ** ⁴⁰⁰⁰⁰
 THE INDEED SON OF-THE human

²¹ So atrocious was the treachery of Judas Iscariot that we sympathize with those who find it difficult to see how God's grace can ever reach him. But Paul was a greater sinner (1 Tim. 1¹⁵). Judas did not commit his crime until after the Slanderer had put it into his heart (Jn. 13²). He regretted his action (Mt. 27³). Not so Paul. We can have no sympathy, however, with the attempts to twist the translation to agree with their thoughts. The phrase "that man" refers to Judas in one sentence, so must also refer to him in the next. The Lord is thinking of His own sufferings and Judas' share in them, not of Judas' fate.

²²⁻²⁵ Compare Mt. 26²⁶⁻²⁹ Lu. 22¹⁵⁻²⁰ 1 Co. 11²³⁻²⁵.

²² It is notable that in this account, as in Matthew, the last dinner is considered a part of the Passover and no mention is made of any memorial for their future observance. The simple figure of speech here used has caused much misunderstanding. The Greek and Hebrew substantive, *to be*, is not expressed when dealing with matters of fact. But when a figure is intended, the verb must be used. "This IS My body" means that the bread represents His body. "This My body" (without *is*) could be used only when He was actually speaking of His own physical frame. The sustenance and joy of all believers in Christ is symbolized by partaking of the bread and drinking of the cup. The flesh is benefitting nothing. The spirit is that which is vivifying (Jn. 6⁶³). It is the spiritual and hearty appropriation of Christ's sufferings which brings satisfaction and delight. This will be ours in its fullness when we are with Him. Till He comes we are reminded of it by partaking of the broken bread and poured out wine.

²⁴ The new covenant is with the nation of Israel (Jer. 31³²; 32⁴⁰; Eze. 36²⁴⁻³⁰; Heb. 8⁷⁻¹²; 10¹⁵⁻¹⁷) even as the old one was. The first was dedicated with the blood of calves and he-goats (Ex. 24⁸), but the new with the precious blood of Christ (Heb. 9¹⁵⁻²⁷). The first was conditioned on their obedience, the second on His.

²⁶⁻²⁸ Compare Mt. 26³⁰⁻³² Lu. 22³⁵⁻³⁹.

²⁷ Compare Zech. 13⁷.

²⁸⁻³¹ Compare Mt. 26³³⁻³⁵ Lu. 22³¹⁻³⁴ Jn. 13³⁶⁻³⁸.

³²⁻⁴² Compare Mt. 26³⁸⁻⁴⁶ Lu. 22⁴⁶ Jn. 18^{1,2}.

going according as it is written concerning Him, yet woe to that man through whom the Son of Mankind is being betrayed! Ideal were it for Him if that man were not born!"

²² And at their eating, Jesus, taking bread, blessing, breaks it, and gives to them and said, "Take: this is My body." And, taking the cup, giving thanks, He gives it to them, and they all drank of it. And He said to them, "This is My blood of the new covenant being poured out for many. Verily, I am saying to you, that no longer under any circumstances may I be drinking of the product of the grape vine till that day whenever I should be drinking it new in the kingdom of God."

²⁶ And, singing a hymn, they came out to the mount of Olives.

²⁷ And Jesus is saying to them that "You all shall be snared in Me in this night, seeing that it is written, 'I shall be smiting the shepherd And the sheep shall be scattered.'

²⁸ But after I am roused I shall be preceding you into Galilee. Yet Peter averred to Him, "And if all shall be snared, nevertheless not

³⁰ I!" And Jesus is saying to him, "Verily, I am saying to you that you, today, in this night, ere the cock crows twice, will be renouncing Me thrice." Yet Peter spoke still more extravagantly, "If ever I must die with Thee, I shall under no circumstances be renouncing Thee!" Now all also said similarly.

³² And they are coming into a freehold, the name of which is Gethsemane. And He is saying to His disciples, "Be seated here while I may be praying." And He is tak-

- 19 ^{α ο.} ΥΠΑΓΕΙΚΑΘΩΣ ΓΕΓΡΑΠΤΑΙ 20
 IS-UNDER-LEADING according-as it-HAS-been-WRITTEN
- 26 ΠΕΡΙ ΑΥΤΟΥ ΟΥ ΑΙΔΕΤΩ ΑΝΘ 40
 ABOUT Him WOE YET to-THE human
- 27 ΡΩΠ ΦΕΚΕ ΙΝΩ ΔΙΟΥ ΟΥ ΙΟΥΣΤ 60
 that THRU WHOM THE SON OF-
- 28 ΟΥ ΑΝΘ ΡΩΠΟΥ ΠΑΡΑ ΔΙΔΟΤΑ 80
 THE human IS-BEING-BESIDE-GIVEN
- 29 ΙΚΑΛΟΝ ΗΝ ΑΥΤΩ Ε ΙΟΥΚΕΓΕ 100
^{η ομιλεί} IDEAL it-WAS to-Him IF NOT WAS-GEN-
- 30 ΝΗΘΗΘΑΝ ΘΡΩΠΟΣ ΕΚΕ ΙΝΩ 20
^{α ο.} created THE human that
- 31 ΣΚΑΙ ΕΣΘΙΟΝΤΩΝ ΑΥΤΩΝ ΛΑ 40
 22 AND OF-EATING of-them GETTING
- 32 ΒΩΝ ΙΝΩ ΣΟΥΣ ΑΡΤΟΝ ΕΥΛΟΓ 60
^{η ομιλεί} the JESUS BUT ^{η ομιλεί} He-BREAKS blessing
- 33 ΗΣΑ ΕΚΛΑΣΕΝ ΚΑΙ ΕΔΩΚΕΝ 80
 He-BREAKS AND GIVES
- 34 ΑΥΤΟΙΣ ΚΑΙ ΕΙΠΕΝ ΑΒΕΤΕ 200
 to-them AND said BE-GETTING
- 35 ΤΟΥΤΟ ΕΣΤΙΝ ΤΟ ΣΩΜΑ ΜΟΥ 20
 23 this IS THE BODY OF-ME AND
- 36 ΑΙΛΑΒΩΝΤΟ ΠΟΤΗΡΙΟΝ ΕΥΧ 40
^{η ομιλεί} GETTING THE DRINK-CUP thankng
- 37 ΑΡΙΣΤΗΣ ΑΣΕΔΩΚΕΝ ΑΥΤΟΙ 60
 He-GIVES to-them
- 38 ΣΚΑΙ ΕΠΙΟΝΕΞΑΥΤΟΥ ΠΑΝΤ 80
 AND THEY-DRANK OUT-OF-IT ALL
- 39 ΕΣΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΤΟΥΤ 300
 24 AND He-said to-them this
- 40 Ο ΕΣΤΙΝ ΤΟ ΑΙΜΑ ΜΟΥ ΤΗΣ Ν 20
 IS THE BLOOD OF-ME OF-THE NEW
- 41 ΙΝ ΗΣ ΔΙ ΑΘΗΚΗΣ ΤΟ ΕΚΧΥΝ 40
^{α ομιλεί} ABOUT MANY BEING-OUT-POURED covenant THE BEING-OUT-POURED
- 42 ΟΜΕΝ ΟΝΥ ΠΡΟ ΑΛΩΝ ΑΜΗΝ 60
^{α ομιλεί} 25 OVER MANY AMEN
- 43 ΑΕΓΩ ΜΙΝ ΟΤΙ ΟΥΚ ΕΤΙ ΜΟΥ 80
^{η ομιλεί} I-AM-SAYING to-YOU that NOT-STILL NOT NO
- 44 ΗΠΙ ΦΕΚΤΟΥ ΓΕΝΗΜΑΤΟΣ ΤΗ 400
 I-MAY-BE-DRINKING OUT-OF-THE product OF-THE
- 45 ΣΑΜΠΕΛΟΥ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ 20
 GRAPE-VINE TILL OF-THE DAY
- 46 ΕΚΕ ΙΝ ΗΣ ΟΤΑΝ ΑΥΤΟ ΠΕΙΝΩ 40
^{α ο.} that when-EVER it I-MAY-BE-DRINKING
- 47 ΚΑΙ ΟΝΕΝ ΤΗΣ ΒΑΣΙΛΕΙΑΣ 80
 NEW IN THE KINGDOM OF-THE
- 48 ΥΘΕΟΥ ΚΑΙ ΜΗΝ ΣΑΝΤΕΣ ΕΙ 80
 26 God AND HYMNING THEY-
- 49 ΗΛΘΟΝ ΕΙΣ ΤΟ ΟΡΟΣ ΤΩΝ ΕΛΛ 500
 OUT-CAME INTO THE mountain OF-THE OLIVES
- 27 AND IS-SAYING to-them THE JESUS
- 50 ΣΟΥΣ ΟΤΙ ΠΑΝΤΕΣ ΣΚΑΝΔΑΛ 40
 that ALL YE-SHALL-BE-BEING-
- 51 ΙΣΘΗΝ ΣΕΒΘΑΙ ΕΝ ΕΜΟΙ ΕΝ ΤΗ 60
^{η ομιλεί} SNARED IN ME IN THE
- 52 ΝΥΚΤΙ ΤΑΥΤΗ ΟΤΙ ΓΕΓΡΑΠΤ 80
 NIGHT this that HAS-been-WRITTEN
- 53 ΑΙ ΠΑΤΑΣ ΤΩΝ ΠΟΙΜΕΝΑ ΚΑ 600
 I-SHALL-BE-SMITE THE SHEPHERD AND
- 54 ΙΤΑ ΠΡΟΒΑΤΑ ΔΙΑ ΣΚΟΡΠΙΣ 20
^{α ομιλεί} A WILL-BE-BEING-THRU-SCATTERED THE SHEEP WILL-BE-BEING-THRU-SCATTERED
- 55 ΘΗΝ ΣΟΝΤΑΙ ΑΛΛΑ ΜΕΤΑ ΤΟ ΕΓ 40
 but after THE TO-BE-
- 56 ΕΡΘΗΝΑΙ ΜΕ ΠΡΟΣ ΦΥΜΑΣ 60
 ROUSED ME I'LL-BE-BEFORE-LEADING YOU INTO
- 57 ΙΣΤΗΝ ΓΑΛΙΛΑΙΑΝ Ο ΕΠΕΤ 80
^{α ομιλεί} 29 THE GALILEE A AND IF
- 58 ΡΟΣ ΕΦΗ ΑΥΤΩ ΕΙ ΚΑΙ ΠΑΝΤΕ 700
 AVERTED to-Him IF AND ALL
- 59 ΣΚΑΝΔΑΛΙΣΘΗΝ ΣΟΝΤΑΙ ΑΛ 20
 WILL-BE-BEING-SNARED but
- 60 ΛΟΥΚΕ ΓΩ ΚΑΙ ΕΓΙΣΤΩ 40
 30 NOT I AND IS-SAYING to-him THE
- 61 ΙΝ ΣΟΥΣ ΑΜΗΝ ΛΕΓΩ ΣΟΙ ΟΤΙ 60
 JESUS AMEN I-AM-SAYING to-YOU that
- 62 ΣΥ ΣΗΜΕΡΟΝ ΕΝ ΤΑΥΤΗ ΝΥΚΤΙ 80
^{η ομιλεί} YOU TODAY IN this THE NIGHT
- 63 ΚΤΙ ΠΡΙΝ Η ΔΙΑΣΚΕΤΟΡΑ Φ 800
^{α ομιλεί} ERE OR twice UN-LATER TO-
- 64 ΩΝ ΗΣΑΙ ΤΡΙΣ ΜΕ ΑΠΑΡΝΗΣΗ 20
^{α ομιλεί} SOUND THrice ME WILL-BE-RENOUNCING
- 65 Ο ΕΠΕΤΡΟΣ ΕΚ ΠΕΡΙΣΣΩΣ 40
^{η ομιλεί} 31 THE YET Peter OUT-excessively TALK-
- 66 Α ΕΓΕΝΕΝ ΣΑΙ ΟΤΙ ΕΓΩ ΟΥ ΔΕ 60
^{α ομιλεί} A ΕΓΕΝΕΝ=said IS omits RATHER ^{η ομιλεί} I^{α ο.} o. o. a. ΔΙ. Η+^{η ομιλεί}
- 67 ΑΛΛΕ ΙΝ ΑΛΛΟΝ ΑΝΔΗΜΕΣ 60
 ED RATHER IF-EVEN it-MAY-BE-BINDING ME
- 68 ΥΝΑΠΟΘΑΝΕΙΝ ΣΟΙ ΟΥ ΜΗΣ 80
^{η ομιλεί} TO-BE-TOGETHER-FROM-DYING to-YOU NOT NO YOU
- 69 ΑΠΑΡΝΗΣΟΜΑΙ ΣΑΥΤΩΣ ΔΕ 900
^{η ομιλεί} I-SHALL-BE-RENOUNCING AS-SAMELY YET
- 70 ΚΑΙ ΠΑΝΤΕΣ ΕΛΕΓΟΝ ΚΑΙ ΕΡ 20
 32 AND ALL said AND THEY-
- 71 ΧΟΝΤΑΙ ΕΙΣ ΧΩΡΙΟΝ ΟΥΤΟΥ 40
 ARE-COMING INTO freehold OF-WHICH THE NAME
- 72 ΝΟΜΑΓΕΒΣΗΜΑΝΕ ΙΚΑΙ ΕΓ 60
^{η ομιλεί} GET-USE-MANE AND He-is-say-
- 73 ΕΙΤΟΙΣ ΚΑΝΤΑΙΣ ΑΥΤΟΥ Κ 80
^{η ομιλεί} ING to-THE LEARNERS OF-Him BE-
- 74 ΑΒΙΚΑΤΕΩ ΔΕ ΕΩΣ ΠΡΟΣ ΕΥΞ 5000
^{η ομιλεί} seated here TILL I-SHOULD-BE-PRAYING

³⁴ The problem of evil is solved for us in the dark shadows of Gethsemane. No one will dispute that He did not deserve to drink the cup that His Father set before Him. No one will find fault with His will, though it was not in line with His Father's. How easily it might have passed from Him! A word would have sufficed to destroy all His enemies. But He had not come to do His own will. And now that the will of God led Him into the sorest suffering and deepest distress, He receives this evil from the hand of God, Who makes it the basis of boundless blessing, not only to mankind and all creation, but to Christ Himself and to His own glory and praise. The evil was short, sharp and temporary. The results will be without limits in time or space. The terrible treatment of the Holy One by the God Whom He so faithfully served is a far more perplexing problem than the introduction of evil into the creation. In both cases it is a temporary infliction fraught with infinite blessing for God and all His creatures.

³⁶ See Heb. 5:7,8.

³⁶ It was quite possible for God to have spared Christ the sufferings of the cross. But it could only be done at the cost of untold loss to God, to His creatures and to Christ Himself. God's love could never be known apart from this bitter cup. His grace could never flow forth apart from it. Let us thank Him that He is not doing merely what is possible and easy, but what is for our highest good and His greatest glory.

³⁷ The indifference of the apostles in this, His hour of deepest trial, seems unutterably sad. More and more He is becoming the Lonely One. His nearest friends are far from Him in spirit. God alone is with Him. And soon He also will abandon Him. Only the betrayer is active. He is not drowsing. Neither is the vast throng of His enemies. And then the apostles also become alert. His sufferings did not seem sufficiently serious to ward off sleep. But when they were in danger of suffering themselves, they are suddenly wide awake, and feel no more need of sleep.

⁴³⁻⁴⁶ Compare Mt.26⁴⁷⁻⁵⁰ Lu.22^{47,48} Jn. 18:3-9.

⁴⁷⁻⁵⁰ Compare Mt.26⁵¹⁻⁵⁶ Lu.22⁴⁹⁻⁵³. See Jn.18^{10,11}.

ing Peter and James and John aside with Himself, and He begins ³⁴ to be overawed and depressed. And He is saying to them, "My soul is sorrow-stricken to death. Remain ³⁵ here and be watching." And coming forward a little, He fell on the earth and prayed that if it is possible the hour may pass by from ³⁶ Him. And He said, "Abba, Father, all is possible to Thee. Have this cup carried aside from Me. But not what *I* will, but what Thou!"

³⁷ And He is coming and finding them drowsing. And He is saying to Peter, "Simon, are you drowsing? Have you not the strength ³⁸ to watch one hour? Be watching and praying lest you may be entering into trial. The spirit, indeed, is eager; yet the flesh is infirm."

³⁹ And again, coming away, He ⁴⁰ prays, saying the same words. And coming again, He found them drowsing, for their eyes were torpid. And they were not aware ⁴¹ what they may answer Him. And He is coming the third time and saying to them, "Drowse on furthermore and rest! It is having its fill. The hour came. *Lo!* The Son of Mankind is being betrayed into the hands of sinners.

⁴² Rouse! We may be going. *Lo!* he who is betraying Me has drawn ⁴³ near!" And straightway, while He is still talking, Judas Iscariot, one of the twelve, is coming along, and with him a vast throng, with swords and cudgels, from the chief priests and scribes and elders. ⁴⁴ Now His betrayer had given them

33 **ΩΜΑΙ ΚΑΙ ΠΑΡΑΛΑΜΒΑΝΕΙ Τ**^{s1* omits THE}
 AND He-is-BESIDE-GETTING THE
ΟΝ ΠΕΤΡΟΝ ΚΑΙ ΤΟΝ ΙΑΚΩΒΟ^{s omits THE}
 Peter AND THE JACOBUS
Ν ΚΑΙ ΤΟΝ ΙΩΑΝΝΗΝ ΜΕΤΕΑΥ^{s omits THE B.O. A B.M.O. = Him}
 AND THE JOHN WITH Self
ΤΟΥ ΚΑΙ ΗΡΞΑΤΟ ΕΚΘΑΜΒΕΙ^{s o.}
 AND begins TO-BE-BEING-OUT-AWED
 34 **ΣΑΙ ΚΑΙ ΑΔΗΜΟΝ ΕΙΝΚΑΙ**^{s o.}
 AND to-be-depressing AND He-
ΕΓΕΙΑΥΤΟΙΣ ΠΕΡΙ ΑΥΤΟΥ^{s o.}
 is-saying to-them ABOUT-SORROWED IS
ΣΤΙΝ Η ΨΥΧΗ ΜΟΥ ΕΦΘΑΝΑΤ^{s o.}
 THE soul OF-ME TILL OF-DEATH
ΟΥ ΜΕΙΝΑΤΕ ΦΘΕΚΑΙ ΓΡΗΓΟ^{s o.}
 REMAIN here AND BE-WATCHING
 35 **ΡΕΙΤΕ ΚΑΙ ΠΡΟΕΛΘΩ ΜΕΙΚ**^{s o.}
 AND BEFORE-COMING LITTLE
ΡΟΝ ΕΠΙ ΤΗ ΝΕΠΙΤΗΣ ΓΗ^{s o.}
 He-FELL ON THE LAND AND
ΑΠΡΟΣΧΥΧΕΤΟ ΙΝΑ ΕΙΔΥΝ^{s omits THAT}
 He-prayed THAT IF ABLE
ΑΤΟΝ ΕΣΤΙΝ ΠΑΡΕΛΘΗΝ ΑΥ^{s1* omits it-is}
 it-is MAY-BE-BESIDE-COMING FROM Him
 36 **ΤΟΥ ΗΡΑΚΛΕΙΔΕ ΓΕΝΑΒΒΑ**^{s o.}
 THE HOUR AND He-said ABBA
ΟΠΑΤΗΡ ΠΑΝΤΑ ΔΥΝΑΤΑ ΣΟΙ^{s o.}
 THE FATHER ALL ABLE to-YOU
ΠΑΡΕΝΕΓΚΑΙ ΤΟ ΠΟΤΗΡΙΟΝ^{s o.}
 HAVE-BEING-CARRIED THE DRINK-CUP
ΤΟΥΤΟ ΑΠΕΜΟΥ ΑΛΛΟΥΤΙ ΕΓ^{s o.}
 this FROM ME but NOT ANY I
 37 **ΦΘΕΛΩ ΑΛΛΑ ΤΙΣΥ ΚΑΙ ΕΡΧΕ**^{s o.}
 AM-WILLING but ANY YOU AND He-is-COM-
ΤΑΙ ΚΑΙ ΕΥΡΙΣΚΕΙ ΑΥΤΟΥ^{s o.}
 ING AND IS-FINDING them
ΚΑΒΕΥΔΟΝΤΑΣ ΚΑΙ ΑΙ ΕΓΙΤ^{s omits AND A omits to-THE}
 DOWN-LOUNGING AND He-is-saying to-
Φ ΠΕΤΡΩ ΣΙΜΩΝ ΚΑΒΕΥΔΕΙ^{s o.}
 THE Peter SIMON YOU-ARE-DOWN-LOUNGING
ΟΥΚΙΣΧΥΣΑΣ ΜΙΑΝ ΦΑΡΓΑ^{n1+ε}
 NOT YOU-are-STRONG ONE HOUR TO-
 38 **ΗΓΟΡΗΣΑΙ ΓΡΗΓΟΡΕΙΤΕ ΚΑ**^{s o.}
 watch BE-WATCHING AND
ΙΠΡΟΣΕΥΧΕΣΘΕ ΙΝΑ ΜΗ ΕΙ^{s Al}
 BE-PRAYING THAT NO YE-MAY-BE-
ΕΛΘΗΤΕ ΕΙΣ ΠΡΑΣΜΟΝΤΟ^{s Al for ε s o.}
 INTO-COMING INTO trial THE
ΜΕΝ ΠΝΕΥΜΑ ΠΡΟΒΥΜΟΝ ΗΔΕ^{s o.}
 INDEED spirit BEFORE-VEEL THE YET

39 **ΣΑΡΣΑ ΘΕΝΗΣ ΚΑΙ ΠΑΛΙΝ**^{s o.}
 FLESH UN-FIRM AND AGAIN FROM-
ΠΕΛΩΝ ΠΡΟΣΧΥΣΑΤΟ ΤΟΝ^{s o.}
 COMING He-prays THE SAME
ΥΤΟΝ ΛΟΓΟΝ ΕΙΠΩΝ ΚΑΙ ΠΑ^{s o.}
 saying saying AND AGAIN
 40 **ΥΠΟΣΤΡΕΨΑΣ Α ΕΒΡΕΥΕΝ ΑΥΤΟΥΣ ΚΑ**^{s o.}
 A He-FOUND them AGAIN
ΙΝΕΛΘΩΝ ΕΥΡΕΝ ΑΥΤΟΥΣ ΚΑ^{s o.}
 COMING He-FOUND them DOWN-
ΘΕΥΔΟΝΤΑΣ ΗΣΑΝ ΓΑΡ ΑΥΤΩ^{s o.}
 LOUNGING WERE for OF-them
ΝΟΙΟΦΘΑΛΜΟΙ ΚΑΤΑΒΑΥΝ^{s1* ε Β Α Ρ}
 THE VIEWERS being-DOWN-HEAVED
Η ΟΜΕΝΟΙ ΚΑΙ ΟΥΚ ΗΔΕΙΣΑΝΤ^{s o.}
 AND NOT THEY-HAD-PERCEIVED ANY
 41 **ΙΑΠΟΚΡΙΘΩΣ ΙΝΑΥΤΟ ΚΑΙ Ε**^{s o.}
 THEY-MAY-BE-ANSWERING to-Him AND He-
ΡΧΕΤΑΙ ΤΟ ΤΡΙΤΟΝ ΚΑΙ ΕΓ^{s o.}
 IS-COMING THE third AND IS-SAYING
ΕΙ ΑΥΤΟΙΣ ΚΑΒΕΥΔΕΤΕ ΤΟ^{s o.}
 to-them BE-DOWN-LOUNGING THE rest
ΟΙ ΠΟΝΚΑΙ ΑΝΑΠΑΥΕΣΘΕ^{s o.}
 AND BE-UP-CEASING it-is-
ΕΧΕΙΝ ΑΒΕΝΗΩΡΑΙ ΟΥ ΠΑΡ^{s o.}
 FROM-HAVING CAME THE HOUR BE-PERCEIVING IS-
ΑΔΙΔΟΤΑΙ ΟΙΟΥΣΤΟΥ ΑΝΘΡ^{s o.}
 being-BESIDE-GIVEN THE SON OF-the human
ΦΟΥ ΕΙΣ ΤΑΣ ΧΕΙΡΑΣ ΤΩΝ^{s o.}
 INTO THE HANDS OF-the miss-
 42 **ΜΑΡΤΩΝ ΕΓΕΙΡΕΣΘΕ ΑΓΩ**^{s o.}
 ers BE-BEING-ROUSED WE-MAY-BE-
ΜΕΝΙΔΟΥ ΟΠΑΡΙΔΟΥ ΣΜΕ^{s o.}
 LEADING BE-PERCEIVING THE one-BESIDE-GIVING ME
ΗΓΓΙΚΕΝ ΚΑΙ ΕΥΘΥΣΕΤΙ ΑΥ^{s o.}
 43 HAS-NEARED AND straightway STILL OF-Him
ΤΟΥ ΑΛΛΟΥΝΤΟΣ ΠΑΡΑΓΕΙΝ^{s o.}
 TALKING IS-BESIDE-BECOMING
ΕΤΑΙΟΙΟΥ ΔΑ ΣΟΙ ΑΡΙΩΤ^{s omits THE is omits THE IS-CARIOT}
 THE JUDAS THE IS-CARIOT
ΗΣ ΕΙΣ ΤΩΝ ΔΕΚ ΚΑΙ ΜΕΤ^{s o.}
 ONE OF-THE TWO-TEN AND WITH
ΑΥΤΟΥ Ο ΧΛΟΣ ΠΟΛΥΣ ΜΕΤΑ^{s o.}
 him THROUG MANY WITH
ΑΧΑΙΡΩΝ ΚΑΙ ΞΥΛΩΝ ΠΑΡΑ^{s o.}
 AND WOODS BESIDE THE
ΦΝΑΡΧΙΕΡΕΩΝ ΚΑΙ ΤΩΝ ΓΡΑ^{s o.}
 chief-SACRED-ones AND THE WRITERS
ΜΜΑΤΕΩΝ ΚΑΙ ΤΩΝ ΠΡΕΣΒΥΤ^{s Al, or ε s1 omits THE}
 AND THE SENIORS
ΕΡΩΝ ΔΕ ΔΩΚΕΙ ΔΕ ΟΠΑΡΑΔΙ^{s o.}
 44 HAD-GIVEN YET THE one-BESIDE-GIVING

⁴⁵ The perfidious kiss of Judas was the last token of affection He received from His apostles. Judas was among those who so recently vowed to stand by Him to the death, if need be. He had been entrusted with the funds (Jn.12⁶ 13²⁹), though he was a thief. There is reason to believe that he was above the peasant class in the social scale, and so of superior breeding to the rest of the apostles. The betrayal of his Lord was an awful crime, and yet it seems ten times more terrible, the way he sought to conceal it under a show of affection. May God keep us from hypocrisy! It is ever so much better to be an open enemy of Christ than to cover an alien and avaricious heart with the cloak of Christianity.

⁴⁷ How often do the Lord's servants show such zeal! By some swift sword thrust they cut off a hearing for their message.

⁴⁸ See Lu.24⁴⁴.

⁴⁸ All this show of force was a symptom of fear. If they wanted to arrest Him, why did they not do it on the previous day when He was in their stronghold, the sanctuary? Nothing could have been simpler. There were temple guards, the Sanhedrin and the high priest's house were near at hand, and, if need be, the Roman soldiers were within call. That ought to suffice to arrest a harmless unarmed Man, even if He has a few followers. But they were afraid of the populace. It was a deed of darkness best done in the night. So the chief priests arm their followers, and hire the traitor, and get false witnesses, and stir up the people, and put political pressure on Pilate, all to secure the demolition of the true Temple and the murder of the true Messiah. How terrible is religion apart from the grace of God! Yet beneath it all we can see that, unconsciously, they are carrying out the purpose of God. Though they fail to worship their God, they do not fail to sacrifice the Lamb of God. It was the work of the priests. No one else could do it. Such is the wisdom of God that He uses their hatred to fulfill His will.

⁵² Linen, used as clothing, typifies righteousness. No one could fly from Him in His hour of need without exposing his own shame and utter lack of righteousness.

a signal, saying, "Whomever I should be kissing is He. Hold Him, and lead Him away securely." And coming, straightway approaching Him, he is saying, "Rabbi, Rabbi," and he kisses Him fondly. Now they laid their hands on Him and hold Him. Now a certain one of those standing by, pulling a sword, hits the chief priest's slave and amputates the lobe of his ear.

⁴⁸ And answering, Jesus said to them, "Do you come out with swords and cudgels to apprehend Me as after a robber? Daily was I with you in the sanctuary, teaching, and you do not hold Me, but that the scriptures may be fulfilled." And deserting Him, they all fled. And one, a certain youth, was following with Him clothed in a linen wrapper on his naked body, and the youths are holding him. Yet he, leaving the linen wrapper, fled from them naked.

⁵³ And they led Jesus away to the chief priest Caiaphas, and all the chief priests and the elders and the scribes are coming together to Him.

⁵⁴ And Peter follows Him from afar, till within the court yard of the chief priest, and was sitting together with the deputies, and warming himself at the light.

⁵⁵ Now the chief priests and the whole Sanhedrin sought false testimony against Jesus, to put Him to

⁵⁶ death, and they found none, for many testified against Him falsely, and the testimonies were not consistent. And some, rising, testified

<p>ΔΟΥΣ ΑΥΤΟΝ ^{s N} CΥCCHMON ΑΥΤ ²⁰ Him TOGETHER-SIGN to-them</p>	<p>ΟΛΟΥΘΕΙ ΑΥΤΩ ΠΕΡΙΒΕΒΑΗ ²⁰ following to-Him HAVING-been-ABOUT-CAST</p>
<p>ΟΙΣ ΛΕΓΩΝΟΜΕΝ ΦΙΛΗΣΘΟΥ ⁴⁰ saying WHOM EVER I-SH'D-BE-BEING-FOND-He</p>	<p>ΜΕΝΟC CΙΝΔΟΝ ΑΝ ΠΙΓΜΝΟ ⁴⁰ linen-wrapper ON NAKED</p>
<p>ΤΟC CΤΙΝ ΚΡΑΤΗΣ ΑΤΕ ΑΥΤ ⁶⁰ it-is HOLD Him</p>	<p>ΥΚΑΙ ΚΡΑΤΟΥCΙΝ ΑΥΤΟΝ ΟΙ ⁶⁰ AND ARE-HOLDING him THE</p>
<p>ΟΝ ΚΑΙ ΑΠΑΓΑΓΕΤΕ ΑCΦΑΛΩ ⁸⁰ AND YE-BE-FROM-LEADING UN-TOGETHER</p>	<p>ΝΕ ΑΝΙCΚΟΙ ΟΔΕ ΚΑΤΑΛΙΠΩ ⁸⁰ YE YOUTHS THE YET ONE-leaving</p>
<p>CΚΑΙ ΕΛΘΩΝΕ ΥΑΥCΠΡΟC ΕΛ ¹⁰⁰ AND COMING straightway TOWARD-COMING</p>	<p>ΝΤΗΝCΙΝΔΟΝ ΑΓΥΜΝΟC ΕΦΥ ¹⁰⁰ THE linen-wrapper NAKED FLED</p>
<p>ΘΩΝ ΑΥΤΩ ΛΕΓΕΙ ΡΑΒΒΕΙ ΡΑ ²⁰ to-Him he-is-saying RABBI RABBI</p>	<p>ΓΕΝΑΠΑΥΤΩΝ ΚΑΙ ΑΠΗΓΑΓΟ ²⁰ FROM them AND THEY-FROM-LED</p>
<p>ΒΒΕΙΚΑΙ ΚΑΤΕΦΙΛΗCΕΝ ΑΥ ⁴⁰ AND he-DOWN-FONDS Him</p>	<p>ΝΤΟΝ ΗCΟΥΝ ΠΡΟCΤΟΝ ΑΡΧ ⁴⁰ THE JESUS TOWARD THE chief-SA-</p>
<p>ΤΟΝ ΟΙΔΕC ΠΕΒΑΛΑΝΤΑC ΧΕ ⁶⁰ THE-ones YET ON-CAST THE HANDS</p>	<p>ΙΕΡΕΑ ΚΑΙ ΑΦΑΝΚΑΙ CΥΝΕ ⁶⁰ CRED-one CAIAPHAS AND ARE-TOGETHER-</p>
<p>ΙΡΑC ΑΥΤΩΝ ΕΠΑΥΤΟΝ ΚΑΙ Ε ⁸⁰ OF-them ON Him AND HOLD</p>	<p>ΧΟΝΤΑΙ ΑΥΤΩ ΠΑΝΤΕC ΟΙ ΑΡ ⁸⁰ COMING to-Him ALL THE chief-</p>
<p>ΚΡΑΤΗΣ ΑΝ ΑΥΤΟΝ ΕΙC ΔΕΤΙ ²⁰⁰ Him ONE YET ANY</p>	<p>ΧΙΕΡΕΙC ΚΑΙ ΟΙ ΠΡΕCΒΥΤΕ ²⁰⁰ SACRED-ones AND THE SENIORS</p>
<p>CΤΩΝ ΠΑΡΕCΤΗΚΟΤΩΝ CΠΑC ²⁰ OF-THE ones-HAVING-RESIDE-STOOD PULLING</p>	<p>ΡΟΙ ΚΑΙ ΟΙ ΓΡΑΜΜΑΤΕΙC ΚΑ ²⁰ AND THE WRITERS AND</p>
<p>ΑΜΕΝ ΟCΤΗΝ ΜΑΧΑΙΡΑΝ ΕΠΑ ⁴⁰ THE SWORD PITTS</p>	<p>ΙΟ ΠΕΤΡΟC ΑΠΟ ΜΑΚΡΟC ΕΝΗ ⁴⁰ THE Peter FROM FAR-place fol-</p>
<p>ΙCΕΝ ΤΟΝ ΔΟΥΛΟΝ ΤΟΥ ΑΡΧΙ ⁶⁰ THE SLAVE OF-THE chief-SACRED-</p>	<p>ΚΟΛΟΥΘΗCΕΝ ΑΥΤΩ ΕΩC ΕCΩ ⁶⁰ lows to-Him TILL within</p>
<p>ΕΡΕΩC ΚΑΙ ΑΦΕΙΛΕΝ ΑΥΤΟΥ ⁸⁰ one AND he-FROM-LIFTS OF-him</p>	<p>ΕΙCΤΗΝ ΑΥΛΗΝ ΤΟΥ ΑΡΧΙΕΡ ⁸⁰ INTO THE COURT OF-THE chief-SACRED-one</p>
<p>ΤΩΤΑΡΙΟΝ ΚΑΙ ΑΠΟΚΡΙΘΕ ³⁰⁰ THE EMBLIME AND answering</p>	<p>ΕΩC ΚΑΙ ΗCΥΝ ΚΑΘΗΜΕΝΟC ⁶⁰⁰ AND he-WAS TOGETHER-sitting</p>
<p>ΙC ΟΙ ΗCΟΥC ΕΙΠΕΝ ΑΥΤΟΙC ²⁰ THE JESUS said to-them</p>	<p>ΜΕΤΑ ΤΩΝ ΥΠΗΡΕΤΩΝ ΚΑΙ ΘΕ ²⁰ WITH THE subservients AND WARM-</p>
<p>ΩC ΕΠΙΗCΤΗΝ ΕΞΗΛΑΤΕΜ ⁴⁰ AS ON HONDER YE-OUT-COME WITH</p>	<p>ΡΜΑΙΝΟΜΕΝΟC ΠΡΟCΤΟΦΩC ⁴⁰ ING TOWARD THE LIGHT</p>
<p>ΕΤΑΜΑΧΑΙΡΩΝ ΚΑΙ CΥΛΩΝC ⁶⁰ SWORDS AND WOODS TO-</p>	<p>ΟΙ ΔΕ ΑΡΧΙΕΡΕΙC ΚΑΙ ΟΙ ΟΛΟ ⁶⁰ 55 THE YET chief-SACRED-ones AND WHOLE</p>
<p>ΥΛΛΑΒΕΙΝ ΜΕ ΚΑΘΗΜΕΡΑΝ Η ⁸⁰ 49 BE-TOGETHER-GETTING ME according-to DAY I-WAS</p>	<p>ΤΟC CΥΝΕΔΡΙΟΝ ΕΖΗΤΟΥΝ ΚΑ ⁸⁰ THE Sanhedrin SOUGHT DOWN</p>
<p>ΜΗΝ ΠΡΟCΥΜΑCΕΝ ΤΩ ΕΡΩΔ ⁴⁰⁰ TOWARD YOU P IN THE SACRED-place TE-</p>	<p>ΤΑΤΟΥ ΙΗCΟΥ ΨΕΥΔΟΜΑΡΤ ⁸⁰⁰ OF-THE JESUS FALSE-witness</p>
<p>ΙΔΑCΚΩΝ ΚΑΙ ΟΥΚ ΕΚΡΑΤΗΣ ²⁰ ACHING AND NOT YE-HOLD</p>	<p>ΥΡΙΑΝ ΕΙCΤΟΘΑΝΑΤΩC ΑΙΑ ²⁰ INTO THE TO-(cause-to)-DIE Him</p>
<p>ΑΤΑΙΜΕ ΑΛΛΙΝΑ ΠΑΡΗΡΩΘΩC ⁴⁰ ME but THAT MAY-BE-BEING-FILLED</p>	<p>ΥΤΟΝ ΚΑΙ ΟΥΧ ΥΡΙCΚΟΝ ΠΟ ⁴⁰ 56 AND NOT THEY-FOUND MANY</p>
<p>ΙΝΑΙ ΓΡΑΦΑΙ ΚΑΙ ΑΦΡΕΝΤΕC ⁶⁰ 50 THE WRITINGS AND FROM-LETTING</p>	<p>ΑΛΟΙΓΑΡΕΨΕΨΔΟΜΑΡΤΥΡΟ ⁶⁰ for FALSE-witness</p>
<p>ΑΥΤΟΝ ΕΦΥΓΟΝ ΠΑΝΤΕC ΚΑΙ ⁸⁰ 51 Him THEY-FLED ALL AND</p>	<p>ΥΝ ΚΑΤΑΥΤΟΥ ΚΑΙ ΕΙC ΑΙΑ ⁸⁰ DOWN OF-Him AND EQUAL THE wil-</p>
<p>ΕΙC ΝΕ ΑΝΙCΚΟCΤΙC CΥΝΗΚ ⁶⁰⁰ ONE YOUTH ANY WAS-TOGETHER-</p>	<p>ΑΡΤΥΡΙΑΙ ΟΥΚ ΗC ΑΝΚΑΙ ΤΙ ⁵²⁰⁰⁰ 57 nesses NOT WERE AND ANY</p>

53-59 Compare Mt. 26⁵⁷⁻⁶¹ Lu. 22^{54,55,66} Jn. 18¹²⁻¹⁸.

57 The priests were the teachers of the people. We might reasonably expect the chief priest to have a measure of spiritual intelligence. No one in Israel should know more than he concerning the dwelling place of God. He alone, once a year, went into the most holy place. Yet he did not even know that it was empty! God was not there. The glory had departed. Ezekiel describes how it left the cherubim for the threshold of the house (Eze.9³), then went to the east gate (Eze.10^{18,19}), and thence to the mountain on the east (Eze.11²³). Now the glory returned, yet he did not recognize the Lord of Glory, or he would not have crucified Him. The glory returned by the same path which marked its departure. It was, in humiliation, at the foot of the mountain on the east, and came through the east gate into the sanctuary, not, as they would expect, with a marvelous display of visible splendor, amid the plaudits of the people and the praises of the priests, but as the despised and forsaken impostor. The high priest in Israel has sunk so low that he does not even recognize the Shekinah!

58 See Jn.21^{8,22}.

58 The testimony ought to have opened the high priest's eyes, if anything could. Though paid to testify against Him, they were repeating the great truth that He was the true Temple. No man in Israel could commit a greater crime than to demolish the temple. Yet this was what the chief priests were determined to do. This they charged against Him while they themselves were plotting it.

60-61 Compare Mt. 26^{62,63}.

62 Compare Mt. 26^{63,64} Lu. 22⁶⁶⁻⁷⁰ Jn. 18^{19,24}.

63-64 Compare Mt.26^{65,66} Lu.22⁷¹. See Lev.21¹⁰.

64 Christ is the faithful and true Witness. Of old when Moses sent to the sons of Israel, they were to recognize his credentials when he told them "I WILL BE sends me to you" (EX.31⁴). So now the greater Mediator's final testimony is "I am". Then the high priest utters the blasphemy: "Lo! now you hear the blasphemy." He convicts himself of all the charges against Christ.

65 Compare Mt.26^{67,68} Lu.22^{63,65}. See Mic.5¹.

58 against Him falsely, saying that "We hear Him saying that 'I shall be demolishing this temple made by hand, and during three days I shall be building another not made with hands'." And neither thus was their testimony consistent.

60 And the chief priest, standing up in the midst, inquires of Jesus, saying, "Are you answering nothing at all? What are these testifying against you?" Yet Jesus was silent and answers nothing at all. Again the chief priest inquired of Him and is saying to Him, "Are you the Christ, the Son of the Blessed God?" Now Jesus said, "I am: and you shall be viewing the Son of Mankind sitting at the right hand of power and coming with the clouds of heaven." 63 Now the chief priest, tearing his tunics, is saying, "What further need have we of witnesses? Lo! now you hear the blasphemy! What is it appearing to you?"

Now all condemn Him to be liable to death. And some begin to be spitting on Him and covering about His face and buffeting Him and saying to Him, "Prophecy!" And the deputies with slaps took Him.

66 And at Peter's being below in the courtyard, one of the maids of the chief priest is coming, and, perceiving Peter warming himself, looking at him, she is saying, "You also were with Jesus the Nazarean!" Yet he denies, saying, "I am neither aware, nor am I an adept in what you are saying." And he came outside into the forecourt. And the cock crows.

- NE CANACTANTE CE ΨΕΥΔΟΜ²⁰
UP-STANDING FALSE-WITNESSED
- ΑΡΤΥΡΟΥΝΚ ΑΤΑΥΤΟΥΛΕΓΟ⁴⁰
DOWN OF-Him SAYING
- ΝΤΕCOTIHM EICHKOYCAME⁶⁰
that WE HEAR
- ΝΑΥΤΟΥΛΕΓΟΝΤΟCOTIEΓΩ⁸⁰
OF-Him SAYING that I
- ΚΑΤΑΛΥCΘΤΟΝΝΑΟΝΤΟΥΤΟ¹⁰⁰
SHALL-BE-DOWN-LOOSING THE TEMPLE this
- ΝΤΟΝΧΕΙΡΟΠΟΙΗΤΟΝΚΑΙΔ²⁰
THE HAND-made AND THRU
- ΙΑΤΡΙΩΝΗΜΕΡΩΝΑΛΛΟΝΑΧ⁴⁰
THREE DAYS other UN-
- ΕΙΡΟΠΟΙΗΤΟΝΟΙΚΟΔΟΜΗC⁶⁰
HAND-made I-SHALL-BE-HOME-BUILDING
- ΦΚΑΙΟΥΔΕΟΥΤΩCΙCΗΗΝΗΜ⁸⁰
AND NOT-YET thus EQUAL WAS THE WIT-
- ΑΡΤΥΡΙΑΔΥΤΩΝΚΑΙΑΝΑCΤ²⁰⁰
ness OF-them AND UP-STANDING
- ΑCΟΑΡΧΙΕΡΕΥCΕΙCΜΕCΟΝ²⁰
THE chief-sacred-one INTO MIDST
- ΕΠΗΡΩΤΗCΕΝΤΟΝΙΗCΟΥΝΑ⁴⁰
inquires-of THU JESUS SAY-
- ΕΓΩΝΟΥΚΑΠΟΚΡΙΝΗΟΥΔΕΝ⁶⁰
INO NOT YOU-ARE-ANSWERING NOT-YET-ONE
- ΤΙΟΥΤΟΙCΟΥΚΑΤΑΜΑΡΤΥΡ⁸⁰
ANY these OF-YOU ARE-DOWN-WITNESsing
- ΟΥCΙΝΟΔΕΙΗCΟΥCΕCΙΩΠΑ³⁰⁰
THE YET JESUS WAS-SILENT
- ΚΑΙΟΥΚΑΠΕΚΡΙΝΑΤΟΥΔΕ²⁰
AND NOT answers NOT-YET-ONE
- ΝΠΑΛΙΝΟΑΡΧΙΕΡΕΥCΕCΠΗΡ⁴⁰
AGAIN THE chief-sacred-one inquired-of
- ΩΤΑΔΥΤΟΝΚΑΙΛΕΓΕΙΑΥΤΩ⁶⁰
Him AND IS-SAYING to-Him
- CΥΕΙΟΧΡΙCΤΟCΟΥΙΟCΤΟΥ⁸⁰
YOU ARE THE ANOINTED THE SON OF-THE
- ΘΕΟΥ God for blessed
ΘΕΟΥΤΟΥΕΥΛΟΓΗΤΟΥΔΕΙ⁴⁰⁰
God THE blessed THE YET JE-
- ΗCΟΥCΕΠΕΝΕΓΩΕΙΜΙΚΑΙ²⁰
SHU said I AM AND
- ΟΥΕCΕΤΟΝΥΙΟΝΤΟΥΑΝΘΡ⁴⁰
YE-WILL-BE-VIEWING THE SON OF-THE human
- ΩΠΟΥΕΚΔΕΞΙΩΝΚΑΘΗΜΕΝΟ⁶⁰
A sitting OUT OF-RIGHT
OUT OF-RIGHT sitting
- ΝΤΗCΔΥΝΑΜΕΩCΚΑΙΕΡΧΟΜ⁸⁰
OF-THE ABILITY AND COMING
- ΕΝΟΝΜΕΤΑΤΩΝΝΕΦΕΛΩΝΤΟ⁵⁰⁰
WITH THE CLOUDS OF-THE
- 53 heaven THE YET chief-sacred-one
B¹ O. B¹ K
ΔΙΑΡΗΞΑCΤΟΥCΧΙΤΩΝΑC⁴⁰
THRU-BUSTING THE TUNICS
- ΑΥΤΟΥΛΕΓΕΙΤΙΕΤΙΧΡΕΙΑ⁶⁰
OF-him IS-SAYING ANY STILL need
- ΝΕΧΟΜΕΝΜΑΡΤΥΡΩΝΙΔΕΝ⁸⁰
WE-ARE-HAVING OF-witnesses DE-PERCEIVING
- ΝΗΚΟΥCΑΤΕΤΗCΒΛΑCΦΗΜΙ⁴⁰⁰
NOW YE-HEAR OF-THE HARM-AVERMENT
- ΑCΤΙΥΜΙΝΦΑΙΝΕΤΑΙΟΙΔΕ²⁰
ANY TO-YOU IT-IS-APPEARING THE YET
- ΠΑΝΤΕCΚΑΤΕΚΡΙΝΑΝΑΥΤΟ⁴⁰
ALL DOWN-JUDGE Him
- ΝΕΝΟΧΟΝΕΙΝΑΙΘΑΝΑΤΟΥΚ⁶⁰
liable TO-BE OF-DEATH AND
- ΑΙΗΡΞΑΝΤΟΤΙΝΕCΕΜΠΤΥ⁸⁰
begin ANY TO-BE-IN-SPITTING
- ΙΝΑΥΤΩΚΑΙΠΕΡΙΚΑΛΥΠΤΕ⁷⁰⁰
to-Him AND TO-BE-ABOUT-COVERING
- ΙΝΑΥΤΟΥΤΟΠΡΟCΩΠΟΝΚΑΙ²⁰
A THE face OF-Him
OF-Him THE face AND
- ΚΟΛΑΦΙΖΕΙΝΑΥΤΟΝΚΑΙΛΕ⁴⁰
TO-BE-FROM-CHASTISING Him AND TO-BE-
- ΓΕΙΝΑΥΤΩΠΡΟΗΤΕΥCΟΝΚ⁶⁰
SAYING to-Him BEFORE-AVER AND
- ΑΙΟΙΥΠΗΡΕΤΑΙΡΑΠΙCΜΑC⁸⁰
THE subservients to-BLAPS
- ΙΝΑΥΤΟΝΕΛΑΒΟΝΚΑΙΟΝΤΟ⁸⁰⁰
61 Him GOT AND OF-BEING
- CΤΟΥΠΕΤΡΟΥΚΑΤΩΝΤΗΝΑΥ²⁰
THE Peter DOWN IN THE COURT
- ΑΝΕΡΧΕΤΑΙΜΙΑΤΩΝΠΑΙΔΙ⁴⁰
IS-COMING ONE OF-THE maids
- CΚΩΝΤΟΥΑΡΧΙΕΡΕΩCΚΑΙΙ⁶⁰
67 OF-THE chief-sacred-one AND PER-
- ΔΟΥCΑΤΟΝΠΕΤΡΟΝΘΕΡΜΑΙ⁸⁰
CEIVING THE Peter WARMING
- ΝΟΜΕΝΟΝΕΜΒΛΕΨΑCΑΔΥΤΩ⁹⁰⁰
in-looking to-him
- ΛΕΓΕΙΚΑΙCΥΜΕΤΑΤΟΥΝΑΖ²⁰
she IS-SAYING AND YOU WITH THE NAZAREAN
- ΑΡΗΝΟΥΗCΘΑΤΟΥΙΗCΟΥΔΕ⁴⁰
JESUS WERE THE NAZAREAN A omits THE A JESUS WERE
- 68 WERE THE JESUS THE YET
- ΕΗΡΗΗCΑΤΟΛΕΓΩΝΟΥΤΕΟΙ⁶⁰
he-disowns saying NOT-BESIDES I-HAVE-
- ΔΛΟΥΤΕΠΙCΤΑΜΑΙCΥΤΙΑ⁸⁰
A Δ=ΥΕΤ
PERCEIVED NOT-BESIDES I-AM-adepting YOU ANY ARE-
- ΕΓΕΙCΚΑΙΕΞΗΛΘΕΝΕΞΩΕΙ⁵³⁰⁰⁰
SAYING AND he-OUT-CAME OUT INTO

⁶⁶ Poor Peter! Recklessly brave when his courage was called into question, he finds himself a contemptible coward, in spite of all his protestations. Only a few hours before he was ready to die for His Master and was proud of being not merely one of His disciples, but one of the three most intimate with Him. Of course, all the others might renounce Christ, but not he! His thoughts should have remained fixed on the fate of his Master. Instead he is concerned about himself and does not hesitate to find comfort in the enemy's camp. He was not risking his life to save his Master, but deserting his Master to save his own life.

But let us not blame Peter too severely. He is the great and fearless apostle in the making. Satan is sifting the chaff out of him. God is teaching him the lesson of his own untrustworthy self, and leading him to confidence in Himself.

⁶⁶⁻⁷¹ Compare Mt.26⁶⁹⁻⁷⁴ Lu.22⁵⁵⁻⁶⁰ Jn. 18¹⁵⁻¹⁸.

⁶⁹⁻⁷¹ Compare Jn. 18²⁵⁻²⁷.

⁷² Compare Mt.26⁷⁵ Lu.22^{61,62}.

¹⁻⁸ Compare Mt.27^{1,2,11-12} Lu.23¹⁻¹⁷ Jn. 18²⁸⁻³⁹. See Ps.22.

¹ The Sanhedrin had jurisdiction in religious affairs only. They did not have the power of death. That was reserved by the civil authorities. Hence it was necessary to secure Pilate's sentence in order to have Him executed. The governor was not interested in their religious differences. His only concern was to guard the state. Hence his first question was concerning His royal pretensions. Christ does not deny that He is a king. In John's account we are told that He explained to Pilate that, at that time His kingdom was not of this world, and that His deputies would not fight (Jn.18³⁶). That was all that Pilate needed to know. If Christ was not planning violence, He was no menace to the Roman power. Moreover, when the Lord calmly told Pilate that he had no authority over Him at all except what was given him from above (Jn. 19¹¹), He practically takes the scepter from his hand and assumes the government Himself. The despised Prisoner is kingly, sublime; the cringing governor nothing but a political pawn.

⁵ See Isa.53⁷.

⁶⁹ And the maid, perceiving him, begins again to say to those standing by that "*This* is one of them."

⁷⁰ Yet he denied again. And after a little, those standing by said again to Peter, "Truly you are of them, for you are a Galilean also, and

⁷¹ your speech is alike." Now he begins to be anathematizing and swearing that "I am not acquainted with this man of whom you are telling!" And, straightway, a

cock crows a second [time]. And Peter recollects the declaration, as Jesus said to him that "Ere a cock crow twice, you will be renouncing Me thrice." And, reflecting, he lamented.

15 And straightway in the morning the chief priests with the elders and the scribes and the whole Sanhedrin hold a consultation. Binding Jesus, they carry Him away and give Him over to Pilate. And Pilate inquires of Him, "Are you the king of the Jews?" Now, answering him, He is saying, "You are saying it." And the chief priests accused Him much. Now Pilate inquires of Him again, saying, "Are you answering nothing at all? *Lo!* of how much they are accusing you!" Yet Jesus no longer answered anything, so that Pilate is marveling.

⁶ Now at the festival he released one prisoner to them, even whom they requested. Now there was one termed Bar-Abbas, bound with the insurrectionists who had done some murder in the insurrection. And the throng, exclaiming, begins to be requesting according as he ever did for them. Now Pilate

<p>69 ΣΤΟΠΡΟΔΥΛΙΟΝΚΑΙΛΕΚΤ 20 THE BEFORE-COURT AND UN-LAYER</p>	<p>ΙΟΛΟΝΤΟΣΥΝΕΔΡΙΟΝΑΗΣΑ 20 WHOLE THE Sanhedrin BINDING</p>
<p>ΩΡΕΦΩΝΗΣΕΝΚΑΙΗΠΑΙΔΙΣ 40 SOUNDS AND THE maid</p>	<p>ΝΤΕΣΤΟΝΙΗΣΟΥΝΑΠΗΝΕΓΚ 40 THE JESUS THEY-FROM-CARRY</p>
<p>11 ΚΗΙΔΟΥΣΑΥΤΟΝΗΡΞΑΤΟΠ 60 PERCEIVING him begins AGAIN</p>	<p>ΑΝΚΑΙΠΑΡΕΔΩΚΑΝΤΩΠΕΙΑ 60 AND THEY-DESIDE-GIVE to-TOE PILATE</p>
<p>ΑΙΝΑΛΕΓΕΙΝΤΟΙΣΠΑΡΕΣΤ 60 TO-DE-SAYING to-TOE one-s-HAVING-BESIDE- 2</p>	<p>ΑΤΩΚΑΙΕΠΗΡΩΤΗΣΕΝΑΥΤΟ 60 AND inquires-of Him</p>
<p>ΑΗΚΟΓΩΨΙΝΟΤΙΟΥΤΟΣΕΞΑΥΤΩΝΕ 100 STOOD that this-one OUT OF-THAT IS</p>	<p>ΝΟΠΕΙΛΑΤΟΣΣΥΕΙΟΒΑΣΙΛ 600 THE PILATE YOU ARE THE KING</p>
<p>ΣΤΙΝΟΔΕΠΑΛΙΝΗΡΝΕΙΤΟΚ 20 THE YET AGAIN he-disowned AND</p>	<p>ΕΥΣΤΩΝΙΟΥΔΑΙΩΝΟΔΕΑΠΟ 20 OF-THAT JUDA-ADS THE YET answering</p>
<p>ΑΙΜΕΤΑΜΕΙΚΡΟΝΠΑΛΙΝΟΙ 40 A O. after LITTLE AGAIN THE</p>	<p>ΚΡΙΘΕΙΣΑΥΤΩΛΕΓΕΙΣΥΛΕ 40 A adds ΕΙΠΕΝ He-said A omits He-is-saying to-him He-is-saying YOU ARE-SAY-</p>
<p>ΠΑΡΕΣΤΩΤΕΣΕΛΕΓΟΝΤΩΠΕ 60 one-s-HAVING-BESIDE-STOOD said to-TOE the Peter</p>	<p>ΓΕΙΣΚΑΙΚΑΤΗΓΟΡΟΥΝΑΥΤ 60 3 ING AND ACCUSED OF-Him</p>
<p>ΤΡΩΑΛΗΘΩΣΕΞΑΥΤΩΝΕΙΚΑ 60 truly OUT OF-THAT YOU-ARE AND</p>	<p>ΟΥΟΙΑΡΧΙΕΡΕΙΣΠΟΛΛΑΔΟ 60 4 THE chief-sacred-ones much THE YET</p>
<p>ΙΓΑΡΓΑΛΕΙΑΙΟΣΕΙΚΑΙΗ 200 A O. for GALILEAN YOU-ARE AND THE</p>	<p>ΕΠΕΙΛΑΤΟΣΠΑΙΝΕΠΗΡΩΤ 700 PILATE AGAIN inquires-of</p>
<p>ΑΛΛΙΑΣΟΥΜΟΙΑΖΕΙΟΔΗ 20 11 TALK OF-YOU IS-BEING-LIKE THE YET he-</p>	<p>ΑΝΟ.Ο.Ο. s¹ omits saying ΗΣΕΝΑΥΤΟΝΛΕΓΩΝΟΥΚΑΠΟ 20 Him saying NOT YOU-ARE-</p>
<p>ΡΞΑΤΟΑΝΑΘΕΜΑΤΙΖΕΙΝΚΑ 40 begins to-DE-anathematizing AND</p>	<p>ΚΡΙΝΗΟΥΔΕΝΙΔΕΠΟΣΑΟΥ 40 answering NOT-YET-ONE BE-PERCEIVING how-much OF-YOU</p>
<p>ΙΟΜΝΥΕΙΝΟΤΙΟΥΚΟΙΔΑΤΟ 60 to-DE-SWEARING that NOT I'-VE-PERCEIVED THE</p>	<p>ΚΑΤΑΜΑΡΤΥΡΟΥΣΙΝΑΥΤΩΝ 60 A KATHGOROUSIN now-witnessing THE YET JESUS</p>
<p>ΝΑΝΘΡΩΠΟΝΤΟΥΤΟΝΟΜΛΕΓ 60 s omits this WHOM YE-ARE-SAYING human this WHOM YE-ARE-</p>	<p>ΣΟΥΚΕΤΙΟΥΔΕΝΑΠΕΚΡΙΘΗ 60 NOT-STILL NOT-YET-ONE answered</p>
<p>ΕΤΕΚΑΙΕΥΘΥΣΕΚΔΕΥΤΕΡΟ 200 A ΔI for Ε A omits straightway s omits OUT OF-second 72 SAYING AND straightway OUT OF-second</p>	<p>ΦΣΤΕΒΑΥΜΑΖΕΙΝΤΟΝΠΕΙΛ 800 AS-DESIDES to-DE-MARVELING THE PILATE</p>
<p>ΥΛΕΚΤΩΡΕΦΩΝΗΣΕΝΚΑΙΑ 20 UN-LAYER SOUNDS AND IS-</p>	<p>ΑΤΟΝΚΑΤΑΔΕΕΟΡΤΗΝΑΠΕΛ 20 6 according-to YET FESTIVAL he-FROM-</p>
<p>ΝΕΜΝΗΣΘΗΠΕΤΡΟΣΤΟΡΗΜ 40 UP-REMINDED the Peter THE declaration</p>	<p>ΥΕΝΑΥΤΟΙΣΕΝΑΔΕΣΜΙΟΝ 40 LOOSD to-them ONE BOUND-ONS WHOM</p>
<p>ΑΩΣΕΙΠΕΝΑΥΤΩΟΙΗΣΟΥΣ 60 AS said to-him THE JESUS that</p>	<p>ΑΝΙ s¹ Δ ΝΠΕΡΗΤΟΥΝΤΟΝΗΝΔΕΟΛΕΓΟ 60 7 EVEN THEY-REQUESTED WAS YET THE one-s-being-</p>
<p>ΤΙΠΡΙΝΑΛΕΚΤΟΡΑΔΙΣΦΩΝ 60 ERE UN-LAYER twice to-TOE SOUND</p>	<p>ΜΕΝΟΣΒΑΡΑΒΒΑΣΜΕΤΑΤΩ 60 said Bar-Abbas WITH THE</p>
<p>ΗΣΑΙΤΡΙΣΜΕΑΠΑΡΝΗΝΗΚΑ 40 A s¹ + Ε A YOU-WILL-BE-RENOUING ME THIRCE THIRCE ME YOU-WILL-BE-RENOUING AND</p>	<p>ΣΥΝΣΤΑΣΙΑΣΤΩΝΔΕΔΕΜΕΝ 900 TOGETHER-standers HAVING-been-bound</p>
<p>ΙΕΠΙΒΑΛΩΝΕΚΑΛΙΕΝΚΑΙΕ 20 A ON-CASTING he-LAMENTED AND stra-</p>	<p>ΟΟΟΤΙΝΕΣΕΝΤΗΣΤΑΣΕΙΦ 20 WHO-ANY IN THE STANDING MUR-</p>
<p>ΥΒΕΣΕΠΙΤΟΠΡΩΨΥΜΒΟΥΛ 40 A ΕΩ for Υ A omits ON THE igtbway ON the morning TOGETHER-COUNSEL</p>	<p>ΟΝΟΝΤΙΝΑΠΕΠΟΙΗΚΕΙΣΑΝ 40 DER ANY HAD-DONE</p>
<p>ΙΟΝΠΟΙΗΣΑΝΤΕΣΟΙΑΡΧΙΕ 60 DOING THE chief-sacred-</p>	<p>ΚΑΙΑΝΑΒΟΗΣΑΟΟΧΛΟΣΗΡ 60 8 AND UP-IMPLOING THE THROUG begins</p>
<p>ΡΕΙΣΜΕΤΑΤΩΝΠΡΕΣΒΥΤΕΡ 60 ON s WITH THE SENIORS</p>	<p>ΞΑΤΟΑΙΤΕΙΣΘΑΙΚΑΦΩΣ 60 TO-DE-REQUESTING according-as ever</p>
<p>ΩΝΚΑΙΤΩΝΓΡΑΜΜΑΤΕΩΝΚΑ 500 A ΔI for Ε A omits THE AND THE writers AND</p>	<p>ΙΕΠΟΙΕΙΝΑΥΤΟΙΣΟΔΕΠΕΙΛΑ 4000 9 he-DID to-them THE YET PILATE</p>

⁷ Bar-Abbas, which means son of the father, *had* committed the political crime against the Roman government which they tried to fasten on our Lord. He was a murderer. The Lord was a life giver. Yet, because he was the son of their father, the Slanderer (Jn. 8⁴⁴), they preferred him to the Beloved Son of God. It seems, however, that the people might have made a different choice had they not been excited by the priests. So that we may trace the crucifixion of Christ backward, with varying degrees of responsibility, through Pilate, the strong governor, who weakly yielded to the people, who were swayed by the priests, who were controlled by Satan, who was carrying out the purpose of God. Most of these were bitterly opposed to God, and none of them had any desire to work His will, yet all are moved by motives of which they are unconscious, to do what He has determined shall be done.

⁹⁻¹⁵ Compare Mt. 27¹⁷⁻²⁰ Lu. 23¹⁸⁻²⁵ Jn. 18³⁹.

¹¹ Compare Jn. 18⁴⁰. See Ac. 3¹⁴.

¹² Compared to the malignant hatred of the priests, Pilate's weak submission to the will of the people is merely censurable. Indeed, they are to be contrasted, for Pilate, in his ignorance, was much impressed by the claims of Christ, and sought to release Him. The priests, whose whole life had been devoted to a study of God's law, were blind to the plainest indications of His messiahship. Pilate marveled that He did not reply to the priests. They should have known Him by His silence, even if they had no ears for His words, for the prophet had foretold (Isa. 53⁷):

He is hard pressed, and *He* is humiliated,

Yet *He* is not opening His mouth:
He is fetched as a flockling to the slaughter,

And as a ewe before its shearers is mute,

So *He* is not opening His mouth.

His silence before the deaf leaders of religion was not dictated by haughty contempt. It was useless to speak. They could not hear. So His silence is the God-given sign which they should have heeded.

¹⁴ Compare Jn. 19⁴⁻¹⁸.

¹⁶⁻²⁰ Compare Mt. 27²⁷⁻³² Jn. 19¹⁻³.

¹⁹ See Mic. 5¹.

answered them, saying, "Are you wanting that I should be releasing to you the king of the Jews?" For he recognized that the chief priests had betrayed Him through envy.

¹¹ Now the chief priests excite the throng, that he should rather be releasing Bar-Abbas to them.

¹² Now Pilate, answering again, said to them, "What then are you wanting that I shall be doing to him whom you are terming the king of the Jews?" Now again they cry, saying, "Crucify him!" Yet Pilate said to them, "For, what evil does he?" Yet they cry exceedingly, saying, "Crucify him!"

¹⁵ Now Pilate, intending to do enough for the throng, releases Bar-Abbas to them and gives up Jesus for a whipping, that He may be crucified.

¹⁶ Now the soldiers led Him away within the courtyard, which is the Pretorium, and they are calling together the whole squadron. And they are dressing Him in purple, and, braiding a thorny wreath, they are placing it about Him. And they begin to salute Him and say, "Rejoice! King of the Jews!"

¹⁹ And they beat His head with a reed, and spat on Him, and kneeling, they worshiped Him. And when they deride Him, they strip Him of the purple and put His own garments on Him, and they are leading Him out that they should be crucifying Him.

²¹ And they are conscripting a certain Simon, a Cyrenian, passing along, coming from the field, the father of Alexander and Rufus, that he should be picking up His

<p>ΑΤΟΣ ΑΠΕΚΡΙΘΗΝΑΥΤΟΙΣ ΑΕ 20 answered to-them saying</p>	<p>ΣΤΡΑΤΙΩΤΑΙ ΑΠΗΓΑΓΟΝ ΑΥ 20 warriors from-led Him</p>
<p>ΓΩΝΘΕΛΕΤΕ ΑΠΟΛΥCΩΜΙΝ 40 YE-ARE-WILLING I-SH'D-BE-FROM-LOOSING to-YOU</p>	<p>ΤΟΝΕCΩΤΗΣΑΥΛΗCΕCΤΙΝ 40 within OF-THC COURT WHICH IS</p>
<p>ΤΟΝΒΑCΙΛΕ ΑΤΩΝΙΟΥΔΑΙΩ 60 THE KING OF-THC JUDA-ANS B omit ON- s o. o. s! s! o. s o. i s! 10 he-ON-KNEW for that THRU</p>	<p>ΠΡΑΙΤΩΡΙΟΝΚΑΙCΥΝΚΑΛΟ 60 PRAETORIUM AND THEY-ARE-TOGETHER- ΥCΙΝΟΛΗΝΤΗNCΠΕΙΡΑΝΚΑ 80 17 CALLING WHOLE THE BAND AND</p>
<p>ΙΑΦΘΟΝΟΝΠΑΡΑΔΕΔΩΚΕΙC 100 ENVY HAD-BESIDE-GIVEN B omits THE chief-sacred-ones 11 Him THE chief-sacred-ones THE</p>	<p>ΙΕΝΔΙΔΥCΚΟΥCΙΝΑΥΤΟΝΠ 600 THEY-ARE-IN-SLIPPING Him PUR- ΟΡΦΥΡΑΝΚΑΙΠΕΡΙΤΙΘΕ ΑC 20 PLE AND THEY-ARE-ABOUT-PLACING</p>
<p>ΔΕ ΑΡΧΙΕΡΕΙC ΑΝΕCΕΙC ΑΝ 40 YET chief-sacred-ones OF-QUAKE ΤΟΝΟΧΛΟΝΙΝΑΜΑΛΛΟΝΤΟ 60 THE THURON THAT BATHES THE</p>	<p>ΙΝΑΥΤΩΠΛΕΞΑΝΤΕCΑΚΑΝΘ 40 to-Him BRAIDING POINT-FLOWERY ΙΝΟΝΤΕCΦΑΝΟΝΚΑΙΗΡΞΑΝ 60 18 WREATH AND THEY-begin</p>
<p>ΒΑΡΑΒΒΑΝΑΠΟΛΥCΗΑΥΤΟΙ 80 Bar-Abbas he-SH'D-BE-FROM-LOOSING to-them CΟΔΕ ΠΕΙΛΑΤΟC ΠΑΙΝΑΠΟ 200 12 THE YET PILATE AGAIN answering</p>	<p>ΤΟ ΑC ΠΑΖΕCΘΑΙ ΑΥΤΟΝΚΑΙ 80 to-BE-greeting Him AND ΑΒ ΟΜΙΛ AND to-BE-saying B omit THE ns o. ΑΓΕΓΕΙΝΧΑΙΡΕΟΒΑCΙΛΕΥC 700 to-BE-saying BE-JOYING THE KING</p>
<p>ΚΡΙΘΕΙC ΕΛΕΓΕΝΑΥΤΟΙCΤ 20 said to-them ANY ns omit YE-ARE-WILLING AB omit WHOM ΙΟΥΝΘΕΛΕΤΑΙΠΟΙΗCΦΩΝΑ 40 THEY YE-ARE-WILLING I-SHALL-BE-DOING WHOM YE- A omits YE-ARE-SAYING ΕΓΕΤΕΤΟΝΒΑCΙΛΕ ΑΤΩΝΙΟ 60 ARE-SAYING THE KING OF-THC JUDA- ΥΔΑΙΩΝΟΙΔΕΠΑΙΝΕΚΡΑΞ 80 13 ans THE YET AGAIN THEY-CRY</p>	<p>ΤΩΝΙΟΥΔΑΙΩΝΚΑΙΕΤΥΠΤΟ 20 19 OF-THC JUDA-ANS AND THEY-BEAT (past) ΝΑΥΤΟΥΤΗΝΚΕΦΑΛΗΝΚΑΛΑ 40 OF-Him THE HEAD to-NEED ΜΩΚΑΙΕΝΕΠΤΥΟΝΑΥΤΩΚΑΙ 60 AND THEY-IN-SPAT to-Him AND ΤΙΘΕΝΤΕCΤΑΓΟΝΑΤΑΠΡΟC 80 PLACING THE KNEES THEY-WOR-</p>
<p>ΑΝΑΕΓΟΝΤΕCCΤΑΥΡΩCΟΝΑ 800 saying impale Him ΥΤΟΝΟΔΕ ΠΕΙΛΑΤΟC ΕΛΕΓΕ 20 14 THE YET PILATE said s! omits to-them B He-DOES EVIL ΝΑΥΤΟΙCΤΙΓΑΡΚΑΚΟΝΕΠΟ 40 to-them ANY for EVIL He-DOES</p>	<p>ΕΚΥΝΟΥΝΑΥΤΩΚΑΙΟΤΕΕΝΕ 800 20 shiped to-Him AND when THEY-IN- ΠΑΙΞΑΝΑΥΤΩCΕΞΕΔΥCΑΝΑΥ 20 SPORT to-Him THEY-OUT-SLIP Him ΤΟΝΤΗΝΠΟΡΦΥΡΑΝΚΑΙΕΝΕ 40 THE PURPLE AND THEY-IN- B omits OWN A adds ΤΑ THE A.G.T.O. ΔΥCΑΝΑΥΤΟΝΤΑΙΔΙΑΜΑΤ 60 SLIP Him THE OWN GARMENTS</p>
<p>ΙΗCΕΝΟΙΔΕΠΕΡΙCCΩCΕΚΡ 60 THE YET exceedingly THEY-CRY Α Ο ΑΒ ΟΜΙΛ SAYING ΑΞΑΝΑΕΓΟΝΤΕCCΤΑΥΡΩCΟ 60 saying impale</p>	<p>ΙΑΥΤΟΥΚΑΙΕΞΑΓΟΥCΙΝΑ 80 A omits OF-Him A omits OUT- OF-Him AND THEY-ARE-OUT-LEADING Him ΥΤΟΝΙΝΑCΤΑΥΡΩCΦCΙΝΑΥ 800 A OΥ s omits Him THAT THEY-SHOULD-BE-IMPALING Him</p>
<p>ΝΑΥΤΟΝΟΔΕ ΠΕΙΛΑΤΟC ΒΟΥ 400 15 Him THE YET PILATE intending s to-DO THE enough to-TEE THRON ΛΟΜΕΝΟCΤΩΧΛΩΤΟΙΚΑΝΟ 20 to-THC THRON THE enough B E I N o. = to-BE-DOING ΝΠΟΙΗCΙΑΠΕΛΥCΕΝΑΥΤΟ 40 to-DO FROM-LOOSE to-them</p>	<p>ΤΟΝΚΑΙ ΑΓΓΑΡΕΥΟΥCΙΝΠΑ 20 21 AND THEY-ARE-DRAFTING BESIDE- ΡΑΓΟΝΤΑΤΙΝΑCΙΜΩΝΑΚΥΡ 40 LEADING ANY SIMON CYRENTIAN ΗΝΑΙΟΝΕΡΧΟΜΕΝΟΝΑΠΑΓ 60 A K COMING FROM FIELD</p>
<p>ΙCΤΟΝΒΑΡΑΒΒΑΝΚΑΙΠΑΡΕ 60 THE Bar-Abbas AND BESIDE-GIVES B omits ΔΕ YET ΔΩΚΕΝΤΟΝΙΗCΟΥΝΦΡΑΓΕΛΑ 80 THE JESUS WHIPPING s contracted as CΤΡΗΝ ΑΦCΑΙΝΑCΤΑΥΡΩΘΗΟΙΔΕ 600 16 THAT He-MAY-BE-BEING-IMPALD THE YET</p>	<p>ΟΥΤΟΝΠΑΤΕΡΑΛΕΞΑΝΔΡΟ 80 THE FATHER OF-ALEXANDER ΥΚΑΙΡΟΥΦΟΥΙΝΑΔΡΗΤΟΝC 8000 AND OF-BUFUS THAT HE-BE'D-BE-LIFTING THE</p>

²¹ Compare Lu.23²⁶⁻³¹ Jn.19¹⁷.

²²⁻²⁸ Compare Mt.27³³⁻³⁸ Lu.23³⁶⁻⁴³ Jn.19¹⁷⁻²⁴. See Ps.69^{21,22,18}.

²⁸ Mark, with characteristic brevity, gives only the charge on the inscription. This was probably included in the full title, which probably read

THIS IS JESUS THE NAZARENE
THE KING OF THE JEWS

John's account has almost all of it (Jn. 19¹⁹), Matthew says nothing of the appellation "Nazarene" (Mt.27³⁷), Luke (23³⁸) and Mark omit His personal name. These were written in the three languages of the day, Greek, Latin, and Hebrew. It is not likely that Pilate allowed any changes to be made after he said "What I have written, I have written!" (Jn.19²²). Each account accords with its peculiar character. Mark, as befits the record of a Servant's death, gives only the charge, and says nothing of the various languages. In the inspired accounts of this inscription we have an illustration of the way in which the spirit culls only such facts for each account of our Lord's life as are pertinent to the particular aspect of His character which is being presented.

²⁷ See Isa.53¹².

²⁹⁻³⁰ Compare Mt.27³⁰⁻⁴⁴ Lu.23³⁵⁻³⁷ Jn.21⁰⁻²¹.

²⁹ How profanely silly are man's comments on the cross of Christ! He had never said that He would demolish the temple of God. They were doing that! Should He descend He could not fulfill this word that they are casting in His teeth. Likewise, the insufferable stupidity of the priests could not apprehend that, if He would save others, He could not save Himself.

³³⁻³⁴ Compare Mt.27^{45,46}; Lu.23⁴⁴⁻⁴⁵.

³³ God draws the veil of darkness over the scene during the awful hours in which He abandoned His Son. Then it was that He was accursed (Deut.21²³ Ga.3¹³). Then it was that it pleased Jehovah to bruise Him, to put Him to grief, to make His soul a trespass offering (Isa.53¹⁰). Here is a holy of holies into which we dare not come but with bowed hearts and unshod feet. It was the moral crisis of universal history, the grand, long-heralded event that will make this earth the shrine of all creation.

³⁴ Ps.22¹.

³⁵⁻³⁶ Compare Mt.27⁴⁷⁻⁴⁹; Jn.19^{25,26}.

²² cross. And they are bringing Him to Golgotha Place, which is, being construed, "Skull Place." And they gave Him wine with myrrh to drink, yet He did not take it.

²⁴ And, crucifying Him, they are dividing His garments, casting a lot for them, what any should be taking away. Now it was the third hour [about 9 A. M.], and they crucify Him. And there was an inscription with His charge inscribed,

"THE KING OF THE JEWS."

²⁷ And together with Him they are crucifying two robbers, one at the right and one at the left of Him.

²⁹ And those going by blasphemed Him, wagging their heads and saying, "Aha! You who are demolishing the temple and building it in three days, save yourself by descending from the cross!" Likewise the chief priests also, with the scribes, scoffing with one another, said, "Others he saves, himself he cannot save! Let Christ, the king of Israel, descend now from the cross, that we may be perceiving and should be believing!" And those crucified together with Him reproached Him.

³³ And at the coming of the sixth hour [about noon] it came to be dark over the whole land till the ninth hour [about 3 P. M.]. And at the ninth hour Jesus implores with a loud voice, saying, "*Eloi! Eloi! Lema sabachthani?*", which is being construed, "*My God! My God! Why didst Thou abandon Me?*"

³⁵ And some of those standing by, hearing it, said, "*Lo! He is summoning Elijah!*" Now, some one, running, and soaking a sponge with vinegar, sticking it on a reed,

²⁶ See Ps. 69²¹.

³⁷⁻³⁹ Compare Mt. 27⁵⁰⁻⁵⁴ Lu. 23⁴⁵⁻⁴⁷ Jn. 19³⁰⁻³⁷.

³⁷ No man could take His life from Him. All the weariness and wounds did not exhaust His vitality. At the very last He cries out with a loud voice. He laid down His soul of His own will. No mere man could die as He did. Thus it was that the Roman centurion recognized His divinity. And thus it is that the alien nations have learned that He is indeed God's Son.

³⁹ See Heb. 10^{10,20}.

³⁸ The curtain of the temple was a symbol of His physical body. It is a mistake to suppose that God was *manifest* in His flesh (1 Tim. 3¹⁶). He was veiled, just as the curtain in the holy place veiled the holiest of all from view. It was the rending of the curtain by God which made manifest the way into the presence of God. So His rending on the cross, not the body of His humiliation, clears the way for all into the inmost precincts of God's dwelling.

⁴⁰⁻⁴¹ Compare Mt. 27^{55,56} Lu. 23^{48,49}.

⁴¹ See Lu. 8³.

⁴²⁻⁴⁷ Compare Mt. 27⁵⁷⁻⁶⁸ Lu. 23⁵⁰⁻⁵⁸ Jn. 19³⁸⁻⁴².

⁴² The Passover was always on the fourteenth day of the first month, and the festival of unleavened bread began on the fifteenth. The first day of unleavened bread was a special sabbath. This was followed by the weekly sabbath (Mt. 28¹), so that two sabbaths came together on this occasion. The Lord was crucified on the preparation day before the great sabbath and rose on the weekly sabbath which followed.

⁴² The sufferings of Christ are over. His humiliation is past. Henceforth no honors are too high for Him, no glories too great. Even before His resurrection we see the symptoms of His exaltation. Joseph of Arimathea may be construed as "the heights shall be added". His name is a prophecy of coming glories. He comes without fear and takes the incorruptible body to the tomb. As the prophet foretold, He was given a tomb with the wicked, nevertheless, He was with the rich in His death (Isa. 53⁹).

⁴³ See Lu. 22^{5,38}.

⁴⁰⁻⁴⁷ Compare Mt. 27⁵⁰⁻⁵⁶ Lu. 23⁵³⁻⁵⁵ Jn. 19³⁸⁻⁴².

gave Him a drink, saying, "Let be! We may see if Elijah is coming to take Him down."

³⁷ Now Jesus, letting out a loud
³⁸ sound, expires. And the curtain
of the temple is rent in two from
³⁹ above to the bottom. Now the centurion, who stood by in front of Him, perceiving that, crying thus, He expires, said, "Truly, this man
⁴⁰ was God's Son!" Now there were women also, beholding from afar, among whom was Mary Magdalene also, and Mary of James the Little,
⁴¹ and Joses' mother and Salome, who followed Him when He was in Galilee, and dispensed to Him, and many others who ascend with Him into Jerusalem.

⁴² And, already coming to be evening, since it was the preparation
⁴³ which is for the sabbath, Joseph from Arimathea, a respectable counselor, who himself also was anticipating the kingdom of God, coming with daring, entered in to Pilate and requests the body of Jesus.
⁴⁴ Now Pilate marvels if He has died already, and, calling to the centurion, inquires of him if He died
⁴⁵ long ago. And knowing it from the centurion, he presents the corpse to Joseph.

⁴⁶ And buying a linen wrapper, and taking Him down, he wraps Him in the linen wrapper, and places Him in a tomb which was quarried out of rock. And he rolls a large stone on to the door of the
⁴⁷ tomb. Now Mary Magdalene and Mary of Joses beheld where He has been placed.

ΕΠΟΤΙΖΕΝ ΑΥΤΟΝ ΛΕΓΩΝ ΑΦ 20	35 ¹ O. = BEFORE-SABBATH	ΟC CΑΒΒΑΤΟΝ ΕΛΘΩΝΙΩCΗΦ 20	35 ² O. = BEFORE-SABBATH
DRINKED Him SAYING FROM- 43	SABBATH	COMING JOSEPH	
ΕΤΕ ΙΔΩΜΕΝ ΕΙΕΡΧΕΤΑΙ ΗΛ 40	B omits THE A O.	ΟΑΠΟΑΕΙΜΑΘΑΙ ΑC ΕΥC ΧΗ 40	B omits THE A O.
ET WE-MAY-BE-FERCEIVING IF IS-COMING ELLAS	THE FROM ARIMATEA	WELL-FICUED	
ΕΙ ΑCΚΑΘΕ ΛΕΙΝ ΑΥΤΟΝ ΟΔΕ 50	s ¹ omits WHO	ΜΩΝ ΒΟΥΛΕΥΤΗC ΟCΚΑΙ ΑΥΤ 60	s ¹ omits WHO
37 TO-BE-DOWN-LIFTING Him THE YET	COUNSELLOR WHO AND he		
ΙΗΣΟΥC ΑΦΕΙCΦΩΝ ΗΜΕΓ Α 80	FROM-LETTING SOUND GREAT	ΟC ΗΝ ΠΡΟC ΔΕ ΧΟΜΕΝ ΟCΤΗΝ 60	FROM-LETTING SOUND GREAT
38 ΙΗΝΕ ΞΕΠΝΕΥCΕΝΚΑΙ ΤΟΚΑ 100	expirēs AND THE DOWN-	ΒΑCΙΛΕΙΑΝ ΤΟΥΘΕΟΥ ΤΟΛΜ 600	kingdom OF-THE God DARING
ΤΑΠΕΤΑC ΜΑΤΟΥΝΑΟΥC ΧΙ 20	EXPANDER OF-THE TEMPLE IS-SPLIT	ΗC ΑCΕΙC ΗΘΕΝ ΠΡΟCΤΟΝ Π 20	INTO-CAME TOWARD THE PI-
CΘΗΕΙC ΔΥΟ ΑΠΟ ΑΝΘΘΕΝΕΩ 40	B O.	ΕΙΛΑΤΟΝΚΑΙ ΗΤΗCΑΤΟΤΟC 40	LATE AND REQUESTS THE BODY
INTO TWO FROM UP-PLACE TILL			
CΚΑΤΩ ΙΔΩΝ ΔΕ ΟΚΕΝΤΥΡΙΩ 60	39 DOWN PERCEIVING YET THE CENTURION	ΩΜΑΤΟΥ ΙΗCΟΥ ΟΔΕ ΠΕΙΛΑΤ 60	44 OF-THE JESUS THE YET PILATE
ΝΟΠΑΡΕCΤΗΚΩC ΕΞΕΝΑΝΤΙ 80	THE one-HAVING-BESIDE-STOOD OUT OF-IN-INSTEAD	ΟC ΕΒΑΥΜΑCΕΝ ΕΙ ΗΑΝΤΕΘΗ 80	3 ² MARVELS IF ALREADY He-HAS-DIED
ΑC ΑΥΤΟΥ ΟΤΙ ΟΥΤΩC ΚΡΑΪΑ 200	of-Him that thus CRYING	ΗΚΕΝΚΑΙ ΠΡΟCΚΑΛΕCΑΜΕΝ 700	AND TOWARD-CALLING
CΕ ΞΕΠΝΕΥCΕΝ ΕΙΠΕΝΑΛΗΘ 20	He-expirēs said truly	ΟCΤΟΝ ΚΕΝΤΥΡΙΩΝ ΑΞΕΠΗΡΩ 20	THE CENTURION he-inquires-of
ΩC ΟΥΤΟC ΑΝΘΡΩΠΟΥCΙΟC 40	A THE human this THE human	ΤΗC ΕΝ ΑΥΤΟΝ ΕΙΠΕ ΑΛΑΙ ΑΠΕ 40	B HAN ALREADY him IF OLD He-FROM-
A WAS OF-God	THIS THE human SON	ΘΑΝΕΝΚΑΙ ΓΙΓΝΟΥC ΑΠΟΤΟΥΚ 60	45 DIED AND KNOWING FROM THE CEN-
40 OF-God WAS WERE YET AND WOMEN			
ΚΕCΑΠΟΜΑΚΡΟΘΕΝΘΕΩΡΟΥ 80	FROM FAR-PLACE beholding	ΕΝΤΥΡΙΩΝ ΟC ΕΔΩΡΗCΑΤΟΤ 80	TURION he-gives-gratuitously THE
CΑΙΕΝΑΙCΗΝΚΑΙ ΜΑΡΙΑΝΗΝ 300	B omits WAS H+M	ΟΠΤΩΜΑΤΩCΗΝΚΑΙ ΑΓΟΡ 800	A C O.=BODY A I O B O.
IN WHOM WAS AND MARY THE MAG-	corpse TO-THE JOSEPH AND BUYING		
ΔΓΔΑΛΗΝΗΚΑΙ ΜΑΡΙΑΝΗΝ 20	B omits OF-THE	ΑC ΑC CΙΝΔΟΝΑΚΑΙ ΚΑΘΕΛΩ 20	B omits AND
DALENE AND MARY THE OF-THE		linen-wrapper AND DOWN-LIFTING	
ΙΑΚΩΒΟΥ ΤΟΥ ΜΕΙΚΡΟΥΚΑΙ 40	s O.	ΝΑΥΤΟΝ ΕΙΛΗCΕΝ ΤΗCΙΝ 60	him he-IN-WHIRLS TO-THE linen-
8 ¹ O. omits THE A ¹ O. O. O.	JACOBUS THE LITTLE AND	ΔΟΝΙΚΑΙ ΕΘΗΚΕΝ ΑΥΤΟΝ ΕΝ 60	A K A for E A O.
THE JOSEPH MOTHER AND SALOME	wrapper AND PLACES him IN	ΜΗΝ ΜΑΤΙΟΝ ΗΝ ΕΛΑΤΟΜΗΜΕ 80	A E I W
A+K	memorial-vault WHICH WAS HAVING-been-quarried		
41 ΜΗΝ ΑΙΟΤΕΝ ΗΝ ΕΝ ΤΗ ΓΑΛΙΛΕΙΑ 80	who when He-was IN THE GALILEE	ΝΟΝ ΕΚ ΠΕΤΡΑCΚΑΙ ΠΡΟC ΕΚ 900	OUT OF-ROCK AND TOWARD-ROLLS
ΙΑΝΚΟΛΟΥΘΟΥΝ ΑΥΤΩΚΑΙ Δ 400	followed TO-Him AND THRU-	ΥΛΙC ΕΝΑΙΘΟΝ ΜΕΓΑΝΕ ΠΙΤ 20	AD omits GREAT
1 ¹ O. omits THE A ¹ O. O. O.	HEIVED TO-Him AND others	s ¹ omits THE YET IO HABBATH	AD omits GREAT
THE JOSEPH MOTHER AND SALOME		ΗΝ ΒΥΡΑΝΤΟΥ ΜΗΜΕΙΟΥΝ Η 40	DOOR OF-THE memorial-vault THE YET
42 ΗΜΕΙC ΙΕΡΟCΟΛΥΜΑΚΑΙ Η 60	42 Him INTO JERUSALEM AND AL-	ΕΜΑΡΙΑΝΗ ΜΑΓΔΑΛΗΝΗΚΑΙ Μ 60	MARY THE MAGDALENE AND MARY
B O.	READY evening OF-BECOMING SINCE 80	ΑΡΙΑΝΗC ΤΟC ΕΘΕΩΡΟΥΝ 80	A Φ O. O. beheld
A+Δ H RIND	it-was preparation WHICH IS TOWARD-	ΠΟΥΤΕΘΕΙΤΑΙ ΚΑΙ ΔΙΑΓΕΝ 57000	s O. A E O.
		16 ⁷ where He-HAS-been-PLACED AND OF-THRU-BECOMING	

¹ Compare Lu.23⁵⁶.

¹ In the hot climate of the orient it is necessary to embalm the bodies of the dead promptly. As the first sabbath of the festival of unleavened bread was so near, in which no servile work could be undertaken (Lev.23⁷), they simply swathed the body in a mixture of myrrh and aloes, until the time when they could rub it with spices and prepare it properly, for they were not aware how unnecessary this was in His case, seeing that He was not tainted with corruption even in death. At first it seems very strange that they should so hurriedly buy the spices that evening, before the sabbath came, for they could not use them until the sabbath was past. We would expect them to wait until the day after the sabbath.

The reason for this lies in the fact that there were two sabbaths in conjunction. The weekly sabbath followed immediately after the first day of unleavened bread, hence they could not buy spices on it. His own teaching would give them leave to do this good work on an ordinary sabbath. Hence their haste in buying the spices on the day of preparation.

²⁻⁴ Compare Mt.28¹-Lu.24^{1,2}.

⁵⁻⁷ Compare Mt.28²⁻⁷-Lu.24³⁻⁷.

⁷ See 14²⁸.

⁸ Compare Mt.28⁸⁻¹⁰-Lu.24⁸⁻¹². See Mt. 28¹¹⁻¹⁵.

⁹⁻¹¹ Compare Jn. 20¹⁻¹⁸.

⁹ "The first sabbath", which elsewhere is called "one of the sabbaths" was the first of the series of seven sabbaths from the waving of Firstfruits till Pentecost. Our Lord was roused from the dead on the day which denoted a finished work, not upon the day that began the weekly toil.

⁹⁻¹² Both Vaticanus and Sinaiticus omit the last twelve verses, but s tacitly admits a longer conclusion to Mark, by spacing out the text of the last few pages, and by the fact that the last four pages are "cancel leaves", written by a different scribe. The original conclusion of Mark was torn out, and a shorter one substituted for it. Likewise, s admits a longer conclusion by leaving a blank column after verse eight, the only blank column in the whole manuscript. Our text is taken from Alexandrinus.

16 And at the elapsing of the sabbath, Mary Magdalene and Mary of James and Salome buy spices that, coming, they should be rubbing
² Him. And very early in the morning on one of the sabbaths they are coming to the tomb at the rising of
³ the sun. And they said to themselves, "Who will be rolling the stone from the door of the tomb for us?" And, looking up, they beheld that the stone has been rolled back, for it was tremendously great.

⁵ And, entering the tomb, they perceived a youth sitting at the right, clothed with a white robe, and they were overawed. Now he is saying to them, "Be not overawed! You are seeking Jesus the Nazarean Who has been crucified. He was roused! He is not here! *Lo!* the place where they place Him!"
⁷ But go, say to His disciples and to Peter, that He is preceding you into Galilee. There you shall see Him, according as He said to you."
⁸ And, coming out, they fled from the tomb, for trembling and amazement had them. And they said nothing to any one, for they were afraid.

⁹ Now, rising in the morning, in the first sabbath, He appeared first to Mary Magdalene, from whom He
¹⁰ had cast out seven demons. She, being gone, reports to those coming to be with Him, who are mourning
¹¹ and lamenting. And they, hearing that He is living, and was gazed
¹² upon by her, disbelieve. Yet after these things He was manifested in a different form to two of them as they are walking, going into a field.
¹³ And they, coming away, report to

- ΟΜΕ ΝΟΥΤΟΥΣΑΒ ΒΑΤΟΥΗΜΑ** ²⁰
 OF-THE sabbath THE MARY
- ΡΙΑΗΜΑΓΔΑΛΗΝΗΚΑΙΜΑΡΙ** ⁴⁰
 THE MAGDALENE AND MARY
- ΑΝΤΟΥΙΑΚΦΒΟΥΚΑΙΣΑΛΩΜ** ⁵⁰
 THE OF-THE JACOBUS AND SALOME
- ΗΗΓΟΡΑΣΑΝΑΡΩΜΑΤΑΙΝΑΕ** ⁸⁰
 BUY SPICES THAT COM-
- ΛΒΟΥΣΑΙΛΑΕΙΨΩCΙΝΑΥΤΟ** ¹⁰⁰
 ING THEY-SH'D-BE-BUBBLING Him
- ΝΚΑΙΛΙΑΝΠΡΩΙΤΗΜΙΑΤΩΝ** ²⁰
 AND VERY morning TO-THE ONE OF-THE
- ΣΑΒΒΑΤΩΝΕΡΧΟΝΤΑΙΕΠΙΤ** ⁴⁰
 SABBATHS THEY-ARE-COMING ON THE
- ΟΜΝΗΜΕΙΟΝΑΝΑΤΕΙΛΑΝΤΟ** ⁶⁰
 memorial-vault OF-UP-rising
- CΤΟΥΗΛΙΟΥΚΑΙΕΛΕΓΟΝΠΡ** ⁸⁰
 3 OF-THE SUN AND THEY-said TOWARD
- ΟCΕΑΥΤΑCΤΙC ΑΠΟΚΥΛΙCΕ** ²⁰⁰
 selves ANY SHALL-BE-FROM-ROLLING
- ΙΗΜΙΝΤΟΝΑΙΘΟΝΕΚΤΗΣCΥ** ²⁰
 to-US THE STONE OUT OF-THE DOOR
- ΡΑCΤΟΥΜΝΗΜΕΙΟΥΚΑΙΔΙΑ** ⁴⁰
 4 OF-THE memorial-vault AND UP-looking
- ΒΛΕΨΑCΑΙΘΕΦΡΟΥCΙΝΟΤΙ** ⁶⁰
 THEY-ARE-beholdng that
- ΑΠΙΟ-ΦΡΟΜ-ΑΝΑΚΕΚΥΛΙCΤΑΙΟΛΙΘΟC** ⁸⁰
 HAS-been-UP-ROLLED THE STONE IT-WAS
- ΝΓΑΡΜΕΓΑCΦΟΔΡΑΚΑΙΕΙ** ³⁰⁰
 5 for GREAT VEEMENT AND INTO-
- CΕΛΒΟΥCΑΙΕΙCΤΟΜΝΗΜΕΙ** ²⁰
 COMING INTO THE memorial-vault
- ΟΝΕΙΔΟΝΝΕΑΝΙCΚΟΝΚΑΔΗ** ⁴⁰
 THEY-PERCEIVED YOUTH sitting
- ΜΕΝΟΝΕΝΤΟΙCΔΕCΙΟΙCΤΕ** ⁸⁰
 IN THE RIGHTS HAVING-
- ΡΙΒΕΒΛΗΜΕΝΟΝCΤΟΛΗΝΑΕ** ⁸⁰
 been-ABOUT-CAST robe WHITE
- ΥΚΗΝΚΑΙΕΞΕΘΑΜΒΗΘΗCΑΝ** ⁴⁰⁰
 AND THEY-WERE-OUT-AWE
- ΟΔΕΛΕΓΕΙΑΥΤΑΙCΜΗΝΕΚΘΑ** ²⁰
 6 THE YET he-UN-saying TO-them NO YE-BE-BEING-
- ΜΒΕΙCΘΕΙΗCΟΥΝΖΗΤΕΙΤΕ** ⁴⁰
 OUT-AWE JESUS YE-ARE-SEEKING
- ΤΟΝΝΑΖΑΡΗΝΟΝΤΟΝΕCΤΑΥ** ⁶⁰
 THE NAZAREAN THE One-HAVING-
- ΡΩΜΕΝΟΝΗΓΕΡΘΗΟΥΚΕCΤΙ** ⁸⁰
 been-impaled He-WAS-ROUSED NOT He-is
- ΝΩΔΕΙΔΕΟΤΟΠΟCΟΠΟΥΕΘΗ** ⁵⁰⁰
 here BE-PERCEIVING THE PLACE THE-?where THEY-
- ΚΑΝΑΥΤΟΝΑΛΛΑΥΠΑΓΕΤΕ** ²⁰
 7 PLACE Him but BE-UNDER-LEADING say
- ΠΑΤΕΤΟΙCΜΑΘΗΤΑΙCΑΥΤΟ** ⁴⁰
 to-THE LEARNERS OF-Him
- ΟΥΚΑΙΤΩΠΕΤΡΩΟΤΙΠΡΟΑΓ** ⁶⁰
 AND to-THE Peter that He-is-BE-FOR-E
- ΕΙΥΜΑCΕΙCΤΗΝΓΑΛΙΛΑΙΑ** ⁸⁰
 LEADING YOU INTO THE GALILEE
- ΝΕΚΕΙΑΥΤΟΝΟΨΕCΘΕΚΑΘΩ** ⁸⁰⁰
 there Him YE-WILL-BE-VIEWING according-
- CΕΙΠΕΝΥΜΙΝΚΑΙΕΞΕΛΘΟΥ** ²⁰
 8 AS He-said to-YOU AND OUT-COMING
- CΑΙΕΦΥΓΟΝΑΠΟΤΟΥΜΝΗΜΕ** ⁴⁰
 THEY-FLED FROM THE memorial-vault
- ΙΟΥΕΙΧΕΝΓΑΡΑΥΤΑCΤΡΟΜ** ⁶⁰
 it-HAD for them TREMULING
- ΟCΚΑΙΕΚCΤΑCΙCΚΑΙΟΥΔΕ** ⁸⁰
 AND OUT-STANDING AND to-NOT-YET-
- ΝΙΟΥΔΕΝΕΙΠΟΝΕΦΟΒΟΥΝΤ** ⁷⁰⁰
 ONE NOT-YET-ONE THEY-said THEY-FEARED
- ΟΓΑΡΑΝCΤΑCΔΕΠΡΩΙΠΡΩ** ²⁰
 9 for UP-STANDING YET to-morning BEFORE-
- ΤΗCΑΒΒΑΤΟΥΕΦΑΝΗΠΡΩΤΟ** ⁴⁰
 most-OF-SABBATH He-APPEARED BEFORE-most
- ΝΜΑΡΙΑΤΗΜΑΓΔΑΛΗΝΗΑΠΟ** ⁶⁰
 to-MARY THE MAGDALENE FROM WHOM
- CΕΚΕΒΑΛΗΚΕΙΕΠΤΑΔΑΙΜΟ** ⁸⁰
 He-HAD-OUT-CAST SEVEN DEMONS
- ΝΙΑΕΚΕΙΝΗΠΟΡΕΥΘΕΙCΑΔ** ⁸⁰⁰
 10 that-one BEING-GONE FROM-
- ΠΗΓΓΕΙΛΕΝΤΟΙCΜΕΤΑΥΤΟ** ²⁰
 MESSAGES to-THE-ones WITH Him
- ΥΓΕΝΟΜΕΝΟΙCΠΕΝΘΟΥCΙΝ** ⁴⁰
 BECOMING MOURNING
- ΚΑΙΚΑΛΙΟΥCΙΝΚΑΚΕΙΝΟΙ** ⁶⁰
 11 AND LAMENTING AND-those
- ΑΚΟΥCΑΝΤΕCΟΤΙΖΗΚΑΙΕΘ** ⁸⁰
 HEARING that He-is-LIVING AND-WAS-
- ΕΑΘΗΥΠΑΥΤΗCΗΠΙCΤΗCΑΝ** ⁹⁰⁰
 gazed by her UN-BELIEVE
- ΜΕΤΑΔΕΤΑΥΤΑΔΥCΙΝΕCΑΥ** ²⁰
 12 after YET these to-TWO OUT OF-them
- ΤΩΝΠΕΡΙΠΑΤΟΥCΙΝΕΦΑΝΕ** ⁴⁰
 ARE-ABOUT-TREADING He-was-made-
- ΡΩΘΗΝΕΤΕΡΑΜΟΡΦΗΠΟΡΕ** ⁶⁰
 APPEAR IN DIFFERENT FORM to-ones-GOING
- ΥΟΜΕΝΟΙCΕΙCΑΓΡΟΝΚΑΚΕ** ⁸⁰
 13 INTO FIELD AND-those
- ΙΝΟΙΑΠΕΛΘΟΝΤΕCΑΠΗΓΓΕ** ⁸⁰⁰⁰
 FROM-COMING FROM-MESSAGE

The reason for these omissions is plain from the character of the narrative. Failing to see the proper place of this commission, and that *the record itself says that it was fulfilled* (16²⁰), the proclamation was found to be impracticable, hence was considered spurious. Those who took this commission on themselves found they could not cast out demons, take up serpents, drink poison, or raise the dead, though they might seem to speak new languages or help the ailing.

This commission is for all *creation*. It is not confined to Israel, or mankind, but is directed to men as a part of the wider realm of creation. Originally, Adam was on close terms with the lower creatures. This commission will be restored in the kingdom.

Paul, in his earlier ministries, had a part in this proclamation. While on the island of Melita, a viper fastens on his hand. The natives looked for him to become inflamed or suddenly fall dead, but he twitched it off into the fire and felt no ill effects (Ac. 28¹⁻⁶). There, too, he heals the father of Publius and others in the island. The strange part of this is that this occurred after he himself had a physical disability and did not cure his friends. The reason is that this gospel was to be preached to every creature, and had not reached Melita before. When this narrative was closed it had been proclaimed *everywhere*, and was confirmed with signs following. Connected with the kingdom, it now awaits its fullest fruitage in that glorious day. Its signs reverse the curse of Eden. The serpent is rendered harmless and poison is powerless to produce death.

^{12,13} Compare Lu. 24¹³⁻³⁵.

¹⁴ Compare Lu. 24³⁶⁻⁴⁴ Jn. 20¹⁹⁻²⁵. See 1 Co. 15⁵.

¹⁵ See Mt. 28^{18,20} Lu. 24⁴⁵⁻⁴⁹ Col. 1²³.

¹⁶ See Ac. 16²⁹⁻³⁴.

¹⁷ See Ac. 28⁵ 9³²⁻³⁵ Ja. 5^{14,15}.

¹⁸ Compare Lu. 24^{50,53} Ac. 1¹⁻¹¹. See Ps. 110¹.

²⁰ See Ac. 5¹² Heb. 2⁴.

the rest. Neither do they believe them.

¹⁴ Now subsequently He was manifested to the eleven as they are lying back at table, and reproaches their unbelief and hardheartedness, seeing that they believe not those who gaze on Him having been roused from among the dead.

¹⁵ And He said to them, "Going into all the world, proclaim the evangel

¹⁶ to the entire creation. He who believes and is baptized shall be saved, yet he who disbelieves shall

¹⁷ be condemned. Now these signs shall fully follow those who believe: In My name they shall be casting out demons; they will be talking in new languages; they will be picking up serpents; and if they should be drinking anything deadly, it may under no circumstances be harming them; they will be placing hands on those who are ailing, and it will be well with them."

¹⁹ The Lord, indeed, then, after talking with them, was taken up into heaven and is seated at the

²⁰ right hand of God. Now they, coming away, proclaim everywhere, the Lord coöperating with them and confirming the word by signs following.

ΙΑΝΤΟΙΣ ΛΟΙΠΟΙΣ ΟΥΔΕ ²⁰ to- THE rest NOT-YET to-	ΑΡΑ ΚΟΛΟΥΘΗΣΕΙΤΑΥΤΑ ⁶⁰ ΕΝ BE-BESIDE-following these IN
ΚΕΙΝΟΙΣ ΕΠΙΣΤΕΥΣΑΝ ⁴⁰ ΥΣΤΕΡ 14 those THEY-BELIEVE subsequent-	ΤΩ ΟΝΟΜΑΤΙ ΜΟΥ ΔΑΙΜΟΝΙΑ ⁶⁰ THE NAME OF-ME demons
ΕΡΟΝΔΕ ΑΝΑΚΕΙΜΕΝΟΙΣ ⁶⁰ ΑΥΤΟΙΣ ly YET to-UP-LYING them	ΕΚΒΑΛΟΥΣΙΝ ΓΛΩΣΣΑΙΣ ⁴⁰⁰ THEY-WILL-BE-OUT-CASTING to-TONGUES THEY-
ΤΟΙΣΤΟΙΣ ΕΝΔΕΚΑ ΕΦΑΝΕΡ ⁸⁰ to- THE ONE-TEN He-WAS-made-AP-	ΛΗΘΟΥΣΙΝ ΚΑΙ ΝΑΙΣ ΚΟΦΙΣ ²⁰ 18 WILL-BE-TALKING NEW serpents THEY-
ΦΘΗΚΑΙ ΦΘΗΙΔΙΣ ΕΝ ΤΗ ΝΑΠ ¹⁰⁰ FEAR AND He-BEPROACHES THE UN-BE-	ΡΟΥΣΙΝ ΚΑΝΘΑΝΑΣΙΜΟΝ ⁴⁰ WILL-BE-LIFTING AND-IF-EVER DEATHly ANY
ΙΣΤΕΙ ΑΝ ΑΥΤΩΝ ΚΑΙ ΣΚΛΗΡ ²⁰ LIEF OF-them AND HARD-BEAST	ΠΙΨΙΝ ΟΥ ΜΗ ΑΥΤΟΥΣ ΒΛΑΨ ⁶⁰ THEY-MAY-BE-DRINKING NOT NO them it-sh'd-BE-
ΟΚΑΡΔΙΑΝ ΟΤΙ ΤΟΙΣΘΕΛ ⁴⁰ that to- THE ones-gazing	Η ΠΙ ΑΡΡΩΣΤΟΥΣ ΧΕΙΡΑΣ ⁸⁰ HARMING ON ON-FARE-WELL HANDS THEY-
ΜΕΝΟΙΣ ΑΥΤΟΝ ΕΓΗΓΕΡ ΜΕΝ ⁶⁰ Him HAVING-been-BOUSED	ΠΙΘΗΣΟΥΣΙΝ ΚΑΙ ΚΑΛΩΣ ⁵⁰⁰ Ξ WILL-BE-ON-PLACING AND IDEALLY THEY-
ΟΝΕΚ ΝΕΚΡΩΝ ΟΥΚ ΕΠΙΣΤΕΥ ⁸⁰ OUT OF-DEAD-ones NOT THEY-BELIEVE	ΟΥΣΙΝ ΟΜΕΝ ΟΥΝ ΚΥΡΙΟΣ ΜΕ ²⁰ 19 WILL-BE-HAVING THE INDEED THEN Master after
ΣΑΝ ΚΑΙ ΕΠΕΝΑΥΤΟΙΣ ΠΟΡ ²⁰⁰ 15 AND He-said to-them BEING-GONE	ΤΑΤΟ ΛΑΛΗΣΑΙ ΑΥΤΟΙΣ ⁴⁰ ΑΝΕ THE TO-TALK to-them WAS-UP-
ΕΥΘΕΝΤΕΣ ΙΣΤΟΝ ΚΟΣΜΟΝ ²⁰ INTO THE SYSTEM	ΑΗΜΦΘΗΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ ⁶⁰ GOTTEN INTO THE heaven AND
ΑΠΑΝΤΑ ΚΗΡΥΣΑΤΕ ΤΟ ΕΥΑΓ ⁴⁰ ALL (emph.) PROCLAIM THE WELL-MES-	ΔΙΕΚΑΘΕΙΣ ΕΝΕΚΔΕΣΙΩΝΤ ⁸⁰ is-sealed OUT OF-RIGHT OF-
ΓΕΛΙΟΝ ΠΑΣΗ ΤΗ ΚΤΙΣΙ ⁶⁰ ΙΟΝ 16 SAGE TO-EVERY THE CREATION THE one-	ΟΥΘΕ ΟΥΚ ΕΙΝΟΙΔΕΣ ⁶⁰⁰ ΞΕΛΘ 20 THE God those YET OUT-COMING
ΙΣΤΕΥΣΑC ΚΑΙ ΒΑΠΤΙCΘΕΙ ⁸⁰ BELIEVING AND BEING-DIPIZED	ΟΝΤΕC ΕΚΗΡΥΞΑΝ ΠΑΝΤΑ ΧΟ ²⁰ PROCLAIM EVERY-SOIL
CΩΘΗCΕΤΑΙ ΟΔΕ ΑΠΙCΤΗC ¹⁰⁰ WILL-BE-BEING-SAVED THE YET one-UN-BELIEVING	ΥΤΟΥ ΚΥΡΙΟΥ CΥΝΕΡΓΟΥΝΤ ⁴⁰ OF-THE Master TOGETHER-ACTING
ΑC ΚΑΤΑΚΡΙΘΗCΕΤΑΙ CΗΜΕ ²⁰ 17 WILL-BE-BEING-DOWN-JUDGED SIGNS	ΟC ΚΑΙ ΤΟΝ ΛΟΓΟΝ ΒΕΒΑΙΟΥ ⁶⁰ AND THE saying OF-CONFIRMING
ΙΑΔΕ ΤΟΙC ΠΙCΤΕΥCΑCΙΝ ⁴⁰ YET to- THE ones-BELIEVING WILL-	ΝΤΟC ΔΙΑ ΤΩΝ ΕΠΑΚΟΛΟΥΘΟ ⁸⁰ THRU THE ON-following
	ΥΝΤΩΝ CΗΜΕΙΩΝ SIGNS

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LUKE'S ACCOUNT

THE HUMANITY of our Lord is most prominent in this portrayal. Matthew's genealogy records His regal ancestry through Joseph, His mother's husband, to David and Abraham. Luke traces His descent through Mary and her father Hell to Adam and God. One places the emphasis on the King, the Son of David, the other sets Him forth as the Son of Mankind. Consequently, this life of our Lord has a scope wider than the chosen people, and its sympathies reach out to those beyond the pale of Judaism.

In the introduction to the book of Acts the author characterizes this as "the former account . . . concerning all which Jesus begins to do as well as to teach until the day on which He was taken up". Thus this biography links up with the labors of the apostles in Acts, and leads on to Paul's special evangel to the nations, and is not eclipsed until Israel is set aside. Hence it approaches more closely to the grace we enjoy than any of the other accounts.

In this biography we have the ideal Man. He is a King, as in Matthew, He serves as in Mark, He is divine as in John, but these aspects are subordinated to bring into strong relief the sympathetic, gracious, human side of His character. His birth and childhood are given much place. His maturity is announced before He enters His public ministry. His kinship with the whole race is emphasized in the commission He gives His disciples.

It is the longest account we have of our Lord's life and records six miracles and eleven parables not found elsewhere. These are characteristic of the sympathetic Saviour and Healer of His people. The miraculous draft of fishes (5¹⁻¹¹), convinces Peter of his own sinfulness and makes him a fisher of men. The raising of the widow of Nain's son (7¹¹⁻¹⁸), restores him to his disconsolate mother. The woman with a spirit of infirmity is released (13¹¹⁻¹³). The man with the dropsy is healed on the sabbath (14¹⁻⁶). The ten lepers are cleansed and the Samaritan alone returns to thank Him (17¹²⁻¹⁹). One of those who came to arrest Him having his ear cut off by an impetuous disciple, He arrests His captors long

enough to heal it. Such scenes of sympathy and salvation pervade this portrayal of our Lord.

The author of this account was not an apostle, like Matthew and John, nor a local Jew, like Mark, nor was he an actual witness of any of the matters of which he writes, but he was closely associated with those who had been with Him from the beginning. Hence this account is in the nature of a biography drawn from existing sources and eye witnesses. Many similar accounts were written at the time, but, not possessing the vitality of a divine revelation, they were ephemeral and perished.

Luke's close connection with the apostle Paul has led some to believe that this account is really a Pauline production and sets forth the life of our Lord in accord with the teaching of the apostle to the nations. But there is only a slight element of truth in this position. Luke's commission, conveying repentance and the pardon of sins to all nations, based on the sufferings of Christ (24⁴⁶⁻⁴⁷) was used by Paul in his earliest ministry (Ac.13^{28, 47}), when he was proclaiming Christ according to the flesh (2 Co.5¹⁶). Paul's later ministries, especially that for today, as set forth in his prison epistles, are based on His celestial glories, not on His terrestrial humiliation. All depends on the absence of all the features of God's operations which we find in Luke. Both cannot be true at the same time.

Luke brings blessing to the nations according to the place they occupy in the Pentecostal era. They are the Uncircumcision who are merely guests at Israel's board. The revelation of the secret administration in which we find ourselves is in gracious contrast with all this. We are no longer guests but members of God's family. We are not aliens but fellow citizens (Eph.2¹¹⁻²²). Our blessings do not come *through* Israel but in spite of their apostasy. They are not on earth, but in the heavens.

Luke lets a little stream of blessing trickle through to the nations. Paul submerges us in celestial bliss far beyond the highest hopes held out to the favored nation.

¹ Many biographies of the life of our blessed Lord were composed during the lifetime of those who had known Him. Luke had exceptional opportunities for such a work and proposes to write an account which would be *accurate and consecutive*. Being trained as a gentile, and writing to one, he would naturally fall in line with the spirit's design to cover an aspect of His life which supplements Matthew's King and Mark's Servant and John's Son. He presented Him as God's ideal Man. He carefully checked all the material by first hand evidence. His historical references have all been found to be exact. We may rest assured that all the facts have been fully confirmed.

³ The expression "from the very first" may also be rendered "from above", as when the curtain of the temple was rent from the top (Mt. 27³¹). It would then signify that this account was a special revelation from heaven. This is true, but it is not the point in this passage. Though inspired from above, the evidence here given is rather the human side. The expression contains the Greek element *ana up*, which also means *back*, or *anew* (Jn. 3^{3,7}). Paul could not possibly mean that the Jews who hated him had a revelation of him "from above", but, rather, they knew him "from the very first" (Ac. 26⁵). So here, Luke could not follow "from above". In space, the expression means "from above"; in time, "from the very first", or "anew".

⁵ This is Herod the Great, father of Herod Antipas (3¹) and grandfather of Herod Agrippa I. (Ac. 12¹) and great grandfather of Agrippa II. (Ac. 25¹³).

⁵ Zacharias means "Jehovah remembers" and Elizabeth signifies "what God swears". Jehovah is now about to remember what He has sworn to do for His people Israel. The result of their union is John, "Jehovah is gracious".

⁵ The routine or "course" of Abia, or Abijah, was the eighth of the twenty-four into which Aaron's descendants were divided (1 Chr. 24¹⁰). Each ministered in the temple for a week.

¹³ We are not told what was Zacharias' petition because it was always the greatest desire of any man to have a son, and he, though just and blameless, had been denied this divine favor.

SINCE, in fact, even many take in hand to compose a narrative concerning the matters of which we have been fully assured among ourselves, according as those who, from the beginning, becoming eyewitnesses and deputies of the word, give them over to us, it seems good to me also, having fully followed all accurately from the very first, to write to you consecutively, most mighty Theophilus, that you may be recognizing the certainty of the words concerning which you were instructed.

⁵ There came to be, in the days of Herod, the king of Judea, a certain priest, named Zacharias, of the routine of Abia, and his wife, of the daughters of Aaron, and her name is Elizabeth. Now they were both just in front of God, going in all the precepts and just statutes of the Lord blameless. And they had no child, forasmuch as Elizabeth was barren, and both of them were advanced in their days.

⁸ Now it occurred, in his priestly duties in the order of his routine in front of God, according to the custom of the priestly office, he chanced to burn incense, entering into the temple of the Lord. And the entire multitude of the people was praying outside at the hour of incense. Now a messenger of the Lord was seen by him standing at the right of the altar of incense. And Zacharias, perceiving it, was disturbed, and fear fell on him.

¹³ Now the messenger said to him, "Fear not, Zacharias, because your petition is hearkened to, and your wife Elizabeth shall be bearing you a son, and you shall be

ΕΠΕΙΔΗ ΠΕΡ ΠΟΛΛΟΙ ΕΠΕΧΕ 20
ON-IF-BIND-EVEN MANY ON-HAND

ΙΡΗΣΑΝΑΝΑΤΑΣΑΘΑΙΔΙΗ 40
TO-UP-SET relation

ΓΗΣΙΝ ΠΕΡΙ ΤΩΝ ΠΕΠΛΗΡΟΦ 50
ABOUT THE HAVING-been-FULL-

ΟΡΜΜΕΝΩΝ ΕΝΗΜΙΝ ΠΡΑΓΜΑ 50
CARRIED IN US PRACTICES

ΤΩΝ ΚΑΘΩΣ ΠΑΡΕΔΟΣΑΝ ΗΜΙ 100
2 according-as BESIDE-GIVE to-US

ΝΟΙ ΑΠΑΡΧΗΣ ΑΥΤΟ ΠΤΑΙΚΑ 20
THE-ONES FROM ORIGINAL FAME-VIEWERS AND

ΙΥΠΗΡΕΤΑΙ ΓΕΝΟΜΕΝΟΙ ΤΟ 40
subservients BECOMING OF-THE

ΥΛΟΓΟΥΕΔΟΣΕΚΑΜΟΙ ΠΑΡΗ 60
3 saying it-SEEMS AND-to-ME HAVING-BE-

ΚΟΛΟΥΘΗΚΟΤΙΑΝΩΘΕΝ ΠΑΣ 80
side-followed UP-PLACE to-ALL

ΙΝΑ ΚΡΙΒΩΣ ΚΑΘΕ ΣΗΨΟΙΓ 200
EXACTLY according-to-next to-YOU TO

ΡΑΥΑΙΚΡΑΤΙΣ ΤΕ ΘΕΟΦΙΛΕ 20
WHITE MOST-HOLDING! Theophilus! (God-FOND)

ΙΝΑ ΕΠΙΓΝΩΣ ΠΕΡΙ ΤΩΝ ΚΑΘ 40
4 THAT YOU-MAY-BE-ON-KNOWLEDGE ABOUT WHICH YOU-WERE-

ΧΘΗΣ ΚΑΘΩΝΤΗΝΑΣ ΦΑΛΕΙ 150
instructed sayings THE ON-TOTTER

ΑΝΕΓΕΝΕΤΟ ΕΝ ΤΑΙΣ ΗΜΕΡΑ 80
6 it-BECAME IN THE DAYS

ΙΣΗΡΦΔΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ Τ 300
OF-HEROD THE KING OF-

ΗΣΙΟΥ ΔΑΙΑΣΙΕΡΕΥΣΤΙΣ 20
THE JUDEA SACRED-one ANY to-

ΝΟΜΑΤΙΖΑΧΑΡΙΑΣ ΕΣΕΦΗΜ 40
NAME ZACHARIAS OUT OF-ON-DAY

ΕΡΙΑΣ ΑΒΙΑ ΚΑΙ Η ΓΥΝΗ ΑΥΤ 60
n+ε ABIA AND THE WOMAN to-him

ΑΟΥ for Ω ΔΕΚΤΩΝ ΘΥΓΑΤΕΡΩΝ ΑΑΡΩΝ 80
OUT OF-THE DAUGHTERS of-AARON

ΚΑΙ ΤΟ ΟΝΟΜΑ ΑΥΤΗΣ ΕΛΕΙΣ 400
A omits THE AND THE NAME OF-her ELIZABETH

ΑΒΕΤΗΣΑΝ ΔΕ ΔΙΚΑΙΟΙ ΑΜΦ 20
6 THEY-WERE YET JUST both

ΟΤΕΡΟΙ ΕΝ ΑΝΤΙΟΝΤΟΥ ΘΕΟ 40
A Ω TI IN-STEAD OF-THE God

ΥΠΟΡΕΥΟΜΕΝΟΙ ΕΝ ΠΑΣΙ 60
GOING IN ALL

ΤΑΙΣ ΕΝ ΤΟΛΑΙΣ ΚΑΙ ΔΙΚΑΙ 80
THE directions AND JUST-effects

ΩΜΑCΙΝ ΤΟΥ ΚΥΡΙΟΥ ΑΜΕΜΠ 600
OF-THE Master UN-BLAMABLE

ΤΟΙ ΚΑΙ ΟΥΚ ΗΝΑΥΤΟΙCΤΕΚ 20
7 AND NOT WAS to-them offspring

Α ΤΗ ΕΛΙΖΑΒΗΤΗ WAS B omits THE A O. NON ΚΑΘΟΤΙ ΗΝ Η ΕΛΕΙCΑΒΕ 40
DOWN-that WAS THE ELIZABETH

ΤCΤΕΙΡΑ ΚΑΙ ΑΜΦΟΤΕΡΟΙ 60
STERILE AND both HAV-

ΡΟΒΕΒΗΚΟΤΕCΕΝ ΤΑΙC ΗΜΕΡΑ 80
ING-BEFORE-STEPPED IN THE DAYS

ΡΑΙC ΑΥΤΩΝ ΗCΑΝ ΕΓΕΝΕΤΟ 600
8 of-them WERE it-BECAME

ΔΕ ΕΝΤΩΙ ΕΡΑΤΕΥΕΙΝ ΑΥΤΟ 20
YET IN THE TO-BE-SACREDING him

ΝΕΝΤΗΤΑΙC ΕΙΤΗΣ ΕΦΗΜΕΡΙ 40
IN THE ORDER OF-THE ON-DAY

ΑCΑΥΤΟΥ ΕΝ ΑΝΤΙΟΝΤΟΥ ΘΕ 60
OF-him IN-STEAD OF-THE God

ΟΥ ΚΑΤΑ ΤΟ ΕΘΟΣ ΤΗΣ ΙΕΡΑΤ 80
9 according-to THE CUSTOM OF-THE SACREDING

ΕΙCΑCΕΛΑΧΕΝ ΤΟΥ ΘΥΜΙΑCΑ 700
n+ o. BE-CHANCED-UPON OF-THE TO-SACRIFICE-(incense)

ΙΕΙC ΕΛΘΩΝ ΕΙC ΤΟΝ ΝΑΟΝ 20
INTO-COMING INTO THE TEMPLE OF-

ΟΥΚΥΡΙΟΥ ΚΑΙ ΠΑΝΤΟ ΠΛΗΘ 40
10 THE Master AND EVERY THE multitude

ΟC ΗΝ ΤΟΥ ΛΑΟΥ ΠΡΟCΕΥΧΟΜ 60
A OF-THE PEOPLE WAS OF-THE PEOPLE praying

ΕΝ ΟΝΕΙΩ ΤΗΩΡΑΤΟΥ ΘΥΜΙΑ 80
OUT TO-THE HOUR OF-THE incense

ΜΑΤΟC ΦΘΗΔΕ ΑΥΤΩ ΑΓΓΕΛ 800
11 WAS-VIEWED YET to-him MESSENGER

ΟC ΚΥΡΙΟΥ ΕCΤΩC ΕΚΔΕΙΞΙΩ 20
OF-Master HAVING-STOOD OUT OF-RIGHT

ΝΤΟΥ ΒΥCΙΑCΤΗΡΙΟΥ ΤΟΥ 40
OF-THE SACRIFICE-place OF-THE in-

ΥΜΙΑ ΜΑΤΟC ΚΑΙ ΕΤΑΡΑΧΗΝ 40
12 cense AND WAS-DISTURBED

ΖΑΧΑΡΙΑCΙ ΔΕ ΦΩΝ ΚΑΙ ΦΩΒΟC 80
ZACHARIAS PERCEIVING AND FEAR

ΕΠΕΠΕCΕΝ ΕΝ ΑΥΤΩΝ ΕΙΠΕΝ 900
13 ON-FELL ON him said

ΔΕ ΠΡΟC ΑΥΤΟΝ Ο ΑΓΓΕΛΟC Μ 20
YET TOWARD him THE MESSENGER NO

Η ΦΟΒΟΥ ΖΑΧΑΡΙΑ ΔΙΟΤΙ ΕΙ 40
BE-FEARING ZACHARIAS THNU-that IS-INTO-

CΗΚΟΥC ΘΗΝΔΕ ΗCΙC CΟΥΚΑ 60
A Ω HEARD THE petition OF-YOU AND

Η ΓΥΝΗC ΟΥ ΕΛΕΙC ΑΒΕΤΤΕ 80
THE WOMAN OF-YOU ELIZABETH WILL-BE-

ΝΗC ΕΙ ΥΙΟΝC ΟΙΚΑΙΚΑΛΕ 1000
s had Y at first generaling SON to-YOU AND YOU-WILL-BE-

¹⁴ We have here a marvelous characterization of John the baptist and his career. His name indicates the return of Jehovah's favor to Israel in sending them the greatest of all the prophets after His long silence. The honor of being his parents will bring joy beyond the possession of many sons.

¹⁵ It is implied that John will not be great in the eyes of the world. He had none of the marks of earthly rank or power. His robes were rude, his food forbidding, his palace a place in the wilderness. The high priests were clothed in glorious garments and dwelt in Jehovah's temple, yet were contemptible in His sight. Greatness in God's sight involves meanness in the sight of men.

¹⁵ John seems to have been a perpetual Nazarite, at least in the matter of wine. (Of the Nazarites an account is given in the sixth chapter of Numbers.) This involved a lonely and consecrated life until his public ministry. The spirit of God came on the prophets occasionally, but John was filled with holy spirit before his birth. What an equipment for his marvelous ministry!

¹⁵ Nazarite is from Hebrew *nahzar*, to sequester, and has no connection with Nazareth, which means a scion. Our Lord, who is presented to us in Luke's account as "the Man Whose name is the Sprout" (Zech.6¹²) was called a Nazarene, or Nazarean, being an inhabitant of Nazareth. He was not a Nazarite.

¹⁷ The last of the prophets promised that Elijah should return (Mal.4^{5,6}).

Lo! I send you Elijah the prophet
Before the great and fearful day of
Jehovah comes
And he restores the heart of the
fathers to the sons,
And the heart of the sons to their
fathers,
Lest I should come and smite the
earth to its doom.

John the baptist was not Elijah, but came with the same spirit and power. He was capable of performing the same work. When the scribes objected, saying that Elijah must come first, the Lord acknowledged the fact (Mt. 17¹⁰). Hence he is probably one of the two witnesses (Un. 113¹²) who come just before the kingdom is established. Meanwhile, had the nation been able to receive it, his work could have been done by John the baptist.

¹⁴ calling his name John. And you shall have joy and exultation, and many shall be rejoicing at his
¹⁵ birth. For he shall be great in the sight of the Lord, and may under no circumstances be drinking wine and intoxicant, and he will be filled with holy spirit while still of his
¹⁶ mother's womb. And many of the sons of Israel shall he be turning
¹⁷ back to the Lord their God. And *he* shall be coming before in His sight in the spirit and power of Elijah, to turn back the hearts of the fathers to the children, and the stubborn to the prudence of the just, to make ready a people formed for the Lord."

¹⁸ And Zacharias said to the messenger, "By what shall I be knowing this? For I am aged, and my wife is advanced in her days."

¹⁹ And, answering, the messenger said to him, "*I* am Gabriel, who stand before God, and I was dispatched to speak to you and to bring you this evangel. And *lo!* you shall be silent and unable to talk until the day on which these things may be occurring, because you do not believe my words, which will be fulfilled in their season."

²¹ And the people were hoping for Zacharias, and they marveled at his
²² delay in the temple. Yet, on coming out, he was not able to talk to them, and they recognize that he has seen an apparition in the temple. And *he* was motioning to them
²³ and continued a deaf-mute. And it occurred, as the days of his ministry are fulfilled, he came away into his home.

CEICTOONOMAAAYTOYIΩAN ²⁰ CALLING THE NAME OF-him JOHN	ΑΥΤΗΣΚΑΙΑΠΟΚΡΙΘΕΙΣΟΑ ²⁰ 19 OF-her AND ANSWERING THE MES-
⁴⁰ 20. ΝΗΗΚΑΙΕΣΤΑΙΧΑΡΑΟΙΚΑ ⁴⁰ 14 AND WILL-BE JOY to-you AND	ΓΓΕΛΟΣΕΙΠΕΝΑΥΤΩΕΓΩΕΙ ⁴⁰ SENGER said to-him I AM
ΙΑΓΑΛΛΙΑΣΙΣΚΑΙΠΟΛΛΟΙ ⁶⁰ exulting AND MANY	ΜΙΓΑΒΡΙΗΛΟΠΑΡΕΣΤΗΚΩ ⁶⁰ GABRIEL THE one-HAVING-BESIDE-STOOD
ΕΠΙΤΗΓΕΝΕΣΕΙΑΥΤΟΥΧΑΡ ⁸⁰ ON THE generating OF-him WILL-BE-	ΕΝΩΠΙΟΝΤΟΥΘΕΟΥΚΑΙΑΠΕ ⁸⁰ IN-VIEW OF-THIE God AND I-WAS-
ΗΣΟΝΤΑΙΕΣΤΑΙΓΑΡΜΕΓΑΣ ¹⁰⁰ 15 JOYING he-WILL-BE for GREAT	ΣΤΑΛΗΝΛΑΛΗΣΑΙΠΡΟΣΕΚ ¹⁰⁰ commissioned TO-TALK TOWARD YOU AND
ΕΝΩΠΙΟΝΤΟΥΚΥΡΙΟΥΚΑΙΟ ²⁰ IN-VIEW OF-THIE Master AND WINE	ΑΙΕΥΑΓΓΕΛΙΣΑCΘΑΙCΟΙ ²⁰ TO-WELL-MESSAGIze to-you these
ΙΝΟΝΚΑΙCΙΚΕΡΑΟΥΜΗΠΗ ⁴⁰ AND INTOXICANT NOT NO he-MAY-BE- ²⁰	ΑΥΤΑΚΑΙΔΟΥΕCΗCΙΩΠΩΝ ⁴⁰ AND BE-PERCEIVING YOU'LL-BE BEING-SILENT
ΚΑΙΠΝΕΥΜΑΤΟCΑΓΙΟΥΠΑΗ ⁶⁰ DRINKING AND OF-spirit HOLY he-WILL-	ΚΑΙΜΗΔΥΝΑΜΕΝΟCΑΛΛΗCΑ ⁶⁰ AND NO BEING-ABLE TO-TALK
CΘΗCΕΤΑΙΕΤΙΕΚΚΟΙΛΙΑC ⁸⁰ BE-BEING-FILLED STILL OUT OF-CAVITY	ΙΑΧΡΙΗCΗΜΕΡΑCΓΕΝΗΤΑΙ ⁸⁰ UNTIL WHICH DAY MAY-BE-BECOMING
ΜΗΤΡΟCΑΥΤΟΥΚΑΙΠΟΛΛΟΥ ²⁰⁰ 16 OF-MOTHER OF-him AND MANY	ΤΑΥΤΑΑΝΘΩΝΟΥΚΕΠΙCΤΕΥ ⁷⁰⁰ these INSTEAD OF-WHICH NOT YOU-BELIEVE
CΤΩΝΥΙΩΝΙCΡΑΗΛΕΠΙCΤΡ ²⁰ OF-THE BONS of-ISRAEL he-WILL-BE-ON-	CΑCΤΟΙCΛΟΓΟΙCΜΟΥΟΙΤΙ ²⁰ to-THIE SAYINGC OF-ME WHO-ANY
ΕΥΕΙΕΠΙΚΥΡΙΟΝΤΟΝΘΕΟΝ ⁴⁰ TURNING ON Master THE God	ΝΕCΠΑΗΡΩΘΗCΟΝΤΑΙΕΙCΤ ⁴⁰ WILL-BE-BEING-FILLED NTO THE
ΑΥΤΩΝΚΑΙΑΥΤΟCΠΡΟΕΛΕΥ ⁶⁰ 17 OF-them AND he WILL-BE-BEFORE-	ΟΝΚΑΙΡΟΝΑΥΤΩΝΚΑΙΗΝΟΛ ⁶⁰ 21 SEASON OF-them AND WAS THE PEO-
CΕΤΑΙΕΝΩΠΙΟΝΑΥΤΟΥΕΝΠ ⁸⁰ COMING IN-VIEW OF-him IN spir- it ⁴⁰ + C	ΔΟCΠΡΟCΔΟΚΩΝΤΟΝΖΑΧΑΡ ⁸⁰ PLE TOWARD-SEEMING THE ZACHARIAS
ΝΕΥΜΑΤΙΚΑΙΔΥΝΑΜΕΙΗΛΙ ³⁰⁰ it AND ABILITY OF-ELIAS	ΙΑΝΚΑΙΕΘΑΥΜΑΖΟΝΕΝΤΩΧ ⁸⁰⁰ AND THEY-MARVELED IN THE TO-
^{en} 1 Δ. ο. ΟΥΕΠΙCΤΡΕΨΑΙΚΑΡΔΙΑCΠ ²⁰ TO-ON-TURN HEARTC OF-	ΡΟΝΙΖΕΙΝΑΥΤΟΝΕΝΤΩΝΑΩ ²⁰ BE-delaying him IN THE TEMPLE
ΑΤΕΡΩΝΕΠΙΤΕΚΝΑΚΑΙΑΠΕ ⁴⁰ FATHERC ON offsprings AND UN-PER-	ΕΞΕΛΘΩΝΔΕΟΥΚΕΔΥΝΑΤΟΛ ⁴⁰ 22 OUT-COMING YET NOT he-was-ABLE TO-
ΙΘΕΙCΕΝΦΡΟΝΗCΕΙΔΙΚΑΙ ⁶⁰ SUADABLE IN disposition OF-JUST-ones	ΑΛΛΗCΑΙΔΥΤΟΙCΚΑΙΕΠΕΓΝ ⁶⁰ TALK to-them AND THEY-ON-KNOW
ΩΝΕΤΟΙΜΑCΑΙΤΩΚΥΡΙΩΛΛ ⁸⁰ TO-make-READY to-THIE Master PEOPLE	ΩCΑΝΟΤΙΟΠΤΑCΙΑΝΕΩΡΑΚ ⁸⁰ that view he-HAS-SEEN
ΟΝΚΑΤΕCΚΕΥΑCΜΕΝΟΝΚΑΙ ⁴⁰⁰ 18 HAVING-been-constructed AND	ΕΝΕΝΤΩΝΑΩΚΑΙΑΥΤΟCΗΝΔ ⁹⁰⁰ IN THE TEMPLE AND he WAS THRU-
ΕΙΠΕΝΖΑΧΑΡΙΑCΠΡΟCΤΟΝ ²⁰ said ZACHARIAS TOWARD THE	ΙΑΝΕΥΩΝΑΥΤΟΙCΚΑΙΔΙΕΜ ²⁰ NODDING to-them AND THRU-REMAIN-
ΑΓΓΕΛΟΝΚΑΤΑΤΙΓΝΩCΟΜΑ ⁴⁰ MESSENGER according-to ANY I-SHALL-BE-KNOWING	ΕΝΕΝΚΩΦΟCΚΑΙΕΓΕΝΕΤΩ ⁴⁰ 23 ED MUTE AND it-BECAME AS
ΙΤΟΥΤΟΕΓΩΓΑΡΕΙΜΠΡΕC ⁶⁰ this I for AM SENIOR	CΕΠΑΗCΘΗCΑΝΑΙΗΜΕΡΑΙΤ ⁶⁰ ARE-FILLED THE DAYC OF-
ΒΥΤΗCΚΑΙΗΓΥΝΗΜΟΥΠΡΟΒ ⁸⁰ AND THE WOMAN OF-ME HAVING-BE-	ΗCΑΙΤΟΥΡΓΙΑCΑΥΤΟΥΑΠ ⁸⁰ THE officiation OF-him he-FROM-
ΕΒΗΚΥΙΑΕΝΤΑΙCΗΜΕΡΑΙC ⁵⁰⁰ FORE-STEPPED IN THE DAYC	ΗΛΘΕΝΕΙCΤΟΝΟΙΚΟΝΑΥΤΟ ²⁰⁰⁰ CAME INTO THE HOME OF-him

¹⁸ Zacharias does not believe the glad news. Hence he is stricken dumb, for unbelief has no right to speak of the things of God.

¹⁰ Gabriel gave Daniel the explanation of two of his visions (Dan. 8:16, 9:21).

²⁴ The joyful faith of Elizabeth is in striking contrast to the doubts of Zacharias. There is also a double contrast to Abraham and Sarah, who were also denied a child until their old age. But in their case Sarah was sceptical and Abraham believed God. But in both cases the promise was performed.

²⁸ No fact in the scriptures is more guardedly and circumspectly presented than the virgin birth of our Lord. The great issues involved, not merely the reputation of His mother, but the value of His relationship to both God and man, depend upon the question of His paternity. Once we see that He had no human father, the miracle of His sinless life, the value of His sacrificial death, the secret of His celestial Sonship are all revealed. No man, descended on both sides from Adam, has ever approached a sinless life. All deserve death and cannot save themselves, much less others. There must be a cause for His unapproachable perfection, and it is found only in the fact that He was born, not of bloods, nor of the will of the flesh, nor of the will of man, but of God.

To protect the name of Miriam as well as to link Him with the regal line of David, He is born within wedlock, and Joseph, the husband, is assured of the facts in a dream (Mt. 1:20). Miriam is presented as chaste and God-fearing, but her most blessed place among women is not awarded to her as of merit but of divine favor.

³¹ The name Jesus is a compound signifying Jehovah the Saviour. It is the same as Joshua, whose first name, Hoshea, *salvation*, was changed to Jehoshua, *salvation of Jehovah*. He was a type of Israel's Messiah, Who will lead them into the promised place of blessing.

³³ The *reign* of Christ is for the eons, a long but limited period. He then gives up the kingdom to God the Father, so that the kingdom itself is *endless* (1 Co. 15:24). The negative is the only means used in the scriptures to denote endlessness.

²⁴ Now after these days Elizabeth, his wife, conceived, and kept herself close five months, saying, that

²⁵ "Thus has the Lord done to me, in the days in which he took notice to eliminate my reproach among men."

²⁶ Now in the sixth month the messenger Gabriel was dispatched from God to a city of Galilee, named Nazareth, to a virgin, espoused to a man named Joseph, of the house and kindred of David.

And the name of the virgin is Miriam.

²⁸ And entering to her the messenger said, "Rejoice, O favored one! The Lord is with you! Blessed are you among women!"

²⁹ Now perceiving it, she was agitated at his word, and she reasoned what manner of salutation this may be.

³⁰ And the messenger said to her, "Fear not, Miriam, for you found

³¹ favor with God. And lo! you shall be conceiving and pregnant and be bringing forth a Son, and you shall

³² be calling His name Jesus. He shall be great, and shall be called

the Son of the Most High, and the Lord God shall be giving Him the

³³ throne of David, His father, and He shall be reigning over the house

of Jacob for the eons, and of His kingdom there shall be no consummation."

³⁴ Yet Miriam said to the messenger, "How shall this be, since I am

³⁵ not knowing a man?" And, answering, the messenger said to her,

"Holy spirit shall be coming on you, and the power of the Most

High shall be overshadowing you; wherefore the holy One Who is being

generated also, shall be called

³⁶ the Son of God. And lo! Elizabeth, your relative, she also has conceived a son, in her decrepitude,

24 **ΥΜΕΤΑΔΕΤΑΥΤΑΚΤΑΧΜΕΡ** 20
 after yet these the days
ΑΚΟΥΝΕΛΑΒΕΝΕΛΕΙΣΑΒΕΤ 40
 together-got A O. ELIZABETH
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ΥΒΕΝΕΑΥΤΗΝΜΗΝΑΣΠΕΝΤΕ 50
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ΠΟΙΝΚΕΝΟΚΥΡΙΟCΕΝΗΜΕΡ 20
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 to-which He-on-perceived to-be-from-lifting
 A O.
ΤΟΟΝΕΙΔΟCΜΟΥΕΝΑΝΘΡΩΠ 50
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ΟΙCΕΝΔΕΤΜΗΝΗΙΤΩΕΚΤΩΑ 50
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ΠΕCΤΑΛΗΘΑΓΓΕΛΟCΓΑΒΡΙ 200
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 A O
ΖΑΡΕΤΠΡΟCΠΑΡΒΕΝΟΝΕΜΝ 50
 27 AZEETH toward virgin HAVING-
ΗCΤΕΥΜΕΝΗΝΑΝΔΡΙΩΝΟΜ 50
 been-exposed to-man to-whom name
ΑΙΩCΗΦΕCΟΙΚΟΥΚΑΙΠΑΤΡ 300
 JOSEPH out of-home and fatherhood
ΙΑCΔΑΥΕΙΔΚΑΙΤΟΟΝΟΜΑΤ 20
 of-DAVID AND THE NAME OF-
ΗCΠΑΡΒΕΝΟΥΜΑΡΙΑΜΚΑΙΕ 40
 28 the virgin MARIAM AND INTO-
 A THE MESSENGER TOWARD her B omits THE MESSENGER
ΙCΕΛΘΩΝΠΡΟCΑΥΤΗΝΘΑΓΓ 50
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ΤΩΜΕΝΗΟΚΥΡΙΟCΜΕΤΑCΟΥ 400
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ΕΥΛΟΓΗΜΕΝΗCΥΕΝΓΥΝΑΙC 20
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ΙΝΗΔΕΙΔΟΥCΑΕΠΙΤΩΛΟΓΩ 40
 29 the yet PERCEIVING ON the saying
he omit of-him A she-was-thru-disturbed ON the saying
ΑΥΤΟΥΔΙΕΤΑΡΑΧΘΗΚΑΙΔΙ 50
 of-him she-was-thru-disturbed AND THRU-
ΕΛΟΓΙΖΕΤΟΠΟΤΑΠΟCΕΙΝΟ 50
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ΑCΠΑCΜΟCΟΥΤΟCΚΑΙΕΙΠΕ 500
 30 greeting this AND said

ΝΟΑΓΓΕΛΟCΑΥΤΗΝΗΦΟΒΟΥ 20
 THE MESSENGER to-her NO BE-FEARING
ΜΑΡΙΑΜΕΥΡΕCΓΑΡΧΑΡΙΝ 40
 MARIAM YOU-FOUND for grace BE-
ΑΡΑΤΩΘΕΩΚΑΙΙΔΟΥCΥΛΛΗ 50
 31 side THE God AND BE-PERCEIVING YOU-WILL-BE-
ΜΥΗΝΕΓΑCΤΡΙΚΑΙΤΕΙΝΥΗ 50
 TOGETHER-GETTING IN BELLY AND YOU'LL-BE-BRINGING-
ΟΝΚΑΙΚΑΛΕCΕΙCΤΟΟΝΟΜΑ 500
 FORTH SON AND YOU'LL-BE-CALLING THE NAME
ΑΥΤΟΥΙΝCΟΥΝΟΥΤΟCΕCΤΑ 20
 32 of-Him JESUS this-One WILL-BE
ΙΜΕΓΑCΚΑΙΥΙΟCΥΨΙCΤΟΥ 40
 GREAT AND SON OF-HIGHEST
ΚΑΗΘCΕΤΑΙΚΑΙΔΩCΕΙΑΥ 50
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ΤΩΚΥΡΙΟCΘΕΟCΤΟΝΘΡΟΝ 50
 Him Master THE God THE THRONE
ΟΝΔΑΥΕΙΔΤΟΥΠΑΤΡΟCΑΥΤ 700
 of-DAVID THE FATHER OF-Him
ΟΥΚΑΙΒΑCΙΛΕΥCΕΙΕΠΙΤΟ 20
 33 AND He-WILL-BE-reigning ON THE
ΝΟΙΚΟΝΙΑΚΩΒΕΙCΤΟΥCΑΙ 40
 HOME of-JACOB INTO THE EONS
ΩΝΑCΚΑΙΤΗCΒΑCΙΛΕΙΑCΑ 50
 AND OF-THE KINGDOM OF-
ΥΤΟΥΟΥΚΕCΤΑΙΤΕΛΟCΕΙΠ 50
 34 Him NOT WILL-BE FINISH said
 n³ o.
ΕΝΔΕΜΑΡΙΑΜΠΡΟCΤΟΝΑΓΓ 500
 YET MARIAM TOWARD THE MESSENGER
late corrector adds MOI in margin A O.
ΕΛΟΝΦΕCΕΤΑΙΤΟΥΤΟΕΠΕ 20
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 35 MAN NOT I-AM-KNOWING AND ANSWER-
ΟΚΡΙΒΕΙCΑΓΓΕΛΟCΕΙΠΕ 50
 ING THE MESSENGER said
ΝΑΥΤΗΠΝΕΥΜΑΓΙΟΝΕΠΕΛ 50
 to-her spirit HOLY WILL-BE-ON-
 B+E
ΕΥCΕΤΑΙΕΠΙCΕΚΑΙΔΥΝΑΜ 500
 COMING ON YOU AND ABILITY
ΙCΥΨΙCΤΟΥΕΠΙCΚΙΑCΕΙC 20
 OF-HIGHEST WILL-BE-ON-SHADING to-
ΟΙΔΙΟΚΑΙΤΟΓΕΝΗΜΕΝΟΝ 40
 YOU THRU-WHICH AND THE One-being-generated
ΑΓΙΟΝΚΑΗΘCΕΤΑΓΙΟΥCΘ 50
 HOLY WILL-BE-BEING-CALLED SON OF-
 Aⁿ³ O.
ΕΟΥΚΑΙΙΔΟΥΕΛΕΙCΑΒΕΤΗ 50
 36 God AND BE-PERCEIVING ELIZABETH THE
 n³ H
CΥΓΓΕΝΙCCOΥΚΑΙΑΥΤΗCΥ 500
 TOGETHER-generated OF-YOU AND she HAS-TO-

³⁰ John was sent to prepare the path of the Lord, and this he does even before he is born. Miriam doubtless kept her holy secret to herself, reflecting that God would make it known to whom it was necessary in His own time. Yet the moment she comes into the presence of the spirit-filled forerunner, unborn babe that he was, he recognized and rejoiced in the presence of his Lord. The effect of this on Miriam was wonderful. The messenger had told her of Elizabeth, and Elizabeth's words reveal the fact that she shares her secret.

In the joy and exultation of these two blessed women we have a small foretaste of what the coming of Christ means to the world. Beginning with these two Jewish mothers, its widening circle will include His faithful followers, then the whole nation, and through them all the nations of the earth. And even before this He will have gone out in grace to the nations, during the apostasy of Israel, and chosen those who will wing the exultant note to the furthest bounds of the creation. Elizabeth begins the song that swells into the anthem of the universe at the consummation.

⁴⁰ Miriam responds with her magnificat. Its keynote is simple, yet sublime. Those who magnify the Lord cannot be else but happy. Those who humble themselves are sure to be blessed. She takes the place of the slave and rejoices to own Him her Lord. She knows herself an obscure, despised fellaheen, and suddenly she has become the most favored of mortals, a woman to whom all women will yield the palm of blessedness! But her thoughts are not of herself alone. Her case is but a pledge that God will scatter the proud and exalt the low. He will visit down-trodden Israel and place them on the throne. Now that He has begun to show mercy to His people, He will perform all the promises made to Abraham and the prophets. For whatever promises are of God, are in Him "Yes" (2 Co.1²⁰). He is the pledge of the performance of every promise God has made, for the Seed of the woman shall bruise the serpent's head, and by His bruised heel bring in blessing far beyond the prophets' most entrancing predictions. The bliss begins with His mother Mary.

and this is the sixth month with her
³⁷ who is called barren, seeing that no declaration shall be impossible with God."

³⁸ Now Miriam said, "*Lo!* the slave of the Lord! May it come to be with me according to your declaration!" And the messenger came away from her.

³⁹ Now in these days Miriam, rising, went with diligence into the mountains, into a city of Judah.

⁴⁰ And she entered into the house of Zacharias, and salutes Elizabeth.

⁴¹ And it occurred, as Elizabeth hears the salutation of Miriam, the babe jumps in her womb, and Elizabeth is filled with holy spirit, and she shouts out with a loud voice and said, "*Blessed are you among women, and blessed is the fruit of your womb! And whence is this to me, that the mother of my Lord*
⁴⁴ *may be coming to me? For lo! as the sound of your salutation came into my ears, the babe jumps with*
⁴⁵ *exultation in my womb. And happy is she who believes that there shall be a maturing of what has been spoken to her by the Lord!*"

⁴⁶ And Miriam said,

"My soul is magnifying the Lord,
⁴⁷ And my spirit exults in God my Saviour,

⁴⁸ Seeing that He looks on the humiliation of His slave.

For lo! from now on all generations will count me happy,

⁴⁹ Seeing that the Power does great things for me,

And holy is His name,

⁵⁰ And His mercy is for generations and generations

To those fearing Him.

ΝΕΙΛΗΦΕΝΥΙΟΝΕΝΓΗΡΕΙΑ ²⁰
 GATHER-GOT¹ BON IN VETERAN OF-
ΥΤΗΣΚΑΙΟΥΤΟΣΟΜΗΝΕΚΤΟ ⁴⁰
 her AND this THE MONTH SIXTH
ΣΕΣΤΙΝΑΥΤΗΤΗΚΑΛΟΥΜΕΝ ⁶⁰
 IS to-her THE one-being-CALLED
ΗΣΤΕΙΡΑΟΤΙΟΥΚΑΔΥΝΑΤΗ ⁸⁰
 17 STERILE that NOT WILL-BE-UN-ABLE
ΣΕΙΠΑΡΑΤΩΘΕΩΠΑΡΗΡΗΜΑΞ ¹⁰⁰
 18 BESIDE THE God EVERY declaration said
ΙΠΕΝΔΕΜΑΡΙΑΜΙΔΟΥΗΔΟΥ ²⁰
 YET MARIAM BE-PERCEIVING THE SLAVE
ΛΗΚΥΡΙΟΥΓΕΝΟΙΤΟΜΟΙΚΑ ⁴⁰
 OF-Master MAY-IL-BE-BECOMING to-ME accord-
ΤΑΤΟΡΗΜΑΣΟΥΚΑΙΑΠΗΛΘΕ ⁶⁰
 ing-to THE declaration OF-YOU AND FROM-CAME
ΝΑΠΑΥΤΗΣΟΑΓΓΕΛΟΣΑΝΑΣ ⁸⁰
 39 FROM her THE MESSENGER UP-STANDING
ΤΑΣΔΕΜΑΡΙΑΜΕΝΤΑΙΣΗΜ ²⁰⁰
 YET MARIAM IN THE DAYS
ΕΡΑΙΣΤΑΥΤΑΙΣΕΠΟΡΕΥΘΗ ²⁰
 these WAS-GONE
ΕΙΣΤΗΝΟΡΕΙΝΗΗΜΕΤΑΣΠΟ ⁴⁰
 INTO THE mountainous WITH DILIGENCE
ΥΔΗΣΕΙΣΠΟΛΙΝΙΟΥΔΑΚΑΙ ⁶⁰
 40 INTO city OF-JUDA AND
ΕΙΣΗΛΘΕΝΕΙΣΤΟΝΟΙΚΟΝΖ ⁸⁰
 she-INTO-COME INTO THE HOME OF-
ΔΧΑΡΙΟΥΚΑΙΗΣΠΑΣΑΤΟΤΗ ³⁰⁰
 ZACHARIAS AND greets THE
ΝΕΙΛΙΣΑΒΕΤΚΑΙΕΓΕΓΕΝΕΤΟ ²⁰
 41 ELIZABETH AND IL-BECAME
ΩΣΗΚΟΥΣΕΝΤΟΝΑΣΠΑΣΜΟΝ ⁴⁰
 AS HEARS THE greeting
ΤΗΣΓΡΕΙΛΟΥΤΗΣΕΛΙΣΑΒΕΤΕ ⁶⁰
 OF-THE MARY THE ELIZABETH JUMPS
ΣΚΙΡΤΗΣΕΝΤΟΒΡΕΦΟΣΕΝΤ ⁸⁰
 THE DABE IN THE
ΗΚΟΙΛΙΑΔΑΥΤΗΣΚΑΙΕΠΛΗΣ ⁴⁰⁰
 CAVITY OF-her AND IS-FILLED
ΘΗΠΝΕΥΜΑΤΟΣΑΓΙΟΥΗΛΕ ²⁰
 OF-spirit POLY THE ELIZA-
ΙΣΑΒΕΤΚΑΙΑΝΕΦΩΝΗΣΕΝΦ ⁴⁰
 42 BETH AND she-UP-SOUNDS SOUND
ΡΑΥΓΗ ⁸⁰
 GREAT AND said being-
ΟΓΗΜΕΝΗΣΥΕΝΓΥΝΑΙΣΙΝΚ ⁸⁰
 blessed YOU IN WOMEN AND
ΛΙΕΥΛΟΓΗΜΕΝΟΣΟΚΑΡΠΟΣ ⁵⁰⁰
 being-blessed THE FRUIT
ΤΗΣΚΟΙΛΙΑΣΣΟΥΚΑΙΠΘΕ ²⁰
 43 OF-THE CAVITY OF-YOU AND ?-WHICH-PLACE
ΝΜΟΙΤΟΥΤΟΙΝΔΕΛΘΗΗΜΗΤ ⁴⁰
 to-ME this THAT MAY-BE-COMING THE MOTH-
ΗΡΤΟΥΚΥΡΙΟΥΜΟΥΠΡΟΣΕ ⁶⁰
 ER OF-THE Master OF-ME TOWARD ME
ΙΔΟΥΓΑΡΩΣΕΓΕΝΕΤΟΝΦΩΝ ⁸⁰
 44 BE-PERCEIVING for AS BECAME THE SOUND
ΗΤΟΥΑΣΠΑΣΜΟΥΣΟΥΕΙΣΤΑ ⁶⁰⁰
 OF-THE greeting OF-YOU INTO THE
ΩΤΑΜΟΥΕΣΚΙΡΤΗΣΕΝΕΝΑΓ ²⁰
 EARS OF-ME JUMPS IN exult-
ΑΛΙΑΣΕΙΤΟΒΡΕΦΟΣΕΝΤΗ ⁴⁰
 ing THE BABE IN THE
ΚΟΙΛΙΑΜΟΥΚΑΙΜΑΚΑΡΙΑΗ ⁶⁰
 45 CAVITY OF-ME AND HAPPY THE
ΠΙΣΤΕΥΣΑCΑΟΤΙΕCΤΑΙΤΕ ⁸⁰
 one-BELIEVING that WILL-BE matur-
ΛΕΙΨΙCΙCΤΟΙCΑΕΛΑΛΗΜΕΝ ⁷⁰⁰
 ing to-THE HAVING-been-TALKED
ΟΙCΑΥΤΗΠΑΡΑΚΥΡΙΟΥΚΑΙ ²⁰
 46 to-her BESIDE Master AND
ΕΙΠΕΝΜΑΡΙΑΜΜΕΓΑΛΥΝΕΙ ⁴⁰
 said MARIAM IS-magnifying
ΗΨΥΧΗΜΟΥΤΟΝΚΥΡΙΟΝΚΑΙ ⁶⁰
 47 THE soul OF-ME THE Master AND
ΗΓΑΛΛΙΑCΕΝΤΟΠΝΕΥΜΑΜΟ ⁸⁰
 exults THE spirit OF-ME
ΥΕΠΙΤΩΘΕΩΤΩCΩΤΗΡΙΜΟ ⁸⁰⁰
 ON THE God THE Saviour OF-ME
ΟΤΙΕΠΕΒΛΕΥΕΝΕΠΙΤΗΝΤΑ ²⁰
 48 that ON-looks ON THE LOW-
ΠΕΙΝΨΙΝΤΗΣΔΟΥΛΗΣΑΥΤ ⁴⁰
 ness OF-THE SLAVE OF-Him
ΟΥΙΔΟΥΓΑΡΑΠΟΤΟΥΝΥΝΜΑ ⁶⁰
 BE-PERCEIVING for FROM THE NOW WILL-
ΚΑΡΙΟΥCΙΝΜΕΠΑΣΑΙΔΙΓΕ ⁸⁰
 BE-HAPPYIZING ME ALL THE gener-
ΝΕΑΙΟΤΙΕΠΟΙΗΣΕΝΜΟΙΜΕ ⁸⁰⁰
 49 ations that DOES to-ME GREAT-
ΓΑΛΕΙΑΔΥΝΑΤΟΣΚΑΙΑΓΙ ²⁰
 nesses THE ABLE-ONE AND HOLY
ΟΝΤΟΝΟΜΑΔΥΤΟΥΚΑΙΤΟΕ ⁴⁰
 50 THE NAME OF-Him AND THE MER-
ΛΕΟCΑΥΤΟΥΕΙCΓΕΝΕΑCΚΑ ⁸⁰
 CT OF-Him INTO generations AND
ΙΓΕΝΕCΤΟΙCΦΟΒΟΥΜΕΝΟ ⁸⁰
 generations to-THE one-BE-FEARING
ΙCΑΥΤΟΝΕΠΟΙΗΣΕΝΚΡΑΤΟ ⁴⁰⁰
 51 Him He-DOES HOLDING

⁵⁶ Miriam remains with Elizabeth until it is time for John to be born. Though nothing further is told us of their communion, we may easily imagine the overflowing fullness of joy which characterized their intercourse. Then she returns to Nazareth.

⁵⁷ The birth of a boy is always the cause of great rejoicing in the East, where sons are counted the crown of the marriage relation, especially if it be the firstborn. In the case of John the baptist this was enhanced by the fact that his parents were old and had little hope of having a child. Above all this was the sense of overpowering awe inspired by the supernatural manifestations that accompanied his generation. His father remained dumb until he had learned to believe the promise of God and needed his speech to prophesy His praise.

⁵⁹ The eighth day after the birth of a boy was, and still is, a great event in Israel. Until then the mother is unclean (Lev. 12²). On that day the relatives gather to circumcise the infant according to the law (Lev. 12³). Then, also, they give it its given name. It was the custom to choose the name from among its ancestors or relatives, and, in this case, they concluded to give it the name of its father, Zacharias. This means "Remembered by Jehovah", most fitting for John's father, but not at all suitable for him. In him Jehovah favors Israel, hence he is named John. How his mother learned this name we are not told, unless by that spiritual intuition which controlled her greeting of Miriam. They do not hearken to her, but ask her husband. He had been commanded by the messenger to name him John (Lu. 1¹³), hence he confirms his wife's selection. Only the Lord knows what names to give to His instruments.

⁶⁵ Such marvels soon spread in a land like Israel, especially as the time for the fulfillment of the prophecies drew near. Their holy scriptures contained many promises of future greatness for the nation, and they all converged in the coming Messiah for Whom some of them were looking. It was well known that Elijah would come even before the Messiah, to prepare His path (Mal. 4⁵). It was a day of expectation.

⁵¹ He does mightily with His arm,
He scatters the proud in the comprehension of their hearts,
⁵² He pulls down potentates from thrones,
And exalts the low.
⁵³ He fills the hungry with good things,
And the rich He sends away empty.
⁵⁴ He supported Israel His boy,
To be reminded of mercies
⁵⁵ (According as He speaks to our fathers)
To Abraham and to his seed, for the eon."

⁵⁶ Now Miriam remains with her about three months, and returns to her home.

⁵⁷ Now Elizabeth's time is fulfilled for her to be bringing forth, and she bears a son. And the homes about and her relatives hear that the Lord magnifies His mercy with her and they rejoiced with her.

⁵⁹ And it occurred on the eighth day they came to circumcise the little boy, and they called him by the name of his father, Zacharias.
⁶⁰ And answering, his mother said, "No. But he shall be called John."

⁶¹ And they said to her that "There is not one of your relationship who is called by this name." Now they nodded to his father, what he should be wanting it to be called.
⁶³ And requesting a tablet, he writes, saying, "John is his name." And they all marvel. Now, instantly, his mouth was opened, and his tongue, and he talked, blessing God.

⁶⁵ And fear came on all the homes about them, and in the whole of mountainous Judea all these dec-

4001 ^{α+ε} CENB PAXIONIAΥΤΟΥΔΙΕC 20
 IN (upper)-arm OF-Him He-THRU-
 40 ΚΟΡΠΙCΕΝΥΠΕΡΗΦΑΝΟΥCΔ
 SCATTERS OVER-APPEARING THRU-
 40 ^{α+ε deleted} ΙΑΝΟΙΑΚΑΡΔΙΑCΑΥΤΩΝΚΑ 50
 52 MIND OF-HEART OF-them He-
 40 ^{β³ ο.} ΘΕΙΛΕΝΔΥΝΑCΤΑCΑΠΟΒΡΟ 50
 DOWN-LETS ABLETS FROM THRONES
 100 ΝΩΝΚΑΙΥΨCΕΝΤΑΠΕΙΝΟΥ 100
 AND HEIGHTENS LOW-ones
 20 ^{α ο.} CΠΕΙΝΩΝΤΑCΕΝΕΠΛΗCΕΝΑ 20
 53 HUNGEING-ones He-IN-FILLS OF-
 40 ΓΑΘΩΝΚΑΙΠΛΟΥΤΟΥΝΤΑCΕ 40
 GOODS AND ones-being-RICH He-
 60 ΣΑΠΕCΤΕΙΛΕΝΚΕΝΟΥCΑΝΤ 60
 64 OUT-FROM-PUTS EMPTY He-sup-
 60 ΕΛΑΒΕΤΟΙCΡΑΗΛΑΠΑΙΔΟCΑ 60
 ported ISRAEL boy OF-
 200 ^{α ο.} ΥΤΟΥΜΝΗCΘΗΝΑΙΕΛΕΟΥCΚ 200
 55 Him TO-BE-REMINDED OF-MERCIES ac-
 20 ΛΩCΕΛΑΛΗCΕΝΠΡΟCΤΟΥC 20
 cording-as TALKS TOWARD THE
 40 ΠΑΤΕΡΑCΗΜΩΝΤΩΑΒΡΑΑΜΚ 40
 FATHERS OF-US TO-THE ABRAHAM AND
 60 ΑΙΤΩCΠΕΡΜΑΤΙΑΥΤΟΥΕΙC 60
 to-THE seed OF-him INTO
 60 ^{β³ ο.} ΤΟΝΑΙΩΝΑCΕΙΝΕΝΔΕΜΑΡ 60
 56 THE eod REMAINS YET MARIAM
 300 ^{α omit. IF α ο.} ΙΑΜCΥΝΑΥΤΗCΕΙΜΗΝΑCΤ 300
 TOGETHER to-her AS-IF MONTHS THREES
 20 ^{β³ ο.} ΡΕΙCΚΑΙΥΠΕCΤΡΕΨΕΝΕΙC 20
 AND RETURNS INTO
 40 ^{α ο.} ΤΟΝΟΙΚΟΝΑΥΤΗCΤΗΔΕΕΛΕ 40
 57 THE HOME OF-her TO-THE YET ELIZA-
 60 ΙCΑΒΕΤΕΠΑΛΗCΘΗΟΧΡΟΝΟC 60
 BETH IS-FILLED THE TIME
 80 ΤΟΥΤΕΚΕΙΝΑΥΤΗΝΚΑΙΕΓΕ 80
 OF-THE TO-BE-BRINGING-FORTH her AND she-gen-
 400 ΝΗCΕΝΥΙΟΝΚΑΙΗΚΟΥCΑΝ 400
 58 crates SON AND HEAR
 20 ΟΙΠΕΡΙΟΙΚΟΙΚΑΙΟΙCΥΓΓ 20
 THE ABOUT-HOMES AND THE TOGETHER-
 40 ^{α ο. α C has small, above the line} ΕΝΕΙCΑΥΤΗCΟΤΙΕΜΕΓΑΛΥ 40
 generateds OF-her that magnifies
 60 ΝΕΝΚΥΡΙΟCΤΟΕΛΕΟCΑΥΤΟ 60
 Master THE MERCY OF-Him
 80 ΥΜΕΤΑΥΤΗCΚΑΙCΥΝΕΧΑΙΡ 80
 WITH her AND THEY-TOGETHER-JOYED
 600 ΟΝΑΥΤΗΚΑΙΕΓΕΝΕΤΟΕΝΤΗ 600
 59 to-her AND BECAME IN THE

A EIGHTH DAY, omitting THE
 ΗΜΕΡΑΤΗΟΓΔΟΝΗΛΘΟΝΠΕΡ 20
 DAY THE EIGHTH THEY-CAME TO-BE-ABOUT-
 40 ^{α ο.} ΙΤΕΜΕΙΝΤΟΠΑΙΔΙΟΝΚΑΙΕ 40
 CUTTING THE little-boy AND THEY-
 60 ΚΑΛΟΥΝΑΥΤΟΕΠΙΤΩΟΝΟΜΑ 60
 CALLED him ON THE NAME
 80 ΤΙΤΟΥΠΑΤΡΟCΑΥΤΟΥΖΑΧΑ 80
 OF-THE FATHER OF-him ZACHARIAS
 600 ΡΙΑΝΚΑΙΑΠΟΚΡΙΘΕΙCΑΗΜ 600
 60 AND ANSWERING THE MOTH-
 20 ΗΤΗΡΑΥΤΟΥΕΙΠΕΝΟΥΧΙΑ 20
 ER OF-him said NOT (emph.) but
 40 ΛΑΚΛΗΘΗCΕΤΑΙΦΑΝΗΗCΚ 40
 61 he-WILL-BE-BEING-CALLED JOHN AND
 60 ^α ΑΙΕΙΠὸΝΠΡΟCΑΥΤΗΝΟΤΙ 60
 THEY-said TOWARD her that NOT-
 80 ^{α ο.} ΥΔΕΙCΕCΤΙΝΕΚΤΗCCΥΓΓΕ 80
 YET-ONE IS OUT OF-THE TOGETHER-gen-
 700 ^{α ο.} ΝΕΙΑCCOΥΟCΚΑΛΕΙΤΑΙΤΩ 700
 crated OF-YOU WHO IS-BEING-CALLED to-THE
 20 ΟΝΟΜΑΤΙΤΟΥΤΩΝΕΝΕΥΟΝ 20
 62 NAME this THEY-IN-NODDED
 40 ΔΕΤΩΠΑΤΡΙΔΥΤΟΥΤΙΑΝ 40
 YET to-THE FATHER OF-him THE ANY EVER
 60 ^{α ο.} ΘΕΛΟΙΚΑΛΕΙΘΑΙΑΥΤΟΚΑ 60
 63 he-MAY-BE-WILLING to-BE-BEING-CALLED it AND
 80 ^{β³ ο. β³ ο. β³ ο.} ΙΑΙΤΗCΑCΠΙΝΑΚΙΔΙΟΝΕΓ 80
 REQUESTING tablet he-
 800 ^{β³ ο.} ΡΑΥΕΝΛΕΓΩΝΙΩΑΝΝΗCΕCΤ 800
 WRITES SAYING JOHN IS
 20 ^{β³ ο. TO by hys corrector of α} ΙΝΤΟΟΝΟΜΑΥΤΟΥΚΑΙΕΘΑ 20
 THE NAME OF-him AND THEY-MAR-
 40 ΥΜΑCΑΝΠΑΝΤΕCΑΝΕΩΧΘΗ 40
 64 VXL ALL WAS-UP-OPENED YET
 60 ΕΤΟCΤΟΜΑΥΤΟΥΠΑΡΑΧΡΗ 60
 THE MOUTH OF-him instantly
 80 ΜΑΚΑΙΗΓΛΩCCΑΥΤΟΥΚΑΙ 80
 AND THE TONGUE OF-him AND
 900 ^{α ο.} ΕΛΑΛΕΙΕΥΛΟΓΩΝΤΟΝΘΕΟΝ 900
 he-TALKED blessing THE God
 20 ^{α¹* omit AND α¹* add ΔΕ YET} ΚΑΙΕΓΕΝΕΤΟΕΠΙΠΑΝΤΑCΦ 20
 65 AND BECAME ON ALL FEAR
 40 ΟΒΟCΤΟΥCΠΕΡΙΟΙΚΟΥΝΤΑ 40
 THE ABOUT-HOMING
 60 ^{α ο.} CΑΥΤΟΥCΚΑΙΕΝΟΛΗΘΟΡΕ 60
 them AND IN WHOLE the mountain-
 80 ^{α¹ for WAS-THRU-TALKED ALL had ΔΙΔ ΘΡΥ} ΙΝΗΤΗCΙΟΥΔΑΙΑCΔΙΕΛΑΛ 80
 ous OF-THE JUDEA WAS-THRU-TALKED
 600 ΕΙΤΟΠΑΝΤΑΤΑΡΗΜΑΤΑΤΑΥ 600
 ALL THE declarations these

⁶⁷ Never, in the temple worship, had Zacharias intoned a psalm of praise so full of goodness and glory for the people of Israel as burst from his spirit-filled lips when his tongue once more found utterance. First, like a true priest, he leads his hearers' hearts to worship Jehovah. Then he turns to his own child and portrays his mission. He begins with a tribute to the Messiah, yet unborn, Who, though He will follow John, was before him. This is very fine, and shows the touch of the divine spirit. Merely human knowledge and devotion would have caused him to pen a psalm of praise in honor of his son, the greatest of all the prophets. Yet the moral greatness of John is most clearly revealed in his constant note of abnegation. "I must be inferior", was his insistent claim for himself. And here we see his father before him forgetting for a while his great son, to celebrate the praise of his son's greater Lord.

The nation of Israel is continually before him in this psalm. The Lord is the God of Israel. The redemption is for the same people. The salvation is national, arising from the house of David. It is from their enemies, the Romans, who rule them with rigor, and who even interfere with their religion. His highest hope, as a priest, is to fearlessly offer divine service to Jehovah in benignity and righteousness all his days (⁷⁵). That was the worst feature of the Roman rule. The worship of God in the temple was always in danger of interruption or restraint. Now he begins to see the dawn of a day when His worship will be fearless and free from foreign domination. The chief priest was being continually displaced by another who was more favorable to the ruling power.

⁷⁶ No longer is Zacharias unbelieving. The messenger's announcement of John's ministry is reiterated in his description of his son's mission. It is the custom, in the East, to prepare the roads for the passage of a great potentate. His most trusted servant goes before to see that it has been repaired. So John was sent to prepare the hearts of the people for the Most High. He was the greatest of all the prophets before the coming of Messiah.

⁶⁶ larations were talked about. And all who hear pondered in their hearts, saying, "What, consequently, will this little boy be?" For the hand also of the Lord was with it.

⁶⁷ And Zacharias, its father, is filled with holy spirit and prophecies, saying,

⁶⁸ "Blessed be the Lord, the God of Israel,
Seeing that He visits
And makes a redemption for His people

⁶⁹ And rouses a horn of salvation for us

⁷⁰ In the house of David His boy
According as He speaks through
the mouth of His holy prophets
Who are from the eon,

⁷¹ Salvation from our enemies,
And out of the hand of all those
who are hating us,

⁷² To do mercy with our fathers,
And to be reminded of His holy
covenant,

⁷³ The oath which he swears to
Abraham our father,

⁷⁴ To grant to us, being rescued out
of the hand of our enemies,
To be fearlessly offering divine
service to Him

⁷⁵ In benignity and righteousness
before Him all our days.

⁷⁶ Now *you*, also, little boy, shall be
called a prophet of the Most
High,

For you shall be going before in
sight of the Lord

⁷⁷ To make His roads ready,
To give the knowledge of salvation
to His people

⁷⁸ In the pardon of their sins,
Through the merciful compassions
of our God,

In which the Day-spring from on
high visits us,

⁷⁹ To make Its advent to those sitting
in darkness and the shadow
of death,

To direct our feet into the path of
peace."

⁸⁰ Now the little boy grows up
and became staunch in spirit and
was in the wildernesses till the day
of his indication to Israel.

	ΤΑΚΑΙ ΕΘΕΝΤΟ ΠΑΝΤΕΣ ΟΙ Α	20	ΔΟΥΝΑΙ ΗΜΙΝ ΑΦΟΒΩΣ ΕΚΕ	20
66	AND PLACED ALL	THE ones- n OF-selves +	74 TO-GIVE TO-US UN-FAIRLY OUT OF-	
	ΚΟΥΣ ΑΝΤΕΣ ΕΝ ΤΗ ΚΑΡΔΙΑ	40	ΙΡΟΣΤΩΝ ΕΧΘΡΩΝ ΗΜΩΝ ΡΥ	40
	HEARING IN THE HEART OF-		HAND OF-THE enemies OF-US BEING-res-	
	ΥΤΩΝ ΛΕΓΟΝΤΕΣ ΤΙ ΑΡΑ ΤΟ	60	ΘΕΝΤΑΣ ΑΛΤΡΕΥΕΙΝ ΑΥΤΩ	60
	them SAYING ANY CONSEQUENTLY THE		75 CUE'D TO-BE-offering-DIVINE-SERVICE to-Him IN	
	ΑΙΔΙΟΝ ΤΟΥΤΟ ΕΣΤΑΙ ΚΑΙ	80	ΝΟΣΙΟΤΗΤΙΚΑΙ ΔΙΚΑΙΟΣΥ	80
	little-boy THIS WILL-BE AND for		BENIGNITY AND JUSTICE	
	ΑΡΧΗ ΙΡΚΥΡΙΟΥ ΗΝ ΜΕΤΑ ΥΤ	100	ΗΝ ΕΝΩΠΙΟΝ ΑΥΤΟΥ ΠΑΣΑΙ	600
	HAND OF-Master WAS WITH it		IN-VIEW OF-Him lo-ALL	
67	ΟΥΚΑΙ ΖΑΧΑΡΙΑΣ Ο ΠΑΤΗΡ	20	ΤΑΙΣ ΗΜΕΡΑΙΣ ΚΩΝΚΑΙΣΥ	20
	AND ZACHARIAS THE FATHER OF-it		76 THE DAYS OF-US AND YOU	
	ΥΤΟΥ ΕΠΛΗΡΩΘΗ ΠΝΕΥΜΑΤΟΣ	40	ΥΕΤ ΟΜΙΤΤΕΔΙΟΝ ΠΡΟΦΗΤΗΣΥ	40
	is-FILLED with- OF-spirit		YET little-boy BEFORE-AVERER OF-HIGH-	
	ΑΓΙΟΥ ΚΑΙ ΠΡΟΕΦΗΤΕΥΣΕΝ	60	ΣΤΟΥ ΚΑΝΘΗΣΗ ΠΡΟΠΟΡΕΥ	60
	HOLY AND BEFORE-AVERS		est WILL-BE-BEING-CALLED YOU-WILL-BE-BEFORE-GO-	
	ΛΕΓΩΝ ΕΥΛΟΓΗΤΟΣ ΚΥΡΙΟΣ	80	ΗΓΑΡ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΕΤΟ	80
68	saying blessed Master		ING for IN-VIEW OF-Master to-make-	
	ΘΕ ΟΣΤΟΥ ΙΣΡΑΗΛ ΟΤΙ Ε	200	ΙΜΑ ΣΑΙ ΟΔΟΥΣ ΑΥΤΟΥ ΤΟΥΔ	700
	THE God OF-THE ISRAEL that He-on-		77 READY WAYS OF-Him OF-THE TO-	
	ΣΚΕΨΑΤΟ ΚΑΙ ΠΟΙΗΣΕΝ ΑΥ	20	ΟΥΝΑΙ ΓΝΩΣΙΝ ΟΣΩΤΗΡΙ	20
	NOTES AND DOES LOOS-		GIVE KNOWLEDGE OF-saving act-to-	
69	ΕΝΩΝ ΤΩ ΛΑΩ ΑΥΤΟΥ ΚΑΙ Η	40	ΦΑΛΩ ΑΥΤΟΥ ΕΝΑΦΕΣΕΙ ΑΜΑ	40
	enong to-THE PEOPLE OF-Him AND ROUS-		THE PEOPLE OF-Him IN FROM-LETTING OF-misses	
	ΓΕΙΡΕΝ ΚΕΡΑ ΣΩΤΗΡΙΑ	60	ΡΤΙΩΝ ΑΥΤΩΝ ΔΙΑ ΣΠΛΑΓΧ	60
	es horn OF saving to-		78 of-them THRU compassions	
	ΑΙ ΕΝ ΟΜΙΤΤΕ ΜΙΝΕΝ ΤΩ ΟΙΚΩ ΔΑΥΕΙΔ ΤΟΥ	80	ΔΕ ΛΕΟΥΣ ΘΕΟΥ ΗΜΩΝ ΕΝ ΟΙΣ	80
	us IN THE HOME OF-DAVID THE		MECHES OF-God OF-US IN WHICH	
	ΠΑΙΔΟΣ ΑΥΤΟΥ ΚΑΘΩΣ ΕΛΑ	300	ΕΠΕΣΚΕΨΑΤΟ ΗΜΑΣ ΑΝΑΤΟ	800
70	boy OF-Him according-as He-TALKS		ON-NOTES US rising	
	ΗΣ ΕΝΔΙΑΣΤΟΜΑΤΟΣ ΤΩΝ ΑΓ	20	ΗΣ ΞΥΦΟΥΣ ΕΠΙΦΑΝΑΙΤΟΙΣ	20
	THRU MOUTH OF-THE HOLY		79 OUT OF-HIGH TO-ON-APPEAR lo-THE-ones	
	ΙΩΝ ΤΩΝ ΑΠΑΙΩΝΟΣ ΠΡΟΦΗΤ	40	ΕΝ ΣΚΟΤΕΙ ΚΑΙ ΚΙ ΑΘΑΝΑΤ	40
	OF-THE FROM eon BEFORE-AVERERS		IN DARK AND SHADE OF-DEATH	
	ΩΝ ΑΥΤΟΥΣ ΩΤΗΡΙ ΑΝΕΞΕΧ	80	ΟΥΚ ΑΘΗΜΕΝΟΙΣ ΤΟΥ ΚΑΤΕΥ	60
71	OF-Him SAYING OUT OF-ene-		sitting OF-THE TO-DOWN-	
	ΡΩΝ ΗΜΩΝ ΚΑΙ ΕΚ ΧΕΙΡΟΣ ΠΑ	80	ΘΥΝΑΙ ΤΟΥΣ ΠΟΔΑΣ ΗΜΩΝ ΕΙ	80
	ries OF-US AND OUT OF-HAND OF-ALL		straighten THE FEET OF-US INTO	
	ΝΤΩΝ ΤΩΝ ΜΕΙΣΟΥΝ ΤΩΝ ΗΜΑ	400	ΣΟΔΟΝ ΕΙΡΗΝΗΣ ΤΟ ΔΕ ΠΑΙΔ	900
	THE ones-HATING US		80 WAY OF-PEACE THE YET little-boy	
	ΣΠΟΙΝΣΑΙ ΕΛΕΟΣ ΜΕΤΑ ΤΩΝ	20	ΙΟΝ ΗΥΣΑΝ ΕΝ ΚΑΙ ΕΚΡΑΤΑ	20
72	TO-DO MERCY WITH THE		GROWS-UP AND became-staunch	
	ΠΑΤΕΡΩΝ ΗΜΩΝ ΚΑΙ ΜΗΝ ΕΘΗ	40	ΟΥΤΟ ΠΝΕΥΜΑΤΙΚΑΙ ΗΝ ΕΝ	40
	FATHERS OF-US AND TO-BE-REMINDED		to-spirit AND WAS IN THE	
	ΝΑΙ ΔΙΑΘΗΚΗΣ ΑΓΙΑΣ ΑΥΤΟΥ	60	ΔΙΣ ΕΡΗΜΟΙΣ ΕΩΣ ΗΜΕΡΑ	60
	of-covenant HOLY OF-Him		DESOLATES TILL OF-DAY OF-	
	ΥΟΡΚΟΝ ΟΝΩΜΟΣ ΕΝ ΠΡΟΣ ΑΒ	60	ΝΑ ΔΕΙΞΕΩΣ ΑΥΤΟΥ ΠΡΟΣ ΤΟ	80
73	OATH WHICH He-SWEARS TOWARD ADRA-		UP-SHOWING OF-Him TOWARD THE	
	ΡΑ ΑΜΕΝ ΤΟ ΠΑΤΕΡ ΑΝΗΜΩΝ ΤΟΥ	600	ΝΙΣΡΑΗΛ ΕΓΕΝΕΤΟ ΔΕ ΕΝΤΑ	6000
	AM THE FATHER OF-US OF-THE		ISRAEL BECAME YET IN THE	

¹ We have here a most notable example of God's overruling providence. Mary and Joseph lived in Nazareth, and Christ must be born in Bethlehem. How is this to be brought about? Little did Cæsar dream that this is the real reason for his arrogant decree to register the entire earth. He had no right to make such a decree and could not enforce it, for his dominions did not include the entire earth. To the north Ireland and Scotland were not his. Nor did his sway reach to farther Germany or India. He would like to have enrolled all men in his empire, but Rome never was a world kingdom such as Alexander and Nebuchadnezzar ruled. So Cæsar, at exactly the right time, orders Joseph and Miriam to journey to Bethlehem, that the scriptures may be fulfilled, as it is written (Micah 5²):

And thou, Bethlehem Ephratah,
Too mean to be among the thousands
of Judah,
From you He comes forth to Me to be
Ruler in Israel
And His coming forth is from formerly,
from eonian days.

It seems most probable that Christ was born in a limestone cave used as a cattle shed in the courtyard of the caravansary at Bethlehem. Salmon and Rahab, the parents of Boaz, seem to have been the first to settle in Bethlehem, and may have built this place, where David was born. The king seems to have given it to Chimham (2 Sa. 19³⁷⁻⁴⁰) as a reward for his father's faithfulness, and his descendant converted it into a khan. Thus it was that David's Lord was born in David's home.

⁸ From David's day to the present, the country about Bethlehem has had its hardy shepherds, who guard their flocks from the wild beasts which infest the deep ravines and gorges leading to the Dead Sea on the east and the plains of Philistia on the west, as well as the wilder robbers from the desert and raiders from the coast. At night the flock is driven into an enclosure surrounded by a wall of loose stones and the shepherd closes the entrance with his own body, thus becoming the door (Jn. 10⁷). Such were guarding their flocks on the night of the nativity, when the great Shepherd of Israel was born.

² Now it occurred, in those days, that a decree came out from Cæsar Augustus that the entire inhabited earth be registered. This first registration occurred during Quirinus' governing of Syria. And all went to be registered, each to his own city.

⁴ Now Joseph also ascended from Galilee, out of the city of Nazareth, into Judea, into the city of David which is called Bethlehem, because of his being of the house and kindred of David, to be registered together with Miriam, his espoused wife, who is parturient. Now it occurred as they were there, the days for her to be bringing forth are fulfilled. And she brought forth her firstborn Son, and swaddled Him and cradles Him in a manger, because there was no place for them in the caravansary.

⁸ And there were shepherds in the same district out in the field fold, maintaining guard over their flock at night. And lo! a messenger of the Lord stood by them, and the glory of God shines about them, and they were afraid with a great fear. And the messenger said to them, "Fear not, for lo! I am bringing you an evangel of great joy, which will be for the entire people, seeing that today was brought forth to you a Saviour, Who is Christ, the Lord, in the city of David. And this is the sign to you: you will be finding a Babe, swaddled and lying in a manger."

¹³ And suddenly with the messenger there came to be a multitude of the heavenly host, praising God and saying,

- 1 **ΙΧΜΗΡΑΙΣ ΕΚΕΙΝΑΙΣ ΕΞΗ** ^{s o.} ²⁰
 DAYS those OUT-CAME
 2 **ΛΕΝ ΔΟΓΜΑ ΠΑΡΑ ΚΑΙ ΑΡΟ** ^{h¹ o.} ⁴⁰
 decree BESIDE CAESAR
 3 **ΣΑΥΓΟΥΣ ΤΟΥ ΑΠΟΓΡΑΦΕΣ Θ** ^{s o.} ⁶⁰
 AUGUSTUS (Latin) TO-BE-BEING-FROM-WRITTEN
 4 **ΑΙ ΠΑΣ ΑΝΤΗΝΟΙΚΟΥΜΕΝΗΝ** ^{s e o.} ⁸⁰
 EVERY THE BEING-HOMED
 5 **ΑΥΤΗΝ ΑΠΟΓΡΑΦΗΝ ΠΡΩΤΗΓ** ^{s¹+N s¹* omit THE} ^{s¹+N s¹* BECAME BEFORE} ¹⁰⁰
 2 this THE FROM-WRITING BEFORE-MOST BECAME
 6 **ΕΝΕΤΟΝ ΓΕ ΜΟΝΕΥΟΝΤΟΣ ΤΗ** ²⁰
 OF-LEADERSHIP OF-THE
 7 **ΣΣΥΡΙΑΣ ΚΥΡΗΝΙΟΥ ΚΑΙ Π** ^{Δ Η Α Υ Π} ^{ΕΙΝ FOR HNI but s¹ del. Ε} ⁴⁰
 3 STRIA OF-QUIRINUS AND WENT
 8 **ΟΡΕΥΟΝΤΟ ΠΑΝΤΕΣ ΑΠΟ ΓΡΑ** ^{s¹* omits ALL} ^{s¹* EACH TO-BE-BEING-FROM-} ⁶⁰
 ALL TO-BE-BEING-FROM-
 9 **ΦΕΘΑΙ ΕΚΑΣΤΟΣ ΕΙΣ ΤΗΝ** ^{Δ Ι Δ} ⁸⁰
 WRITTEN s¹* e. ALL EACH INTO THE OF-
 10 **ΔΝ ΤΩ Ν** ^{Δ Ν s¹* Ω Ν} ²⁰⁰
 4 self city UP-STEPPED YET AND
 11 **ΙΩΣΗΦ ΑΠΟ ΤΗΣ ΓΑΛΙΛΑΙΑΣ** ^Δ ²⁰
 JOSEPH FROM THE GALILEE
 12 **ΕΚΠΟΛΕΨΕΝ ΑΖΑΡΕΤΗ** ^{Δ Δ Δ s¹ Θ} ⁴⁰
 OUT OF-city NAZARETH INTO THE
 13 **ΝΙΟΥΔΑΙΑΝ ΕΙΣ ΠΟΛΙΝ ΔΑΥ** ^{s¹* adds ΤΗΝ ΤΗ} ⁶⁰
 JUDEA INTO city OF-DAVID
 14 **ΕΙΔΗΤΙΣ ΚΑΛΕΙΤΑΙ ΒΗΘΛΕ** ^{s e o.} ⁸⁰
 WHO-ANY IS-BEING-CALLED BETHLEHEM
 15 **ΕΜΔΙΑΤΟ ΕΙΝΑΙ ΑΥΤΟΝ ΕΞ** ³⁰⁰
 THRU THE TO-BE him OUT OF-
 16 **ΙΚΟΥ ΚΑΙ ΠΑΤΡΙΔΟΣ ΔΑΥΕΙΔ** ^{h¹ o.} ²⁰
 HOME AND OF-FATHERHOOD OF-DAVID
 17 **ΑΠΟ ΓΡΑΨΑΙΣ ΜΑΡΙΑ** ^{Δ s¹* Φ Ε s¹ C+} ^{Δ Μ} ⁴⁰
 5 TO-BE-FROM-WRITTEN TOGETHER TO-MARIAM
 18 **ΜΤΗ ΜΗΝ ΣΤΕΥΜΕΝΗ ΑΥΤΩ** ^{h¹ s¹+M but s¹ deletes} ^{Δ s¹ omit WOMAN} ⁶⁰
 THE ON-HAVING-been-espoused to-him wo-
 19 **ΥΝΑΙΚΟΥ ΣΗ ΓΚΥΦΕ ΓΕΝΕ** ^{Δ s¹ N} ⁸⁰
 6 MAN BEING TO-IN-TEEM BECAME
 20 **ΤΟ Δ ΕΝ ΤΩ ΕΙΝΑΙ ΑΥΤΟΥΣ** ⁴⁰⁰
 YET IN THE TO-BE them there
 21 **ΚΕΙ ΕΠΛΗΘΥΝΟΝ ΑΙ ΗΜΕΡΑ** ²⁰
 ARE-FILLED THE DAYS
 22 **ΙΤΟΥ ΤΕ ΚΕΙΝΑΥΤΗΝ ΚΑΙ ΕΤ** ^{s o.} ⁴⁰
 7 OF-THE TO-BE-BRINGING-FORTH her AND she-BRO-
 23 **ΕΚ ΕΝΤΟΥΝΙ ΟΝΑΥΤΗ ΣΤΟΝ Π** ^{h¹ o.} ⁶⁰
 UOBT-FORTH THE SON OF-her THE BE-
 24 **ΡΩΤΟ ΤΟ ΚΟΝ ΚΑΙ ΕΣΠΑΡΓΑΝ** ⁸⁰
 FORE-MOST-BROUGHT-FORTH AND SWADDLES
 25 **ΩΣ ΕΝΑΥΤΟΝ ΚΑΙ ΑΝΕΚΑΙΝΕ** ^{Δ + Ε del. by n²} ⁵⁰⁰
 Him AND UP-CLINES
 26 **ΝΑΥΤΟΝ ΕΝ ΜΑΝΓΕΗ** ^{s had ΕΠΙ ON} ²⁰
 Him IN MANGER THRU-THAT NOT
 27 **ΚΗΝΑΥΤΟΙΣ ΤΟ ΠΟΣΟΣ ΕΝΤΩ ΚΑ** ⁴⁰
 WAS TO-them PLACE IN THE DOWN-
 28 **ΤΑΛΥΜΑΤΙΚΑΙ ΠΟΙΜΕΝΕΣ Η** ^{s ΔΙ for Ε} ⁶⁰
 8 LOOSE AND SHEPHERDS WERE
 29 **ΣΑΝΕΝΤΗ ΧΩΡΑ ΤΗ ΑΥΤΗΝ ΓΡ** ⁸⁰
 IN THE SPACE TO-THE SAME FIELD-
 30 **ΑΥΛΟΥΝΤΕΣ ΚΑΙ ΦΥΛΑCCON** ⁶⁰⁰
 COURTING AND GUARDING
 31 **ΤΕΣ ΦΥΛΑΚΑΣ ΤΗΣ ΝΥΚΤΟΣ** ²⁰
 GUARD-HOUSES OF-THE NIGHT ON
 32 **ΠΙΤΗΝ ΠΟΙΜΝΗΝ ΑΥΤΩΝ ΚΑΙ** ⁴⁰
 9 THE SHEEP-herd of-them AND
 33 **ΙΔΟΥ ΑΓΓΕΛΟΙ ΣΤΥΡΟΥ ΕΝ** ^{s¹ ΘΟΥ but deletes it} ⁶⁰
 BE-PERCEIVING MESSENGER OF-Master ON-STOOD
 34 **ΣΤΗ ΑΥΤΟΙΣ ΚΑΙ ΔΙΔΑΒΟΥ** ^{s¹ had but erases + N ΔN s¹* K ΥΡΙΟΥ} ⁸⁰
 to-them AND esteem OF-God
 35 **ΠΕΡΙΕΛΑΜΥΝ ΑΥΤΟΥΣ ΚΑΙ** ^{s¹* ΕΠΙ ON for ΠΕΡΙ} ^{s¹* I} ⁷⁰⁰
 ABOUT-SHINES them AND
 36 **ΕΦΟΒΗΘΗΣΑΝ ΟΒΟΝ ΜΕΓΑΝ** ^{Δ VEHEMENT} ^{Δ ΦΟΔΡΑ} ^{Δ omits GREAT} ²⁰
 THEY-WERE-afraid FEAR GREAT
 37 **ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ Ο ΑΓΓΕΛ** ⁴⁰
 10 AND said to-them THE MESSENGER
 38 **ΟC ΜΗ ΦΟΒΕΙCΘΕ ΙΔΟΥ ΓΑΡ** ^{s o.} ^{s¹ ΔΙ for Ε} ⁶⁰
 NO YE-BE-FEARING BE-PERCEIVING FOR I-AM-
 39 **ΥΑΓΓΕΛΙΖΟΜΑΙ ΥΜΙΝ ΧΑΡΑ** ⁸⁰
 WELL-MESSAGIZING to-you JOY
 40 **ΝΜΕ ΓΑΛΗΝΗΤΙC ΕCΤΑΙ ΠΑΝ** ^{s¹* I N} ⁸⁰⁰
 GREAT WHICH-ANY WILL-BE TO-EVERY
 41 **ΤΙ ΤΩ ΛΑΦΟΤΙ ΕΤΕΧΘΗ ΥΜΙΝ** ²⁰
 11 THE PEOPLE THAT WAS-BROUGHT-FORTH TO-YOUP
 42 **CΗΜΕΡΟΝ CΩΤΗΡΟC ΕCΤΙΝ Χ** ^{h¹ o.} ⁴⁰
 TO-DAY SAVIOUR WHO IS AN-
 43 **ΡΙCΤΟC ΚΥΡΙΟC ΕΝ ΠΟΛΕΙΔ** ^{s o.} ⁶⁰
 OINTED Master IN city OF-DA-
 44 **ΔΥΕΙΔ ΚΑΙ ΤΟΥΤΟΥ ΜΙΝΤΟC** ^{s¹* to-US H Δ + s¹ omits THE} ⁸⁰
 12 VID AND this to-you THE SIGN
 45 **ΗΜΕΙ ΟΝΕΥΡΗCΕΤΕ ΒΡΕΦΟC** ^{s o.} ^{s¹ ΔΙ for Ε} ⁹⁰⁰
 YE-WILL-BE-FINDING BABE
 46 **ΕCΠΑΡΓΑΦΜΕΝΟΝ ΚΑΙ ΚΙΕ** ^{s+C} ^{Δ s¹ omit AND s¹ omits LY-} ²⁰
 HAVING-been-SWADDLED AND LYING
 47 **ΜΕΝΟΝ ΕΝ ΜΑΝΓΕΗ ΚΑΙ ΔΙΦ** ^{s had ΕΠΙ ON} ^{Δ s¹ o.} ⁴⁰
 13 IN MANGER AND suddenly
 48 **ΝΗC ΕΓΕΝΕΤΟ CΥΝ ΤΩ ΑΓΓΕΛ** ⁶⁰
 BECAME TOGETHER TO-THE MESSENGER
 49 **ΦΛΑΘΟC CΤΑΤΙC ΟΥΡΑΝ** ^{Δ + Ε} ⁸⁰
 multitude OF-host heavenly
 50 **ΙΟΥΑΙΝΟΥΝΤΩΝ ΤΟΝ ΘΕΟΝ ΚΑΙ** ^{Δ I a¹ one line} ⁷⁰⁰⁰
 PRAISING THE God AND

9 When the darkness is suddenly illumined by a celestial splendor and the Lord's messengers stood by them, their courage fled and they were afraid. But the messenger reassures them and announces the great event which has occurred. Men may sleep, utterly oblivious of the birth that brings blessing to all mankind, but the heavenly hosts hail His humanity with exultation and cannot contain their joy.

14 The far-flung effects of the incarnation are not confined to humanity. They reach from the highest of heaven's hosts to the lowest of humankind. It is the ultimate that is in view here. Peace has not yet appeared on earth, or delight among men. Even the heavenly hosts have had but a beginning of the glory that shall be. The messengers may not have known the method, they may not have understood the long delay, but they gained a glimpse of the goal. Through the birth of this Babe all God's great purposes of blessing will flow to the utmost bounds of creation. It is the pledge of all that heart can wish or God desire.

15 The shepherds did not delay, but hurried to confirm the marvelous message which they had heard. What a contrast with the wonderful words was the humble scene they witnessed! No pomp, no state, not even a human habitation! They found the lowly family, and the Babe cradled in a manger! Such glory as was there was spiritual. Heaven alone celebrated the Saviour's birth. The magi who saw His star in the East did not offer their oblations until a later date.

21 In all things the Lord fulfilled the law. Even in His infancy its letter and spirit were observed. Not only was He circumcised, but the special statutes for the firstborn were respected (Ex. 13²). After the season of forty days for purification were observed (Lev. 12²⁻⁴), they brought an atonement for Miriam for a sin offering. Had they been able, they doubtless would have brought a lamb for an ascending offering (Lev. 12⁸). But such was their poverty, that they used the substitute provided for the poor. And, indeed, no lamb was necessary, for the true Lamb would be offered in due time.

14 "Glory to God among the highest!
And on earth peace,
Delight among men!"

15 And it occurred, as the messengers came away from them into heaven, the shepherds spoke to one another, saying, "By all means we should be passing through to Bethlehem, and we may be perceiving this declaration which has come to pass, which the Lord makes known to us." And they came hurrying, and they found Miriam as well as Joseph, and the Babe lying in the manger. Now, perceiving it, they make known concerning the declaration which is spoken to them about this little Boy. And all who hear marvel concerning that which is being spoken to them by the shepherds. Now Miriam preserved all these declarations, parleying in her heart. And the shepherds return, glorifying and praising God for all that they hear and perceived, according as it was spoken to them.

21 And when the eight days to His circumcision are fulfilled, and His name was called Jesus, which He was called by the messenger before His conception in the womb, and when the days of their cleansing are fulfilled according to the law of Moses, they led Him up into Jerusalem to present Him to the Lord, (according as it is written in the law of the Lord, that "Every male opening the matrix shall be called holy to the Lord"), and to give a sacrifice according to that which is declared in the law of the Lord, "a pair of turtle doves or two squabs of the doves."

25 And lo! there was a man in Je-

²⁵ Simeon signifies *to hear*, and is representative of those in Judah whose ears were open to the law of the Lord and who looked for the fulfillment of the prophetic promises. As the years spoken of by Daniel the prophet had nearly elapsed, and the sixty-nine heptads had almost run their course (Dan. 9²⁵⁻²⁶) it was time for Messiah to appear, and such aged saints as Simeon would seek no greater boon than to set their eyes on the Lord's Anointed before they fell asleep. We may compare them with those in these dark days who see the signs of His impending presence, and pray for the privilege of surviving for His advent. There is no hope or consolation in anything, but He will transcend all our expectations.

²⁶ The faith of Simeon was Abrahamic in its scope: He saw Israel, not merely blessed, but a blessing to the other nations. Not only was he not so narrow as the nation and their hopes, but he was aware of their apostasy. Hence he intimates something of the sufferings of Christ and His rejection by the unregenerate nation. Thus, even in His infancy, the somber shadows of the accursed tree loomed up in the distance. Few, indeed, were there like Simeon who could see it afar.

³⁵ The sufferings of Miriam, the mother of our Lord, are merely hinted on occasion, and can be better imagined than described. She harbored in her heart all the glorious things that were said of Him. The messenger's first announcement, the dream of Joseph, the salutation of Elizabeth, the story of the shepherds, the solemn words of Simeon, the later visit of the magi, and the warning which sent them into Egypt all conspired to raise high hopes in her heart, yet left her without a full comprehension of His mission. When He was left behind in the temple, she sought Him sorrowing. His reply that she should have known that He must be in that which is His Father's shows that she could not understand Him. Later, in His ministry, when she sought to see Him, He almost disavowed all physical bonds for spiritual ties. This must have seemed hard for her. And, after all her high hopes, to stand beneath His shameful cross—surely then it was that a saber passed through her suffering soul!

rusalem whose name is Simeon. And this man was just and pious, anticipating the consolation of Israel, and holy spirit was on him.

²⁶ And he was appraised by the holy spirit that he would not be acquainted with death ere he should be acquainted with the Lord's
²⁷ Christ. And he came, in the spirit, into the sanctuary, and as the parents of the little Boy Jesus are leading Him in for them to do according to the custom of the law concerning Him, *he* also receives Him, clasping Him in his arms, and blesses God, and said,

²⁹ "Now, O Owner, art Thou dismissing Thy slave in peace,
According to Thy declaration,
³⁰ Seeing that my eyes perceived Thy Salvation,
³¹ Which Thou dost make ready before the face of all the peoples,
³² A Light for the revelation to the nations,
And the Glory of Thy people Israel."

³³ And His father and mother were marveling at that which is being
³⁴ spoken concerning Him. And Simeon blesses them and said to Miriam, His mother,

"Lo! He is lying for the fall and resurrection of many in Israel, And for a sign contradicted.
³⁵ Yet a saber shall be passing through your own soul also,
So that the reasonings of many hearts should be revealed."

³⁶ And there was a prophetess, Anna, a daughter of Phanuel, out of the tribe of Asher (she was much advanced in days, living with a husband seven years from her virginity, and she is a widow of eighty-four years) who does not withdraw from the sanctuary,

<p>ΙΕΡΟΥΣΑΛΗΜ^{1*} ^{αἱς of-him} ΔΥΤΟΥ²⁰ JERUSALEM to-WHOM NAME SIMEON</p>	<p>ΑΩΝΦΩΣΕΙΣΑΠΟΚΑΛΥΨΙΝΕ²⁰ 32 PLES LIGHT INTO FROM-COVERING OF-</p>
<p>ΦΝΚΑΙΘΑΝΘΡΩΠΟΣΟΥΤΟΣΔ⁴⁰ AND THE human this JUST</p>	<p>ΘΝΦΝΚΑΙΔΟΣΑΝΛΑΟΥΣΟΥ⁴⁰ NATIONS AND eslectd OF-PEOPLE OF-YOU IS-</p>
<p>ΙΚΑΙΟΣΚΑΙΕΥΛΑΒΗΣΠΡΟΣ⁶⁰ AND pious TOWARD-</p>	<p>ΣΡΑΗΛΚΑΙΗΝΝΟΠΑΤΗΡΑΥΤΟΥ⁶⁰ 33 RAEI AND WAS THE FATHER OF-Him</p>
<p>ΔΕΧΟΜΕΝΟΣΠΑΡΑΚΛΗΣΙΝΤ⁸⁰ RECEIVING RESIDE-CALLing OF-</p>	<p>ΥΚΑΙΗΜΗΤΗΡΦΑΥΜΑΖΟΝΤΕ⁸⁰ A AND THE MOTHER OF-Him 1 ΔΥΤΟΥ ^{αἱς} AND THE MOTHER MARVELING</p>
<p>ΟΥΙΣΡΑΗΛΚΑΙΠΝΕΥΜΑΝΗΑ¹⁰⁰ THE ISRAEL AND spirit WAS HOLY</p>	<p>ΣΕΠΙΤΟΙΣΑΛΛΟΥΜΕΝΟΙΣΠ⁶⁰⁰ ON THE being-TALKED ABOUT</p>
<p>ΓΙΟΝΕΠΑΥΤΟΝΚΑΙΗΝΑΥΤΟΥ²⁰ 26 ON him AND WAS to-him</p>	<p>ΕΡΙΑΥΤΟΥΚΑΙΕΥΛΟΓΗΣΕΝ²⁰ 34 Him AND blesses</p>
<p>ΚΕΧΡΗΜΑΤΙΣΜΕΝΟΝΥΠΟΤΟ⁴⁰ HAVING-been-appriized by THE</p>	<p>ΑΥΤΟΥΣΣΥΜΕΦΝΚΑΙΕΙΠΕΝ⁴⁰ them SIMEON AND said</p>
<p>ΥΠΝΕΥΜΑΤΟΣΤΟΥΑΓΙΟΥΜΗ⁶⁰ spirit THE HOLY NO</p>	<p>ΠΡΟΣΜΑΡΙΑΜΤΗΝΜΗΤΕΡΑΔ⁸⁰ TOWARD MARIAM THE MOTHER OF-</p>
<p>ΙΔΕΙΝΘΑΝΑΤΟΝΠΡΙΝΗΑΝΙ⁸⁰ TO-BE-RECEIVING DEATH ERE OR EVER MAY-</p>	<p>ΥΤΟΥΙΔΟΥΟΥΤΟΣΚΕΙΤΑΙΕ⁸⁰ Him BE-PERCEIVING this-One IS-LYING INTO</p>
<p>ΔΗΤΟΝΧΡΙΣΤΟΝΚΥΡΙΟΥΚΑ²⁰⁰ 27 BE-PERCEIVING THE ANOINTED OF-Master AND</p>	<p>ΙΣΤΩΣΙΝΚΑΙΑΝΑΣΤΑΣΙΝ⁷⁰⁰ FALL AND UP-STANDING</p>
<p>ΙΗΘΕΝΕΝΤΩΠΝΕΥΜΑΤΙΕΙ²⁰ he-CAME IN THE spirit INTO</p>	<p>ΠΟΛΛΟΝΕΝΤΩΙΣΡΑΗΛΚΑΙΕ²⁰ OF-MANY IN THE ISRAEL AND INTO</p>
<p>ΣΤΟΙΕΡΟΝΚΑΙΕΝΤΩΕΙΣΑΓ⁴⁰ THE SACRED-place AND IN THE TO-BE-INTO-LEAD-</p>	<p>ΙΣΣΗΜΕΙΟΝΑΝΤΙΛΕΓΟΜΕΝ⁴⁰ SIGN being-contradicted</p>
<p>ΑΓΕΙΝΤΟΥΣΓΟΝΕΙΣΤΟΠΑ⁶⁰ ING THE parents THE little-boy</p>	<p>ΟΝΚΑΙΟΥΔΕΑΥΤΗΣΤΗΝΨΥ⁶⁰ 35 AND OF-YOU THE SAME THE soul</p>
<p>ΔΙΟΝΙΗΣΟΥΝΤΟΥΠΟΙΗΣΑΙ⁸⁰ JESUS OF-THE TO-DO</p>	<p>ΧΗΝΔΙΕΛΕΥΣΕΤΑΙΡΟΜΦΑΙ⁸⁰ WILL-BE-THRU-COMING SABER</p>
<p>ΑΥΤΟΥΣΚΑΤΑΤΟΕΙΘΙΣΜΕΝ³⁰⁰ them according-to THE HAVING-been-accustom-</p>	<p>ΑΟΠΩΣΑΝΑΠΟΚΑΛΥΨΩΣΙΝ⁸⁰⁰ WHICH-how EVER MAY-BE-BEING-FROM-COVERED</p>
<p>ΟΝΤΟΥΝΟΜΟΥΠΕΡΙΑΥΤΟΥΚ²⁰ 28 ED OF-THE LAW ABOUT Him AND</p>	<p>ΕΚΠΟΛΛΩΝΚΑΡΔΙΩΝΔΙΑΛΟ²⁰ OUT OF-MANY HEARTS THRU-accounts</p>
<p>ΔΙΑΥΤΟΣΔΕΞΑΤΟΑΥΤΟΕΙ⁴⁰ he RECEIVED Him INTO</p>	<p>ΓΙΣΜΟΙΚΑΙΗΝΑΝΝΑΠΡΟΦΗ⁴⁰ 36 AND WAS ANNA BEFORE-AVENESS</p>
<p>ΣΤΑΣΑΓΚΑΛΑΣΑΥΤΟΥΚΑΙΕ⁶⁰ THE CLASP-in-arms OF-him AND bless-</p>	<p>ΤΙΣΟΥΓΑΤΗΡΦΑΝΟΥΗΛΕΚΦ⁶⁰ DAUGHTER PHANUEL OUT OF-</p>
<p>ΥΛΟΓΗΣΕΝΤΟΝΘΕΟΝΚΑΙΕΙ⁸⁰ ES THE God AND said</p>	<p>ΥΛΗΣΑΧΡΑΥΤΗΝΠΡΟΒΕΒΗΚ⁸⁰ tribe ASER this-one HAVING-BEFORE-STEPPED</p>
<p>ΠΕΝΝΥΝΑΠΟΛΥΕΙΣΤΟΝΔΟΥ⁴⁰⁰ 29 NOW YOU-ARE-FROM-LOOSING THE SLAVES</p>	<p>ΥΙΔΕΝΗΜΕΡΑΙΣΠΟΛΛΑΙΣΖ⁹⁰⁰ IN DAYS MANY LIV-</p>
<p>ΛΟΝΣΟΥΔΕΣΠΟΤΑΚΑΤΑΤΟΡ²⁰ OF-YOU OWNER! according-to THE de-</p>	<p>ΡΕΥ ^{plate corrector} αἱς ^{αἱς} ΤΟΥ ^{αἱς} ΑΥΤΟΥ ^{αἱς} ΣΖ²⁰ HCASAME TAAANDPOCETHE P ing WITH MAN YEARS SEVEN</p>
<p>ΗΜΑΣΟΥΕΝΕΙΡΗΝΗΟΤΙΕΙΔ⁴⁰ 30 clation OF-YOU IN PEACE that PERCEIVED</p>	<p>Α ^{αἱς} ΕΡΑΠΟΤΗΣΠΑΡΕΝΙΑΣΑΥΤ⁴⁰ FROM THE virginity OF-her</p>
<p>ΟΝΟΙΟΦΘΑΛΜΟΙΟΥΤΟΣΩΤ⁶⁰ THE VIEWERS OF-ME THE SAVING</p>	<p>ΗΣΚΑΙΑΥΤΗΧΗΡΑΕΨΕΤΩ⁶⁰ 37 AND she WIDOW TILL OF-YEARS</p>
<p>ΗΡΙΟΝΣΟΥΟΝΤΟΙΜΑΣΑΣΚΑ⁶⁰ 31 OF-YOU WHICH YOU-make-READY accord-</p>	<p>1* ΕΒΔΟΜ=SEVEN-TY ΟΓΔΟΝΚΟΤΑΤΕΣΣΑΡΩΝΗΟ⁸⁰ EIGHT-Y FOUR WHO NOT 1* Ε ΔΕ ΔΕ ΟΜΙΤ FROM Σ ΕΚ OUT, once dotted ΥΚΑΦΙΣΤΑΤΟΑΠΟΤΟΥΙΕΡΟ⁹⁰⁰ is-FROM-STOOD FROM THE SACRED-place</p>

³⁶ Anna, or Hannah (1 Sa. 1²⁰), meaning *gracious*, being of the tribe of Asher, probably represents the remnant in Israel who were true to Jehovah, as Simeon represents those of Judah. This is further intimated by her long life of celibacy after the death of her husband. It was exceedingly rare for a widow to remain unmarried, and it reflects great credit on her spirituality and desire to serve God. Like her, the ten tribes had long been without a husband. They were divorced (Hos. 2²) and were to abide many days before they could be His again (Hos. 3; Jer. 3¹). As Anna responded to Simeon's utterance, so will Israel be joined to Judah in the days of their restoration.

³⁹ Between the presentation in the temple and the return to Nazareth the events recorded in Matthew's account probably took place. The visit of the magi and the sojourn in Egypt must have come after the fortieth day, when they went into the temple, for they could not and would not have come from Egypt as long as Herod sought the life of the Babe. These incidents, however, have no bearing on Luke's biography, but pertain to the kingdom account, as given by Matthew. The magi sought the King of Israel. Herod did not fear Him as a man but as a prospective King. Each account selects only such incidents in His life as pertain to its peculiar theme.

³⁹ Only in this account, as is fitting, do we find any reference to His youth and private character. Matthew hurries us on to His proclamation of the kingdom, Mark begins with His baptism and ministry, and John omits His early life. It is well that His varied glories should each have a separate presentation, for even thus He is too glorious for our grasp.

⁴¹ Up to twelve years of age a Jewish youth was not expected to be present at the Passover in Jerusalem or responsible for his acts. At twelve years, however, he became "a son of the law", and must keep the festival, and assume a direct relationship to the law as an individual. This is why, at that age, He went with His parents and acted independently of them by associating with the teachers of the law in

with fasts and petitions offering
³⁸ divine service night and day. And standing by in the same hour, she made a response to God, and spoke concerning Him to all who are anticipating redemption in Jerusalem.

³⁹ And, as they accomplish all according to the law of the Lord, they turn back into Galilee, into
⁴⁰ their own city, Nazareth. Now the little Boy grows up and became staunch in spirit, being filled with wisdom, and the grace of God was on Him.

⁴¹ And His parents went yearly into Jerusalem to the Passover festival. And when He came to be
⁴² twelve years, at their going up into Jerusalem according to the custom
⁴³ of the festival, and finishing the days, at their return the Boy Jesus remains behind in Jerusalem, and
⁴⁴ His parents know it not. Now, inferring that He is in the caravan, they came on the way a day, and they hunted Him among the relatives and those known to them.

⁴⁵ And not finding Him, they return into Jerusalem hunting Him.

⁴⁶ And it occurred, after three days they found Him in the sanctuary, seated in the midst of the teachers, both hearing them and inquiring of them. Now all those
⁴⁷ hearing Him are amazed at His understanding and answers. And perceiving Him, they were astonished.

And His mother said to Him. "Child, why do you thus to us? Lo! your father and I painfully
⁴⁹ sought you." And He said to

1 ^{A o.} ^{s1 o.} ^{s1 o. o.}
 ΥΝΗΣΤΕΙΑΙΣΚΑΙΔΗΝΕΣΙ 20
 to-fasts AND to-petitions
 2 ^{n o.}
 ΝΑΑΤΡΕΥΟΥΣΑΝΥΚΤΑΚΑΙΗ 40
 offering-DIVINE SERVICE NIGHT AND DAY
 3 ^{A o.}
 ΜΕΡΑΝΚΑΙΑΥΤΗΤΗΦΡΑΕΠΙ 60
 AND to-SAME THE HOUR ON-STAND-
 4 ^{s o.}
 ΣΤΑΣΑΔΕΩΦΜΟΛΟΓΕΙΤΟΤΩ 80
 ing she-INSTEAD-ADVOWED to-THS
 5 ^A ^{K YPIΩ} Master
 ΘΕΩΚΑΙΕΛΑΛΕΙΠΕΡΙΑΥΤΟ 100
 God AND TALKED ABOUT Him
 6 ^{B o.}
 ΥΠΑΣΙΝΤΟΙΣΠΡΟΣΔΕΧΟΜΕ 20
 to-ALL THE ones-TOWARD-RECEIVING
 7 ^{B omit IN}
 ΝΟΙΣΑΥΤΩΦΙΝΕΙΕΡΟΥΣ 40
 Loosening IN JERUSALEM
 8 ^{s1* E B s o.}
 ΔΗΗΜΚΑΙΩΣΕΤΕΛΕΣΑΝΑΠΑ 60
 39 AND AS THEY-FINISH ALL emph.
 9 ^{s omits THE}
 ΝΤΑΚΑΤΑΤΟΝΝΟΜΟΝΚΥΡ 80
 THE according-to THE LAW or-Mas-
 10 ^{s1* E -ON-} ^{s1* E} ^{s1* omits THE}
 ΙΟΥΠΕΣΤΡΕΨΑΝΕΙΣΤΗΝΓ 200
 ter THEY-UP-TURN INTO THE GAL-
 11 ^{s1+ E} ^{s1* omits THE}
 ΔΙΛΑΙΑΝΕΙΣΤΗΝΠΟΛΙΝ 20
 ILES INTO THE city OF-
 12 ^{A B E probably at first}
 ΑΥΤΩΝΝΑΖΑΡΕΤΤΟΔΕΠΑΙΔ 40
 40 serves NAZARETH THE YET little-boy
 13 ^{B o.}
 ΙΟΝΗΥΖΑΝΕΝΚΑΙΕΚΡΑΤΑ 60
 UP-GROWS AND became-staunch
 14 ^{B omit to-spirit}
 ΟΥΤΟΠΝΕΥΜΑΤΙΠΛΗΡΟΥΜΕ 80
 to-spirit BEING-FILLED
 15 ^{B o. and erased in s}
 ΝΟΝΟΦΙΑΣΚΑΙΧΑΡΙΣΘΕΟ 300
 OF-WISDOM AND grace OF-God
 16 ^{s o.}
 ΥΝΗΕΠΑΥΤΟΚΑΙΕΠΟΡΕΥΟΝ 20
 41 WAS ON it AND WENT
 17 ^{s o.} ^{s1 E}
 ΤΟΟΙΓΟΝΕΙΣΑΥΤΟΥΚΑΤΕΤ 40
 THE parents OF-Him according-to YEAR
 18 ^{s1* o.}
 ΟΣΕΙΣΙΕΡΟΥΣΑΛΗΜΤΗΕΟΡ 60
 INTO JERUSALEM to-TO THE FESTIVAL
 19 ^{s o.}
 ΤΗΤΟΥΠΑΣΧΑΚΑΙΟΤΕΒΕ 80
 42 OF-TOE PASSOVER AND when BECAME
 20 ^{sp IB} ^{s1* adds K ΔΙ}
 ΕΤΟΕΤΩΝΔΥΔΕΚΑΝΑΒΑΙΝ 400
 OF-YEARS TWO-TEN OF-UP-STEPPING
 21 ^{B omit INTO JERUSALEM}
 ΟΝΤΩΝΑΥΤΩΝΕΙΣΙΕΡΟΣΑ 20
 OF-them INTO JERUSALEM
 22 ^{s o.}
 ΥΜΑΚΑΤΑΤΟΕΒΟΣΤΗΣΕΟΡΤ 40
 according-to THE CUSTOM OF-TOE FESTIVAL
 23 ^{s o.}
 ΗΣΚΑΙΤΕΛΕΙΩΣΑΝΤΩΝΤΑΣ 60
 43 AND OF-maturing THE
 24 ^{s o.}
 ΗΜΕΡΑΣΕΝΤΩΥΠΟΠΣΤΡΕΦΕΙ 80
 DAYS IN THIS to BE-returnING
 25 ^{s1* omits JESUS}
 ΝΑΥΤΟΥΣΥΠΕΜΕΙΝΕΙΝΗΣΟ 600
 them UNDER-REMAINS JESUS
 26 ^{A o. o. ΔΙΩΦΘΗΚ (s o.) ΔΙΗΜ}
 ΥΣΟΠΑΙΣΕΝΙΕΡΟΥΣΑΛΗΜΚ 20
 THE boy IN JERUSALEM AND
 27 ^{A o. o. ΔΙΩΦΘΗΚ (s o.) ΔΙΗΜ}
 ΔΙΟΥΚΕΓΝΩΦΑΝΟΙΓΟΝΕΙΣ 40
 NOT KNOW THE parents
 28 ^{HTHP} JOSEPH AND THE MOTHER for the parents
 ΑΥΤΟΥΝΟΜΙΚΑΝΤΕΔΕΑΥΤ 60
 44 OF-Him inferring yet Him
 29 ^{A IN THE TOGETHER-WAY to-BE}
 ΟΝΕΙΝΑΙΕΝΤΗΣΥΝΟΔΙΑΗΛ 80
 to-BE IN THE TOGETHER-WAY THEY-
 30 ^{B omitted Y} ^{s1* omits and to-TOE KNOWN}
 ΘΟΝΗΜΕΡΑΟΔΟΝΚΑΙΑΝΕΖ 600
 CAME OF-DAY WAY AND THEY-UP-
 31 ^{B inserted Y} ^{s1* omits and to-TOE KNOWN}
 ΗΤΟΥΝΑΥΤΟΝΕΝΤΟΙΣΣΥΓΓ 20
 SOUGHT Him IN THE TOGETHER-
 32 ^{B omitted Y} ^{s1* omits and to-TOE KNOWN}
 ΕΝΕΣΙΝΚΑΙΤΟΙΣΓΝΩΣΤΟΙ 40
 generated AND to-TOE KNOWN
 33 ^{B omitted Him}
 ΣΚΑΙΜΗΕΥΡΟΝΤΕΣΑΥΤΟΥ 60
 45 AND NO FINDING Him THEY-
 34 ^{s1* o.}
 ΠΕΣΤΡΕΨΑΝΕΙΣΙΕΡΟΥΣΑΛ 80
 return INTO JERUSALEM
 35 ^{s1* o. o. o. UP-omit}
 ΗΜΑΝΑΖΗΤΟΥΝΤΕΣΑΥΤΟΝΚ 700
 46 UP-SEEKING Him AND
 36 ^{A o. o.}
 ΔΙΕΓΕΝΕΤΟΜΕΤΑΗΜΕΡΑΣΤ 20
 it-BECAME after DAYS THREN
 37 ^{B o.}
 ΡΕΙΣΕΥΡΟΝΑΥΤΟΝΕΝΤΩΙΕ 40
 THEY-FOUND Him IN THE SACRED
 38 ^{A M}
 ΡΩΚΑΘΕΖΟΜΕΝΟΝΕΝΜΕΣΩΤ 60
 place BEING-seated IN MIDST OF-
 39 ^A
 ΩΝΔΙΔΑΣΚΑΛΩΝΚΑΙΑΚΟΥΟ 80
 THE TEACHERS AND HEARING
 40 ^{s1* H}
 ΝΤΑΥΤΩΝΚΑΙΕΠΕΡΩΤΩΝΤ 800
 OF-them AND inquiring-of
 41 ^{s o.}
 ΔΑΥΤΟΥΣΕΞΙΣΤΑΝΤΟΔΕΠΑ 20
 47 them are-OUT-STOOD YET ALL
 42 ^{B omits THE ones-HEARING OF-Him}
 ΝΤΕΣΟΙΑΚΟΥΟΝΤΕΣΑΥΤΟΥ 40
 THE ones-HEARING OF-Him
 43 ^{s o.}
 ΕΠΙΤΗΣΥΝΕΣΕΙΚΑΙΤΑΙΣΑ 60
 ON to-TOE understanding AND to-TOE an-
 44 ^{s o.}
 ΠΟΚΡΙΣΕΣΙΝΑΥΤΟΥΚΑΙΗ 80
 48 answering OF-Him AND REI-
 45 ^{B omitted Him}
 ΟΝΤΕΣΑΥΤΟΝΕΞΕΠΛΑΓΗΣΑ 900
 CEIVING Him THEY-were-astonished
 46 ^{B o.} ^{s1 o.} ^{A TOWARD Him THE MOTHER}
 ΝΚΑΙΕΙΠΕΝΠΡΟΣΑΥΤΟΝΗΜ 20
 AND said TOWARD Him THE MO-
 47 ^{OF-Him said}
 ΗΤΗΡΑΥΤΟΥΤΕΚΝΟΝΤΙΕΠΟ 40
 THER OF-Him offspring ANY YOU-DO
 48 ^{A+ E}
 ΙΗΣΑΧΗΜΙΝΟΥΤΩΦΙΔΟΥΟΠ 60
 to-us thus BE-PERCEIVING THE
 49 ^{A THP} ^{OF-YOU AND-I} ^{BEING-PAINED}
 ΑΤΗΡΣΟΥΚΑΓΩΔΥΝΩΜΕΝΟ 80
 FATHER OF-YOU AND-I BEING-PAINED
 50 ^{B o.} ^{s1* o.} ^{B o.}
 ΙΕΖΗΤΟΥΜΕΝΣΕΚΑΙΕΙΠΕΝ 1000
 49 SOUGHT YOU AND He-said

the temple, and did not return with them after the seven days of the festival were over. He was now free to begin His preparation for His future ministry. He must, at some time, begin the breach which would bring Him entirely under the will and work of God, and this was the time and place to do it most delicately and effectively.

⁴⁸ Though Herod was dead and Archelaus had been banished by this time, the absence of their Son no doubt revived the dread, inspired by the massacre of the babes of Bethlehem, which caused them to dwell in Nazareth. This may have been the first time they had taken Him outside Galilee, since their return from Egypt, for fear that His royal rights would endanger His life. Hence His absence would mean much more to them than that He had been lost among the thousands who crowded the roads from the holy city. And, indeed, His astonishing discourse with the doctors could easily have reminded some of the previous prodigies and predictions that accompanied His infancy. But, no doubt, He was already conscious of God's will for Him, and that His time had not yet come. So He returns to Nazareth until His majority, or about thirty years of age. Not till then could He take up His public ministry.

¹ This is the most precise chronological memorandum in the scriptures. Yet, even so, the various chronologies are only approximately agreed, partly because, in expressing years in figures, no account is taken of their overlap. Assuming that John the baptist began his ministry at thirty years, according to custom, our Lord's age at this time would be six months less, or twenty-nine and a half. This makes the fifteenth year of Tiberius and the twenty-ninth year of our Lord the same for more than half of their extent.

According to Roman reckoning, the first year of Tiberius was probably 765, two years before the death of Augustus in 767. This would make the fifteenth of Tiberius 780 A.U.C. Pilate was governor from 779 to 789. Herod, tetrarch of Galilee was in power from 750 to 792, while his brother Philip continued to his death in 786.

2-11 Compare Mt.31-10 Mk.12-5 Jn.16-8, 19-23,

them, "Why is it that you sought Me? Had you not perceived that I must be in that which is My Father's?" And *they* do not understand the declaration which He speaks to them.

⁵¹ And He descended with them and came into Nazareth, and was subject to them. And His mother carefully kept all these declarations, parleying them in her heart. ⁵² And Jesus progressed in wisdom and stature, and favor with God and men.

3 Now in the fifteenth year of the government of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, yet Philip his brother being tetrarch of the province of Iturea and Trachonitis, and Lysanias ² being tetrarch of Abilene, Annas and Caiaphas being chief priests, came the declaration of God to John, the son of Zacharias, in the ³ wilderness. And he came into the entire country about the Jordan, proclaiming the baptism of repentance for the pardon of sins, as it is ⁴ written in the scroll of the sayings of Isaiah the prophet, saying,

"A voice imploring in the wilderness,

'Make ready the road of the Lord!
Be making His highways straight!

⁵ Every ravine shall be filled,
And every mountain and hill shall be made low,

And the crooked shall be straight,
And the rough roads smooth,

⁶ And all flesh shall be viewing the salvation of God."

⁷ He said, then, to the throngs going out to be baptized by him, "Progeny of vipers! Who intim-

ΠΡΟΣΑΥΤΟΥΣΤΙΟΤΙΕΙΖΗΤΕ ¹⁰ 20	ΗCΑΒΕΙΑΛΗΝΗCΤΕΤΡΑΡΧΟΥ ¹⁰ 20
TOWARD them ANY that YE-BOUGHT	THE ABILENE FOURTH-chiefing
ΙΤΕΜΕΟΥΚΗΔΕΙΤΕΟΤΙΕΝΤ ⁴⁰	ΝΤΟCΕΠΑΡΧΙΕΡΕΦCΑΝΝΑ ⁴⁰ 40
ME NOT YE-HAD-PERCEIVED that IN THE	ON chief-SACRED-one of-ANNAS
ΟΙCΤΟΥΠΑΤΡΟCΜΟΥΔΕΙΕΙ ⁶⁰	ΚΑΙΚΑΙΑΦΑΕΓΕΝΕΤΟΡΗΜΑ ⁶⁰
OF-THE FATHER OF-ME IS-BINDING-TO-	AND of-CAIAPHAS BECAME declaration
10 ΕΝΑΙΜΕΚΑΙ ΑΥΤΟΙΟΙΟΥCΥΝΗΚ ⁶⁰	ΘΕΟΥΕΠΙΦΑΝΗΝΗΝΤΟΝΖΑΧ ⁶⁰
50 BE ME AND they NOT understand	OF-GOD ON JOHN THE OF-ZACH-
ΑΝΤΟΡΗΜΑΘΕΛΑΛΗCΕΝΑΥΤ ¹⁰⁰	ΑΡΙΟΥΥΙΟΝΕΝΤΗΡΗΜΩΚΑ ⁶⁰⁰
THE declaration WHICH TALKS to-them	3 ARIAS SON IN THE DESOLATE AND
ΟΙCΚΑΙΚΑΤΕΒΗΜΕΤΑΥΤΩΝ ²⁰	ΙΝΑΘΕΝΕΙCΠΑCΑΝΤΗΝΠΕΡ ²⁰
51 AND DOWN-STEPPED WITH them	CAME INTO EVERY TIE ABOUT-
ΚΑΙΗΛΘΕΝΕΙCΝΑΖΑΡΕΤΚΑ ⁴⁰	ΙΧΩΡΟΝΤΟΥΙΟΡΔΑΝΟΥΚΗΡ ⁴⁰
AND CAME INTO NAZARETH AND	SPACE OF-THE JORDAN PRO-
ΙΗΝΥΠΟΤΑCCOMΕΝΟCΑΥΤ ⁶⁰	ΥCΦΩΝΒΑΠΤΙCΜΑΜΕΤΑΝΟΙ ⁶⁰
WAS BEING-UNDER-SET to-them	CLAIMING DIPISM OF-after-MIND
ΙCΚΑΙΗΜΗΤΗΡΑΥΤΟΥΔΙΕΤ ⁶⁰	ΑCΕΙCΑΦΕCΙΝΑΜΑΡΤΙΩΝΩ ⁶⁰
AND THE MOTHER OF-Him THRU-KEPT	4 INTO FROM-LETTING OF-misses AS
10 ΕΝ ΟΙC Α ΤΗC Δ. ΑΛΛ(ΕΜΦΗ) ΤΗCΕC ΔΕ ¹⁰ ΟΙC ΤΗCΕC	CΓΕΓΡΑΠΤΑΙΕΝΒΙΒΛΩΛΟΓ ⁷⁰⁰
ΗΡΕΙΑΠΑΝΤΑΤΑΡΗΜΑΤΑΤΑ ²⁰⁰	it-HAS-been-WHITTEN IN SCROLL OF-sayings
ALL(ΕΜΦΗ) THE declarations these	ΦΩΝΗCΑΙΟΥΤΟΥΠΡΟΦΗΤΟΥ ²⁰
10 ΑΝΕΙC ΟΜΙΤ ΤΟΓΕΤΗΡ-CACTING	OF-ISAIAH THE BEFORE-AVERER say-
ΥΤΑCΥΜΒΑΛΛΟΥCΑΕΝΤΗΚΑ ²⁰	ΕΓΟΝΤΕCΦΩΝΗΒΩΟΝΤΟCΕΝ ⁴⁰
TOGETHER-CASTING IN THE HEART	ING SOUND OF-IMPROBING IN
10 ΑΒΕΙC Ο-OF-her	ΤΗΡΗΜΩΕΤΟΙΜΑCΑΤΕΤΗΝ ⁶⁰
82 ΡΑΙΔΕΑΥΤΗCΚΑΙΗΝCΟΥCΠ ⁴⁰	THE DESOLATE make-YE-READY THE
AD omit IN B ² O. THE omitted by A	ΟΔΟΝΤΟΥΚΥΡΙΟΥΕΥΘΕΙΑC ⁶⁰
ΡΟΕΚΟΠΤΕΝΕΝΤΗCΟΦΙΑΚΑ ⁶⁰	WAY OF-THE Master straight
gressed IN THE to-WISDOM AND	10 ΠΟΙΕΙΤΕΤΑCΤΡΙΒΟΥCΑΥΤ ⁸⁰⁰
ΙΝΑΙΚΙΑΚΑΙΧΑΡΙΤΙΠΑΡΑ ⁶⁰	YE-BE-making THE WEAR OF-Him
to-PRIME AND to-GRACE BESIDE	ΟΥΠΑCΑΦΑΡΑΓΞΠΛΗΡΩΘΗC ²⁰
10 ΟΥΘΕΦΚΑΙΑΝΘΡΩΠΟΙCΕΝΕΤΕ ³⁰⁰	5 EVERY RAVINE WILL-BE-BEING-FILLED
3 O God AND to-HUMANS IN YEAR	ΕΤΑΙΚΑΙΠΑΝΟΡΟCΚΑΙΒΟΥ ⁴⁰
YET once dotted by S	AND EVERY mountain AND HILL
ΙΔΕΠΕΝΤΕΚΑΙΔΕΚΑΤΩΤΗC ²⁰	ΝΟCΤΑΠΕΙΝΩΘΗCΕΤΑΙΚΑΙ ⁶⁰
YET FIVE-AND-TENth OF-THE	WILL-DE-BEING-made-LOW AND
10 ΗΓΕΜΟΝΙΑCΤΙΒΕΡΙΟΥΚΑΙ ⁴⁰	ΕCΤΑΙΤΑCΚΟΛΙΑΕΙCΕΥΘΕ ⁶⁰
LEADERSHIP OF-TIBERIUS CAESAR	WILL-BE THE CROOKED INTO straight
CΑΡΟCΗΓΕΜΟΝΕΥΟΝΤΟCΠΟ ⁶⁰	10 ΙΑΝΚΑΙΤΡΑΧΕΙΑΙΕΙCΟ ⁹⁰⁰
OF-LEADERSHIPING OF-MA-	AND THE ROUGHS INTO WAYS
10 ΝΤΙΟΥΠΕΙΛΑΤΟΥΤΗCΙΟΥΔ ⁶⁰	ΔΟΥCΛΕΙΑCΚΑΙΟΥΕΤΑΙΠΑ ²⁰
BINE (Pontius) PILATE OF-THE JUDEA	6 SMOOTH AND WILL-DE-VIEWING EVERY
ΔΙΑCΚΑΙΕΤΡΑΡΧΟΥΝΤΟC ⁴⁰⁰	CΑCΑΡΙΤΟCΩΤΗΡΙΟΝΤΟΥΘ ⁴⁰
AND OF-FOURth-chiefing	FLESH THE sAVING OF-THE God
10 ΤΗCΓΑΛΙΛΑΙΑCΗΡΩΔΟΥΦΙ ²⁰	ΕΟΥΕΛΕΓΕΝΟΝΤΟΙCΕΚΠΟ ⁶⁰
OF-THE GALILEE OF-HEROD OF-	7 he-said THEM to-THE OUT-GOING
ΑΙΠΠΟΥΔΕΤΟΥΑΔΕΛΦΟΥΑΥ ⁴⁰	ΡΕΥΟΜΕΝΟΙCΟΧΛΟΙCΒΑΠΤ ⁸⁰
PHILIP YET THE brother OF-him	THURONGS TO-BE-DIPIZED
10 ΤΟΥΤΕΤΡΑΡΧΟΥΝΤΟCΤΗCΙ ⁶⁰	ΙCΘΗΝΑΙΥΠΑΥΤΟΥΓΕΝΝΗΜ ¹¹⁰⁰⁰
FOURth-chiefing OF-THE ITU-	by him product!
10 ΤΟΥΡΔΙΑCΚΑΙΤΡΑΧΩΝΙΤΙ ⁶⁰	
REA AND Trachonitis	
ΔΟCΧΩΡΑCΚΑΙΛΥCΑΝΙΟΥΤ ⁵⁰⁰	
OF-SPACE AND OF-LYSANIAH OF-	

³ At this time John had attained his majority, and, according to the law (Nu.18²⁴) was entitled to the easy, comfortable and honorable career of a priest, ministering one week in twenty-four in the temple service, clothed in the sacred vestments, fed at the altar, and supported by the tithes of the people. He, however, forsakes the forms and ceremonies of divine worship for those vital functions in which the priesthood had failed. They should have brought the people to repentance and prepared them for Messiah. Instead, we find them His sorest opponents.

John's work was to smooth the path of the coming Christ. In a most serious sense, it was not a success. Though he made many disciples, and baptized multitudes more, when Christ came His path was far from smooth, His road was very rough.

John's gospel was essentially one of works. He looked for fruit. When he was asked, What shall we do? he did not urge them to believe, but advised them as to their conduct. He aimed at a reformation in the nation, similar to that demanded by the prophets that went before him. He had no illusions as to the effect of his baptism. Unless accompanied by heartfelt repentance it would be useless. He had no difficulty in getting them to submit to baptism, but was furious in his denunciation of those who wished it without conforming their lives to its spiritual import. The cleansing of baptism in water is external and ceremonial: the purification he wished to produce was internal and spiritual.

¹⁰ The lack of love among the people seems to have led to unlawful selfishness. The poor were not being provided for. Hence he exhorts them to observe a measure of that commandment which bade them love their associate as themselves.

¹² The tribute collectors were notably unjust in raising their assessments to their own profit. They kept the peasants impoverished.

¹⁴ The soldiers took advantage of their position to extort money by force or blackmail, and thus harassed the people.

¹⁵⁻¹⁸ Compare Mt.3^{11,12} Mk.1^{7,8} Jn.1^{15,26}, 27,30-34.

ates to you to be fleeing from future indignation? — Then produce fruits worthy of repentance. And you should not begin to be saying among yourselves, 'We have Abraham for father', for I am saying to you that God is able to rouse children to Abraham out of these stones. Now the ax also is already lying at the root of the trees. Every tree, then, which is not producing fine fruit is being hewn down and cast into the fire."

¹⁰ And the throngs inquired of him, saying, "What then should we be doing?" Now answering, he said to them, "He who has two tunics, let him be sharing with him who has none, and let him who has food be doing likewise."

¹² Now tribute collectors also came to be baptized, and they said to him, "Teacher, what should we be doing?" Now he said to them, "Impose nothing more than has been prescribed to you."

¹⁴ Now soldiers also inquired of him, saying, "What should we also be doing?" And he said to them, "You should intimidate no one, neither be blackmailing, and be sufficed with your rations."

¹⁵ Now as the people were hoping, and all reasoning in their hearts concerning John, if perchance he may be the Christ, John answers,

¹⁶ saying to all, "I, indeed, am baptizing you with water, yet One stronger than I is coming, the thong of Whose sandals I am not competent to loose. He will be baptizing you in holy spirit and fire,

¹⁷ Whose winnowing shovel is in His hand, and He will be scouring His

- ΑΤΑΕ ΧΙΔΝΩΝΤΙΣ ΥΠΕΔΕΙΞ⁸⁰ 20
 OF-VIPERS ANY UNDER-SHOWS
 ΕΝ ΥΜΙΝ ΦΥΓΕΙΝ ΑΠΟΤΗΣΜΕ⁴⁰
 to-YOUP TO-BE-FLEEING FROM THE BEING-
 ΑΛΛΟΥΣ ΗΣ ΟΡΓΗΣ ΠΟΙΗΣΑΤΕ⁶⁰
 8 ABOUT INDIGNATION DO
 ΟΥΝ ΚΑΡΠΟΥΣΑΣΙΟΥΣ ΤΗΣΜ⁸⁰
 THEN FRUITS WORTHY OF-THE after-
 ΕΤΑΝ ΟΙ ΑΣΚΑΙ ΜΗΡΑΙΝΣΘΕ¹⁰⁰
 MINDING AND NO YE-SH'D-BE-BEGINNING
 ΛΕΓΕΙΝ ΕΝΕΑΥΤΟΙΣ ΠΑΤΕΡ²⁰
 TO-BE-SAYING IN selves FATHER
 ΑΕΧΟΜΕΝ ΤΟΝ ΑΒΡΑΑΜ ΛΕΓΩ⁴⁰
 WE-ARE-HAVING THE ABRAHAM I-AM-SAYING
 ΓΑΡ ΥΜΙΝ ΟΤΙ ΔΥΝΑΤΑΙ Ο ΘΕ⁶⁰
 for to-YOUP that IS-ABLE THE God
 ΟΣ ΕΚ ΤΩΝ ΛΙΘΩΝ ΤΟΥΤΩΝ ΕΓ⁸⁰
 OUT OF-THE STONES these TO-
 ΕΙΡΑΙΤΕ ΚΝΑΤΩ ΑΒΡΑΑΜ ΗΔ²⁰⁰
 9 HOUSE offspringS to-THE ABRAHAM ALREADY
 ΗΔΕ ΚΑΙ Η ΑΞΙΝΗ ΠΡΟΣ ΤΗΝ Ρ²⁰
 YET AND THE AX TOWARD THE ROOT
 ΙΖΑΝΤΩΝ ΔΕ ΝΔΡΩΝ ΚΕΙΤΑΙ⁴⁰
 OF-THE TREES IS-LYING
 ΠΑΝ ΟΥΝ ΔΕ ΝΔΡΟΝ ΜΗ ΠΟΙΟΥ⁶⁰
 EVERY THEN TREE NO DOING
 Ν ΚΑΡΠΟΝ ΚΑΛΟΝ ΕΚΚΟΠΤΕΤ⁸⁰
 FRUIT IDEAL IS-BEING-OUT-STRIKEN
 ΑΙΚΑΙ ΕΙΣ ΠΥΡΒΑΛΛΕΤΑΙ Κ²⁰⁰
 10 AND INTO FIRE IS-BEING-CAST AND
 ΔΙΕ ΠΗΡΩΤΩΝ ΑΥΤΟΝ ΟΙΟΧΑ²⁰
 inquired-of him THE THRONGS
 ΟΙ ΛΕΓΟΝΤΕΣ ΤΙ ΟΥΝ ΠΟΙΗΣ⁴⁰
 SAYING ANY THEN WE-SHOULD-BE-
 ΩΜΕΝ ΑΠΟΚΡΙΒΕΙΣ ΔΕ ΕΛΕΓ⁶⁰
 11 DOING answering YET he-said
 ΕΝ ΑΥΤΟΙΣ Ο ΕΧΩΝ ΔΥΟ ΧΙΤΩ⁸⁰
 to-them THE ONE-HAVING TWO TUNICS
 Ν ΑΣ ΜΕΤΑΔΟΤΩ ΤΩ ΜΗ ΕΧΟΝΤ¹⁰⁰
 LET-BE-WITH-GIVING to-THE NO HAVING
 ΙΚΑΙ Ο ΕΧΩΝ ΒΡΩΜΑΤΑ ΟΜΟΙ²⁰
 AND THE ONE-HAVING FOODS LIKE-AS
 ΩΣ ΠΟΙΕΙ ΤΩΝ ΑΘΩΝ ΔΕ ΚΑΙ Τ⁴⁰
 12 LET-BE-DOING CAME YET AND trib-
 ΕΛΩΝ ΑΙ ΒΑΠΤΙΣΘΗΝΑΙ ΚΑΙ⁶⁰
 ute-collectors TO-BE-DIPIZED AND
 ΕΙΠΟΝ ΠΡΟΣ ΑΥΤΟΝ ΔΙΔΑΣΚ⁸⁰
 THEY-said TOWARD him TEACHER!
 ΑΛΕΤΙ ΠΟΙΗΣΩΜΕΝ ΟΔΕ ΕΙΠ¹⁰⁰
 13 ANY WE-SHOULD-BE-DOING THE YET he-said
- ⁸¹ omits he-said TOWARD them
 ΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΜΗ ΔΕΝ ΠΛΕ²⁰
 TOWARD them NO-YET-ONE MORE
 ΟΝ ΠΑΡΑ ΤΟ ΔΙΑΤΕΤΑΓΜΕΝΟ⁴⁰
 BESIDE THE HAVING-been-prescribed
 Ν ΥΜΙΝ ΠΡΑΞΕΤΕ ΕΠΗΡΩΤΩ⁶⁰
 14 to-YOUP YE-BE-PRACTISING inquired-of
 ΗΔΕ ΑΥΤΟΝ ΚΑΙ ΣΤΡΑΤΕΥΟΜ⁸⁰
 YET him AND ones-WARRING
 ΕΝ ΟΙ ΛΕΓΟΝΤΕΣ ΤΙ ΠΟΙΗΣ¹⁰⁰
 saying ANY SHOULD-BE-DO-
 ΜΕΝ ΚΑΙ ΗΜΕΙΣ ΚΑΙ ΕΙΠΕΝ Τ²⁰
 ing AND WE AND he-said TO-
 ΠΟΣ ΑΥΤΟΥΣ ΜΗ ΔΕΝ ΑΔΙΑΣΕ⁴⁰
 ward them NO-YET-ONE YE-SH'D-BE-THRU-
 ΙΣΤΗΜΕΝ ΗΔΕ ΣΥΚΟΦΑΝΤΗΣ⁶⁰
 QUAKING NO-YET YE-SHOULD-BE-FIG-ALLEGING
 ΤΕ ΚΑΙ ΑΡΚΕΙΘΕΙΤΟΙΣ ΚΩ⁸⁰
⁸¹ omits ^{8A} ΔΙ for Ε
 AND YE-BE-BEING-SUFFICED to-THE PROVISION-
 ΝΙΟΙΣ ΤΩΝ ΠΡΟΣ ΔΟΚΩΝ ΤΩ¹⁰⁰
 15 PURCHASES OF-YOUP OF-TOWARD-SEEMING
 Σ ΔΕ ΤΟΥ ΛΑΟΥ ΚΑΙ ΔΙΑΛΟΓΙ²⁰
 YET THE PEOPLE AND OF-THRU-accountING
 ΖΟΜΕΝΩΝ ΠΑΝΤΩΝ ΕΝ ΤΑΙΣ Κ⁴⁰
 ALL IN THE HEARTS
 ΑΡΑΙ ΑΙ ΑΥΤΩΝ ΠΕΡΙ ΤΟΥ Ι⁶⁰
⁸¹ + Ε
 OF-them ABOUT THE JOHN
 ΩΑΝΝΟΥ ΜΗ ΠΟΤΕ ΑΥΤΟΣ ΕΙΗ⁸⁰
 NO I when he MAY-BE
 Ο ΧΡΙΣΤΟΣ ΑΠΕΚΡΙΝΑΤΟ Α¹⁰⁰
 16 THE ANOINTED answers to-ALL
⁸¹ + Ε
 saying to-ALL A THE JOHN to-ALL (80.) (emph.) saying
 ΑΣΙΝ ΛΕΓΩΝ ΟΙΩΝ ΑΝΗΣΕΓ²⁰
 (emph.) saying THE JOHN I
 ΜΕΝ ΥΔΑΤΙ ΒΑΠΤΙΖΩΜΑΣΕ⁴⁰
 INDEED to-water AM-DIPIZING YOUP IS-
 ΡΧΕΤΑΙ ΔΕ ΟΙΣ ΧΥΡΟΤΕΡΟΣ⁶⁰
 COMING YET THE STRONGER
 ΜΟΥ ΟΥΚ ΕΙΜΙ ΙΚΑΝΟΣ ΑΥ⁸⁰
⁸¹ omits
 OF-ME OF-WHOM NOT I-AM enough TO-
 ΣΑΙ ΤΟΝ ΙΜΑΝΤΑ ΤΩΝ ΥΠΟΔΗ¹⁰⁰
 LOOSE THE STRAP OF-THE sandals
 ΜΑΤΩΝ ΑΥΤΟΥ ΑΥΤΟΣ ΜΑΣ Β²⁰
⁸¹ omits He
 OF-Him He YOUP WILL-
 ΑΠΤΙΣΕΙ ΕΝ ΠΝΕΥΜΑΤΙ ΑΓΙ⁴⁰
 BE-DIPIZING IN spirit HOLY
 ΦΚΑΙ ΠΥΡΙΟΥ ΤΟ ΠΤΥΟΝ ΕΝΤ⁶⁰
 17 AND FIRE OF-WHOM THE WINNOWING-SHOVEL IN
⁸¹ omit
 Η ΧΕΙΡ ΑΥΤΟΥ ΚΑΙ ΔΙΑΚΑΘ⁸⁰
 THE HAND OF-Him AND He-WILL-BE-THRU-
⁸¹ + Ε ^{8A} ΔΙ for Ι
 ΑΡΙΕΙ ΤΗΝ ΑΛΩΝ ΑΥΤΟΥ ΚΑ¹⁰⁰
 cleansing THIN THRESHING-floor OF-Him AND

¹³ John was a faithful forerunner who refused to receive the glory due to his Master. He often seems to have insisted that he was *not* the Christ. The difference between them was expressed in the two baptisms, his in water, and that in holy spirit and with fire. Water failed to separate the true from the false. But spirit makes them manifest. The Lord Himself never baptized in water, but left that for His disciples. He did not baptize in spirit until after His ascension.

¹⁰ Compare Mt.14:3-5 Mk.6:17,18.

¹⁹ Herod's treatment of John is here inserted ahead of time to close the account of John's ministry before opening that of his Master's.

²¹⁻²² Compare Mt.3:13-17 Mk.16:11 Jn.1:32-34.

²³ Maturity and sonship, as distinguished from nativity and minority, were not attained at birth, but waited until the thirtieth year. The genealogy here given does not deal with birth or begetting, but with sonship. Hence it is not introduced until He arrives at His full manhood, and God Himself claims Him as His Son. The following pedigree is hardly intended to prove Him a descendant of Adam, but rather to show that this line, through which He came as to flesh, was absolutely incapable of producing the Sinless One, apart from His divine paternity.

²³ This genealogy gives us the "Seed of the woman" (Gen.3:15) Who shall crush the serpent's head. Unlike Matthew's pedigree, it does not trace the physical male ancestry, but the legal line, through Mary back to Adam.

Christ is first proclaimed as the Son of God. Then He is shown to be the legal (not physical) son of Joseph. Joseph, also, is not the offspring of Heli, whose son he is said to be, for in Matthew we read that he was begotten by Jacob. He was, therefore, the son-in-law of Heli, by his marriage with Mary, Heli's daughter. As Heli had no son of his own his allotment passed to his daughter's husband (Nu.27⁸) and so Joseph is the legal son of Heli and the physical son of Jacob.

²⁷ The lines meet in Zerubbabel and Salathiel (Mt.1:12), just after the captivity, because the line of Nathan died out in Neri, so that Jechoniah's son

threshing floor and be gathering the grain into His barn, yet He shall burn up the chaff with inextinguishable fire." Indeed, then, entreating many different things also, he preached the evangel to the people.

¹⁹ Now Herod, the tetrarch, being exposed by him concerning Herodias, his brother Philip's wife, and concerning all the wickedness which Herod does, adds this also to all: he locks up John in jail also.

²¹ Now it occurred, as all the people are baptized, and as Jesus is being baptized and praying, heaven is opened, and the holy spirit descends on Him in bodily appearance as if a dove, and a voice came out of heaven, saying, "Thou art My beloved Son: in Thee I delight."

²³ And Jesus Himself, when He began, was about thirty years, being a son (as to the law) of Joseph, of Heli, of Matthat, of Levi, of Melchi, of Jannai, of Joseph, of Mattathias, of Amos, of Nahum, of Esli, of Naggai, of Maath, of Mattathias, of Semein, of Josech, of Joda, of Joannas, of Rhesa, of Zerubbabel, of Salathiel, of Neri, of Melchi, of Addi, of Cosam, of Elmadam, of Er, of Jesus, of Eliczer, of Jorim, of Matthat, of Levi, of Simeon, of Judah, of Joseph, of Jouam, of Eliakim, of Melca, of Menna, of Matthat, of Nathan, of David, of Jesse, of Obed, of Boaz, of Salmon, of Naasson, of Aminadab, of Admein,

^{B5} ΓΑΓ for ⁴ * Δ n + N n + E
 ICYNAIEITON CITONE IC 19
 WILL-BE-TOGETHER-LEADING THE GRAIN INTO
 ΤΗΝ ΑΠΟΘΗΚΗΝ ΑΥΤΟΥ ΤΟ ΔΕ 40
 THE FROM-PLACE OF-Him ^s OF-Him ^{once dotted} OF-Him THE YET
 ΑΧΥΡΟΝ ΚΑΤΑΚΑΥΣΕ ΠΥΡΙ 60
 CHAFF He-SHALL-BE-DOWN-BURNING (to-FIRE)
^B has C above the line
 ΑΣΒΕΣΤΩ ΠΟΛΛΑ ΜΕΝΟΥΝ ΚΑ 60
 18 UN-EXTINGUISHABLE MANY INDEED THEN AND
 ΙΕΤΕΡΑ ΠΑΡΑ ΚΑΛΩΝ ΕΥΗΓΓ 100
 DIFFERENT BESIDE-CALLING He-WELL-MES-
 ΕΛΙΖΕΤΟ ΤΟΝ ΛΑΟΝ Ο ΔΕ ΗΡΩ 20
¹ o. o. ^s o. o. ^s o. o.
 19 SAIGED THE PEOPLE THE YET HEROD
 ΔΗΣΟΤΕΤΡΑΡΧΗΣ ΕΛΕΓΧΟΜ 40
 THE FOUR(h)-chief BEING-EXPOSED
 ΕΝΟΣ ΥΠΑΥΤΟΥ ΠΕΡΙ ΗΡΩΔΙ 60
 by him ABOUT HERODIAS
 ΑΔΟΣ ΤΗΣ ΓΥΝΑΙΚΟΣ ΦΙΛΙΠ 60
 OF-THE WOMAN OF-PHILIP
 ΠΟΥ ΤΟΥ ΑΔΕΛΦΟΥ ΑΥΤΟΥ ΚΑ 200
 THE brother OF-him AND
 ΙΠΕΡΙ ΠΑΝΤΩΝ ΦΩΝΕΟΙ ΗΣΕ 20
^s adds ΤΩΝ, ^{once dotted}
 ABOUT ALL OF-WHICH DOES
^{B1} o. ^s * OF-wickednesses OF-WHICH DOES
 ΝΠΟΝΗΡΩΝ ΗΡΩΔΗΣ ΠΡΟΣΕ 40
 20 OF-wickednesses THE HEROD adds
 ΘΗΚΕΝ ΚΑΙ ΤΟΥΤΟ ΕΠΙ ΑΣΙ 60
ⁿ o. ^s o. ⁿ o. ^s o.
 19 AND AND THIS ON ALL
 ΝΚΑΙ ΚΑΤΕΚΛΕΙΣΤΟΝΙΩ 80
 AND LOCKS THE JOHN
 ΔΗΝΗΝΕΝ ΤΗ ΦΥΛΑΚΗ ΕΝΕ 300
ⁿ o. ^{ns} omit THE
 21 IN THE GUARD-HOUSE BECAME
 ΤΟ ΔΕ ΕΝ ΤΩ ΒΑΠΤΙΣΘΗΝΑΙΑ 20
 YET IN THE TO-BE-DIPIZED ALL-
 ΠΑΝΤΑ ΤΟΝ ΛΑΟΝ ΚΑΙ ΗΝΣΟΥ 40
 (emph.) THE PEOPLE AND JESUS
 ΒΑΠΤΙΣΘΕΝΤΟΣ ΚΑΙ ΠΡΟΣΕ 60
 OF-BEING-DIPIZED AND praying
 ΥΧΟΜΕΝΟΥ ΑΝΕΦΧΘΗΝΑΙ ΤΟ 80
^s E o.
 TO-BE-UP-OPENED THE
 ΝΟΥ ΡΑΝΟΝ ΚΑΙ ΚΑΤΑΒΗΝΑΙ 400
 22 heaven AND TO-DOWN-STEP
 ΤΟ ΠΝΕΥΜΑ ΤΟ ΑΓΙΟΝ ΣΩΜΑΤ 20
 THE spirit THE HOLY to BODY
 ΙΚΩΕΙ ΔΕΙΨΕΙ ΠΕΡΙ ΣΤΕΡ 40
^s o. ^{ns} omit IF
 perception AS-IF DOVE
 ΑΝΕΠΑΥΤΟΝ ΚΑΙ ΦΩΝΗΝΕΙΣ 60
 ON Him AND SOUND OUT OF-
 ΥΡΑΝΟΥ ΓΕΝΕΘΑΙ ΛΕΓΟΥΣ 80
 heaven TO-BE-BECOMING saying
 ΑΝΣΥ ΕΙ ΟΥΙΟΣ ΜΟΥ ΘΑΓΑΠΗ 500
 YOU ARE THE SON OF-ME THE BE-LOVED

ΤΟΣ ΕΝΣΟΙ ΕΥΔΟΚΗΣ ΑΚΑΙΑ 20
 IN YOU I-WELL-SEEM AND He
 ΥΤΟΣ ΗΝ ΟΙΗΣΟΥΣ ΑΡΧΟΜΕΝ 40
^{B5} omit: THE A AS-IF OF-YEARS
 WAS THE JESUS beginning
 ΤΡΕΙΣ ΤΥ ΒΕΓΙΝΝΩΝ 30
 AS-IF OF-YEARS THREE-TY BE-
 ΝΥΙΟΣ ΦΩΝΕΟΜΙΖΕΤΟΙΩ ΣΗ 60
 AS WOF-LAWIZED SON AS WOF-LAWIZED JOSEPH
 ΦΤΟΥ ΗΛΕΙ ΤΟΥ ΜΑΤΘΑΙΟΥ 600
^s E ^s E n + H
 24 OF-THE ELI (Heb.) OF-THE MATTHAI OF-THE
 ΛΕΥΕΙ ΤΟΥ ΜΕΛΧΙ ΤΟΥ ΙΑΝΝΑ 20
^A o. ^s o. ^s o.
 LEVI OF-THE MELCHI OF-THE JANNAI
 ΝΑΙ ΤΟΥ ΙΩΣΗΦ ΤΟΥ ΜΑΤΘΑ 40
^A o. ⁿ o. ^{ns} E
 25 OF-THE JOSEPH OF-THE MATTHAIAS
 ΙΟΥ ΤΟΥ ΑΜΩΣ ΤΟΥ ΝΑΟΥΜ ΤΟ 60
 OF-THE AMOS OF-THE NAUM OF-THE
 ΥΕΣ ΛΕΙ ΤΟΥ ΝΑΓΓΑΙ ΤΟΥ ΜΑΑΘ 80
^A o. ^s o. ^s o.
 26 ESI OF-THE NAGGAI OF-THE MAATH
 Α ΤΟΥ ΜΑΤΘΑΘΙΟΥ ΤΟΥ ΣΕΜ 700
 OF-THE MATTHAIAS OF-THE SEMEN
 ΕΕΙΝ ΤΟΥ ΙΩΣΗΦ ΤΟΥ ΙΩΔΑ 20
^A o. ^s o. ^s o.
 27 OF-THE JOSEPH OF-THE JODA OF-
 ΟΥΙΩΝ ΑΝΑ ΤΟΥ ΡΗΣΑΤΟΥ ΖΟ 40
^s o. ^s o. ^s o.
 JOANNAS OF-THE RHESATOU ZO
 ΡΩΒΑΒΕΛ ΤΟΥ ΣΑΛΑΘΙΗΛ ΤΟ 60
^A + M ^s o. ^s o. ^s o.
 BABEL OF-THE SALATHIEL OF-THE
 ΥΝΗΡΕΙ ΤΟΥ ΜΕΛΧΙ ΤΟΥ ΑΔΔ 80
^s o. ^s o. ^s o.
 28 NEHI OF-THE MELCHI OF-THE ADDI
 ΔΕΙ ΤΟΥ ΚΩΣΑΜ ΤΟΥ ΕΛΜΑΔΑ 600
^s o. ^s o. ^s o.
 OF-THE COSAM OF-THE ELMADAM
 ΜΤΟΥ ΗΡ ΤΟΥ ΙΗΣΟΥ ΤΟΥ ΕΛΙ 20
^A o. ^s o. ^s o.
 29 OF-THE ER OF-THE JESUS OF-THE ELIEZER
 ΕΞΕΡΤΟΥΙΩΡΕΙΜ ΤΟΥ ΜΑΘ 40
^s o. ^s o. ^s o.
 OF-THE JOHIM OF-THE MATTHAI
 Α ΤΟΥ ΛΕΥΕΙ ΤΟΥ ΣΙΜΩΝ 60
^s o. ^s o. ^s o.
 30 OF-THE LEVI OF-THE SIMON OF-
 ΟΥΙΟΥ ΔΑΤΟΥΙΩΣΗΦ ΤΟΥ ΙΩΝΑ 60
^s o. ^s o. ^s o.
 THE JUDAS OF-THE JOSEPH OF-THE JONAM
 ΑΝΑΝ ΝΑΜ ΤΟΥ ΕΛΙΑΚΙΜ ΤΟΥ ΜΕΛΑ 900
^s o. ^s o. ^s o.
 31 OF-THE ELIAKIM OF-THE MELEA
 ΕΑ ΤΟΥ ΜΕΝΝΑ ΤΟΥ ΜΑΤΘΑΘΑ 20
^s o. ^s o. ^s o.
 OF-THE MENNA OF-THE MATTHAI
 ΤΟΥ ΝΑΘΑΝ ΔΑΥΙΔ ΕΙΣ ΤΟΥ 40
^s o. ^s o. ^s o.
 32 OF-THE NATHAN OF-THE DAVID OF-THE
 ΙΕΣΣΑΙ ΤΟΥ ΙΩΒΗ ΔΑΤΟΥ ΒΟΟ 60
^s o. ^s o. ^s o.
 JESSE OF-THE ODED OF-THE BOAZ
 Α ΤΟΥ ΜΑΛΜΟΝ ΤΟΥ ΝΑΑΣΣΟΝ 60
^s o. ^s o. ^s o.
 OF-THE MALMON OF-THE NAASSON
 ΤΟΥ ΑΜΙΝΑΔΑΒ ΤΟΥ ΑΔΜΕΝ 1300
^s o. ^s o. ^s o.
 33 OF-THE AMINADAB OF-THE ADMEN

Salathiel was also the legal son and heir of Neri. From thence it is traced back to the second surviving son of Bathsheba the wife of David. From David back to Abraham this corresponds with Matthew's genealogy.

When Eve bore Cain she supposed that he was the promised Seed, so she said "I have acquired a man, Jehovah", and she names him "Cain", that is "Acquired". But before his brother Abel was born she realized her mistake, and called him "Abel", Vanity. The Seed was *not* to be the seed of Adam, but the Seed of the woman. This lesson is emphasized again when the male line dies out in Neri, and the allotment passes through a woman to a legal son, and this is repeated when Joseph becomes the son of Heli through his wife Mary. Not a single man in the whole list was capable of generating the One Who was to bruise the serpent's head. It is a broken, sinful pedigree. Hence the absolute necessity that He should be begotten, not of man, nor of the will of the flesh, but of God, and that a *virgin* should bring forth Emmanuel.

³⁶ As this Cainan is not found in the Hebrew text and seems to have been unknown to some of the early fathers, some are inclined to regard it as a very early corruption of the text. But, if we retain it we have the notable number, seventy-seven, as the full total, and, when all names found also in Matthew's genealogy are omitted, we discover three groups of exactly twenty names each.

¹⁻¹³ Compare Mt.41-11 Mk.112,13.

² The Slanderer is the suzerain of the kingdoms of the earth. Before proclaiming the kingdom it was necessary that he should be met and overcome. He took the dominion away from mankind through his deception in the garden (1 Ti.214).

Adam was in no need of food, yet he sinned. Christ was famished from a forty-day fast, yet He withstood the temptation to provide Himself with food. Adam was in a beautiful garden, the head of all creatures on earth, yet he yielded to Satan. Christ was in a wilderness among the wild beasts, yet He refused to do homage even though it should give Him the headship which was rightfully His.

of Arni, of Esrom, of Phares, of
³⁴ Judah, of Jacob, of Isaac, of Abra-
³⁵ ham, of Thara, of Nachor, of Ser-
uch, of Ragau, of Phalee, of Eber,
³⁶ of Sala, of Cainan, of Arphaxad, of
³⁷ Shem, of Noah, of Lamech, of Me-
thuselah, of Enoch, of Jared, of
³⁸ Maleleel, of Cainan, of Enos, of
Seth, of Adam, of God.

⁴ Now Jesus, full of holy spirit, re-
turns from the Jordan, and was
led in the spirit in the wilderness
² forty days, being tried by the Slan-
derer. And He ate nothing in
those days, and subsequently, at
³ their conclusion, He hungers. Now
the Slanderer said to Him, "If you
are God's son, speak to this stone
that it may be becoming bread."
⁴ And Jesus answered him, saying,
"It is written that, 'Not on bread
alone shall man be living, but on
every declaration of God.'"

⁵ And the Slanderer, leading Him
up into a high mountain, shows
Him all the kingdoms of the inhab-
ited earth in a second of time.
⁶ And the Slanderer said to Him,
"To you shall I be giving all this
authority and the glory of them,
seeing that it has been given up to
me, and to whomever I will, I am
⁷ giving it. If you, then, should be
worshiping before me, it will all be
⁸ yours." And answering, Jesus
said to him, "Go behind Me, Satan!
It is written, 'The Lord your God
shall you be worshiping, and to
Him only shall you be offering
divine service.'"

⁹ Now he led Him into Jerusalem
and he stands Him on the wing of
the sanctuary, and he said to Him,
"If you are God's son, be casting
¹⁰ yourself down hence, for it is
written that

- 13⁰⁰¹ ^{A Δ M o.} ^{A omits OF-THE PHARES}
 ΤΟΥ ΑΡΝΕ ΙΤΟΥ ΕΣΦΩΤΟΥΦ 20
 OF THE ARNI OF-THE ESHOM OF-THE PHA-
- 14⁰⁰² ^{A Δ M o.} ^{A omits OF-THE PHARES}
 ΑΡΕΣΤΟΥ ΙΟΥΔΑΤΟΥ ΙΑΚΩΒ 40
 OF-THE JUDAS OF-THE JACOB
- 15⁰⁰³ ^{A Δ M o.} ^{A omits OF-THE PHARES}
 ΤΟΥ ΙΣΑΑΚ ΑΒΡΑΑΜΤΟΥ 60
 OF-THE ISAAC OF-THE ABRAHAM OF-THE
- 16⁰⁰⁴ ^{A Δ M o.} ^{A omits OF-THE PHARES}
 ΑΡΡΑΤΟΥ ΝΑΧΩΡΤΟΥ ΕΣΕΡΟ 80
 OF-THE NACHOR OF-THE SERUCH
- 17⁰⁰⁵ ^{A Δ M o.} ^{A omits OF-THE PHARES}
 ΥΧΟΥ ΡΑΓΑΥΤΟΥ ΦΑΛΕΚΤΟΥ 100
 OF-THE RAGAU OF-THE PHALEC OF-THE
- 18⁰⁰⁶ ^{A Δ M o.} ^{A omits OF-THE PHARES}
 ΥΕΒΕΡΤΟΥ ΣΑΛΑΤΟΥ ΚΑΙΝΑ 20
 OF-THE EBEB OF-THE SALA OF-THE CAINAN
- 19⁰⁰⁷ ^{A Δ M o.} ^{A omits OF-THE PHARES}
 ΜΤΟΥ ΑΡΦΑΞΑΔΤΟΥ ΣΗΜΤΟΥ 40
 OF-THE ARPHAXAD OF-THE SEM OF-THE
- 20⁰⁰⁸ ^{A Δ M o.} ^{A omits OF-THE PHARES}
 ΝΩΕΤΟΥ ΛΑΜΕΧΤΟΥ ΜΑΘΥΣΑΛΑ 60
 OF-THE NOAH OF-THE LAMECH OF-THE MATHUSALA
- 21⁰⁰⁹ ^{A Δ M o.} ^{A omits OF-THE PHARES}
 ΣΑΛΑΤΟΥ ΕΝΧΩΤΟΥ ΙΑΡΕΤΤ 80
 OF-THE ENCH OF-THE JARED OF-
- 22⁰¹⁰ ^{A Δ M o.} ^{A omits OF-THE PHARES}
 ΟΥΜΑΛΕΛΕΝΑΤΟΥ ΚΑΙΝΑΝΤΟΥ 200
 OF-THE MALELEEL OF-THE CAINAN OF-
- 23⁰¹¹ ^{A Δ M o.} ^{A omits OF-THE PHARES}
 ΟΥΕΝΩΣΤΟΥ ΣΗΘΤΟΥ ΑΔΑΜΤΟΥ 20
 OF-THE ENOS OF-THE SETH OF-THE ADAM OF-
- 24⁰¹² ^{A Δ M o.} ^{A omits OF-THE PHARES}
 ΟΥΘΕΟΥ ΙΗΣΟΥΣ ΔΕ ΠΛΗΡΗΣ 40
 OF-THE GOD JESUS YET FULL
- 25⁰¹³ ^{A Δ M o.} ^{A omits OF-THE PHARES}
 ΠΝΕΥΜΑΤΟΣ ΑΓΙΟΥ ΥΠΕΣΤΡ 60
 OF-THE SPIRIT HOLY RETURNS
- 26⁰¹⁴ ^{A Δ M o.} ^{A omits OF-THE PHARES}
 ΕΥΕΝΑΠΟ ΤΟΥ ΙΟΡΔΑΝΟΥ ΚΑΙ 80
 FROM THE JORDAN AND
- 27⁰¹⁵ ^{A Δ M o.} ^{A omits OF-THE PHARES}
 ΙΝΗΓΕΤΟ ΕΝ ΤΩ ΠΝΕΥΜΑΤΙ ΕΝ 300
 WAS-LED IN THE SPIRIT IN
- 28⁰¹⁶ ^{A Δ M o.} ^{A omits OF-THE PHARES}
 ΤΗ ΡΗΜΩ ΗΜΕΡΑΣ ΤΕΣΣΕΡΑ 20
 THE DESOLATE DAYS FOUR-TY
- 29⁰¹⁷ ^{A Δ M o.} ^{A omits OF-THE PHARES}
 ΚΟΝΤΑ ΠΕΙΡΑΖΟΜΕΝΟΣ ΥΠΟ 40
 BEING-TRIED BY
- 30⁰¹⁸ ^{A Δ M o.} ^{A omits OF-THE PHARES}
 ΤΟΥ ΔΙΑΒΟΛΟΥ ΚΑΙ ΟΥΚ ΕΦΑ 60
 THE THRU-CASTER AND NOT HE-ATE
- 31⁰¹⁹ ^{A Δ M o.} ^{A omits OF-THE PHARES}
 ΓΕΝΟΥΣ ΕΝΕΝΑΙ ΗΜΕΡΑΙ 80
 NOT-YET-ONE IN THE DAYS
- 32⁰²⁰ ^{A Δ M o.} ^{A omits OF-THE PHARES}
 ΣΕΚΕΙΝΑΙ ΣΚΑΙΣΥΝΤΕ ΛΕΣ 400
 THOSE AND OF-BEING-CONCLUDED
- 33⁰²¹ ^{A Δ M o.} ^{A omits OF-THE PHARES}
 ΑΙΣΩΝΑΥΤΟΥ ΣΤΕΡΟΝ ΕΠ 20
 THEM SUBSEQUENTLY
- 34⁰²² ^{A Δ M o.} ^{A omits OF-THE PHARES}
 ΕΙΝΑΣΕΝ ΕΠΕΝΔΕΥΤΩ ΔΕ 40
 A+K ΔΙ AND A omits YET
- 35⁰²³ ^{A Δ M o.} ^{A omits OF-THE PHARES}
 ΙΑΒΟΛΟΣ ΕΙΠΟ ΣΤΟΥ ΘΕ 60
 CASTER IF SON YOU-ARE OF-THE GOD
- 36⁰²⁴ ^{A Δ M o.} ^{A omits OF-THE PHARES}
 ΟΥ ΕΙΠΕ ΤΩ ΛΙΘΩ ΤΟΥΤΩ ΙΝΑ 80
 BE-SAY-ING TO-THE STONE THIS THAT
- 37⁰²⁵ ^{A Δ M o.} ^{A omits OF-THE PHARES}
 ΓΕΝΗΤΑΙ ΡΟΣΚΑΙ ΑΠΕΚΡ 500
 I-MAY-BE-BECOMING BREAD AND ANSWERED
- 38⁰²⁶ ^{A Δ M o.} ^{A omits OF-THE PHARES}
 ΙΗΣΟΥΣ ΤΩΡΔΙΟΝ ΤΗΝ ΕΣΩ 20
 JESUS TOWARD HIM THE JESUS SAY-
- 39⁰²⁷ ^{A Δ M o.} ^{A omits OF-THE PHARES}
 ΕΓΩΝ ΕΓΓΡΑΠΤΑΙ ΟΤΙ ΟΥΚΕ 40
 ING IT-HAS-BEEN-WITTEN THAT NOT ON
- 40⁰²⁸ ^{A Δ M o.} ^{A omits OF-THE PHARES}
 ΠΑΡΤΩ ΜΟΝΩ ΖΗΣΕΤΑΙ Ο ΑΝΘ 60
 BREAD ONLY WILL-BE-LIVING THE HUMAN
- 41⁰²⁹ ^{A Δ M o.} ^{A omits OF-THE PHARES}
 ΡΩΠΟ ΣΑΛΙΕ ΠΙΠΑΝΤΙΡΗΜΑ 80
 BUT ON EVERY declaration OF-GOD
- 42⁰³⁰ ^{A Δ M o.} ^{A omits OF-THE PHARES}
 ΤΙΘΕΟΥ ΚΑΙ ΑΝΑΓΓΩΝΑΥΤ 600
 OF-GOD AND OF-LEADING HIM
- 43⁰³¹ ^{A Δ M o.} ^{A omits OF-THE PHARES}
 ΟΝΟΙΑΒΟΛΟΣ ΕΙΣ ΟΡΟΥΣ 20
 THE THRU-CASTER INTO MOUNTAIN HIGH
- 44⁰³² ^{A Δ M o.} ^{A omits OF-THE PHARES}
 ΗΛΟΝΕΔΙ ΣΕΝΑΥΤΩ ΠΑΣΑ 40
 HE-SHOWS TO-HIM ALL
- 45⁰³³ ^{A Δ M o.} ^{A omits OF-THE PHARES}
 ΤΑΣ ΒΑΣΙΛΕΙΑΣ ΤΗΣ ΟΙΚΟΥ 60
 THE KINGDOMS OF-THE OF-BEING-LOMED
- 46⁰³⁴ ^{A Δ M o.} ^{A omits OF-THE PHARES}
 ΜΕΝ ΗΣΕΝ ΣΤΙΓΜΗ ΧΡΟΝΟΥ 80
 IN PRICK OF-TIME AND
- 47⁰³⁵ ^{A Δ M o.} ^{A omits OF-THE PHARES}
 ΑΙ ΕΙΠΕΝ ΑΥΤΩ Ο ΔΙΑΒΟΛΟΣ 700
 SAID TO-HIM THE THRU-CASTER
- 48⁰³⁶ ^{A Δ M o.} ^{A omits OF-THE PHARES}
 ΣΟΙ ΔΕ ΣΩΤΗΡΗΣ ΤΟΥ ΣΙΝΑ 20
 TO-YOU I'LL-BE-GIVING THE authorily this
- 49⁰³⁷ ^{A Δ M o.} ^{A omits OF-THE PHARES}
 ΥΠΗΝΑ ΠΑΣΑΝ ΚΑΙ ΤΗΝ ΔΟΞΑ 40
 EVERY (emph.) AND THE esteem
- 50⁰³⁸ ^{A Δ M o.} ^{A omits OF-THE PHARES}
 ΝΑΥΤΩΝ ΟΤΙ ΕΜΟΙ ΠΑΡΑΔΕ 60
 OF-THEM THAT TO-ME HAS-BEEN-BEIDE-
- 51⁰³⁹ ^{A Δ M o.} ^{A omits OF-THE PHARES}
 ΟΤΑΙ ΚΑΙ ΑΝΘΕΛΩ ΔΙΔΩΜ 80
 GIVEN AND TO-WHOM IF-EVER I-MAY-BE-WILLING I-AM-
- 52⁰⁴⁰ ^{A Δ M o.} ^{A omits OF-THE PHARES}
 ΙΑΥΤΗΣ ΟΥΝ ΕΑΝ ΠΡΟΣΚΥ 600
 GIVING HER YOU THEN IF-EVER YOU-SHOULD-BE-
- 53⁰⁴¹ ^{A Δ M o.} ^{A omits OF-THE PHARES}
 ΝΗΣΕΝ ΟΠΙΟΝ ΜΟΥ ΕΣΤΑΙ 20
 WORSHIPING IN-VIEW OF-ME WILL-BE
- 54⁰⁴² ^{A Δ M o.} ^{A omits OF-THE PHARES}
 ΣΟΥ ΠΑΣΑ ΚΑΙ ΑΠΟΚΡΙΘΕΙΣ 40
 OF-YOU EVERY AND ANSWERING
- 55⁰⁴³ ^{A Δ M o.} ^{A omits OF-THE PHARES}
 ΟΙΝΗΣΟΥΣ ΕΠΕΝΑΥΤΩ ΠΑΓ 60
 THE JESUS SAID TO-HIM BE-UNDER-LEAD-
- 56⁰⁴⁴ ^{A Δ M o.} ^{A omits OF-THE PHARES}
 ΕΟΠΙΣ ΜΟΥ ΣΑΤΑΝΑ ΓΕΓΡΑ 80
 ING BEHIND OF-ME SATAN IT-HAS-BEEN-WRIT-
- 57⁰⁴⁵ ^{A Δ M o.} ^{A omits OF-THE PHARES}
 ΠΤΑΙ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΟΥ 900
 TEN MASTER THE GOD OF-YOU
- 58⁰⁴⁶ ^{A Δ M o.} ^{A omits OF-THE PHARES}
 ΠΡΟΣΚΥΝΗΣΕΙΣ ΚΑΙ ΑΥΤΩ 20
 YOU-WILL-BE-worshiping AND TO-HIM ONLY
- 59⁰⁴⁷ ^{A Δ M o.} ^{A omits OF-THE PHARES}
 ΟΝΩΛΑΤΡΕΥΣΕΙΣ ΗΓΑΓΕΝ ΔΕ 20
 YOU-WILL-BE-offering-DIVINE-SERVICE HE-LED YET
- 60⁰⁴⁸ ^{A Δ M o.} ^{A omits OF-THE PHARES}
 ΕΑΥΤΟΝ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ 60
 HIM INTO JERUSALEM AND
- 61⁰⁴⁹ ^{A Δ M o.} ^{A omits OF-THE PHARES}
 ΑΙΣΤΗΣΕΝ ΑΥΤΟΝ ΠΙΤΟΝ 80
 STANDS HIM ON THE flyer
- 62⁰⁵⁰ ^{A Δ M o.} ^{A omits OF-THE PHARES}
 ΤΕΡΥΓΙΟΝ ΤΟΥ ΙΕΡΟΥ ΚΑΙ Ε 14000
 LET OF-THE SACRED-place AND SAID

Adam questioned God's goodness and offended Him by seeking that which He withheld. Our Lord refused to doubt His love, though every token of it seemed to have vanished. He would not put it to a test. On every point in which the first man failed, the second Man, though tempted many times more searchingly, stood the test triumphantly. No mere son of Adam could have stood. Had He not been the Son of God the stress would have been too great.

⁸ "It is written" is the sword of the spirit, that destroys the insinuations of the Slanderer. And if he counters with a passage (for error is best supported by an appeal to holy writ), the only defense is another stroke of "It is written!"

⁹ A wing of the sanctuary overhangs the steep and deep declivity looking down into the vale of Kedron. This dizzy depth, rather than an eminence on the temple building is intended. The "sanctuary", including the whole temple area, must always be distinguished from the temple proper.

¹⁴⁻¹⁵ Compare Mt.4:12 Mk.1:14,15.

¹⁴ At this point Luke, Matthew and Mark entirely omit any mention of events covering about one year, including the miracle at Cana of Galilee, the meeting with the Samaritan woman and the healing of the nobleman's son, which are recorded in John's account. Most of this time was spent in Capernaum, which became His own city during His ministry after His expulsion from Nazareth.

¹⁶ The greatest Prophet of all did not receive recognition in His own city. It seems to be human nature to find God only in that which is far off and dim. When He returned to the people with whom He had lived and toiled most of His life, He seems to have had no expectation of a hearing from them and spoke accordingly. But their terrible treatment of Him on this occasion did not deter Him from visiting them again a year or so later (Mt.13:53-58; Mk.6:1-6). Then He was able to heal a few of the sick, but could do no mighty deeds because of their unbelief and hardness of heart. All that His adopted city gave Him was a despised name. He was the only good that ever came out of it.

'His messengers shall be directed concerning Thee, to protect Thee,'

¹¹ and that

'On their hands shall they be lifting Thee,

Lest at any time Thou shouldst be dashing Thy foot against a stone'."

¹² And answering, Jesus said to him that "It has been declared, 'You shall not be putting the Lord your God on trial'."

¹³ And, concluding every trial, the Slanderer withdrew from Him until an appointed time. And Jesus returns, in the power of the spirit,

¹⁴ into Galilee, and the fame of Him came out in the whole of the country about. And He taught in their synagogues, being glorified by all.

¹⁵ And He came to Nazareth, where he was reared, and, according to His custom, He entered into the synagogue on the day of the sabbaths and rose to read. And the scroll of the prophet Isaiah was handed to Him and, opening the scroll, He found the place where it is written,

¹⁷ "The spirit of the Lord is on Me, On account of which He anoints Me

To preach the evangel to the poor. He has commissioned Me

To heal the crushed in heart,

To proclaim a pardon to the captives,

And the recovering of sight to the blind,

To dispatch the oppressed with a pardon,

¹⁸ To proclaim the acceptable year of the Lord."

¹⁹ And furling the scroll, giving it back to the deputy, He is seated. And the eyes of all in the syna-

²⁰ gogue were staring at Him. Now He begins to be saying to them that "Today this scripture has been

²¹ fulfilled in your ears." And all

- 1 ΠΕΝΑΥΤΩ ΕΙ ΥΙΟΣ ΕΣΤΙ ΤΟΥ Θ²⁰
to-him IF SON YOU-ARE OF-THE God CAME according-to THE HAVING-CUSTOMED to-Him
- ΕΟΥ ΒΑΛΕΣΘΑΥΤΟΝ ΕΝ ΤΕΥΘ⁴⁰
YOU-BE-CASTING YOURSELF hence IN THE DAY OF-THE SABBATHS
- ΕΝ ΚΑΤΩ ΓΕΓΡΑΠΤΑΙ ΓΑΡ ΟΤΙ⁶⁰
DOWN it-HAS-been-WRITTEN for that INTO THE TOGETHER-LEAD AND He-UP-
- 10 ΙΤΟΙΣ ΑΓΓΕΛΟΙΣ ΑΥΤΟΥ ΕΝ⁸⁰
to-THE MESSENGERS OF-Him WILL- 17 STOOD TO-read AND WAS-ON-GIVEN
- ΤΕ ΛΕΙΤΑΙ ΠΕΡΙ ΣΟΥ ΤΟΥ ΔΙ¹⁰⁰
BE-being-directed ABOUT YOU OF-THE TO- 18 where it WAS HAVING-been-WRITTEN spirit
- ΑΦΥΛΑΣΣΑΙΣ ΕΚΑΙ ΟΤΙ ΕΝ ΠΙΧ²⁰
11 protect YOU AND that ON HANDS A OF-ISAIAH THE BEFORE-AVERER ΕΝ ΑΠΤΥΣ ΔΕ
- ΕΙΡΩΝΑΡΟΥΣ ΕΝ ΣΕΜΗΠΟΤΕ⁴⁰
THEY'LL-BE-LETTING YOU NO-? when U-P-ROTATING ISAIAS AND UP-OPENING
- ΠΡΟΣΚΟΥΝ ΣΠΡΟΣΑΙΘΟΝΤΟ⁶⁰
YOU-BE'D-BE-TOWARD-STRIKING TOWARD STONE THE 19 ΕΥΜΑΚΥΡΙΟΥ ΕΝ ΜΕΜΟΥΕΙΝ⁸⁰
n separates C O OF-Master ON ME OF-WHICH ON-
- 12 ΝΠΟΔΑΣΟΥΚΑΙ ΑΠΟΚΡΙΒΕΙ⁸⁰
FOOT OF-YOU AND ANSWERING A above ΕΙΝΕ ΑΒ+Ε
- ΣΕΙ ΠΕΝΑΥΤΩ ΟΙ ΗΣΟΥΣ ΟΤΙ²⁰⁰
said to-him THE JESUS that ΕΚΕΝΕ ΧΡΙΣ ΕΝ ΜΕΕΥ ΑΓΓΕΛ⁷⁰⁰
account He-ANOINTS ME TO-WELL-MESSAGIZE
- ΕΙΡΗΤΑΙ ΟΥΚ ΕΚΕΙΡΑ ΣΕΙ²⁰
it-HAS-been-declared NOT YOU-WILL-BE-OUT-TRYING IC ACΘΑΙΠΤΩ ΧΟΙΣ ΑΠΕΣΤΑ²⁰
to-POOR He-HAS-commission-
- ΣΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΣΟΥ ΚΑΙ⁴⁰
13 Master THE God OF-YOU AND n o. n o. omit to-HEAL the ones-HAVING-been-
- ΣΥΝΤΕΛΕΣΑ ΣΠΑΝΤΑ ΠΕΙΡΑ⁶⁰
concluding EVERY trial CRUSHED THE HEART NT ET PIMME NOYCTHN KAPA⁶⁰
HAVING-been-crushed THE HEART
- ΣΜΟΝΟΔΙΑΒΟΛΟΣ ΑΠΕΣΤΗ⁸⁰
THE THRU-CASTER FROM-STOOD FROM IANKHPYΣAIAIXMAΛΩTOI⁸⁰
TO-PROCLAIM to-captives
- 14 ΠΑΥΤΟΥ ΑΧΡΙ ΚΑΙ ΡΟΥΚΑΙΥ³⁰⁰
HIM UNTIL SEASON AND re- C AFECINKAI TYΦΛΟΙΣ ΑΝΔ⁸⁰⁰
FROM-LETTING AND to-BLIND-ones UP-looking
- ΠΕΣΤΡΕΦΕΝ ΟΙ ΗΣΟΥΣ ΕΝ ΤΗ²⁰
TURNS THE JESUS IN THE BΛΕΨΙΝΑΠΟ ΣΤΕΙΛΑΙ ΤΕΘΡ²⁰
to-commission ones-HAVING-
- ΔΥΝΑΜΕΙ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΕΝΤΟ⁴⁰
ABILITY OF-THE spirit INTO ΔΥΣΜΕΝΟΥΣ ΕΝ ΑΦΕΣΕΙ ΚΗΡ⁴⁰
19 HES-DAIVERED IN FROM-LETTING TO-PRO-
- ΙΣΤΗΝ ΓΑΛΙΛΑΙΑΝ ΚΑΙ ΦΗΜ⁶⁰
THE GALILEE AND AVERMENT ΥΨΑΙ ΕΝ ΙΔΑΥΤΟΝ ΚΥΡΙΟΥ ΔΕ⁶⁰
CLAIM YEAR OF-Master RECEIV-
- Η ΕΞΗΛΘΕΝ ΚΑΘΟΛΗ ΣΤΗΣΠΕ⁸⁰
OUT-CAME DOWN WHOLE OF-THE ABOUT- KTON KAI PTYΣA CTOBIBAI⁸⁰
20 able AND ROTATING THE SCROLL
- 15 ΕΡΑΧΩΡΟΥ ΠΕΡΙ ΑΥΤΟΥ ΚΑΙ Α⁴⁰⁰
SPACE ABOUT Him AND He ONAΠΟΔΟΥCTΩYHPETH EK⁹⁰⁰
FROM-GIVING to-THE subservient He-is-
- ΥΤΟΣ ΕΔΙΔΑΣΚΕΝ ΕΝ ΤΑΙΣ²⁰
TAUGHT IN THE TO- A+Ε
- ΥΝΑΓΩΓΑΙΣ ΑΥΤΩΝ ΔΟΞΑΖΟ⁴⁰
GETHER-LEADS OF-them being-esteemized ΔΘΙΣΕΝ ΚΑΙ ΠΑΝΤΩΝ ΟΙΟΦΘ²⁰
seated AND OF-ALL THE VIEWERS
- ΜΕΝΟΥΣ ΥΠΟ ΠΑΝΤΩΝ ΚΑΙ ΗΛΘ⁶⁰
16 by ALL AND He-CAME A IN THE TOGETHER-LEAD WERE THE VIEWERS
- ΕΝΕΙΣΤΗΝ ΝΑΖΑΡΕΘΟΥ ΗΝΑ⁶⁰
INTO THE NAZARETH where He-WAS ΔΑΛΜΟΙ ΕΝ ΤΗΣΥΝΑΓΩΓΗΝΣΑ⁴⁰
IN THE TOGETHER-LEAD WERE
- ΝΑΤΕΘΡΑΜΜΕΝΟΣ ΚΑΙ ΕΙΣ Η⁶⁰⁰
HAVING-been-UP-NURTURED AND He-INTO- 21 NATENIZONTES AYTFHPYΣA⁶⁰
STRETCHING to-Him He-begins
- ΤΟ ΔΕ ΛΕΓΕΙΝ ΠΡΟΣ ΑΥΤΟΥΣ⁸⁰
YET TO-BE-SAYING TOWARD them ΤΟΤΙΣ ΗΜΕΡΟΝ ΠΕΠΛΗΡΩΤΑΙ¹⁶⁰⁰⁰
that TODAY HAS-been-FILLED

¹⁸ What more blessed or precious portion could the Lord have read than the passage from Isaiah? Perhaps nowhere else is such a delightful portrayal of His mission (Isa. 61^{1,2}). No wonder they marveled at the gracious words which came from Him! But even more marvelous is the message conveyed by His silence. Had He read another sentence, He would have plunged them into "The day of vengeance of our God". The two are closely allied—much closer than appears, except in the prophecy. God's vengeance will be visited on His enemies when He redeems His people. But Christ's ministry was confined to the proclamation of the acceptable year. Let us note the contrast between the acceptable *year* and the *day* of vengeance. God is swift in judgment, but delights to delay in blessing. He might have used the last two thousand years for vengeance, for the prophet gives no hint of aught else before His glorious appearing. Instead, He fills it with transcendent manifestations of His grace.

²³ The fame of Christ's miracles in Capernaum had reached His own neighbors. They were jealous in their unbelief. With marvelous skill He touches the sore spot and shows how thoroughly in accord with their own scriptures His ministry is. Even in the prophets blessing broke forth to outsiders when those within the covenant were in want. Sidon and Syria had no claim on Jehovah's mercy. Yet Elijah and Elisha, at a time of great need in Israel, are sent to convey God's mercies to the despised aliens. No doubt His language implied that there was a famine in Nazareth just as there was in Israel in Elijah's day (1 Ki.17), only that then heaven was locked three years and six months and physical sustenance failed, yet now heaven is opened for a like period (for Christ's ministry seems to have been about this length) and they famish in the midst of plenty. So, too, His words hinted that there were lepers in Nazareth as in Israel in Elisha's day (2 Ki.5), yet they are not cured, though a greater than Elisha is in their midst. How pitiful is their prejudice and impotent rage! He does not flee from them, but fearlessly wends His way through their very midst.

testified of Him and marveled at the gracious words which went out of His mouth. And they said, "Is not this Joseph's son?" And He said to them, "Undoubtedly you will be declaring this parable to Me, 'Physician, cure yourself!' 'Whatever we hear occurring in Capernaum do here also in your own country'."

²⁴ Now He said, "Verily, I am saying to you that no prophet is acceptable in his own country. Now of a truth I am saying to you, that there were many widows in Israel in the days of Elijah, when heaven is locked three years and six months, as a great famine came to be over the entire land, and to none of them was Elijah sent, except into Sarepta of Sidonia, to a widow woman. And there were many lepers in Israel with Elisha the prophet, and none of them is cleansed except Naaman the Syrian."

²⁸ And those in the synagogue are all filled with fury at hearing these things, and, rising, they cast Him out of the city, and led Him to the brow of the mountain on which their city had been built, so as to push Him over the precipice. ³⁰ Yet He, coming through their midst, went.

³¹ And He came down into Capernaum, a city of Galilee, and He was teaching them on the sabbaths. ³² And they were astonished at His teaching, seeing that His word was with authority.

³³ And there was a man in the synagogue having the spirit of an un-

ΗΓΡΑΦΗΑΥΤΗΝΕΝΤΟΙΣΩΣΙΝ 20
 THE WRITING THIS IN THE EARS
 ΥΜΩΝΚΑΙΠΑΝΤΕΣΕΜΑΡΤΥΡ 40
 22 OF-YOU AND ALL WITNESSED
 ΟΥΝΑΥΤΩΚΑΙΕΘΑΥΜΑΖΟΝΕ 60
 to-Him AND MARVELED ON
 ΠΙΤΟΙΣΛΟΓΟΙΣΤΗΣΧΑΡΙΤ 80
 THE SAYINGS OF-THE GRACE
 ΟΣΤΟΙΣΕΚΠΟΡΕΥΟΜΕΝΟΙΣ 100
 to-THE OUT-GOING
 ΕΚΤΟΥΣΤΟΜΑΤΟΣΑΥΤΟΥΚΑ 20
 OUT OF-THE MOUTH OF-Him AND
 ΙΕΛΕΓΟΝΟΥΧΙΥΙΟΣΕΣΤΙ 39
 THEY SAID NOT (emph.) SON IS
 ΝΙΨΩΦΗΟΥΤΟΣΚΑΙΕΙΠΕΝΠ 60
 23 of-JOSEPH THIS AND He-said TO-
 ΡΟΣΑΥΤΟΥΣΠΑΝΤΩΣΕΡΙΤ 80
 WARD THEM ALL-ly YE'LL-BE-declar-
 ΕΜΟΙΤΗΝΠΑΡΑΒΟΛΗΝΤΑΥΤ 200
 ING to-ME THE BESIDE CAST THIS
 ΗΝΙΑΤΡΕΘΕΡΑΠΕΥΟΝΣΕΑ 20
 HEALER cure CAPERNAUM Yourself
 ΥΤΟΝΟΣΑΗΚΟΥΣΑΜΕΝΓΕΝΟ 40
 as-much-as WE-HEAR BECOMING
 ΜΕΝΔΕΙΣΤΗΝΚΑΦΑΡΝΑΟΥΜ 60
 INTO THE CAPERNAUM
 ΠΟΙΗΣΟΝΚΑΙΩΔΕΕΝΤΗΠΑΤ 80
 DO AND here IN THE FATHER
 ΡΙΔΙΣΟΥΕΙΠΕΝΔΕΑΜΗΝΛΕ 300
 24 [-place] OF-YOU He-said YET AMEN I-AM-
 Α to-YOU I-AM-SAYING s o.
 ΓΩΥΜΙΝΟΤΙΟΥΔΕΙΣΠΡΟΦΗ 20
 SAYING to-YOU THAT NOT-YET-ONE BEFORE-AVERER
 ΤΗΣΔΕΚΤΟΣΕΣΤΙΝΕΝΤΗΠΑ 40
 RECEIVABLE IS IN THE FATH-
 ΤΡΙΔΕΑΥΤΟΥΕΠΑΛΗΘΕΙΑ 60
 25 EN[-place] OF-SELF ON TRUTH
 ΣΔΕΛΕΓΩΥΜΙΝΟΤΙΠΟΛΛΑΙ 80
 YET I-AM-SAYING to-YOU THAT MANY
 ΧΗΡΑΙΝΣΑΝΕΝΤΑΙΣΗΜΕΡΑ 400
 WIDOWS WERE IN THE DAYS
 ΙΣΑΛΙΟΥΕΝΤΩΙΣΡΑΗΛΟΤΕ 20
 OF-ELIAS IN THE ISRAEL when
 ΕΚΛΕΙΣΘΗΟΟΥΡΑΝΟΣΕΠΙΕ 40
 s o. D omits ON
 He-LOCKED THE HEAVEN ON YEARS
 ΤΗΤΡΙΑΚΑΙΜΗΝΑΣΕΙΨΟΣΕΓ 60
 THREE AND MONTHS SIX AS DE-
 ΕΝΕΤΟΛΙΜΟΣΜΕΓΑΛΕΠΠΑ 80
 CAME FAMINE GREAT ON EVERY
 ΣΑΝΤΗΝΓΗΝΚΑΙΠΡΟΣΟΥΔΕ 500
 26 THE LAND AND TOWARD NOT-YET-ONE

ΜΙΑΝΑΥΤΩΝΕΠΕΜΦΘΗΝΑΙ 20
 OF-them WAS-SENT ELIAS
 ΣΕΙΜΗΕΙΣΣΑΡΕΠΤΑΤΗΣ 40
 OF NO INTO SAREPTA OF-THE SIDO-
 ΔΩΝΙΑΣΠΡΟΣΓΥΝΑΙΚΑΧΗΡ 60
 NIA TOWARD WOMAN WIDOW
 ΑΝΚΑΙΠΟΛΛΟΙΛΕΠΡΟΙΝΣΑ 80
 27 AND MANY lepers WERE
 Α ON ELISSAIOS OF-THE BEFORE-A. IN THE L. n+ε
 ΝΕΝΤΩΙΣΡΑΗΛΕΠΙΛΙΣΑΙ 600
 IN THE ISRAEL ON ELISSAIOS
 ΟΥΤΟΥΠΡΟΦΗΤΟΥΚΑΙΟΥΔΕ 20
 OF-THE BEFORE-AVERER AND NOT-YET-ONE
 ΙΣΑΥΤΩΝΕΚΑΘΑΡΙΣΘΗΕΙΜ 40
 OF-them IS-cleansed IF NO
 ΗΝΑΙΜΑΝΟΣΥΡΟΣΚΑΙΕΠΑΝ 60
 28 NAAMAN THE SYRIAN AND ARE-FILLED
 ΣΘΗΣΑΝΠΑΝΤΕΣΘΥΜΟΥΕΝ 80
 ALL OF-fury IN THE
 ΗΣΥΝΑΓΩΓΗΑΚΟΥΟΝΤΕΣΤΑ 700
 TOGETHER-LEAD HEARING these
 ΥΤΑΚΑΙΑΝΑΣΤΑΝΤΕΣΕΙΒ 20
 29 AND UP-STANDING THEY-OUT-
 ΑΛΟΝΑΥΤΟΝΕΞΩΤΗΣΠΟΛΕΩ 40
 CAST (past) Him OUT OF-THE city
 ΣΚΑΙΗΓΑΓΟΝΑΥΤΟΝΕΩΣΟΦ 60
 AND THEY-LED Him TILL OF-
 ΡΥΟΣΤΟΥΟΡΟΥΣΕΦΟΥΗΠΟΛ 80
 BROW OF-THE MOUNTAIN ON OF-WHICH THE city
 Α OF-them HAD-been-BUILDED Α ΕΙΣ TO
 ΙΣΦΚΟΔΟΜΗΤΟΥΑΥΤΩΝΩΣΤΕ 800
 HAD-been-BUILDED OF-them AS-BESIDES
 ΚΑΤΑΚΡΗΜΝΙΣΑΙΔΥΤΟΝΑΥ 20
 30 TO-DOWN-HANG Him He
 ΤΟΣΔΕΔΙΕΛΘΩΝΔΙΑΜΕΣΟΥ 40
 YET THRU-COMING THRU MIDST
 ΑΥΤΩΝΕΠΟΡΕΥΕΤΟΚΑΙΚΑΤ 60
 31 OF-them WENT AND He-DOWN-
 ΗΛΘΕΝΕΙΣΚΑΦΑΡΝΑΟΥΜΠΟ 80
 CAME INTO CAPERNAUM city
 ΑΙΝΤΗΣΓΑΛΙΛΑΙΑΣΚΑΙΗΝ 900
 OF-THE GALILEE AND He-WAS
 ΔΙΔΑΣΚΩΝΑΥΤΟΥΣΕΝΤΟΙΣ 20
 TEACHING them IN THE
 ΣΑΒΒΑΣΙΝΚΑΙΕΙΣΕΠΑΝΗΣΟ 40
 32 SABBATHS AND THEY-were-astonished
 ΝΤΟΕΠΙΤΗΔΙΔΑΧΗΝΑΥΤΟΥ 60
 ON THE TEACHING OF-Him THAT
 ΤΙΕΝΕΙΟΥΣΙΑΗΝΟΛΟΓΟΣΑ 80
 IN authority WAS THE SAYING OF-
 ΥΤΟΥΚΑΙΕΝΤΗΣΥΝΑΓΩΓΗΝ 16000
 33 Him AND IN THE TOGETHER-LEAD WAS

31-32 Compare Mt. 4:13-17 Mk. 1:21, 22.

31 His rejection in "His own country" led to His making Capernaum "His own city". From this as a base, He circled about on His evangelistic tours, returning thither at their end. Much of His work was done in it, for it was on some of the main highways of traffic.

33-35 Compare Mk. 1:23-26.

33 Since the serpent deceived Eve in Eden, man has been subject, to some extent, to the spirits of the unseen world. One of the most marked features of the millennial eon is the absence of the evil influences which now actuate mankind from without. Satan will then be bound. Subordinate spirits will not be able to prey on humanity. To inaugurate this kingdom Messiah must be able to cope with demons and destroy their power over its subjects. Hence, every time that He cast out demons by His word, it was a sign that the kingdom of God was near, and that the King was present to dispossess the evil powers that opposed Him.

34 It is a sad commentary on the darkness of the human heart, when the demons show an intelligence far superior to the people who possessed the special revelation which was given to identify the Messiah. They wondered and questioned, but the demons knew Him and dared not disobey His word. Peter needed a special revelation from God to teach Him who Christ was, yet these wicked spirits knew and acknowledged that He was the Christ, the Son of God. So far is spirit superior to flesh that these demons readily recognized His divine Sonship, while few of His professed followers fully entered into His messianic glories.

36-39 Compare Mt. 8:14, 15 Mk. 1:29-31.

36 A fever usually runs its course. Indeed, it is dangerous to stop it. So the ills of mankind will never be cured of a sudden until the great Physician speaks the word. When He appears again Israel will be in the most awful pressure, but will be relieved the moment He arrives. Then they will serve Him as never before. Not only will bodily ills be healed, but the social and political diseases that mar man's day will disappear when He is on the scene.

clean demon, and he cries out with a loud voice, saying, "*Ha!* what is it to us and to you, Jesus the Nazarean? Did you come to destroy us? I am aware who *you* are—the holy One of God!" And Jesus rebukes it, saying, "Be still, and be coming out from him!" And, pitching him into their midst, the demon came out from him, not harming him at all.

36 And awe came on all, and they conferred with one another, saying, "What word is this? seeing that He is enjoining the unclean spirits with authority and power and they are coming out!" And a hubbub about Him went forth to every place in the country about.

38 Now, rising from the synagogue, Jesus entered into the house of Simon. Now Simon's mother-in-law was pressed by a high fever, and they ask Him about her. And standing by above her, He rebukes the fever, and the fever leaves her. Now, rising instantly, she waited on them.

40 Now at sunset all, as many as had those who are infirm with various diseases, led them also to Him. Now, placing His hands on each one of them, He cures them. Now demons also came out from many, clamoring and saying that "*You* are the Christ, the Son of God!" And, rebuking them, He did not let them talk, seeing that they had perceived that He is the Christ.

42 Now at the coming of day, coming out, He went into a desolate place. And the throngs sought for Him, and they came to Him and

ΝΑΝΘΡΩΠΟΣ ΕΧΩΝ ΠΝΕΥΜΑ Δ 20	ΣΠΕΝΘΕ ΡΑ ΕΤΟΥΣΙΜΩΝΟΣ 20
human HAVING spirit OF-	mother-IN-LAW YET OF-THE SIMON
ΔΙΜΟΝΙΟΥ ΑΚΑΘΑΡΤΟΥ ΚΑΙ 40	ΗΝΣΥΝΕΧΟΜΕΝΗ ΠΥΡΕΤΩΜΕ 40
demon UN-clean AND	was BEING-pressed to-fever GREAT
ΑΝΕΚΡΑΞΕΝ ΦΩΝΗΜΕΓΑΛΗ 60	ΓΑΛΩ ΚΑΙ ΗΡΩΤΗΣΑΝ ΑΥΤΟΝ 60
34 lie-UP-cries to-sound GREAT say-	AND THEY-ask Him
ΕΓΩ ΝΕΑΤΗΜΙΝ ΚΑΙ ΣΟΙ Η 80	ΠΕΡΙ ΑΥΤΗΣ ΚΑΙ ΕΠΙΣΤΑΣΕ 80
ing I-AM ANY to-US AND to-YOU JESUS	39 ABOUT her AND ON-standing ON-
ΣΟΥΝΑΖΑΡΗΝ ΕΝ ΕΛΘΕΣ ΑΠΟ 100	ΠΑΝΩ ΑΥΤΗΣ ΕΠΕΤΙΜΗΣΕΝ 600
NAZAREAN! YOU-CAME to-destroy	UP OF-her He-rebukes to-
ΕΣΑΙ ΗΜΑΣ ΟΙ Δ ΑΣΕΤΙΣ ΕΙΟ 20	Ω ΠΥΡΕΤΩ ΚΑΙ ΑΦΗΚΕΝ ΑΥΤΗ 20
US I-HAVE-PERCEIVED YOU ANY ARE THE	THE fever AND FROM-LETS her
ΑΓΙΟΣ ΤΟΥ ΘΕΟΥ ΚΑΙ ΕΠΕΤΙ 40	ΑΒ ΟΜΙΛ ΤΗΣ fever
35 HOLY-one OF-THE God AND rebukes	NO ΠΥΡΕΤΟΣ ΠΑΡΑΧΡΗΜΑΔΕ 40
ΗΝΣΕΝ ΑΥΤΩ ΟΙ ΗΝΣΟΥΣ ΑΕΓΩ 60	ΑΝΑΣΤΑΣ ΑΔΙΗΚΟΝ ΕΙ ΑΥΤΟ 60
to-it THE JESUS SAYING	UP-STANDING she-THRU-SERVED to-him
Ν ΦΙΜΩΘΗΤΙΚΑΙ ΕΞΕΛΘΕ ΑΠ 80	ΙΣ ΔΥΝΟΝΤΟΣ ΕΤΟΥ ΗΛΙΟΥ 80
DE-BEING-MUZZLED AND BE-OUT-COMING FROM	40 OF-SLIPPING YET OF-THE SUN
ΑΥΤΟΥ ΚΑΙ ΡΙΨΑΝ ΑΥΤΟΝ ΤΟ 200	Α+Β ΠΑΝΤΕΣ ΟΣΟΙ ΕΙΧΟΝ ΑΣΘΕΝ 100
him AND TOSsing him THE	ALL as-many-as HAD ones-BEING-UN-
ΔΑΙΜΟΝΙΟΝ ΕΙΣ ΤΟ ΜΕΣΟΝ 20	ΟΥΝΤΑΣ ΝΟΣΟΙΣ ΠΟΙΚΙΛΑΙ 20
demon INTO THE MIDst OUT-	FIRM to-DISEASES VARIOUS
ΣΗΛΘΕΝ ΑΠ ΑΥΤΟΥ ΜΗΔΕΝ ΒΛ 40	ΣΚΑΙ ΗΓΑΓΟΝ ΑΥΤΟΥΣ ΠΡΟΣ 40
CAME FROM him NO-YET-ONE HARM-	AND LED them TOWARD
ΑΥΑΝ ΑΥΤΟΝ ΚΑΙ ΕΓΕΝΕΤΟ Β 60	ΑΥΤΟΝ ΟΔΕΝΙ ΕΚΑΣΤΩ ΑΥΤ 60
36 ing him AND BECAME AWE	Him THE YET ONE to-EACH OF-him
ΑΜΒΟΣ ΕΠΙ ΠΑΝΤΑΣ ΚΑΙ ΣΥΝ 80	4 ON-PLACING THE (S O.) HANDS
ON ALL AND THEY-TO-	ΦΝΤΑΣ ΧΕΙΡΑΣ ΕΠΙΤΙΘΕΙΣ 80
ΕΛΛΑΟΥΝ ΠΡΟΣ ΑΛΛΗΛΟΥΣ Α 300	ΕΘΕΡΑ ΠΕΥΣΕΝ ΑΥΤΟΥΣ ΕΝ 800
GETHER-TALKED TOWARD one-another say-	41 He-cures them OUT-CAME
ΕΓΟΝΤΕΣ ΤΙΣ Ο ΛΟΓΟΣ ΟΥΤΟ 20	ΡΧΕ ΤΟ ΔΕ ΚΑΙ ΔΑΙΜΟΝΙΑ ΑΠ 20
ing ANY THE saying this	YET AND demons FROM
ΣΟΤΙΕΝΕ ΣΟΥΣΙΑ ΚΑΙ ΔΥΝΑ 40	ΟΠΟΛΩΝ ΚΡΑΥΓΑΖΟΝΤΑ ΚΑ 40
that IN authority AND ABILITY	MANY CRAWLING AND
ΜΕΙ ΕΠΙΤΑΣΣΕΙΤΟΙΣ ΑΚΑΘ 60	ΙΛΕΓΟΝΤΑ ΟΤΙ ΣΕΙ ΟΙ ΑΝΟΙΜΕΝΟΙ 60
He-is-enjoining to-tue unclean	saying that YOU ARE THE ANOINTED
ΑΡΤΟΙΣ ΠΝΕΥΜΑΤΙΝ ΚΑΙ ΕΞ 80	ΤΟ ΣΟΥΙΟΣ ΤΟΥ ΘΕΟΥ ΚΑΙ ΕΠ 80
spirits AND THEY-	THE SON OF-THE God AND rebuk-
ΟΥΣΙΝ ΑΥΤΩ ΤΗ ΕΥΟΧΗ ΤΟΙΣ 400	Π+Ε ΙΤΙΜΩΝΟΥ ΚΕΙ ΑΥΤΑ ΛΑΛΕ 900
37 ARE-OUT-COMING AND OUT-WENT	ing NOT He-left TO-BE-TALK-
ΤΟΝ ΧΟΣ ΠΕΡΙ ΑΥΤΟΥ ΕΙΣ ΠΑ 20	ΙΝΟΤΙ ΗΔΕΙΣ ΑΝΤΟΝ ΧΡΙΣΤ 20
RESOUND ABOUT Him INTO EVERY	ing that THEY-HAD-PERCEIVED THE ANOINTED
Ν ΤΑΤΟ ΠΟΝΤΗΣ ΠΕΡΙΧΩΡΟΥ 40	ΟΝ ΑΥΤΟΝ ΕΙΝΑΙ ΓΕΝΟΜΕΝΗ 40
PLACE OF-THE ABOUT-SPACE	42 Him TO-BE OF-BECOMING
ΑΝΑΣΤΑΣ ΔΕ ΑΠΟ ΤΗΣ ΣΥΝΑΓ 60	Σ ΔΕ ΗΜΕΡΑΣ ΕΞ ΕΛΘΩΝ ΕΣ 60
38 UP-STANDING YET FROM THE TOGETHER-LEAD	YET DAY OUT-COMING He-was-
us omit THE JESUS	ΕΥΘΗ ΕΙΣ ΕΡΗΜΟΝ ΤΟ ΠΟΝΚΑ 80
ΦΗΝΣΟΙΝΣΟΥΣ ΕΙΣ ΗΛΘΕΝ Ε 80	GONE INTO DESOLATE PLACE AND
THE JESUS He-into-CAME IN-	
ΙΣ ΤΗΝ ΟΙΚΙΑΝ ΤΟΥΣΙΜΩΝΟ 600	ΙΟΙΟΧΑΛΟΙ ΕΠΕΖΗΤΟΥΝ ΑΥΤ 17000
TO THE HOME OF-THE SIMON	THE THRONGS ON-BOUGHT Him

40-41 Compare Mt.8:10,17Mk.1:32-34.

42-44 Compare Mk.1:35-39.

44 No one who attentively reads the accounts of our Lord's ministry will fail to wonder why He confined Himself to Galilee and never evangelized the cities of Judea. Except for His seven visits to Jerusalem and journeys to Bethany beyond Jordan, it appears as if He absolutely ignored the most important section of the nation in His proclamation. On His journeys to and from Jerusalem He taught and healed, but, in accepted texts and versions, we have no account whatever of any proclamation in the synagogues of Judea. The solution of this lies in the reading we have followed in this passage. Both of our best manuscripts read *Judea* here instead of Galilee. The fact that Matthew and Mark speak of a journey through Galilee at about this time is no clear proof that He did not visit Judea also. These so-called parallel passages explain why some manuscripts have the reading Galilee. It is an attempt to "harmonize" what appears to be a discrepancy. It is not at all likely that it would be changed to Judea when the other accounts read Galilee. The editor has personally checked the reading in the Vaticanus and Sinaiticus MSS. That these two great manuscripts should have this reading unchallenged by correctors or editors seems to be proof sufficient to sustain it. It is a relief to know that He did not absolutely ignore that part of the country which, in some respects, had the greatest claim on His ministry. Our Lord sprang from the tribe of Judah, and could hardly complete His course without proclaiming to His own tribe.

1-3 Compare Mt.4:18Mk.1:16.

4 See Jn. 21:8.

4 There are three principal methods of fishing spoken of in the scriptures. There was the hook and line (Mt. 17:27) with which Peter caught the fish that had the poll-tax money in its mouth. There was the seine, or drag net (Mt. 13:47), which was played out from a boat and dragged to the shore. Then there were other, smaller nets, operated from boats. These had to be used at night. It was considered foolish to even attempt to net fish in the day time. Hence Peter's mild remon-

dained Him lest He should be going from them. Now He said to them that "In other cities also, I must preach the evangel of the kingdom of God, seeing that for this was I commissioned." And He was proclaiming in the synagogues of Judea.

5 Now it occurred, as the throng is importuning Him and is hearing the word of God, *He* also was standing beside lake Gennesaret, and He perceived two ships standing beside the lake. Now the fishers, stepping from them, rinse off the nets. Now, stepping into one of the ships, which was Simon's, He asks him to be backing up slightly from the land. Now, being seated, He taught the throngs out of the ship.

4 Now as He ceases speaking, He said to Simon, "Back up into the depth, and lower your nets for a catch." And answering, Simon said to Him, "Doctor, toiling through the whole night, we got nothing, yet, at Thy declaration I shall be lowering the nets." And doing this, they impound a vast multitude of fishes. Now their nets were torn through, and they beckon to their partners in the other ship to come and join in taking them. And they came, and they fill both the ships so that they were submerged.

8 Now Simon Peter, perceiving it, prostrates before Jesus' knees, saying, "Come away from me, seeing that I am a man, a sinner, Lord!" 9 For awe engulfs him and all those with him at the catch of fishes

ΟΝΚΑΙΗΛΘΟΝΕΩΣΑΥΤΟΥΚΑ²⁰ AND THEY-CAME TILL OF-Him AND
 ΙΚΑΤΕΙΧΟΝΑΥΤΟΝΟΥΜΗ⁴⁰ THEY-DOWN-HAD Him OF-THE NO TO-
 ΟΡΕΥΕΣΘΑΙΑΠΑΥΤΩΝΟΔΕ⁵⁰ 43 BE-GOING FROM them THE YET He-
¹⁰ ΙΠΕΝΠΡΟΣΑΥΤΟΥΣΟΤΙΚΑΙ⁸⁰ said TOWARD them that AND
 ΤΑΙΣΕΤΕΡΑΙΣΠΟΛΕΣΙΝΕΥ¹⁰⁰ 10-THE DIFFERENT cities TO-WELL-
 ΑΓΓΕΛΙΣΑΘΑΙΜΕΔΕΙΤΗΝ²⁰ MESSENGER ME IT-IS-BINDING THE
 ΕΥΑΓΓΕΛΙΟΝ WELL-MESSAGE A INTO
 ΒΑΣΙΛΕΙΑΝΤΟΥΘΕΟΥΤΙ⁴⁰ KINGDOM OF-THE God that ON
¹⁰ ΠΙΤΟΥΤΟΑΠΕΣΤΑΛΗΝΚΑΙΗ⁶⁰ 44 this I-WAS-commissioned AND He-
¹⁰ ΝΚΗΡΥΣΣΩΝΕΙΣΤΑΣΥΝΑΓ⁸⁰ WAS PROCLAIMING INTO THE TOGETHER-
¹⁰ ΦΓΑΣΤΗΣΙΟΥΔΑΙΑΣΕΓΕΝΕ²⁰⁰ 5 A+I A ΓΑΛΙΛΑΙΑC GALLILEE BECAME
⁵ ΤΟΔΕΕΝΤΩΝΟΧΛΩΝΕΠΙ²⁰ 5 LEADS OF-THE JUDEA BECAME
¹⁰ ΟΝ-ΛΥΟΝ-ΤΟΙΜΗ⁴⁰ 5 LEADS OF-THE JUDEA BECAME
¹⁰ ΕΙΘΑΙΑΥΤΩΚΑΙΑΚΟΥΕΙΝ⁴⁰ LYING to-Him AND TO-BE-HEARING
 ΤΟΝΛΟΓΟΝΤΟΥΘΕΟΥΚΑΙΑΥ⁸⁰ THE SAYING OF-THE God AND He
 ΤΟCΗΝΕCΤΩCΠΑΡΑΤΗΝΑΙΜ⁸⁰ 2 TOCHNECTΩCΠΑΡΑΤΗΝΑΙΜ 20 WAS HAVING-STOOD BESIDE THE LAKE
¹⁰ ΝΗΝΓΕΝΝΗΣΑΡΕΤΚΑΙΕΙΔΕ³⁰⁰ 2 GENNEBARET AND He-PERCEIV-
¹⁰ ΝΑΥΟΠΛΟΙΑCΤΩΤΑΠΑΡΑΤ²⁰ 2 ED TWO FLOATERS HAVING-STOOD BESIDE THE
¹⁰ ΗΝΑΙΜΗΝΗΟΙΔΕΑΛΕΙΕΙCΑ⁴⁰ 2 HNAIMHNHNOIDEALEIEICA 40 LAKE THE YET fishers FROM
¹⁰ ΠΑΥΤΩΝΑΠΟΒΑΝΤΕCΑΠΕΠΑ⁶⁰ 2 ΠΑΥΤΩΝΑΠΟΒΑΝΤΕCΑΠΕΠΑ 60 them FROM-STEPPING FROM-FLOUNGE
¹⁰ ΥΝΑΝΤΑΔΙΚΤΥΑΕΜΒΑCΔΕ⁸⁰ 3 ΥΝΑΝΤΑΔΙΚΤΥΑΕΜΒΑCΔΕ 80 THE NETS IN-STEPPING YET INTO
¹⁰ ΙCΕΝΤΩΝΠΛΟΙΩΝΟΗΝΤΟΥC⁴⁰⁰ 3 ICENTΩΝΠΛΟΙΩΝΟΗΝΤΟΥC 400 ONE OF-THE FLOATERS WHICH WAS OF-THE SI-
¹⁰ ΜΩΝΟCΗΡΩΤΗCΕΝΑΥΤΟΝΑ²⁰ 3 ΜΩΝΟCΗΡΩΤΗCΕΝΑΥΤΟΝΑ 20 MON He-asks him FROM
¹⁰ ΠΟΤΗCΓΗCΕΠΑΝΑΓΑΓΕΙΝΟ⁴⁰ 3 ΠΟΤΗCΓΗCΕΠΑΝΑΓΑΓΕΙΝΟ 40 THE LAND TO-BE-ON-OF-LEADING FEW
¹⁰ ΑΙΓΟΝΚΑΘΙCΑCΔΕΚΤΟΥΠ⁶⁰ 3 ΑΙΓΟΝΚΑΘΙCΑCΔΕΚΤΟΥΠ 60 being-sealed YET OUT OF-THE FLOAT-9
¹⁰ ΛΟΙΟΥΕΙΔΙΔΑCΚΕΝΤΟΥCΟΧ⁸⁰ 3 ΛΟΙΟΥΕΙΔΙΔΑCΚΕΝΤΟΥCΟΧ 80 cr He-taught THE THRONGS
¹⁰ ΛΟΥCΩCΔΕΕΠΑΥCΑΤΟΑΛΛΩ⁵⁰⁰ 4 ΛΟΥCΩCΔΕΕΠΑΥCΑΤΟΑΛΛΩ 500 AS YET He-CEASES TALKING
 ΝΕΙΠΕΝΠΡΟCΤΟΝCΙΜΩΝΑ²⁰ He-said TOWARD THE SIMON ON-
 ΠΑΝΑΓΑΓΕΙCΤΟΒΑΘΟCΚΑ⁴⁰ UP-LEAD INTO THE DEPTH AND
 ΙΧΑΛΑCΑΤΕΤΑΔΙΚΤΥΑΥΜΩ⁶⁰ LOWER THE NETS OF-YOU
⁵ ΝΕΙCΑΓΡΑΝΚΑΙΑΠΟΚΡΙΘ⁸⁰ 5 ΝΕΙCΑΓΡΑΝΚΑΙΑΠΟΚΡΙΘ 80 INTO CATCH AND ANSWERING
¹⁰ ΙCΟCΙΜΩΝΕΙΠΕΝΑΥΤΩΕΠΙ⁶⁰⁰ 5 ΙCΟCΙΜΩΝΕΙΠΕΝΑΥΤΩΕΠΙ 600 THE SIMON said to-Him Adept
 CΤΑΤΑΔΙΟΛΗCΝΥΚΤΟCΚΟΠ²⁰ CTATAΔΙΟΛΗCΝΥΚΤΟCΚΟΠ 20 THRU WHOLE NIGHT toiling
 ΙΑCΑΝΤΕCΟΥΔΕΝΕΛΑΒΟΜΕ⁴⁰ IACANTECΟΥΔΕΝΕΛΑΒΟΜΕ 40 NOT-YET-ONE WE-GOT
 ΝΕΠΙΔΕΤΩΡΗΜΑΤΙCΟΥΧΑΛ⁶⁰ NEΠΙΔΕΤΩΡΗΜΑΤΙCΟΥΧΑΛ 60 ON YET THE declaration OF-YOU I'LL-BE-
¹⁰ ΑCΩΤΑΔΙΚΤΥΑΚΑΙΤΟΥΤΟΠ⁸⁰ 6 ΑCΩΤΑΔΙΚΤΥΑΚΑΙΤΟΥΤΟΠ 80 6 LOWERING THE NETS AND this DO-
 ΟΙΗCΑΝΤΕCΣΥΝΕΚΛΕΙCΑΝ⁷⁰⁰ 6 ΟΙΗCΑΝΤΕCΣΥΝΕΚΛΕΙCΑΝ 700 ing THEY-TOGETHER-LOCK
 ΠΑΝΘΟCΙΧΘΥΩΝΠΟΛΥΔΙΕΡ²⁰ ΠΑΝΘΟCΙΧΘΥΩΝΠΟΛΥΔΙΕΡ 20 multitude OF-FISHES MANY was-THRU-
¹⁰ ΡΗCΕΤΟΔΕΤΑΔΙΚΤΥΑΥΤ⁴⁰ 6 ΡΗCΕΤΟΔΕΤΑΔΙΚΤΥΑΥΤ 40 BURSTED YET THE NETS OF-them
¹⁰ ΩΝΚΑΙΚΑΤΕΝΕΥCΑΝΤΟΙCΜ⁶⁰ 7 ΩΝΚΑΙΚΑΤΕΝΕΥCΑΝΤΟΙCΜ 60 7 AND THEY-DOWN-NOD TO-THE WITH-
¹⁰ ΕΤΟΧΟΙCΤΟΙCΕΝΤΩΕΤΕΡΩ⁸⁰ 7 ΕΤΟΧΟΙCΤΟΙCΕΝΤΩΕΤΕΡΩ 80 HAVERS THE IN THE DIFFERENT
¹⁰ ΠΛΟΙΩΤΟΥΕΛΘΟΝΤΑCΣΥΛΛ⁸⁰⁰ 7 ΠΛΟΙΩΤΟΥΕΛΘΟΝΤΑCΣΥΛΛ 800 FLOATER OF-THE COMING TO-BE-TO-
¹⁰ ΑΒΕCΘΑΙΑΥΤΟΙCΚΑΙΗΛΘ²⁰ 7 ΑΒΕCΘΑΙΑΥΤΟΙCΚΑΙΗΛΘ 20 7+M+AN 7+M+AN 20 GETHER-GETTING to-them AND THEY-CAME
¹⁰ ΝΚΑΙΕΠΑΝCΑΝΑΜΦΟΤΕΡΑΤ⁴⁰ 7 ΝΚΑΙΕΠΑΝCΑΝΑΜΦΟΤΕΡΑΤ 40 AND THEY-FILL both THE
¹⁰ ΑΠΛΟΙΑΩCΤΕΒΥΘΙΖΕCΘΑΙ⁶⁰ 7 ΑΠΛΟΙΑΩCΤΕΒΥΘΙΖΕCΘΑΙ 60 FLOATERS AS-BESIDES TO-BE-BEING-SUBMERGED
¹⁰ ΑΥΤΑΙΩΝΔΕCΙΜΩΝΠΕΤΡΟ⁸⁰ 8 ΑΥΤΑΙΩΝΔΕCΙΜΩΝΠΕΤΡΟ 80 8 them PERCEIVING YET SIMON Peter
¹⁰ CΠΡΟCΕCΕΝΤΟΙCΓΟΝΑC⁹⁰⁰ 8 CΠΡΟCΕCΕΝΤΟΙCΓΟΝΑC 900 TOWARD-FALLS lo-THE KNEES
¹⁰ ΙΝΤΟΥΙΗCΟΥΑΙΓΩΝΕΞΕΛΘ²⁰ 8 ΙΝΤΟΥΙΗCΟΥΑΙΓΩΝΕΞΕΛΘ 20 OF-THE JESUS SAYING BE-OUT-COMING
¹⁰ ΕΑΠΕΜΟΥΟΤΙΑΝΗΡΑΜΑΡΤΩ⁴⁰ 8 ΕΑΠΕΜΟΥΟΤΙΑΝΗΡΑΜΑΡΤΩ 40 FROM ME that MAN misser
¹⁰ ΛΟCΕΙΜΙΚΥΡΙΕΘΑΜΒΟCΓΑ⁶⁰ 8 ΛΟCΕΙΜΙΚΥΡΙΕΘΑΜΒΟCΓΑ 60 8+M+AN 8+M+AN 60 Master! AWE for
¹⁰ ΠΠΕΡΙΕCΧΕΝΑΥΤΟΝΚΑΙΠΑ⁸⁰ 8 ΠΠΕΡΙΕCΧΕΝΑΥΤΟΝΚΑΙΠΑ 80 ABOUT-HAS-HAD him AND ALL
¹⁰ ΝΤΑCΤΟΥCΣΥΝΑΥΤΩΕΠΙΤΗ¹⁸⁰⁰ 8 ΝΤΑCΤΟΥCΣΥΝΑΥΤΩΕΠΙΤΗ 1800 THE-ones TOGETHER to-him ON THE

strance. If they could not catch any fish at night, why even try in broad daylight? But Peter is impressed by the One Who spoke as no man ever spoke, and did as he was bid, without the least expectation. It would be difficult to imagine his awe and consternation at the enormous catch. To fill two boats with a single catch would be almost a miracle at night. It certainly demonstrated that the Man Who bade them do it was the most remarkable Fisherman they had ever seen! And this was the purpose of the miracle: to portray Him as the great Fisher of men, and to set forth His ministry. The fish represent the disciples that He caught during His proclamation of the kingdom. The broken net pathetically pictures His sufferings for their sakes. Even the action of Peter and John in salvaging the fish and the submergence of the ships are significant of their ministries in the eras that followed His death.

8-11 Compare Mt.4:19-22 Mk.1:20.

11 This is the marvelous manner in which He recalls them. In a few minutes He gives them a preview of the mission which they are to fill, and then summons them to go fishing with Him. Henceforth they will catch men.

12-14 Compare Mt.8:1-4 Mk.1:40-44.

12 What a series of striking contrasts do we see in this scene! A loathsome leper with a vigorous and wholesome spirit, which does not doubt the Lord's ability, yet leaves Him to work His will. Whoever should touch him would be defiled and unclean. Instead, the One Who touches him not only remains undefiled but cleanses the leper! The priests should have hearkened to the prophet like Moses. Instead they are given the testimony of an outcast!

The cleansing of a leper included a beautiful type of the death and resurrection of Christ (Lev.14). Two birds were taken, one was killed and the other, dipped in its blood, was set free to fly into the heavens. Besides this, the priest must offer various sacrifices and anoint his ear and hand and foot and head with oil, a symbol of the spirit. This erstwhile leper must have made good use of this timely opportunity to testify to the priests at Jerusalem, during the days of his cleansing.

15-16 Compare Mk. 1:45.

10 which they jointly took. Now likewise are James also and John, Zebedee's sons, who were Simon's mates. And Jesus said to Simon, "Fear not! From now on you will be catching men alive!" And bringing the ships to the land, leaving all, they follow Him.

12 And it occurred, as He is in one of the cities, and lo! a man full of leprosy. Now, perceiving Jesus, falling on his face, he besought Him, saying, "Lord, if Thou shouldst be willing, Thou canst cleanse me!" And, stretching out a hand, He touches him, saying, "I am willing! Be cleansed!" And immediately the leprosy came from him. And He charges him to be speaking to no one. "But come away and show yourself to the priest, and offer for your cleansing, according as Moses bids, for a testimony to them."

15 Yet rather the account concerning Him passed through, and vast throngs came together to hear and to be cured of their infirmities by Him. Now He was retreating in the wildernesses and praying.

17 And it occurred on one of the days, and He was teaching, and the Pharisees and teachers of the law were sitting, who were come out of every village of Galilee and of Judea and Jerusalem, and there was power of the Lord for their healing. And lo! men carrying on a couch a man who was paralyzed, and they sought to be carrying him in and to place him before Him.

<p>ΑΓΡΑΤΩΝΙΧΘΥΩΝΗΣΥΝΕΛΑ 20 CATCH OF-THE FISHES to-which they-together</p>	<p>ΕΓΚΕΡΕΠΙΤΟΥΚΑΘΑΡΙΣΜΟΥ 20 ABOUT THE cleansing</p>
<p>ΒΟΝΟΜΟΙΦΩΣΔΕΚΑΙΙΑΚΩΒΟ 40 10 he-got like-as YET AND JACOBUS C NΚΑΙΙΦΑΝΝΗΝΥΙΟΥΣΖΕΒΕ 60 AND JOHN SONS OF-ZEBEDEX</p>	<p>ΥΣΟΥΚΑΘΩΣΠΡΟΣΕΤΑΞΕΝΜ 40 OF-TOU according-as TOWARD-SETS MOSES ΦΥΧΗΣΕΙΣΜΑΡΤΥΡΙΟΝΑΥΤ 60 INTO witness to-them</p>
<p>ΔΑΙΟΥΟΙΗΣΑΝΚΟΙΝΩΝΟΙΤ 60 WHICH WERE communioners to- ΦΣΙΜΩΝΙΚΑΙΕΙΠΕΝΠΡΟΣΤ 100 THE SIMON AND said TOWARD THE</p>	<p>ΟΙΣΔΙΗΡΧΕΤΟΔΕΜΑΛΛΟΝΟ 80 15 THRU-CAME YET RATHER THE ΛΟΓΟΠΕΡΙΑΥΤΟΥΚΑΙΣΥΝ 600 saying ABOUT Him AND TOGETHER-</p>
<p>ΟΝΣΙΜΩΝΑΔΙΗΣΟΥΣΜΗΦΟΒ 20 SIMON THE JESUS NO YOU-BE- ΟΥΑΠΟΤΟΥΝΥΝΑΝΘΡΩΠΟΥΣ 40 FEARING FROM THE NOW humans</p>	<p>ΗΡΧΟΝΤΟΟΧΛΟΙΠΟΛΛΟΙΑΚ 20 CAME THRONS MANY TO-BE- ΟΥΕΙΝΚΑΙΘΕΡΑΠΕΥΕΣΘΑΙ 40 HEARING AND TO-BE-being-cured</p>
<p>ΕΣΗΖΩΓΡΩΝΚΑΙΚΑΤΑΓΑΓΟ 60 11 YOU'LL-BE LIVE-CATCHING AND DOWN-LEADING ΝΤΕΣΤΑΠΛΟΙΑΕΠΙΤΗΓΗΝ 60 THE FLOATERS ON THE LAND</p>	<p>ΑΠΑΥΤΟΥΑΠΟΤΩΝΑΣΘΕΝΕΙ 60 FROM Him FROM THE UN-FIRMS ΩΝΑΥΤΩΝΑΥΤΟΣΔΕΗΝΥΠΟΧ 50 16 of-them He YET WAS UNDER-</p>
<p>ΑΦΕΝΤΕΣΑΠΑΝΤΑΝΚΟΛΟΥΘ 200 FROM-LETTING ALL (emph.) THEY-follow ΗΣΑΝΑΥΤΩΚΑΙΕΓΕΝΕΤΟΕΝ 20 12 to-Him AND it-BECAME IN</p>	<p>ΦΡΩΝΕΝΤΑΙΣΕΡΗΜΟΙΣΚΑΙ 700 SPACING IN THE DESOLATES AND ΠΡΟΣΕΥΧΟΜΕΝΟΣΚΑΙΕΓΕΝ 20 17 praying AND BECAME</p>
<p>ΤΩΕΙΝΑΙΑΥΤΟΝΕΝΜΙΑΤΩΝ 40 THE TO-BE Him IN ONE OF-THE ΠΟΛΕΩΝΚΑΙΙΔΟΥΑΝΗΡΠΑΝ 60 cities AND BE-RECEIVING MAN FULL</p>	<p>ΑΥΤΟΣΗΝΔΙΔΑΣΚΩΝΚΑΙΗΣ 60 He WAS TEACHING AND WHILE ΡΗΣΛΕΠΡΑΣΙΔΩΝΔΕΤΟΝΙΗ 60 OF-leprosy RECEIVING YET THE JESUS</p>
<p>ΣΟΥΝΠΕΣΩΝΕΠΙΠΡΟΣΩΠΟΝ 300 FALLING ON face ΕΔΕΗΘΑΥΤΟΥΛΕΓΩΝΚΥΡΙ 20 he-WAS-bound OF-Him saying Master!</p>	<p>ΑΝΚΑΘΗΜΕΝΟΙΟΙΦΑΡΙΣΑΙ 80 sitting THE PHARISEES ΟΙΚΑΙΟΙΝΟΜΟΔΙΔΑΣΚΑΛΟ 900 AND THE LAW-TEACHERS</p>
<p>ΕΔΕΗΘΑΥΤΟΥΛΕΓΩΝΚΥΡΙ 20 he-WAS-bound OF-Him saying Master! ΕΕΑΝΘΕΛΗΣΔΥΝΑΣΑΙΜΕΚΑ 40 IF-EVEN YOU-SH'D-DE-WILLING YOU-ABE-ABLE ME TO-</p>	<p>ΙΟΙΗΣΑΝΕΛΗΛΥΘΟΤΕΣΕΚΠ 20 WHO WERE HAVING-COME OUT OF- ΑΣΗΚΩΜΗΤΗΣΓΑΛΙΛΑΙΑ 40 EVERY VILLAGE OF-THE GALILEE</p>
<p>ΘΑΡΙΣΑΙΚΑΙΕΚΤΕΙΝΑΣΤΗ 60 13 cleanse AND OUT-STRETCHING THE ΝΧΕΙΡΑΥΤΟΥΑΥΤΟΥΛΕΓΩ 60 HAND He-TOUCHES OF-him saying</p>	<p>ΣΚΑΙΙΟΥΔΑΙΑΣΚΑΙΙΕΡΟΥ 60 AND OF-JUDEA AND JERUSALEM ΣΑΛΗΜΚΑΙΔΥΝΑΜΙΣΚΥΡΙΟ 80 AND ABILITY OF-Master</p>
<p>ΝΘΕΛΩΚΑΘΑΡΙΣΘΗΤΙΚΑΙΕ 400 I-AM-WILLING YOU-BE-BEING-cleansed AND im- ΜΕΔΙΩΣΗΛΕΠΡΑΠΛΗΘΕΝΑΠ 20 mediately THE leprosy FROM-CAME FROM</p>	<p>ΥΗΝΕΙΣΤΟΙΑΣΘΑΙΑΥΤΟΥΣ 900 WAS INTO THE TO-BE-HEALING them ΚΑΙΙΔΟΥΑΝΔΡΕΣΦΕΡΟΝΤΕ 20 AND BE-RECEIVING MEN CARRYING</p>
<p>ΑΥΤΟΥΚΑΙΑΥΤΟΣΠΑΡΗΓΓΕ 40 14 him AND He charges ΙΑΕΝΑΥΤΩΜΗΔΕΙΝΕΙΠΕΙΝ 60 to-him to-NO-YET-ONE TO-BE-saying</p>	<p>ΣΕΠΙΚΑΙΝΗΣΑΝΘΡΩΠΟΝ 40 ON couch human WHO ΑΝΘΛΗΜΕΝΟΝ (an error) ΗΝΠΑΡΑΛΕΛΥΜΕΝΟΣΚΑΙΕΣ 60 WAS HAVING-been-paralyzed AND THEY-</p>
<p>ΑΛΛΑΠΕΛΩΦΩΝΔΕΙΞΟΝΣΕΑ 80 BUT FROM-COMING SHOW-YOU YOURself ΥΤΟΝΤΩΙΕΡΕΙΚΑΙΠΡΟΣΕΝ 500 to-THE SACRED-one AND TOWARD-CARRY-YOU</p>	<p>ΗΤΟΥΝΑΥΤΟΝΕΙΣΕΝΕΓΚΕΙ 80 BOUGHT him TO-BE-INTO-CARRYING ΝΚΑΙΘΕΙΝΑΙΑΥΤΟΝΕΝΩΠΙ 19000 AND TO-PLACE him IN-VIEW</p>

17-20 Compare Mt. 9:1-2 Mk. 2:1-12.

17 The fame of the Lord must have been very great at this time to gather so large and so representative a throng. Galilee alone had over two hundred villages, according to Josephus, and we may suppose that Judea had at least half as many. It is notable that, though He did not go about in Judea as He did in Galilee, the Judeans came to Him.

18 There is nothing unusual in the setting of this scene for an Oriental. To let down a *bed* through the steep roofs usually found in the West would be a feat in itself. But Eastern houses had flat roofs with battlements, easily accessible, often by a staircase on the side, and a place of continual resort. The roofing was readily removed, and this was often done in taking a corpse out of the house, for they had a superstitious fear of carrying a dead man through the doors.

20 A well man could hardly have pressed his way into the presence of the Lord in such a crowd, so what could a poor paralytic do? But the faith of the friends was far from paralyzed. It was very vigorous, indeed. It was manifested by their act. And it was this faith, rather than the pitiable paralysis of the patient, that challenged the attention of the Lord. Such faith was far more than sufficient for the healing of his body. So He ignores his paralysis and addresses Himself to its cause.

Disease is the result of sin. This is true racially rather than individually. As individuals, our sufferings are not confined to the result of our own sins, but spring from the most complex combinations of heredity and environment. In the kingdom health will be an effect, not a cause, and the basis will be the pardon of sins. The lesser is included in the greater.

24 Pardon is executive clemency based on *authority*. Only a high government official can pardon. Sin can be pardoned only by God and the One to Whom He delegates this authority. His mastery of paralysis proves that He can pardon sins. This proclaims Him the Son of Mankind, the coming One Who can banish both sin and sickness from the earth. This will not be fully accomplished until the final consummation.

19 And not finding how they may carry him in because of the throng, going up on the housetop they let him down, with the cot, through the tiles into the midst in front of Jesus. And, perceiving their faith, He said to him, "Man, your sins have been pardoned you."

21 And the scribes and the Pharisees begin to reason, saying, "Who is this who is speaking blasphemies? Who is able to pardon sins except God only?"

22 Now Jesus, recognizing their reasonings, answering, said to them, "What are you reasoning in your hearts? Which is easier, to be saying, 'Your sins have been pardoned you,' or to be saying, 'Rouse and walk'?"

24 Now, that you may be perceiving that the Son of Mankind has authority on earth to pardon sins (He said to the paralytic) I am saying to you, 'Rouse and pick up your cot and go into your house.' And rising instantly before them, picking up that on which he was laid, he came away into his house, glorifying God. And they were all taken with amazement and glorified God, and are filled with fear, saying that "We perceived paradoxes today!"

27 And after these things He came out and gazes at a tribute collector named Levi, sitting at the tribute office, and said to him, "Be following Me." And leaving all, rising, he follows Him. And Levi makes a great reception for Him in his house, and there was a vast throng

19 ΟΝ ΑΥΤΟΥ ΚΑΙ ΜΗ ΕΥΡΟΝΤΕΣ 20
OF-HIM AND NO FINDING

ΠΟΙΑΣΕΙ ΕΝΕΓΚΩΣ ΙΝΑΥΤ 40
?THE-WHICH THEY-MAY-BE-INTO-CARRYING him

ΟΝΔΙΑ ΤΟΝ ΟΧΛΟΝ ΑΝΑΒΑΝΤ 60
THRU THE THROG UP-STEPPING

ΕΣΕΠΙ ΤΟ ΦΜΑΔΙΑ ΤΩΝ ΚΕΡ 80
ON THE houseful THRU THE potteries

ΑΜΩΝ ΚΑΘΗΚΑΝ ΑΥΤΟΝ ΣΥΝΤ 100
THEY-DOWN-LET him TOGETHER TO-

ΦΚΑΙΝΙΔΙ ΦΕΙΣΤΟΜΕΣ ΟΝΕ 20
THE col INTO THE MIDST IN-

ΜΠΡΟΣΘΕΝΤΟΥ ΙΗΣΟΥ ΚΑΙ 40
20 TOWARD-PLACE OF-TH THE JESUS AND PER-

ΔΩΝΤΗΝ ΠΙΣΤΙΝ ΑΥΤΩΝ ΕΠ 60
CEIVING THE BELIEF OF-them He-said

ΕΝ ΑΥΤΩ ΑΝΘΡΩΠΕ ΑΦΕΩΝΤΑ 80
to-him human! HAVE-BEEN-FROM-LET

ΙΣΟΙΔΙΑ ΜΑΡΤΙΑΙΣ ΟΥΚΑΙ 200
11 to-YOU THE misses OF-YOU AND

ΗΡΞΑΝΤΟ ΔΙΑΛΟΓΙΖΕΣΘΑΙ 20
begin TO-BE-THRU-ACCUING

ΟΙ ΓΡΑΜΜΑΤΕΙΣ ΚΑΙ ΟΙ ΦΑΡΙΣΑΙΟΙ 40
THE WRITERS AND THE PHARISEES

ΙΣΑΙΟΙ ΛΕΓΟΝΤΕΣ ΤΙΣ ΕΣΤ 60
saying ANY IS

ΙΝΟΥΤΟΣ ΟΣ ΑΛΛΕΙΒΛΑΣΦΗ 80
this WHO IS-TALKING HARM-AVERMENTS

ΜΙΑΣΤΙΣ ΔΥΝΑΤΑΙ ΑΦΙΕΝΑ 300
ANY IS-ABLE TO-FROM-LET

ΙΑ ΜΑΡΤΙΑΣ ΕΙΜΗ ΜΟΝΟΣ ΟΘ 20
misses TO-FROM-LET IF NO ONLY THE God

ΕΘΣΕ ΠΙΓΝΟΥΣ ΔΕ ΟΙ ΗΣΟΥΣ 40
2 ON-KNOWING YET THE JESUS

ΤΟΥΣ ΔΙΑΛΟΓΙΣΜΟΥΣ ΑΥΤΩ 60
THE THRU-accouls OF-them

ΝΑΠΟΚΡΙΘΕΙΣ ΕΙΣ ΕΝ ΠΡΟΣ 80
answering said TOWARD

ΑΥΤΟΥΣ ΤΙ ΔΙΑΛΟΓΙΖΕΣΘΕ 400
them ANY YE-ARE-THRU-ACCUING

ΕΝΤΑΙΣ ΚΑΡΔΙΑΙΣ ΟΥ ΜΩΝΤΙ 20
3 IN THE HEARTS OF-YOUP ANY

ΕΣΤΙΝ ΕΥΚΟΠΩΤΕΡΟΝ ΕΙΠΕ 40
is easier TO-BE-SAY-

ΙΝΑ ΦΕΩΝΤΑΙ ΣΟΙΔΙΑ ΜΑΡΤ 60
ING HAVE-BEEN-FROM-LET to-YOU THE misses

ΙΑΙΣ ΟΥ ΜΗ ΠΙΝΕΙΝ ΓΕΙΡΕΚ 80
OF-YOU ON TO-BE-SAYING BE-ROUSING AND

ΑΙ ΠΕΡΙ ΠΑΤΕΙΝΑ ΔΕ ΕΙΔΗ 500
4 BE-ABOUT-TREADING THAT YET YE-MAY-BE-

ΤΕ ΟΤΙ ΕΣΟΥΣΙΑΝ ΕΧΕΙ ΟΥΙ 20
PERCEIVING that authority IS-HAVING THE SON

Β ΤΗΝ ΣΟΝ ΤΗ ΗΜΑΝ ΑΥΤΗΤΗ 40
OF-TH THE human authority IS-HAVING

ΗΣΑΦΙΕΝΑΙΑ ΜΑΡΤΙΑΣ ΕΙΠ 60
TO-FROM-LET misses He-said

ΕΝΤΩΠΑΡΑΛΕΛΥΜΕΝΩΣ ΟΙΑ 80
LO-TOE ONE-HAVING-been-paralyzed to-YOU I-AM-

ΕΓΩ ΓΕΓΙΡΕΚΑΙ ΑΡΑΣΤΟΚΑ 600
saying BE-ROUSING AND LIFTING THE col

ΙΝΙΔΙΟΝ ΟΥΚΑΙ ΠΡΟΕΥΟΥ 20
OF-YOU AND BE-GOING

ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΟΥΚΑΙ ΑΡΑ 40
25 INTO THE HOME OF-YOU AND instantly

ΑΧΡΗΜΑ ΑΝΑΣΤΑΣΕΝ ΟΠΙΟΝ 60
UP-STANDING IN-VIEW

ΑΥΤΩΝ ΑΡΑΣΕΦΟΚΑΤΕΚΕΙΤ 80
OF-them LIFTING ON WHICH he-was-DOWN-LAID

ΟΑΠΗΛΘΕΝ ΕΙΣ ΤΟΝ ΟΙΚΟΝ Α 700
he-FROM-CAME INTO THE HOME OF-

ΥΤΟΥ ΔΟΞΑΖΩΝ ΤΟΝ ΘΕΟΝ ΚΑ 20
26 him esteeming THE God AND

ΙΕΚΣΤΑΣΙΣ ΕΛΑΒΕΝ ΑΠΑΝΤ 40
OUT-STANDING GOT ALL (emph.)

Α ΚΑΙ ΕΤΕΡΕΣ ΕΙΣ ΤΟΝ ΘΕΟΝ 80
A AND THEY-ARE-FILLED OF FEAR AND esteemed THE God

ΚΑΙ ΕΠΛΗΣΘΗΣ ΑΝΦΟΒΟΥΛΕ 80
AND THEY-ARE-FILLED OF-FAIR saying

ΓΟΝΤΕΣ ΟΤΙ ΕΙΔΟΜΕΝ ΠΑΡΑ 800
that WE-RECEIVED BESIDE-es-

ΔΟΣ ΑΧΗΜΕΡΟΝ ΚΑΙ ΜΕΤΑΤΑ 20
27 seems TODAY AND after these

ΥΤΑΣ ΗΛΘΕΝ ΚΑΙ ΕΒΕΑΣΑΤ 40
He-OUT-CAME AND PAGES

ΟΤΕ ΛΩΝΗΝΟΝ ΟΜΑΤΙ ΛΕΥΕΙ 60
tribute-collector to-NAME LEVI

ΝΚΑΘΗΜΕΝΟΝ ΕΠΙ ΤΟΤΕ ΛΩΝ 80
sitting ON THE tribute-office

ΙΟΝ ΚΑΙ ΕΠΕΝΑΥΤΩ ΑΚΟΛΟ 900
AND He-said to-him YOU-BE-FOLLOW-

ΥΘΕΙΜΟΙΚΑΙ ΚΑΤΑΛΙΠΩΝ Α 20
28 ING to-ME AND leaving ALL

ΠΑΝΤΑ ΑΝΑΣΤΑΣΗ ΚΟΛΟΥΘΗ 40
(emph.) UP-STANDING he-follows

ΣΕΝΑΥΤΩ ΚΑΙ ΕΠΟΙΗΣΕΝ ΔΟ 60
B O. O. to-Him AND makes BECCP-

ΧΗΝ ΜΕΓΑΛΗΝ ΛΕΥΕΙΣ ΑΥΤΩ 80
TION GREAT LEVI to-Him

ΕΝ ΤΗ ΟΙΚΙΑ ΑΥΤΟΥ ΚΑΙ ΗΝΟ 20000
IN THE HOME OF-him AND WAS THROG

27-28 Compare Mt.9:Mk.2:13,14.

27 Human wisdom and expedience would have urged our Lord to choose for His apostles men of the highest character and reputation. Instead, He chooses those that were despised and abhorred. Not without cause were the collectors of revenue for Rome hated for their traitorous occupation and extortionate greed. John the baptist, in telling them to assess no more than what had been prescribed (3:13), pointed out their most reprehensible practice. They collected far in excess of the government's requirements and kept the balance themselves. This opportunity to enrich themselves at the expense of their fellow-countrymen was the only motive which could tempt a Jew into this hated occupation. They were always classed with sinners.

Our Lord does not seek to cover His call of Levi, or Matthew, as he is usually named. He goes right to the tribute office and takes him from his work. He does not wait until he can meet him elsewhere, or until he changes his occupation, or has been put on probation. It is evident that He wishes to impress the people with the fact that He came to call the unrighteous and sinners, in order to magnify God's love and mercy rather than His justice.

29-32 Compare Mt.9:10-13 Mk.2:15-17.

31 What subtle irony there is in these words! The Pharisees and scribes were foully diseased within in spite of their pious appearance. Yet their ailment was like some insidious plague that deadens the nerves to its presence. The truth remains, the Lord could not call those who *thought* themselves whole, however serious their real condition.

33-35 Compare Mt.9:14,15 Mk.2:18-20.

33 How little did they realize the privilege of His presence! Not even John, let alone the Pharisees, could provide a spiritual banquet. Why should they have a physical feast?

36 Compare Mt.9:16 Mk.2:21.

37-39 Compare Mt.9:17 Mk.2:22.

36 The Pharisees were trying to patch up their old cloak by tearing a piece from His new one. Their old skin bottles were empty and decayed. They had no joy and the forms which once contained it had become corrupted

of tribute collectors and others who were lying down with them.

30 And the Pharisees and the scribes murmured about them to His disciples, saying, "Wherefore are you eating and drinking with tribute collectors and sinners?" And answering, Jesus said to them, "Those who are sound have no need of a physician, but those who are ill. I have not come to call the just, but sinners, to repentance."

33 Yet they said to Him, "John's disciples are fasting frequently and are making petitions; likewise also those of the Pharisees; yet yours are eating and drinking."

34 Now Jesus said to them, "Can you make the sons of the bridal chamber fast while the bridegroom is with them? Yet days will be coming, whenever the bridegroom should be taken from them also, then, in those days, they will be fasting."

36 Now He told them a parable also, that "No one, rending a patch from a new cloak, is patching it on an old cloak. Yet if so, surely the new will be rending it, and the patch from the new will not be agreeing with the old."

37 And no one is draining fresh wine into old wine skins. Yet if so, surely the fresh wine will be bursting the wine skins, and *it* will be spilled, and the wine skins will be destroyed. But fresh wine is to be drained into new wine skins, and both are preserved. And no one, drinking the old, immediately wants fresh, for he is saying, 'The old is mellowed.'

<p>20⁰⁰¹ ^A OF-tribute-collectors MANY ^{s1*} omits AND OF-others ΧΛΟΣΠΟΛΥΤΕΛΕΩΦΩΝΚΑΙΑ 20 MANY OF-tribute-collectors AND OF-</p>	<p>^{s1*} omit to-make ^{As1*} ΕΙΝ ΙΝΠΟΙΗΣΑΙΝΗΣΤΕΥΣΑΙΕ 20 to-make to-fast WILL-</p>
<p>ΛΑΦΩΝΟΙΣΑΝΜΕΤΑΥΤΩΝΚΑ 40 others WHO WERE WITH them DOWN-</p>	<p>^s omits AND ΕΥΧΟΝΤΑΙΔΕΗΜΕΡΑΙΚΑΙΟ 40 BE-COMING YET DAYS AND when-</p>
<p>ΤΑΚΕΙΜΕΝΟΙΚΑΙΕΓΟΓΓΥΖ 50 30 LYING AND MOURNED</p>	<p>ΤΑΝΑΠΑΡΘΗΝΑΥΤΩΝΟΝΥΜ 50 EVER MAY-BE-BEING-FROM-LIFTED FROM them THE BRIDE-</p>
<p>ⁿ¹ Δ ^{n+ε} A THE WRITERS OF-them AND THE ΟΝΟΦΑΡΙΣΑΙΟΙΚΑΙΟΙΓΡ 80 THE PHARISEES AND THE WRITERS</p>	<p>^{s adds} ΚΑΙ AND ΦΙΟCΤΟΤΕΝΗCΤΕΥCΟΥCΙΝ 80 groom then THEY-WILL-BE-fasting</p>
<p>^{PHARISEES} ^s omits OF-them ΑΜΜΑΤΕΙCΑΥΤΩΝΠΡΟCΤΟΥ 100 OF-them TOWARD THE</p>	<p>ΕΝΕΚΕΙΝΑΙCΤΑΙCΗΜΕΡΑΙ 600 IN those THE DAYS</p>
<p>CΜΑΘΗΤΑCΑΥΤΟΥΛΕΓΟΝΤΕ 20 LEARNERS OF-Him SAYING</p>	<p>^{s1*} omits YET AND ^{s1*} TOWARD THEM BESIDE-CAST CΕΛΕΓΕΝΔΕΚΑΙΠΑΡΑΒΟΛΗ 20 36 He-said YET AND BESIDE-CAST</p>
<p>CΔΙΑΤΙΜΕΤΑΤΩΝΤΕΛΩΝΩΝ 40 THRU ANY WITH THE tribute-collectors</p>	<p>^s O, ^s Al for E ΝΠΡΟCΑΥΤΟΥCΟΤΙΟΥΔΕΙC 40 TOWARD them that NOT-YET-ONE</p>
<p>ΚΑΙΑΜΑΡΤΩΛΩΝΕCΘΙΕΤΕΚ 60 AND MISSEYS YE-ARE-EATING AND</p>	<p>ΕΠΙΒΑΗΜΑΑΠΟΙΜΑΤΙΟΥΚΑ 60 ON-CAST-effect FROM cloak NEW</p>
<p>^{n+ε} ΑΠΙΝΕΤΕΚΑΙΑΠΟΚΡΙΒΕΙ 80 31 YE-ARE-DRINKING AND ANSWERING</p>	<p>^A omits SPLITTING ΙΝΟΥCΧΙCΑCΕΠΙΒΑΛΛΕΙ 80 SPLITTING IS-ON-CASTING ON</p>
<p>ⁿ omits THE CΟΙΗCΟΥCΕΙΠΕΝΠΡΟCΑΥΤ 200 THE JESUS said TOWARD them</p>	<p>ΠΙΜΑΤΙΟΝΠΑΛΙΟΝΕΙΔΕ 700 cloak OLD IF YET</p>
<p>^{As} O, ΟΥCΟΥΧΡΕΙΑΝΕΧΟΥCΙΝΟΙ 20 NOT need ARE-HAVING THE</p>	<p>^{s1*} omits AND ^Z ΜΗΓΕΚΑΙΤΟΚΑΙΝΟΝCΧΙCΕ 20 NO-SURELY AND THE NEW WILL-BE-SPLIT-</p>
<p>ΥΓΙΑΙΝΟΝΤΕCΙΑΤΡΟΥΑΛΛ 40 ones- BEING-BOUND OF-HEALER but</p>	<p>^A omits THE ON-CAST-effect ΗCΕΙΤΟΕΠΙΒΑΗΜΑΤΟΑΠ 60 THE ON-CAST-effect THE FROM THE</p>
<p>^s O, ΔΟΙΚΑΦCΕΧΟΝΤΕCΟΥΚΕΛ 60 32 THE EVILLY ones-HAVING NOT I-HAVE-</p>	<p>ΟΥΚΑΙΝΟΥΚΑΙΟΥΔΕΙCΒΑΛ 80 37 NEW AND NOT-YET-ONE IS-CASTING</p>
<p>ΗΛΥΘΑΚΑΛΕCΑΙΔΙΚΑΙΟΥC 80 COME TO-CALL JUST-ones</p>	<p>ΛΕΙΟΙΝΟΝΝΕΟΝΕΙCΑCΚΟΙ 800 WINE YOUNG INTO BOTTLES (of skin)</p>
<p>^{s1} ACCEBEC ΑΛΛΑΑΜΑΡΤΩΛΟΥCΕΙCΜΕΤ 300 but MISSEYS INTO after-MIND</p>	<p>CΠΑΛΑΙΟΥCΕΙΔΕΜΗΓΕΡΗC 20 OLD IF YET NO-SURELY WILL-BE-</p>
<p>ⁿ¹ Δ ΑΝΟΙΑΝΟΙΔΕΕΙΠΟΝΠΡΟCΑ 20 33 THE-ones yet said TOWARD Him</p>	<p>^{As} add ΔΙΑΤΙ but ^s dots AND restores ⁿ O, ΥΤΟΝΟΙΜΑΘΗΤΑΙΦΑΝΝΟΥ 40 THE LEARNERS OF-JOHN</p>
<p>ΗΗCΤΕΥΟΥCΙΝΠΥΚΝΑΚΑΙΔ 80 ARE-fasting FREQUENT AND peti-</p>	<p>ΟΥCΚΑΙΑΥΤΟCΕΚΧΥΘΗCΕΤ 68 (of skin) AND it WILL-BE-BEING-OUT-POURED</p>
<p>ΕΗCΕΙCΠΟΙΟΥΝΤΑΙΟΜΟΙΩ 80 tions THEY-are-making LIKE-AS</p>	<p>ΔΙΚΑΙΟΙCΚΟΙΑΠΟΛΟΥΝ 80 AND THE BOTTLES (of skin) WILL-BE-destroy-</p>
<p>^{n+ε} CΚΑΙΟΙΤΩΝΦΑΡΙCΑΙΩΝΟΙ 400 AND THE-ones OF-th PHARISEES THE</p>	<p>ⁿ O, ΑΙΑΛΛΑΟΙΝΟΝΝΕΟΝΕΙCΑC 900 38 ED but WINE YOUNG INTO BOTTLES</p>
<p>^{n+ε} ^{n+ε} ΔΕCΟΙΕCΘΙΟΥCΙΝΚΑΙΠΙΝ 20 YET LO-YOU-ARE-EATING AND ARE-</p>	<p>^{s1} ΒΑΛΛΟΥCΙΝ ΚΟΥCΚΑΙΝΟΥCΒΑΗΤΕΟΝΚΑ 20 (of skin) NEW CASTABLE AND</p>
<p>^A omits JESUS ΟΥCΙΝΟΔΕΙΗCΟΥCΕΙΠΕΝΠ 40 34 DRINKING THE YET JESUS said TO-</p>	<p>^{ns} omit AND BOTH ARE-being-together-kept ΙΑΜΟΤΕΡΟΙCΥΝΤΗΡΟΥΝΤ 40 BOTH ARE-being-together-kept</p>
<p>^{s1*} NTas ^{s1*} OI ΡΟCΑΥΤΟΥCΜΗΔΥΝΑCΘΕΤΟ 80 WARD them NO ARE-ABLE THE</p>	<p>^{As} omit AND ^s O, ΔΙΚΑΙΟΥΔΕΙCΠΙΩΝΠΑΛΑΙ 80 39 AND NOT-YET-ONE DRINKING OLD</p>
<p>^{s1*} I O, ΥCΥΙΟΥCΤΟΥΝΥΜΦΩΝΟCΕΝ 80 SONS OF-THE BRIDAL-chamber IN</p>	<p>^{ns} omit immediately ΟΝΕΥΘΕCΘΕΛΕΙΝΕΟΝΑΕΓ 80 immediately IS-WILLING YOUNG IS-saying</p>
<p>ΩΝΥΜΦΙΟCΜΕΤΑΥΤΩΝΕCΤ 600 WHICH THE BRIDE-groom WITH them IS</p>	<p>^{ns} O, ΕΙΓΑΡΟΠΑΛΑΙΟCΧΗΡCΤΟΤ 21000 for THE OLD kinder</p>

and decayed. The wine the Lord gave them was full of cheer and gladness, and could not find expression in fasting and asceticism. All this was said, doubtless, at the reception of Levi, to defend the feasting and the joy, and to dispel the gloom which they sought to cast over it.

1-5 Compare Mt.12:1-8 Mk.2:23-28 Deut.23:21.

1 The somewhat enigmatical word *second-first* in the Greek has proved so inexplicable that many texts have omitted it, and few editors retain it. Many explanations have been offered, but most of them are based on conjecture. The solution seems simple. The Jews had several sabbaths besides the seventh day of the week. The fifteenth and the twenty-second of Nisan were sabbaths, being the first and last days of the festival of Unleavened Bread. When the weekly sabbath came on the sixteenth, two sabbaths would come together, one a "great day" (Jn. 19³¹), and the next an ordinary sabbath. To distinguish the fifteenth-sixteenth sabbath from the double sabbath a week later it was called the first, and to distinguish the second day from the first it was called the second-first (Lev. 23⁸⁻⁹). This was probably the day of His resurrection.

2 According to the law (Deut. 23²⁵), the disciples had a perfect right to pluck the ears and eat them, though this is not legal in the Western world. The Pharisees do not object to that, but to the act of rubbing, which they interpreted as work unlawful on the sabbath day. If we tear off the mask, we shall find that *they* were breaking the law, not the disciples. It was probably the festival of Unleavened Bread. The disciples eating the grain as it came from the stalks, certainly ate unleavened bread! But, in the spiritual realm, hypocrisy is leaven (12¹), and they were guilty of hypocrisy, they were using leaven, at the very beginning of the feast, which was unlawful!

3 Though the disciples had committed no breach of the law, what if they had? The priests labor in the temple, David ate before God (1 Sa. 21¹⁻⁶), and they were in the presence of the Lord of the Sabbath Himself. If He is not offended, why should they be?

6-11 Compare Mt.12⁹⁻¹⁴ Mk.3:1-6.

6 Now it occurred on the second first sabbath, He is going through the sowings, and His disciples plucked the ears and ate, rubbing
2 them together in their hands. Now some of the Pharisees said to them, "Why are you doing what is not allowed to be done on the sabbaths?" And answering, Jesus said to them, "Now did you not read this that David does, when he
3 hungers, he and those who are with him, how he entered into the house of God, and taking the show bread, he ate also, and gives to those with him also, that which no one is allowed to eat except only
4 the priests?" And He said to them that "The Son of Mankind is Lord of the sabbath also."

6 Now it occurred on a different sabbath also, He is entering into the synagogue and teaching. And there was a man there, and his
7 right hand was withered. Now the scribes and the Pharisees scrutinized Him, to see if He is curing on the sabbath, that they may be find-
8 ing an accusation against Him. Yet *He* had perceived their reasonings. Now He said to the man having the withered hand, "Rouse and stand in the midst." And rising, he
9 stood. Now Jesus said to them, "I will be enquiring of you if it is allowed on the sabbath to do good or to do evil, to save a soul or to de-
10 stroy?" And looking about on them all, He said to the man, "Stretch out your hand." Now he does it, and his hand was restored
11 as the other. Now *they* are filled

⁹ Jewish tradition carried sabbath observance to ridiculous lengths. They gravely discussed whether it is lawful to put out one's hand to give to a beggar, and how far! They disagreed as to whether it is allowable to comfort the sick on that day! It is striking how many times the Lord is reported as healing on the sabbath. The reason is clear. These instances are signs indicative of the healing of the nation. But when the nation is cured it will enter into the great sabbatism of the day of the Lord, commonly called the millennium. Healing brings relaxation, rest. How fitting that it should be on the sabbath!

¹² Communion with God is the only proper and adequate preparation for His work. The apostles were not chosen without God's guidance. They were not chosen for their own excellence, but for their fitness to fulfill the will of God and carry out His purpose. Thus one of them was actually selected from the beginning to betray his Lord.

¹³⁻¹⁶ Compare Mt.10:1-4 Mk.3:13-19.

¹³ The name "apostle" is really our "commissioner". They were to be His authoritative representatives, when He was not present. As God had given Him a commission, with authority to enforce it, so He delegated it to them. After His ascension they became the recognized leaders until the increasing apostasy deposed them and put James, the Lord's brother according to the flesh, in their place. In the kingdom they will rule the twelve tribes, with Matthias in the place of Judas.

¹⁴ Simon, or Peter, is always first among the apostles. His name hitherto was Simon, meaning Hearing, but the Lord changes it to Peter, meaning Rock, as he is the first stone in the spiritual edifice He is about to build. His father's name was John, but this is also changed by our Lord to Jonah, meaning Dove, a symbol of the spirit, and of Peter's spiritual paternity. Simon, son of John, is the physical man, Peter, son of Jonah, the spiritual.

¹⁷⁻¹⁹ Compare Mt.12:15-21 Mk.3:7-12.

²⁰⁻²³ Compare Mt. 5:1-12.

²⁰ There is no reason for creating a difficulty by insisting that this is Luke's version of the Sermon on the Mount found in Matthew's account.

with folly, and they talked about it to one another, saying, "Whatever should they be doing to Jesus?"

¹² Now it occurred in these days He came away into the mountain to pray, and throughout the night He ¹³ was in the prayer of God. And when it became day He shouts to His disciples, and chooses from them twelve, whom He names apostles also: Simon, whom He names also Peter, and Andrew his brother, and James and John, and Philip ¹⁵ and Bartholomew, and Matthew and Thomas, and James of Alphaeus ¹⁶ and Simon, called the Zealot, and Judas of James and Judas Iscariot, who also became a traitor.

¹⁷ And descending with them He stood on an even place. And a vast throng of His disciples and a vast multitude of people from entire Judea and Jerusalem and maritime Tyre and Sidon, who came to ¹⁸ hear Him and to be healed of their diseases and who are annoyed by ¹⁹ unclean spirits, were cured. And the entire throng sought to touch Him, seeing that power came out of Him, and He healed all.

²⁰ And He, lifting up His eyes to His disciples, said, "Happy are the poor, seeing that yours is the ²¹ kingdom of God. Happy are they who are hungering now, seeing that you shall be satisfied. Happy are they who are lamenting now, seeing that you shall be laughing. ²² Happy are you whenever men may

Our Lord undoubtedly repeated much of His message to fresh audiences. The variations and differences in detail are intentional and correspond with the character of the account. Matthew takes Him up into a mountain and surrounds Him with His disciples. Luke takes Him *down* to an even place and surrounds Him with a vast concourse, though He spoke only to the disciples.

²⁰ The weal and woe pronounced on the poor and rich, the hungry and the full, the lamenting and the laughing, those who are hated and those who are flattered, is strictly limited by the word *now*. Conditions on earth preceding the coming of the kingdom involve the true disciple in poverty, hunger, distress, and hatred. The same conditions will prevail again just before the kingdom actually appears. These beatitudes will be fulfilled in the vast throng who come out of the great affliction (Un. 7¹³⁻¹⁷). Of them it is said "They shall be hungering no longer . . . and every tear shall God be brushing away from their eyes." The woes are equally applicable in the same period to the apostates in great Babylon. The rich apostate Jews represented by the false woman of the apocalypse (Un. 17, 18) who indulge themselves and have no sorrow—these shall suffer death and mourning and famine. And those who see their judgment will repeat our Lord's words: "*Woe! Woe!*" (Un. 18¹⁰). In the present interval of God's transcendent grace, while blessing comes to the nations because of Israel's rejection of the kingdom, there is no woe pronounced on the rich, but they are charged to use their riches for God (1 Tim. 6¹⁷⁻¹⁹).

²⁴ Compare Ja. 5¹⁻⁶.

²⁵ Compare Prov. 14¹³.

²⁶ Compare Jn. 15¹⁹ Ja. 4⁴.

²⁷⁻³¹ Compare Mt. 5³⁸⁻⁴⁴ 7¹² Ex. 23⁴ Prov. 25²¹ Ro. 12²⁰.

²⁷⁻³¹ These precepts reflect the persecutions preceding the kingdom, and give the conduct proper to those who enter it.

²⁸ Compare 23³⁴ Ac. 7⁰⁰.

²⁹ Compare 1 Co. 6⁷.

³⁰ Compare Deut. 15^{7, 8, 10}.

³¹ Compare Gal. 5¹⁴.

be hating you, and whenever they should be severing from you, and reproaching you and casting out your name as wicked, on account of
²³ the Son of Mankind. You may be rejoicing in that day and frisk, for *lo!* your wages in heaven are vast, for their fathers did the same to
²⁴ the prophets. Moreover, Woe to you rich, seeing that you have your
²⁵ consolation in full! Woe to you who are full now, seeing that you shall be hungering! Woe to you who are laughing now, seeing that you shall be mourning, and lamenting!
²⁶ Woe, whenever all men should say fine things of you, for their fathers did the same to the false prophets!

²⁷ But to you who are hearing am I saying: Be loving your enemies, be doing the ideal thing to
²⁸ those who are hating you. Be blessing those who are cursing you. Be praying concerning those who are
²⁹ traducing you. To him who is beating you on the cheek, tender the other also. And you should not be preventing him who is taking away
your cloak from taking your tunic
³⁰ also. Now be giving to everyone who is requesting you, and from him who is taking away what is
³¹ yours be not demanding. And, according as you are wanting that men may be doing to you, *you* also be doing likewise to them.

³² And if you are loving those loving you, what thanks is there to you? For sinners also are loving
³³ those loving them. And if you should be doing good to those doing good to you, what thanks is there to you? For sinners also are
³⁴ doing the same. And if you should be lending to them from whom you

32-36 Compare Mt. 544-48.

35 We have here the substance of the new covenant which the Lord will make with Israel when He restores them to their land and to His favor (Jer.31:27-34). After those days, He says

I put My law within them,
And I will write it on their hearts.

The second greatest commandment, to love your associate as yourself, never had more than a superficial and perfunctory observance. But Ezekiel declares that in that day He will give them a new heart and a new spirit, and will take away the stony heart and give them a heart of flesh (Eze. 36:20). This is the essential basis of the kingdom in Israel. The law will not be enforced from without but by a vital power within. They will actually care for the welfare of others rather than their own. So long as each one is concerned for himself alone, the best that government can do is to restrain the resultant evil. This happy form of rule will not extend beyond the people of the covenant. The nations will be ruled with an iron club (Un. 19:15). Their obedience will not be from the heart but compulsory, so that, when Satan is loosed, they are ready to rebel against the most beneficent form of government the world has ever seen (Un. 20:7-10).

36 The principle underlying these precepts is quite applicable in this day of grace, but a literal fulfillment of the promises is out of the question. Indeed, grace goes far beyond the spirit of this passage, for it gives freely without the promise of a recompense.

37-38 Compare Mt. 7:1,2 Prov. 19:17 Ja. 2:13.

38 The figure is very expressive to one who has seen grain measured in the East. By squeezing down, shaking together and piling high until it runs over, the quantity of grain in a given measure is vastly increased. Grain was carried in the loose folds of the bosom of their garments.

39 Compare Mt. 15:14.

40 Besides its general application, the Lord undoubtedly referred especially to the religious leaders in Israel. On several occasions He characterized the scribes and Pharisees as blind guides (Mt. 15:14; 23:16,24). The light that was in them was darkness, hence it was very dense.

are expecting to get back, what thanks is there to you? For sinners also are lending to sinners that they may get back the equivalent.

35 Moreover, be loving your enemies, and be doing good, and be lending, expecting nothing from them, and your wages will be vast in the heavens, and you will be sons of the Most High, seeing that *He* is kind to the ungrateful and wicked.

36 Become, then, pitiful, according
37 as your Father also is pitiful. And be not judging, and under no circumstances may you be judged, and do not convict, and under no circumstances may you be convicted: be releasing and you shall
38 be released. Be giving and it will be given to you, an ideal measure, squeezed down and shaken together and running over, shall they be giving into your bosom. For the same measure with which you are measuring will be measured to you again."

39 Now He told them a parable also, "Can any one who is blind be guiding the blind? Will not both
40 be falling into a pit? The disciple is not over his teacher, yet every one who is readjusted will be as his teacher.

41 Now why are you observing the mote in your brother's eye, yet are not considering the beam in your
42 own eye? Or how can you be saying to your brother, 'Brother, let me extract the mote in your eye,' yourself not observing the beam in your eye? Hypocrite! First extract the beam out of your eye, and then you will be keen-sighted to be extracting the mote in your
43 brother's eye. For a fine tree is not

⁴⁰ Compare Mt.10^{24,25}Jn.12³⁰.

⁴¹⁻⁴² Compare Mt. 7:3-5.

⁴¹ Even those who are not blind should distrust their own eyesight. We can all see the obstructions in the discernment of others. Heredity, environment, religious associations, all intrude into our perception of things divine. If each one were more anxious to discover his own defects, he would be more fitted to help others. But how shall we extract the beam in our own eye? By carefully comparing our conclusions with evidences of revelation. Too many of us stereotype "truth" rather than hold to the facts on which all truth depends. Truth that does not bear a microscopic comparison with the minutest fact of the inspired scriptures has no right to the name. A careful presentation of all the facts in available form should be the most efficient of all aids to remove our prejudices and reveal the truth.

⁴³⁻⁴⁵ Compare Mt.7¹⁶⁻²⁰12³³⁻³⁷.

⁴³ In the kingdom "they shall sit every man under his vine and under his fig tree" (Mic.4¹). The fig tree figures their righteous government, hence the prophet adds, "and none shall make them afraid". The vine portrays the gladness and joy that ensue. The nation of Israel will never produce figs or grapes so long as they are thorns and thorn bushes. Far less can the nations of the world who have not received the cultivation accorded the people of the covenant. Good government and happy homes come from the heart and cannot be imposed on the unregenerate by penal laws.

⁴⁶⁻⁴⁸ Compare Mt.7²¹⁻²⁵Isa.26^{3,4}28¹⁶ICo. 3^{10,31}.

⁴⁶ This parable presents the permanent character of the kingdom. Its foundation is laid deep in the solid stratum of God's purpose rather than the insecure sand of human expedience. The superstructure may look safe, but the stress of political storms will wreck every state but the one which will displace them and have no end. So, also, are those who are allied with these kingdoms. Those who heard and obeyed Him built a house whose foundations would last for the eon. Those who do not obey are caught in the crash preceding the kingdom.

¹⁻¹⁰ Compare Mt. 8⁵⁻¹³.

producing rotten fruit, neither, again, is a rotten tree producing fine fruit. For each tree is known by its own fruit, for they are not culling figs from thorns, neither may they be picking grapes from thorn bushes.

⁴⁵ A good man out of the good treasure of his heart is bringing forth what is good, and the wicked man out of the wicked treasure of his heart is bringing forth what is wicked, for out of the superabundance of the heart his mouth is speaking.

⁴⁶ Now why are you calling Me 'Lord', 'Lord', and are not doing what I am saying? Every one coming to Me and hearing My words and doing them—I shall be intimating to you what he is like. He is like a man building a house, who digs and deepens, and places the foundation on a rock. Now, as an inundation occurs, the river bursts through to that house, and it has not the strength to shake it, because it is built ideally.

⁴⁹ Now he who hears and does not is like a man building a house on the earth without a foundation, to which the river bursts through, and straightway it collapses, and the crash of that house became great."

⁷ Since, in fact, He completes all His declarations in the hearing of the people, He entered into Capernaum. Now a certain centurion's slave, who was held in honor by him, being ill, was about to de cease.

³ Now, hearing concerning Jesus, he dispatches to Him elders of the

ΟΥΔΕ ΑΦΟΥ ΣΟΥ ΟΥΓΑΡ ΕΣΤ 20
43 THE brother OF-YOU NOT for IS

ΙΝΔΕΝ ΔΡΟΝΚΑΛΟΝ ΠΟΙΟΥΝ 40
TREE IDEAL making

ΚΑΡΠΟΝ ΣΑΠΡΟΝ ΟΥΔΕ ΠΑΛΙ 50
FRUIT ROTTEN NOT-YET AGAIN ^{A omits AGAIN}

ΝΔΕΝ ΔΡΟΝ ΣΑΠΡΟΝ ΠΟΙΟΥΝ 80
TREE ROTTEN making

ΚΑΡΠΟΝ ΚΑΛΟΝ ΕΚΑΣΤΟΝ ΓΑ 100
44 FRUIT IDEAL EACH for

ΡΔΕΝ ΔΡΟΝ ΕΚ ΤΟΥ ΙΔΙΟΥ ΚΑ 20
TREE OUT OF-THE OWN FRUIT

ΡΠΟΥ ΓΕΙΝΩΣΚΕΤΑΙ ΟΥΓΑΡ 40
^{A O.} IS-BEING-KNOWN ^{A EN.} NOT for

ΕΞ ΑΚΑΝΘΩΝ ΣΥΛΛΕΓΟΥΣΙΝ 60
OUT OF-POINT-FLOWERS THEY-ARE-TOGETHER-collecting ^N

ΣΥΚΑ ΟΥΔΕ ΚΒΑΤΟΥ ΣΤΑΦΥ 80
FIGS NOT-YET OUT OF-THORN-BUSH GRAPES ^{st+ A+C}

Α ΤΗΕ ΜΑΥ-ΒΕ-ΧΡΟΠΝ ΓΡΑΠΕΣ
45 ΤΗΕY-MAY-BE-CHOPPING THE GOOD human

ΘΡΩΠΟΣ ΕΚ ΤΟΥ ΑΓΑΘΟΥ ΑΥΤ 20
OUT THE GOOD OF-him ^{st omit of-him}

ΟΥΘΗΣΑΥΡΟΥΤΗΣ ΚΑΡΔΙΑΣ 40
PLACED-INTO-MORROW OF-THE HEART

Α+ΔΥΤΟΥ OF-him
ΠΡΟΦΕΡΙΤΟ ΑΓΑΘΟΝ ΚΑΙΟ 50
IS-BEFORE-CARRYING THE GOOD AND THE

ΠΟΝΗΡΟΣ ΑΝΘΡΩΠΟΣ ΕΚ ΤΟΥ 80
wicked human OUT OF-THE

ΠΟΝΗΡΟΥΘΗΣΑΥΡΟΥΤΗΣ ΚΑ 100
wicked PLACED-INTO-MORROW OF-THE HEART OF-him ^{N omits}

ΡΔΙΑΣ ΑΥΤΟΥ ΠΡΟΦΕΡΙΤΟ 20
OF-him IS-BEFORE-CARRYING THE

ΠΟΝΗΡΟΝ ΕΚ ΓΑΡ ΠΕΡΙΣΣΕΥ 40
wicked OUT for OF-excess

ΜΑΤΟΣ ΚΑΡΔΙΑΣ ΑΛΛΗΤΟΣ 60
OF-HEART IS-TALKING THE MOUTH ^S

ΤΟΜΑ ΑΥΤΟΥ ΤΙΔΕ ΜΕ ΚΑΛΕΙ 80
46 OF-him ANY YET ME YE-ARE-CALLING ^{S ΔI for C}

ΤΕΚΥΡΙΕ ΚΥΡΙΕ ΚΑΙ ΟΥ ΠΟΙ 400
Master! Master! AND NOT YE-ARE- ^{ΔIh O for Δ}

ΕΙΤΕ ΑΛΕΓΩ ΠΑΡΟΧΟΝ ΕΡΧΟΜΕΝ 20
47 DOING WHICH I-AM-SAYING EVERY THE ONE-COMING ^S

ΟΣ ΠΡΟΣ ΜΕ ΚΑΙ ΑΚΟΥΩΝ ΜΟΥ 40
TOWARD ME AND HEARING OF-ME

ΤΩΝ ΛΟΓΩΝ ΚΑΙ ΠΟΙΩΝ ΑΥΤΟ 60
THE sayings AND DOING them ^{S* adds MOY OF-ME}

ΥΣΥΠΟΔΕΙΣ ΨΥΜΙΝ ΤΙΝΙ ΕΣ 80
I'LL-BE-UNDER-SHOWING to-YOU ANY he-IS ^{S O.}

ΤΙΝΟΜΟΙΟΣ ΟΜΟΙΟΣ ΕΣΤΙΝ 500
48 LIKE LIKE he-IS

ΑΝΘΡΩΠΩ ΟΙΚΟΔΟΜΟΥΝΤΙΟ 20
to-human HOME-BUILDING HOME

ΙΚΙΑΝ ΟΣ ΕΣΚΑΨΕΝ ΚΑΙ ΕΒΑ 40
WHO DIGS AND DEEPENS

ΘΥΝΕΝ ΚΑΙ ΕΘΗΚΕΝ ΘΕΜΕΛΙ 60
AND PLACES foundation

ΟΝΕ ΠΙΤΗΝ ΠΕΤΡΑΝ ΠΛΗΜΜΥ 30
ON THE ROCK FULL-TRICKLE

ⁿ¹ Η ΡΑΣ ΕΓΕΝΟΜΕΝ ΗΣ ΠΡΟΣ ΕΡ 600
YET OF-BECOMING TOWARD-BURSTS

ΡΗΞΕΝ Ο ΠΤΑΜΟΣ ΤΗ ΟΙΚΙΑ 20
O. B121* THE river to-THE HOME

ΕΚΕΙΝΗ ΚΑΙ ΟΥΚ ΕΙΣΧΥΣΕΝ 40
^{S O.} that AND NOT it-IS-STRONG to-

ΑΛΕΥΣΑΙ ΑΥΤΗΝ ΔΙΑ ΤΟ ΚΑΛ 60
SHAKE her THRU THE IDEALLY

ΓΑΡ ΕΠΙ ΤΗΝ ΠΕ (N1 E1 for H) ΤΡΑΝ for THU to her
49 ΤΟ-ΒΕ-BEING-HOME-BULDED her THE ^{O. B121*}

ΔΕ ΑΚΟΥΣΑ ΚΑΙ ΜΗ ΠΟΙΝΣΑ 700
YET one-HEARING AND NO doing

ΣΟΜΟΙΟΣ ΕΣΤΙΝ ΑΝΘΡΩΠΩ 20
LIKE IS to-human HOME-

ΙΚΟΔΟΜΗΣ ΑΝΤΙΟΙΚΙΑΝ ΕΠ 40
BUILDING HOME ON

ΙΤΗΝ ΓΗΝ ΧΩΡΙΣ ΘΕΜΕΛΙΟΥ 60
THE LAND apart-from foundation

Η ΠΡΟΣ ΕΡΡΗΞΕΝ Ο ΠΤΑΜΟΣ 80
to-WHICH TOWARD-BURSTS THE river ^{N1 O.}

ΚΑΙ ΕΥΘΕΟΣ ΠΕΣΕΝ ΚΑΙ 800
AND straightway it-TOGETHER-FALLS AND ^{A END for V A omits TOGETHER-}

ΕΓΕΝΕΤΟ ΤΟ ΡΗΓΜΑ ΤΗΣ ΟΙΚ 20
BECAME THE BURST OF-THE HOME

ΙΑΣ ΕΚΕΙΝΗΣ ΜΕΓΑΛΕΙΔΗ 40
that GREAT ON-IF-BIND ^{AS E}

ΕΠΛΗΡΩΣΕ ΠΑΝΤΑ ΤΑ ΡΗΜΑ 60
He-FILLS ALL THE declarations ^{S* omits ALL}

ΤΑ ΑΥΤΟΥ ΕΙΣ ΤΑΣ ΑΚΟΑΣΤΟ 80
OF-Him INTO THE HEARING OF-THE

ΥΛΑ ΟΥ ΕΙΣ ΗΘΕΝ ΕΙΣ ΚΑΦΑ 900
PEOPLE He-INTO-CAME INTO CAERNAUM ^{A TE}

ΡΝΑ ΟΥ ΜΕΚΑΤΟΝ ΤΑΡΧΟΥΔΕ 20
OF-HUNDRED-CHIEF YET

ΤΙΝΟΣ ΔΟΥΛΟΣ ΚΑΚΩΣ ΕΧΩΝ 40
OF-ANY SLAVE EVILLY HAVING ^{S* omits EVILLY HAVING}

ΗΜΕΛΛΕΝ ΤΕ ΛΕΥΤΑΝΟΣ ΗΝ 60
WAS-ABOUT TO-BE-decreasing WHO WAS to-

ΥΤΩ ΕΝΤΙΜΟΣ ΑΚΟΥΣΑ ΔΕ Π 80
3 him IN-VALUED HEARING YET ABOUT ^{N+E}

ΕΡΙ ΤΟΥ ΙΗΣΟΥ ΑΠΕΣΤΕΙΛΕ 2000
THE JESUS he-commissions ^{S O.}

² What He has said has neither interpretation nor application to nations outside the Israelitish fold. None of those present could so have understood His words, for their prejudice against the gentile nations was extreme, and He made no effort to disabuse their minds on this score. But we know that the nations will have a place in the kingdom, and that blessing will flow out to them through Israel. Does He give no hint of this? The centurion's slave gives us a graphic picture of the benefits which come to the nations through the mediacy of Israel.

The centurion himself is undoubtedly a proselyte to the Jewish faith or he certainly would not build a synagogue for them. The slave represents the subservient position of the nations in that day. But the most remarkable similarity is suggested by the distance between the Healer and the one who is healed. In Israel, all healing was done in His presence. They were at great pains to bring their sick from afar; they broke through the roof; His touch or the sound of His voice seemed essential to secure the desired blessing. And so it is with Israel. Until His future presence, they have no hope of partaking in the promises of the prophets. His feet will stand on the mount of Olives, His capital will be Jerusalem. The other nations, though at a distance, will also receive His healing balm as did the centurion's slave. There is no necessity for identifying this incident with that in Matthew's account. The lesson is the same, but the time and setting seem different.

The great principle of blessing at a distance through faith is followed much further in God's dealings with the nations in the present secret administration (Eph. 3^o). Though Christ has not returned, and though Israel is not blessed, yet by faith we receive a blessing far superior to anything suggested by this scene. We are not slaves of Israel and do not depend on any intervention through Israel, but we have a place and a portion among the celestials which is immeasurably beyond both.

¹¹ Death was defeated whenever it entered the presence of Christ. This was the greatest sign of His messiahship. For the kingdom will consist, to a large extent, of those who have died

Jews, asking Him so that He, coming, should be saving his slave through it. Now those coming along to Jesus, entreat Him diligently, saying to Him that "He is worthy to whom He may tender this, for he is loving our nation, and he builds us a synagogue."

⁶ Now Jesus went with them. Now, as He is already not far distant from the house, the centurion sends friends to Him, saying to Him, "Lord, do not bother, for I am not enough that Thou mayst enter under my roof. Wherefore neither count I myself worthy to come to Thee. But say the word, and my boy will be healed. For I also, am a man set under authority, having soldiers under me, and I am saying to this one, 'Go!', and he is going, and to another, 'Come!', and he is coming, and to my slave 'Do this', and he is doing it."

⁹ Now Jesus, hearing these things, marvels at him, and, turning to the throng following Him, said, "I am saying to you that not even in Israel found I so much faith." And returning into the house, those being sent found the infirm slave sound.

¹¹ And it occurred next, He went into a city called Nain. And a considerable number of His disciples and a vast throng went with Him.

¹² Now as He nears the gate of the city, lo! an only begotten son of his mother, having died, was fetched out—and she was a widow. And a considerable throng of the city was

Ν ΠΡΟΣ ΑΥΤΟΝ ΠΡΕΣΒΥΤΕΡΟ 20 TOWARD Him SENIORS	Ν ΕΜΑΥΤΟΝ ΣΤΡΑΤΙΩΤΑΣ ΚΑΙ 20 Myself WARRIORS AND
ΥΣΤΩΝ ΙΟΥΔΑΙΩΝ ΕΡΩΤΩΝΑ 40 OF-THE JUDA-EANS ASKING Him	Ι ΛΕΓΩ ΤΟΥΤΩ ΠΟΡΕΥΘΗΤΙΚ 40 I-AM SAYING-to-this BE-BEING-GONE AND
ΥΤΟΝ ΟΠΩΣ ΑΥΤΟΣ ΕΛΘΩΝ ΔΙ 60 AB omit He WHICH-how He COMING He-sh'd-	ΑΙ ΠΟΡΕΥΕΤΑΙ ΚΑΙ ΑΛΛΩ ΕΡ 60 he-is-going AND to-other BE-
ΑΣΧΗΤΟΝ ΔΟΥΛΟΝ ΑΥΤΟΥ 80 4 BE-TENU-SAVING THE SLAVE OF-him THE	ΧΟΥ ΚΑΙ ΕΡΧΕΤΑΙ ΚΑΙ ΤΩ ΔΟ 60 COMING AND he-is-COMING AND to-THE SLAVE
Ι ΔΕ ΠΑΡΑΓΕΝΟΜΕΝΟΙ ΠΡΟΣ 100 YET omis-BESIDE-BECOMING TOWARD	Υ ΛΩ ΜΟΥ ΠΟΙΗΝ ΤΟ ΤΟΥΤΟ ΚΑ 600 OF-ME DO this AND
ΤΟΝ ΙΗΣΟΥΝ ΠΑΡΕΚΑΛΕΣΑΝ 20 THE JESUS BESIDE-CALL	Ι ΠΟΙΕΙ ΑΚΟΥΣ ΑΣ ΔΕ ΤΑΥΤΑ 20 9 he-is-DOING HEARING YET these
ΑΥΤΟΝ ΣΠΟΥΔΑΙΩΣ ΛΕΓΟΝΤ 40 Him DILIGENTLY SAYING	ΟΙ ΗΣΟΥΣ ΕΘΑΥΜΑΣΕΝ ΑΥΤΟ 40 THE JESUS MARVELS him
ΕΣΑΥΤΩ ΟΤΙ ΑΣΙΟ ΕΣΤΙΝ Ω 60 8A omit to-Him to-Him that WORTHY he-is to-WHOM	Ν ΚΑΙ ΣΤΡΑΦΕΙ ΣΤΩ ΑΚΟΛΟΥ 60 AND BEING-TURNED to-THE following
ΠΑΡΕΙΣΤΗ ΤΟΥΤΟ ΑΓΑΠΑΓΑΡΤ 80 5 He-sh'd-BE-tendering this he-is-LOVING for THE	ΘΟΥΝΤΙΑΥΤΩ ΟΧΛΩ ΕΙΠΕΝΑ 80 Him THEBONG said I-
Ο ΕΘΝΟC ΗΜΩΝ ΚΑΙ ΤΗΝ CΥΝΑ 200 NATION OF-US AND THE TOGETHER-	ΕΓΩ ΜΙΝ ΟΤΙ ΟΥΔΕ ΕΝΤΩΙC 700 AM-SAYING-to-YOU that NOT-YET IN THE ISRAEL
ΓΩΓΗΝ ΑΥΤΟC ΟΚΟΔΟΜΗΣΕΝ 20 LEAD he HOME-BUILDS	ΡΑΝ ΑΤΟC ΑΥΤΗΝ ΠΙCΤΙΝ ΕΥ 20 so-much BELIEF I-FOUND
Η ΜΙΝ ΟΔΕΙ ΗCΟΥC ΕΠΟΡΕΥΕ 40 6 to-US THE YET JESUS WENT	ΡΟΝ ΚΑΙ ΥΠΟCΤΡΕΨΑΝΤΕC Ε 40 10 AND RETURNING INTO INTO
ΤΟCΥΝ ΑΥΤΟΙC ΗΔΗ ΔΕ ΑΥΤΟ 60 TOGETHER to-them ALREADY YET OF-Him	ΙCΤΟΝ ΟΙΚΟΝ ΟΤΙ ΕΜΦΕΒΕΝΤ 60 THE HOME THE ones-BEING-SENT
ΥΟΥ ΜΑΚΡΑΝ ΑΠΕΧΟΝΤΟC ΑΠ 80 NOT FAR OF-FROM-HAVING FROM	ΕCΕΥΡΟΝΤΟΝ ΑCΒΕΝΟΥΝΤΑ 80 FOUND THE BEING-UN-FIRM
ΟΤΗC ΟΙΚΙΑC ΕΠΕΜΨΕΝ ΠΡΟ 300 THE HOME SENDS TOWARD	ΔΟΥΛΟΝ ΥΓΙΑΙΝΟΝΤΑ ΚΑΙ Ε 800 11 SLAVE BEING-BOUND AND it-BE-
CΑΥΤΟΝ ΦΙΛΟΥC ΟΕΚΑΤΟΝ 20 Him FOND-ones THE HUNDRED-chief	ΓΕΝΕΤΟ ΕΝ ΤΩ ΕΙΝC ΕΠΟΡΕΥ 20 CAME IN THE next He-was-GONE
ΑΡΧΟC ΛΕΓΩΝ ΑΥΤΩ ΚΥΡΙΕ Μ 40 H H 1* omits to-Him SAYING to-Him Master! No	Α ΕΤΟΡΟ ΘΗ 1* omits BEING-CALLED 40 INTO city BEING-CALLED
ΗC ΚΥΛΛΟΥΟΥ ΓΑΡΙΚΑΝΟC Ε 60 BE-FLAYING(sell) NOT for enough I-AM	ΝΑΙΝ ΚΑΙ CΥΝΕΠΟΡΕΥΟΝΤΟ 60 NAIN AND TOGETHER-WENT
ΙΜΙΝ ΑΥΤΟΤΗΝC CΤΕΓΗΝ ΜΟ 80 11 o. o. OF-ME UNDER THE EXCLUDER THAT UNDER THE EXCLUDER OF-ME	ΑΥΤΩ ΟΙ ΜΑΘΗΤΑΙ ΑΥΤΟΥ Κ 80 to-Him THE LEARNERS OF-Him enough
ΥΕΙC ΕΛΘΗC ΔΙ ΟΟΥΔΕ ΕΜΑΥ 400 7 YOU-MAY-BE-INTO-COMING THRU-WHICH NOT-YET myself	ΑΝΟΙΚΑΙ ΟΧΛΟC ΠΟΛΥC ΩC ΔΕ 301 12 AND THROUG MANY AS YET
ΤΟΝ ΗΣΙΩC ΑΠΡΟC CΕΕΛΘΕΙ 20 I-AM-WORTHY TOWARD YOU to-BE-COMING	Η ΓΓΙCΕΝΤΗΝ ΠΥΛΗΝ ΤΗC ΠΟΛΕ 20 He-NEARS to-THE GATE OF-THE city
ΝΑ ΛΑΛΕΙ ΠΕΛΟΓΩ ΚΑΙ ΙΔΘΗ 40 8 Nahceline so, but BE-SAYING to-saying AND WILL-BE-	ΩC ΚΑΙ ΙΔΟΥΕΙC ΕΚΟΜΙΖΕΤΟ 40 AND BE-PERCEIVING-WAS-OUT-FETCHED
CΕΤΑΙ ΟΠΑΙC ΜΟΥ ΚΑΙ ΓΑΡ Ε 60 H TΩ o. o. o. OF-ME AND for. I 8 BEING-HEALED the boy	ΤΕ ΘΗΝ ΗΚΩC ΜΟΝΟΓΕΝΗC ΥΙΟ 60 HAVING-DIED ONLY-generated SON
ΓΩ ΑΝΘΡΩΠΟC ΕΙΜΙ ΥΠΟ ΕΙC 80 human AM UNDER authority	CΤΗ ΜΗΤΡΙ ΑΥΤΟΥ ΚΑΙ ΑΥΤΗ 80 to-THE MOTHER OF-him AND she
ΥCΙΑΝΤΑ CΟΜΕΝΟC ΕΧΩΝΥ 600 bING-SET HAVING UNDER	ΗΝ ΧΗΡΑ ΚΑΙ ΟΧΛΟC ΤΗC ΠΟΛ 37000 A omits WAS HNXH PAKAI OXLOC THC POL WAS WIDOW AND THROUG OF-THE city

in expectation, not having received the promises. Abraham will be there and David, but how can they enter except through resurrection? Therefore, Christ is the Resurrection and the Life. He that can raise the dead is the Messiah of Israel, He is the Son of God. Besides the rousing of Jairus' daughter, He brought Lazarus back from the tomb. The little girl had scarcely died, the widow's son was on his way to the tomb, and Lazarus had been dead three days. One was but a child, one a youth, the other a mature man. But each one responded to His word, and passed from death back into life. Thus will it be in the former resurrection, which will occur some thirteen hundred and thirty-five days after the middle of the seventieth heptad of the ninth of Daniel (Dan. 12:12) or about seventy-five days after His epiphany. The faithful in Israel will arise to die no more, but the unbelieving will not awake until the close of the day of the Lord (Dan. 12:2).

18-20 Compare Mt. 11:2-3.

18 By this time John had been in prison more than a year. Reports of the wonderful works of Christ probably brought to him the question of his own release. He had lived his whole life in the wide open spaces and close confinement must have been most depressing to his spirit, and led him to brood over his own fate. The news that he received concerning Christ seemed to cover only one phase of the activities of the One he had heralded. He baptized in holy spirit but not in fire. He did not burn up the chaff with fire. Were there to be two Messiahs? This one did only good and no evil. He could not hope to be released from prison by Him. Would He later execute the judgment foretold or was that the work of a different One? Such seems to be the trend of John's thoughts. He was anticipating the day of vengeance, when Christ would take His great power and reign. To have answered his question would involve the revelation of secrets which were not due to be known at that time. The kingdom was still being proclaimed. Its rejection could not be predicted without nullifying its proclamation. Hence the Lord does not reply to John's question, but bids those sent by him to note the character of the works

13 with her. And perceiving her, the Lord has compassion on her, and said to her, "Be not lamenting!"

14 And approaching, He touches the bier. Now those bearing it stand. And He said, "Youth, I am saying to you, be roused!" And the dead sits up and begins to be talking. And He gives him back to his mother.

16 Now fear got all, and they glorified God, saying that "A great prophet was roused among us!" and that, "God visits His people!" And this saying concerning Him came out in the whole of Judea and in the entire country about.

18 And his disciples report to John concerning all these things. And, calling a certain two of his disciples to him, John sends to Jesus, saying, "Art *Thou* the coming One, or may we be hoping for a different One?" Now coming along to Him, the men say, "John the baptist dispatches us to Thee, saying, 'Art *Thou* the coming One, or may we be hoping for another One?'" In that hour He cures many of diseases and scourges and wicked spirits, and to many blind He graciously granted sight. And answering, Jesus said to them, "Go and report to John what you perceived and hear, that the blind are recovering sight, the lame walking, lepers are being cleansed, and the deaf-mutes are hearing, the dead are being roused, and the evangel is being preached to the poor. And happy is he who is not being shocked by Me."

24 Now, John's messengers coming

13 ^{A omits WAS}
 ΕΦΕΙΚΑΝ ΟΧΗΝΣΥΝΑΥΤΗΚΑ 20
 enough WAS TOGETHER to-her AND

14 ΠΑΡΕΧΩΝ ΤΗΝ ΟΚΥΡΙΟΣ ΕΣΤ 40
 RECEIVING her THE Master IS-compas-

14 ΛΑΓΧΝΙΣΘΗΕ ΠΑΥΤΗΝ ΚΑΙ Ε 60
 signaled ON her AND said

14 ΙΠΕΝΑΥΤΗΜΗΚΑΛΕΚΑΙ Π 80
 to-her NO BE-LAMENTING AND TO-

14 ΟΣΕΛΘΩΝ ΗΥΑΤΟ ΤΗΣ ΟΡΟΥ 100
 WARD-COMING He-TOUCHES OF-THE BIER

14 ΟΙΔΕΒΑΣΤΑΖΟΝΤΕΣ ΕΣΤΗΣ 20
 THE YLT ones-BEARING STAND

14 ΑΝΚΑΙ ΕΙΠΕΝ ΝΕΑΝΙΣ ΚΕΣΟ 40
 AND He-said YOUTH! to-YOU

15 ΙΛΕΓΩ ΕΓΕΡΘΗΤΙΚΑΙ ΑΝΕΚ 80
 I-AM-SAYING BE-Being-ROUSED AND IS-UP-seated

15 Α+Θ ΔΘΙΣΕΝ ΟΝΕΚΡΟΣ ΚΑΙ ΗΡΣΑ 80
 THE DEAD AND begins

15 ΤΟ ΛΑΛΕΙΝ ΚΑΙ ΑΠΕΔΩΚΕΝΑ 200
 TO-BE-TALKING AND He-FROM-GIVES him

16 ΥΤΟΝ ΤΗ ΜΗΤΡΙ ΑΥΤΟΥ ΕΛΑΒ 20
 to-THE MOTHER OF-him GOT

16 ΕΝΔΕΦΟΒΟΣ ΑΠΑΝΤΑΣ ΚΑΙ Ε 40
 YET FEAR ALL (emph.) AND es-

16 ΔΟΞΑΖΟΝΤΟΝ ΘΕΟΝ ΛΕΓΟΝΤ 60
 teemized THE God saying

16 ΕΣΟΤΙ ΠΡΟΦΗΤΗΣ ΜΕΓΑΣ ΗΓ 80
 that BEFORE-AVERER GREAT WAS-

16 ΕΡΘΗΝ ΕΝ ΗΜΙΝ ΚΑΙ ΟΤΙ ΕΠΕΣ 300
 HOUSED IN US AND that ON-NOTES

16 ΚΕΨΑΤΟ ΘΕΟΣ ΤΟΝ ΛΑΟΝ ΑΥ 20
 THE God THE PEOPLE OF-

17 ΤΟΥ ΚΑΙ ΕΞΗΛΘΕΝ Ο ΛΟΓΟΣ 40
 Him AND OUT-CAME THE saying this

17 ΥΤΟΣ ΕΝ ΟΛΗ ΤΗ ΟΥΔΑΙΑ ΕΠΕ 60
 IN WHOLE THE JUDEA ABOUT

17 ΡΙΑΥΤΟΥ ΚΑΙ ΕΝ ΠΑΣΧΗ ΤΗΠΕ 80
 Him AND IN EVERY THE ABOUT-

18 ΡΙΧΘΡΟΦΚΑΙ ΑΠΗΓΓΕΙΛΑΝΙ 400
 n o. n^o Ho. FROM-MESSAGE to-

18 ΦΑΝΝΕΙΟΙ ΜΑΘΗΤΑΙ ΑΥΤΟΥ 20
 JOHN THE LEARNERS OF-him

19 ΠΕΡΙ ΠΑΝΤΩΝ ΤΟΥΤΩΝ ΚΑΙ Π 40
 19 ABOUT ALL OF-these AND TO-

19 ΡΟΣΚΑΛΕΣΑΜΕΝΟΣ ΔΥΟΤΙΝ 60
 WARD-CALLING TWO ANY

19 ΑΣΤΩΝ ΜΑΘΗΤΩΝ ΑΥΤΟΥ ΟΙΩ 80
 OF-THE LEARNERS OF-him THE JOHN

19 ΑΝΝΗΣ ΕΠΕΜΥΕΝ ΠΡΟΣΤΟΝΙ 600
 BENDS TOWARD THE JE-

ΥΡΙΟΝ Master
 ΗΣΟΥΝ ΛΕΓΩΝΣΥ ΕΙΟΕΡΧΟΜ 20
 BUS saying YOU ARE THE one-COMING

20 ΕΝ ΟΣΗΤΕΡΟΝ ΠΡΟΣΔΟΚΩΜ 40
 A ΔΔΛΟΝ other OR DIFFERENT WE-MAY-BE-TOWARD-SEEMING

20 ΕΝ ΠΑΡΑΓΕΝΟΜΕΝΟΙΔΕ ΠΡΟ 60
 BESIDE-BECOMING YET TOWARD

20 ΣΑΥΤΟΝ ΟΙ ΑΝΔΡΕΣ ΕΙΠΑΝΙ 80
 THE MEN TOWARD Him A omits THE MEN A O Him THE MEN say JOHN

20 ΦΑΝΝΗΣ ΟΒΑΠΤΙΣΤΗΣ ΑΠΕΣ 600
 n o. THE DIFIST commissions

20 ΤΕΙΛΕΝ ΗΜΑΣ ΠΡΟΣΕΛΕΓΩ 20
 s o. A ΔΔΚ for ΕΙΛΑ US TOWARD YOU SAYING

20 ΝΣΥ ΕΙΟΕΡΧΟΜΕΝΟΣ ΧΑΛΛΟ 40
 YOU ARE THE one-COMING s different ΕΤΕΡΟΝ OR other

21 ΝΠΡΟΣΔΟΚΩΜΕΝΕΝ ΕΚΕΙΝΗ 60
 A this YET for that ΔΥΤΗΔΕ 21 WE-MAY-BE-TOWARD-SEEMING IN that

21 ΤΗΩΡΑ ΘΕΡΑΠΕΥΣΕΝ ΠΟΛΛΑ 80
 s¹ ΗΜΕΡΑ DAY THE HOUR He-cures MANY

21 ΟΥΣ ΑΠΟ ΝΟΣΩΝ ΚΑΙ ΙΜΑΣΤΙΓ 700
 FROM DISEASES AND scourges

21 ΦΩΝ ΚΑΙ ΠΝΕΥΜΑΤΩΝ ΠΟΝΗΡΩ 20
 s¹ ΔΚΔΘΑΡΤΩΝ AND spirits wicked

21 ΝΚΑΙ ΤΥΦΛΟΙΣ ΠΟΛΛΟΙΣ ΕΧ 40
 AND to-BLIND-ones MANY He-

21 ΑΡΙΣΑΤΟ ΤΟΒΛΕΠΕΙΝ ΚΑΙ Α 60
 A Δ abs¹ omits THE 22 graces THE TO-BE-LOOKING AND an-

21 ΠΟΚΡΙΘΕΙΣ ΟΙΝΣ ΟΥΣ ΕΙΠΕ 80
 ds omits THE JESUS swearing TUE JESUS He-said

21 ΝΑΥΤΟΙΣ ΠΟΡΕΥΘΕΝΤΕΣ ΑΠ 500
 to-them BEING-GONE FROM-

21 ΑΓΓΕΙΛΑΤΕΙ ΦΑΝΝΕΙΑΙ ΕΙΔ 20
 s o. MESSAGE to-JOHN n o. n^o Ho. A o. WHICH YE-

21 ΕΤΕΚΑΙ ΗΚΟΥΣΑΤΕ ΟΤΙ ΤΥΦ 40
 A Δ ds omits that PERCEIVED AND YE-HEAR that BLIND-ones

21 ΛΟΙ ΑΝΑΒΛΕΠΟΥΣΙΝ ΧΩΛΟΙ 60
 ARE-UP-LOOKING LAME-ones

21 ΠΕΡΙΠΑΤΟΥΣΙΝ ΛΕΠΡΟΙΚΑ 60
 ARE-ABOUT-TREADING lepers ARE-Being

21 ΘΑΡΙΖΟΝΤΑΙ ΚΑΙ ΚΩΦΟΙ ΚΑΙ 300
 A omits AND CEASED AND MUTES ARE-

21 ΟΥ ΟΥΣΙΝ ΝΕΚΡΟΙ ΕΓΕΙΡΟΝ 20
 HEARING DEAD ARE-Being-ROUSED

21 ΤΑΙ ΚΑΙ ΠΤΩΧΟΙ ΕΥΑΓΓΕΛΙ 40
 AB omits AND AND POOR-ones ARE-Being-WELL-MES-

21 ΖΟΝΤΑΙ ΚΑΙ ΑΙΜΑΚΑΡΙΟΙ ΕΣΤ 80
 23 SAGORIZED AND HAPPY he-is

21 ΙΝΟΣ ΕΑΝ ΜΗ ΣΚΑΝΔΑΛΙΣΘΗ 80
 s o. WHO IF-EVEN NO MAY-BE-Being-SNARED

21 ΕΝΕΜΟΙΑ ΠΕΛΘΟΝΤΩΝ ΔΕ ΤΩ 25000
 24 IN ME OF-FROM-COMING YET THE

He is doing. This may be taken as a personal message to John that his suffering would be relieved even to the extent of rousing him from the dead.

¹⁹ As the form of the Greek word for DIFFERENT or "another" is indefinite as to gender, it may be rendered "a different thing" or "another thing". That is, John may have hoped that Christ was about to change His ministry of mercy to one of judgment, in which case he would be delivered.

²¹⁻²³ Compare Mt. 11:4-6.

²⁴⁻²⁸ Compare Mt. 11:7-15.

²⁴ Notwithstanding his question, John was no weakling or lover of luxury. He was not wavering in his confidence in Christ or desirous to escape merely for his own comfort. No one could call him a reed subject to the whim of every current of air! His imprisonment was proof of this, for he stood against the storm when he boldly accused Herod of his sin. His camel's hair garment proved that he was no silk robed courtier. They came out to see a prophet and that was what they saw. His present imprisonment was only an added proof of that, for such was the treatment which they usually gave a man of God. John, as the immediate forerunner of Christ, was the greatest of all the prophets.

²⁷ Compare Mal. 3:1.

²⁹ Compare 3:12.

²⁹ John's call to repentance was to the whole nation, but the Pharisees and lawyers could not accept God's estimate of their lives. They justified themselves. The rest justified God. The common people and the tribute collectors, by undergoing his baptism at least acknowledged their own sinfulness. To this day the same principle obtains. Self-condemnation is a sure road to righteousness; self-justification is the road to ruin.

³¹ Compare Mt. 11:10-19.

³¹ Those who wish to oppose God's work have no difficulty in finding fault, for every virtue, fitly displayed, is turned into a vice by the distorting eyes of jealousy and hate. John's subject was sin, so he was an ascetic. It was not his work to lead them into the joys of the kingdom. That was for Messiah. He satisfied their souls with

away, He begins to say to the throngs concerning John, "What do you come out into the wilderness to gaze at? A reed, shaken ²⁵ by the wind? But what do you come out to perceive? A man garbed in soft garments? *Lo!* those in glorious vesture and subsisting in luxury are among royalty. But why have you come out? ²⁶ To perceive a prophet? Yes, I am saying to you, and exceedingly ²⁷ more than a prophet. This is he concerning whom it is written,

*'Lo! I am dispatching My messenger before Thy face,
Who will be constructing Thy
road in front of Thee.'*

²⁸ For verily I am saying to you, Among those born of women there is no greater prophet than John the baptist. Yet he who is smaller in the kingdom of God is greater than he.

²⁹ And when all the people and the tribute collectors also hear, they justify God, being baptized with ³⁰ the baptism of John. Yet the Pharisees and the lawyers repudiate the counsel of God for themselves, not ³¹ being baptized by him. To what, then, shall I be likening the men of this generation, and what are they ³² like? They are like little boys and girls sitting in the market and shouting to one another, and saying, 'We flute to you, and you do not dance! We wail to you and ³³ you do not lament!' For John the baptist has come neither eating bread nor drinking wine, and you are saying 'He has a demon.' The Son of Mankind has come eating and drinking, and you are saying, *'Lo! a gluttonous man and a tip-*

11 ^{n o.} **ΜΑΓΓΕΛΩΝΙΩΑΝΝΟΥΗΡΙΑΤ** 20
 MESSENGERS OF-JOHN He-begins
 12 ^{1* omits TOWARD} **ΟΛΕΓΕΙΝΤΡΟΣΤΟΥΣΟΧΛΟΥ** 40
 TO-BE-SAYING TOWARD THE THIRONS
 13 ^{n o.} **ΣΠΕΡΙΩΑΝΝΟΥΤΙΕΞΗΛΘΑ** 60
 ABOUT JOHN ANY YE-OUT-COME
 14 ^{1 Δι for Ε} **ΤΕΕΙΣΤΗΝΕΡΗΜΟΝΘΕΑΣΑC** 80
 INTO THE DESOLATE TO-GAZE
 15 ^{1 Ε o.} **ΘΑΙΚΑΛΑΜΟΝΥΠΟΑΝΕΜΟΥC** 100
 NEED by WIND being-
 16 ^{n has ON above line} **ΑΛΕΥΟΜΕΝΟΝΑΛΛΑΤΙΕΞΗΛ** 20
 25 ²⁵ **ΒΡΑΚΕΝ** but ANY YE-OUT-COME
 17 ^{1 Δι for Ε} **ΘΑΤΕΙΔΕΙΝΑΝΘΡΩΠΟΝΕΝΜ** 40
 TO-BE-PERCEIVING human IN SOFT
 18 ^{A H} **ΑΛΑΚΟΙCΙΜΑΤΙΟΙCΗΜΦΙΕ** 60
 GARMENTS HAVING-been-
 19 **CΜΕΝΟΝΙΔΟΥΟΙΕΝΙΜΑΤΙC** 80
 ENVELOPED-IN BE-PERCEIVING THE-ones IN GARMENTING
 20 **ΜΩΕΝΔΟΣΩΚΑΙΤΡΥΦΗΥΠΑΡ** 100
 IN-esteemed AND TO-ENERVATION be-onging
 21 **ΧΟΝΤΕCΕΝΤΟΙCΒΑCΙΛΕΙΟ** 20
 IN THE KINGISH
 22 ^{1 Ε o.} **ΙCΕΙCΙΝΑΛΛΑΤΙΕΞΗΛΑΥ** 40
 26 ²⁶ **ΑΡΕ** but ANY YE-HAVE-OUT-COME
 23 ^{1 Δι for Ε} **ΘΑΤΕΙΔΕΙΝΠΡΟΦΗΤΗΝΝΑΙ** 60
 TO-BE-PERCEIVING BEFORE-AVERER YEA
 24 **ΛΕΓΩΜΙΝΚΑΙΠΕΡΙCCΟΤΕ** 80
 I-AM-SAYING TO-YOUP AND more-excessive
 25 **ΡΟΝΠΡΟΦΗΤΟΥΟΥΤΟCΕCΤΙ** 100
 27 ²⁷ **ΟΡ-ΒΕFORE-AVERER** this is
 26 **ΝΠΕΡΙΟΥΓΕΓΡΑΠΤΑΙΙΔΟΥ** 20
 ABOUT WHOM IT-HAS-been-WRITTEN BE-PERCEIVING
 27 ^{1 Δι om 1} **ΕΓΩΠΟCΤΕΑΛΩΤΩΝΑΓΓΕΛ** 40
 I AM-COMMISSIOING THE MESSENGER
 28 **ΟΝΜΟΥΠΡΟCΩΠΟΥCΟΥΟ** 60
 OF-ME BEFORE face OF-YOU WHO
 29 **CΚΑΤΑCΚΕΥΑCΕΙΤΗΝΟΔΟΝ** 80
 WILL BE-constructing THE WAY
 30 ^{AB om 1} **CΟΥΕΜΠΡΟCΘΕCΟΥΑΜΗΝΑ** 100
 28 ²⁸ **OF-YOU IN-TOWARD-PLACE** OF-YOU AMEN I-AM-
 31 ^{1 Δι om 1} **ΕΓΩΓΑΡΥΜΙΝΜΕΙΖΩΝΕΝΓΕ** 20
 saying for TO-YOUP GREATER IN gener-
 32 ^{1 Δ o.} **ΝΗΝΤΟΙCΓΥΝΑΙΚΑΙΠΡΟΦΗ** 40
 33 ³³ **ATED** OF-WOMEN BEFORE-AVERER
 34 ^{n o.} **ΤΗCΙΩΑΝΝΟΥΤΟΥΒΑΠΤΙCΤ** 60
 OF-JOHN THE DIPST
 35 ^{1 Δ o.} **ΟΥΟΥΔΕΙCΕCΤΙΝΟΔΕΙΚΡ** 80
 NOT-YET-ONE IS THE YET LITTLE
 36 **ΟΤΕΡΟCΕΝΤΗΒΑCΙΛΕΙΑΤΟ** 100
 IN THE KINGDOM OF-THE

11 **ΥΘΕΟΥΜΕΙΖΩΝΑΥΤΟΥΕCΤΙ** 20
 God GREATER OF-him IS
 12 **ΝΚΑΙΠΑCΟΛΑΟCΑΚΟΥCΑCΚ** 40
 29 **AND EVERY THE PEOPLE HEARING AND**
 13 **ΑΙΟΙΤΕΛΩΝΑΙΕΔΙΚΑΙΩCΑ** 60
 THE tribute-collectors THEY-JUSTIFY
 14 **ΝΤΟΝΘΕΟΝΒΑΠΤΙCΘΕΝΤΕC** 80
 THE God BEING-DIPIZED
 15 ^{n o.} **ΤΟΒΑΠΤΙCΜΑΙΩΑΝΝΟΥΟΙΔ** 100
 30 **THE DIPST** OF-JOHN THE YET
 16 ^{B+Ε} **ΕΦΑΡΙCΑΙΟΙΚΑΙΟΙΝΟΜΙΚ** 20
 PHARISEES AND THE LAWYRS
 17 **ΟΙΤΗΝΒΟΥΛΗΝΤΟΥΘΕΟΥΗΘ** 40
 THE COUNSEL OF-THE God UN-
 18 ^{1 Δι omits INTO selves} **ΕΤΗCΑΝΕΙCΕΑΥΤΟΥCΜΗΒΑ** 60
 PLACE INTO selves NO BEING-
 19 **ΠΤΙCΘΕΝΤΕCΥΠΑΥΤΟΥΤΙΝ** 80
 31 **DIPIZED** by him TO-ANY
 20 ^{1 ΔΕ YET} **ΙΟΥΝΟΜΟΙΩCΩΤΟΥCΑΝΘΡΩ** 100
 THEN I-SHALL-BE-LIKENING THE humans
 21 **ΠΟΥCΤΗCΓΕΝΕCΤΑΥΤΗCΚ** 20
 OF-THE generation this AND
 22 **ΑΙΤΙΝΙΕΙCΙΝΟΜΟΙΟΙΟΜΟ** 40
 32 **TO-ANY THEY-ARE LIKE LIKE**
 23 **ΙΟΙΕΙCΙΝΠΑΙΔΙΟΙCΤΟΙC** 60
 THEY-ARE TO-little-boys-and-girls THE-ones
 24 **ΕΝΑΓΟΡΑΚΑΘΗΜΕΝΟΙCΚΑΙ** 80
 IN BUY-place sitting AND
 25 **ΠΡΟCΦΩΝΟΥCΙΝΑΛΛΗΛΟΙC** 100
 TOWARD-SOUNDING TO-one-another
 26 ^{1 Δ o.} **ΚΑΙΛΕΓΟΝΤΑΝΥΑΗCΑΜΕΝΥ** 20
 AND SAYING WE-FLAGEOLET TO-
 27 **ΜΙΝΚΑΙΟΥΚΦΡΗCΑCΘΕΕ** 40
 YOUP AND NOT YE-DANCE WE-
 28 ^{1 Δ o.} **ΡΗΗCΑΜΕΝΥΜΙΝΚΑΙΟΥΚΕ** 60
 DIRGE TO-YOUP AND NOT YE-
 29 **ΚΑΛΥCΑΤΕΕΛΗΛΥΘΕΝΓΑΡΙ** 80
 33 **LAMENT** HAS-COME for JOHN
 30 **ΩΑΝΗCΟΒΑΠΤΙCΤΗCΜΗΤΕ** 100
 THE DIPST NO-DESIDES
 31 ^{n o.} **ΕCΘΙΩΝΑΡΤΟΝΜΗΤΕΠΙΝΩΝ** 20
 EATING DREAD NO-DESIDES DRINKING
 32 ^{1 Δι for Ε} **ΟΙΝΟΝΚΑΙΛΕΓΕΤΕΔΑΙΜΟΝ** 40
 WINE AND YE-ARE-SAYING dEMON
 33 **ΙΟΝΕΧΕΙΕΛΗΛΥΘΕΝΟΥΙΟC** 60
 34 **he-IS-HAVING HAS-COME** THE SON
 34 **ΤΟΥΑΝΘΡΩΠΟΥΕCΘΙΩΝΚΑΙ** 80
 OF-THE human EATING AND
 35 ^{B+Ε} **ΠΙΝΩΝΚΑΙΛΕΓΕΤΕΙΔΟΥΑΝ** 100
 DRINKING AND YE-ARE-SAYING BE-PERCEIVING hu-

food and made the wine for a marriage feast. All this was in accord with their message and ministry. Silly men, knowing neither, would have them mar their message by acts which jar with their ministry.

33 Compare 1:5.

36 Truth is best conveyed by contrast. In fact, all human knowledge is relative. We know nothing absolutely, but by its relation to other things. Herein lies the loveliness of this incident. The Pharisee was at the top, the woman at the bottom of the social scale. It is very striking and instructive to see these two brought together and to note their different reactions to the grace of Christ. The greatest glory of the Saviour was His love for sinners and His holiness which remained unspotted in contact with them. The touch of this woman of ill repute would have sent a shudder through the self-righteous Pharisee. It thrilled Him with compassion.

This Simon did not apprehend. He thought his Guest must be ignorant of her character to allow caresses, hence did not have even the insight of a prophet. But the ignorance was not on the Lord's part. He soon proved that by His parable. Neither was it on the woman's part. Her tears, her worship, all she did, show the deepest consciousness of her own sinfulness and of His salvation. It was Simon himself who was ignorant. He did not know his own sinfulness. He did not recognize his Saviour. He did not honor Him with the common courtesies of Oriental hospitality. If he had known Him he would have shown Him the utmost attention and rejoiced in the woman's worship.

There is no reason whatever for identifying this woman with Mary Magdalene. She had been a demoniac, not a sinner.

41 This simple parable contains the whole philosophy of sin. However hateful in itself, its ultimate effect is to produce an abundant response to God's love. The greatest triumphs of grace are in the darkest depths of degradation. The Pharisee, instead of being immensely superior to the social outcast, as he supposed, was at a vast disadvantage. His love for the Saviour was shallow, his response to His grace

pler, a friend of tribute collectors and sinners.' And Wisdom was justified by all her offspring."

36 Now a certain one of the Pharisees asked Him that He may be eating with him. And entering into the Pharisee's house, He reclined.

37 And *lo!* there was a certain woman in the city, a sinner. And recognizing that He is lying back at table in the Pharisee's house, fetching an alabaster vase of attar, and standing behind, beside the feet of Jesus, lamenting, she begins to rain tears on His feet and wipes them off with the hairs of her head, and fondly kissed His feet, and rubbed with the attar. Now the Pharisee who invites Him, perceiving it, said in himself, saying, "This one, if he were a prophet, would have known who and what manner of woman it is who is touching Him, seeing that she is a sinner."

40 And answering, Jesus said to him, "Simon, I have something to say to you." Now he is averring, "Teacher, say it!"

41 "A certain creditor had two debtors [paying] usury. The one owed five hundred denarii [\$78.47, £16 2s 10d], yet the other fifty [\$7.847, £1 12s 6d]. Now, they having nothing to pay, he deals graciously with both. Which of them, then, will be loving him more?"

43 Now, answering, Simon said, "I take it that it is he with whom he deals more graciously." Now He said to him, "You decide correctly."

44 And, turning to the woman, He averred to Simon, "Are you observing this woman? I entered into your house; you do not give water for My feet, yet *she* rains tears on My feet and wipes them

feeble, because he had no dire sense of sin. Without in the least encouraging or countenancing sin, we must acknowledge its place in God's purpose to establish and strengthen cordial relations between Himself and His creatures, and such communion as is quite out of the question by any other means. And the more serious the sin the more certain and loyal will be our love to the One Who delivers us from it. This is the only revealed or rational solution of the temporary presence of sin.

⁴⁴ An honored guest would not only be given water, but would have had his feet washed by a slave; he would have been given a kiss of welcome by his host; and he would have been sprayed or rubbed with the fragrant essential oils or attars which are so common among the upper classes in the Orient. All these Simon had neglected, manifesting the poverty of his appreciation. All these the woman supplied in lavish measure and method, and so manifested the opulence of her love.

⁴⁸ Undoubtedly, according to the parable, the Lord deals graciously with Simon as well as with the sinner. But it is to her alone He speaks the word of pardon and salvation. And, lest her act, the fruit of her faith, be confounded with it and be made the ground of her salvation, He concludes, "Your faith has saved you."

² Compare Mt.27⁵⁵,56Mk.16⁹.

² Many of the Lord's disciples have been misjudged, but the case of Mary Magdalene seems to be the most flagrant. The name now stands for a repentant harlot, whereas there is not the least ground for fastening such a sin on Mary Magdalene. She was a demoniac. Seven demons had gone out of her. Now she, with other women, followed Him and the apostles in their journeys. They seem to have had the honor of supplying His wants out of their own wealth. This does not at all accord with the account of the woman who was a sinner in the city of Simon the Pharisee (7³⁷). Mary was from Magdala, on the western shore of the lake of Galilee, not far from Tiberias.

⁴⁻⁸ Compare Mt.13¹⁻⁹Mk.4¹⁻⁹.

⁵ The parable of the sower seems to have been repeated with some varia-

⁴⁵ off with her hair; you do not give Me a kiss, yet *she*, since I entered did not intermit fondly kissing My ⁴⁶ feet; you rub not My head with oil, yet *she* rubs My feet with ⁴⁷ attar. On behalf of which, I am saying to you, her many sins have been pardoned, seeing that she loves much. Now to whom there is scant pardoning, there is scant ⁴⁸ loving." Now He said to her, "Your sins have been pardoned." ⁴⁹ And those lying back at table with Him begin to be saying among themselves, "Who is this who is ⁵⁰ pardoning sins, also?" Now He said to the woman, "Your faith has saved you. Go into peace."

8 And it occurred consecutively, *He* also traverses by city and village, proclaiming and preaching the evangel of the kingdom of God, ² and with Him the twelve, and some women who have been cured of wicked spirits and infirmities: Mary, who is called Magdalene, from whom seven demons had come ³ out, and Joanna, wife of Chuza, Herod's manager, and Susanna and many others, who dispensed to Him out of their possessions.

⁴ Now a vast throng being together; and those of the city going out to Him, He said through a parable, ⁵ "The sower came out to sow his seed, and in his sowing, some indeed, falls beside the road and was trampled, and the flying creatures ⁶ of heaven devoured it. And other falls down on the rock, and, sprouting, is withered because of

ΞΕΝΜΟΥΤΟΥΣΠΟΔΑΣΚΑΙΤΑ ²⁰
 OF-ME THE FEET AND to-THE
 ΙΣΘΡΙΣΙΝΑΥΤΗΣΕΙΜΑΙΣ ⁴⁰
 HAIRS OF-her OUT-WIPES
 ΝΦΙΛΗΜΑΜΟΙΟΥΚΕΔΩΚΑΣΑ ⁶⁰
 45 FOND-effect to-ME NOT YOU-GIVE this-
 ΥΤΗΔΕΑΦΗΣΕΙΧΛΗΘΟΝΟΥΔ ⁸⁰
 ONE YET FROM WHICH I-INTO-CAME NOT THRU-
 ΙΕΛΙΠΕΝΚΑΤΑΦΙΛΟΥΣΑΜΟ ¹⁰⁰
 LAUNCHED DOWN-PONDING OF-ME
 ΥΤΟΥΣΠΟΔΑΣΕΛΑΙΩΤΗΝΚΕ ²⁰
 46 THE FEET (to-OLIVE (oil) THE HEAD
 ΦΑΛΗΝΜΟΥΟΥΚΗΛΕΙΨΑΣΑΥ ⁴⁰
 OF-ME NOT YOU-RUB this-
 ΤΗΔΕΜΥΡΩΝΗΛΕΙΨΕΝΤΟΥΣ ⁶⁰
 ONE YET to-ATTAR RUBS THE FEET ³
 ΟΔΑΣΜΟΥΟΥΧΑΡΙΝΛΕΓΩΣΟ ⁸⁰
 47 OF-ME OF-WHICH GRACE I-AM-SAYING to-YOU
 ΙΑΦΕΩΝΤΑΙΑΥΤΗΣΑΙΜΑΡ ²⁰⁰
 HAVE-been-FROM-LET OF-her THE MISSES
 ΤΙΑΙΑΠΟΛΛΑΙΟΤΙΗΓΑΠΗ ²⁰
 THE MANY that she-LOVES
 ΣΕΝΠΟΥΔΕΟΛΙΓΟΝΑΦΕ ⁴⁰
 much to-WHOM YET FEW IS-BEING-FROM-
 ΤΑΙΟΛΙΓΟΝΑΓΑΠΕΙΠΕΝΔ ⁶⁰
 48 LET FEW IS-LOVING He-said YET
 ΕΑΥΤΗΑΦΕΩΝΤΑΙΣΟΥΑΙΑΜ ⁸⁰
 to-her HAVE-been-FROM-LET OF-YOU THE MISSES
 ΑΡΤΙΑΚΑΙΗΡΞΑΝΤΟΟΙΣΥ ³⁰⁰
 49 AND begin THE ones-to-
 ΝΑΝΑΚΕΙΜΕΝΟΙΛΕΓΕΙΝΕΝ ²⁰
 GETHER-UP-LYING to-BE-saying IN
 ΕΑΥΤΟΙΣΤΙΣΟΥΤΟΣΕΣΤΙΝ ⁴⁰
 SELVES ANT this IS
 ΟΣΚΑΙΑΜΑΡΤΙΑΣΑΦΗΣΙΝ ⁶⁰
 WHO AND MISSES IS-FROM-LETTING
 ΕΙΠΕΝΔΕΠΡΟΤΗΝΓΥΝΑΙΚ ⁸⁰
 50 He-said YET TOWARD THE WOMAN
 ΑΗΠΙΣΤΙΣΣΟΥΣΕΣΩΚΕΝΣΕ ⁴⁰⁰
 THE BELIEF OF-YOU HAS-SAVED YOU
 ΠΟΡΕΥΟΥΕΙΣΕΙΡΗΝΗΝΚΑΙ ²⁰
 8 BE-GOING INTO PEACE AND
 ΕΓΕΝΕΤΟΕΝΤΩΚΑΘΕΞΗΣΚΑ ⁴⁰
 it-BECAME IN THE according-to-next AND
 ΙΑΥΤΟΣΔΙΩΔΕΥΣΕΝΚΑΤΑ ⁶⁰
 He THRU-WAYS according-to ci-
 ΟΛΙΝΚΑΙΚΩΜΗΝΚΗΡΥΣΣΩΝ ⁸⁰
 IV AND VILLAGE PROCLAIMING
 ΚΑΙΕΥΑΓΓΕΛΙΖΟΜΕΝΟΝΤΗ ⁵⁰⁰
 AND WELL-MESSAGING THE

ΝΒΑΣΙΛΕΙΑΝΤΟΥΘΕΟΥΚΑΙ ²⁰
 KINGDOM OF-THE God AND
 ΟΙΔΩΔΕΚΑΣΥΝΑΥΤΩΚΑΙΓΥ ⁴⁰
 2 THE TWO-TEN TOGETHER to-Him AND WOM-
 ΝΑΙΚΕΣΤΙΝΕΣΑΙΗΣΑΝΤΕΘ ⁶⁰
 EN ANT WHO WERE HAVING-
 ΕΡΑΠΕΥΜΕΝΑΙΑΠΟΠΝΕΥΜΑ ⁸⁰
 been-CURED FROM spirits
 ΤΩΝΠΟΝΗΡΩΝΚΑΙΑΣΘΕΝΕΙ ⁶⁰⁰
 wicked AND UN-FIRMS
 ΦΩΝΜΑΡΙΑΝΗΚΑΛΟΥΜΕΝΗΜΑΓ ²⁰
 MARY THE BEING-CALLED MAGDA-
 ΔΑΛΗΝΗΑΦΗΣΔΑΙΜΟΝΙΑΕΠ ⁴⁰
 LENE FROM WHOM demons SEVEN
 ΤΑΕΞΕΛΗΛΥΘΕΙΚΑΙΦΩΑΝ ⁸⁰
 HAD-OUT-COME AND JOANNA
 ΑΓΥΝΗΧΟΥΖΑΕΠΙΤΡΟΠΟΥΗ ⁸⁰
 WOMAN OF-CHUSA permittor OF-
 ΡΩΔΟΥΚΑΙΣΟΥΣΑΝΝΑΚΑΙ ⁷⁰⁰
 HEROD AND SUSANNA AND DIF-
 ΤΕΡΑΙΠΟΛΛΑΙΑΙΤΙΝΕΣΔΙ ²⁰
 A ΔΙ for Ε A+Ε
 FERENT MANY WHO-ANY THRU-
 ΗΚΟΝΟΥΝΑΥΤΩΕΚΤΩΝΥΠΑΡ ⁴⁰
 SERVED to-Him OUT OF-THE belongs-
 ΧΟΝΤΩΝΑΥΤΑΙΣΥΝΙΟΝΤΟ ⁶⁰
 4 to-them OF-TOGETHER-BEING
 ΣΔΕΟΧΛΟΥΠΟΛΛΟΥΚΑΙΤΩΝ ⁸⁰
 YET OF-THRONG MANY AND OF-THE
 ΚΑΤΑΠΟΛΙΝΕΠΙΠΟΡΕΥΟΜΕ ⁸⁰⁰
 according-to city OF-ON-GOING
 ΝΩΝΠΡΟΣΑΥΤΟΝΕΙΠΕΝΔΙΑ ²⁰
 TOWARD Him He-said THRU
 ΠΑΡΑΒΟΛΗΣΞΗΛΘΕΝΟΣ ⁴⁰
 5 BESIDE-CAST OUT-CAME THE one-
 ΙΡΩΝΤΟΥΣΠΕΙΡΑΙΤΟΝΣΠΟ ⁶⁰
 SOWING OF-THE to-SOW THE seed
 ΡΟΝΕΑΥΤΟΥΚΑΙΕΝΤΩΣΠΕΙ ⁸⁰
 ING OF-self AND IN THE to-BE-SOW-
 ΡΕΙΝΑΥΤΟΝΟΜΕΝΕΠΕΣΕΝ ⁸⁰⁰
 A O. B Δ
 ING him WHICH INDEED FALLS BE-
 ΑΡΑΤΗΝΟΔΟΝΚΑΙΚΑΤΕΠΑΤ ²⁰
 SIDE THE WAY AND it-WAS-trampled
 ΗΘΗΚΑΙΤΑΠΕΤΕΙΝΑΤΟΥΟΥ ⁴⁰
 AND THE flies OF-THE heaven
 ΡΑΝΟΥΚΑΤΕΦΑΓΕΝΑΥΤΟΚΑ ⁶⁰
 6 DOWN-ATE it AND
 ΙΕΤΕΡΟΝΚΑΤΕΠΕΣΕΝΕΠΙΤ ⁸⁰
 A O. O. O. n omits THE
 DIFFERENT DOWN-FALLS ON THE
 ΗΝΠΕΤΡΑΝΚΑΙΦΥΓΕΝΕΞΗΡΑ ³¹⁰⁰⁰
 ROCK AND BEING-SROUTED IS-DRIED

tions on various occasions at this period of His ministry. He had been proclaiming the kingdom for some considerable time and had noted the effects of His message. This is the gist of the parable. The picture presented was one so common that all His hearers were familiar with it. The roads ran right through the fields. The rocks and the thorns were plentiful. Every Spring they could see this parable repeated before their eyes. It is usual to use this parable indiscriminately of every proclamation of the evangel. But that is surely a serious error. The evangel is preached today to *open* blind eyes to the salvation of Christ. This parable was spoken that, hearing, they should *not* be understanding. Only those who already believe can grasp the meaning of a parable. Even they often fail to apprehend its force. The disciples did not understand. How, then, could the multitude possibly discern its hidden meaning?

In Israel the festivals represented a cycle of their spiritual history. First-fruits and Pentecost and Ingathering were intended to tell of a spiritual harvest. Now He tells them of the sowing of the seed. There is only one Sower.

The usual elements of opposition were present when the Lord proclaimed the kingdom. The Slanderer, the flesh and the world were the three forces that frustrated His words. First, there was the opposition of the Slanderer that hindered many from believing at all. Among these were the scribes and Pharisees whom He called the children of the Slanderer, and whom John the baptist had called the offspring of vipers. Then, there was the mass of His disciples who, indeed, believed, in a sense, yet were not fit for the kingdom. The kingdom can be entered only through great trial and it will be most difficult for a rich man to get in. The great affliction (Un. 7¹⁴) will take its toll of the half-hearted, leaving only the poor and honest hearts for the kingdom. Any attempt to "apply" this parable to the present grace will find its chief interest in the confusion that it creates. The kingdom proclamation demands endurance; the evangel of God's grace supplies it.

7 having no moisture. And other falls in the midst of thorns, and, sprouting together, the thorns
8 smother it. And other falls into good earth, and, sprouting, produces fruit a hundredfold." Saying these things, He shouted. "Who has ears to be hearing, let him be hearing!"

9 Now His disciples inquired of Him, saying, "What may this parable be?"

10 Now He said, "To you it has been given to know the secrets of the kingdom of God, yet to the rest by parables, that, observing, they should not be observing, and hearing, they should not be understanding.

11 Now this is the parable: The seed is the word of God. Now they beside the road are they who hear; thereafter the Slanderer is coming and is picking up the word from their heart, lest, believing,
12 they may be saved. Now that on the rock are they who, whenever they should be hearing, are receiving the word with joy, and these have no root, who are believing for a season, and in a season of trial
13 are withdrawing. Now that falling among thorns, these are they who hear and, being stifled by worries and riches, and by the gratifications of the life they lead, and are bringing nothing to maturity.

14 Now that in the ideal earth, these are they who, in an ideal and good heart, hearing the word, are retaining it and are bearing fruit with endurance.

15 Now no one lighting a lamp is covering it with a vessel or is placing it underneath a couch, but is placing it on a lampstand, that those going in may be observing

^{s1*} α ἰδὲ Κ ΔΙ and
ΝΘΗΔΙΑΤΟΜΗΞΕΙΝΙΚΜΑΔ 20
 THRU THE NO TO-BE-HAVING MOISTURE
 7 **ΑΚΑΙΕΤΕΡΟΝΕΠΕΣΕΝΕΜΕ** 40
 AND DIFFERENT FALLS IN MIDST
ΣΦΤΩΝΑΚΑΝΘΩΝΚΑΙΣΥΝΦΥ 60
 OF-THE POINT-FLOWERS AND BEING-TOGETHER-
^{s1*} ομιλ from-
ΕΙΣΑΙΔΙΑΚΑΝΘΑΙΑΠΕΠΝΙ 80
 SPROUTED THE POINT-FLOWERS FROM-CHOKE
ΣΑΝΑΥΤΟΚΑΙΕΤΕΡΟΝΕΠΕΣ 100
 it AND DIFFERENT FALLS
ΕΝΕΙΣΤΗΝΓΗΝΤΗΝΑΓΑΘΗΝ 20
 INTO THE LAND THE GOOD
^{s1} adds Ε ^{s1} adds Κ ΔΙ and
ΚΑΙΦΥΕΝΕΠΟΙΗΣΕΝΚΑΡΠΟ 40
 AND BEING-SPROUTED MAKES FRUIT
^ο + Ε
ΝΕΚΑΤΟΝΤΑΠΛΑΣΙΟΝΑΤΑΥ 60
 HUNDRED-FOLD these
ΤΑΛΕΓΩΝΕΦΩΝΕΙΟΕΧΩΝΩΤ 80
 saying He-sounded THE one-HAVING EARS
ΑΚΟΥΕΙΝΑΚΟΥΕΤΩΕΠΗΡΩ 200
 TO-BE-HEARING LET-him-BE-HEARING INQUIRED-OF
ΤΩΝΔΕΑΥΤΟΝΟΙΜΑΘΗΤΑΙ 20
 YET Him THE LEARNERS OF-
^ο omit saying A MAY-BE THE DESIDE-CAST this
ΥΤΟΥΛΕΓΟΝΤΕΣΤΙΣΑΥΤΗ 40
 him saying ANY this MAY-
^ο omits THE
ΙΝΗΠΑΡΑΒΟΛΗΟΔΕΕΙΠΕΝΥ 60
 10 DE THE DESIDE-CAST THE YET He-said to-
^s had + C here
ΜΙΝΔΕΔΟΤΑΙΓΝΩΝΑΙΤΑΥ 80
 YOUR IT-HAS-been-GIVEN TO-KNOW THE CLOSE-
ΣΤΗΡΙΑΤΗΣΒΑΣΙΛΕΙΑΣΤΟ 300
 KEEPS OF-THE KINGDOM OF-THE
ΥΘΕΟΥΤΟΙΣΔΕΛΟΙΠΟΙΣΕΝ 20
 God to-THE YET rest IN
ΠΑΡΑΒΟΛΑΙΣΙΝΑΒΛΕΠΟΝΤ 40
 BESIDE-CASTS THAT LOOKING
^Α C Δ
ΕΣΜΗΒΛΕΨΙΝΚΑΙΑΚΟΥ 60
 NO THEY-MAY-BE-LOOKING AND HEARING
^s adds Κ ΔΙ ^{s1*} adds ΑΚΟΥΨΙΝ after HEARING,
ΝΤΕΣΜΗΣΥΝΙΨΙΝΕΣΤΙΝΔ 80
 11 NO THEY-MAY-BE-understanding IS YET
^{s2} dots it, but it is restored
ΕΑΥΤΗΝΠΑΡΑΒΟΛΗΟΣΠΟΡΟ 400
 this THE DESIDE-CAST THE SEED
ΕΣΤΙΝΟΛΟΓΟΣΤΟΥΘΕΟΥ 20
 12 IS THE saying OF-THE God THE
ΙΔΕΠΑΡΑΤΗΝΟΔΟΝΕΙΣΙΝΟ 40
 YET BESIDE THE WAY ARE THE
^Α Ο ο.
ΙΑΚΟΥΣΑΝΤΕΣΕΙΤΑΕΡΧΕΤ 60
 ones-^ο HEARING THEREAFTER IS-COMING
^Α Ε ο.
ΑΙΟΔΙΑΒΟΛΟΣΚΑΙΑΙΡΕΙΤ 80
 THE THRU-CASTER AND IS-LIFTING THE
ΟΝΛΟΓΟΝΑΠΟΤΗΣΚΑΡΔΙΑΣ 600
 saying FROM THE HEART

ΑΥΤΩΝΙΝΑΜΗΠΙΣΤΕΥCΑΝΤ 20
 OF-them THAT NO BELIEVING
ΕCΣΦΩΨCΙΝΟΙΔΕΕΠΙΤΗΣΠ 40
 13 THEY-MAY-BE-ING-SAVED THE YET ON THE ROCK
^{s1*} N
ΕΤΡΑCΙΟΤΑΝΑΚΟΥCΨCΙΝ 60
 WHO WHEN-EVER THEY-SHOULD-BE-HEARING
ΜΕΤΑΧΑΡΑCΧΟΝΤΑΙΤΟΝ 80
 WITH JOY ARE-RECEIVING THE
^{s1*} T (n had Δ) ΟΥΘΕΟΥ for AND
ΛΟΓΟΝΚΑΙΟΥΤΟΙΡΙΖΑΝΟΥ 600
 saying AND these ROOT NOT
ΚΕΧΟΥCΙΝΟΙΠΡΟCΚΑΙΡΟΝ 20
 ARE-HAVING WHO TOWARD SEASON
ΠΙCΤΕΥΟΥCΙΝΚΑΙΕΝΚΑΙΡ 40
 ARE-BELIEVING AND IN SEASON
^Α ο.
ΨΠΕΙΡΑCΜΟΥΑΦΙCΤΑΝΤΑ 60
 OF-trial THEY-ARE-FROM-STANDING
ΤΟΔΕΕΙCΤΑCΑΚΑΝΘΑCΠΕC 80
 14 THE YET INTO THE POINT-FLOWERS FALLING
ΟΝΟΥΤΟΙΕΙCΙΝΟΙΑΚΟΥCΑ 700
 these ARE THE ones-HEARING
ΝΤΕCΚΑΙΥΠΟΜΕΡΙΜΝΩΝΚΑ 20
 AND UNDER anxieties AND
^ο omit UNDER
ΙΠΛΟΥΤΟΥΚΑΙΥΠΟΝΔΟΝΩΝ 40
 RICHES AND UNDER GRATIFICATIONS
ΤΟΥΒΙΟΥΠΟΡΕΥΟΜΕΝΟΙCΥ 60
 OF-THE livelihood GOING BEING-
^ο M B+ Ε
ΝΠΝΙΓΟΝΤΑΙΚΑΙΟΥΤΕΛΕC 80
 TOGETHER-CHOKE'D AND NOT ARE-FINISH-CAR-
ΦΟΡΟΥCΙΝΤΟΔΕΕΝΤΗΚΑΛΗ 800
 15 RYING THE YET IN THE IDEAL
^Α + Ε
ΓΗΟΥΤΟΙΕΙCΙΝΟΙΤΙΝΕCΕ 20
 LAND these ARE WHO-ANY IN
ΝΚΑΡΔΙΑΚΑΛΗΚΑΙΔΑΓΑΘΑ 40
 HEART IDEAL AND GOOD HEAR-
ΚΟΥCΑΝΤΕCΤΟΝΛΟΓΟΝΚΑΤ 60
 ing THE saying ARE-DOWN-
ΕΧΟΥCΙΝΚΑΙΚΑΡΠΟΦΟΡΟΥ 80
 HAVING AND ARE-FRUIT-CARRYING
CΙΝΕΝΥΠΟΜΟΝΗΟΥΔΕΙCΔΕ 900
 16 IN UNDER-REMAINING NOT-YET-ONE YET
^ο ο.
ΛΥΧΝΟΝΑΥCΚΑΛΥΠΤΕΙΑΥ 20
 LAMP TOUCHING IS-COVERING it
^ο + Ε
ΤΟΝCΚΕΥΕΙΝΥΠΟΚΑΤΨΚΑΙ 40
 to-INSTRUMENT OR UNDER-DOWN OF-couch
^s adds ΤΗΝ THE
ΝΗCΤΙΘΗCΙΝΑΛΛΕΠΙΛΥΧΝ 60
 IS-PLACING but ON LAMPstand
^s N ^ο omit ON ^ο omits THAT to LIGHT
ΙΑCΠΕΤΙΤΙΘΗCΙΝΑΙΟΙΕΙ 80
 IS-ON-PLACING THAT THE ones-
CΠΟΡΕΥΟΜΕΝΟΙΒΛΕΨCΙΝ 3200
 INTO-GOING MAY-BE-LOOKING

9-10 Compare Mt.13:10-17 Mk.4:10-13 Isa.69.

11-12 Compare Mt.13:18,19 Mk.4:14,15.

13 Compare Mt.13:20,21 Mk.4:16,17.

14-15 Compare Mt.13:22,23 Mk.4:18-20.

16-18 Compare 11:33-30 Mt.5:15,16 Mk.4:21-25.

16 To enable His disciples to discern the difference between the fruitful and unfruitful hearers, He gives a further illustration. The hearty believer places his light on a stand. He makes the message known. The half-hearted one is slothful. He hides it under a couch. The worldly one puts his business first, and hides it under a vessel. These two shall lose the light they have, but the former shall receive more light.

17 Compare 12:2 Mt.10:26.

18 Compare 19:20 Mt.13:12,25,29.

18 In grace no one is deprived of the light he has, no matter how feebly it may flicker, yet the other part of the principle applies to all. He who has some light is on the way to further illumination.

19 The crowding out of His physical relations is symbolic of the trend of His ministry at this time. He was allying Himself with those of like spirit, and strengthening His union with them.

22-25 Compare Mt.8:18-27 Mk.4:35-41.

23 A lovely little likeness we have here of that great spiritual storm which engulfed them at His crucifixion. The wind would represent the unseen powers of evil, one of which entered into Judas, and the waters the people who were whipped into fury under their influence. Had the Lord been absent, as on another occasion, we would refer this trial to the time of the end. But He is with them. Does not His sleep speak of His death, and the consternation of the apostles the fear which His decease inspired? And His awakening—did not His resurrection proclaim Him Sovereign over all the powers of evil? Not only wind and wave, but sovereignties and dependencies obey His will.

26-31 Compare Mt.8:28,29 Mk.5:1-10.

26 Some manuscripts read Gadarenes for Gergesenes, or Gerasenes. Gadara is usually identified with the modern Um Keis, a place about three hours' travel from the lake shore on the far

17 the light. For there is nothing hid which shall not become apparent, neither concealed which should not by all means be known and come to be apparent. Beware, then, how you are hearing! For whoever may have, to him shall be given, and whoever may not have, from him shall be taken away also what he is supposing to have."

19 Now His mother and His brothers came along to Him, and they were not able to fall in with Him because of the throng. Now it was reported to Him, saying that "Thy mother and Thy brothers stand outside wanting to see Thee."

21 Now, answering, He said to them, "These are My mother and My brethren, who are hearing and doing the word of God."

22 Now it occurred on one of the days, *He*, as well as His disciples, stepped into a ship, and He said to them, "We may be passing through to the other side of the lake." And they set out. Now while they are sailing He falls asleep, and a storm of wind descended to the lake, and they were foundered and in danger.

24 Now, approaching, they rouse Him, saying, "Doctor! Doctor! We are perishing!" Now, being roused, He rebukes the wind and the surging of the water, and they cease, and it became calm. Now He said to them "Where is your faith?" Yet, being afraid, they marvel, saying to one another, "Who, consequently, is this, seeing that He is enjoining the winds also, and the water, and they are obeying Him!"

26 And they sail down into the country of the Gergesenes, which is across from Galilee.

27 Now at His coming out on the

ΤΟΦΩΣΟΥΓΑΡΕΣΤΙΝΚΡΥΠΤ²⁰
17 THE LIGHT NOT for is hidden

ΟΝΟΟΥΦΑΝΕΡΟΝΓΕΝΗΣΕΤΑ⁴⁰
WHICH NOT apparent WILL-BE-BECOMING

ΙΟΥΔΕ ΑΠΟΚΡΥΦΟΝΟΟΥΜΗΓ⁶⁰
NOT-YET FROM-HIDDEN WHICH NOT NO SH'D-
A+CEΤΑΙ

ΝΩΣΘΗΚΑΙΕΙΦΑΝΕΡΟΝΕΛ⁸⁰
BE-BEING-KNOWN AND INTO apparent MAY-BE-

ΘΗΒ ΛΕΠΕΤΕΟΥΝΩΣΑΚΟΥΕ¹⁰⁰
18 COMING YE-BE-LOOKING THEN how YE-ARE-HEARING
s ΔΙ ΑΟΜΙΤΣ ΕΥΕΡ A+ΕΔΑΝ IF-EVER

ΤΕΟCΑΝΓΑΡΕΧΗΔΘΗCΕΤΑ²⁰
WHU EVER for MAY-BE-HAVING WILL-BE-BEING-

ΙΔΥΤΩΚΑΙΟCΑΝΗΜΗΕΧΗΚΑΙ⁴⁰
GIVEN to-him and WHO EVER NO MAY-BE-HAVING AND
s ο.

ΟΔΟΚΕΙΕΧΕΙΝΑΡΘΗΣΕΤΑΙ⁶⁰
WHICH he-IS-SEEMING to-BE-HAVING WILL-BE-BEING-LIFTED

ΑΠΑΥΤΟΥΠΑΡΕΓΕΝΟΤΟΔΕ⁸⁰
19 FROM him BESIDE-BECAME YET
s ο.

ΠΡΟCΑΥΤΟΝΗΜΗΤΗΡΑΥΤΟΥ²⁰⁰
TOWARD Him THE MOTHER OF-Him

ΚΑΙΟΙΔΕ ΑΦΟΙΔΥΤΟΥΚΑΙ²⁰
AND THE brothers OF-Him AND
s ο.

ΟΥΚΗΔΥΝΑΝΤΟCΥΝΤΥΧΕΙΝ⁴⁰
NOT THEY-were-ABLE TO-BE-TOGETHER-HAPPENING
s adds ΚΑΙ AND

ΑΥΤΩΙΔΑΤΟΝΟΧΛΟΝΑΠΗΓ⁶⁰
20 to-Him THRU THE THRUONG it-WAS-FROM-
A omits YET A+ omits that s omits SAVING

ΕΛΗΔΕΑΥΤΩΤΙΛΕΓΟΝΤΩΝ⁸⁰
MESSAGED YET to-Him that saying

ΗΜΗΤΗΡCΟΥΚΑΙΟΙΔΕ ΑΦΟ³⁰⁰
THE MOTHER OF-YOU AND THE brothers
s omits OF-YOU

ΙCΟΥΕCΤΗΚΑCΙΝΕΙΞΩΙΔΕΙ²⁰
OF-YOU HAVE-STOOD OUT TO-BE-PER-
s ο.

ΝCΕΒΕΛΟΝΤΕCΟΔΕ ΑΠΟΚΡΙ⁴⁰
21 CEIVING YOU WILLING THE YET ANSWERING

ΘΕΙCΕΙΠΕΝΠΡΟCΑΥΤΟΥCΜ⁶⁰
He-said TOWARD them MOTHE-

ΗΤΗΡΜΟΥΚΑΙΔΕ ΑΦΟΙΜΟΥ⁸⁰
EIE OF-ME AND brothers OF-ME

ΟΥΤΟΙΕΙCΙΝΟΙΤΟΝ ΛΟΓΟΝ⁴⁰⁰
these ARE THE-ONES THE saying

ΤΟΥΘΕΟΥΑΚΟΥΟΝΤΕCΚΑΙΠ²⁰
s omits OF-THE God
OF-THE God HEARING AND DO-

ΟΙΟΥΝΤΕCΕΓΕΝΕΤΟΔΕΕΝΜ⁴⁰
22 ING it-BECAME YET IN ONE
s1 omits IN

ΙΑΤΩΝΗΜΕΡΩΝΚΑΙΑΥΤΟCΕ⁶⁰
OF-THE DAYS AND He IN-

ΝΕΒΗΕΙCΠΛΟΙΟΝΚΑΙΟΙΜΑ⁸⁰
STEPPEd INTO FLOATER AND THE LEARN-

ΘΗΤΑΙΔΥΤΟΥΚΑΙΕΙΠΕΝΠΡ³⁰⁰
C78 OF-Him AND He-said TOWARD

ΟCΑΥΤΟΥCΔΙΕΛΘΩΜΕΝΕΙC²⁰
them WE-MAY-BE-THRU-COMING INTO

ΤΟΠΕΡΑΝΤΗCΑΙΜΝΗCΚΑΙΔ⁴⁰
THE OTHER-SIDE OF-THE LAKE AND THEY-

ΝΗΧΘΗCΑΝΠΛΕΟΝΤΩΝΔΕ ΑΥ⁶⁰
23 WERE-UP-LEAD OF-FLOATING YET OF-

ΤΩΝΑΦΥΠΝΩCΕΝΚΑΙΚΑΤΕΒ⁸⁰
them He-FROM-SLEEPS AND DOWN-STEPPEd

ΗΛΑΙΛΑΥΑΝΕΜΟΥΕΙCΤΗΝΑ⁶⁰⁰
storm OF-WIND INTO THE LAKE

ΙΜΝΗΚΑΙCΥΝΕΠΛΗΡΟΥΝΤ²⁰
AND THEY-were-TOGETHER-FILLED

ΟΚΑΙΕΚΙΝΔΥΝΕΥΟΝΠΡΟCΕ⁴⁰
24 AND THEY-were-DANGERED TOWARD-COM-

ΛΘΟΝΤΕCΔΕΔΙΗΓΕΙΡΑΝΑΥ⁶⁰
ING YET THEY-TURD-HOUSE Him

ΤΟΝΛΕΓΟΝΤΕCΕΠΙCΤΑΤΑΕ⁸⁰
saying Adept! A-

ΠΙCΤΑΤΑΑΠΟΛΛΥΜΕΘΑΟΔΕ⁷⁰⁰
s once dotted Adept!
depl! WE-ARE-BEING-destroyed THE YET

ΔΙΕΓΕΡΘΕΙCΕΠΙΤΙΜΗCΕΝ²⁰
A omits -THRU- n+ε
BEING-TURD-ROUSED He-rebukes

ΤΩΑΝΕΜΩΚΑΙΤΩΚΛΥΔΩΝΙΤ⁴⁰
to-THE WIND AND to-THE SURGE OF-
s ο.

ΟΥΔΑΤΟCΚΑΙΕΠΑΥCΑΝΤΟ⁶⁰
THE water AND THEY-CEASE

ΚΑΙΕΓΕΝΕΤΟΓΑΛΗΝΗΕΙΠΕ⁸⁰
25 AND it-BECAME CALM He-said

ΝΔΕΑΥΤΟΙCΠΟΥΝΠΙCΤΙCΥ⁸⁰⁰
YET to-them ?-where THE BELIEF OF-
s adds ΟΙΔΕ THE YET s omits YET

ΜΩΝΦΟΒΗΕΝΤΕCΔΕΕΘΑΥΜ²⁰
YOU? BEING-afraid YET THEY-MARVEL

ΑCΑΝΛΕΓΟΝΤΕCΠΡΟCΑΛΗ⁴⁰
s omits TOWARD one-another
saying TOWARD one-another

ΛΟΥCΤΙCΑΡΑΟΥΤΟCΕCΤΙΝ⁶⁰
ANY CONSEQUENTLY this IS

ΟΤΙΚΑΙΤΟΙCΑΝΕΜΟΙCΕΠΙ⁸⁰
that AND to-THE WINDS He-IS-en-

ΤΑCCEΙΚΑΙΤΩΥΔΑΤΙΚΑΙΥ³⁰⁰
joining AND to-THE water AND THEY-

ΠΑΚΟΥΟΥCΙΝΑΥΤΩΚΑΙΚΑΤ²⁰
s omits AND THEY-ARE-obeying to-Him
26 ARE-obeying to-him AND THEY-

ΕΠΛΕΥCΑΝΕΙCΤΗΝΧΩΡΑΝΤ⁴⁰
s1* ο.
DOWN FLOAT INTO THE SPACE OF-

ΟΝΓΕΡΓΕCΗΝΩΝΗΤΙCΕCΤΙΝ⁶⁰
Α ΓΑΔΑΡ ο. b has AC for ΓΕC
THE GERGENES WHICH-ANY IS

ΑΝΤΙΠΕΡΑΤΗCΓΑΛΙΛΑΙΑC⁸⁰
n+ε
INSTEAD-OTHER-SIDE OF-THE GALILEE

ΕΙΞΕΛΘΟΝΤΙΔΕΑΥΤΩΕΠΙΤΗ³³⁰⁰⁰
27 to-OUT-COMING YET Him ON THE

side of the Jermuk river. This location does not at all suit the circumstances surrounding this miracle. Except at Tiberias there is no overhanging cliff on lake Galilee, but at the site of some ancient ruins called Chersa there is a steep declivity, and beyond the ruins are tombs in the mountain side. This site is "across from Galilee", on the eastern shore of the lake. The shore is so narrow at the base of the mountain that a herd of hogs, rushing down its steep sides, would not be able to stop before being drowned in the water. These facts, together with the manuscript evidence, seem sufficient to justify us in adopting the reading Gergesenes, rather than the usual Gadarenes.

²⁸ The demons never seemed to be at a loss to identify the Lord. It might take a miracle to make men admit Him to be the Messiah. Few saw Him to be God's Son. But the demons usually insisted on giving Him this title and acknowledged His authority over them. In spiritual intelligence they were certainly far superior to any of His disciples. Hence they feared Him, realizing the lawlessness of their obsession of human beings.

In some abnormal trance states it is possible for a person to entirely yield control of his body to another mind. In this condition the thoughts of the directing mind find a response in the subject, before they can be uttered and conveyed through the usual channels. If one man can control another in this fashion, it is not difficult to see how demons can break down the human will and impose themselves on their victims. This was largely the case before the deluge, and is the reason why mankind was given a flesh diet thereafter. The present time is characterized by the activity of deceiving spirits (1 Ti.4¹). Satan is transfigured into an angel of light, and those under him seek to simulate the operations of God's holy spirit.

³²⁻³³ Compare Mt.8³⁰⁻³²Mk.5¹¹⁻¹⁵Lev.11⁷ 1 Ki.22²².

³² Hog raising was contrary to the law of Moses. Swine were unclean animals, unfit for food. Hence the Lord was quite justified in being the cause of their destruction. Indeed, there was a fitness in furnishing the unclean demons with unclean habitations.

land, there meets Him a certain man out of the city who had demons, and for a considerable time puts on no cloak, and remained in no house, but in the tombs.

²⁸ Now, perceiving Jesus, and crying out, he prostrates to Him and said in a loud voice, "What is it to me and to Thee, Jesus, Son of God Most High? I am beseeching Thee, Thou shouldst not be tormenting me." ²⁹ For He charged the unclean spirit to be coming out of the man, for many times it had gripped him, and he was bound with chains and fetters, under guard, and bursting through the bonds he was driven by the demon into the wildernesses.

³⁰ Now Jesus inquires of him, saying, "What is your name?" Now he said "Legion", seeing that many demons entered into him.

³¹ And they entreated Him that He should not enjoin them to be coming away into the abyss.

³² Now there was a considerable herd of hogs there, grazing on the mountain, and they entreat Him that He should permit them to be entering into them. And He permits them. ³³ Now the demons, coming out from the man, entered into the hogs, and the herd rushes down the precipice into the lake and was smothered.

³⁴ Now the graziers, perceiving what has occurred, fled and report

³⁵ it in the city and in the fields. Now they came out to perceive what has occurred, and they came to Jesus and they found the man, from whom the demons came out, garmented and sane, sitting at the feet ³⁶ of Jesus, and they were afraid. Yet

20 ^{na omit to-Him} ^{B ANY MAN}
 ΝΓΗΝΥΠΗΝΤΗΣΕΝΑΥΤΩΑΝΗ 20
 LAND UNDER-meets to-Him MAN
 21 ^{na¹⁰ omit who} ^{na¹⁰ ΕΔΩΝ}
 ΡΤΙΣΕΚΤΗΣΠΟΛΕΩΣΟΣΕΙΧΕ 21
 ANY OUT OF-THE city WHO HAD
 22 ^{na² (but restored)} ΕΚ ΧΡΟΝΩΝ ΙΚΑΝΩΝ 22
 demons AND to-TIME enough
 23 ^{na² add ΚΑΙ (s² res.)} ΑΔΙ ΑΚΕΡΕ ΔΑ 23
 ΝΦΟΥΚΕΝΕΔΥΣΑΤΟΜΑΤΙΟ 23
 NOT IN-SLIPS cloak
 24 ^{but s² restores} ΝΚΑΙΕΝΟΙΚΙΔΟΥΚΕΜΕΝΕΝ 24
 AND IN HOME NOT REMAINED
 25 ^{na² omit} ΑΛΛΕΝΤΟΙΣΜΗΜΑΣΙΝΙΔΩ 25
 25¹ BUT IN THE memorial-tombs PERCEIV-
 26 ^{na omit AND} ΝΔΕΤΟΝΙΗΣΟΥΝΚΑΙΑΝΑΚΡ 26
 ING YET THE JESUS AND UP-CRYING
 27 ΑΣΑΣΠΡΟΣΕΠΕΣΕΝΑΥΤΩΚΑ 27
 be-TOWARD-FALLS to-Him AND
 28 ^{na² omit} ΙΦΩΝΗΜΕΓΑΛΗΕΙΠΕΝΤΙΕΜ 28
 to-FOUND GREAT said ANY to-ME
 29 ^{na² omit} ΟΙΚΑΙΣΟΠΗΗΣΟΥΥΙΕΤΟΥΘ 29
 AND to-TOU JESUS SON OF-THE God
 30 ^{na² omit} ΕΟΥΤΟΥΥΙΣΤΟΥΔΕΟΜΑΙΣ 30
 OF-THE wisest I-AM-beseeching OF-
 31 ^{na has CA shore line} ΟΥΜΗΜΕΒΑΣΑΝΙΣΗΣΠΑΡΗΓ 31
 29 YOU NO ME YOU-SH'D-BE-ORDEALIZING He-charged
 32 ^{na² omit} ΓΕΛΛΕΝΓΑΡΤΩΠΝΕΥΜΑΤΙΤ 32
 for to-THE spirit THE
 33 ^{na² omit} ΩΑΚΑΘΑΡΤΩΣΕΛΘΕΙΝΑΠΟ 33
 unclean to-BE-OUT-COMING FROM
 34 ^{na² omit} ΤΟΥΑΝΘΡΩΠΟΥΠΟΛΛΟΙΣΓΑ 34
 THE human to-MANY for
 35 ^{na² omit} ΡΧΡΟΝΟΙΣΣΥΝΗΡΠΑΚΕΙΑΥ 35
 TIMES it-HAD-TOGETHER-SNATCHED him
 36 ^{na² omit} ΤΟΝΚΑΙΕΔΕΣΜΕΥΕΤΟΑΛΥΣ 36
 AND he-WAS-BOUND to-UNLOOSES
 37 ^{na² omit} ΕΣΙΝΚΑΙΠΕΔΑΙΣΦΥΛΑCΣ 37
 AND to-letters being-GUARDED
 38 ^{na² omit} ΜΕΝΟΣΚΑΙΔΙΑΡΗCΣΩΝΤΑ 38
 AND THRU-BURNING THE
 39 ^{na² omit} ΔΕΜΟΝΙΑ ΔΕCΜΑΝΛΑΥΝΕΤΟΥΠΟΤΟΥΔ 39
 BONDS he-WAS-DRIVEN by THE de-
 40 ^{na² omit} ΔΙΜΟΝΙΟΥΕΙCΤΑCΕΡΗΜΟΥ 40
 MON INTO THE desolates
 41 ^{na² omit} CΕΠΗΡΩΤΗΣΕΝΔΕΑΥΤΟΝΟΙ 41
 30 inq-ries-of YET him THE JE-
 42 ^{na² omit} ΗCΟΥCΛΕΓΩΝΤΙCΟΙΟΝΟΜΑ 42
 S¹ H¹ SAYING ANY to-YOU NAME
 43 ^{na² omit} ΕCΤΙΝΟΔΕΕΙΠΕΝΑΛΕΓΕΦΝΟ 43
 IS THE YET said LEGION that
 44 ^{na² omit} ΤΙΕΙCΗΘΕΝΔΑΙΜΟΝΙΑΑΠΟ 44
 INTO-CAME demons MANY

20 ^{na² omit} ΑΛΛΕΙCΑΥΤΟΝΚΑΙΠΑΡΕΚΑ 20
 31 INTO him AND THEY-BESIDE-CALL-
 21 ^{na² omit} ΛΟΥΝΑΥΤΟΝΙΝΑΜΗΕΠΙΤΑΞ 21
 ED Him THAT NO He-SH'D-BE-enjoinING
 22 ^{na² omit} ΗΑΥΤΟΙCΕΙCΤΗΝΑΒΥCΣΟΝ 22
 to-them INTO THE abyss
 23 ^{na² omit} ΑΠΕΛΘΕΙΝΗΝΔΕΕΚΕΙΑΓΕΛ 23
 32 to-BE-FROM-COMING WAS YET there HEED
 24 ^{na² omit} ΗΧΟΙΡΩΝΙΚΑΝΩΝΒΟCΚΟΜΕ 24
 OF-HOGS enough being-HERBED
 25 ^{na² omit} ΝΗΕΝΤΩΡΕΙΚΑΙΠΑΡΕΚΑΛ 25
 IN THE mountain AND THEY-BESIDE-CALL
 26 ^{na² omit} ΕCΑΝΑΥΤΟΝΙΑΕΠΙΤΡΕΨΗ 26
 Him THAT He-SH'D-BE-permitTING
 27 ^{na² omit} ΑΥΤΟΙCΕΙCΕΚΕΙΝΟΥCΕΙC 27
 to-them INTO those to-BE-
 28 ^{na² omit} ΕΛΘΕΙΝΚΑΙΕΠΕΤΡΕΨΕΝΑΥ 28
 INTO-COMING AND He-permits to-
 29 ^{na² omit} ΤΟΙCΕΞΕΛΘΟΝΤΑΔΕΤΑΔΑΙ 29
 33 them OUT-COMING YET THE demons
 30 ^{na² omit} ΜΟΝΙΑΑΠΟΤΟΥΑΝΘΡΩΠΟΥΕ 30
 FROM THE human IN-
 31 ^{na² omit} ΙCΗΛΘΟΝΕΙCΤΟΥCΧΟΙΡΟΥ 31
 to-CAME INTO THE HOGS
 32 ^{na² omit} CΚΑΙΩΡΜΗCΕΝΗΑΓΕΛΗΚΑΤ 32
 AND BUSHES THE HEED DOWN
 33 ^{na² omit} ΑΤΟΥΚΡΗΜΝΟΥΕΙCΤΗΝΛΙΜ 33
 THE HANO INTO THE LAKE
 34 ^{na² omit} ΝΗΝΚΑΙΑΠΕΠΝΙΓΗΙΔΟΝΤΕ 34
 AND WAS-FROM-CHOKED PERCEIVING
 35 ^{na² omit} CΔΕΟΙΒΟCΚΟΝΤΕCΤΟΓΕΓΟ 35
 YET THE once-HERBING THE HAVING-BE-
 36 ^{na² omit} ΝΟCΕΦΥΓΟΝΚΑΙΑΠΗΓΓΕΙΑ 36
 CAME THEY-FLED AND THEY-FROM-MESSAGE
 37 ^{na² omit} ΑΝΕΙCΤΗΝΠΟΛΙΝΚΑΙΕΙCΤ 37
 INTO THE city AND INTO THE
 38 ^{na² omit} ΟΥCΑΓΡΟΥCΕΞΗΛΘΟΝΔΕΙΔ 38
 35 FIELDS THEY-OUT-CAME YET to-BE-
 39 ^{na² omit} ΕΙΝΤΟΓΕΓΟΝΟCΚΑΙΗΛΘΟΝ 39
 PERCEIVING THE HAVING-BECOME AND THEY-CAME
 40 ^{na² omit} ΠΡΟCΤΟΝΙΗΣΟΥΝΚΑΙΕΥΡΟ 40
 TOWARD THE JESUS AND THEY-FOUND
 41 ^{na² omit} ΝΚΑΘΗΜΕΝΟΝΤΟΝΑΝΘΡΩΠΟ 41
 sitting THE human
 42 ^{na² omit} ΝΑΦΟΥΤΑΔΑΙΜΟΝΙΑΕΞΗΛΘ 42
 FROM WHOM THE demons OUT-CAME
 43 ^{na² omit} ΟΝΙΜΑΤΙCΜΕΝΟΝΚΑΙCΩΦΡ 43
 being-GARMENTED AND being-sane
 44 ^{na² omit} ΟΝΟΥΝΤΑΠΑΡΑΤΟΥCΠΟΔΑC 44
 BESIDE THE FEET

34-37 Compare Mt.8:33,34 Mk.5:14-17.

34 It is evident that the Gergesenes thought more of their hogs than of human beings. It is likely that there were other herds and other lawless practises which His presence would condemn. How terrible is the perversity that prefers darkness to light, because of the evil which it harbors! He seems to have remained but a little while, acceding to their request, but He does not leave them without a witness to His power and love, for the erstwhile demoniac carries on the work by proclaiming his cure to the whole city. The Lord seldom visited that side of the lake and may never have preached to them again.

38-39 Compare Mk. 5:18-20.

40 Compare Mt.9:1 Mk.5:21.

41-42 Compare Mt.9:18 Mk.5:22-24.

41 Undoubtedly, there is an intended contrast between this Jew, with the highest of privileges, who is at the head of a synagogue in Capernaum, and the centurion proselyte who had built them a synagogue. But the centurion is humble and confident in the Lord's power. He did not deem himself worthy of having the Lord enter his home. He saw no necessity for One so great as He to come into personal contact with the case. He recognized His lordship. As a result he received an instantaneous response. His slave was healed immediately (72-8). Not so Jairus. The centurion felt unqualified to come himself, but Jairus comes and casts himself at His feet, and desires His presence in his house. Surely the chief of the synagogue is worthy to have Him enter his home! Had his faith equaled the centurion's, his daughter could have been saved long before. He is delayed. The throngs are so thick that He cannot hurry. So it is with Israel. Their faith is feeble. They cannot grasp His power to bless unless He is present.

43 Meanwhile one who has a larger measure of faith is healed. Whether guided by intuition or by intelligence, she touches the tassel of His cloak. The "blossom", a fringe or tassel, was put on all garments as a reminder of the commandments (Nu.15:37-41). On it was a ribbon of blue. The robe speaks of righteousness, the fringe or

those also who are perceiving how the demoniac was saved report to them. And the entire multitude of the country about the Gergesenes asks Him to be coming away from them, seeing that they were pressed with a great fear.

38 Now *He*, stepping into the ship, returns. Now the man from whom the demons had come out besought Him to be with Him, yet Jesus dismisses him, saying, "Be returning to your home and relate how much God does for you." And he came away to the whole city proclaiming how much Jesus does for him.

40 Now it occurred, at Jesus' return, the throng welcomes Him, for they were all hoping for Him.

41 And *lo!* a man came whose name was Jairus, and *he* possessed the chieftainship of the synagogue. And, falling at the feet of Jesus, he entreated Him to be entering into his house, seeing that he had an only begotten daughter of about twelve years, and *she* died.

Now, at His going away, the throngs stifled Him, and a woman having a hemorrhage for twelve years, whose whole livelihood being consumed by physicians, has not the strength to be cured by any one. Approaching from behind, she touches the tassel of His cloak, and instantly her hemorrhage was stanchd.

45 And Jesus said, "Who touches Me?" Now, at all denying it, Peter and those with Him, said, "Doctor, the throngs are pressing Thee and jostling, and art Thou saying 'Who touches Me?'" Yet

^{B omits OF-THE}
 ΤΟΥΙΗΣΟΥΚΑΙΕΦΟΒΗΘΗΣΑ 20
 OF-THE JESUS AND THEY-WERE-afraid
^{s adds saying} ΛΕΓΟΝΤΕΣ
 ΝΑΠΗΓΓΕΙΛΑΝΔΕΑΥΤΟΙΣΚ 40
 FROM-MESSAGE YET to-them AND
^{as omit AND}
 ΑΙΟΙΠΔΟΝΤΕΣΠΩΣΕΣΩΘΗΘ 60
 THE ONES-PERCEIVING how WAS-^{s o.}SAVED THE
 ΔΑΙΜΟΝΙΣΘΕΙΣΚΑΙΗΡΩΤΗ 80
 37 one-BEING-demonized AND asks

^{s o.}
 ΣΕΝΑΥΤΟΝΑΠΑΝΤΟΠΛΗΘΟΣ 100
 Him EVERY (emph.) THE multitude
^{n Δ for ΓΕ and as¹ (but restored in s) ΔΔΡ}
 ΤΗΣΠΕΡΙΧΩΡΟΥΤΩΝΓΕΡΓΕ 20
 OF-THE ABOUT-SPACE OF-THE DEEDS-GENES

^{o.}
 ΣΗΝΩΝΑΠΕΛΘΕΙΝΑΠΑΥΤΩΝ 40
 TO-BE-FROM-COMING FROM them

^{s o.}
 ΟΤΙΦΟΒΩΜΕΓΑΛΩΣΥΝΕΙΧΟ 60
 that TO-FEAR GREAT THEY-were-pressed

^{A omits YET}
 ΝΤΟΥΤΟΥΣΔΕΕΜΒΑΣΕΙΣΤΟ 80
 He YET IN-STEPPING INTO the

^{for ΥΠΙΕΤΙ. s CYN}
 ΠΛΟΙΟΥΝΕΣΤΡΕΨΕΝΕΔΕΙ 200
 38 FLOATER RETURNS ^{s¹ Δ s¹ Δ s¹ Δ} besought
^{but the l by s¹ is deleted}

ΤΟΔΕΑΥΤΟΥΟΑΝΗΡΑΦΟΥΕΞ 40
 YET OF-Him THE MAN FROM WHOM HAD-

ΕΛΗΛΥΘΕΙΤΑΔΑΙΜΟΝΙΑΔΕΙ 40
 OUT-COME THE demons TO-BE

ΝΑΙΣΥΝΑΥΤΩΑΠΕΛΥΣΕΝΔΕ 60
 TOGETHER to-Him FROM-LOOSES YET

^{as omit THE JESUS}
 ΑΥΤΟΝΟΙΗΣΟΥΣΛΕΓΩΝΥΠΟ 80
 39 him THE JESUS SAYING YOU-BE-

ΣΤΡΕΦΕΕΙΣΤΟΝΟΙΚΟΝΣΟΥ 300
 TURNING INTO THE HOME OF-YOU

^{A DOES to-YOU}
 ΚΑΙΔΙΗΓΟΥΟCΑCΟΙΕΠΟΙΗ 20
 AND BE-relating as-much-as to-YOU DOES

ΣΕΝΘΕΟCΚΑΙΑΠΗΛΑΘΕΝΚΑ 40
 THE God AND he-FROM-CAME accord-

ΘΟΛΗΝΤΗΝΠΟΛΙΝΚΗΡΥCΣC 60
 ing-to WHOLE THE city PROCLAIMING

ΝΟCΔΕΠΟΙΗCΕΝΑΥΤΩΟΙΗC 80
 as-much-as DOES to-him THE JESUS

^{as¹ omit but s¹ restores} ΔΕCΑΝΕΤΟΔΕΝΤΩΥΠΟC 400
 40 BECAME YET IN THE TO-BE-RETURN-

^{A ΨΔ o.}
 ΤΡΕΦΕΙΝΤΟΝΙΗΣΟΥΝΑΠΕΔ 20
 ING THE JESUS WELCOMES

ΕΞΑΤΟΥΤΟΝΟΟΧΛΟCΗCΑΝ 40
 Him THE THROG THEY-WERE

ΓΑΡΠΑΝΤΕCΠΡΟCΔΟΚΩΝΤΕ 60
 for ALL TOWARD-SEEING

^{s¹ ΤΟΝΘΕΟΝ} the God for Him
 CΑΥΤΟΝΚΑΙΙΔΟΥΗΛΘΕΝΑΝ 80
 41 Him AND BE-PERCEIVING CAME MAN

^{n this O}
 ΗΡΩΦΟΝΟΜΑΙΔΕΙΡΟCΚΑΙΔΥ 500
 to-WHOM NAME JAIRUS AND he

ΤΟCΑΡΧΩΝΤΗCΣΥΝΑΓΩΓΗC 20
 chief OF-THE TOGETHER-LEAD

ΥΠΗΡΧΕΝΚΑΙΠΕCΩΝΠΑΡΑΤ 40
 belonged AND FALLING BESIDE THE

^{as¹ omit OF-THE}
 ΟΥCΠΟΔΑCΤΟΥΙΗΣΟΥΠΑΡΕ 60
 FEET OF-THE JESUS he-BESIDE-

^{s o.}
 ΚΑΛΕΙΑΥΤΟΝΕΙCΕΛΘΕΙΝΕ 80
 CALLED Him TO-BE-INTO-COMING INTO

ΙCΤΟΝΟΙΚΟΝΑΥΤΟΥΟΤΙΥ 600
 42 THE HOME OF-him that DAUOU-

^{s¹ omits was}
 ΓΑΤΗΡΜΟΝΟΓΕΝΗCΗΝΑΥΤΩ 20
 TER ONLY-generated was to-him

ΨCΕΤΩΝΔΩΔΕΚΑΚΑΙΑΥΤΗΑ 40
 AS OF-YEARS TWO-TEN AND this FROM-

ΠΕΘΗΗCΚΕΝΕΝΔΕΤΩΥΠΑΓΕ 60
 DIED IN YET THE TO-BE-UNDER-

^{n+ε}
 ΙΝΑΥΤΟΝΟΙΟΧΛΟΙCΥΝΕΠΗ 80
 LEADING Him THE THROGS TOGETHER-CLOKED

ΙΓΟΝΑΥΤΟΝΚΑΙΓΥΝΗΟΥCΑ 700
 43 Him AND WOMAN BEING

ΕΝΡΥCΕΙΑΜΑΤΟCΑΠΟΕΤΩ 20
 IN GUSHING OF-BLOOD FROM YEARS

^{B omits to-HEALERS to livelihood}
 ΝΔΩΔΕΚΑΝΤΙCΙΑΤΡΟΙCΠΡ 40
 TWO-TEN WHO-ANY to-HEALERS TO-

ΟCΑΝΑΛΦCΑCΑΟΛΟΝΤΩΒΙ 60
 WARD-UP-CONSUMING WHOLE THE liveli-

^{s¹ adds ΕΑΥΤΗCΚΑΙ} ^{s Y=by} ^{s¹ N had}
 ΟΝΟΥΚΙCΧΥCΕΝΑΠΟΥΔΕΝ 80
 hood NOT IS-STRONG FROM NOT-YET-ONE

CΘΕΡΑΠΕΥΘΗΝΝΑΙΠΡΟCΕΛΘ 800
 44 TO-BE-CURED TOWARD-COMING

ΟΥCΑΟΠΙCΘΕΝΗΨΑΤΟΤΟΥΚ 20
 BEHIND-PLACE she-TOUCHES OF-THE HANG-

ΡΑCΠΕΔΟΥΤΟΥΙΜΑΤΙΟΥΔΥ 40
 FOOT OF-THE cloak OF-Ilhim

ΤΟΥΚΑΙΠΑΡΑΧΡΗΜΑΕCΤΗΗ 60
 AND instantly STOOD THE

^{A+ε}
 ΡΥCΙCΤΟΥΑΙΜΑΤΟCΑΥΤΗC 80
 GUSHING OF-THE BLOOD OF-her

ΚΑΙΕΙΠΕΝΟΙΗCΟΥCΤΙCΟΑ 900
 45 AND said THE JESUS ANY THE ON-

ΨΑΜΕΝΟCΜΟΥΑΡΝΟΥΜΕΝΩΝ 20
 TOUCHING OF-ME OF-disowning

ΔΕΠΑΝΤΩΝΕΙΠΕΝΟΠΕΤΡΟC 40
 YET ALL said THE Peter

^{B omits AND THE-ones TOGETHER to-Him}
 ΚΑΙΟΙCΥΝΑΥΤΩΕΠΙCΤΑΤΑ 60
 AND THE-ones TOGETHER to-Him Adeptl

^{n o.}
 ΟΙΟΧΛΟΙCΥΝΕΧΟΥCΙΝCΕΚ 80
 THE THROGS ARE-pressing YOU AND

^{AU+ε} ^{as omit AND to OF-ME}
 ΔΙΑΠΟΘΑΙΒΟΥCΙΝΚΑΙΛΕΓ 36000
 THEY-ARE-FROM-CONSTRICTING AND YOU-ARE-say-

tassel of its finish. Indeed, the Hebrew word for *blue* is formed from the word which means *to finish*. That which finished or completed our Lord's righteousness was His obedience to death. So that the woman may well figure that remnant in Israel who receive the salvation of their souls while the nation lies dead (1 Pet. 1⁹). The soul (not life) of the flesh is in the blood (Lev. 17¹⁴). Hers was a salvation of blood by blood. His suffering provided a blood redemption for the faithful few while the nation as such waited for redemption by power.

43-48 Compare Mt. 9:20-22 Mk. 5:25-34.

49-50 Compare Mk. 5:35, 36.

49 The hopelessness of Israel's state is well figured by death. If we take all the disabilities and diseases which are given as signs of her spiritual condition, their sum would be death. And it is notable that in this case, as well as that of Lazarus, there was delay on His part. This is most marked with Lazarus, and there the Lord gives us the reason for His deliberate delay. He did not want to cure Lazarus; He wanted him to die, in order that God's glory might be manifested thereby (Jn. 11⁴).

So it is with Israel nationally. He could long ago have come and restored them to life. But, for their greater good and God's greater glory, He is deliberately delaying His return. He will wait until their condition is beyond all human help, until its very hopelessness will proclaim the power of His salvation.

51-56 Compare Mt. 9:23-26 Mk. 5:37-43.

1-8 Compare Mt. 10:1-15 Mk. 6:7-13.

1 Hitherto, it seems, the apostles had remained with him as disciples, to learn His words and ways. Now, however, they are empowered as apostles, to represent Him and carry the proclamation into communities which He Himself did not visit. We can well imagine the ardor with which they would assume their new powers and responsibilities. This was not a general commission for all time. It continued only so long as He Himself proclaimed the kingdom and was withdrawn when it was rejected and He made known His sufferings. In that the apostles could take no part.

Jesus said "Someone touches Me, for I knew that power has come out from Me." Now the woman, perceiving that she did not elude Him, came trembling, and prostrating to Him, reports in front of the entire people for what cause she touches Him, and so was healed instantly. 48 Now He said to her, "Courage, daughter! Your faith has saved you! Go into peace!"

49 While He is still talking, someone of the chief of the synagogue is coming, saying to him that "Your daughter has died. Bother the teacher no longer." Yet Jesus, hearing it, answered him, saying, "Fear not, only believe, and she shall be saved."

51 Now, coming into the house, He lets no one enter with Him except Peter and James and John and the father of the girl and the mother. 52 Now they all lamented and they grieved for her. Now He said, "Be not lamenting, for she did not die, but is drowsing." And they ridiculed Him, being aware that 54 she died. Yet He, casting all outside and holding her hand, shouts, 55 saying, "*Girl, be roused!*" And her spirit turns back, and she rose instantly, and He prescribes that she 56 be given something to eat. And her parents were amazed. Yet He charges them to tell no one what has occurred.

9 Now, calling together the twelve apostles, He gives them power and authority over all the demons and 2 to be curing diseases. And He commissions them to be proclaiming the kingdom of God and to be heal-

ΕΙΣΤΙΣ Ο ΑΥΤΟΜΕΝΟΣ ΜΟΥ Ο Δ 20
46 ING ANY THE one-TOUCHING OF-ME THE YET

ΕΙΣ ΤΟΥΣ ΕΙΠΕΝ Η ΑΥΤΟΜΟΥ 40
JESUS said TOUCHES OF-ME

ΤΙΣ ΕΓΩ ΓΑΡ ΕΓΝΩΝ ΔΥΝΑΜΙ 60
ANY I for KNEW ABILITY

ΝΕ ΞΕΛΗΛΥΘΥΙΑΝ ΑΠΕΜΟΥΙ 80
47 HAVING-OUT-COME FROM ME PER-
* omits PERCEIVING to CAME

ΔΟΥΣ ΑΔΕΝ ΓΥΝΗΤΙΟΥ ΚΕ Α 100
CEIVING YET THE WOMAN that NOT she-was-

ΑΒΕΝ ΤΡΕΜΟΥΣ ΑΝ ΑΒΕΝ ΚΑΙ 20
OBLIVIOUS TREMBLING CAME AND

ΠΡΟΣ ΠΕΣΟΥΣ ΑΥΤΩ ΔΙΗΝΑ 40
TOWARD-FALLING to-Him THRU WHICH
* omits WHICH to -FROM-

ΙΤΙΑΝ Η ΑΥΤΟΥ ΑΥΤΟΥ ΑΠΗΓΓ 60
cause she-TOUCHES OF-Him she-FROM-MESSAG-

ΕΙΛΕΝ ΕΝΩΠΙΟΝ ΠΑΝΤΟΣΤΟ 80
ES IN-VIEW OF-EVERY THE

ΥΛΑ ΟΥΚ ΑΨΙ ΑΘΗΠΑΡΑΧΡ 200
PEOPLE AND AS WAS-HEALED INSTANTLY
* omits to-her * omits DE-C-

ΗΜΑ ΔΕ ΕΙΠΕΝ ΑΥΤΗΣ ΡΕ 20
48 THE YET He-said to-her BE-COURAGE-ING

ΙΘΥΓΑΤΕΡΗ ΠΙΣΤΙΣ ΟΥΣ 40
DAUGHTER THE BELIEF OF-YOU HAS-

ΣΩΚΕΝ ΣΕ ΠΕΡΕΥΟΥΕΙΣ ΕΙΡ 60
SAVED YOU BE-GOING INTO PEACE.

ΗΝ ΗΝ ΕΤΙ ΑΥΤΟΥ ΑΛΛΟΥΝΤΟ 80
49 STILL OF-Him TALKING

ΣΕΡΧΕΤΑΙ ΤΙΣ ΠΑΡΑΤΟΥ ΑΡ 300
IS-COMING ANY BESIDE THE chief-
* omits to-him

ΧΙΣΥΝΑΓΩΓΟΥ ΛΕΓΩΝ ΑΥΤΩ 20
of-TOGETHER-LEAD SAYING to-him

ΟΤΙ ΤΕΘΗΝΗΚΕ Η ΝΥΓΑΤΗΡ 40
that HAS-DIED THE DAUGHTER OF-

ΟΥΜΗΚΕΤΙΣ ΚΥΛΛΕΤΟΝ ΔΙΔ 60
YOU NO-NOT-STILL BE-PLAYING THE TEACHER

ΑΣΚΑΛΟΝ ΔΕ ΙΗΣΟΥΣ ΑΚΟΥ 80
50 THE YET JESUS HEARING

ΣΑΠΑ ΕΚΡΙΘΗΝ ΑΥΤΩ ΛΕΓΩΝ 400
14* EIPEN said * omits SAYING
answered to-him saying

ΜΗ ΦΟΒΟΥ ΜΟΝΟΝ ΠΙΣΤΕΥΣΟ 20
NO BE-FEARING ONLY BELIEVE
n.

ΝΚΑΙ ΣΩΘΗΣΕΤΑΙ ΕΛΘΩΝ ΔΕ 40
51 AND she-WILL-BE-BEING-BAVED COMING YET
* NOT-YET-ONE ΟΥΔΕΝΑ for NOT

ΕΙΣ ΤΗΝ ΟΙΚΙΑΝ ΟΥΚ ΑΦΗΚΕ 60
into THE HOME NOT He-FROM-LETS
* omits N.-Y.-o. n adds TI

ΝΣΥΝΕΙΣΕΛΘΕΙΝ ΟΥΔΕΝΑ 80
40 omits TO-GETHER-TO-GETHER-into-COMING NOT-YET-ONE to-
NACYN ANY TOGETHER A omits to-Him

ΥΤΩ ΕΙΜΗ ΠΕΤΡΟΝ ΚΑΙ ΙΑΚΩΒ 500
Him IF NO Peter AND JACOBUS

Β. JOHN AND JACOBUS B.O.
ΒΟΝΚΑΙ ΙΩΑΝΝΗΝ ΚΑΙ ΤΟΝ Π 20
AND JOHN AND THE 7A-

ΑΤΕΡΑ ΤΗΣ ΠΑΙΔΟΣ ΚΑΙ ΤΗΝ 40
THER OF-THE girl AND THE

ΜΗΤΕΡΑ ΕΚΛΑΙΟΝ ΔΕ ΠΑΝΤΕ 60
52 MOTHER LAMENTED YET ALL

ΣΚΑΙ ΕΚΟΠΤΟΝ ΤΟ ΑΥΤΗΝ ΟΔ 80
AND THEY-STRUCK-(themselves) her THE YET

ΕΕΙΠΕΝ ΜΗ ΚΑΙ ΕΤΕΟΥ ΓΑΡ 600
He-said NO BE-YE-LAMENTING NOT for
* omits for A+K

ΑΠΕΘΑΝΕΝ ΑΛΛΑ ΚΑΘΕ ΥΔΕΙ 20
she-FROM-DIED BUT she-is-DOWN-LOUNGING

ΚΑΙ ΚΑΤΕΓΕΛΩΝ ΑΥΤΟΥ ΕΙΔ 40
53 AND THEY-DOWN-LAUGHED OF-Him HAVING-

ΟΤΕ ΣΟΤΙ ΑΠΕΘΑΝΕΝ ΑΥΤΟΣ 60
54 PERCEIVED that she-FROM-DIED He

ΔΕ ΕΚΒΑΛΩΝ ΠΑΝΤΑΣ ΕΞΩΚΑ 80
YET OUT-CASTING ALL OUT AND
* omits OUT-CASTING to AND

ΙΚΡΑΤΗΣ ΑΣΤΗΣ ΧΕΙΡΟΣ ΑΥ 700
HOLDING OF-THE HAND OF-her

ΤΗΣ ΕΦΩΝΣΕΝ ΕΛΓΩΝ Η ΠΑΙ 20
n C above line
SOUNDS SAYING THE girl

ΣΕ ΓΕΙΡΕΚΑΙ ΕΠΕΣΤΡΕΥΕΝ 40
55 BE-HOUSING AND ON-TURNS
* omits and she-UP-STOOD INSTANTLY

ΤΟ ΠΝΕΥΜΑ ΑΥΤΗΣ ΚΑΙ ΑΝΕΣ 60
THE spirit OF-her AND she-UP-STOOD

ΤΗ ΠΑΡΑΧΡΗΜΑΚΑΙ ΔΙΕΤΑΣ 80
instantly AND He-prescribes

ΕΝ ΑΥΤΗ ΔΟΘΗΝΑΙ ΦΑΓΕΙΝ Κ 800
56 to-her TO-BE-GIVEN TO-BE-EATING AND

ΑΙ ΕΞΕΣΤΗΣ ΑΝΟΙΓΟΝ ΕΙΣ Δ 20
OUT-STOOD THE parents OF-

ΥΤΗΣ ΟΔΕ ΠΑΡΗΓΓΕΙΛΕΝ ΑΥ 40
her THE YET He-charges to-them

ΤΟΙΣ ΜΗΔΕΝ ΕΙΠΕΝ ΤΟ ΓΕ 60
to-NO-YET-ONE TO-BE-SAYING THE HAVING-
* n

ΓΟΝ ΟΣΣΥΓΚΑΛΕΣΑΜΕΝΟΣ Δ 80
9 BECOME TOGETHER-CALLING YET

ΕΤΟΥΣ ΔΩΔΕΚΑ ΠΟΣΤΟΛΟΥ 800
THE TWO-TEN commissioners
* omits commissioners

ΣΔΕ ΔΩΚΕΝ ΑΥΤΟΙΣ ΔΥΝΑΜΙ 20
He-HAS-GIVEN to-them ABILITY
AB O. = GIVEN n ABILITY to-them

ΝΚΑΙ ΕΞΟΥΣΙΑΝ ΕΠΙ ΠΑΝΤΑ 40
AND authority ON ALL

ΤΑ ΔΑΙΜΟΝΙΑ ΚΑΙ ΝΟΣΟΥΣ Θ 60
THE demons AND DISEASES TO-

ΕΡΑΠΕΥΕΙΝ ΚΑΙ ΑΠΕΣΤΕΙΛΑ 80
2 BE-CURING AND He-commissions
* n

ΕΝ ΑΥΤΟΥΣ ΚΗΡΥΣΣΕΙΝ ΤΗΝ 3600
them TO-BE-PROCLAIMING THE

³ The conditions under which the twelve apostles were sent forth had regard to the customs and usages of the land. They were going to their own countrymen and the most direct road to their hearts and confidence would be to depend entirely on their hospitality. Such was the custom then, and until very lately a poor peasant could travel all over that region without a purse, or provisions, or extra apparel. They slept in the same garments which they wore during the day. Strict etiquette demanded that every villager should invite them to eat with him. Indeed, on this point the Lord goes contrary to the established custom. To move from house to house would lead to much distraction and consume much time, so they remain in the first house they enter, so long as they are in the neighborhood. The villagers would not seriously object to this arrangement, for it saved them much toil and trouble. Each new lodging required special preparations and feasting and other courtesies which became burdensome and of no real benefit. Otherwise they were careful to keep the customs, and avoid needless persecution.

⁷⁻⁹ Compare 23**Mt.*14:1,2*Mk.*6:14-16.

⁷ Notwithstanding that John had exposed Herod's sin in marrying his brother Philip's wife, as well as all his other wickedness, and that Herod had locked up John in jail, the tetrarch had a high opinion of him and feared him and was sorry to be trapped into putting him to death (*Mk.* 6:20-26). He seems to have clung to the idea that the Lord was John, risen from the dead, and expressed a desire to make His acquaintance and was eager to see Him perform a miracle in his presence. It seems strange that he was not able to gratify his wish, and did not see the Lord until He stood before him on the night of His betrayal. Herod was glad indeed of the opportunity, but all his talking did not draw a single word from His mouth. That was the only sign that was given to Herod, and it should have sufficed (*Isa.* 53:7):

He is hard pressed and *He* is humiliated,
Yet *He* is not opening His mouth.

¹⁰⁻¹¹ Compare *Mt.*14:13-14*Mk.*6:30-34*Jn.*6:1-4.

³ ing the infirm. And He said to them, "Be picking up nothing for the road, neither staff, nor beggar's bag, nor bread, nor silver, nor
⁴ have two tunics apiece. And into whatever house you may be entering, be remaining there, and be
⁵ coming away thence. And as many as should not be receiving you, coming out from that city, twitch off even the dust from your feet for a testimony to them."

⁶ Now, coming out, they passed through each of the villages preaching the evangel and curing everywhere.

⁷ Now Herod the tetrarch hears all that is occurring by Him, and was bewildered because it was said by some that John was roused from
⁸ among the dead, yet by some that Elijah appeared, yet others that some prophet of the ancients arose.
⁹ Now Herod said, "John I beheaded, yet who is this about whom I am hearing such things?" And he sought to become acquainted with Him.

¹⁰ And, returning, the apostles relate to Him whatever they do and whatever they teach. And taking them along He retreats privately
¹¹ into a city called Bethsaida. Now the throngs, knowing it, follow Him. And, welcoming them, He talked to them concerning the kingdom of God, and those having need of a cure, He healed.

¹² Now the day begins to be declining. Now the twelve, approaching, said to Him, "Dismiss the throng, that they, going into the villages and fields around, should be putting up for the night and finding

ΒΑΣΙΛΕΙΑΝ ΤΟΥ ΘΕΟΥ ΚΑΙ 20
kingdom of-the God AND TO-
1 ^{it omits THE UN-FIRM s.o.}
ΑΘΡΑΙΤΟΥΣ ΑΣΘΕΝΕΙΣ ΚΑΙ 40
BE-HEALING THE UN-FIRM AND
ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΜΗ ΔΕΝ 60
He-said TOWARD them NO-YET-ONE
ΑΙΡΕΤΕ ΕΙΣ ΤΗΝ ΟΔΟΝ ΜΤΕ 80
BE-LIFTING INTO THE WAY NO-BESIDES
Α ΡΟΔΣ ΥC for N
ΡΑΒΔΟΝ ΜΤΕ ΠΗΡΑΝ ΜΤΕ Α 100
ROD NO-BESIDES BAG (beggar's) NO-BESIDES BR-
s Δ -YET
ΡΤΟΝ ΜΤΕ ΑΡΓΥΡΙΟΝ ΜΤΕ 20
EAD NO-BESIDES SILVER NO-BESIDES
ns omit UP s¹ omits TO-BE-HAVING s² TE
ΑΝΑΔΟΥΧΤΩΝ ΑΣΘΕΝΕΙΑ ΚΑΙ 40
4 UP TWO TUNICS TO-BE-HAVING AND
ΙΕΙΣ ΗΝ ΑΝΟΙΚΙΑΝ ΕΙΣ ΕΛΘ 60
INTO WHOM EVER HOME YE-MAY-BE-INTO-
HΤΕΕ ΚΕΙΜΕΝΕΤΕ ΚΑΙ ΕΚΕΙ 60
COMING there BE-YE-REMAINING AND thence
ΘΕΝΕ ΙΕΡΧΕΘΕ ΚΑΙ ΟΣΙΑ 200
5 BE-YE-OUT-COMING AND AS-MANY-AS EV-
NMΗΔΕΧΩΝΤΑΙ ΥΜΑΣ ΕΙΡΧ 20
EN NO MAY-BE-RECEIVING YOU UP OUT-COMING
s EK OUT
ΟΜΕΝΟΙ ΑΠΟ ΤΗΣ ΠΟΛΕΩΣ ΕΚ 40
FROM THE city that
s.o. ns omit AND
ΕΙΝ ΗΣΚΑΙ ΤΟΝ ΚΟΝΙΟΡΤΟΝ 60
AND THE DUST
ΑΠΟ ΤΩΝ ΠΟΔΩΝ ΥΜΩΝ ΑΠΟΤΙ 80
FROM THE FEET OF-YOU BE-YE-FROM-
s Δ s.o. s¹ ΔI for E s² to-them Δ
ΝΑΣΣΕΤΕ ΕΙΣ ΜΑΡΤΥΡΙΟΝ Ε 100
QUIVERING INTO witness ON
ΥΤΟΙC for on them
ΠΑΥΤΟΥC ΕΙΕΡΧΟΜΕΝΟΙ ΔΕ 20
6 them OUT-COMING YET
ΔΙΗΡΧΟΝΤΟ ΚΑΤΑ ΣΚΩΜΑ 40
THEY-THRU-CAME according-to THE VILLAGES
ΣΕΥΑΓΓΕΛΙΖΟΜΕΝΟΙ ΚΑΙ 60
WELL-MESSAGING AND cur-
ΕΡΑΠΕΥΟΝΤΕC ΠΑΝΤΑ ΧΟΥΗ 80
7 ING EVERY-SOIL BEANS 12
ΚΟΥC ΕΝ ΔΕ ΗΡΩΔΗC ΤΕΤΡΑ 100
YET HEROD THE FOURTH-CHIEF s¹ omits THE FOURTH-CHIEF s² Δ
s.o. ns omit by Him
ΡΧΗCΤΑ ΓΕΙΝΟΜΕΝΑ ΥΠ ΑΥΤ 20
THE BECOMING by Him
ΟΥ ΠΑΝΤΑ ΚΑΙ ΔΙΗΠΟΡΕΙΔΙ 40
ALL AND was-bewildered THRU
ΑΤΟΛΕC ΘΡΑΙ ΥΠΟΤΙΝΩΝ 60
THE TO-BE-BEING-said by ANY that
s.o. s¹ TE for ΘΗ
ΤΗ ΦΑΝΗΝ ΗCΤΕΡ ΘΗΚΕΝ 80
JOHN WAS-ROUSED OUT OF-DEAD-
ns +E
ΡΩΝ ΥΠΟΤΙΝΩΝ ΔΕ ΟΤΙ ΗΛΙΑ 500
8 ones by ANY YET that ELIAS

ΣΕΦΑΝΗ ΑΛΛΩΝ ΔΕ ΟΤΙ ΠΡΟΦ 20
APPEARED OF-OTHERS YET that BEFORE-AVE-
A Ε = INTO
ΗΤΗΣΤΙC ΤΩΝ ΑΡΧΑΙΩΝ ΑΝΕ 40
er ANY OF-THE ORIGINALS UP-STOOD
s adds K ΔI omits YET s¹ omits THE
CΤΗ ΕΠΕΝΔΕΟΝ ΡΩΔΗCΙΩ 60
9 said YET THE HEROD JOIN
s.o. s¹ +E
ΜΗΝ ΗΕΓΦΑΠΕΚΕC ΦΑΛΙCΑΤΙ 80
1 FROM-HEADIZE ANY
CΔΕ ΕCΤΙΝ ΟΥΤΟC ΠΕΡΙ ΟΥΔ 600
YET IS this ABOUT WHOM I-
s¹ I
ΚΟΥΦΟΤΑΙ ΑΥΤΑ ΚΑΙ ΕΖΗΤΕΙ 20
AM-HEARING such AND SOUGHT
s.o.
ΙΔΕΙΝ ΑΥΤΟΝ ΚΑΙ ΥΠΟCΤΡΕ 40
10 TO-BE-PERCEIVING Him AND RETURNING
ΨΑΝΤΕC ΟΙΑC ΠΟCΤΟΛΟΙ ΔΙΗ 60
THE COMMISSIONERS relate
s.o. o. = WHICH
ΓΗC ΑΝΤΟΥΤΟC ΕΛΠΟΙΗC 80
to-Him as-much-as THEY-DO
s¹ E ns omit AND as-much-as THEY-TEACH
ΑΝΚΑΙ ΟC ΑΕ ΔΙΔΑΞΑΝ ΚΑΙ Π 700
AND AS-MUCH-AS THEY-TEACH AND BE-
ΑΡΑ ΛΑΒΩΝ ΑΥΤΟΥC ΥΠΕΧΩΡ 20
SIDE-GETTING them He-UNDER-SPACEC
before city s¹ ΤΟ ΠΟΝ ΕΡΗΜΟΝ, Α ΕΩC
ΗC ΕΝ ΚΑΤΙΔΙΑΝ ΕΙC ΠΟΛΙΝ 40
according-to OWN INTO city
s¹ omits c. b.-c. b. Δ C s² Δ ΔNI
ΚΑΛΩ ΜΕΝΗΒΗCΑΙ ΔΑΔΟΙ 60
11 BEING-CALLED BETHSaida THE
ΔΕ ΟΧΛΟΙ ΓΝΟΝΤΕC ΗΚΟΛΟΥ 80
YET THROGHS KNOWING follow
A omits FROM-
ΘΗCΑΝ ΑΥΤΩ ΚΑΙ ΑΠΟΔΕΞΑΜ 800
to-Him AND FROM-RECEIVING
s HCEN for E
ΕΝ ΟC ΑΥΤΟΥC ΕΛΑΛΕΙ ΑΥΤΟ 20
them He-TALKED to-them
s.o.
ΙC ΠΕΡΙ ΤΗC ΒΑCΙΛΕΙΑC ΤΟ 40
ABOUT THE KINGDOM OF-THE
ΥΘΕΟΥ ΚΑΙ ΤΟΥC ΧΡΕΙΑΝ ΕΧ 60
God AND THE-ONES need HAVING
ΟΝΤΑC ΕΡΑΠΕΙΑCΙΑΤΟΝ Δ 80
OF-cure He-REALED THE YET
s H s¹ N s² +E
ΕΝ ΜΕΡΑ ΗΡΞΑΤΟ ΚΑΙΝΕΙΝ Π 900
DAY begins TO-BE-DECLINING TO-
ΡΟC ΕΛΘΟΝΤΕC ΔΕ ΟΙ ΔΩΔΕΚ 20
WARD-COMING YET THE TEN
ΔΕΙΠΟΝ ΑΥΤΩ ΑΠΟΛΥCΤΟΝΤΟ 40
said to-Him FROM-LOOSE THE
s¹ YC for N YC for N but restore
ΝΟΧΛΟΝ ΙΝΑ ΠΟΡΕΥΘΕΝΤΕC 60
THROUGH THAT BEING-GONE
ΕΙCΤΑC ΚΥΚΛΩC ΜΑCΚΑΙΤ 80
s¹ omits THE
INTO THE to-AROUND VILLAGES AND THE
ΟΥCΑΓΡΟΥC ΚΑΤΑ ΛΥCΩCΙΝ 87000
FIELDS THEY-sh'd-BE-DOWN-LOOSING

¹¹ Bethsaida was probably situated on both sides of the mouth of the Jordan, as it enters the lake of Galilee. This makes it unnecessary to suppose there are two cities of the same name. Moreover there is a spot not far away which seems to answer to all that we know of the site. It is a desert place, not far from the lake, near a mountain, and a grassy spot large enough to seat the multitude.

¹²⁻¹⁷ Compare Mt.14:15-21 Mk.6:35-44 Jn.6:5-13.

¹³ This is one of the seven signs of John's account, which were given to prove that He was the Messiah. He is the true Bread, able to sustain His people even in a desert place. The lesson in this sign is more marvelous still if we carefully compare it with a similar occasion, when four thousand were fed on seven cakes. The astonishing thing is that the fragments left from feeding the greater number with the five cakes was much in excess of the fragments from feeding the smaller number with seven cakes. His power is not limited by the means He uses. We need never be discouraged because we have so little for Him to work with. On the contrary, He can do more with little than with much. Human aid hinders rather than helps Him.

¹⁸⁻²⁰ Compare Mt.16:13-18 Mk.8:27-29.

¹⁸ At this point a gloomy cloud begins to throw its sombre shadow over the little band of true disciples. It has become increasingly evident that the throngs utterly fail to recognize Him as the Messiah. They eagerly eat the food which His power provides, but cannot understand His words. To them He is no more than a wonder-working prophet. The power displayed in His prodigies amazed them, but the significance of His signs escaped them. They have rejected Him and His message. The pathway that led to a crown now leads to a cross. His messianic claims are laid aside. He actually warns them *not* to make Him known as the Christ. He enters the path of suffering. But, even as the multitude did not believe His words, so now His disciples fail to follow when He speaks of His death. The path to the cross was lonely. He could not make the message known, for His own apostles did not believe it.

forage, seeing that we are here in ¹³ a desolate place." Yet He said to them, "*You* be giving them to eat." Yet they say, "We have not more than five cakes and two fishes, unless *we* go and should be buying ¹⁴ food for all these people." For there were about five thousand men.

Now He said to His disciples, "Have them recline in groups of ¹⁵ about fifty apiece." And thus they ¹⁶ do, and cause all to recline. Now, getting the five cakes and the two fishes, looking up into heaven, He blesses them, and breaks them up, and gave to the disciples to place ¹⁷ before the throng. And they all ate and are satisfied. And twelve panniers of their surplus fragments were picked up.

¹⁸ And it occurred as He was praying alone, the disciples were together with Him, and Jesus inquires of them, saying, "Who are the ¹⁹ throngs saying that I am?" Now they, answering, say, "'John the baptist', yet others 'Elijah', yet others that 'some prophet of the ²⁰ ancients rose'." Now He said to them, "Yet who are *you* saying that I am?" Now Peter, answering, ²¹ said, "The Christ of God". Now, warning them, He charges them ²² to tell no one this, saying that "The Son of Mankind must be suffering much and be rejected by the elders and chief priests and scribes, and be killed, and be roused the third day."

37001 **ΚΑΙ ΕΥΡΩΣΙΝΕΠΙΤΙΣΤΙΜΟ** 20 **Α+Ε Β+Ε+ΤΩΝ** OF-THE
 AND THEY-SH'D-BE-FINDING ON-GRAIN **ΝΑΥΤΟΙΣΚΛΑΣΜΑΤΩΝΚΟΦΙ** 20
 to-them OF-BREAKERS PANNERS
ΝΟΤΙΩΔΕΕΝΕΡΗΜΩΤΟΠΩΕΣ 40 **ΝΟΙΩΔΕΚΑΚΑΙΕΓΕΝΕΤΟ** 40
 that here IN DESOLATE PLACE WE-ARE 18 TWO-TEN AND it-BECAME IN
s omits TOWARD **ΜΕΝΕΠΕΝΔΕΠΡΟΣΑΥΤΟΥΣ** 60 **ΝΤΩΕΙΝΔΙΑΥΤΟΝΠΡΟΨΕΥ** 60
 13 He-said YET TOWARD them THE TO-BE Him praying
B TO-BE-EATING YΕ **ΔΟΤΕΑΥΤΟΙΣΥΜΕΙΣΦΑΓΕΙ** 80 **ΟΜΕΝΟΝΚΑΤΑΜΟΝΑCΣΥΝΗC** 80
 DE-GIVING to-them YE TO-BE-EATING WERE-TOGETH-
A O **ΝΟΙΔΕΕΠΑΝΟΥΚΕΙCΙΝΗΜ** 100 **ΑΝΑΥΤΩΟΙΜΑΘΗΤΑΙΚΑΙΕΠ** 600
 THE YET THEY-SAY IN DESOLATE NOT ARE to-US ER to-Him THE LEARNERS AND INQUIRES-
A O, s1+E C omits OR B s1* BREADS FIVE* **ΙΠΛΕΙΟΝΗΠΕΝΤΕΑΡΤΟΙΚ** 20
 MORE OR FIVE BREADS AND
ΑΙΙΧΘΥΕCΔΥΟΕΙΜΗΤΙΠΟΡ 40 **CΛΕΓΩΝΤΙΝΑΜΕΛΕΓΟΥCΙΝ** 40
 FISHES TWO IF NO-ANY BEING- SAYING ANY ME ARE-SAYING
s O **ΕΥΒΕΝΤΕCΗΜΕΙCΑΓΟΡΑCΦ** 60 **ΑΝΘΡΩΠΟΙ** ns1* THE THRONGS SAYING
 GONE WE SHOULD-BE-TWING 19 THE THRONGS TO-BE THE YET ANSWERING
ΜΕΝΕΙCΠΑΝΤΑΤΟΝΑΛΟΝΤΟ 80 **ΡΙΒΕΝΤΕCΕΠΑΝΙΩΑΝΗΝ** 80
 INTO ALL THE PEOPLE this say JOIN
s1 ΔΕ but deleted* **ΥΤΟΝΒΡΩΜΑΤΑΝCΑΝΓΑΡC** 200 **ΤΟΝΒΑΠΤΙCΤΗΝΑΛΛΟΙΔΕΗ** 700
 14 FOODS THEY-WERE for AS-IF THE DIPST others YET ELIAS
AB+E **ΕΙΑΝΑΡΕCΠΕΝΤΑΚΙCΧΙΑΙ** 20 **ΑΙΑΝΑΛΛΟΙΔΕΟΤΙΠΡΟΦ** 20
 MEN FIVE-times-THOUSAND others YET that BEFORE-AVENER
ΟΙΕΠΕΝΔΕΠΡΟCΤΟΥCΜΑΘ 40 **ΗCΤΙCΤΩΝΑΡΧΑΙΩΝΑΝΕCΤ** 40
 He-said YET TOWARD THE LEARNERS ANY OF-THE ORIGINALS UP-STOOD
B+E **ΗΤΑCΑΥΤΟΥΚΑΤΑΚΛΙΝΑΤΕ** 60 **ΗΕΠΕΝΔΕΑΥΤΟΙCΥΜΕΙC** 60
 OF-Him DOWN-CLINE 20 He-said YET to-them YE YET
A H A omits AS-IF **ΑΥΤΟΥCΚΑΙCΙΑCΦCΕΙΑΝΑ** 80 **ΕΤΙΝΑΜΕΛΕΓΕΤΕΕΙΝΑΙΟΔ** 80
 them CLINE AS-IF UP ANY ME ARE-SAYING TO-BE THE YET
 ns Peter YET answering YET THE Peter THE YET
ΠΕΝΤΗΚΟΝΤΑΚΑΙΕΠΟΙΗCΑ 300 **ΕΠΕΤΡΟCΑΠΟΚΡΙΒΕΙCΕΙΠ** 800
 15 FIVE-TY AND THEY-DO Peter answering said
A Δ N O, AB+E **ΝΟΥΤΩCΚΑΙΚΑΤΑΚΛΙΝΑΝΑ** 20 **ΕΝΤΟΝΧΡΙCΤΟΝΤΟΥΘΕΟΥΟ** 20
 thus AND THEY-DOWN-CLINE ALL 21 THE ANOINTED OF-THE God THE
 16 (emph.) **ΠΑΝΤΑCΑΒΩΝΔΕΤΟΥCΠΕΝ** 40 **ΔΕΕΠΙΤΙΜΗCΑCΑΥΤΟΙCΠΑ** 40
 GETTING YET THE FIVE YET rebuking to-them He-
s O **ΤΕΑΡΤΟΥCΚΑΙΤΟΥCΔΥΟΙΧ** 60 **ΡΗΓΓΕΙΛΕΝΜΗΔΕΝΙΑΛΕΓΕΙ** 60
 BREADS AND THE TWO FISHES charges to-NO-YET-ONE TO-BE-SAYING
ΘΥΑCΑΝΑΒΛΕΨΑCΕΙCΤΟΝΟ 80 **ΝΤΟΥΤΟΕΙΠΩΝΟΤΙΔΕΙΤΟΝ** 80
 UP-looking INTO THE heav- 22 this SAYING that it-IS-BINDING THE
A H s omits them **ΥΡΑΝΟΝΕΥΛΟΓΗCΕΝΑΥΤΟΥ** 400 **CΤΗCΟΝΤΟΥΑΝΘΡΩΠΟΥΠΟΛΛΑ** 900
 en He-blesses them SON OF-THE human much
A+E **CΚΑΙΚΑΤΕΚΛΑCΕΝΚΑΙΕΔΙ** 20 **ΠΑΘΕΙΝΚΑΙΑΠΟΔΟΚΙΜΑCΘ** 20
 AND DOWN-BREAKS AND GAVE TO-BE-EMOTIONING AND TO-BE-FROM-tested
A+TI **ΔΟΥΤΟΙCΜΑΘΗΤΑΙCΠΑΡΑΘ** 40 **ΗΝΑΙΑΠΟΤΩΝΠΡΕCΒΥΤΕΡΩ** 40
 to-THE LEARNERS TO-BESIDE-PLACE FROM THE SENIORS
A O **ΕΙΝΑΙΤΩΧΑΦΚΑΙΕΦΑΓΟΝ** 80 **ΗΚΑΙΑΡΧΙΕΡΕΩΝΚΑΙΓΡΑΜ** 80
 to-THE THRONG AND THEY-ATE AND chief-sacred-ones AND WRITERS
 17 **ΚΑΙΕΧΟΡΤΑCΘΗCΑΝΠΑΝΤΕ** 80 **ΜΑΤΕΩΝΚΑΙΑΠΟΚΤΑΝΘΗΝΑ** 80
 AND ARE-satisfied ALL AND TO-BE-FROM-KILLED
A ANACTH **CΚΑΙΗΡΘΗΤΟΠΕΡΙCCEΥCΑ** 500 **ΙΚΑΙΤΗΤΡΙΤΗΜΕΡΑΕΓΕΡ** 38000
 AND WAS-LIFTED THE exceeding AND to-THE third DAY TO-BE-ROUSED

28-33 Compare Mt.17:1-4 Mk.9:2-6.

33 Peter could not bear to hear the Lord speak of His sufferings, but here was a scene that was more to his liking. He desired to make it permanent, so proposes to build booths for the prophets and the Lord. But that was not at all the object in view. They were not yet occupied with the glory but with the Lord's suffering. Peter was premature. The time had not yet come. So the glory is swallowed up by a cloud, in which the solitary Sufferer appears alone. The Voice which came from heaven was a rebuke to Peter's proposal as well as an expression of the delight God had in His Son. Christ had been speaking to His disciples of His suffering, and Peter's words showed how utterly he ignored his Master's words. Moreover, he seemed to put Moses and Elijah on a level with the Lord. So the Voice directs him away from them, and they vanish from the scene.

34-36 Compare Mt.17:5-9 Mk.9:7,82 Pt.1:16-18.

37-42 Compare Mt.17:14-18 Mk.9:14-27.

37 What a change awaits Him when He descends from the glories of the holy mountain! There He was enveloped in the majesty and dignity of His high station. There He found Moses and Elijah in fellowship with the thoughts that filled His mind. Now He veils His glory and descends to a curious throng and to unbelieving disciples, the best of whom ignored the heavy cloud which hung over His soul. The first thing which meets Him suggests the change which has come over the spirit of His ministry. His disciples have been unable to cope with the evil spirit. Undoubtedly the unseen world of wickedness was well aware of the fact that they had succeeded in turning the leaders and people against Him. Hence the spirit refuses to obey the disciples. But their time had not yet fully come, so He rebukes the unclean spirit and heals the boy. This is a sign of the future failure of the kingdom proclamation under the apostles, as detailed in the book of Acts. As their message was refused by the nation, the signs and miracles which accompanied its proclamation gradually vanished. They will not be restored until His presence in the future.

to Jesus, "Doctor, it is ideal for us to be here. And we should be making three tabernacles, one for Thee, and one for Moses, and one for Elijah"—not being aware what he is saying. Now at his saying these things a cloud came and overshadowed them. Now they were afraid at their entering into the cloud. 35 And a voice came out of the cloud saying, "This is My chosen Son— 36 be hearing Him." And at the coming of the voice, Jesus was found alone. And they hush, and in those days they report nothing to any one of what they have seen.

37 Now it occurred on the next day, at their coming down from the mountain, a vast throng meets 38 with Him. And lo! a man from the throng implores, saying, "Teacher, I beseech Thee, look on my son, for he is my only begotten! 39 And lo! a spirit is getting him, and suddenly he is crying out and it is tearing and convulsing him, with froth, and is departing with difficulty from him, crushing him. 40 And I besought Thy disciples that they should cast it out and they could not."

41 Now, answering, Jesus said, "O unbelieving and perverted generation, till when shall I be with you and bear with you? Lead your son 42 here to Me." Yet, while He is still approaching, the demon tears and violently convulses him. Yet Jesus rebukes the unclean spirit and He 43 heals the boy and gives him back to his father. Now they were all astonished at the magnificence of God.

21-25 Compare Mt.16:19-20 Mk.8:30-37.

23 With His prospects changed from a glorious kingdom to one of rejection and death, those of His disciples are altered, also. It will cost them much to follow Him in His path of rejection. It will mean daily renunciation of self. It will mean the carrying of a load which will bring them shame and suffering. Yet the highest honors of the kingdom are for such. Those who suffer with Him, reign with Him. If any of His disciples prefer to avoid this suffering and thus save his soul (not his *life*), he will lose the joys and honors of the kingdom. If any choose to lose or destroy his soul by association with Him in His rejection, he will save it, for his place will be high in the kingdom.

26-27 Compare Mt.16:27, 28 Mk.8:38-9:1.

26 This is in anticipation, for hitherto there has been little cause to be ashamed of Him. To nerve them for the ordeal He gives them a glimpse of that future day when His shame will give place to glory, when He, instead of being the despised Nazarene, will be the most glorious Potentate of all the earth. No one will be ashamed of Him then! Yet He will be ashamed of those who are not loyal to Him in His humiliation.

27 This solemn statement seems to have been the cause of endless speculation. To one who has intelligently followed the narrative thus far it seems most appropriate. Had the kingdom proclamation been received by Israel, then it surely would have been set up in that generation. Even though it is rejected, the proclaiming has been faithfully done, and demands recognition. The private life of our Lord was pleasing to God, so He publicly acknowledged Him at His baptism, saying "This is My Beloved Son, in Whom I delight!" We have now reached the conclusion of the kingdom proclamation, and what is more fitting than to give a foretaste of that day, and thus approve His ministry? So, in anticipation, the kingdom is set up.

Peter, in his second epistle, considers this scene as a confirmation of the prophetic word. Not only will Christ have glory in the future day of His presence and power, but He has already been clothed with glory and honor.

23 Now He said to all, "If anyone wants to be coming behind Me, let him disown himself and pick up his cross daily and be following Me.

24 For whoever should be wanting to save his soul shall be destroying it, yet whoever should be destroying his soul on My account, *he* shall be saving it. For what is a man benefited, gaining the whole world, yet destroying or forfeiting himself?

26 For whoever should be ashamed of Me and of My words, of this one the Son of Mankind shall be ashamed, whenever He should be coming in the glory of Him and of the Father and of the holy messengers. Now I am saying to you, truly there are some of those standing here who under no circumstances should be tasting death till they should be perceiving the kingdom of God."

28 Now it occurred about eight days after these sayings, taking along Peter and John and James also, He ascended into the mountain to pray. And it occurred, in His praying, the appearance of His face became different, and His vesture glittering white. And *lo!* two men conferred with Him, who were Moses and Elijah, who, being seen in glory, spoke of His exodus, which He was about to be completing in Jerusalem.

32 Now Peter and those with him were heavy with sleep. Yet, becoming alert, they perceived His glory and the two men who stand with Him. And it occurred, as they were detached from Him, Peter said

ΙΗΣΟΥΝΕ ΠΙΣΤΑΤΑΚΑΛΟΝΕ ²⁰	ΣΚΑΛΕΔΕΟΜΑΙΣΟΥΕ ΠΙΒΛΕ ²⁰
JESUS Adept IDEAL it-1S	I-AM-beseeching OF-YOU ON-look
ΣΤΙΝΗΜΑΣΦΑΕΕΙΝΑΙΚΑΙΠ ⁴⁰	ΟΝ ΨΑΙΕΠΙΤΟΝΥΙΟΝΜΟΥΟΤΙΜ ⁴⁰
us here TO-BE AND WE-	ON THE SON OF-ME that ONLY
ΟΙΗΣΦΩΜΕΝΣΚΗΝΑΣΤΡΕΙΣΜ ⁸⁰	ΟΝΟΓΕΝΗΣΜΟΙΕΣΤΙΝΚΑΙ ⁶⁰
WOULD-BE-making BOOTHS THREE ONE	39 generated to-ME he-is AND BE-
ΙΟ-ΥΟΥΝΕ ΙΟ-ΜΟΣΕΣΟΝΕ ΑΙΟ.	ΟΝΟΓΕΝΗΣΜΟΙΕΣΤΙΝΚΑΙ ⁶⁰
IO-YOU ONE IO-MOSES ONE AI O.	39 generated to-ME he-is AND BE-
ΙΑΝΣΟΙΚΑΙΜΙΑΝΜΩΥΣΕΙΚ ⁸⁰	ΔΟΥΠΝΕΥΜΑΛΛΑΜΒΑΝΕΙΑΥΤ ⁸⁰
IO-YOU AND ONE IO-MOSES AND	PERCEIVING spirit IS-GETTING-UP him
ΑΙΜΙΑΝΗΛΙΑΜΗΕΙΔΩΣΟΛΕ ¹⁰⁰	ΟΝΚΑΙΕΞΑΙΦΗΝΣΚΡΑΖΕΙΚ ⁶⁰⁰
ONE to-ELIAS NO HAVING-PERC'V'D WHICH he-	AND suddenly he-IS-CRYING AND
ΓΕΙΤΑΥΤΑΔΕΑΥΤΟΥΛΕΓΟΝ ²⁰	ΑΙΡΑΣΣΕΙΚΑΙΣΠΑΡΑΡΑΣΣΕΙ ²⁰
34 IS-saying these YET OF-him SAYING	it-IS-BURSTING AND IS-CONVULSING
ΤΟΣΕΓΕΝΕΤΟΝΕΦΕΛΗΚΑΙΕ ⁴⁰	ΑΥΤΟΝΜΕΤΑΔΦΡΟΥΚΑΙΜΟΓ ⁴⁰
BECAME CLOUD AND ON-	him WITH FROTH AND DIFFICUL-
ΠΕΣΚΙΑΖΕΝΑΥΤΟΥΣΕΦΟΒΗ ⁶⁰	ΙΣΑΠΟΧΩΡΕΙΑΠΑΥΤΟΥΣΥΝ ⁶⁰
SHADES them THEY-WERE-	tly IS-FROM-APACING FROM him crushing
ΑΗΣΑΝΔΕΕΝΤΩΕΙΣΕΛΘΕΙΝ ⁸⁰	ΤΡΙΒΟΝΑΥΤΟΝΚΑΙΕΔΕΗΘΗ ⁸⁰
afraid YET IN THE TO-BE-INTO-COMING	40 him AND I-besought
ΑΥΤΟΥΣΕΙΣΤΗΝΝΕΦΕΛΗΝΚ ²⁰⁰	ΝΤΩΝΜΑΘΗΤΩΝΣΟΥΙΝΔΕΚΒ ⁷⁰⁰
35 them INTO THE CLOUD AND	OF-THE LEARNERS OF-YOU THAT THEY-SH'D-
ΑΙΦΩΝΗΕΓΕΝΕΤΟΕΚΤΗΣΝΕ ²⁰	ΑΩΣΙΝΑΥΤΟΚΑΙΟΥΚΗΔΥΝ ²⁰
SOUND BECAME OUT OF-THE CLOUD	BE-OUT-CASTING it AND NOT THEY-WERE-
ΦΕΛΗΣΛΕΓΟΥΣΑΟΥΤΟΣΕΣΤ ⁴⁰	ΗΘΗΣΑΝΑΠΟΚΡΙΘΕΙΣΔΕΟΙ ⁴⁰
saying this IS	41 ENABLED ANSWERING YET THE JE-
ΙΝΟΥΙΟΣΜΟΥΕΚΑΛΕΓΜΕ ⁶⁰	ΗΣΟΥΣΕΙΠΕΝΩΓΕΝΕΔΑΠΙ ⁶⁰
THE SON OF-ME THE One-HAVING-been-chosen	SUS said of generation ON-BELIEVING
ΝΟΣΑΥΤΟΥΑΚΟΥΕΤΕΚΑΙΕΝ ⁸⁰	ΤΟΣΚΑΙΔΙΕΣΤΡΑΜΜΕΝΗΕΩ ⁸⁰
36 OF-him BE-HEARING AND IN	AND HAVING-been-THRU-TURNED TILL
ΤΩΓΕΝΕΣΘΑΙΤΗΝΦΩΝΗΝΕΥ ³⁰⁰	ΣΠΟΤΕΣΟΜΑΙΠΡΟΣΥΜΑΚ ⁸⁰⁰
THE TO-BE-BECOMING THE SOUND WAS-	?-when I-SHALL-BE TOWARD YOU& AND
ΡΕΘΗΝΗΣΟΥΣΜΟΝΟΣΚΑΙΑΥ ²⁰	ΔΙΑΝΕΣΟΜΑΙΥΜΩΝΠΡΟΣΑΓ ²⁰
FOUND JESUS ONLY AND they	I-SHALL-BE-tolerating OF-YOU TOWARD-LEAD
ΤΟΙΕΣΙΓΗΣΑΝΚΑΙΟΥΔΕΙ ⁴⁰	ΑΔΣ ¹⁸ omit to-ME A THE SON OF-YOU here
HUS& AND to-NOT-YET-ONE	42 to-ME here THE SON OF-YOU STILL
ΑΠΗΓΓΕΙΑΝΕΝΕΚΕΙΝΑΙΣ ⁶⁰	ΤΙΔΕΠΡΟCΕΡΧΟΜΕΝΟΥΑΥΤ ⁶⁰
THEY-FROM-MESSAGE IN those	YET OF-TOWARD-COMING OF-him
ΤΑΙΣΗΜΕΡΑΙΣΟΥΔΕΝΩΝΕΩ ⁸⁰	ΟΥΕΡΡΗΞΕΝΑΥΤΟΝΤΟΔΑΙΜ ⁸⁰
THE DAYS NOT-YET-ONE OF-WHICH THEY-	BURSTS him THE demon
ΡΑΚΑΣΙΝΕΓΕΝΕΤΟΔΕΕΝΤΗ ⁴⁰⁰	ΟΝΙΟΝΚΑΙΣΥΝΕCΠΑΡΑΞΕΝ ³⁰⁰
37 HAVE-SEEN BECAME YET IN THE	AND TOGETHER-CONVULSES
ΕΙΣΗΜΕΡΑΚΑΤΕΛΘΟΝΤΩΝ ²⁰	ΕΠΕΤΙΜΗCΕΝΔΕΟΙΗΣΟΥCΤ ²⁰
next DAY OF-FROM-COMING	rebukes YET THE JESUS to-
ΑΥΤΩΝΑΠΟΤΟΥΟΡΟΥCΣΥΝΗ ⁴⁰	ΦΠΝΕΥΜΑΤΙΤΩΑΚΑΘΑΡΤΩΚ ⁴⁰
OF-them FROM THE mountain TOGETHER-	THE spirit THE unclean AND
ΝΤΗΣΕΝΑΥΤΩΟΧΛΟΣΠΟΛΥC ⁶⁰	ΑΙΑCΑΤΟΤΟΝΠΑΙΔΑΚΑΙΑ ⁶⁰
next to-him THROG MANY	He-HEALS THE boy AND FROM-
ΚΑΙΙΔΟΥΑΝΗΡΑΠΟΤΟΥΟΧΛ ⁸⁰	ΠΕΔΩΚΕΝΑΥΤΟΝΤΩΠΑΤΡΙΔ ⁸⁰
38 AND BE-PERCEIVING MAN FROM THE THROG	GIVES him to-TH& FATHER OF-
ΟΥΑΝΕΒΟΗCΕΝΛΕΓΩΝΔΙΔΑ ⁵⁰⁰	ΥΤΟΥΕΞΕΠΛΗCCONΤΟΔΕΠΑ ⁴⁰⁰⁰⁰
HE omit UP- UP-IMPLORES SRYING TEACHER	43 him were-astonished YET ALL

⁴⁵ The Lord was not misled by the amazement of the multitude. He knew their fickleness and unbelief. But He was concerned more particularly that His disciples should not be deceived by the great impression which His miracle had produced. Coming immediately after the marvelous manifestation in the mountain, Peter, James, and John would naturally come to the conclusion that this was the time to restore the kingdom. They evidently were entirely unaware what "exodus" Moses and Elijah had been talking to Him about. So the Lord solemnly prefaces His repeated declaration of His sufferings with a request that they take due note of the present applause, and contrast it with the bitter words that were about to break forth after His betrayal, so that they, too, may learn what is in man, and learn to put no confidence in the flesh.

Now and again a "plain scripture" is asked for to prove a point of doctrine, on the supposition that no one could refuse to believe if such were produced. But alas, unbelief can stare the plainest passage out of countenance and never see its force. So the disciples were being continually reminded, in the plainest possible speech, that He was to suffer and die, but it did not affect them enough to arouse their questions.

⁴⁶ This was a most shameful proceeding! How could the disciples think of nothing but their own exaltation at the very time that He was seeking to engage their hearts with His humiliation? In some sense, it is a far more miserable manifestation of human perversity than the unbelief of the multitude.

⁴⁹ It could have been nothing less than pride and jealousy that caused the disciples to forbid any one to use the Lord's name in casting out demons. Perhaps they were smarting under their own failure, while the Lord was in the holy mountain. John seems to speak of it in a kind of confession, wrought by the Lord's rebuke. They wished to be greater than others, and each one wished to be the greatest of them all. While He was descending into the depths alone, craving their understanding and sympathy, they were seeking for place and power with no thought of paying the price.

Now at their all marveling at all which Jesus did, He said to His disciples, *"You be laying up these sayings in your ears, for the Son of Mankind is about to be betrayed into the hands of men."* Yet they were ignorant of this declaration, and it was screened from them, that they should not be sensing it, and they were afraid to ask Him concerning this declaration.

⁴⁶ Now a reasoning entered among them, which of them should be greater. Now Jesus, perceiving the reasoning of their hearts, getting hold of a little child, stands it beside Himself, and said to them, *"Whoever should be receiving this little child in My name, is receiving Me, and whoever should be receiving Me is receiving Him Who commissioned Me, for he who possesses more of littleness among you all, he is great."*

⁴⁹ Now, answering, John said, *"Doctor, we perceived someone casting out demons in Thy name, and we forbade him, seeing that he is not following with us."* Yet Jesus said to him, *"Be not forbidding, for who is not against you is for you."*

⁵¹ Now it occurred in the fulfillment of the days of His taking up, and *He* fixes His face steadfastly ⁵² to go to Jerusalem. And He dispatches messengers before His face. And, being gone, they entered into a village of the Samaritans, ⁵³ so as to make ready for Him. And they receive Him not, seeing that His face was going to Jerusalem.

ΝΤΕΣΕ ΠΙΤΗΜΕ ΓΑΛΙΟΤΗΤ ^{s. o.}
 ON THE magnificence
ΙΤΟΥΘΕ ΟΥΠΑΝΤΩΝ ΔΕ ΘΑΥΜ ⁴⁰
 OF-THE God OF-ALL YET OF-MARVEL-
ΑΖΟΝΤΩΝ ΕΠΙ ΠΑΣΙΝ ΟΙΣ ΕΠ ⁶⁰
 ING ON ALL TO-WHICH DID
ΟΙ ΕΙΘΙΝ ΟΥΣ ΕΙΠΕΝ ΠΡΟΣ ⁸⁰
 THE JESUS He-said TOWARD
ΤΟΥΣ ΜΑΘΗΤΑΣ ΑΥΤΟΥ ΘΕΣΘ ¹⁰⁰
 44 THE LEARNERS OF-Him BE-PLACING
ΕΥΜΕΙΣ ΕΙΣ ΤΑ ΦΤΑΥΜΕΝΟΝΤΟ ²⁰
 A ΔΙ for ΕΥ I TO INTO THE EARS OF-YOU OF-THE
ΥΣ ΛΟΓΟΥΣ ΤΟΥ ΤΟΥΣ ΟΓΑΡΥ ⁴⁰
 sayings these THE for SON
ΙΟΣ ΤΟΥ ΑΝΘΡΩΠΟΥ ΜΕ ΛΑΕΙ ⁶⁰
 OF-THE human IS-ABOUT
ΠΑΡΑΔΙΔΟΣΘΑΙ ΕΙΣ ΧΕΙΡΑ ⁸⁰
 TO-BE-βEING-BESIDE-GIVEN INTO HANDS
ΣΑΝΘΡΩΠΩΝ ΟΙ ΔΕ ΗΓΝΟΥΝ ²⁰⁰
 45 OF-humans THE YET THEY-UN-KNEW
ΤΟΡΗΜΑΤΟΥ ΤΟ ΚΑΙ ΗΝ ΠΑΡΑ ²⁰
 THE declaration this AND WAS HAVING-been-
ΚΕΚΑΛΥΜΜΕΝΟΝ ΑΠΑΥΤΩΝΙ ⁴⁰
 BESIDE-COVERED FROM them THAT
ΝΑΜΗΔΙΣΘΩΝΤΑΙ ΑΥΤΟΚΑΙ ⁶⁰
 NO THEY-MAY-BE-SENSING it AND
ΕΦΟΒΟΥΝΤΟ ΕΡΩΤΗΣΑΙ ΑΥΤ ⁸⁰
 THEY-FEARED TO-ask Him
ΟΝ ΠΕΡΙ ΤΟΥ ΡΗΜΑΤΟΣ ΤΟΥΤ ³⁰⁰
 ABOUT THE declaration this
ΟΥ ΕΙΣΗΛΘΕΝ ΔΕ ΔΙΑΛΟΓΙΣ ²⁰
 46 INTO-CAME YET THRU-account
ΜΟΣ ΕΝ ΑΥΤΟΙΣ ΤΟΙΣ ΤΙΣ ΑΝΕΙ ⁴⁰
 IN them THE ANY EVER MAY-
ΗΜΕΙΣ ΦΩΝΑΥΤΩΝ ΟΔΕΙΗΣΟΥ ⁶⁰
 47 BE GREATER OF-them THE YET JESUS
ΣΕΙ Δ' ΩΣΤΟΝ ΔΙΑΛΟΓΙΣΜΟΝ ⁸⁰
 PERCEIVING THE THRU-account
ΤΗΣ ΚΑΡΔΙΑΣ ΑΥΤΩΝ ΕΠΙΛΑ ⁴⁰⁰
 OF-THE HEART OF-them ON-GETTING
ΒΟΜΕΝΟΣ ΠΑΙΔΙΟΝ ΕΣΤΗΣΕ ²⁰
 A ΔΥ for ΒΟ little-boy-or-girl STANDS
ΝΑΥΤΟ ΠΑΡΕΑΥΤΩ ΚΑΙ ΕΙΠΕ ⁴⁰
 it BESIDE Self AND said
ΝΑΥΤΟΙΣ ΟΣΕΣ ΑΝΔΕΣ ΗΝΤΑΙ ⁶⁰
 48 TO-them WHO IF-EVER SH'D-BE-RECEIVING this
ΟΥΤΟ ΤΟ ΠΑΙΔΙΟΝ ΕΠΙ ΤΩΝ ⁸⁰
 THE little-boy-or-girl ON THE NAME
ΟΜΑΤΙ ΜΟΥ ΕΜΕ ΔΕ ΧΕΤΑΙ ΚΑ ⁵⁰⁰
 OF-ME ME IS-RECEIVING AND
ΙΟΣ ΕΝ ΕΜΕ ΔΕ ΧΕΤΑΙ ΚΑ ²⁰
 WHO IF-EVER ME SH'D-BE-RECEIVING IS-RECEIV-
ΤΑΙ ΤΟΝ ΑΠΟΣΤΕΙΛΑΝΤΑ ΜΕ ⁴⁰
 ING THE One-commissioning ME
Ο ΓΑΡ ΜΙΚΡΟΤΕΡΟΣ ΕΝ ΠΑΣΙ ⁶⁰
 THE for LITTLER IN ALL
ΝΥΜΙΝΥ ΠΑΡΧΩΝΟΥ ΤΟΣ ΕΣΤ ⁸⁰
 A ΔΙ I TO-YOU belonging this IS
ΙΜΜΕ ΓΑΡ ΑΠΟΚΡΙΘΕΙΣ ΔΕΘ ⁵⁰⁰
 49 GREAT ANSWERING YET THE
ΙΩΑΝΝΗΣ ΕΙΠΕ ΝΕ ΠΙΣΤΑΤΑ ²⁰
 JOHN said Adept!
ΕΙΔΟΜΕΝΤΙΝ ΑΝΤΙ ΤΩΝ ΟΜΑ ⁴⁰
 A ΔΙ I WE-PERCEIVED ANY IN THE NAME
ΤΙΣ ΟΥ ΕΚΒΑΛΛΟΝΤΑΣ ΔΑΙΜΟ ⁶⁰
 OF-YOU OUT-CASTING demons
ΝΙΑ ΚΑΙ ΕΚΦΩΛΟΜΕΝΑΥΤΟΝ ⁸⁰
 AND WE-FORBADE him
ΟΤΙ ΟΥΚ ΑΚΟΛΟΥΘΕΙΜΕΘΙΣ ⁷⁰⁰
 THAT NOT he-is-following WITH US
ΦΩΝΕΙ ΠΕΝΔΕ ΠΡΟΣ ΑΥΤΟΝ ²⁰
 A ΔΙ I 50 said YET TOWARD him THE JE-
ΗΣΟΥΣ ΜΗ ΚΩΛΥΕΤΕ ΟΣ ΓΑΡ ⁴⁰
 SUS NO YE-BE-FORBIDDING who for NOT
ΥΚΕΣΤΙΝ ΚΑΘΩΜΩΝΥ ΠΕΡΥΜ ⁶⁰
 IS DOWN OF-YOU OVER YOU P
ΩΝ ΕΣΤΙΝ ΓΕΝΕΤΟ ΔΕ ΕΝΤΩ ⁸⁰
 51 IS IT-BECAME YET IN THE
ΣΥΜΠΑΝΗΡΟΥΣ ΘΑΙΤΑΣ ΗΜΕΡ ⁶⁰⁰
 TO-BE-βEING-TOGETHER-FILLED THE DAYS
ΑΣΤΗΣΑΝ ΑΛΗΜΥΕΦΩΣΑΥΤΟΥ ²⁰
 OF-THE UP-GETTING OF-Him
ΚΑΙ ΑΥΤΟΣ ΤΟ ΠΡΟΣΩΠΟΝ ΑΥ ⁴⁰
 AND He THE face OF-Him
ΤΟΥ ΕΣΤΗΡΙΣΕΝ ΤΟΥ ΠΟΡΕΥ ⁶⁰
 STANDS-LAST OF-THE TO-BE-GOING
ΕΣΘΑΙ ΕΙΣΙΕ ΡΟΥΣ ΑΛΗΜΚΑ ⁸⁰
 52 INTO JERUSALEM AND
ΙΑ ΠΕΣΤΕΙΛΕΝ ΑΓΓΕΛΟΥΣ Π ⁹⁰⁰
 He-commissions MESSENGERS BE-
ΡΟΠΡΟΣΩΠΟΥ ΑΥΤΟΥ ΚΑΙ Π ²⁰
 A ΔΙ I 53 FORE face OF-Him AND BEING-
ΡΕΥΘΕΝΤΕΣ ΕΙΣ ΗΛΘΟΝ ΕΙΣ ⁴⁰
 SOON THEY-INTO-CAME INTO
ΚΩΜΗΝ ΣΑΜΑΡΕΙΤΩΝΩΝ ΕΣΤΕ ⁶⁰
 A ΔΙ I 54 VILLAGE OF-SAMARITANS AS-BESIDES TO
ΤΟΙΜΑΣΑΙ ΑΥΤΩ ΚΑΙ ΟΥΚΕΔ ⁸⁰
 53 make-READY TO-Him AND NOT THEY-
ΕΞΑΝΤΟ ΑΥΤΟΝ ΟΤΙ ΤΟ ΠΡΟΣ ⁴⁰⁰⁰
 RECEIVE Him THAT THE face

⁵¹ As the Jews are not beholden to the Samaritans (Jn.4^o), it is no wonder that they retaliated at times and would have no intercourse with Jews! But in this case there seems to have been a special reason. The Jews worshiped in Jerusalem and the Samaritans claimed that Mt. Gerizim was the proper place to worship. It was just before the feast of Tabernacles, and caravans of Jews were going through Samaria, from Galilee, to worship at Jerusalem. Hence the affront offered to His disciples. But the Lord had very kindly feelings toward the Samaritans and had disciples among them (Jn. 4³⁹⁻⁴²).

⁵⁴ The long standing antagonism between the two peoples finds expression in this harsh proposal. It goes to show how feebly even the dearest of His disciples, one of whom is sometimes called the apostle of love, followed the gracious spirit of His mission. It is of the utmost importance that we do not follow Biblical examples blindly, but discriminate the spirit which becomes us in Christ.

⁵⁸ The Son of Mankind is the allottee of all the power and dignity forfeited by Adam. The beasts of the field and the birds of the air are among the meanest subjects in His dominion, for Adam was lord not only of his posterity, but of the whole creation under heaven. He named the animals and they obeyed him. As the eighth psalm says:

Thou art causing him to rule what
Thy hands have made.
Thou dost put all under his feet,
Sheep and cows—all of them—
And even the beasts of the field,
The birds of the heavens, and the fish
of the sea,
That which crosses the paths of the
seas.

What pathos lies in this comparison! The lowest creatures in His realm are provided for, yet He, their Head, is homeless, and without a place to pillow His head!

⁵⁹ Only about half a year remained of His ministry. He was on His way to the feast of Tabernacles, and six months later, at the Passover festival, He was to be offered up. Hence He urges the utmost diligence. The social ceremonies of entombment and leave-taking were tedious and distracting at such a crisis.

⁵⁴ Now His disciples, James and John, perceiving it, say, "Lord, art Thou willing—may we be calling fire to descend from heaven and consume them as Elijah also does?" Now, being turned, He rebukes them.

⁵⁶ And they went into a different village.

⁵⁷ And at their going in the road, some one said to Him, "I shall be following Thee wherever Thou mayest be coming away, Lord!"

⁵⁸ And Jesus said to him, "The jackals have burrows, and the flying creatures of the heaven roosts, yet the Son of Mankind has not where He may be reclining His head."

⁵⁹ Now He said to a different one, "Follow Me!" Yet he said, "Lord, permit me first to come away to entomb my father." Yet He said to him, "Let the dead entomb their own dead. Yet *you*, coming away, be publishing the kingdom of God."

⁶¹ Now a different one also said, "I shall be following Thee, Lord! Yet first permit me to take leave of those in my home." Yet Jesus said to him, "No one, putting his hand to the plow and looking behind, is fit in the kingdom of God."

¹⁰ Now after these things the Lord indicates seventy-two others also, and He dispatches them two by two before His face into every city and place where *He* was about to be entering. Now He said to them, "The harvest, indeed, is vast, yet the workers are few. Beseech then the Lord of the harvest, so that He

ὉΝΟΝΑΥΤΟΥΗΝΠΟΡΕΥΟΜΕΝ ²⁰
 OF-Him WAS GOING
 54 ΟΝΕΙΣΙΕΡΟΥΣΑΛΗΜΙΔΟΝΤ ⁴⁰
 INTO JERUSALEM PERCEIVING
 ΕΣΔΕΟΙΜΑΘΗΤΑΙΑΥΤΟΥΙΑ ⁶⁰
 YET THE LEARNERS OF-Him JACO-
 ΚΦΩΣΚΑΙΙΩΑΝΝΗΣΠΑΝ ⁸⁰
 US AND JOHN SAY
 ΚΥΡΙΕΘΕΛΕΙΣΕΙΠΩΜΕΝΠΥ ¹⁰⁰
 Master! YOU-ARE-WILLING WE-MAY-DE-SAYING FIRE
 ΡΚΑΤΑΒΗΝΝΑΙΑΠΟΤΟΥΟΥΡΑ ²⁰
 TO-DOWN-STEP FROM THE heaven
 ΝΟΥΚΑΙΑΝΑΛΩΣΑΙΑΥΤΟΥΣ ⁴⁰
 AND TO-UP-CONSUME them
 55 ΦΣΚΑΙΗΛΙΑΣΕΠΟΙΗΣΕΝΣΤ ⁶⁰
 AS AND ELIAS DOES BEING-
 ΡΑΦΕΙΣΔΕΕΠΕΤΙΜΗΣΕΝΑΥ ⁸⁰
 TURNED YET He-rebukes to-
 ΤΟΙΣΚΑΙΕΠΟΡΕΥΘΗΣΑΝΕΙ ²⁰⁰
 56 them AND THEY-WERE-GONE INTO
 ΣΕΤΕΡΑΝΚΟΜΜΗΝΚΑΙΠΟΡΕΥ ²⁰
 57 DIFFERENT VILLAGE AND OF-GOING
 ΟΜΕΝΩΝΑΥΤΩΝΕΝΤΗΘΩΕΙ ⁴⁰
 OF-them IN THE WAY said
 ΠΕΝΤΙΣΠΡΟΣΑΥΤΩΝΑΚΟΛΟ ⁶⁰
 ANT TOWARD Him I-SHALL-BE-fol-
 ΥΘΗΣΩΣΟΙΟΠΟΥΕΑΝΑΠΕΡΧ ⁸⁰
 following TO-YOU THE?-where IF-EVER YOU-MAY-BE-
 58 ΠΚΥΡΙΕΚΑΙΕΙΠΕΝΑΥΤΩΙ ³⁰⁰
 FROM-COMING Master! and said TO-him THE JE-
 ΗΣΟΥΣΑΙΔΩΠΕΚΕΣΦΩΛΕΟ ²⁰
 BUS THE JACKALS BURROWS
 ΥΣΕΧΟΥΣΙΝΚΑΙΤΑΠΕΤΕΙΝ ⁴⁰
 ARE-HAVING AND THE flies
 ΑΤΟΥΟΥΡΑΝΟΥΚΑΤΑΣΚΗΝΩ ⁶⁰
 OF-THE heaven DOWN-BOOTHs
 ΣΕΙΣΟΔΕΥΙΟΣΤΟΥΑΝΘΡΩΠ ⁸⁰
 THE YET SON OF-THE human
 ΟΥΟΥΚΕΧΕΙΠΟΥΤΗΝΚΕΦΑΛ ⁴⁰⁰
 NOT IS-HAVING ?-where THE HEAD
 59 ΗΝΚΑΙΗΝΕΙΠΕΝΔΕΠΡΟΣΕΤ ²⁰
 MAY-BE-declining said YET TOWARD DIFFER-
 ΕΡΟΝΑΚΟΛΟΥΘΕΙΜΟΙΟΔΕΕ ⁴⁰
 KNT YOU-BE-following to-ME THE YET said
 ΙΠΕΝΚΥΡΙΕΠΙΤΡΕΨΟΝΜΟΙ ⁶⁰
 BE-Master! permit-TO to-ME
 ΑΤΟ-DE-FROM-COMING BEFORE ΕΙΝΟ, ⁸⁰
 BEFORE-most to-FROM-COMING to-entomb
 ΙΤΟΝΠΑΤΕΡΑΜΟΥΕΙΠΕΝΔΕ ⁵⁰⁰
 60 THE FATHER OF-ME He-said YET

Α adda ΟΙΗΘΟΥΣ ΤΗΕ JESUS
 ΑΥΤΩΑΦΕΣΤΟΥΣΝΕΚΡΟΥΣΘ ²⁰
 to-him FROM-LET THE DEAD TO-
 ΑΥΑΙΤΟΥΣΕΑΥΤΩΝΝΕΚΡΟΥ ⁴⁰
 entomb THE OF-selves DEAD
 ΣΣΥΔΕ ΑΠΕΛΘΩΝΔΙΑΓΓΕΛΛ ⁶⁰
 YOU YET FROM-COMING BE-publishing
 ΕΤΗΝΒΑΣΙΛΕΙΑΝΤΟΥΘΕΟΥ ⁸⁰
 THE KINGDOM OF-THE God
 ΕΙΠΕΝΔΕΚΑΙΕΤΕΡΟΣΑΚΟΛ ⁶⁰⁰
 61 said YET AND DIFFERENT I-SHALL-BE-
 ΟΥΘΗΣΩΣΟΙΚΥΡΙΕΠΡΩΤΩΝ ²⁰
 following to-you Master! BEFORE-most
 ΔΕΕΠΙΤΡΕΨΟΝΜΟΙΑΠΟΤΑΞ ⁴⁰
 YET permit to-ME TO-FROM-SET
 ΑΣΘΑΙΤΟΙΣΕΙΣΤΟΝΟΙΚΟΝ ⁶⁰
 to-THE INTO THE HOME
 ΜΟΥΕΙΠΕΝΔΕΠΡΟΣΑΥΤΩΝ ⁸⁰
 62 OF-ME said YET TOWARD him THE
 ΙΗΣΟΥΣΟΥΔΕΙΣΕΠΙΒΑΛΛΩ ⁷⁰⁰
 JESUS NOT-YET-ONE ON-CASTING
 ΝΤΗΝΧΕΙΡΑΥΤΟΥΕΠΑΡΟΤ ²⁰
 THE HAND OF-him ON PLOW
 ΡΟΝΚΑΙΒΛΕΨΩΝΕΙΣΤΑΟΠΙ ⁴⁰
 AND looking INTO THE BEHIND
 ΣΩΕΥΘΕΤΟΣΕΣΤΙΝΕΝΤΗΒ ⁶⁰
 WELL-PLACED IS IN THE KING-
 ΣΙΛΕΙΑΤΟΥΘΕΟΥΜΕΤΑΔΕΤ ⁸⁰
 10 dom OF-THE God after YET these
 ΑΥΤΑΝΔΕΙΞΕΝΟΚΥΡΙΟΣ ⁸⁰⁰
 UP-SHOWS THE Master
 ΚΑΙΕΤΕΡΟΥΣΕΒΔΟΜΗΚΟΝΤ ²⁰
 AND DIFFERENT SEVENTY
 ΔΔΥΟΚΑΙΑΠΕΣΤΕΙΛΕΝΑΥΤ ⁴⁰
 TWO AND He-commissions them
 ΟΥΣΑΝΔΥΟΔΥΟΠΡΟΠΡΟΣΩ ⁶⁰
 UP TWO TWO BEFORE face
 ΠΟΥΑΥΤΟΥΕΙΣΠΑΣΑΝΠΟΛΙ ⁸⁰
 OF-Him INTO EVERY city
 ΝΚΑΙΤΟΠΟΝΟΥΗΜΕΛΛΕΝΑΥ ⁹⁰⁰
 AND PLACE where WAS-ABOUT He
 ΤΟΣΕΙΣΕΡΧΕΘΑΙΕΛΕΓΕΝ ²⁰
 2 TO-BE-INTO-COMING He-said
 Α ΟΥΝ ΤΗΝ ⁴⁰
 ΔΕΠΡΟΣΑΥΤΟΥΣΜΕΝΘΕΡΙ ⁴⁰
 YET TOWARD them THE INDEED harvest
 ΣΜΟΣΠΟΛΥΣΟΙΔΕΕΡΓΑΤΑΙ ⁶⁰
 MANY THE YET ACTERS
 ΟΛΙΓΟΙΔΕΝΘΗΤΕΔΟΥΝΤΟΥΚ ⁸⁰
 FEW BE-BINDING THEN THE Mas-
 ΥΡΙΟΥΤΟΥΘΕΡΙΣΜΟΥΩΠΣ ¹⁰⁰⁰
 ter OF-THE harvest WHICH-how

¹ As the Lord was on His way to celebrate the festival of Ingathering, this was actually the time of harvest and He was comparing the physical to the spiritual state of the country. At harvest time there is much to do, so He appoints six times the original number of apostles to assist in the harvest work.

³ He has no illusions concerning the attitude of the people. They are hostile. They are wolves. Each house or city is now to be tested to see whether it contains friends or foes. In the case of a city there is a message for that which will not receive them, just the same as for that which will. The kingdom has drawn nigh whether they will have it or not.

⁴ This must be understood in its oriental setting. To this day special messengers on important business are required to forego the formal flattery and tedious etiquette of the Eastern salaam. These salutations included endless inquires and as many answers. It was considered highly proper to intrude into any discussion and even take a part in any bargaining that happened to be under way. These instructions were quite necessary if these apostles are to discharge their mission.

⁷ The common custom of the East is for each villager to have the privilege of entertaining a stranger. And each move from house to house would stir up a great deal of pride and hypocrisy and lead to some ill feeling, besides taking much time and distracting them and destroying their efficiency. At each house they would be feasted and be indulged with a general good time, all of which was entirely out of harmony with the spirit of their mission.

¹² The sins of Sodom were so terrible that fire has effaced its very site. Yet these sins were not as offensive in God's sight as the rejection of His messengers. One was sin done in darkness. The other was a sin against light. The judgment of God will be absolutely fair to all.

¹³ Chorazin, Bethsaida, and Capernaum, "His own city", were the most favored of all places, for in them most of His mighty works were done. Yet now they, like Sodom, have disappeared, so that their sites are in dispute. They are cast down to "hell".

should be thrusting workers into His harvest.

³ Go! Lo! I am dispatching you as lambs in the midst of wolves. Be bearing no purse, nor beggar's bag, nor yet sandals, and you should be greeting no one by the way.

⁵ Now into whatever house you may be entering, first say, 'Peace to this house!' And if a son of peace should be there, your peace shall be resting on it, otherwise, it will come back again on you. Now be remaining in this house, eating and drinking what they have, for the worker is worthy of his wages. Be not proceeding from house to house.

⁸ And into whatever city you may be entering, and they should be receiving you, be eating what is placed before you, and be curing the infirm in it, and be saying to them, 'The kingdom of God has drawn near you.'

¹⁰ Now into whatever city you should be entering, and they should not be receiving you, coming out into its square, say, 'The dust also which is clinging to us out of your city we are wiping from our feet before you. Moreover, be knowing this, that the kingdom of God has drawn near you.' Now I am saying to you that it will be more tolerable for Sodom in that day than for that city.

¹³ Woe to you, Chorazin! Woe to you, Bethsaida! seeing that, if the powers which are occurring in you occurred in Tyre and Sidon, long ago they would repent, sitting in sackcloth and ashes. Moreover, it will be more tolerable for Tyre and Sidon in the judgment than for you. And you, Capernaum, are you

Β ΑΚΤΗΣ ΗΕ-ΑΝ'D-BE-OUT-CASTING
ΕΚΒΑΛΗΕΡΓΑΤΑΣΕΙCΤΟΝΘ 20
He-sh'd-BE-OUT-CASTING ACTERS INTO THE har-

ΕΡΙCΜΟΝΑΥΤΟΥΥΠΑΓΕΤΕΙ 40
3 yes! OF-Him BE-UNDER-LEADING BE-

ΔΟΥΑΠΟCΤΕΛΛΩΥΜΑCΦΑΡ 60
PERCEIVING I-AM-COMMISSIONING YOUΡ AS LAMBS
ΔΤΑ ΔΜ

ΝΑCΕΝΜΕCΩΛΥΚΩΝΜΗΒΑCΤ 80
4 IN MIDST OF-WOLVES NO YE-BE-BEAR-

ΑΖΕΤΕΒΑΛΛΑΝΤΙΟΝΜΗΠΗΡ 100
ING PURSE NO BAG (beg-

ΑΝΗΔΕΥΠΟΔΗΜΑΤΑΚΔΙΜΗ 20
n omit YET s! omit AND
kar's) NO YET sandals AND NO-YET-

ΔΕΝΑΚΑΤΑΤΗΝΟΔΟΝΑCΠΑC 40
ONE according-to THE WAY YE-SHOULD-BE-

ΗCΘΕΕΙCΗΝΔΑΝΕΙCΕΛΘΗΤ 60
5 greeting INTO WHOM YET-EVER YE-MAY-BE-INTO-COMING

ΕΙCΙΟΙΚΙΑΝΠΡΩΤΟΝΑΓΕΓΕΤΕΕ 80
s ΔΙ for Ε s ΔΙ for Ε
HOME BEFORE-most BE-SAYING PEACE

ΙΡΗΝΗΤΩΟΙΚΩΤΟΥΤΩΚΑΙΕ 200
6 to-THE HOME this AND IF-

ΑΝΗΚΕΙΥΙΟCΕΙΡΗΝΗCΕΠ 20
n there MAY-BE s o. ΔΙ O+ deleted
EVER MAY-BE there SON OF-PEACE WILL-BE-

ΑΝΑΠΑΥCΕΤΑΙΕΠΑΥΤΟΝΗΕ 40
ON-resting ON it THEPEACE 12

ΙΡΗΝΗΥΜΩΝΕΙΔΕΝΜΕCΕΦΥ 60
OF-YOUP IF YET NO-SURELY ON YOUΡ

ΜΑCΑΝΑΚΑΜΥΕΙΕΝΑΥΤΗΔΕ 80
7 it-WILL-BE-UP-BOWING IN her YET

ΤΗΟΙΚΙΑΜΕΝΕΤΕCΘΟΝΤΕ 300
to-THE HOME YE-BE-REMAINING EATING

CΚΑΙΠΙΝΟΝΤΕCΤΑΠΑΡΑΥΤ 20
b+Ε
AND DRINKING THE BESIDE them

ΩΝΑCΙΟCΓΑΡΟΕΡΓΑΤΗCΤΟ 40
WOORTHY for THE ACTER OF-THE

ΥΜΙCΘΟΥΑΥΤΟΥΕCΤΙΝΜΗΜ 60
HIRE OF-him IS NO BE-

ΕΤΑΒΑΙΝΕΤΕΕCΟΙΚΙΑCΕΙ 80
YE-alter-STEPPING OUT OF-HOME INTO

CΟΙΚΙΑΝΚΑΙΕΙCΗΝΑΝΠΟΛ 400
8 HOME AND INTO WHOM EVER city

ΙΝΕΙCΕΡΧΗCΘΕΚΑΙΔΕΧΩΝ 20
s ΔΙ for Ε
YE-MAY-BE-INTO-COMING AND THEY-MAY-BE-BE-

ΤΑΙΥΜΑCΕCΘΙΕΤΕΤΑΡΑ 40
CEIVING YOUΡ BE-EATING THE BEING-BESIDE-

ΤΙΘΕΜΕΝΑΥΜΙΝΚΑΙΒΕΡΑΠ 60
9 PLACED to-YOUP AND BE-CURING

ΕΥΕΤΕΤΟΥCΕΝΑΥΤΗCΘΕΝ 80
s ΔΙ for Ε
THE IN her ON-FIRM

ΕΙCΚΑΙΑΓΕΓΕΤΕΑΥΤΟΙCΗΓ 500
s o. s ΔΙ for Ε
AND BE-SAYING to-them HAS-

Α+Ε ΓΙΚΕΝΕΦΥΜΑCΗΒΑCΙΑΕΙΑ 20
NEARED ON YOUΡ THE KINGDOM

ΤΟΥΘΕΟΥΕΙCΗΝΔΑΝΠΟΛΙΝ 40
10 OF-THE God INTO WHOM YET-EVER city

ΕΙCΕΛΘΗΤΕΚΑΙΜΗΔΕΧΩΝΤ 60
s ΡΧΗCΘΕ
YE-MAY-BE-INTO-COMING AND NO THEY-MAY-BE-RECEIV-

ΑΙΥΜΑCΕΙCΕΛΘΟΝΤΕCΕΙCΤ 80
ING YOUΡ OUT-COMING INTO THE

ΑCΠΛΑΤΕΙΑCΑΥΤΗCΕΙΠΑΤ 600
s o.
BROAD OF-her SAY-YE

ΕΚΑΙΤΟΝΚΟΝΙΟΡΤΟΝΤΟΝΚ 20
11 AND THE DUST THE BE-

ΟΛΑΝΘΕΝΤΑΝΗΕΚΤΗCΠΟ 40
s! Υ Α+
ING-JOINED to-US OUT OF-THE city

ΑΕΩCΥΜΩΝΕΙCΤΟΥCΠΟΔΑC 60
OF-YOUP INTO THE FEET

ΗΜΩΝΑΠΟΜΑCCΟΜΕΘΑΥΜΙΝ 80
s omit OF-US
OF-US WE-ARE-FROM-WIPING to-YOUP

ΠΑΝΤΟΥΤΟΓΕΙΝΩCΚΕΤΕΟ 700
s! adds ΥΜΙC
MORELY this YE-BE-KNOWING that

ΤΙΝΗΓΙΚΕΝΕΦΥΜΑCΗΒΑCΙ 20
s+Ε s omit OF-YOUP
HAS-NEARED ON YOUΡ THE KINGDOM

ΑΕΙΑΤΟΥΘΕΟΥΑΕΓΦΔΕΥΜΙ 40
s omit YET
OF-THE God I-AM-SAYING YE-to-YOUP

ΝΟΤΙCΟΔΟΜΟΙCΕΝΤΗΜΕΡ 60
A more-tolerable it-WILL-BE IN THE DAY that
that to-SODOM IN THE DAY

ΔΕΚΕΙΝΗΑΝΕΚΤΟΤΕΡΟΝΕC 80
that more-tolerable it-WILL-

ΤΑΙΝΤΗΠΟΛΕΙΕΚΕΙΝΗΟΥΑ 800
s o.
13 BE OR to-THE city that WOE

ΙCΟΙΧΟΡΑΖΕΙΝΟΥΑΙCΟΙΒ 20
to-YOUP CHORAZIN WOE to-YOUP BETH-

ΗΘCΑΙΔΑΟΤΙΕΙΕΝΤΥΡΩΚΑ 40
s+N
sAIDΑ that IF IN THE AND

ΙCΙΔΩΝΙΕΓΕΝΗΘCΑΝΑΙΔ 60
s+Ε s ONΤΟ o. o.
SIDON WERE-BECOME THE ABIL-

ΥΝΑΜΕΙCΑΙΓΕΝΟΜΕΝΑΙΕΝ 80
s o.
ITIES THE oneS-BECOMING IN

ΥΜΙΝΠΑΛΑΙΑΝΕΝCΑΚΚΩΚΑ 900
YOUΡ OLD EVER IN SACKCLOTH-of-hair AND

ΙCΠΟΔΩΚΑΘΗΜΕΝΟΙΜΕΤΕΝ 20
ASHES sITTING THEY-alter-MIND

ΟΗCΑΝΠΑΝΤΥΡΩΚΑΙCΙΔΩ 40
s+Ε
14 MORELY to-THE AND to-SIDON

ΝΙΑΝΕΚΤΟΤΕΡΟΝΕCΤΑΙΕΝ 60
more-tolerable it-WILL-BE IN

ΤΗΚΡΙCΕΙΝΥΜΙΝΚΑΙCΥΚΑ 80
15 THE JUDGING OR to-YOUP AND YOU CAPEN-

ΑΠΕ s o. s! omit OF-THE
ΦΑΡΝΑΟΥΜΜΗΕΩCΤΟΥΟΥΡΑ 4000
NAUM NO TILL OF-THE heaven

17 But a short time before, nine of the apostles had tried without success to cast out a demon (940). The Lord had not specifically empowered the disciples for this work. Under these circumstances they had much cause to rejoice at the power in their possession. The Lord, being in intimate touch with the spirit world, had noted that its head had come down, no doubt at a signal of distress from his minions. This, of course, has no connection with the so-called "fall of Satan", of which we never read in the scriptures, but has reference to Satan's action in response to their ejection of demons in Christ's name. Knowing the power of the enemy, and what He and His disciples would yet suffer at his hands, our Lord seeks to put their joy on a more secure footing. Indeed, unless their names are engraven in heaven, and thus under the protection of the Almighty, these spiritual powers over which they are triumphing, will try them beyond endurance.

21 This is a most delightful glimpse of the inner thoughts of the Son of God. No doubt He had noticed from the very first that His message had little appeal to such as we would naturally suppose would be most eager and appreciative. He was continually clashing with the most intelligent classes. He had a following largely recruited from the lower stratum of society, the *jellahceen*, mostly fishermen and farmers, men who toiled for their living, while the professional scholars, scribes, priests, and teachers of the law, were antagonistic. Nevertheless, seeing that this was evidently God's will, He does not *endure* it, or *bear* with it, but *acquiesces* and *exults*. Let us not *endure* but *enjoy* the will of God, no matter how unsatisfactory it seems. He is working for His glory and His creatures' good. We desire success and recognition for our small share of service, with little thought of His larger purpose. It is God's way to turn the wisdom of the wise into folly, and to use that which is despised to effect His will, so that no flesh should be able to boast itself in His presence. The thought that God positively conceals His truth from some shows how impossible it is for His slaves to be "successful" in the accepted meaning of the term.

not being exalted to heaven? You shall subside to the unseen!

16 He who is hearing you is hearing Me. And he who is repudiating you is repudiating Me. Yet he who is repudiating Me is repudiating Him Who commissions Me."

17 Now the seventy-two return with joy, saying, "Lord, the demons also are subject to us in Thy name!"

18 Yet He said to them, "I beheld Satan as lightning falling out of heaven.

19 *Lo!* I have given you authority to be treading upon serpents and scorpions and on the entire power which is of the enemy, and nothing will be injuring you under any circumstances. However, be not rejoicing in this, that the spirits are subject to you. Yet be rejoicing that your names are engraven in the heavens."

21 In this hour He exults in the holy spirit and said, "I am acclaiming Thee, Father, Lord of heaven and earth, seeing that Thou dost conceal these things from the wise and intelligent and dost reveal them to minors. Yea, Father, seeing that thus it became a delight in Thy presence!"

22 And being turned to the disciples He said, "All was given up to Me by My Father, and no one knows who the Son is except the Father, and who the Father is except the Son, and to whom the Son should be intending to unveil Him."

23 And being turned to His disciples, He said privately, "Happy are the eyes which are observing what

24 you are observing! For I am saying to you that many prophets and kings want to be perceiving what you are observing, and they perceive not, and to hear of Me what

20 ^{Α ΕΙΣΑ} ^{As omit of THE S O+ had}
 ΝΟΥΥΨΩΦΗΘΕΩΣΤΟΥΑΔΟΥ 20
 WILL-BE-BEING-HEIGHTENED TILL OF-THE UN-PERCEIV-
 B O O, O, O, O, O, A OF-YOUP ON+ HEARING
 10 ΚΑΤΑΒΙΒΑΣΘΗΝΣΗΟΑΚΟΥΩΝ 40
 to YOU YOU-WILL-BE-BEING-DOWN-STEPIZED THE ON+ HEARING
 ΥΜΩΝΕΜΟΥΑΚΟΥΕΙΚΑΙΟΑΘ 60
 OF-YOUP OF-ME IS-HEARING AND THE ON+
 ΕΤΩΝΥΜΑΣΕΜΕΑΒΕΤΕΙΟΔΕ 80
 UN-PLACING YOUP ME IS-UN-PLACING THE ON+ YET
 ΕΜΕΑΒΕΤΩΝΑΒΕΤΕΙΤΟΝΑΠ 100
 ME UN-PLACING IS-UN-PLACING THE One-
 17 ^{Σ Ο,} ΟΣΤΕΙΑΝΤΑΜΕΥΠΕΣΤΡΕΥ 20
^{Σ O,} commissioning ME RETURN
 Α ΜΕΤΗ ΕΒΔΟΜΗΚΟΝΤΑΔΥΟ 40
 A WITH JOY THE SEVENTY ^{As omit TWO}
 YET THE SEVENTY TWO
 ΜΕΤΑΧΑΡΑΣΛΕΓΟΝΤΕΣΚΥΡ 60
 WITH JOY saying Master!
 ΙΕΚΑΙΤΑΔΑΙΜΟΝΙΑΥΠΟΤΑ 80
 AND THE demons IS-BEING-UNDER-SET 22
 ΣΣΕΤΑΙΝΗΜΙΝΕΝΤΩΝΟΜΑΤ 200
 to-US IN THE NAME
 18 ΙΟΥΕΙΠΕΝΔΕΑΥΤΟΙΣΕΘΕ 20
 of-YOU He-said YET to-them I-beheld
 ΩΡΟΥΝΤΟΝΣΑΤΑΝΑΝΩCΑCΤ 40
 THE SATAN (adversary) AS OLEAM-
 B OUT OF-THE heaven AS OLEAM-FLING
 ΡΑΠΗΝΕΚΤΟΥΟΥΡΑΝΟΥΠΕC 60
 FLING OUT OF-THE heaven FALLING
 ΟΝΤΑΙΔΟΥΔΕΔΩΚΑΙΜΙΝΘΗ 80
 BE-PERCEIVING I-HAVE-GIVEN to-YOUP THE
 19 ΝΕΣΟΥCΙΑΝΤΟΥΠΑΤΕΙΝΕ 300
 authority OF-THE TO-BE-THEADING ON-
 ΑΝΩΦΕΩΝΚΑΙCΚΟΡΠΙΩΝΚ 20
 UP OF-SERPENTS AND OF-SCATTER-VENOMS AND
 ΑΙΕΠΙΠΑΣΑΝΤΗΝΔΥΝΑΜΙΝ 40
 ON EVERY THE ADULTY
 20 ^{As omit THE} ΤΗΝΤΟΥΕΧΘΡΟΥΚΑΙΟΥΔΕΝ 60
 THE OF-THE enemy AND NOT-YET-ONE
 20 ^{Σ I omits NOT NO} ΥΜΑCΟΥΜΗΝΔΙΚΗCΕΙΠΑΝΗ 80
 YOUP NOT NO WILL-BE-INJURING MORELY
 ΕΝΤΟΥΤΩΜΗΧΑΙΡΕΤΕΟΤΙ 400
 IN this NO BE-JOYING that THE
 ΑΠΝΕΥΜΑΤΑΥΜΙΝΥΠΟΤΑC 20
 apirls to-YOUP IS-BEING-UNDER-SET
 21 ^{Π Ο, Σ Ο,} ΕΤΑΙΧΑΙΡΕΤΕΔΕΟΤΙΤΑΟΝ 40
 BE-JOYING YET that THE NAMES
 ΟΜΑΤΑΥΜΩΝΕΝΓΕΓΡΑΠΤΑΙ 60
 OF-YOUP HAS-been-IN-WRITTEN
 21 ^{Π Ο, = her} ΕΝΤΟΙCΟΥΡΑΝΟΙCΕΝΤΑΥΤ 80
 IN the heavens IN this
 ΗΤΗΩΡΑΝΓΑΛΛΙΑCΑΤΟΕΝΤ 500
 the HOUR He-exults AD omit IN IN THE

20 ΨΠΝΕΥΜΑΤΙΤΩΑΓΙΩΚΑΙΕΙ 20
 spirit THE HOLY AND said
 ΠΕΝΕΞΟΜΟΛΟΓΟΥΜΑΙCΟΙΝ 40
 I-AM-OUT-AYOWING to-YOUP FA-
 ΑΤΕΡΚΥΡΙΕΤΟΥΟΥΡΑΝΟΥΚ 60
 THER Master! OF-THE heaven AND
 ΑΙΤΗCΓΗCΟΤΙΑΠΕΚΡΥΨΑC 80
 OF-THE LAND that YOU-FROM-HIDE
 ΤΑΥΤΑΔΠΟCΟΦΩΝΚΑΙCΥΝΕ 600
 these FROM WISE AND intelligent
 ΤΩΝΚΑΙΑΠΕΚΑΛΥΨΑCΑΥΤΑ 20
 AND YOU-FROM-COVER them
 ΝΗΠΙΟΙCΝΑΙΟΠΑΤΗΡΤΟΙΟ 40
 to-minors YEA THE FATHER that thus
 20 ^{Π WELL-seeming it-DECADE} ΥΤΩCΕΓΕΝΕΤΟΕΥΔΟΚΙΑΕΜ 60
 it-BECAME WELL-seeming IN-to-
 ΠΡΟCΘΕΝCΟΥΚΑΙCΤΡΑΦΕΙ 80
 WARD-PLACE OF-YOU AND BEING-TURNED
 20 ^{Π omit AND BEING-TURNED to He-said} CΠΡΟCΤΟΥCΜΑΘΗΤΑCΕΙΠΕ 700
 TOWARD THE LEARNERS He-said
 ΝΠΑΝΤΑΜΟΙΠΑΡΕΔΟΘΗΥΠΟ 20
 ALL to-ME WAS-BESIDE-GIVEN by
 20 ^{Σ Ο,} ΤΟΥΠΑΤΡΟCΜΟΥΚΑΙΟΥΔΕΙ 40
 THE FATHER OF-ME AND NOT-YET-ONE
 20 ^{Π + Ε} CΓΙΝΩCΚΕΙΤΙCΕCΤΙΝΟΥΙ 60
 IS-KNOWING ANY IS THE SON
 ΟCΕΙΜΗΟΠΑΤΗΡΚΑΙΤΙCΕC 80
 IF NO THE FATHER AND ANY IS
 ΤΙΝΟΠΑΤΗΡΕΙΜΗΟΥΙΟCΚΑ 800
 THE FATHER IF NO THE SON AND
 20 ^{Π omits IF- Α Ε Α Ε Ο,} ΙΩΕΑΝΒΟΥΑΝΤΑΙΟΥΙΟCΑΠ 20
 to-WHOM IF-EVER MAY-BE-intending THE SON to-FROM
 23 ΟΚΑΛΥΨΑΙΚΑΙCΤΡΑΦΕΙCΠ 40
 COVER AND BEING-TURNED to-
 ΡΟCΤΟΥCΜΑΘΗΤΑCΚΑΤΙΔΙ 60
 WARD THE LEARNERS according-to OWM
 ΑΝΕΙΠΕΝΜΑΚΑΡΙΟΙΟΙΟΦΘ 80
 He-said HAPPY THE VIEWERS
 ΑΛΜΟΙΟΙΒΛΕΠΟΝΤΕCΑΒΛΕ 900
 the looking WHICH YE-ARE-
 ΠΕΤΕΛΕΓΩΓΑΡΥΜΙΝΟΤΙΠΟ 20
 24 looking I-AM-saying for to-YOUP that MANY
 ΑΛΟΙΠΡΟΦΗΤΑΙΚΑΙΒΑCΙΑ 40
 BEFORE-AVEBETS AND KINGS
 20 ^{Π + Ε} ΕΙCΗΘΕΛΗCΑΝΙΔΕΙΝΑΥΜΕ 60
 WILL to-BE-PERCEIVING WHICH YE
 20 ^{Σ ΔΙ for Ε} ΙCΒΛΕΠΕΤΕΚΑΙΟΥΚΕΙΔΑΝ 80
 ARE-looking AND NOT THEY-PERCEIVE
 20 ^{As omit OF-ME} ΚΑΙΑΚΟΥCΑΙΜΟΥΑΚΟΥΕΤ 4000
 AND to-BEAR OF-ME WHICH YE-ARE-HEARING

²⁵ A lawyer, or one versed in the law of Moses, especially in making it a burden for others than themselves (11⁴⁶), would naturally be interested in the Lord's opinion as to what deeds would merit eonian life. From the standpoint of the law, this was very simple. Moses had written: "And keep My statutes, and My judgments: which a man should do, and live in them. I am Jehovah" (Lev.18⁵). Hence the Lord reminds him of the law he is supposed to understand. He correctly comprehends the whole law in the greatest commandment—love to God—and its complement—love to man. The lawyer knew the law. All that he needed to do was to keep it! Could he keep the law he would never die. But the law was not given to impart life. It came to cause death.

But the law had evidently done some of the work for which it was really intended, and he is conscious that his love to his associate is not up to its standard. Instead of acknowledging this and taking refuge in God's grace, he seeks to justify his failing by a quibble as to who is included in the term "associate". Such quibbling was the stock in trade of the expounders of the Jewish law. They were always seeking a loophole to escape its rigid requirements.

To show him the futility of laws and ceremonies the Lord tells him the story of the good Samaritan. The Samaritans were cordially despised by the Jews, who would not be beholden to them at all (Jn.4⁹). The lawyer would never acknowledge such to be his associate! But the Lord Himself was despised and rejected, hence He enters the story as a hated Samaritan.

The lawyer is the man who descended from Jerusalem to Jericho and is half dead. Jerusalem is the place of blessing and life. Such is his if he keeps the law. Jericho is the place of the curse. Such is his if he breaks the law, for "accursed is everyone who is not remaining in all things which have been written in the scroll of the law to do them" (Deut. 27²⁶; Gal. 3¹⁰). He is condemned even while he seeks to justify himself. He has hopes that the religious rites will help him. Yet these are dashed to the ground when a priest comes along, but keeps as far from him as he can. The law does not

you are hearing, and they hear not."

²⁵ And lo! a certain lawyer rose, putting Him on trial and saying, "Teacher, by doing what should I enjoy the allotment of eonian life?" Now He said to him, ²⁶ "What is written in the law? How ²⁷ are you reading?" Now, answering, he said, "You shall be loving the Lord your God out of your whole heart, and in your whole soul, and in your whole strength, and in your whole comprehension, and your associate as yourself." ²⁸ Now He said to him, "You answered correctly. This be doing and you shall be living."

²⁹ Yet he, wanting to justify himself, said to Jesus, "And who is my associate?"

³⁰ Now Jesus, taking him up, said, "A certain man descended from Jerusalem to Jericho. And he falls among robbers, who, stripping him also, and pounding him, came ³¹ away, leaving him half dead. Now, by a chance coincidence, a certain priest descended by that road, and, perceiving him, passed by on the ³² other side. Now likewise, a Levite also, coming to the place and perceiving him, passed by on the other side.

³³ Now a certain Samaritan, on his way, came by him, and perceiving ³⁴ him, he has compassion, and coming to him he bandages his wounds, pouring on olive oil and wine. Now, mounting him on his own beast, he led him to a khan and had ³⁵ him cared for. And coming away on the morrow, extracting two denarii [about 31¢, 16¢] he gives them to the khan keeper and said to him, 'Take care of him, and whatever you should be expending,

24 ^{Δι} for Ε

25 ΕΚΑΙΟΥΚΗΚΟΥΣΑΝΚΑΙΠΙΔΟ 20
AND NOT THEY-HEAR AND BE-PERCEIVE

ΥΝΟΜΙΚΟΤΙΣΑΝΕΣΤΗΕΚΠ 40
VING LAWER ANY UP-STOOD OUT-try-

60 ΕΙΡΑΖΩΝΑΥΤΟΝΚΑΙΛΕΓΩΝ 60
ING Him AND SAYING

ΔΙΔΑΣΚΑΛΕΤΙΠΟΙΗΣΑΣΖΩ 80
Teacher! ANY DOING LIFE

ΗΝΑΙΩΝΙΟΝΚΑΗΡΟΝΟΜΗΣΩ 100
eonian I-SHOULD-BE-tenanling

26 ΟΔΕΙΠΕΝΠΡΟΣΑΥΤΟΝΕΝΤ 20
THE yet HE-said TOWARD him IN THE

ΦΝΟΜΩΤΙΓΕΓΡΑΠΤΑΙΠΩΣΑ 40
LAW ANY IT-HAS-been-WRITTEN how YOU-

27 ΝΑΓΙΝΩΣΚΕΙΣΟΔΕΑΠΟΚΡΙ 60
ARE-reading THE yet ANSWERING

ΘΕΙΣΕΙΠΕΝΑΓΑΠΗΣΕΙΣΚΥ 80
said YOU-WILL-BE-LOVING Master

ΡΙΟΝΤΟΘΕΟΝΟΟΥΕΞΟΛΗΣ 200
THE God OF-YOU OUT OF-WHOLE

ΤΗΣΚΑΡΔΙΑΣΟΟΥΚΑΙΕΝΟΛ 20
THE HEART OF-YOU AND IN WHOLE

28 ΗΤΗΨΥΧΗΟΟΥΚΑΙΕΝΟΛΗΤΗ 40
A+C A+C A+C A+C A+C A+C
the soul OF-YOU AND IN WHOLE THE

ΙΣΧΥΙΟΟΥΚΑΙΕΝΟΛΗΤΗΔΙ 60
A+C for I A+C A+C A+C
STRENGTH OF-YOU AND IN WHOLE THE THRU-

ΑΝΟΙΑΣΟΟΥΚΑΙΤΟΝΠΑΗΣΙΟ 80
MIND OF-YOU AND THE NIGH-one

29 ΝΟΟΥΣΣΕΑΥΤΟΝΕΙΠΕΝΔΕ 300
OF-YOU AS YOURSELF said YET

ΑΥΤΩΟΡΩΣΑΠΕΚΡΙΘΗΝΣΤΟ 20
to-him EXECTLY YOU-answered this

30 ΥΤΟΠΟΙΕΙΚΑΙΖΗΣΟΔΕΘΕ 40
BE-DOING AND YOU'LL-BE-LIVING THE YET

ΑΩΝΔΙΚΑΙΩΣΑΙΕΑΥΤΟΝΕΙ 60
A O Y N A O, s, o.
WILLING TO-JUSTIFY self said

ΠΕΝΠΡΟΣΤΟΝΙΗΣΟΥΝΚΑΙΤ 80
TOWARD THE JESUS AND ANY

31 ΙΣΕΣΤΙΝΜΟΥΠΑΗΣΙΟΝΥΠΟ 100
IS n s o. omit YET OF-ME NIGH-one UNDER-

ΑΒΩΝΔΕΟΙΗΣΟΥΣΕΙΠΕΝΑ 20
GETTING YET THE JESUS said hu-

ΝΟΡΩΠΟΣΤΙΣΚΑΤΕΒΑΙΝΕΝ 40
DOWN ANY DOWN-STEPPED

ΑΠΟΙΕΡΟΥΣΑΛΗΜΕΙΣΙΕΡΙ 60
FROM JERUSALEM INTO JERICHO

ΧΩΚΑΙΛΗΣΤΑΙΣΠΕΡΙΕΠΕΣ 80
AND TO-HOBBERS ABOUT-FALLS

ΕΝΟΙΚΑΙΕΚΔΥΣΑΝΤΕΣΑΥΤ 500
WHO AND OUT-SLIPPING him

ΟΝΚΑΙΠΑΛΗΓΑΣΕΠΙΘΕΝΤΕΣ 20
AND BLOWS ON-PLACING

ΑΠΗΛΘΟΝΑΦΕΝΤΕΣΗΜΙΘΑΝ 40
FROM-CAME FROM-LETTING HALF-DEAD

ΗΤΥΓΧΑΝΟΝΤΑΚΑΤΑΣΥΓΚΥ 60
n s o. omit HAPPENING-UP according-to TOGETHER-

31 ΡΙΑΝΔΕΙΡΕΥΣΤΙΣΚΑΤΕΒ 80
AB I ΔΑ I +
SANCTION YET SACRED-one ANY DOWN-STEPPED

ΑΕΝ 20 o. n omits IN
ΑΙΝΕΝΕΝΤΗΟΔΩΦΕΚΕΙΝΗΚΑ 600
IN THE WAY that AND

ΠΙΩΝΑΥΤΟΝΑΝΤΙΠΑΡΗΛΘ 20
PERCEIVING him INSTEAD-BESIDE-CAME

32 ΕΝΟΜΙΧΩΣΔΕΚΑΙΛΕΥΕΙΤΗ 40
s i* omits LIKE AS TO INSTEAD-BESIDE-CAME A t o.
LIKE-AS YET AND LEVITE

ΑΓΕΝΟΜΕΝΟC ΔΕΟΜΩΝ 60
A t GENOMENOC DECOMING

ΣΚΑΤΑΤΟΝΤΟΠΟΝΕΛΘΩΝΚΑ 60
according-to THE PLACE COMING AND

33 ΠΙΩΝΑΥΤΟΝΑΝΤΙΠΑΡΗΛΘ 80
n s o. omit him PERCEIVING him INSTEAD-BESIDE-CAME

ΕΝΣΑΜΑΡΕΙΤΗΣΔΕΤΙΣΟΔΕ 700
s o. SAMARIAN YET ANY WAITING

34 ΥΩΝΗΛΕΝΚΑΤΑΥΤΟΝΚΑΙ 20
B s o. omit him CAME according-to him AND PER-

ΔΩΝΑΥΤΟΝΕCΠΛΑΓΧΝΙCΘΗ 40
CEIVING him he-is-compassionated

ΚΑΙΠΡΟΣΕΛΘΩΝΚΑΤΕΔΗΣΕ 60
34 AND TOWARD-COMING he-DOWN-BINDS

35 ΝΤΑΤΡΑΥΜΑΤΑΑΥΤΟΥΕΠΙΧ 80
n o. THE WOUNDS OF-him ON-POURING

ΕΩΝΕΛΑΙΟΝΚΑΙΟΙΝΟΝΕΠΙ 800
A s E o. OLIVE (oil) AND WINE ON-STEPIZ-

ΒΙΒΑΣΑΔΕΑΥΤΟΝΕΠΙΤΟΙ 20
ing YET him ON THE OWN

ΔΙΟΝΚΤΗΝΟCΗΓΑΓΕΝΑΥΤΟ 40
ACQUISITION he-LED him

ΝΕΙCΠΑΝΔΟΞΙΟΝΚΑΙΕΠΕ 60
s i* K o. n I M
INTO EVERY-RECEIVING AND WAS-ON-

36 ΜΕΛΗΝΑΥΤΟΥΚΑΙΕΠΙΤΗΝ 80
A o. 35 CARED OF-him AND ON THE

ΑΥΡΙΟΝΕΞΕΛΘΩΝΕΚΒΑΛΩΝ 900
n s o. omit OUT-COMING MORROW OUT-COMING OUT-CASTING

ΔΥΟΔΗΝΑΡΙΔΕΔΩΚΕΝΤΩΠΑ 20
n he-GIVES TWO DENARII ΔΥΟΔΗΝΑΡΙΔΕ-GIVES TO-THE EV-

37 ΝΔΟΞΙΚΑΙΕΙΠΕΝΑΥΤΩΕΠ 40
s i* K n omits to-him ERY-RECEIVER AND said to-him BE-

ΙΜΕΛΗΝΗΤΑΥΤΟΥΚΑΙΟΤΙ 60
A s o. omit IF- BEING-ON-CARED OF-him AND WHICH ANY

ΕΑΝΠΡΟΣΔΑΠΑΝΗΣCΕΓΩΕ 80
A s o. omit IF- IF-EVER YOU-SHOULD-BE-TOWARD-SPENDING I IN

38 ΝΤΩΕΠΑΝΕΡΧΕCΘΑΙΜΕΑΠΟ 15000
s i* E o. THE TO-BE-ON-UP-COMING ME SHALL-BE-

allow a priest to defile himself with the dead. It is not that he is hard hearted. His holy office brooks no defilement. The Levite likewise dare not be defiled with the dead. The lawyer will learn, when the law has had its full effect, that it cannot touch a man in his condition. These two men, like the law, came along casually, not to cure, but to condemn sin. But the Samaritan, that is, the Lord, was on a definite mission. The wounded man does not repel, but rather attracts Him, and draws out His compassion. He is not defiled and disabled by contact with death or sin. While the priest and Levite, with all their holiness, are helpless to manifest the love the law demands, the despised Samaritan, who would doubtless be hated by the helpless Jew under other circumstances, comes to his rescue and actually displays a love for his enemy which rises above the law's demands.

So does the Lord seek to drive the lawyer from his own defective doing, even his own reluctant love, to the real source of life, eonian and abundant, found in His grace and love as the Good Samaritan.

²⁸ In Mary and Martha we have a much needed contrast between service and study, and our Lord's estimate of each. Service has its place, and Martha could hardly have been excused if she had not supplied His simple wants. But then, as now, His slaves are tempted to overdo service to the neglect of the more necessary and vital acquaintance with God's will which alone fits for the highest forms of service and worship. Service without a clear knowledge of God's plans is often worse than wasted, but a heart acquaintance with His grace is the preliminary to such worship as most gratifies His heart. The one thing most needful today, as then, is a close acquaintance with His word gained by humbly sitting at His feet.

² This, though usually called the Lord's prayer, is the disciples' prayer. Every part of it is in close accord with the kingdom ministry of our Lord and can be used intelligently only by those of the Circumcision who are anticipating the kingdom spoken of by the prophets.

The prayers for us to follow in our

at my coming back, *I* will be paying you.'

³⁶ Which, then, of these three are you supposing to have become an associate of the one falling in
³⁷ with the robbers?" Now he said, "The one who shows him mercy." Now Jesus said to him, "*You* also, go and be doing likewise."

³⁸ Now, in their going, *He* entered into a certain village. Now a certain woman, named Martha, entertains Him in her house. And there was yet a sister called Mary, who, seated also at the Lord's feet, heard His word.

⁴⁰ Now Martha was distracted about much serving. Now, standing by, she said, "Lord, art Thou not caring that my sister left me to serve alone? Then speak to her that she may be aiding me."

⁴¹ Now, answering, the Lord said to her, "Martha, Martha, you are worrying and in a tumult concerning many things. Yet there is scant need but of one thing. For Mary chooses the good part which shall not be wrested from her."

11 And He came to be in a certain place, praying. As He ceases, some of His disciples said to Him, "Lord, teach us to pray, according as John also teaches his disciples."

² Now He said to them, "Whenever you may be praying, be saying, 'Our Father Who art in the heavens: hallowed be Thy name! Thy
³ kingdom come! Thy will come to pass, as in heaven, on earth also. Be giving us our daily dole of bread,
⁴ and pardon us our sins, for we, ourselves, also, are pardoning every one who is owing us. And bring us

ΔΩΣΩΣΟΙΤΙΣΤΟΥΤΟΥΤΩΝΤ²⁰
 36 FROM-GIVING to-YOU ANY THEN OF-these OF-

ΩΝΤΡΙΩΝΠΛΗΘΙΟΝΔΟΚΕΙC⁴⁰
 THE THREE HIGH-one IS-SEEMING to-

ΟΙΓΕΓΟΝΕΝΑΙΤΟΥΕΜΠΕC⁶⁰
 YOU to-HAVE-BECOME OF-THE one-IN-FALLING

ΝΤΟCΕΙCΤΟΥCΑΝΗCΤΑCΟΔΕ⁸⁰
 37 INTO THE ROBBERS THE YET

ΕΙΠΕΝΟΠΟΙΗCΑCΤΟΕΛΕΟC¹⁰⁰
 said THE one-DOING THE MERCY

ΜΕΤΑΥΤΟΥΕΙΠΕΝΔΕΑΥΤΩ²⁰
 WITH him said YET to-him THE

ΙΗΣΟΥCΠΟΡΕΥΟΥΚΑΙCΥΠΟ⁴⁰
 JESUS BE-GOING AND YOU BE-DO-

ΙΕΙΟΜΟΙΦCΕΝΔΕΤΩΠΟΡΕΥ⁶⁰
 38 ING LIKE-AS IN YET THE to-BE-GOING

ΕCΘΑΙΑΥΤΟΥCΑΥΤΟCΕΙCΗ⁸⁰
 them He INTO-CAME

ΛΘΕΝΕΙCΚΦΜΗΝΤΙΝΑΓΥΝΗ¹⁰⁰
 INTO VILLAGE ANY WOMAN

ΔΕΤΙCΟΝΟΜΑΤΙΜΑΡΘΑΥΠΕ²⁰
 YET ANY to-NAME MARTHA UNDER-

late *carries* INTO THE HOME OF-her *deleted* Α⁴⁰
 ΔΕΞΑΤΟΑΥΤΟΝΕΙCΤΗΝΟΙΚ

Α⁶⁰ Ο⁶⁰ OF-her / *ut deleted* *s had* ΔΙ-
 39 ΙΑΝΑΥΤΗCΚΑΙΤΗΔΕΗΝΔΕ

OF-her AND THE-YET WAS sister

ΛΦΗΚΑΛΟΥΜΕΝΗΜΑΡΙΑCΗΚ²
 BEING-CALLED MARY WHO AND

ΔΙΠΑΡΑΒΕCΘΕΙCΑΠΡΟC³⁰⁰
 BEING-BESIDE-seated TOWARD

ΤΟΥCΠΟΔΑCΤΟΥΚΥΡΙΟΥΗΚ²⁰
 THE FEET OF-THE Master HEARD

ΟΥΕΝΤΟΝΛΟΓΑΥΤΟΥΗΔΕ⁴⁰
 40 THE saying OF-Him THE YET

ΜΑΡΘΑΠΕΡΙΕCΠΑΤΟΠΕΡΙΠ⁶⁰
 MARTHA WAS-ABOUT-PULLED ABOUT MANY

ΟΛΛΗΝΔΙΑΚΟΝΙΑΝΕΠΙCΤΑ⁸⁰
 THRU-SERVICE ON-STANDING

CΑΔΕΕΙΠΕΝΚΥΡΙΕΟΥΜΕΛΕ¹⁰⁰
 YET said Master! NOT IS-CARING

ΙCΙΟΙΟΤΙΗΔΕΛΦΗΜΟΥΜΟΝ²⁰
 to-YOU that THE sister OF-ME ONLY

ΗΝΜΕΚΑΤΕΛΕΙΠΕΝΔΙΑΚΟΝ⁴⁰
 ME left to-BE-THRU-SERV-

ΕΙΝΕΙΠΕΟΥΝΑΥΤΗΝΑΜΟΙ⁶⁰
 41 BE-SAYING THEN to-her THAT to-ME

CΥΝΑΝΤΙΑΛΒΗΤΑΙΑΠΟΚΡΙ⁸⁰
 MAY-BE-TOGETHER-supporting answering

ΘΕΙCΔΕΕΙΠΕΝΑΥΤΗΝΟΚΥΡΙ¹⁰⁰
 YET said to-her THE Master

ΟCΜΑΡΘΑΜΑΡΘΑΜΕΡΙΜΝΑC²⁰
 MARTHA MARTHA YOU-ARE-BEING-anxious

ΑΤΥ⁴⁰
 AND YOU-ARE-BEING-tumulted ABOUT MANY

Α⁶⁰ ΕΝΟC OF-one D need is *s* *omits* need *s* o. A *omit* OR OF-
 ΟΛΙΓΩΝΔΕΕCΤΙΝΧΡΕΙΑΝ⁸⁰

42 OF-FEW YET IS need OR OF-
 ONE MARY for THE GOOD

ΜΕΡΙΔΑΕΞΕΛΕΞΑΤΟΗΤΙCΟ¹⁰⁰
 PART chooses WHICH-ANY NOT

ΥΚΑΦΑΙΡΕΘΗCΕΤΑΙΑΠΑΥΤ²⁰
 WILL-BE-BEING-FROM-LIFTED FROM her

Α⁴⁰ ΟΜΙΤ AND Α⁴⁰ ΔΙC ΔΕ YET
 AND BECAME IN THE to-BE

11 ΙΑΥΤΟΝΕΝΤΟΠΩΤΙΝΙΠΡΟC⁶⁰
 Him IN PLACE ANY praying

ΕΥΧΟΜΕΝΟΝΩCΕΠΑΥCΑΤΟC⁸⁰
 AS He-CEASES said

ΙΠΕΝΤΙCΤΩΝΜΑΘΗΤΩΝΑΥΤ¹⁰⁰
 ANY OF-THE LEARNERS OF-Him

ΟΥΠΡΟCΑΥΤΟΝΚΥΡΙΕΔΙΔΑ²⁰
 TOWARD Him Master! TEACH

ΞΟΝΗΜΑCΠΡΟCΕΥΧΕCΘΑΙΚ⁴⁰
 US TO-BE-praying ac-

ΕΦΩCΚΑΙΙΦΑΝΗΗCΕΔΙΑΔ⁶⁰
s *omits* AND B. O. JOHN by *s* *in margin*
 ADDRESS-AS AND JOHN TEACHES

ΕΝΤΟΥCΜΑΘΗΤΑCΑΥΤΟΥΕΙ⁸⁰
 B. O. THE LEARNERS OF-him He-

ΠΕΝΔΕΑΥΤΟΙCΟΤΑΝΠΡΟC¹⁰⁰
 said YET to-them when-EVER YE-MAY-BE-

ΥΧΗCΘΕΛΕΓΕΤΕΠΑΤΕΡΗΜΩ²⁰
 praying BE-SAYING FATHER OF-US

ΝΟΕΝΤΟΙCΟΥΡΑΝΟΙCΑΓΙΑ⁴⁰
ns omit OF-US WHO IN THE heavens LET-BE-BEING-
 WHO IN THE heavens

CΘΗΤΩΤΟΟΝΟΜΑCΟΥΕΛΘΕ⁶⁰
 HOLYZED THE NAME OF-YOU BE-COMING

ΦΗΒΑCΙΛΕΙΑCΟΥΓΕΝΗΗ⁸⁰
s o. B *omits* LET-BE-BEING-r. to LAND
 THE KINGDOM OF-YOU LET-BE-BEING-BECOME

ΩΤΟΒΕΛΗΜΑCΟΥCΕΝΟΥΡΑ¹⁰⁰
 THE WILL OF-YOU AS IN heaven

1st *adds* ΟΥΤΩ *s* *+* *THC* *s* *+* *ΚΑΙ* *ΡΥC* *ΑΙ* *Η* *Μ* *Α* *Σ*
 AND ON LAND THE BREAD OF-

ΑΠΟΤΟΥΠΟΝΗΡΟΥ²⁰
 FROM-THE OF-THE SEA

ΜΩΝΤΟΝΕΠΙΟΥCΙΟΝΔΙΔΟΥ⁴⁰
 US THE ON-BEINGED BE-GIVING

Α⁶⁰ *+* *Θ* *s* *omits* THE
 4 to-US THE according-to DAY AND FROM-

ΕCΗΜΙΝΤΑCΑΜΑΡΤΙΑCΗΜΩ⁸⁰
 LET to-US THE misses OF-US

1st *+* *ΩC* *AS* *s* *omits* for B *+* *Θ*
 AND for SAME WE-ARE-FROM-LETTING to-

ΝΚΑΙΓΑΡΑΥΤΟΙΑΦΙΟΜΕΝ¹⁰⁰
 AND for SAME WE-ARE-FROM-LETTING to-

petitions are found in Ephesians (Eph. 1:15-23; 3:14-21). All here is from the standpoint of earth: all there is from the vantage of heaven. These disciples will be used to enforce His will on earth: we will rule among the celestials. Even in regard to our present life, few of us can conscientiously ask for a daily dole of bread, for we are usually provided with more than that. We surely cannot ask for pardon, for that is an admission of guilt, and we have been pronounced not guilty, or justified. By no means can we base a request for pardon on our own lenience toward others, for our acquittal is by undiluted grace. And the last petition is a definite reference to the great affliction, which will precede the coming of the kingdom, in which we will not be involved. It is only those unacquainted with the calling above, which is ours in Christ Jesus, who can conscientiously repeat this form. It cannot but cloud their apprehension of God's marvelous favor to the nations for the present secret economy to use a prayer every item of which is fitted for an entirely different administration. The custom of constantly repeating this prayer has done much to blind the minds of the saints to the great secrets which lie at the foundation of the truth for the present, and to confound justification with pardon. Those who are merely pardoned are on probation, and need continual renewals. Those who are justified are at rest concerning their sins and need not pray continually for that which they already have.

¹¹ The secret of acceptable prayer to-day is conformity to the will and purpose of God at this present time. If we ask amiss, He is not so unkind as to grant our requests, neither can He change His purpose to suit the whims of His erring children. To pray intelligently we must understand what He is about, and fall in line with His plans. No amount of importunity will swerve Him from His course, or pleading of His promises to others divert Him from His present operations. He cannot follow the advice offered by those ignorant of His ways and unresponsive to the transcendent grace which He is lavishing upon them. Those who know Him never advise

not into trial, but rescue us from the wicked one'."

⁵ And He said to them, "Which of you will be having a friend and will be going to him at midnight and may be saying to him, 'Friend, let me use three cakes, since, in fact, a friend of mine came along out of the road to me, and I have
⁶ nought to place before him,' and he, inside, answering may be saying, 'Do not afford me weariness: the door has already been locked, and my little children are with me in bed; I cannot rise to give you'?
⁸ I am saying to you, and if he will not rise to give to him because of his being his friend, surely because of his pestering, being roused, he will be giving him whatever he needs.

⁹ And I am saying to you, Be requesting, and it will be given to you. Be seeking and you will be finding. Be knocking and it will
¹⁰ be opened to you. For everyone who is requesting is obtaining, and who is seeking is finding, and to the one knocking it will be opened.
¹¹ Now, a son will be requesting some father among you for bread—will he be handing him a stone? Or a fish, also—instead of a fish will he be handing him a serpent?
¹² Or he will also be requesting an egg—will he be handing him a scorpion? If *you*, then, belonging to the wicked, are aware how to give good gifts to your children, how much rather will the Father out of heaven be giving holy spirit to those requesting Him!"

¹⁴ And He was casting out a demon, and it was a deaf-mute. Now it occurred, at the coming out of the demon, the deaf-mute talks.
¹⁵ And the throngs marvel. Yet some from among them said, "By Beel-

ΑΝΤΙΟΦΕΙΛΟΝΤΙΗΜΙΝΚΑΙ 20
 EVERY ONE-OWING to-US AND

ΜΗΕΙΣΕΝΕΓΚΗΧΗΜΑCΕΙCΠ 40
 NO YOU-MAY-BE-INTO-CARRYING US INTO trial

ΕΙΡΑCΜΟΝ ΑΛΛΑΥCΑΙΗΜΑ 60
 but rescue US

CΑΠΟΤΟΥΠΟΝΗΡΟΥΚΑΙΕΠ 50
 5 FROM THE wicked-ones AND He-said

ΕΝΠΡΟCΑΥΤΟΥCΤΙCΕCΕCΥΜΩ 100
 TOWARD them ANY OUT OF-YOUR

ΝΕΙΕΙΦΙΛΟΝΚΑΙΠΟΡΕΥCΕ 20
 WILL-BE-HAVING FOND-ONE AND WILL-BE-GOING

ΤΑΙΠΡΟCΑΥΤΟΝΜΕCΟΝΥΚΤ 40
 TOWARD him OF-MID-NIGHT

ΙΟΥΚΑΙΕΙΠΗΑΥΤΩΦΙΛΕΧΡ 60
 AND MAY-BE-SAYING to-him FOND-ONE! USE

ΗCΟΝΜΟΙΤΡΕΙCΑΡΤΟΥCΕΠ 60
 6 to-ME THREE BREADS ON-UP-

ΕΙΔΗΦΙΛΟCΜΟΥΠΑΡΕΓΕΝΕ 200
 BIND FOND-ONE OF-ME BESIDE-BECAME

ΤΟΕCΙΔΟΥΠΡΟCΜΕΚΑΙΟΥΚ 20
 OUT OF-WAY TOWARD ME AND NOT

ΕΧΩΠΑΡΑΘΗCΩΑΥΤΩΚΑΚΕ 40
 7 I-AM-HAVING WHICH I'LL-BE-BESIDE-PLACING to-him AND-

ΙΝΟCΕCΩΘΕΝΑΠΟΚΡΙΘΕΙC 60
 that-one INTO-PLACE answering

ΕΙΠΗΜΗΜΟΙΚΟΠΟΥCΠΑΡΕΧ 60
 MAY-BE-SAYING NO to-ME toils DE-tendering

ΕΝΔΗΘΥΡΑΚΕΚΛΕΙCΤΑΙΚ 300
 ALREADY THE DOOR HAS-been-LOCKED AND

ΑΙΤΑΠΑΙΔΙΑΜΟΥΜΕΤΕΜΟΥ 20
 INTO THE LIEING WITH ME
 THE little-boys-and-girls OF-ME WITH ME

ΕΙCΤΗΝΚΟΙΤΗΝΕΙCΙΝΟΥΔ 40
 INTO THE LIEING ABE NOT I-AM-

ΥΝΑΜΑΙΑΝΑCΤΑCΔΟΥΝΑΙC 60
 ABLE UP-STANDING TO-GIVE to-

ΟΙΛΕΓΩΥΜΙΝΕΙΚΑΙΟΥΔC 80
 8 YOU I-AM-SAYING to-YOUR IF AND NOT WILL-BE-

ΕΙΑΥΤΩΑΝΑCΤΑCΔΙΑΤΟΕΙ 400
 GIVING to-him UP-STANDING THRU THE TO-BE

ΝΑΙΑΥΤΟΝΦΙΛΟΝΑΥΤΟΥΔΙ 20
 him FOND-ONE OF-him THRU

ΑΙΔΕΤΗΝΑΝΑΙΔΕΙΑΝΑΥΤΟΥ 40
 SURELY THE UN-MODESTY OF-him

ΕΓΕΡΘΕΙCΔΩCΕΙΑΥΤΩCΟC 60
 DEING-BOUSED WILL-BE-GIVING to-him as-much-as

ΝΧΡΗΖΕΙΚΑΓΩΥΜΙΝΛΕΓΩΔ 80
 9 HE-is-needing AND-I to-YOUR AM-SAYING BE-

ΜΙΝΔΕ to-YOUR YET
 ΙΤΕΙΤΕΚΑΙΔΟΘΗCΕΤΑΙΥΜ 600
 REQUESTING AND it-WILL-BE-BEING-GIVEN to-YOUR

ΙΝΖΗΤΕΙΤΕΚΑΙΕΥΡΗCΕΤΕ 20
 BE-SEEKING AND YE-WILL-BE-FINDING

ΚΡΟΥΕΤΕΚΑΙΑΝΟΙΓΗCΕΤΑ 40
 BE-KNOCKING AND it-WILL-BE-BEING-UP-OPENED

ΙΥΜΙΝΠΑCΓΑΡΟΑΙΤΩΝΛΑΜ 60
 10 to-YOUR EVERY for THE ONE-REQUESTING IS-GET-

ΒΑΝΕΙΚΑΙΟΖΗΤΩΝΕΥΡΙCΚ 80
 TING-UP AND THE ONE-SEEKING IS-FINDING

ΕΙΚΑΙΤΩΚΡΟΥΟΝΤΙΛΟΙΓΟ 600
 AND to-TOE ONE-KNOCKING it-WILL-BE-BE-

ΗCΕΤΑΙΤΙΝΑΔΕΕCΥΜΩΝΤΟ 20
 11 ING-UP-OPENED ANY YET OUT OF-YOUR THE

ΝΠΑΤΕΡΑΙΤΗCΕΙΟΥΙΟCΑ 40
 FATHER WILL-BE-REQUESTING THE SON BREAD

ΡΤΟΝΜΗΛΙΘΟΝΕΠΙΔΩCΕΙΑ 60
 NO STONE WILL-BE-ON-GIVING to-

ΥΤΩΚΑΙΙΧΘΥΝΜΗΑΝΤΙΙΧ 80
 him OR AND FISH NO INSTEAD FISH

ΘΥΟCΟΦΙΝΕΠΙΔΩCΕΙΑΥΤΩ 700
 serpent WILL-BE-ON-GIVING to-him

ΗΚΑΙΙΤΗCΕΙΦΟΝΗΕΠΙΔ 20
 12 OR AND WILL-BE-REQUESTING EGG NO WILL-BE-ON-

ΩCΕΙΑΥΤΩCΟΡΠΙΟΝΕΙΟΥ 40
 13 GIVING to-him SCATTER-VENOM IF THEN

ΝΥΜΕΙCΠΟΝΗΡΟΥΙΥΠΑΡΧΟΝ 60
 YE wicked belonging

ΤΕCΟΙΔΑΤΕΔΟΜΑΤΑΑΓΑΘΑ 80
 HAVE-PERCEIVED GIFTS GOOD

ΔΙΔΟΝΑΙΤΟΙCΤΕΚΝΟΙCΥΜ 800
 TO-BE-GIVING to-TOE offspring OF-YOUR

ΩΝΠΟCΩΜΑΛΛΟΝΟΠΑΤΗΡΟC 20
 to-how-much RATHER THE FATHER THE OUT

CΟΥΡΑΝΟΥΔCΕΙΠΝΕΥΜΑ 40
 OF-heaven WILL-BE-GIVING spirit HOLY

ΓΙΟΝΤΟΙCΑΙΤΟΥCΙΝΑΥΤΟ 60
 to-TOE oneS-REQUESTING Him

ΝΚΑΙΗΝΕΚΒΑΛΩΝΔΑΙΜΟΝ 80
 14 AND He-WAS OUT-CASTING demon

ΙΟΝΚΑΙΑΥΤΟΝΗΝΚΩΦΟΝΕΓΕ 900
 AND it WAS MUTE BECAME

ΝΕΤΟΔΕΤΟΥΔΑΙΜΟΝΙΟΥΕ 20
 YET OF-TOE demon OUT-

ΒΛΗΘΕΝ ΕΛΘΟΝΤΟCΕΑΛΗCΕΝΟΚΩΦ 40
 COMING TALKS THE MUTE

ΟCΚΑΙΕΘΑΥΜΑCΑΝΟΙΟΧΛΟ 60
 AND MARVEL THE THROGHS

ΙΤΙΝΕCΔΕΕCΙΑΥΤΩΝΕΙΠΟΝ 80
 15 ANY YET OUT OF-them said

ΕΝΒΕΕΛΖΕΒΟΥΛΤΩΡΧΟΝΤ 4000
 IN BEELZEBUL to-TOE chief-oneS

¹⁷ Few signs were so impressively suggestive of spiritual power as the casting out of demons. That they were the emissaries and subordinates of Satan is implied in our Lord's argument, and every one compelled to leave its victim was a sign of the ejection of Satan himself when the kingdom is set up. Indeed, the most important factor in the millennial reign is the absence of Satan, who will be bound during the entire period (Un. 201-3). From the primeval temptation in Eden up to that time, man's enmity to God is largely the result of wicked spiritual influences from without. Man is the pawn, played by Satan, in his efforts to overthrow God's sovereignty. To release mankind from this thralldom is the first essential to the establishment of a righteous government. Men's efforts are a dismal failure chiefly because they do not reckon with this unknown influence and could not cope with it even if they were aware of its presence.

Satan's influence over mankind will culminate when he is cast down to earth and, as the seven-headed dragon, assumes the leadership of man's campaign against God at the time of the end. Then it is that Christ will descend and cut his career short by confining him for the thousand years. Every time He or His disciples cast out a demon it was a foretaste of that blessed kingdom. Only a stronger One than Satan could invade his realm and defeat his deputies.

When they could not question the reality of His miracles, and must give some adequate cause, they became desperate, and committed the sin which could not be pardoned even in the coming eon. To attribute the work of God's spirit to Satan's power is the limit of iniquity.

²⁴ Israel as a nation is here pictured as a man out of whom the unclean spirit of idolatry has been cast. Ever since the Babylonian captivity they have been held back from breaking the first commandment. But freedom from idolatry has not been followed by the worship of God. The place once occupied by idols is empty. At the time of the end the unbelieving nation will be forced to worship the image of the wild beast, and their state will be far worse than their previous plight.

zeboul, the chief of the demons, is he casting out the demons." Yet, answering, He said, "How can Satan be casting out Satan?"

¹⁶ Yet others, trying Him, sought a sign out of heaven from Him.

¹⁷ Yet *He*, aware of their cogitations, said to them, "Every kingdom divided against itself is being desolated, and house against house is

¹⁸ falling. Now if Satan, also, is divided against himself, how shall his kingdom stand, seeing that you are saying I am casting out demons

¹⁹ by Beelzeboul? Now if *I*, by Beelzeboul, am casting out demons, by what are your sons casting them out? Therefore *they* shall be your

²⁰ judges. Now if *I*, by the finger of God, am casting out demons, consequently you have a foretaste of the kingdom of God.

²¹ Whenever the strong one armed may be guarding his own courtyard, his possessions are in peace.

²² Yet if ever a stronger than he should be coming on and conquering him, he is taking away his paupers in which he had confidence,

²³ and is distributing his spoils. He who is not with Me is against Me, and he who is not assembling with Me is scattering.

²⁴ Whenever the unclean spirit may be coming out from a man, it is passing through waterless places, seeking and not finding rest, then it is saying, 'I will be returning into my house whence I came

²⁵ out.' And coming, it is finding it unoccupied, swept and decorated.

²⁶ Then it is going and taking along seven other spirits with itself more wicked than itself, and entering, it

ΙΤΩΝΔΑΙΜΟΝΙΩΝΕΚΒΑΛΛΕ 20 OF-THE demons He-is-OUT-CASTING	^{s1* omits THE} ΟΤΑΝΙΣΧΥΡΟΣΚΑΘΩΠΑΙΣ 20 21 when-EVER THE STRONG-one HAVING-been-DOWN-IN-
ΙΤΑΔΑΙΜΟΝΙΑΟΔΕΑΠΟΚΡΙ 40 THE demons TUE YET ANSWERING ^{bs omit THE YET so TO BE-OUT-CASTING} ΘΕΙΣΕΠΕΝΠΩΣΔΥΝΑΤΑΙΣ 60 He-said how IS-ABLE SA-	ΜΕΝΟCΦΥΛΑCCHΤΗΝΕΑΥΤΟ 40 PLEMENTED MAY-BE-GUARDING THE OF-self ^{s A I} ΥΑΥΛΗΝΕΙΡΗΝΗCΤΙΝ 60 COURT IN PEACE IS THE
ΑΤΑΝΑCCAΤΑΝΑΝΕΚΒΑΛΛΕ 60 TAN SATAN TO BE-OUT-CASTING	ΑΥΠΑΡΧΟΝΤΑΥΤΟΥΕΠΑΝΔ 80 22 belongINGS OF-him ON-[I]-EVEN YET ^{bs omit THE} ΕΙCΙCΧΥΡΟΤΕΡΟCΑΥΤΟΥΕΠ 600 THE STRONGER OF-him ON-COM-
16 ΙΝΕΤΕΡΟΙΔΕΠΕΙΡΑΖΟΝΤΕ 100 ^{s o, n ha-1 Y} CCHΜΕΙΟΝΕΙCΟΥΡΑΝΟΥΕΞΗ 20 SIGN OUT OF-heaven SOUGHT	ΕΛΘΩΝΝΙΚΗCΗΑΥΤΩΝΤΗΝΠ 20 ING SHOULD-BE-CONQUERING him THE EV- ^{n+ε} ΑΝΟΠΑΙΑΝΑΥΤΟΥΑΙΡΕΙΕΦ 40 ERY-IMPLEMET OF-him IS-LIFTING ON
17 ΤΟΥΝΠΑΡΑΥΤΟΥΑΥΤΟCΔΕΕ 40 ^{A THE THRU-MINDS OF-them} ΙΔΩCΑΥΤΩΝΤΑΔΙΑΝΟΗΜΑΤ 60 ING-RECEIVED OF-them THE THRU-MINDS	ΗΕΠΕΠΟΙΘΕΙΚΑΙΤΑCΚΥΛΑ 60 WHICH BE-HAD-CONFIDENCE AND THE FLATS (pells)
ΑΕΙΠΕΝΑΥΤΟΙCΠΑCΑΒΑCΙ 80 said to-them EVERY KINGDOM ^{B ON herSELF BEING-THRU-PARTED} ΛΕΙΑΔΙΑΜΕΡΙCΘΕΙCΑΕΦΕ 200 BEING-THRU-PARTED ON her-	ΑΥΤΟΥΔΙΑΔΙΔΩCΙΝΟΗΜΩ 80 23 OF-him IS-THRU-GIVING THE-ONE NO BEING
ΑΥΤΗΝΕΡΗΜΟΥΤΑΙΚΑΙΟΙΚ 20 sell IS-BEING-DESOLATED AND HOME ^{n+ε} ΟCΕΠΟΙΚΟΝΠΙΠΤΕΙΕΙΔΕ 40 18 UPON HOME IS-FALLING IF YET	ΜΕΤΕΜΟΥΚΑΤΕΜΟΥΕCΤΙΝΚ 700 WITH ME DOWN OF-ME IS AND ΔΙΟΜΗCΥΝΑΓΩΝΜΕΤΕΜΟΥC 20 THE-ONE NO TOGETHER-LEADING WITH ME IS- ^{s1* adds ME s1 dots, 1 ut dots partly erased} ΚΟΡΡΙΖΕΙΟΤΑΝΤΟΑΚΑΘΑΡ 40 24 SCATTERING when-EVEN THE unclean
ΚΑΙΟCΑΤΑΝΑCΦΕΑΥΤΟΝΔ 60 AND THE SATAN (adversary) ON self IS-	ΤΟΝΠΝΕΥΜΑΕΙΣΘΑΠΟΤΟ 60 spirit MAY-BE-OUT-COMING FROM THE
ΙΕΜΕΡΙCΘΗΠΩCCΤΑΘΗCΕΤ 80 THRU-PARTED how WILL-BE-BEING-STOOD	ΥΑΝΘΡΩΠΟΥΔΙΕΡΧΕΤΑΙΔΙ 80 human it-IS-THRU-COMING THRU
ΔΙΗΒΑCΙΛΕΙΑΥΤΟΥΟΤΙΛ 300 THE KINGDOM OF-him that YE-	ΑΝΥΔΡΩΝΤΟΠΩΝΖΗΤΟΥΝΑΝ 500 UN-WET PLACES SEEKING UP-
ΕΓΕΤΕΕΝΒΕΕΛΖΕΒΟΥΛΕΚΒ 20 ARE-SAYING IN BEELZEBOUL TO-DE-	ΑΠΑΥCΙΝΚΑΙΜΗΕΥΡΙCΚΟΝ 20 CEASING AND NO FINDING ^{As1* omit then} ΤΟΤΕΛΕΓΕΙΥΠΟCΤΡΕΥΘΕΙ 40 then IS-SAYING I-SHALL-BE-RETURNING INTO
19 ΑΛΛΕΙΝΜΕΤΑΔΑΙΜΟΝΙΑΕΙ 40 OUT-CASTING ME THE demons IF	CΤΟΝΟΙΚΟΝΜΟΥΘΕΝΕΙΗΛ 60 THE HOME OF-ME WHICH-PLACE I-OUT-
ΔΕΕΓΩΕΝΒΕΕΛΖΕΒΟΥΛΕΚΒ 60 YET I IN BEELZEBOUL AM-OUT-	ΘΟΝΚΑΙΕΛΘΟΝΕΥΡΙCΚΕΙC 80 25 CAME AND COMING it-IS-FINDING LEIS- ^{s o,} ^{As1* omit LEISURING} ΧΟΛΑΖΟΝΤΑCΕCΑΡΩΜΕΝΟΝ 900 URING HAVING-been-SWEPT
ΑΛΛΩΤΑΔΑΙΜΟΝΙΑΟΙΥΙΟΙ 80 CALLING THE demons THE SONS	ΚΑΙΚΕΚΟCΜΗΜΕΝΟΝΤΟΤΕΠ 20 26 AND HAVING-been-SYSTEMED then it-
ΥΜΩΝΕΝΤΙΝΙΕΚΒΑΛΛΟΥCΙ 400 OF-YOU IN ANY ARE-OUT-CASTING	ΟΡΕΥΕΤΑΙΚΑΙΠΑΡΑΛΑΜΒΑ 40 IS-GOING AND IS-DESIDE-GETTING ^{s o, As1* EPIT A add AD omit WITH self} ΝΕΙΜΕΘΕΑΥΤΟΥΕΤΕΡΑΠΝΕ 60 WITH self DIFFERENT spirits
ΝΔΙΑΤΟΥΤΟΥΑΥΤΟΙΚΡΙΤΑΙ 20 THU this they JUDGES	ΥΜΑΤΑΠΟΝΗΡΟΤΕΡΑΕΑΥΤΟ 80 more-wicked OF-self
20 ΥΜΩΝΕCΟΝΤΑΙΕΙΔΕΕΝΔΑΚ 40 OF-YOU WILL-BE IF YET IN FINGER	^{A omits SEVEN} ΥΕΠΤΑΚΑΙΕΙCΕΛΘΟΝΤΑΚΑ 18000 SEVEN AND INTO-COMING IS-DOWN-
ΤΥΛΩΘΕΟΥΕΓΩΕΚΒΑΛΛΩΤΑ 60 OF-God I AM-OUT-CASTING THE	
ΔΑΙΜΟΝΙΑΡΑΕΦΘΑCΕΝΕΦ 80 demons CONSEQUENTLY OUT-STRIFS ON	
ΕΥΜΑCΗΒΑCΙΛΕΙΑΤΟΥΘΕΟΥ 500 YOUR THE KINGDOM OF-THE God	

²⁷ This is a delicate yet decisive thrust at the slightest tendency toward Mariolatry. Mary was indeed most blessed to be chosen to bear such a Son, but it was a physical relationship, such as He sustained in some slight degree to all who were descendants of Jacob. Happiness did not inhere in this. It springs from a spiritual source. Hence He ignores the remark as to Mary, and turns it so as to include His spiritual relatives.

²⁹ These were hard sayings for the religious Jews. For such a saying His townsmen at Nazareth sought to kill Him (4:24-30). They could not bear to hear of blessing coming to gentile curs while they are passed by. They did not see that privilege, in itself, does not bring happiness. It entails suffering if it be unheeded or spurned. He who is under the light of law will be judged by its illumination. Those in darkness will not be held responsible for a light they never had.

³¹ The resurrection of judgment is not altogether a matter of condemnation. The queen of Sheba will be commended for coming to hear Solomon. The repentance of the men of Nineveh will be recognized and rewarded.

³¹ Solomon, with all his wisdom, cannot compare with his greater Son. His reign closed under a cloud which caused the division of the kingdom. He did that which displeased Jehovah. But Christ's wisdom extended beyond His words to His ways. What He said and did were both in constant accord with the mind of God.

³² Jonah's conduct, both before and after his proclamation, shows how lacking he was in sympathy with his message and the One Who sent him. Jonah was exceedingly displeased and very angry when he found that God was gracious and merciful and of great kindness, so that He actually did not fulfill His threats of doom. Jonah was angry again because a gourd was destroyed by a worm. He cared only for his own comfort, and, to him, the withering of the gourd which sheltered him was of more consequence than the destruction of the great city with its thousands of God's creatures. God's judgments are not vindictive but remedial. He does not desire to condemn but to save. Judgment is His strange work.

is dwelling there. And the last state of that man is becoming worse than the first."

²⁷ Now it occurred as He is saying these things, a certain woman out of the throng, lifting up her voice, said to Him, "Happy the womb which bears Thee, and the breasts which suckle Thee!" Yet He said, "Happy indeed, then, are they who are hearing the word of God and are maintaining it!"

²⁹ Now, the throngs being convened. He begins to be saying, "This generation is a wicked generation. It is seeking a sign, and a sign shall not be given to it except the sign of

³⁰ Jonah the prophet. For according as Jonah became a sign to the Ninevites, thus the Son of Mankind,

³¹ also, will be to this generation. The queen of the south will be roused in the judgment with the men of this generation, and will be condemning them, seeing that she came out from the ends of the earth to hear the wisdom of Solomon, and lo! more than Solomon is here! Ninevite men will be rising in the judgment with this generation and they will be condemning it, seeing that they repent at the proclamation of Jonah, and lo! more than Jonah is here!

³³ Now no one, lighting a lamp, is placing it in hiding, or under a measure, but on a lampstand, that those going in may be observing the light. The lamp of the body is your eye. Whenever, then, your eye may be single, your whole body, also, is illumined, yet if ever it should be wicked, your body,

³⁵ also, is dark. Be noting, then, that
³⁶ the light in you is not darkness. If,

ΤΟΙΚΕΙΕΚΕΙΚΑΙΓΕΙΝΕΤΑ²⁰
 0 HOMO there AND IS-BECOMING
 0 ΙΤΑΕΣΧΑΤΑΤΟΥΑΝΘΡΩΠΟΥ⁴⁰
 THE LAST OF-THE human

ΕΚΕΙΝΟΥΧΕΙΡΟΝΑΤΩΝΠΡΩ⁸⁰
 that worse OF-THE BEFORE-most

ΤΩΝΕΓΕΝΕΤΟΔΕΕΝΤΩΛΕΓΕ⁸⁰
 27 BECAME YET IN THE TO-BE-SAY-

ΙΝΑΥΤΟΝΤΑΥΤΑΕΠΑΡΑΣΑΤ¹⁰⁰
 ing Him these ON-LETting ANY

ΙΣΦΩΝΗΝΓΥΝΗΕΚΤΟΥΟΧΛΟ²⁰
 A WOMAN SOUND SOUND WOMAN OUT OF-THE THECNG

ΥΕΙΠΕΝΑΥΤΩΜΑΚΑΡΙΑΝΚΟ⁴⁰
 said to-Him HAPPY THE CAV-

ΙΔΙΑΝΒΑΣΤΑΣΑΣΑΚΑΙΜ⁶⁰
 ITY THE one-BEARING YOU AND BE-

ΑΣΤΟΙΟΥΣΕΘΗΛΑΣΑΥΤΟ⁸⁰
 28 ASYS WHICH YOU-suckle He

ΣΔΕΕΙΠΕΝΜΕΝΟΥΝΜΑΚΑΡΙ²⁰⁰
 YET said INDEED THEN HAPPY

ΟΙΟΙΑΚΟΥΝΤΕΣΤΟΝΛΟΓΟ²⁰
 THE ones-HEARING THE saying

ΝΤΟΥΘΕΟΥΚΑΙΦΥΛΑCΣΟΝΤ⁴⁰
 OF-THE God AND GUARDING

1¹ adds ΤΟΝΛΟΓΟΝΤΟΥΘΕΟΥΤΗΣΑΥΤΟΥΤΗΣΘΕΟΥ⁴⁰
 THE SAVING-OF-THE God

29 ΕCΤΩΝΔΕΟΧΛΩΝΕΠΑΒΟΙΖ⁸⁰
 OF-THE YET THROGS BEING-ON-CONVENED

ΟΜΕΝΩΝΗΡΞΑΤΟΛΕΓΕΙΝΗΓ⁸⁰
 He-begins TO-BE-SAYING THE gen-

ΕΝΕΑΔΥΤΗΓΕΝΕΑΠΟΝΗΡΔΕ³⁰⁰
 eration this generation wicked 14

CΤΙΝCΗΜΕΙΟΝΖΗΤΕΙΚΑΙC²⁰
 AS O. SIGN it-IS-SEEKING AND SIGN

ΗΜΕΙΟΝΟΥΔΟΒΗΣΕΤΑΙΑΥ⁴⁰
 AS O. NOT WILL-BE-BEING-GIVEN to-her

ΗΕΙΜΗΤΟCΗΜΕΙΟΝΙΩΝΑΤΟ⁶⁰
 IF NO THE SIGN OF-JONA THE

ΥΠΡΟΦΗΤΟΥΚΑΘΩCΓΑΡΕΓΕ⁸⁰
 30 BEFORE-AYER according-as for BECAME

AS Omit THE A SIGN TO-THE NINEVITES A O.
 ΝΕΤΟΟΙΩΝΑCΤΟΙCΝΙΝΕΥΕ⁴⁰⁰
 THE JONA to-THE NINEVITES

ΙΤΑΙCΗΜΕΙΟΝΟΥΤΩCΕCΤ²⁰
 SIGN thus WILL-BE

ΑΙΚΑΙΟΥΙΟCΤΟΥΑΝΘΡΩΠΟ⁴⁰
 AND THE SON OF-THE human

ΥΤΗΓΕΝΕΑΤΑΥΤΗΒΑCΙΑΙC⁶⁰
 31 to-THE generation this KINGERS

CΑΝΟΤΟΥΕΓΕΡΘΗCΕΤΑΙΕΝ⁸⁰
 OF-SOUTH WILL-BE-BEING-BOUSED IN

1¹* ANΘΡΩΠΩΝ
 ΤΗΚΡΙCΕΙΜΕΤΑΤΩΝΑΝΔΡΩ⁵⁰⁰
 THE JUDGING WITH THE MEN

ΝΤΗCΓΕΝΕΑCΤΑΥΤΗCΚΑΙΚ²⁰
 OF-THE generation this AND WILL

ΑΤΑΚΡΙΝΕΙΑΥΤΟΥCΟΤΙΗΛ⁴⁰
 BE-DOWN-JUDGING them that she-

ΘΕΝΕΚΤΩΝΠΕΡΑΤΩΝΤΗCΓΗ⁶⁰
 CAME OUT OF-THE ends OF-THE LAND

CΑΚΟΥCΑΙΤΗΝCΟΦΙΑΝCΟ⁸⁰
 TO-HEAR THE WISDOM OF-SOLO-

ΟΜΩΝΟCΚΑΙΠΔΟΥΠΛΕΙΟΝC⁶⁰⁰
 MON AND BE-PERCEIVING MORE OF-

ΟΛΟΜΩΝΟCΩΔΕΑΝΔΡΕCΝΙ²⁰
 32 SOLOMON here MEN NINE-

ΕΥΕΙΤΑΙΑΝΑCΤΗCΟΝΤΑΙΕ⁴⁰
 A O. VITES WILL-BE-UP-STANDING IN

ΝΤΗΚΡΙCΕΙΜΕΤΑΤΗCΓΕΝΕ⁶⁰
 THE JUDGING WITH THE generation

ΑCΤΑΥΤΗCΚΑΙΚΑΤΑΚΡΙΝΟ⁸⁰
 this AND THEY-WILL-BE-DOWN-JUDG-

ΥCΙΝΑΥΤΗΝΟΤΙΜΕΤΕΝΟΗC⁷⁰⁰
 ing her that THEY-after-MIND

ΑΝΕΙCΤΟΚΗΡΥΓΜΑΙΩΝΑΚΑ²⁰
 INTO THE PROCLAMATION of-JONA AND

ΠΔΟΥΠΛΕΙΟΝΙΩΝΑΦΔΕΟΥ⁴⁰
 33 BE-PERCEIVING MORE of-JONA here NOT-

1¹ omit YET ΔΕΙCΑΔΕΛΥΧΝΟΝΑΥΑCΕΙC⁶⁰
 BE omil YET TOUCHING INTO PID-

ΡΥΠΤΗΝΤΙΘΗCΙΝΟΥΔΕΥΠΟ⁸⁰
 den IN-PLACING NOT-YET UNDER

ΤΟΝΜΟΔΙΟΝΑΛΛΕΠΙΤΗΝΛΥ⁸⁰⁰
 THE MEASURE but ON THE LAMP-

ΧΝΙΑΝΙΝΑΟΙΕΙCΠΟΡΕΥΟΜ²⁰
 stand THAT THE ones-INTO-GOING

1¹ ΦΕΓΓΟC A ΦΕΓΓΟC S OY for W
 34 ΕΝΟΙΤΟΦCΒΛΕΠΩCΙΝΟΛΥ⁴⁰
 THE LIGHT MAY-BE-LOOKING THE LAMP

ΧΝΟCΤΟΥCΩΜΑΤΟCΕCΤΙΝΟ⁶⁰
 OF-THE BODY OF-THE IS THE

1¹ dots OF-YOU IS omil THEN
 ΟΦΘΑΛΜΟCΟΥΟΤΑΝΟΥΝΟΟ⁸⁰
 VIEWER OF-YOU WHEN-EVER THEN THE VIEW-

ΦΘΑΛΜΟCΟΥΑΠΛΟΥCΗΚΑΙ⁹⁰⁰
 er OF-YOU EN-COMPOUND MAY-BE AND

ΟΛΟΝΤΟCΩΜΑCΟΥΦΩΤΕΙΝΟ²⁰
 AS O. WHOLE THE BODY OF-YOU luminous

ΝΕCΤΙΝΕΠΑΝΔΕΠΟΝΗΡΟCΗ⁴⁰
 IS ON-[IF]-EVEN YET wicked MAY-BE

1¹ adds ΟΛΟΝ but now erase! AS O.
 ΚΑΙΤΟCΩΜΑCΟΥCΚΟΤΕΙΝΟ⁶⁰
 AND THE BODY OF-YOU DARK

1¹ O.
 ΝCΚΟΠΕΙΟΥΝΜΗΤΟΦΩCΤΟC⁸⁰
 35 BE-NOTING THEN NO THE LIGHT THE IN

ΝCΟΙCΚΟΤΟCΕCΤΙΝΕΙΟΥΝ⁴⁹⁰⁰⁰
 36 YOU DARKNESS IS IF THEN

³⁰ That light may become darkness seems, at first sight, incomprehensible. But this was the case with the worst of our Lord's enemies, and is often true today. As an example, the truth that Christ should come from Bethlehem was a pure ray from the word of God. But His enemies turned it to dense darkness for themselves when they took it for granted that He had been born in Nazareth. What should have proven Him to be the Christ was made an argument to disprove it. In the same way today many a precious truth is supposed to deny another, equally precious, because they seem to be irreconcilable. If the scribes had made a careful inquiry, as they should have done, they would have known that, though the Lord was reared in Nazareth, He was born in Bethlehem. And if we seek for the facts accurately and carefully, the truth which we have will not eclipse some other truth. Let us labor that the light in us does not become darkness.

³⁸ Compare Mk. 7:1-6.

³⁸ Baptism is simply ceremonial washing. The merest dipping of the hands in water would suffice for luncheon. No such ceremony was commanded by the law. It was one of the precepts of men which they had added to His statutes. The Pharisees made much of externals and non-essentials so as to have the appearance of sanctity. But their fastidiousness did not extend to the vital realities of life. Alas! Is not this the condition of the great religious world today? There is form and ceremony, but vital power is not present.

³⁹ Compare Mt. 23:25, 26.

⁴² Compare Mt. 23:23.

⁴² "Judgment" in this connection can only mean the correction of wrongs. There is no good English equivalent for the Greek word *krisis*. By leaving the term uniformly "judgment" we hope to rid it of the sense of condemnation and attach to it the neutral idea of executing justice to the deserving as well as the undeserving. Judgment awards for good as well as punishments for evil.

⁴³ Compare Mt. 23:6, 7; Mk. 12:38, 39.

⁴⁴ Compare Mt. 23:27, 28.

⁴⁵ English needs a special term to distinguish these teachers of the law of Moses from the legal profession. They seem to have been a special class tak-

then, your whole body is illumined, no part has any darkness. The whole will be illumined as whenever a lamp, in its flashing, may be illuminating you."

³⁷ Now in His talk a certain Pharisee is asking Him to lunch with him. Now coming in, He leans back at table. Now the Pharisee, perceiving it, marvels that He is not first baptized before lunch. Yet the Lord said to him, "Now *you* Pharisees are cleansing the outside of the cup and the platter, yet your inside is brimming with rapacity and wickedness. Imprudent ones! Does not He Who makes the outside make the inside also?"

⁴¹ Moreover, be giving what is within for alms, and *lo!* all is clean to you.

⁴² But woe to you, Pharisees! seeing that you are taking tithes from mint and rue and all greens, and you are passing by judgment and the love of God. Now these you were obligated to do and not to be devoid of those. Woe to you, Pharisees! seeing that you are loving the front seat in the synagogues, and the salutations in the markets. Woe to you, scribes and Pharisees, hypocrites! seeing that you are as the obscure tombs, and the men that are walking upon them are not aware of it."

⁴⁵ Now, answering, a certain one of the lawyers is saying to Him, "Teacher, in saying these things, you are outraging us also." Yet He said, "Woe to you lawyers also! seeing that you are loading men with loads hard to bear, and *you* yourselves are not touching the loads with one of your fingers. Woe

ing upon themselves what really pertained to the priesthood. The failure of the priests seems to have led to the rise of "lawyers" to expound the law of Moses, and to determine its application in practical life. This gave them an advantage of which they were not slow to avail themselves. Whenever men are given a divine monopoly they abuse it. When the exposition of the scriptures is usurped by a special class they not only fail to unfold them but they effectively hinder others from discovering the truth for themselves.

⁴⁶ Compare Mt. 23¹.

⁴⁷ Compare Mt. 23²⁹⁻³⁶.

⁵¹ Compare Gen. 4⁸² Chr. 24^{20, 21}.

⁵¹ Men are to be judged by what they know as well as by what they do. To do that which you condemn in others convicts you of their crime as well as your own. Cain was a religious man; in fact he is the first to bring an offering to Jehovah (Gen. 4³). But his works were evil (1 Jn. 3¹²). The first murder was committed by an outwardly religious, but inwardly wicked man. It is rather remarkable that there were three different men, named Zacharias, murdered in the court of the temple. One was Zechariah the son of Jehoiada, who testified against them. And they conspired against him, and stoned him in the court of the house of the Lord. When he died he said "Jehovah is seeing and inquiring," which corresponds closely with "exacting", here used by our Lord (2 Chr. 24²⁰⁻²²). As Chronicles is the end of the Hebrew canon, from Abel to this Zechariah would comprise all the religious murders of the book.

But the Zacharias here may be the same as in Matthew, where he is called the son of Berechiah, that is, the author of the book of Zechariah (Zech. 1¹). He also testified of their evil ways. We have no other record of the manner of his death, but our Lord knew that he was slain where only a priest could have done the deed. From Abel to this Zechariah would stretch over their whole inspired history.

Over thirty years later another Zacharias was foully slain in the outer temple (Josephus, Wars of the Jews, Book IV, chapter 5). This was near the end of their stay in the land.

⁵² Compare Mt. 23¹³.

⁵⁴ Compare Mk. 12¹³.

to you! seeing that you are building the tombs of the prophets, yet
⁴⁸ your fathers kill them. Consequently you are witnesses and are endorsing the acts of your fathers, seeing that *they*, indeed, kill them, yet *you* are building their tombs.

⁴⁹ Therefore, also, the Wisdom of God said, 'I shall be dispatching to them prophets and apostles, and they will be killing and banishing some of them,' that the blood of all the prophets which is being shed from the disruption of the world may be exacted from this generation, from the blood of Abel to the blood of Zacharias, who perished between the altar and the house. Yea, I am saying to you, it will be
⁵² exacted from this generation. Woe to you lawyers! seeing that you take away the key of knowledge. You enter not yourselves, and those who are entering you prevent.'

⁵³ And at His coming out thence, the scribes and the Pharisees begin to hem Him in dreadfully and to be quizzing Him concerning more
⁵⁴ things, ambushing Him, seeking to pounce upon something out of His mouth, that they shall be accusing

12 Him, at which, a throng of tens of thousands being assembled so as to be trampling one another, He begins first to be saying to His disciples, "Take heed to yourselves of the leaven of the Pharisees, which
² is hypocrisy. Now nothing is covered up which shall not be revealed, and hidden which shall not be
³ known, because whatever you say

ΑΙΥΜΙΝΟΤΙΟΙΚΟΔΟΜΕΙΤΕ²⁰
to-youP that YE-ARE-HOME-BUILDING

ΤΑΜΝΗΜΕΙΑΤΩΝΠΡΟΦΗΤΩΝ⁴⁰
THE memorial-vaults OF-THE BEFORE-AVERS

11¹ ΚΑΙΟΙ ΑΝΤΕΣ ΟΙΔΕΠΑΤΕΡΕΣΥΜΩΝΑΠΕΚΤ⁶⁰
THE YET FATHERS OF-YOUP FROM-KILL

ΕΙΝΑΝΑΥΤΟΥΣΑΡΑΜΑΡΤΥΡ⁸⁰
48 them CONSEQUENTLY witnesses

ΑΙΤΕ ΟΜΙΛΑΙΣΥΝΕΥΔΟΚΕΙΤ¹⁰⁰
TE-ARE AND YE-ARE-TOGETHER-WELL-SEEMING

ΕΤΟΙΣΕΡΓΟΙΣΤΩΝΠΑΤΕΡΩ²⁰
to-THE ACTS OF-THE FATHERS

ΝΥΜΩΝΟΤΙΑΥΤΟΜΕΝΑΠΕΚ⁴⁰
of-youP that they INDEED FROM-KILL

ΤΕΙΝΑΝΑΥΤΟΥΣΥΜΕΙΣΔΕΟ⁶⁰
them YE YET ABE-

ΙΚΟΔΟΜΕΙΤΕΑΥΤΩΤΑΜ⁷⁰
HOMEBUILDING OF-them THE me-

ΜΝΗΜΕΙΑΔΙΑΤΟΥΤΟΚΑΙΗ²⁰⁰
49 memorial-vaults THUS this AND THE WINDOM

ΦΙΑΥΘΕΟΥΕΙΠΕΝΑΠΟ²⁰
OF-THE God said I-SHALL-BE-com-

ΕΛΦΕΙΣΑΥΤΟΥΣΠΡΟΦΗΤΑΣ⁴⁰
missioning INTO them BEFORE-AVERS

ΚΑΙΑΠΟΣΤΟΛΟΥΣΚΑΙΕΞΑΥ⁶⁰
AND commissioners AND OUT OF-

ΤΩΝΑΠΟΚΤΕΝΟΥΣΙΝΚΑΙΕΚ⁸⁰
them THEY-WILL-BE-FROM-KILLING AND THEY-

ΔΙΩΣΟΥΣΙΝΑΙΕΚΖΗΤΗΘΗ¹⁰⁰
50 WILL-BE-OUT-CHASING THAT MAY-BE-BEING-OUT-BOUGHT

ΤΟΑΙΜΑΠΑΝΤΩΝΤΩΝΠΡΟΦΗ²⁰
THE BLOOD OF-ALL OF-THE BEFORE-AVER-

ΤΩΝΤΟΕΚΧΥΝΟΜΕΝΟΝΑΠΟ⁴⁰
ers THE BEING-OUT-POURED FROM

ΚΑΤΑΒΟΛΗΣΚΟΣΜΟΥΑΠΟΤΗ⁶⁰
DOWN-CASTING OF-SYSTEM FROM THE

ΓΕΝΕΑΣΤΑΥΤΗΣΑΠΟΤΟΥΑ⁸⁰
51 generation this FROM THE BLOOD

ΙΜΑΤΟΣΑΒΕΛΕΦΣΑΙΜΑΤΟΣ¹⁰⁰
of-ABEL TILL BLOOD

ΖΑΧΑΡΙΟΥΤΟΥΑΠΟΛΟΜΕΝΟ²⁰
OF-ZACHARIAS THE one-being-destroyED

ΥΜΕΤΑΙΣΤΟΥΘΥΣΙΑΣΤΗΡΙ⁴⁰
between THE SACRIFICE-place

ΟΥΚΑΙΤΟΥΟΙΚΟΥΝΑΙΛΕΓΩ⁶⁰
AND THE HOME YEA I-AM-SAYING

ΥΜΙΝΕΚΖΗΤΗΘΗΣΕΤΑΙΑΠΟ⁸⁰
to-youP it-WILL-BE-BEING-OUT-BOUGHT FROM

ΤΗΣΓΕΝΕΑΣΤΑΥΤΗΣΟΥΑΙΥ¹⁰⁰
52 THE generation this WOE to-

ΜΙΝΤΟΙΣΝΟΜΙΚΟΙΣΟΤΙΗ²⁰
YOU P THE LAWERS that YE-LEFT

ΑΤΕΤΗΝΚΛΕΙΔΑΤΗΣΓΝΩΣΕ⁴⁰
THE LOCKET OF-THE knowledge

ΩΣΑΥΤΟΙΟΥΚΕΙΣΧΛΩΒΑΤΕΚ⁶⁰
SAME NOT YE-INTO-COME AND

ΑΙΤΟΥΣΕΙΣΕΡΧΟΜΕΝΟΥΣ⁸⁰
THE ones-INTO-COMING YE-

ΚΩΛΥΣΑΤΕΚΑΚΕΙΘΕΝΕΙΣ¹⁰⁰
53 FORBID AND-OUT-IF-PLACE OF-OUT-COM-

ΑΥΤΑΠΡΟΣΘΟΝΤΟΣΑΥΤΟΥΗΡΞΑΝΤΟΟΙ²⁰
ING OF-Him begin THE

ΓΡΑΜΜΑΤΕΙΣΚΑΙΟΦΑΡΙΣ⁴⁰
WRITERS AND THE PHARISEES

ΑΙΟΙΔΕΙΝΩΣΕΝΕΧΕΙΝΚΑΙ⁶⁰
DREADLY TO-BE-IN-HAVING AND

ΑΠΟΣΤΟΜΑΤΙΖΕΙΝΑΥΤΟΝ⁸⁰
TO-BE-FROM-MOUTHIZING Him ABOUT

ΕΡΙΠΛΕΙΟΝΩΝΕΝΕΔΡΕΥΟΝ¹⁰⁰
54 MORE ambushing

ΤΕΣΑΥΤΟΝΖΗΤΟΥΝΤΕΣΘΗ²⁰
s omits Him, s omits SEEKING Him SEEKING TO-WILD-

ΕΥΣΑΙΤΕΚΤΟΥΣΤΟΜΑΤΟΣ⁴⁰
BEAST (HUNT) ANY OUT OF-THE MOUTH

ΑΥΤΟΥΙΝΑΚΑΤΗΓΟΡΗΣΟΥΣ⁶⁰
OF-Him THAT THEY-WILL-BE-ACCUSING

ΙΝΑΥΤΟΥΕΝΟΙΣΕΠΙΣΥΝΑΧ⁸⁰
12 OF-Him IN WHICH OF-BEING-ON-TOGETHER-

ΘΕΙΣΩΝΤΩΝΜΥΡΙΑΔΩΝΤΩ¹⁰⁰
LED OF-THE MYRIADS OF-THE

ΟΧΛΟΥΩΣΤΕΚΑΤΑΠΑΤΕΙΝΑ²⁰
THROUGH AS-BESIDES TO-BE-DOWN-TREADING ONE-

ΑΛΗΛΟΥΣΗΡΞΑΤΟΛΕΓΕΙΝ⁴⁰
another He-begins TO-BE-SAYING TO-

ΡΟΣΤΟΥΣΜΑΘΗΤΑΣΑΥΤΟΥ⁶⁰
WARD THE LEARNERS OF-Him BE-

ΡΩΤΟΝΠΡΟΣΕΧΕΤΕΕΑΥΤΟΙ⁸⁰
FORE-most YE-BE-heeding to-selves

ΣΑΠΟΤΗΣΥΜΗΤΩΝΦΑΡΙΣ¹⁰⁰
b WHO-ANY IS hypocrisy OF-THE PHARISEES n+e FROM THE FERMENT OF-THE PHARISEES

ΑΙΦΩΝΗΤΙΣΕΣΤΙΝΥΠΟΚΡΙΣ²⁰
WHO-ANY IS hypocrisy

ΙΣΟΥΕΝΔΕΣΥΓΓΕΚΑΛΥΜΜ⁴⁰
2 NOT-YET-ONE YET HAVING-been-TOGETHER-COVERED

ΕΝΟΝΕΣΤΙΝΟΟΥΚΑΠΟΚΑΛΥ⁶⁰
IS WHICH NOT WILL-BE-BEING-FROM-

ΦΩΗΣΕΤΑΙΚΑΙΚΡΥΠΤΟΝΟ⁸⁰
COVERED AND HIDDEN WHICH NOT

ΥΓΝΩΣΘΗΣΕΤΑΙΑΝΘΩΝΟ¹⁰⁰
3 WILL-BE-BEING-KNOWN INSTEAD OF-WHICH AS-much-

1 Compare Mt.16⁹⁻¹²Mk.8¹⁵⁻²¹.

1 Though hypocrisy, in all its forms, is most hateful to God, yet it seems most prevalent in the sphere of religion. The most potent preventive is the great truth here enunciated. Once we realize that pretense of any kind is but a temporary expedient which will react with fearful effect in the future it will make us slow to claim to be what we are not. We may be successful now in concealing our deeds of darkness from our fellows, but they are surely known to God and just as surely will be manifest to men. Happy is he who is not concerned with present appearances but so lives that his acts will be approved in the light!

2-5 Compare Mt.10²⁶⁻²⁸.

4 Gehenna, the valley of the son of Hinnom just below Jerusalem, is the place where the refuse and offal of the city is burned. In the kingdom the bodies of criminals will be cast into its flames. The distinction here drawn is between the believer, whose death, especially if endured for the Lord's sake, will make him eligible to a high place in the kingdom at the resurrection of the just, and the rebellious, who, even if they should be in the kingdom, will suffer its stern condemnation. The enemies of Christ can kill, and thousands will be slain as witnesses to the truth, yet their act has an effect exactly opposite to what they intend, for it enhances the felicity of the saints in the resurrection. Not so with those whom He executes. They forfeit the joys of the kingdom.

6 The infinitude of God's care in creation surpasses all human comprehension. There is no detail of our lives too small for His microscopic concern, nothing too trivial to touch His tender solicitude.

8-9 Compare Mt. 10³²⁻³³.

10 Compare Mt.12^{31,32}Mk.3²⁸⁻³⁰.

10 The unpardonable sin of Israel was not the crucifixion of Christ, but the subsequent rejection of the holy spirit's testimony through His apostles. This has brought on their present dispersion for the eon.

11 Compare Mt.10^{19,20}Mk.13¹¹.

11 This has no reference to the preaching of the evangel today, but to the proclamation of the kingdom.

12 Compare Ac.4^{9,12},5⁵.

in the darkness shall be heard in the light, and what you talk in the ear in the closets shall be proclaimed on the housetops.

4 Now I am saying to you, My friends, be not afraid of those who are killing the body and after this have nothing more to do. Now I shall be intimating to you of Whom you should be afraid. Be afraid of Him Who, after killing, has authority to be casting into the Gehenna. Yea, I am saying to you, of this One be afraid!

6 Are not five sparrows selling for two pence [3.14¢, 1d 2f]?—and not one of them is forgotten before God. But the hairs of your head also have all been numbered. Then fear not! You are of more consequence than many sparrows.

8 Now I am saying to you, that everyone whoever shall be avowing Me in front of men, him shall the Son of Mankind also be avowing in front of the messengers of God. 9 Now he who is disowning Me before men will be renounced before the messengers of God. And everyone who shall be declaring a word against the Son of Mankind, it shall be pardoned him, yet the one who blasphemes the holy spirit shall not be pardoned.

11 Now whenever they may be bringing you before synagogues and chiefs and the authorities, you should not be worrying about how or what your defense should be or what you may say, for the holy spirit will be teaching you in the same hour what you must be saying."

13 Now some one of the throng said to Him, "Teacher, tell my brother to part the enjoyment of the allotment with me." Now He said to him, "Man! who constitutes Me a

- ΕΝΤΗΣΚΟΤΙΑΕΙΠΑΤΕΕΝΤΩ²⁰
 AS IN THE DARKNESS YE-SAY IN THE
- ΦΩΤΙΑΚΟΥΣΘΗΣΕΤΑΙΚΑΙΟ⁴⁰
 LIGHT WILL-BE-BEING-HEARD AND WHICH
- ΠΡΟΣΤΟΟΥΣΕΛΛΗΝΣΑΤΕΕΝ⁵⁰
 TOWARD THE EAR YE-TALK IN
- ΤΟΙΣΤΑΜΕΙΘΙΟΙΣΚΗΡΥΧΘΗΣ⁸⁰
 THE STONE-ROOMS WILL-BE-BEING-PROCLAIMED
- ΕΤΑΙΕΠΙΤΩΝΩΜΑΤΩΝΑΕΓ¹⁰⁰
 ON THE house-tops I-AM-SAYING
- ΦΔΕΥΜΙΝΤΟΙΣΦΙΛΟΙΣΜΟΥ²⁰
 YET TO-YOUP THE FOND-ONES OF-ME
- ΜΗΦΟΒΗΘΗΤΕΑΠΟΤΩΝΑΠΟΚ⁴⁰
 NO YE-BE-BEING-afraid FROM THE ones-FROM-
- ΤΕΝΝΟΝΤΩΝΤΟΣΩΜΑΚΑΙΜΕ⁶⁰
 KILLING THE BODY AND after
- ΤΑΤΑΥΤΑΜΗΕΧΟΝΤΩΝΠΕΡΙ⁸⁰
 these NO OF-HAVING more-exces-
- ΣΣΟΤΕΡΟΝΤΙΠΟΙΗΣΑΙΥΠΟ²⁰⁰
 I give I-AM-SAYING TO-YOUP this-one
- ΔΕΙΣΩΦΔΕΥΜΙΝΤΙΝΑΦΟΒΗ²⁰
 DEN-SHOWING YET TO-YOUP ANY YE-MAY-BE-BEING-afraid
- ΗΤΕΦΟΒΗΘΗΤΕΤΟΝΜΕΤΑΤΟ⁴⁰
 afraid YE-BE-BEING-afraid THE after THE
- ΑΠΟΚΤΕΙΝΔΙΕΧΟΝΤΑΕΙΟΥ⁶⁰
 TO-FROM-KILL HAVING authority
- ΣΙΑΝΕΜΒΑΛΕΙΝΕΙΣΤΗΝΓΕ⁸⁰
 TO-BE-IN-CASTING INTO THE GEHEN-
- ΕΝΝΑΝΝΑΙΛΕΓΩΥΜΙΝΤΟΥΤ³⁰⁰
 NA YEA I-AM-SAYING TO-YOUP this-one
- ΟΝΦΟΒΗΘΗΤΕΟΥΧΙΠΕΝΤΕC²⁰
 YE-BE-BEING-afraid NOT (emph.) FIVE PAS-
- ΤΡΟΥΘΙΑΠΩΛΟΥΝΤΑΙΔΑCΣΑ⁴⁰
 BERRINES ARE-SELLING OF-ASSURIONS
- ΡΙΦΩΝΔΥΟΚΑΙΕΝΕΙΣΑΥΤΩΝΟ⁶⁰
 TWO AND ONE OUT OF-them NOT
- ΥΚΕΣΤΙΝΕΠΙΛΕΛΗCΜΕΝΟΝ⁸⁰
 IS HAVING-been-forgotten
- ΕΝΩΠΙΟΝΤΟΥΘΕΟΥΑΛΛΑΚΑ⁴⁰⁰
 IN-VIEW OF-THE God BUT AND
- ΙΑΙΤΡΙΧΕCΤΗΣΚΕΦΑΛΗΣΥ²⁰
 THE PAIIS OF-THE HEAD OF-
- ΜΩΝΠΑΣΑΙΗΡΙΘΜΗΝΤΑΙΗ⁴⁰
 YOUP ALL HAVE-been-NUMBERED NO
- ΟΥΝΦΟΒΕΙCΘΕΠΟΛΛΩΝCΤΡ⁶⁰
 THEN BE-FEARING OF-MANY PASSER-
- ΟΥΘΙΩΝΔΙΑΦΕΡΕΤΕΛΕΓΩ⁸⁰
 INES YE-ARE-THRU-CARRYING I-AM-SAYING YET
- ΕΥΜΙΝΟΤΙΠΑΣΟCΑΝΟΜΟΛΟ⁵⁰⁰
 to-YOUP that EVERY WHO EVEN WILL-BE-AVOW-
- ΓΗCΕΙΕΝΕΜΟΙΕΜΠΡΟCΘΕΝ²⁰
 ING IN ME IN-TOWARD-PLACE
- ΤΩΝΑΝΘΡΩΠΩΝΚΑΙΟΥΙΟΥCΤ⁴⁰
 OF-THE humans AND THE SON OF-
- ΟΥΑΝΘΡΩΠΟΥΟΜΟΛΟΓΗΣΕΙ⁶⁰
 TUE human WILL-BE-AVOWING
- ΕΝΑΥΤΩΕΜΠΡΟCΘΕΝΤΩΝΑΓ⁸⁰
 IN him IN-TOWARD-PLACE OF-THE MES-
- ΓΕΛΩΝΤΟΥΘΕΟΥΟΔΕΑΡΗΝC⁴⁰⁰
 9 SENGERS OF-THE God THE YET one-disowning
- ΑΜΕΝΟCΜΕΕΝΩΠΙΟΝΤΩΝΑΝ²⁰
 ME IN-VIEW OF-THE humans
- ΘΡΩΠΩΝΑΠΡΗΝΗΣΕΤΑΙΕ⁴⁰
 WILL-BE-BEING-renounced IN-
- ΝΩΠΙΟΝΤΩΝΑΓΓΕΛΩΝΤΟΥΘ⁶⁰
 VIEW OF-THE MESSENGERS OF-THE God
- ΕΟΥΚΑΙΠΑΣΟCΕΡΙΛΟΓΟΝ⁸⁰
 10 AND EVERY WHO WILL-BE-declaring saying
- ΕΙCΤΟΝΥΙΟΝΤΟΥΑΝΘΡΩΠΟΥ⁷⁰⁰
 INTO THE SON OF-THE human
- ΥΑΦΕΘΗCΕΤΑΙΑΥΤΩΤΩΔΕ²⁰
 WILL-BE-BEING-FROM-LET to-him to-THE YET INTO
- ΙCΤΟΑΓΙΟΝΠΝΕΥΜΑΒΛΑCΦ⁴⁰
 THE HOLY spirit one-HARM-
- ΗΜΗCΑΝΤΙΟΥΚΑΦΕΘΗCΕΤΑ⁶⁰
 AVERRING NOT WILL-BE-BEING-FROM-LET
- ΙΟΥΤΑΝΔΕΙCΦΕΡΩCΙΝΥΜΑ⁸⁰
 11 WHEN-EVER YET THEY-MAY-BE-INTO-CARRYING YOUP
- CΕΠΙΤΑCΣΥΝΑΓΩΓΑCΚΑΙΤ⁸⁰⁰
 ON THE TOGETHER-LEADS AND THE
- ΑCΑΡΧΑCΚΑΙΤΑCΕΙΟΥCΙΑ²⁰
 ORIGINALS AND THE authorities
- CΜΗΜΕΡΙΜΗΝCΗΤΕΠΩCΗΤΙ⁴⁰
 NO YE-SHOULD-BE-BEING-anxious how OR ANY
- ΑΠΟΛΟΓΗCΗCΘΕΗΤΙΕΙΠΗΤ⁶⁰
 YE-SHOULD-BE-FROM-SAYING OR ANY YE-MAY-BE-SAYING
- ΕΤΟΓΑΡΑΓΙΟΝΠΝΕΥΜΑΔΙ⁸⁰
 12 THE for HOLY spirit WILL-BE-
- ΔΙΕΙΥΜΑCΕΝΑΥΤΗΤΗΩΡΑ⁹⁰⁰
 TEACHING YOUP IN SAME THE HOUR WHICH
- ΔΕΙΕΙΠΕΙΝΕΙΠΕΝΔΕΤΙCΕ²⁰
 13 IS-BINDING TO-BE-SAYING said YET ANY OUT
- ΚΤΟΥΧΑΛΟΥΑΥΤΩΔΙΔΑCΚΑ⁴⁰
 OF-THE THURONG to-Him TEACHER!
- ΑΒΕΙΠΕΤΩΔΕΛΦΩΜΟΥΜΕΡ⁶⁰
 BE-SAYING TO-THE brother OF-ME TO-PART
- ΙCΑCΘΑΙΜΕΤΕΜΟΥΤΗΝΚΛΗ⁸⁰
 WITH ME THE tenancy
- ΡΟΝΟΜΙΑΝΟΔΕΕΙΠΕΝΑΥΤΩ⁵²⁰⁰⁰
 14 THE YET He-said to-him

¹⁴ See Ex. 2:14.

¹⁵ Compare 1 Ti. 6:8-10.

¹⁵ A telling truth which would do more to ameliorate the ills of humanity than all government, were it heeded, is embodied in the phrase, "the superfluity of his possessions". Life does not consist in having, but in being. The moment that our possessions exceed our needs they become a burden. The only place that treasure can be safely and sanely deposited is in the heavens. This is illustrated in the following parable.

¹⁸ In Palestine it was customary to store grain and other products in sealed, air tight, cistern-like pits, dug on a hill side or in a field, where the ground was sufficiently dry. In these food was kept unspoiled for long periods, safe from marauders and mice and ants. It would be difficult to preserve grain or food stuffs for many years in barns such as are used in the West.

¹⁹ Compare Prov. 18:11.

¹⁹ This is an excellent passage to teach us the significance of the soul. It is now spoken of as though it were the spirit. The soul craves food and drink and merriment. It expresses itself in the appetite and physical desires. The rich man had made no provision for his spirit. His hoard was of grain and wine and oil, good only for the life that now is. The soul is satisfied by the senses. Taste, smell, hearing, sight, and touch are the means of its exercise.

²⁰ See Job 27:16-22.

²¹ Compare 29-34 Ja. 2:5.

²²⁻²⁸ Compare Mt. 6:25-27.

²² From the world's standpoint this man was most prudent, for he provided for the future. But his death turned his prudence into folly.

²² Man has become the slave of his desires. Instead of eating and drinking to live, he spends his life in laboring for the means of living according to his liking.

²⁴ The lower ranks of creation are a daily display of God's care and provision. No one can study the marvels of nature without some sense of the over-seeing providence of God. They are better provided for than men.

justice or a parter over you?"

¹⁵ Now He said to them, "See and be guarding against all greed, seeing that one's life is not in the superfluity of his possessions."

¹⁶ Now He told them a parable, saying, "The country place of a certain rich man bears well. And he reasoned in himself, saying, 'What shall I be doing, seeing that I have nowhere to gather my fruits?' And he said, 'This shall I be doing: I will pull down my barns, and I will build greater, and there will I be gathering all my grain and my goods. And I shall be declaring to my soul, Soul, you have many goods laid up for many years. Rest, eat, drink, make merry.'

²⁰ Yet God said to him, 'Imprudent one! This night are they demanding your soul from you. Now, for whom will be what you make ready?' Thus is he who is hoarding for himself and is not rich for God."

²² Now He said to His disciples, "Therefore I am saying to you, Do not worry about the soul, what you may be eating, nor yet your body, what you should be putting on, for the soul is more than nurture and the body than apparel. ²⁴ Consider the ravens, that they are not sowing, neither are they reaping, who have no storeroom nor barn, and God is nurturing them. Of how much more consequence ²⁵ you than the flying creatures! Now who of you by worrying is able to ²⁶ add one cubit to his stature? If, then, you are not able for the least, why are you worrying about the rest?

²⁷ Consider the anemones, how they are growing. They are not toil-

⁴⁹ We are now approaching the great crisis in His ministry. Instead of being believed and received, the proclamation of the kingdom has caused strife and contention. Its rejection is evident. The baptism with which it began must have its counterpart in another baptism at its end. The shadow of the cross lay athwart His path henceforth, and its awful pressure lay heavily on His spirit. Until it shall have been accomplished the kingdom cannot come. Until then the opposition must increase. The kingdom of God was thrice rejected. They rejected Jehovah when Saul was chosen king. They rejected Christ. They rejected the preaching of the apostles.

⁵⁰ Compare Mt. 20²².

⁵¹ Compare Mt. 10³⁴⁻³⁶.

⁵¹ At His birth the heavenly hosts sang of peace on earth (21⁴). The kingdom foretold by the prophets was to end all strife. He was to be the Prince of Peace, and of the increase of peace there was to be no end (Isa. 9^{6,7}). Hence they had good reason to suppose that He had come to give peace to the earth. And that He will do when He comes again. But the time from His rejection until His return has been and will be a period of strife and division. This will reach its climax in the coming time of Jacob's trouble, when the kingdom is once more proclaimed and faithfulness to God will tear families asunder and destroy the tenderest ties of nature. But when He comes all strife will vanish and peace will preside over all the earth for the thousand years.

⁵² Compare Micah 7⁶.

⁵⁴ The Lord now turns from the disciples to the throngs. In spirit, He sees a great storm coming, yet they are utterly oblivious of the signs. They were experts at foretelling the weather. Clouds in the west, over the Mediterranean, with a southwest wind, would be sure to bring a rainstorm. If the wind shifts to the north it is soon over. The south wind, off the desert, always brings heat. With all this discernment they did not see that the current of opinion in Israel was leading to a violent storm. There was little peace for them, and they were finally driven out of the land and scattered among the nations.

⁵⁰ ready kindled? Yet I have a baptism to be baptized with, and how am I being pressed till it should be accomplished! Are you supposing that I came along to give peace to the earth? No, I am saying to you, ⁵² but rather division. For from now on there will be five in one home divided, three against two, and two ⁵³ will be divided against three, father against son and son against father, and mother against daughter and daughter against mother, mother-in-law against the bride and the bride against her mother-in-law."

⁵⁴ Now He said to the throngs, also, "Whenever you should be perceiving a cloud rising in the west, immediately you are saying that a rainstorm is coming, and it is occurring thus. And whenever it is blowing from the south, you are saying that there will be a scorching wind, and it is occurring. ⁵⁶ Hypocrites! You are aware how to be testing the aspect of the sky and the earth, yet you are not aware how to be testing this era! ⁵⁷ Now why, even of yourselves, are you not deciding what is just? For as you are going with your plaintiff to the magistrate, take action on the way to be cleared from him, lest at some time he should be dragging you to the judge, and the judge will be giving you over to the sheriff, and the sheriff will be ⁵⁹ casting you into jail. I am saying to you, Under no circumstances may you be coming out thence till you may be paying even the last mite [about .196¢ .375f]."

13 Now there were some present on the same occasion reporting to Him concerning the Galileans whose blood Pilate mixes with their sacrifices. And, answering, Jesus said

ΟΝΒΑΛΕΙΝΕ ΠΙΤΗΝ ΓΗΝ ΚΑΙ	20	51 ΕΡΧΕΤΑΙ	50	ΚΩΝΕΣΤΑΙ ΚΑΙ ΓΙΝΕΤΑΙ	20
TO-BE-CASTING (fut.) ON THE LAND AND		WILL-BE AND		it-IS-BECOMING	hyp-
ΤΙΘΕΛΩ ΕΙΝ ΔΗΝ ΑΝΗΝ ΦΘΗΒ ΑΠ	40	ΠΟΚΡΙΤΑΙ ΤΟ ΠΡΟΣΩΠΟΝ ΤΟ	40	ΟΚΡΙΤΕ ΤΗΝ	40
50 ANY I-AM-WILLING IF ALREADY IT-WAS-UP-TOUCHED DIFISM		ocrites THE face		OF-THE	
ΤΙΣ ΜΑΔΕΕΧΘΒ ΑΠ ΤΙΣ ΘΝΝΑ	60	ΑΡΣΙ* OF THE LAND AND OF-THE heaven		ΥΟΥΡΑΝΟΥ ΚΑΙ ΤΗΣ ΓΗΣ ΟΙΔ	60
YET I-AM-HAVING TO-BE-DIFIZED		heaven AND OF-THE LAND YE-HAVE-			
ΙΚΑΙ ΠΩΣ ΣΥΝΕΧΟΜΑΙ ΕΩΣ	80	ΑΙ for Ε		ΑΤΕΔΟΚΙΜΑΖΕΙΝ ΤΟΝ ΔΕΚΑ	80
AND how I-AM-BRING-PRESSED TILL OF-		PERCEIVED TO-BE-testing		THE YE SEASON	
ΑΥΤΕΛΕΣΘΗ ΔΟΚΕΙ ΤΕ ΟΤΙ	100	ΑΙ for Ε		ΑΤΕ	
51 WHICH IT-SH'D-DE-BEING-FINISHED YE-ARE-SEEMING that		this how NOT YE-HAVE-PER-		ΤΕΔΟΚΙΜΑΖΕΙΝ ΤΙΔΕ ΚΑΙ	20
ΕΙΡΗΝΗΝ ΠΑΡΕΓΕΝΟΜΗΝ ΔΟ	20	57 CEIVED TO-BE-testing		ANY YET AND FROM	
PEACE I-BESIDE-BECAME TO-GIVE				ΦΕΛΥΤΩΝ ΟΥΚΡΙΝΕΤΕ ΤΟΔΙ	40
ΥΝΑΙΕΝ ΤΗ ΓΗ ΟΥ ΧΙ ΛΕΓΩΜ	40	B+ Ε		selves NOT YE-ARE-JUDGING THE JUST	
IN THE LAND NOT (emph.) I-AM-SAYING TO-				ΚΑΙ ΟΝ ΩΣ ΓΑΡ ΥΠΑΓΕΙΣ ΜΕΤ	60
ΑΙ ΟΜΙΤΙΣ WILL-BE TO HAVING-been-THRU-PARTED				58 AS for YOU-ARE-UNDER-LEADING WITH	
ΙΝ ΑΛΛΗΔΙΑ ΜΕΡΙΣ ΜΟΝΕΣ Ο	60			ΑΤΟΥ ΑΝΤΙΔΙΚΟΥ ΣΟΥ Ε ΠΑΡ	80
52 YOUR BUT OR THRU-PARTING WILL-BE				THE INSTEAD-JUDGER OF-YOU ON chief	
ΝΤΑΙ ΓΑΡ ΑΠΟ ΤΟΥ ΝΥΝ ΕΝΤ	80			ΧΟΝΤΑ ΕΝ ΤΗ ΟΔΩ ΔΟΣ ΕΡΓΑΣ	700
A SOME ONE				IN THE WAY BE-GIVING ACTION	
ΕΝΕΝ ΟΙΚΩΔΙΑ ΜΕ ΜΕΡΙΣ	200			ΙΑΝ ΑΠΗΛΑΧΘΕΙΑ ΠΑΥΤΟΥ	20
IN ONE HOME HAVING-been-THRU-PARTED				TO-BE-FROM-CHANGED FROM him	
ΜΕΝΟΙΤΕ ΤΡΙΣ ΕΝ ΠΛΥΣΙΝ ΚΑ	20			ΜΗ ΠΟΤΕ ΚΑΤΑ ΣΥΡΗΣΕ ΠΡΟΣ	40
THREE ON TWO AND				NO ?-when he-MAY-BE-DOWN-DRAGGING YOU TOWARD	
ΙΔΥΘΕ ΠΙΤΡΙΣΙΝ ΔΙΑ ΜΕΡΙ	40			ΤΟΝ ΚΡΙΤΗΝ ΚΑΙ Ο ΚΡΙΤΗΣ	60
53 TWO ON THREE WILL-BE-HING-THRU-				THE JUDGER AND THE JUDGER YOU	
ΠΑΡΘΟΝΤΑΙ ΠΑΤΗΡ ΕΠΙ ΥΙΟΥ	60			ΕΠΑΡΑΔΩΣΕΙΤΩ ΠΡΑΚΤΟΡΙ	80
ON FATHER AND SON				WILL-BE-BESIDE-GIVING TO-THE PRACTICER	
ΚΑΙ ΥΙΟΣ ΕΠΙ ΠΑΤΡΙΚΑΙ ΜΗ	80			ΚΑΙ Ο ΠΡΑΚΤΩΡ ΣΕ ΒΑΛΕΙ	800
AND SON ON FATHER AND MOTHER				AND THE PRACTICER YOU WILL-BE-CASTING INTO	
ΤΗΡ ΕΠΙ ΥΓΑΤΕΡΑ ΚΑΙ ΥΓ	300			ΣΦΥΛΑΚΗΝ ΛΕΓΩ ΣΟΙ ΟΥ ΜΗ	20
ON DAUGHTER AND DAUGHTER				59 GUARD-house I-AM-SAYING TO-YOU NOT NO YOU-	
ΑΤΗΡ ΕΠΙ ΤΗ ΜΗΤΕΡΑ ΕΝ	20			ΣΕ ΛΘΗΣ ΚΕΚΕΙΘΕΝ ΕΩΣ ΤΟΥΚ	40
ON THE MOTHER mother-IN-				MAY-BE-OUT-COMING thence TILL OF-THE AND	
ΕΡΑ ΕΠΙ ΤΗ ΝΥΜΦΗΝ ΑΥΤΗΣ	40			ΑΙ ΤΟΝ ΕΣΧΑΤΟΝ ΛΕΠΤΟΝ	60
LAW ON THE BRIDE OF-her				THE LAST lepton YOU-MAY-	
ΚΑΙ ΝΥΜΦΗΣ ΠΙΤΗΝ ΠΕΝΘΕΡ	60			ΟΔΩ ΣΑΡΗΣ ΚΑΝΕΤΙΝ ΕΝ	80
AND BRIDE ON THE mother-IN-LAW				13 BE-FROM-GIVING WERE-BESIDE-BEING YET ANY IN	
ΑΥΤΗΣ ΕΛΕΓΕΝ ΔΕ ΚΑΙ ΤΟ	80			ΑΥΤΩ ΤΩ ΚΑΙ ΡΩ ΑΠ ΑΓΓΕΛΟ	900
OF-her He-said YET AND TO-THE				SAME TO-THE SEASON FROM-MESSAGING	
ΙΣΟΧΛΟΙΣ ΟΤΑΝ ΙΔΗΤΕ ΝΕ	400			ΝΤΕ ΣΑΥΤΩ ΠΕΡΙ ΤΩΝ ΓΑΛΙΑ	20
THIRONGS WHEN-EVER YE-MAY-DE-PERCEIVING CL-				TO-Him ABOUT THE GALILEANS	
ΕΛΗΝΑ ΑΤΕΛΛΟΥΣ ΑΝΕ ΠΙΔ	20			ΑΙ ΩΝ ΤΟΝ ΤΟ ΑΙΜΑ ΠΕΙΛΑΤΟΣ	40
ΟUD UP-RISING ON west				OF-WHOM THE BLOOD PILATE	
ΥΣ ΜΩΝΕΥΘΕΩΣ ΛΕΓΕΤΕ ΟΤΙ	40			ΕΜΙΞΕΝ ΜΕΤΑ ΤΩΝ ΘΥΣΙΩΝ	60
immediately YE-ARE-SAYING that				MIXES WITH THE SACRIFICES OF-	
ΟΜΒΡΟΣ ΕΡΧΕΤΑΙ ΚΑΙ ΓΙΝ	60			ΥΤΩΝ ΚΑΙ ΑΠΟΚΡΙΘΕΙ ΟΙ	80
STORM IS-COMING AND it-IS-BECOMING				2 them AND ANSWERING THE JESUS	
ΕΤΑΙ ΟΥΤΩΣ ΚΑΙ ΟΤΑΝ ΝΟΤΟ	80			ΣΟΥ ΣΕΙ ΠΕΝΑΥΤΟΙΣ ΔΟΚΕΙ	6000
55 thus AND WHEN-EVER SOUTH				said to-them YE-ARE-SEEMING	
ΝΠΝΕΟΝΤΑ ΛΕΓΕΤΕ ΟΤΙ ΚΑΥ	500				
BLOWING YE-ARE-SAYING that BURNING					

57-59 Compare Mt. 5:25, 26 Prov. 25:8.

1 There is a strong natural tendency to connect calamity with sin. Hardly any great disaster occurs but someone seeks to justify it on the ground that the victims must have been extraordinary sinners. Job's friends reasoned thus. In their minds his calamities must have been occasioned by some secret offenses, and were sent as a punishment for his wrong doing. Now, while sin often does entail suffering in this life, much of it does not. And suffering is not sent simply as a punishment for sin, but also as a means by which God reveals Himself. Job was vindicated by God, yet he abhorred himself. Through his trials he was led to a greater blessing and a closer knowledge of God than could otherwise be. He had heard of Him before; now he saw Him (Job 42:5). Let us not judge those who suffer, as though they deserved what they endure. God is not now judging or sentencing His creatures. That is past for believers and future for unbelievers. In the great white throne judgment those who appear before it will be dealt with according to their sins. Then it will be possible to deduce their delinquency from the character and severity of their sentence. But all such reasoning is foolish now. The Galileans whom Pilate killed were no worse than others of their kind, and the tower of Siloam did not fall on the most vicious in Jerusalem.

1 Compare Ac. 5:37.

2 Compare Jn. 9:2, 3.

4 Compare Neh. 3:15 Jn. 9:7.

6-9 Compare Isa. 51:7 Mt. 21:10.

6 For three years John and the Lord sought to find fruit from Israel as a nation. Little did Israel think that their rejection of His proclamation was dooming all their national aspirations. The same truth is taught in the cursing of the fig tree (Mt. 21:10; Mk. 11:13), which, indeed, may stand for the hewing down. The next miracle shows Him still laboring in a final effort to produce fruit.

10 Israel's doom is figured by a soulless tree; her deliverance is shown by the restoration of the infirm woman. This recognizes the reason for Israel's weakness, which was the possession of a spirit at variance with God. The

to them, "Are you supposing that these Galileans came to be sinners beyond all the Galileans, seeing that they have suffered such things? I am saying to you, *No!* But if you should not be repenting, you will all be perishing likewise. Or those eighteen on whom the tower in Siloam falls, and kills them, are you supposing that *they* came to be debtors beyond all men dwelling in Jerusalem? I am saying to you, *No!* But if you should not be repenting, you will all be perishing similarly."

6 Now He told this parable: "A certain man had a fig tree planted in his vineyard, and he came, seeking fruit on it and found it not. 7 Now he said to the vineyardist, '*Lo!* For three years I am coming seeking fruit on this fig tree and I am not finding it. Hew it down, then, for why is it wasting the land also?' Yet answering, he is saying to him, 'Lord, leave it this year also, till I shall be digging about it and manuring it. And, if indeed, it should be producing fruit in the future—yet if not, you shall surely be hewing it down'."

10 Now He was teaching in one of the synagogues on the sabbaths. 11 And *lo!* there was a woman having a spirit of infirmity eighteen years, and she was bending together and utterly unable to unbend. Now Jesus, perceiving her, shouts and said to her, "Woman, you have been released from your infirmity!" And He places His hands on her, and instantly she was made erect again, and glorified God.

14 Now the chief of the synagogue, answering, resenting that Jesus

^Α ΔΙ for Ε ^{η+Ε}
 ΤΕΟΤΙΟΙΓΑΛΙΛΑΙΟΙΟΥΤΟ 20
 [hat] THE GALILEANS these

ΙΑΜΑΡΤΩΛΟΙΠΑΡΑΠΑΝΤΑΣ 40
 missers BESIDE ALL

^{η+Ε}
 ΤΟΥΣΓΑΛΙΛΑΙΟΥΣΕΓΕΝΟΝ 60
 THE GALILEANS BECAME

^{Ως ο, ο.}
 ΤΟΟΤΙΤΟΥΤΑΥΤΑΠΕΠΟΝΘΑΣ 60
 that such THEY-HAVE-EMOTIONED

3 ^{NOT (emph.)} Ι-AM-SAYING-TO-YOU BUT ^{IF-EVER}
 ΙΝΟΥΧΙΑΛΕΓΩΥΜΙΝΑΛΛΕΑΝ 100
^{Α+CH} ΜΗΜΕΤΑΝΟΗΤΕΠΑΝΤΕΣΟΜΟ 20
 NO YE-MAY-BE-after-MINDING ALL LIKE-AS

^{ΤΩC AS-SAME-AS}
 4 ^ΙΩCΑΠΟΛΕΙCΘΕΝΕΚΕΙΝΟΙ 40
 WILL-BE-being-destroyed ON those

^{η+ο omit and} ^{ΑΝ omit ON-}
 ΟΙΔΕΚΑΚΑΙΟΚΤΩΕΦΟΥCΕΠ 60
 THE TEN AND EIGHT ON WHOM ON-

ΕΠΕCΕΝΟΠΥΡΓΟCΕΝΤΩCΙΑ 60
 FALLS THE TOWER IN THE SILOAM

^{Α.Ο.}
 ΩΑΜΚΑΙΑΠΕΚΤΕΙΝΕΝΑΥΤΟ 200
 AND FROM-KILLS them

^{Α ΔΙ for Ε} ^{Ας ο.}
 ΥCΔΟΚΕΙΤΕΟΤΙΑΥΤΟΙΟΥC 20
 YE-ARE-SEEMING that they OWNERS

ΙΑΕΤΑΙΕΓΕΝΟΝΤΟΠΑΡΑΠΑ 40
 BECAME BESIDE ALL

ΝΤΑCΤΟΥCΑΝΘΡΩΠΟΥCΤΟΥ 60
 THE HUMANS THE

^{η omits IN}
 CΚΑΤΟΙΚΟΥΝΤΑCΕΝΙΕΡΟΥ 60
 ones-DOWN-DOMING IN JERUSALEM

5 ^{CΑΛΗΜΟΥΧΙΑΛΕΓΩΥΜΙΝΑΛΛΑ 300}
 NOT (emph.) I-AM-SAYING-TO-YOU BUT

^{η+ο, ο. but α restores}
 ΕΑΝΜΗΜΕΤΑΝΟΗCΗΤΕΠΑΝΤ 20
 IF-EVER NO YE-SHOULD-BE-alter-MINDING ALL

^{Α ΟΜΟΙ(ΩC LIKE-AS} ^{Α ΔΙ for Ε}
 6 ^{ΑC-SAME-AS} ΕCΦΑΥΤΩCΑΠΟΛΕΙCΘΕΕΛ 40
 WILL-BE-being-destroyed He-

ΕΓΕΝΔΕΤΑΥΤΗΝΤΗΝΠΑΡΑΒ 60
 said YET this THE BESIDE-CAST

^{Α IN THE VINE-}
 ΟΛΗΝCΥΚΗΝΗΙΧΕΝΤΙCΠΕΦ 60
 FIG-tree HAD ANY HAVING

^{yard of him HAVING (η+ο omits THE α N) been-planted}
 ΥΤΕΥΜΕΝΗΝΤΩΑΜΠΕΛΩΝ 400
 been-planted IN THE VINEYARD

ΙΑΥΤΟΥΚΑΙΗΛΘΕΝΖΗΤΩΝΚ 20
 OF-him AND he-CAME SEEKING FRUIT

ΑΡΠΟΝΕΝΑΥΤΗΚΑΙΟΥΧΕΥΡ 40
 IN her AND NOT he-FOUND

ΕΝΕΙΠΕΝΔΕΠΡΟCΤΟΝΑΜΠΕ 60
 7 he-said YET TOWARD THE GRAPE-VINE-

^{Α omits FROM}
 ΛΟΥΡΓΟΝΙΔΟΥΤΡΙΑΕΤΗΑΦ 80
 AFTER BE-PERCEIVING THREE YEARS FROM

^{WHICH}
 ΟΥΕΡΧΟΜΑΙΖΗΤΩΝΚΑΡΠΟΝ 500
 WHICH I-AM-COMING SEEKING FRUIT

ΕΝΤΗCΥΚΗΝΤΑΥΤΗΚΑΙΟΥΧΕ 20
 IN THE FIG-tree this AND NOT I-AM-

^{η omit THEN}
 ΥΡΙCΚΩΕΚΚΟYΟΝΟΥΝΑΥΤΗ 40
 FINDING OUT-STRIKE THEN her

^{η+ο} ^{ΤΟΝΤΟΠΟΝ THE PLACE}
 ΝΙΝΑΤΙΚΑΙΤΗΝΓΗΝΚΑΤΑΡ 60
 THAT ANY AND THE LAND IS-DOWN-UN-ACT-

ΓΕΙΟΔΕΑΠΟΚΡΙΘΕΙCΑΛΕΓΕ 60
 8 ING THE-ONE YET answering IS-saying

ΙΑΥΤΩΚΥΡΙΕΑΦΕCΑΥΤΗΝΚ 600
 to-him master! FROM-LET her AND

^{η+ο adds TO}
 ΑΙΤΟΥΤΟΤΟΕΤΟCΕΦCΟΤΟΥ 20
 this THE YEAR TILL OF-WHICH

CΚΑΥΩΠΕΡΙΑΥΤΗΝΚΑΙΒΑΑ 40
 I'LL-BE-DIGGING ABOUT her AND I'LL-BE-

ΩΚΟΠΡΙΑΚΑΝΜΕΝΠΟΙΗCΗΚ 60
 9 CASTING MANURE AND-IF-EVER INDEED I-SH'D-BE-DOING

^{Α IF YET NO-SURELY INTO THE BEING-ABOUT}
 ΑΡΠΟΝΕΙCΤΟΜΕΑΛΛΟΝΕΙΔΕ 40
 FRUIT INTO THE BEING-ABOUT IF YET

ΜΗΓΕΕΚΚΟYΕΙCΑΥΤΗΝΗΝΔ 700
 10 NO-SURELY YOU'LL-BE-OUT-STRIKING her He-was YET

ΕΔΙΔΑCΚΩΝΕΝΜΙΑΤΩΝCΥΝ 20
 TEACHING IN ONE OF-THE TOGETHER-

ΑΓΩΓΩΝΕΝΤΟΙC CΑΒΒΑCΙΝ 40
 LEADS IN THE SABBATHS

^{η omit WAS}
 ΚΑΙΙΔΟΥΓΥΝΗΝΗΝΠΝΕΥΜΑ 60
 11 AND BE-PERCEIVING WOMAN WAS spirit HAV-

^η ^{η+ο} ^{η+ο} ^{η+ο}
 ΧΟΥCΑCΘΕΝΕΙΑCΕΤΗΔΕΚ 80
 ING OF-ON-FIRMNESS YEARS TEN

^{η omit AND} ^η
 ΑΚΑΙΟΚΤΩΚΑΙΗΝCΥΓΚΥΠΤ 800
 AND EIGHT AND she-WAS TOGETHER-BENDING

ΟΥCΑΚΑΙΜΗΔΥΝΑΜΕΝΗΝΑΝΔ 20
 AND NO BEING-ABLE TO-UP-

^{Α+M}
 ΚΥΥΑΙΕΙCΤΟΠΑΝΤΕΝΤΑΛΕCΙΑ 40
 12 BEND INTO THE EVERY-FINISH PERCEIV-

ΩΝΔΕΑΥΤΗΝΟΙΗCΟΥCΠΡΟC 60
 ING YET her THE JESUS TOWARD-

ΕΦΩΝΗCΕΝΚΑΙΕΙΠΕΝΑΥΤΗ 80
 BOUNDS AND said to-her

^{η omits FROM}
 ΓΥΝΑΙΑΠΟΛΕΛΥCΑΙΑΠΟΤΗ 900
 WOMAN YOU-HAVE-been-FROM-LOOSED FROM THE

^η ^η ^η
 CΑCΒΕΝΕΙΑCCOYΚΑΙΕΠΕΘ 20
 13 UN-FIRMNESS OF-YOU AND He-ON-PLACES

^η
 ΗΚΕΝΑΥΤΗΤΑCΧΕΙΡΑCΚΑΙ 40
 to-her THE HANDS AND

^η
 ΠΑΡΑΧΡΗΜΑΑΝΟΡΘΩΗΚΑΙ 60
 instantly she-WAS-UP-ERECTED AND

ΕΔΟΞΑΖΕΝΤΟΝΘΕΟΝΑΠΟΚΡ 80
 14 esteemized THE God answering

ΙΘΕΙCΔΕΘΑΡΧΙCΥΝΑΓΩΓΟ 57000
 YET THE chief-of-TOGETHER-LEAD

ruler of the synagogue displayed this same spirit, so that, in a sense, the physical plight of the woman becomes his in spirit. He, like the whole nation, was opposing the Lord and His work, in a pretended zeal for God's law. The moral effect of the miracle seems to have kept the chief of the synagogue from forbidding the Lord to work, so he turns to the people and forbids them to come to be cured. He was blind to the great truth that salvation is of God, when man cannot work, hence is far more fitting on the Sabbath than during the week.

¹⁴ Compare Mt. 12^{9,10}.

¹⁵ Compare 143-6Mt.1211,12.

¹⁶ A significant note is sounded when our Lord terms the infirm woman a daughter of Abraham. It suggests that she had faith, and that the salvation which it prefigured will be confined to those who have the faith of their great forefather Abraham.

¹⁸⁻¹⁹ Compare Mt.13^{31,32}Mk.4^{30,32}.

¹⁸ As both birds (Mt. 13^{4,10}) and leaven (Lu. 12¹) are figures of that which is evil, and this is spoken, like the thirteenth chapter of Matthew, after the rejection of the King, we see in these comparisons a representation of the course of the kingdom before He returns in righteousness. At the end of the eon it will be again proclaimed and have an amazing growth, but will harbor wicked spirits and evil practices.

¹⁹ Compare Dan. 4¹⁰⁻¹².

²⁰⁻²¹ Compare Mt.13³³Zech.5⁵⁻¹¹.

²²⁻²⁷ Compare Mt. 7^{13,14,21-23}.

²³ The Lord avoids a direct answer to the question, and turns the questioner's thoughts upon himself. It would seem that at this time, the wide gates into the kingdom had been closed, and access could be had only through the private entrances, which are locked when evening comes. The proclamation of the kingdom had opened the gates wide up to this time, and it was easy to enter by repentance and baptism. But at this crisis the proclamation was withdrawn, hence many of those who struggled could not enter.

By no means should this parable be applied indiscriminately to the evangel, either of the kingdom or of the grace of God. God's good news is nev-

cures on the sabbath, said to the throng that "There are six days on which one must be working. Come on them, then, to be cured, and not on the sabbath day." Yet ¹⁵ the Lord answered him and said, "Hypocrites! Is not each of you, on the sabbath, loosing his ox or ass from the manger, and leading it ¹⁶ away to drink? Now this woman, being a daughter of Abraham, whom Satan binds, lo! eighteen years—must she not be loosed from this bond on the sabbath ¹⁷ day?" And at His saying these things, all those opposing Him were mortified, and the entire throng rejoiced at all the glorious things coming to pass by Him.

¹⁸ Then He said, "What is the kingdom of God like? And to ¹⁹ what shall I be likening it? It is like a mustard kernel, which a man got and cast into his own garden. And it grows and became a great tree, and the flying creatures of heaven roost among its boughs."

²⁰ And again He said, "To what shall I be likening the kingdom of ²¹ God? It is like leaven, which, a woman getting, hides in three seahs [about 3¼ pecks] of meal, till the whole was leavened."

²² And He went through by the cities and villages, teaching and making headway into Jerusalem.

²³ Now someone said to Him, "Lord, are there few being saved?"

²⁴ He said to them, "Be struggling to be entering through the cramped door, seeing that many, I am saying to you, will be seeking to be en-

ΣΑΓΑΝ ΑΚΤΩΝ ΟΤΙ ΤΩ ΣΑΒΒΑ²⁰
resenting that to-^{the} sabbath

ΤΩ ΘΕΡΑΠΕΥΣΕΝ Ο ΙΗΣΟΥΣ⁴⁰
cures the Jesus

ΕΛΕΓΕΝ ΤΩ ΧΩΤΙΕ ΣΗΜΕ⁶⁰
he-said to-the thirong that six days

ΡΑΙ ΕΙΣΙΝ ΕΝΑΙΣ ΔΕΙΕΡΓΑ⁸⁰
ARE IN WHICH it-is-binding to-be-

ΖΕΣΘΑΙ ΕΝ ΑΥΤΑΙΣ ΟΥΝ ΕΡΧ¹⁰⁰
working IN them THEN coming

ΟΜΕΝ ΟΙ ΘΕΡΑΠΕΥΕΣΘΑΙ ΚΑ¹²⁰
to-be-being-cured AND

ΙΜΗ ΤΗ ΗΜΕΡΑ ΤΟΥ ΣΑΒΒΑΤΟ¹⁴⁰
NO to-^{the} day OF-^{the} sabbath

ΥΑΠΕΚΡΙΘΗ ΔΕ ΑΥΤΩ Ο ΚΥΡΙ¹⁶
15 answered YET to-him the Master

ΟΚ ΑΙΕΙ ΠΕΝΥΠΟΚΡΙΤΑΙ¹⁸⁰
AND said hypocrities EACH

ΚΑ ΣΤΟΣ ΥΜΩΝ ΕΝ ΤΩ ΣΑΒΒΑΤ²⁰⁰
OF-you IN the sabbath

ΦΟΥΛΕΙ ΤΟΝ ΒΟΥΝΑΥΤΟΥ²²⁰
NOT is-^{loosing} the OK OF-him OR

ΤΟΝ ΟΝΑΠΟΤΗΣ ΦΑΤΗΝ ΗΚ²⁴⁰
THE ASS FROM the MANGER AND

ΔΙΑΠΑΓΑΓΩΝ ΠΟΤΙΖΕΙ ΤΑΥ²⁶⁰
16 FROM-leading it-is-drinkizing this

ΤΗΝ ΔΕ ΘΥΓΑΤΕΡΑ ΔΑΒΡΑΑΜΟ²⁸⁰
YET DAUGHTER OF-ABRAHAM BE-

ΥΣΑΝΗ ΔΕ ΗΣΕΝ Ο ΣΑΤΑΝΑΣ³⁰⁰
ING WHOM BINDS the SATAN (adversary)

ΙΔΟΥ ΔΕ ΚΑΚΑΙ ΟΚΤΩ ΕΤΗΟΥ³²⁰
DE-perceiving TEN AND EIGHT YEARS NOT

ΚΕ ΔΕΙΛΑΥΘΗΝΑΙ ΑΠΟ ΤΟΥ Δ³⁴⁰
it-WAS-binding to-be-loosed FROM the BOND

ΣΜΟΥ ΤΟΥΤΟΥ ΤΗ ΗΜΕΡΑ ΤΟΥ³⁶⁰
this to-^{the} day OF-^{the}

ΣΑΒΒΑΤΟΥ ΚΑΙ ΤΑΥΤΑ ΛΕΓ³⁸⁰
17 sabbath AND these OF-saying

ΝΤΟΣ ΑΥΤΟΥ ΚΑΤΗΣΧΥΝΟΝΤ⁴⁰⁰
OF-him were-DOWN-^{viled}

ΟΠΑΝΤΕΣ ΟΙ ΑΝΤΙΚΕΙΜΕΝΟ⁴²⁰
ALL the ones-opposing

Ι ΑΥΤΩ ΚΑΙ ΠΑΣΟΙ ΧΛΟΙΣ ΕΧΑ⁴⁴⁰
to-Him AND EVERY the thirong JOYED

ΙΡΕΝΕ ΠΙ ΑΣΙΝΟΙΣ ΕΝ ΔΟ⁴⁶⁰
ON ALL the IN-esteemed

ΣΟΙΣΤΟΙΣ ΕΙΣΓΕΝΟΜΕΝΟΙΣ⁴⁸⁰
by

ΠΑΥΤΟΥ ΕΛΕΓΕΝ ΟΥΝ ΤΙΝΙ⁵⁰⁰
18 Him He-said THEN to-ANY LIKE

ΜΟΙΑ ΕΣΤΙΝ Η ΒΑΣΙΛΕΙΑ ΤΟ²⁰
IS the KINGdom OF-^{the}

ΥΘΕΟΥ ΚΑΙ ΤΙΝΙ ΟΜΙΩΣΩ Δ⁴⁰
God AND to-ANY I'll-be-likening her

ΥΤΗΝ ΟΜΟΙΑ ΕΣΤΙΝ ΚΟΚΚΩ⁶⁰
19 LIKE it-is to-^{kernel} OF-

ΙΝΑ ΠΕΦΩΣΟΝ ΑΒΩΝΑΝ ΘΡΩ⁸⁰
MUSTARD WHICH GETTING human

ΟΣ ΕΒΑΛΕΝ ΑΔΑΜΙ ΤΗ ΤΟΝ ΚΗ¹⁰⁰
s had ΕΙΣΒΑΛΕΝ ADAMIT the OF-^{the}

ΟΣ ΕΒΑΛΕΝ ΕΙΣ ΤΗΝ ΚΗΝ ΠΟ¹²⁰
CAST INTO the GARDEN OF-

ΑΥΤΟΥ ΚΑΙ ΗΥΣΗΣΕΝ ΚΑΙ Ε¹⁴⁰
self AND it-GROWS AND BECAME

ΕΝΕΤΟ ΕΙΣ ΔΕΝΔΡΟΝ ΜΕΓΑ¹⁶⁰
INTO TREE GREAT AND

ΑΙΤΑ ΠΕΤΕΙΝΑΤΟΥ ΟΥΡΑΝΟ¹⁸⁰
the fyers OF-^{the} heaven

ΥΚΑΤΕΣ ΚΗΝΟΥΣ ΕΝΕΤΟΙΣ²⁰⁰
DOWN-BOOTHES IN the boughs

ΛΑΔΟΙΣ ΑΥΤΟΥ ΚΑΙ ΠΑΛΙΝ²²⁰
20 OF-it AND AGAIN He-

ΙΠΕΝ ΤΙΝΙ ΟΜΙΩΣΩ ΤΗΝ Β²⁴⁰
said to-ANY I'll-be-likening the KING-

ΣΙΛΕΙΑΝ ΤΟΥ ΘΕΟΥ ΟΜΟΙΑ²⁶⁰
21 dom OF-^{the} God LIKE it-is

ΣΤΙΝ ΖΥΜΗΝ ΗΛΑΒΟΥΣΑ ΓΥ²⁸⁰
to-FERMENT WHICH GETTING WOMAN

ΝΕΝΕΚΡΥΨΕΝ ΕΙΣ ΑΛΕΥΡΟΥ³⁰⁰
B omits IN HIDE-^s INTO OF-MEAL

ΣΑΤΑ ΤΡΙΑ ΕΦΩΣΕ ΖΥΜΩΘΗ³²⁰
BATONS THREE TILL OF-WHICH WAS-FERMENTED

ΟΛΟΝ ΚΑΙ ΔΙΕΠΟΡΕΥΕΤΟ ΚΑ³⁴⁰
22 WHOLE AND He-thru-out accord-

ΤΑ ΠΟΛΕΙΣ ΚΑΙ ΚΩΜΑΣ ΔΙΔΑ³⁶⁰
ing-to cities AND villages TEACHING

ΣΚΩΝ ΚΑΙ ΠΟΡΕΙΑΝ ΠΟΙΟΥ³⁸⁰
AND oging DOING

ΕΝ ΟΣΕΙΣ ΕΙΣ ΕΡΟΣΟΛΥΜΑ ΕΙ⁴⁰⁰
23 INTO JERUSALEM said

ΕΝ ΔΕ ΤΙΣ ΑΥΤΩ ΚΥΡΙΕ ΕΙ ΙΟ⁴²⁰
YET ANY to-Him Master! IF FEW

ΙΓΟΙ ΟΙΣ ΩΣΟΜΕΝΟΙ ΔΕ ΕΙ⁴⁴⁰
THE ones-being-saved THE YET He-

ΠΕΝ ΠΡΟΣ ΑΥΤΟΥ ΣΑΓΩΝΙΖΕ⁴⁶⁰
24 said TOWARD them BE-CONTENDING

ΣΘΕΙΣ ΕΛΘΕΙΝ ΔΙΑ ΤΗΣ⁴⁸⁰
s ΔΙ for Ε TO-^{be} INTO-COMING THRU the CAMP-

ΕΝΗΣ ΘΥΡΑΣ ΟΤΙ ΠΟΛΟΙ Ε⁵⁰⁰
ED DOOR that MANY I-AM-

ΓΩ ΜΙΝ ΖΗΤΗΣΟΥΣΙ ΝΕΙ⁵²⁰
saying to-you WILL-be-seeking TO-^{be} INTO-

er narrow or cramped. In the tabernacle in the wilderness the gate, which opened into the court where the altar and laver were stationed, was very wide, and the entrance into the holy place occupied the whole front side of the tent. It could not have been wider. These were types of the way of God during the proclamation of the kingdom. The evangel for today is wider still, for it embraces all nations and imposes no conditions. Faith in God's word cannot be obtained by any struggle. Neither is there any reluctance on God's part, but He is beseeching all men to be conciliated. This can be understood of those only who have neglected to enter while the wide gates of the kingdom evangel were open, and now seek an entrance after the proclamation has been closed.

²⁵ Compare Mt. 25:10-12.

²⁷ Compare 2 Ti. 2:19.

²⁹ Eastern etiquette is most stringent as to the placing of guests at a banquet. The most honorable must have the first place and the least the last. So it will be in the kingdom. It is probable that none of the great ones of His day, should they find an entrance, would maintain their dignities. Poor, despised fishermen, among the lowest social layer of the land, will be first, for they will rule the twelve tribes. And some, no doubt, of those in high standing in the past, will take a humble place, glad to be honored by the presence of those whom they once despised.

³⁰ Compare Heb. 11:39, 40.

³¹ Compare 23:7.

³¹ Herod had been interested in the Lord and wanted to see Him do some sign (23:8). He had killed John, but the Lord does not fear him. Calling him a jackal, or fox, He sends him word that He will continue His ministry as planned, and will spend three more days in his territory, on His way to Jerusalem. There the sacrifice must be offered. He knew that the hatred of men would be restrained so that He could not be killed far from the holy city. If an Israelite wanted to sacrifice to God he could not offer it any place. He must bring it to Jerusalem or turn it into money to purchase his offering there. God will not go counter to His law. He leads the Victim to the proper place.

tering and will not have the strength. Whenever the householder should be roused and latching the door, and you should be beginning to stand outside, and be knocking at the door, saying, 'Lord, Lord, open up to us!' answering also, he will be declaring to you, 'I am not aware whence you are!' Then should you be beginning to say, 'We ate and drank before you, and you teach in our squares!' He also will be declaring, 'I am saying to you, I am not aware whence you are! Be withdrawing from me, all workers of injustice!'

²⁸ There will be lamentation and gnashing of teeth, whenever you should be viewing Abraham and Isaac and Jacob and all the prophets in the kingdom of God, yet you being cast outside. And they will be arriving from east and west and from north and south and will be reclined in the kingdom of God. ³⁰ And *lo!* they are last who will be first, and they are first who will be last."

³¹ In the same hour some Pharisees approached, saying to Him, "Come out and go hence, seeing that Herod is wanting to kill you." And He said to them, "Go and say to this jackal, '*Lo!* I am casting out demons, and performing healings today and tomorrow, and the third day I am being perfected.' Moreover I must go today and tomorrow and the coming one, seeing that it is not credible that a prophet be destroyed outside of Jerusalem."

³⁴ Jerusalem! Jerusalem! killing the prophets and pelting with stones those who are dispatched to her! How many times I want to

ΛΘΕΙΝΚΑΙΟΥΚΙΣΧΥΣΟΥΣΙ 20
 COMING AND NOT THEY-WILL-BE-being-STRONG
 ΝΑΦΟΥΑΝΕΓΕΡΘΗΟΟΙΚΟΔΕ 40
 25 FROM WHICH EVER MAY-BE-BEING-ROUSED THE HOME-OWN-
 ΣΠΟΤΗΣΚΑΙΑΠΟΚΛΕΙΣΤΗ 60
 or AND SHOULD-BE-FROM-LOCKING THE
 ΝΘΥΡΑΝΚΑΙΑΡΗΣΘΕΕΙΣΩ 80
 DOOR AND YE-SHOULD-BE-beginning OUT TO-
 ΣΤΑΝΑΙΚΑΙΚΡΟΥΕΙΝΤΗΝΘ 100
 HAVE-STOOD AND TO-BE-KNOCKING THE DOOR
 ΥΡΑΝΛΕΓΟΝΤΕΣΚΥΡΙΕΚΥΡ 20
 saying Master! Master!
 ΙΕΑΝΟΙΣΟΝΗΜΙΝΚΑΙΑΠΟΚ 40
 UP-OPEN to-US AND answering
 ΡΙΘΕΙΣΕΡΕΙΥΜΙΝΟΥΚΟΙΔ 60
 he'LL-BE-declaring to-YOU NOT I-HAVE-PER-
 Α ΔΙ for Ε
 ΑΥΜΑΣΠΟΒΕΝΕΣΤΕΤΟΤΕΑΡ 80
 26 CEIVED YOU? I-WHICH-PLACE YE-ARE then SH'D-YE-
 Ν Ε ΔΙ for Ε
 ΣΗΘΕΛΕΓΕΙΝΕΦΑΓΟΜΕΝΕ 200
 BE-beginning TO-BE-saying WE-ATE IN-
 ΝΩΠΙΟΝΣΟΥΚΑΙΕΠΙΟΜΕΝΚ 20
 VIEW OF-YOU AND WE-DRANK AND
 ΑΙΕΝΤΑΙΣΠΑΤΕΙΑΙΣΗΜΩ 40
 IN THE BROADS OF-US
 ΝΕΔΙΔΑΣΚΑΙΕΡΕΙΛΕΓΩ 60
 27 YOU-TEACH AND he'LL-BE-declaring I-AM-
 Ν ΥΜΙΝΟΥΚΟΙΔΑΥΜΑΣΠΟΒΕΝ 80
 saying to-YOU NOT I'VE-PERCEIVED YOU? I-WHICH-PLACE
 Α ΔΙ for Ε ΔΙ for Ε
 ΕΣΤΕΑΠΟΣΤΗΤΕΑΠΕΜΟΥΠΑ 300
 YE-ARE BE-YE-FROM-STANDING FROM ME ALL
 ΝΤΕΣΟΙΕΡΓΑΤΑΙΤΗΣΑΔΙΚ 20
 the ACTERS OF-THE UN-justness
 ΙΑΣΕΚΕΙΕΣΤΑΙΟΚΛΑΥΘΜΟ 40
 28 there WILL-BE THE LAMENTING
 ΣΚΑΙΟΒΡΥΓΜΟΣΤΩΝΟΔΟΝΤ 60
 AND THE UNASHING OF-THE TEETH
 ΩΝΟΤΑΝΟΥΣΘΕΑΒΡΑΑΜΚΑ 80
 when-EVEN YE-SHOULD-BE-viewing ABRAHAM AND
 ΙΙΣΑΑΚΚΑΙΙΑΚΩΒΚΑΙΠΑΝ 400
 ISAAC AND JACOB AND ALL
 ΤΑΣΤΟΥΣΠΡΟΦΗΤΑΣΕΝΤΗΒ 20
 THE BEFORE-AVERTERS IN THE KING-
 ΔΑΥΤΟΥ of-Him for of-THE God
 ΑΣΙΛΕΙΑΤΟΥΘΕΟΥΜΑΣΔΕ 40
 dom OF-THE God YOU? YET
 ΕΚΒΑΛΛΟΜΕΝΟΥΣΕΣΩΚΑΙΗ 60
 29 beINO-OUT-CAST OUT AND THEY-
 ΣΟΥΣΙΝΑΠΟΑΝΑΤΟΛΩΝΚΑΙ 80
 'LL-BE-ARRIVING FROM rising (east) AND
 ΔΥΣΜΩΝΚΑΙΑΠΟΒΟΡΡΑΚΑΙ 500
 west AND FROM NORTH AND
 ΝΟΤΟΥΚΑΙΑΝΑΚΛΙΘΗΝΤ 20
 SOUTH AND THEY-WILL-BE-BEING-reCLINED
 ΑΙΕΝΤΗΒΑΣΙΛΕΙΑΤΟΥΘΕΟΥ 60
 IN THE KINGDOM OF-THE God
 ΥΚΑΙΙΔΟΥΕΙΣΙΝΕΣΧΑΤΟΙ 60
 30 AND BE-PERCEIVING THEY-ARE LAST-ones
 ΟΙΕΣΟΝΤΑΙΠΡΩΤΟΙΚΑΙΕΙ 80
 WHO WILL-BE BEFORE-most-ones AND THEY-
 ΣΙΝΠΡΩΤΟΙΟΙΕΣΟΝΤΑΙΕΣ 600
 ARE BEFORE-most-ones WHO WILL-BE LAST-
 ΧΑΤΟΙΕΝΑΥΤΗΤΗΦΩΡΑΠΡΟΣ 20
 31 ones IN SAME THE HOUR TOWARD-
 ΗΛΘΟΝΤΙΕΣΦΑΡΙΣΑΙΟΙ 40
 n1 Δ n+Ε CAME ANY PHARISEES say-
 ΕΓΟΝΤΕΣΑΥΤΩΕΙΣΕΛΘΕΚΑΙ 60
 ING to-Him BE-OUT-COMING AND
 ΠΟΡΕΥΟΥΝΤΕΥΘΕΝΟΤΙΗΡ 80
 BE-GOING hence that HEROD
 ΩΔΗΣΘΕΛΕΙΣΕΑΠΟΚΤΕΙΝΑ 700
 IS-WILLING YOU TO-FROM-KILL
 ΙΚΑΙΕΙΠΕΝΑΥΤΟΙΣΠΟΡΕΥ 20
 32 AND He-said to-them BEING-GONE
 ΘΕΝΤΕΣΕΙΠΑΤΕΤΗΛΑΩΠΕΚ 40
 say to-the JACKAL
 ΙΤΑΥΤΗΙΔΟΥΕΚΒΑΛΛΩΔΑΙ 60
 this BE-PERCEIVING I-AM-OUT-CASTING demons
 ΜΟΝΙΑΚΑΙΙΑΣΕΙΣΑΠΟΤΕΛ 80
 AND HEALINGS I-AM-FROM-FINISHING
 ΩΣΗΜΕΡΟΝΚΑΙΑΥΡΙΟΝΚΑΙ 800
 TODAY AND MORROW AND
 ΤΗΤΡΙΤΗΗΜΕΡΑΤΕΛΕΙΟΥΜ 20
 AS omit DAY Δ O. to-THE third DAY I-AM-BEING-matured
 ΑΙΠΑΝΔΕΙΜΕΣΗΜΕΡΟΝΚΑ 40
 33 MORELY it-IS-BINDING ME TODAY AND
 ΙΑΥΡΙΟΝΚΑΙΤΗΡΧΟΜΕΝΗ 60
 MORROW AND to-THE COMING
 ΠΟΡΕΥΕΘΑΙΟΤΙΟΥΚΕΝΔΕ 80
 TO-BE-GOING that NOT it-IS-IN-RE-
 ΧΕΤΑΙΠΡΟΦΗΤΗΝΑΠΟΛΕΣΘ 900
 CEIVING BEFORE-AVERTER TO-BE-being-desTROYED
 ΑΙΕΣΦΙΕΡΟΥΣΑΛΗΜΕΡΟΥ 20
 34 OUT of-JERUSALEM JERUSALEM
 ΣΑΛΗΜΙΕΡΟΥΣΑΛΗΜΗΑΠΟΚ 40
 JERUSALEM THE one-FROM-
 Α O. n+Ν
 ΤΕΙΝΟΥΣΑΤΟΥΣΠΡΟΦΗΤΑΣ 60
 KILLING THE BEFORE-AVERTERS
 ΚΑΙΛΙΘΟΒΟΛΟΥΣΑΤΟΥΣΑΠ 80
 AND STONE-CASTING THE ones-
 ΕΣΤΑΛΜΕΝΟΥΣΠΡΟΣΑΥΤΗΝ 5000
 HAVING-been-commissioned TOWARD her

34-35 Compare Mt. 23³⁷⁻³⁹ Ps. 118²⁶.

34 Jerusalem, the center of rule and religion in Israel, the most favored city on the face of the earth, was also the center of apostasy and rebellion. Had the priests of her temple remained true to God, there would have been no need for prophets and special messengers to recall them to Jehovah. But they would not heed the prophets and, instead of leading the people in the ways of righteousness and holiness, they turned them against God's spokesmen. These thoughts were awakened in His mind by the threat of Herod. While He had no fear of him, He well knew what would befall Him at the hands of the priests and rulers of Israel, who should have shielded Him from Herod. They, though the accredited representatives of God, were more thirsty for His blood than the Edomite. Religion, apart from the spirit of God, is the most vicious and immoral of human motives.

1-6 Compare 13¹⁰⁻¹⁷ Mt. 12⁸⁻¹³ Deut. 22⁴.

1 It seems improbable that a chief Pharisee should invite Him to his home without some sinister design. This seems to have been a trap, for it is most unlikely that a dropsical man would be a guest at such a feast. This is confirmed by the fact that he was dismissed after being healed. He seems to have been used as a test. If the Lord did not heal him, they could claim that He was not able. If He did, they could accuse Him of desecrating the Sabbath. Either way they had Him at a disadvantage. That is why they watched Him so closely. But the Lord saw the snare and caught them in their own craftiness (1 Co. 3¹⁹). He closed their mouths completely.

7 No doubt our Lord followed His own admonition and took the last place at this feast and was allowed to keep it! He was but a poor peasant. They were lawyers and Pharisees! Their action at the feast was but an index of their general character. They exalted themselves and were due to be abased. To grasp the full force of this illustration we must remember that, among the Jews at that time, such matters were deemed of serious importance. We can sit anywhere at a banquet without feeling offended, but

assemble your children after the manner a hen her own brood under her wings, and you will not! *Lo!* your house is left to you. Yet I am saying to you that under no circumstances may you be acquainted with Me till the time will be arriving when you should say, 'Blessed is He Who is coming in the name of the Lord!' "

14 And it occurred at His coming into the house of a certain one of the chief Pharisees on the sabbath to eat bread, and *they* were scrutinizing Him. And *lo!* a certain man in front of Him was dropsical. And answering, Jesus spoke to the lawyers and Pharisees, saying, "Is it allowed to cure on the sabbath or not?" Now they are quieted. And, getting hold, He heals and dismisses him. And answering, He said to them, "Whose son or ox will be falling into a well and he will not immediately be pulling him up on the sabbath day?" And they have not the strength to answer Him again to these things.

7 Now He spoke a parable to those who have been invited, attending how they chose the first reclining places, saying to them, "Whenever you may be invited by any one to wedding festivities, you should not recline in the first reclining place, lest at some time one held in honor more than you should be invited by him, and when he who invites you and him comes he will be declaring to you 'Give place to this one.' And then, with shame, you should be beginning to retain the last place. But whenever you may be invited, going, lean back in the last place, that whenever he who has invited you may be coming, he will be declaring to you, 'Friend, step further up.' Then you will have

ΠΟΣΑΚΙΣΗΘΕΛΗΣΔΕΠΙΣΥΝ²⁰
how-many-times I-WILL TO-ON-TOGETHER-

ΑΞΙΑΤΑΤΕΚΝΑΟΟΥΝΤΡΟΠ⁴⁰
LEAD THE offspring OF-YOU WHICH manner

ΟΝΟΡΝΙΣΤΗΝΕΑΥΤΗΣΝΟCC⁶⁰
DIGNITY THE OF-self YOUNG

ΙΑΝΥΠΟΤΑΣΠΤΕΡΥΓΑΣΚΑΙ⁸⁰
UNDER THE FLTERS AND

ΟΥΚΗΘΕΛΗΣΑΤΕΙΔΟΥΑΦΙΕ¹⁰⁰
35 NOT YE-WILL BE-PERCEIVING IS-BEING-

ΤΑΥΜΙΝΟΟΙΚΟΣΥΜΩΝΛΕΓ²⁰
FROM-LET-TO-YOUR THE HOME OF-YOU-UP I-AM-SAY-

ΦΑΕΥΜΙΝΟΤΙΟΥΜΗΙΑΝΤΕΜ⁴⁰
16 Omit YET ns omit that
ING YET TO-YOUR THAT NOT NO YE-MAY-BE-PERCEIVE-7

ΕΕΦCΑΝΗΞΕΙΟΤΕΕΙΠΗΤΕΕ⁶⁰
n omits EVER ns omit WILL-BE-ARRIVING when
ING ME TILL EVER WILL-BE-ARRIVING when YE-MAY-BE-SAYING

ΥΛΟΓΗΜΕΝΟΣΟΕΡΧΟΜΕΝΟΣ⁸⁰
being-BLESSED THE One-COMING

ΕΝΟΝΟΜΑΤΙΚΥΡΙΟΥΚΑΙΕΓ²⁰⁰
14 IN NAME of-Master AND it-BE-

ΕΝΕΤΟΕΝΤΩΕΛΘΕΙΝΑΥΤΟΝ²⁰
CAME IN THE TO-BE-COMING Him

ΕΙCΤΟΝΟΙΚΟΝΤΙΝΟCΤΩΝΑ⁴⁰
ns omit THE
INTO THE HOME OF-ANY OF-THE chiefs 8

ΡΧΟΝΤΩΝΤΩΝΦΑΡΙCΑΙΩΝC⁶⁰
ns omit OF-THE b+ε
OF-THE PHARISEES TO-

ΑΒΒΑΤΩΦΑΓΕΙΝΑΡΤΟΝΚΑΙ⁸⁰
SABBATH TO-BE-EATING BREAD AND

ΑΥΤΟΙΝCΑΝΠΑΡΑΤΗΡΟΥΜΕ³⁰⁰
they WERE BESIDE-KEEPING

ΝΟΙΑΥΤΟΝΚΑΙΙΔΟΥΑΝΘΡΩ²⁰
2 Him AND BE-PERCEIVING human

ΠΟCΤΙCΗΝΥΔΡΩΠΙΚΟCΕΜΠ⁴⁰
ANY WAS WET-VIEWIC IN-TOWARD-

ΡΟCΘΕΝΑΥΤΟΥΚΑΙΑΠΟΚΡΙ⁶⁰
3 PLACE OF-Him AND answering

ΘΕΙCΟΙΗΣΟΥCΕΙΠΕΝΠΡΟC⁸⁰
THE JESUS said TOWARD

ΤΟΥCΝΟΜΙΚΟΥCΚΑΙΦΑΡΙC⁴⁰⁰
THE LAWERS AND PHARISEES

ΑΙΟΥCΛΕΓΩΝΕΙCΕCΤΙΝ²⁰
b+ε
saying IF it-is-allowed to-

ΩCΑΒΒΑΤΩΘΕΡΑΠΕΥCΑΙΝΟ⁴⁰
A E I N omits
THE SABBATH TO-cure ON NOT

ΥΟΙΔΕΝCΥΧΑCΑΝΚΑΙΕΠΙΛ⁶⁰
4 THE-ones YET QUIETIZE AND ON-GETTING

ΑΒΟΜΕΝΟCΙCΑΤΟΑΥΤΟΝΚ⁸⁰
He-heals him AND

ΑΙΑΠΕΛΥCΕΝΚΑΙΑΠΟΚΡΙΘ¹⁰⁰
FROM-LOOSES AND answering

s o. A He-said TOWARD them s 1* N o.
ΕΙCΠΡΟCΑΥΤΟΥCΕΙΠΕΝΤΙ²⁰
TOWARD them He-said OF-

ΝΟCΥΜΩΝΟΥΙΟCΗΘΥCΕΙC⁴⁰
b+ε omit THE s ONOC ans
ANY OF-YOU-UP THE SON OR OX INTO

ΦΡΕΑΡΠΕCΕΙΤΑΙΚΑΙΟΥΚΕ⁶⁰
A s o.
WELL WILL-BE-FALLING AND NOT im-

ΥΘΕΩCΑΝΑCΠΑCΕΙΑΥΤΟΝΕ⁸⁰
A o. o.
mediately he-WILL-BE-UP-POLLING him IN

ΝΤΗΝΗΜΕΡΑΤΟΥCΑΒΒΑΤΟΥΚ⁶⁰⁰
A o. b+ε omit THE
6 THE DAY OF-THE SABBATH AND

ΑΙΟΥΚΙCΧΥCΑΝΑΝΤΑΠΟΚ²⁰
s omits -INSTEAD-
NOT THEY-are-STRONG TO-INSTEAD-ANSWER

ΙΩΗΝΑΙΑΥΤΩΠΡΟCΤΑΥΤΑΕ⁴⁰
b+ε omit to-Him
to-Him TOWARD these He-

ΛΕΓΕΝΔΕΠΡΟCΤΟΥCΚΕΚΑΝ⁶⁰
said YET TOWARD THE ones-HAVING-

ΜΕΝΟΥCΠΑΡΑΒΟΛΗΝΕΠΕΧΩ⁸⁰
been-CALLED BESIDE-CAST ON-HAVING

ΝΠΩCΤΑCΠΡΩΤΟΚΛΙCΙΑCΕ⁷⁰⁰
A H
how THE BEFORE-most-CLINES THEY-

ΞΕΛΕΓΟΝΤΟΛΕΓΩΝΠΡΟCΑΥ²⁰
chose SAYING TOWARD them

ΤΟΥCΟΤΑΝΚΑΝΘΗCΥΠΟΤΙΝ⁴⁰
when-EVER YOU-MAY-BE-BEING-CALLED BY ANY

ΟCΕΙCΓΑΜΟΥCΜΗΚΑΤΑΚΑΙ⁶⁰
INTO MARRIAGES NO YOU-MAY-BE-BEING-

ΘΗCΕΙCΤΗΝΠΡΩΤΟΚΛΙCΙΑ⁸⁰
A H
DOWN-CLINED INTO THE BEFORE-most-CLINE

ΝΗΜΠΟΤΕΕΝΤΙΜΟΤΕΡΟCCO⁸⁰⁰
b+ε
NO ?-when more-IN-VALUED OF-YOU

ΥΗΚΕΚΑΗΜΕΝΟCΥΠΑΥΤΟΥΚ²⁰
s omits by
9 MAY-BE HAVING-been-CALLED by him AND

ΑΙΕΛΘΩΝΟCΕΚΑΙΑΥΤΟΝΚΑ⁴⁰
COMING THE YOU AND him CALL-

ΛΕCΑCΕΡΕΙCΟΙΔΟCΤΟΥΤΩ⁶⁰
ing he'LL-BE-declaring to-YOU BE-GIVING to-this-

ΤΟΠΟΝΚΑΙΤΟΤΕΑΡΞΙΗΜΕΤΑ⁸⁰
one PLACE AND then YOU-SH'D-BE-beginning

ΑΙCΧΥΝΗCΤΟΝΕCΧΑΤΟΝΤΟ⁹⁰⁰
WITH VILENESS THE LAST PLACE

ΠΟΝΚΑΤΕΧΕΙΝΑΛΛΟΤΑΝΚΑ²⁰
s o.
10 TO-BE-DOWN-HAVING but when-EVER YOU-MAY-

ΗΘΗCΠΟΡΕΥΘΕΙCΑΝΑΠΕCΕ⁴⁰
n 1 E I for H n 2 Δ I
BE-BEING-CALLED BEING-GONE UP-FALL

ΕΙCΤΟΝΕCΧΑΤΟΝΤΟΠΟΝΙΝ⁶⁰
INTO THE LAST PLACE THAT

ΑΟΤΑΝΕΛΘΗΟΚΕΚΑΗΚΩCCE⁶⁰
when-EVER MAY-BE-COMING THE one-HAVING-CALLED YOU

ΕΡΕΙCΟΙΦΙΛΕΠΡΟCΑΝΑΒΗ⁶⁰⁰⁰⁰
E I P (s o.) H he-is-saying
he'LL-BE-declaring to-YOU FOND-one! TOWARD-UP-STEPPING

with them the rank of each guest must be scrupulously acknowledged by placing him above all his inferiors. It was properly the duty of the host to attend to this. The principle may well be applied at all times. Are we taking a high place? If so, our great Host may need to call us down. Are we in the lowest? Then we need not fear, for the lowest cannot make room below themselves.

¹⁰ Compare Prov. 25⁶⁻⁷.

¹² The pure joy of giving is largely lost when it degenerates into a trade. Yet it seems from this that we cannot give without being recompensed. If we give to get we may, indeed, be disappointed, but if we give with the single thought of blessing others, we are doubly repaid. There is the happiness that attends the giving, and the repayment in the resurrection. The grasping gift gets but little that is worth while. It defeats itself. The gracious gift gains all that it seems to forego and brings happiness to the recipient, to the giver, and to God.

¹³ Compare Neh. 8¹⁰⁻¹².

¹⁵⁻²¹ Compare Mt. 22¹⁻¹⁰ Prov. 9¹⁻⁵.

¹⁵ This remark seems to be an adroit attempt to turn the conversation into a safer and more comfortable channel. But this man was probably one of the lawyers or Pharisees (there were no others present) who was refusing the invitation to God's great dinner. Thence the Lord takes him up, and suggests that the happiness of eating in the kingdom is only for those who come. The picture He draws is in striking contrast with the feast He was attending. All who were invited came to this feast and deemed it an honor to be present. No poor or crippled or blind or lame were admitted, except the dropsical man, and he was dismissed before the feasting began, though he no longer was a cripple.

The great dinner of the kingdom will be quite the opposite of this. The men of substance refused the invitation. The scribes, lawyers, and Pharisees would not come and they will know nothing of the happiness of those who eat bread in the kingdom. But the outcasts, those whom the proud religionists would spurn from their table, these will enjoy the happiness which comes from tasting God's provision and plenty. The rejection of the

glory before all those lying back at table with you, seeing that every one who is exalting himself shall be humbled and who is humbling himself shall be exalted."

¹² Now He said to him also who has invited Him, "Whenever you may be making a lunch or a dinner, do not be summoning your friends, nor yet your brothers, nor yet your relatives, nor yet rich neighbors, lest at some time *they* also should be inviting you in return, and repayment should come to you. But whenever you may be making a reception, invite the poor, the cripples, the lame, the blind, and happy will you be, seeing that they have naught to repay you, for it will be repaid you in the resurrection of the just."

¹⁵ Now someone of those lying back at table with Him, hearing these things, said to Him, "Happy is he who shall be eating bread in the kingdom of God!" Now He said to him, "A certain man made a great dinner, and invites many."

¹⁷ And he dispatches his slave at the dinner hour to say to those who have been invited, 'Come, seeing that it is already ready.' And they begin, one and all, to make excuse. The first said to him, 'I buy a field, and it is necessary to come out to see it. I ask you to have me excused.' And a different one said, 'I buy five yoke of oxen, and I am going to test them. I ask you to have me excused.' And a different one said, 'I marry a wife, and because of this I cannot be coming.'

²¹ And the slave, coming along, reports these things to his lord. Then, being indignant, the householder

11 ^{IN CLT S P N IN margin}
 ΘΙΑΥΦΤΕΡΟΝΤΟΤΕΕΣΤΑΙC 20
^{UPPER} ^{then} ^{WILL BE} ^{to-}
 to-YOU ^{hy} ^{*} after then
 ΟΙΔΟΞΑΕΝΦΠΙΟΝΠΑΝΤΩΝΤ 40
 you esteem IN-VIEW OF-ALL OF-
 11 THE ones-TOGETHER-UP-LYING to-you that
 12 ^{AS O}
 ΤΙΠΑΣΟΥΥΦΝΕΑΥΤΟΝΤΑΠΕ 80
 EVERY the one-HEIGHTENING self WILL-BE-BEING-
 100
 INΘΗΣΕΤΑΙΚΑΙΟΤΑΠΕΙΝ 100
 made-LOW AND THE one-making-LOW
 12 ^{AS O}
 ΦΝΕΑΥΤΟΝΥΥΦΘΗΣΕΤΑΙΕΑ 20
 self WILL-BE-BEING-HEIGHTENED He-
 100
 ΕΓΕΝΔΕΚΑΙΤΩΚΕΚΑΗΚΟΤΙ 40
 said YET AND to-THE one-HAVING-CALLED
 100
 ΑΥΤΟΝΟΤΑΝΠΟΙΗΣΑΡΙCΤΟ 60
 Him when-EVER you-MAY-BE-making LUNCH
 100
^{AS O}
 ΝΗΔΕΙΠΝΟΝΜΗΦΩΝΕΙΤΟΥC 80
 OR DINNER NO you-BE-sOUNDING THE
 200
 ΦΙΛΟΥC CΟΥΜΗΔΕΤΟΥC ΔΕ 200
 FOND-ones OF-YOU NO-YET THE brothers
 20
 ΑΦΟΥC CΟΥΜΗΔΕΤΟΥC CΥΓΓ 20
 OF-YOU NO-YET THE TOGETHER-
 100
^{N O, s omits OF-YOU N omits YET S O}
 ΕΝΕΙC CΟΥΜΗΔΕΓΕΙΤΟΝΑC 40
 generateds OF-YOU NO-YET NEIGHBORS
 100
 ΠΛΟΥCΙΟΥC ΜΗΠΟΤΕΚΑΙ ΑΥ 60
 RICH NO I-when AND they
 100
 ΑΥΤΟΙΝΤΙΚΑΛΕCΦΙΝCΕΚΑ 80
 A YOU SHOULD-BE-INSTAD-CALLING YOU AND
 100
 ΙΓΕΝΗΤΑΙΝΤΑΠΟΔΟΜΑCΟ 300
 MAY-BE-BECOMING repayment to-you
 100
^{A YOU MAY-BE-making RECEPTION +H C}
 ΙΑΛΛΟΤΑΝΔΟΧΗΝΠΟΙΗΣΚΑ 20
 13 but when-EVER RECEPTION YOU-MAY-BE-making DE-
 100
^{S O}
 ΛΕΙΠΤΧΟΥCΑΝΑΠΕΙΡΟΥC 40
 CALLING POOR-ones UP-CRIPPLES
 100
 ΧΩΛΟΥCΤΥΦΛΟΥCΚΑΙΜΑΚΑ 60
 14 LAME-ones BLIND-ones AND HAPPY
 100
 ΡΙΟCΕCΗΟΤΙΟΥΚΕΧΟΥCΙΝ 80
 YOU'LL-BE that NOT THEY-ARE-HAVING
 100
 ΑΝΤΑΠΟΔΟΥΝΑΙCΙΟΙΝΤΑΠ 400
 to-repay to-YOU WILL-BE-BEING-
 100
^{S I ΔΕ YET}
 ΟΔΘΗCΕΤΑΙΓΑΡCΙΟΙΕΝΤΗ 20
 repaid for to-YOU IN THE
 100
^{S O}
 ΑΝΑCΤΑCΕΙΤΩΝΔΙΚΑΙΩΝΑ 40
 15 UP-STANDING OF-THE JUST-ones HEAR-
 100
 ΚΟΥCΑCΔΕΤΙCΤΩΝCΥΝΑΝΑ 60
 thy YET ANY OF-THE ones-TOGETHER-UP-
 100
 ΚΕΙΜΕΝΩΝΤΑΥΤΑΕΙΠΕΝΑΥ 80
 LYING these ^{hy} ^{*} after ANY to-him
 100
^{A omits ANY S omits HAPPY TO}
 ΤΩΜΑΚΑΡΙΟC CΙCΤΙCΦΑΓΕΤ 300
 HAPPY WHO-ANY WILL-BE-EATING

He-said, s¹ a-l's i after said, but s² after to-Him
ΔΙΑΡΤΗΡΗΝ ΤΗ ΒΑΣΙΛΕΙΑ Τ 20
 BEHEAD IN THE KINGDOM OF-
ΟΥΘΕ ΟΥΟΔΕ ΕΙΠΕΝ ΑΥΤΩ 40
 16 THE God THE YET He-said to-him human
ΩΡΩΠΟΤΙΣΤΕ ΠΟΙΕΙΔΕΙΝ 60
 B² adds and cancels N ANY made DISYER
ΟΝ ΜΕΓΑΛΑΙΕΚΑΛΕΣΕΝ ΠΟΛ 80
 GREAT AND CALLS MANY
ΛΟΥΣΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΤΟΝ 100
 17 AND he-commissions THE
ΔΟΥΛΟΝ ΑΥΤΟΥ ΤΗ ΩΡΑ ΤΟΥ Δ 20
 SLAVE OF-him TO-THE HOUR OF-THE DIN-
ΕΙΠΝΟΥΕΙΝ ΤΟ ΤΟΙΣΚΕ 40
 A² O. DET TO-DE-SAYING TO-THE ones-HAVING-
ΗΜΕΝ ΟΙΣ ΕΡΧΕΣΘΕ ΟΤΙ ΗΔΗ 60
 BEEN-CALLED DE-COMING THAT ALREADY
ΕΤΟΙΜΑ ΕΣΤΙΝ ΑΙΡΉΝ 80
 18 READY IT-IS AND THEY-BEGIN
Ο ΑΝΤΙΣΤΑΣΤΕ 100
 A TO-DE-REFUSING ALL s¹ E O.
Ο ΑΝΤΙΣΤΑΣΤΕ 200
 FROM ONE ALL TO-DE-REFUSING
ΕΙΣΘΑΙ ΟΠΡΩΤΟ ΕΙΠΕΝ ΑΥ 20
 A² O. A E O. THE BEFORE-MOST said TO-him
ΤΩ ΑΓΡΟΝΗΓΟΡΑ ΣΑΚΑΙ ΕΧΩ 40
 FIELD I-BUY AND I-AM-HAVING
ΑΝΑΓΚΗΝ ΣΕ ΛΘΩΝ ΙΔΕΙΝ 60
 B above line N necessity OUT-COMING TO-DE-PERCEIV-
ΥΤΟΝ ΕΡΩΤΩ ΣΕ ΕΧΕΜΕ ΠΑΡΗ 80
 ING IT I-AM-ASKING YOU DE-HAVING ME HAVING-
ΤΗΜΕΝ ΟΝ ΚΑΙ ΕΤΕΡΟΣ ΕΙΠΕ 100
 19 BEEN-REFUSED AND DIFFERENT-ONE said
Ν ΖΕΥΓΗ ΒΩΝΗΓΟΡΑ ΣΑ ΠΕΝ 20
 YOKES OF-OXEN I-BUY FIVE
ΤΕΚΑΙ ΟΡΕΥΟΜΑΙ ΟΚΙΜΑ 40
 AND I-AM-GOING TO-test
ΣΑΙ ΑΥΤΑ ΕΡΩΤΩ ΣΕ ΕΧΕΜΕ Π 60
 them I-AM-ASKING YOU DE-HAVING ME HAV-
ΑΡΗΤΗΜΕΝ ΟΝ ΚΑΙ ΕΤΕΡΟΣ 80
 20 ING-been-refused AND DIFFERENT-ONE 'said
ΙΠΕΝ ΓΥΝΑΙΚΑ ΕΓΗΜΑΚΑΙ Δ 900
 WOMAN I-MARRY AND THUS
ΙΑΤΟΥΤΟ ΟΥΔΥΝΑΜΑΙ ΕΛΘΕ 20
 this NOT I-AM-ABLE TO-DE-COMINO
ΙΝ ΚΑΙ ΠΑΡΑΓΕΝΟΜΕΝ ΟΣΟ Δ 40
 21 AND BESIDE-DE-COMINO THE SLAVE
ΟΥΛΟΣ ΑΠΗΓΓΕΙΛΕΝ ΤΩ ΚΥΡ 60
 s O. he-FROM-MESSAGES TO-THE master
ΙΩ ΑΥΤΟΥ ΑΥΤΑ ΤΟΤΕ ΟΡΓΙ 80
 OF-him these THEN BEING-IN-
ΣΕ ΒΙΒΛΙΟΚΙΩΝΕΣ ΠΟΤΗΣΕΙ 1000
 EIGNANT THE HOME-OWNER said

invitation is a plain intimation of our Lord's rejection by the influential leaders of Israel, the self-righteous, who thought they needed no repentance. They were not hungry; they felt no necessity. They were busy in acquiring the land of their poorer countrymen by purchase, or they were getting control of more acreage by adding to their oxen, for the land was allotted to each man according to his ability to farm it. They were laying up treasures on earth. They had no ear for the invitation and shall have no place in the kingdom.

²² Compare Mk. 16¹⁵.

²³ There is only one slave here, consequently we must limit the scope of this parable to our Lord's ministry. He never went to the nations outside the land, but He did reach the Samaritans and the Syro-Phenician woman, who were outside the narrow pale of ultra-Judaism.

²⁴ Compare Ac. 13⁴⁶.

²⁵ This saying has proved a stumbling stone to many, and it is usual to tone down the word "hating" to some milder term. But it is the same word which undoubtedly means hate in other connections. The solution of the difficulty lies in the tense of the verbs. It is not a saying for all time, especially not for the present, but was applicable only during those closing days of His ministry when His disciples were to withstand the opposition of their loved ones, and the seduction of their own souls, which would shrink from the suffering in which faithfulness to Christ would involve them. It is only in this connection that the hate was to be exercised. It is its scope, rather than its intensity, which was limited. Such an attitude toward our relatives is utterly foreign to the spirit of grace which pervades the present.

²⁶ Compare Deut. 13⁶⁻¹¹ 33⁹ Mt. 10^{37, 38} Un. 12¹¹.

²⁸ Compare Prov. 24²⁷.

²⁸⁻³³ The leaving of all possessions (above their allotments of land) was another special requirement, in view of the coming kingdom.

³⁴ Holding on to possessions or compromising with those dear to them at such a time would make them like insipid salt, quite useless for the purpose for which it is designed.

said to his slave, 'Come out quickly into the squares and streets of the city, and lead in here the poor, and cripples, and blind, and lame.'

²² And the slave said to him, 'Lord, what you enjoin is done and still there is place.' And the lord ²³ said to the slave, 'Come out into the roads and stone dikes and compel them to enter, that my house ²⁴ may be crammed. For I am saying to you that not one of those men who were invited shall taste of my dinner.' "

²⁵ Now vast throngs went with Him, and, being turned, He said to ²⁶ them, "If any one is coming to Me and is not hating his father and mother and wife and children and brothers and sisters, and further, his own soul besides, he cannot be ²⁷ My disciple. And any one who is not bearing his own cross and coming behind Me cannot be My disciple.

²⁸ For which of you, wanting to build a tower, does not first sit down to calculate the expense, whether he has the wherewithal?— ²⁹ lest at some time, laying its foundation and not having the strength to finish up, all who behold should be beginning to be deriding him, ³⁰ saying that 'This man begins building and has not the strength to finish up!'

³¹ Or what king going to engage another king in battle will not, being seated, first plan if he is able to meet with ten thousand him who is coming against him with twenty

- ^{h o.}
 ΠΕΝΤΩΔΟΥΛΩ ΑΥΤΟΥ ΕΞΕΛΘ 20
 to-THE SLAVE OF-him BE-OUT-COMING
- ΕΤΑΧΕΦΕΣΙΣΤΑΣΠΡΑΛΕΙΑ 40
 SWIFTLY INTO THE BROADS
- ΣΚΑΙΡΥΜΑΣΤΗΣΠΟΛΕΩΣΚΑ 60
 AND streets OF-THE city AND
- * ΟΟΟΥΣΕΑΝΕΥΡΗΤΕ for THE, ^{s1} restores s. o.
 ΙΤΟΥΣΠΤΩΧΟΥΣΚΑΙΑΝΑΠΕ 80
 THE POOR-ones AND UP-CRIPPLES
- ΙΡΟΥΣΚΑΙΤΥΦΛΟΥΣΚΑΙΧΩ 100
 AND BLIND-ones AND LAME-ones
- ΛΟΥΣΕΙΣΑΓΑΓΕΦΔΕΚΑΙΕΙ 20
²² INTO-LEAD here AND said
^{h1} omit to-him
- ΠΕΝΑΥΤΩΔΟΥΛΟΣΚΥΡΙΕΓ 40
 to-him the SLAVE master! HAS-
- ΕΓΟΝΕΝΟΕΠΕΤΑΣΚΑΙΕΤ 60
 BE-COME WHICH YOU-enjoin AND STILL
- ΙΤΟΠΟΣΕΣΤΙΝΚΑΙΕΙΠΕΝΟ 80
²³ PLACE IS AND said THE
- ΚΥΡΙΟΣΠΡΟCΤΟΝΔΟΥΛΟΝΕ 200
 master TOWARD THE SLAVE BE-
- ΞΕΛΘΕΙCΤΑCΟΔΟΥΣΚΑΙΦ 20
 OUT-COMING INTO THE WAYS AND BAR-
- ΡΑΓΜΟΥΣΚΑΙΑΝΑΓΚΑΣΟΝΕ 40
 NEEDS AND necessitate TO-
- ΙΞΕΛΘΕΙΝΑΓΕΜΙCΘΗΜΟ 60
²⁴ ME THE HOME I-AM-saying for to-you that
 DE-INTO-COMING THAT s1' d-BE-BEING-REFELECTIZED OF-
- ΥΟΟΙΚΟΣΛΕΓΩΓΑΡΥΜΙΝΟΤ 80
 ME THE HOME I-AM-saying for to-you that
²⁴ ME THE HOME I-AM-saying for to-you that
- ΙΟΥΔΕΙCΤΩΝΑΝΔΡΩΝΕΚΕΙ 300
 NOT-YET-ONE OF-THE MEN those
- ΝΩΝΤΩΝΚΕΚΛΗΜΕΝΩΝΓΕΥC 20
 OF-THE ones-HAVING-been-CALLED WILL-BE-TAST-
- ΕΤΑΙΜΟΥΤΟΥΔΕΙΠΝΟΥCΥ 40
²⁵ ING OF-ME THE DINNER TOGETHER-
- ΕΠΟΡΕΥΟΝΤΟΔΕΑΥΤΩΟΧΛΟ 60
 WENT YET to-Him THROUGHS
- ΙΠΟΛΛΟΙΚΑΙCΤΡΑΦΕΙCΕΙ 80
 MANY AND BEING-TURNED He-
- ΠΕΝΠΡΟCΑΥΤΟΥCΕΙΤΙCΕΡ 400
²⁶ said TOWARD them IF ANY IS-COM-
- ΧΕΤΑΙΠΡΟCΕΜΕΚΑΙΟΥΜΙC 20
 ING TOWARD ME AND NOT IS-EATING
- ΕΙΤΟΝΠΑΤΕΡΑΥΤΟΥΚΑΙΤ 40
 THE FATHER OF-him AND THE
- ΗΝΜΗΤΕΡΑΚΑΙΤΗΝΓΥΝΑΙΚ 60
 MOTHER AND THE WOMAN
- ΑΚΑΙΤΑΤΕΚΝΑΚΑΙΤΟΥCΑΔ 80
 AND THE offsprings AND THE brothers
- ΕΛΦΟΥCΚΑΙΤΑCΑΔΕΛΦΑCΕ 400
 AND THE sisters STILL
- ΑΔΕΥΤΕΡΟCΑΥΤΟΥ 20
 BESIDES AND THE
- ΤΙΤΕΚΑΙΤΗΝΨΥΧΗΝΑΥΤΟ 20
 soul OF-self
- ΥΟΥΔΥΝΑΤΑΙΕΙΝΑΙΜΟΥΜΑ 40
 NOT IS-ABLE TO-BE OF-ME LEARNER TO-BE
- ΘΗΤΗCΚΑΙΟCΤΙCΟΥΒΑCΤΑ 60
 AND WHO-ANY NOT IS-BEARING
- ΖΕΙΤΟΝCΤΑΥΡΟΝΕ ΑΥΤΟΥΚ 80
 THE pale OF-self AND
- ΑΙΕΡΧΕΤΑΙΟΠΙCΦΜΟΥΟΥΔ 600
 IS-COMING BEHIND ME NOT IS-
- ΥΝΑΤΑΙΕΙΝΑΙΜΟΥΜΑΘΗΤΗ 20
 ADLE TO-BE OF-ME LEARNER
- CΤΙCΓΑΡΕCΥΜΦΩΝΘΕΛΩΝΠΥ 40
²⁸ ANY for OUT OF-YOU WILLING TOWER
- ΡΓΟΝΟΙΚΟΔΟΜΗCΑΙΟΥΧΙΠ 60
 TO-BE-BUILD NOT (emph.) DE-
- ΡΩΤΟΝΚΑΘΙCΑCΥΗΦΙΖΕΙΤ 80
 FORE-most being-seated IS-PEDDLING THE
- ΗΝΔΑΠΑΝΗΝΕΙΧΕΙΤΑΕΙC 700
 expense IF he-IS-HAVING THE INTO
- ΑΠΑΡΤΙCΜΟΝΙΑΜΗΠΟΤΕΘ 20
 FROM-EQUIPPING THAT NO ?-when OF-
- ΕΝΤΟCΑΥΤΟΥΘΕΜΕΛΙΟΝΚΑ 40
 PLACING OF-it foundation AND
- ΙΜΗCΧΥΟΝΤΟCΕΚΤΕΛΕCΑ 60
 NO OF-BEING-STRONG TO-OUT-FINISH
- ΙΠΑΝΤΕCΟΙΘΕΦΡΟΥΝΤΕCΑ 80
 ALL THE ones- beholding s1' d-
- ΡΞΩΝΤΑΙ ΑΥΤΩΕΜΠΑΙΖΕΙΝ 800
 BE-beginning to-him TO-BE-IN-sporting
- ΛΕΓΟΝΤΕCΟΤΙΟΥΤΟCΟΑΝΘ 20
 saying that this THE human
- ΡΩΠΟCΗΡΞΑΤΟΟΙΚΟΔΟΜΕΙ 40
 begins TO-BE-HOME-BUILDING
- ΝΚΑΙΟΥΚΙCΧΥCΕΝΕΚΤΕΛΕ 60
 AND NOT IS-STRONG TO-OUT-FINISH
- CΑΙΗΤΙCΒΑCΙΛΕΥCΠΟΡΕΥ 80
 31 OR ANY KING GOING
- ΟΜΕΝΟCΕΤΕΡΩΒΑCΙΛΕΙCΥ 600
 LO-DIFFERENT KING TO-BE-TO-
- ΜΒΑΛΕΙΝΕΙCΠΟΛΕΜΟΝΟΥΚ 20
³² GETHER-CASTING INTO BATTLE NOT (emph.)
- ΙΚΑΘΙCΑCΠΡΩΤΟΝΒΟΥΛΕΥ 40
 being-seated BEFORE-most WILL-BE-COUN-
- CΕΤΑΙΕΙΔΥΝΑΤΟCΕCΤΙΝΕ 60
³³ SELLING IF ADLE he-IS IN
- ΝΔΕΚΑΧΙΛΙΑCΙΝΥΠΑΝΤΗC 80
 TEN THOUSAND TO-UNDER-meet
- ΑΙΤΩΜΕΤΑΕΙΚΟCΙΧΙΛΙΑΔ 62000
 to-THE WITH TWENTY THOUSAND

34,35 Compare Mt. 5:13 Mk. 9:50.

1 Compare 7:34, 35 Mt. 9:10, 13.

2 Our Lord's liking for sinners led the proud, self-righteous Pharisees and scribes to utter a most precious truth, though they, indeed, did not intend it thus. "This man is receiving sinners . . . !" Far from denying the charge, He makes it the basis of a five-fold parable in which He emphasizes the vital fact that God is not concerned with the righteous, but with sinners. The term parable is used at the beginning and includes, not only that of the lost sheep, but also the lost coin, and the prodigal son, and the unjust steward, and the rich man and Lazarus. They are five different parts of one parable, which deals with the nation of Israel and the various classes in it. First we are shown the Saviour's attitude toward the lost in the story of the lost sheep. The following pair, concerning the lost coin and the prodigal son, are strikingly like the last two, concerning the unjust steward, and the rich man and Lazarus.

Two of these stories have to do with money, and the story of the prodigal son is closely matched by that of the rich man.

Like all the Lord's parables, these are not merely apt illustrations of divine truth, but pictorial parables of spiritual facts as they existed in the nation to which He was sent.

3 Our Lord was not sent to any but the straying sheep of the house of Israel (Mt. 15:24). He had no commission for any other nation and He never left the land of Israel to reach others. The hundred sheep, therefore, bring before us the nation of the covenant. The Lord is the good Shepherd, Who gives His soul for the sheep (Jn. 10:11). The ninety and nine are the self-righteous majority of the nation, who, like the Pharisees and scribes, to whom He was speaking, thought they had no need of repentance. They were not safe within the shelter of the fold, but out in the wilderness, left without the protection of the Shepherd, and open to the attacks of the wild beasts. They merely thought themselves safe. But they did not stir His heart or call for His succor. A single silly sheep astray from the flock causes Him more suffering and more joy than all the

32 thousand? Otherwise, at his being still distant, he, dispatching an embassy, is asking for peace terms.

33 Thus, then, everyone of you who is not taking leave of all of his own possessions, cannot be My disciple.

34 Salt, then, is ideal, yet if even the salt should be insipid, with

35 what shall it be seasoned? It is fit neither for the land nor for manure. They are casting it outside. Who has ears to be hearing, let him be hearing!"

15 Now all the tribute collectors and sinners were nearing Him to be hearing Him. And the Pharisees as well as the scribes grumbled, saying that "This man is receiving sinners and is eating together with them!"

3 Now He told them this parable, saying, "What man of you, having a hundred sheep, and, losing one of them, is not leaving the ninety-nine in the wilderness and is going after that which is lost.

5 until he may be finding it? And, finding it, he is placing it on his

6 shoulders, rejoicing. And, coming into the house, he is calling together the friends and neighbors, saying to them, 'Rejoice with me that I found my sheep that was lost!'

7 I am saying to you that thus there will be joy in heaven over one sinner repenting, more than over ninety-nine just persons who have no need of repentance.

8 Or what woman, having ten drachmas [about 16 cents each], if she should be losing one drachma, is not lighting a lamp, and sweeping the house and seeking carefully until she should be finding it?

9 And, finding it, she is calling to-

32 **ΟΝΕΡΧΟΜΕΝΩ ΕΠΑΥΤΟΝ ΕΙΔ** 20
 one-coming on him if yet
ΕΜΗΓΕΕΤΙ ΑΥΤΟΥ ΠΟΡΡΩΦΟΝ 40
 NO-SURELY STILL OF-him forward BEING
ΤΟΣ ΠΡΕΣΒΕΙΑΝ ΑΠΟΣΤΕΙΛΑ 60
 embassy into commissioning
ΑΣΕΡΩΤΑΤΑ ΠΡΟΣΕΙΡΗΝΗΝ 80
 is-asking THE TOWARD PEACE
 33 **ΟΥΤΩΣ ΟΥΝ ΠΑΣΕΣ ΥΜΩΝ ΟΣΟΙ** 100
 thus THEN EVERY OUT OF-YOU WHO NOT
ΥΚΑΠΟΤΑΣΣΕΤΑΙ ΠΑΣΙΝ ΤΟ 20
 IS-FROM-SETTING to-ALL THE
ΙΣΕ ΑΥΤΟΥ ΥΠΑΡΧΟΥΣΙΝ ΟΥ 40
 OF-self belongings NOT
ΔΥΝΑΤΑΙ ΕΙΝΑΙ ΜΟΥ ΑΘΗΤ 60
 IS-ABLE TO-BE OF-ME LEARNER
ΗΣΚΑΛΟΝΟΥΝ ΤΟ ΑΛΛΑ ΣΕ ΑΝΔ 80
 IDEAL THEN THE SALT IF-EVER YET
 34 **ΕΚΑΙ ΤΟ ΑΛΛΑ ΣΜΩΡΑΝΘΗΝΤ** 200
 AND THE SALT MAY-BE-BEING-MADE-INSIPID IN ANY
ΙΝΑΡΤΥΘΗΣΕΤΑΙ ΟΥΤΕΙ 20
 it-WILL-BE-BEING-SEASONED NOT-BESIDES INTO
 35 **ΣΗΝΟΥΤΕ ΕΙΣ ΚΟΠΡΙΑΝΕΥ** 40
 LAND NOT-BESIDES INTO MANURE WELL-
ΘΕΤΟΝ ΕΣΤΙΝ ΕΩΣ ΑΛΛΟΥΣ 60
 PLACED it-IS OUT THEY-ARE-CASTING
ΙΝΑΥΤΟ ΕΧΩΝ ΩΤΑ ΑΚΟΥΕΙ 80
 it THE ONE-HAVING EARS TO-BE-HEARING
ΝΑΚΟΥΕΤΩ ΗΣΑΝΔΕ ΑΥΤΩ ΕΓ 300
 15 LET-him-BE-HEARING WERE YET to-Him NEAR-
ΓΙΖΟΝΤΕΣ ΠΑΝΤΕΣ ΟΙ ΤΕΛΩ 20
 ING ALL THE tribute-collect-
ΝΑΙΚΑΙ ΟΙ ΑΜΑΡΤΩΛΟΙ ΑΝ 40
 ORS AND THE misers TO-BE-
ΥΕΙΝΑΥΤΟΥ ΚΑΙ ΔΙΕΓΟΓΓΥ 80
 2 HEARING OF-Him AND TIRU-MURMURED
ΖΟΝΟΙΤΕ ΦΑΡΙΣΑΙΟΙ ΚΑΙ Ο 80
 THE BESIDES PHARISEES AND THE
ΙΓΡΑΜΜΑΤΕΙΣ ΛΕΓΟΝΤΕΣ Ο 400
 writers saying that
 3 **ΤΙ ΟΥΤΟΣ ΑΜΑΡΤΩΛΟΥΣ ΠΡΟ** 20
 this-one misers IS-TOWARD-
ΣΔΕΧΕΤΑΙ ΚΑΙ ΣΥΝΕΣΘΙΕΙ 40
 RECEIVING AND IS-TOGETHER-EATING
ΑΥΤΟΙΣ ΕΙΠΕΝ ΔΕ ΠΡΟΣ ΑΥΤ 60
 to-them He-said YET TOWARD them
ΟΥΣΤΗΝ ΠΑΡΑΒΟΛΗΝ ΤΑΥΤΗ 80
 THE BESIDE-CAST this
ΝΑ ΛΕΓΩΝΤΙΣ ΑΝΘΡΩΠΟΣ ΕΞ 600
 saying ANY human OUT OF-

ΜΩΝ ΕΧΩΝ ΕΚΑΤΟΝ ΠΡΟΒΑΤΑ 20
 4 YOU'P HAVING HUNDRED sheep
ΚΑΙ ΑΠΟΛΕΣΑΣ ΕΣΤΑΥΤΩΝ Ε 40
 AND DESTROYING OUT OF-them ONE
ΟΥΚ ΑΤΑΛΕΙ ΠΕΙΤΑΕΝ ΕΝΗΚ 60
 NOT IS-LEAVING THE NINETY
ΟΝΤΑ ΕΝΝΕΑ ΕΝ ΤΗ ΡΗΜΩ ΚΑ 80
 NINE IN THE DESOLATE AND
ΙΠΟΡΕΥΕΤΑΙ ΕΠΙ ΤΟ ΑΠΟΛΩ 600
 IS-GOING ON THE one-HAVING-de-
ΛΟΣ ΕΣΟΥΕΥΡΗΝΑΥΤΟ ΚΑΙ Ε 20
 5 stroyed TILL OF-which he-MAY-BE-FINDING it AND FIND-
ΥΡΩΝ ΕΠΙ ΤΗ ΘΗΣΙΝ ΕΠΙ ΤΟΥ 40
 ING he-IS-ON-PLACING ON THE
ΣΩΜΟΥΣ ΑΥΤΟΥ ΧΑΙΡΩΝ ΚΑΙ 60
 6 SHOULDERS OF-him JOYING AND
ΕΛΘΩΝ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΣΥΓΚ 80
 COMING INTO THE HOME he-IS-TOGETH-
ΑΛΕΙΤΟΥΣ ΦΙΛΟΥΣ ΚΑΙ ΤΟΥ 700
 ER-CALLING THE FOND-ones AND THE
ΣΓΕΙΤΟΝΑΣ ΛΕΓΩΝ ΑΥΤΟΙΣ 20
 NEIGHBORS SAYING to-them
ΣΥΓΧΑΡΗΤΕ ΜΟΙ ΟΤΙ ΕΥΡΟΝ 40
 BE-TOGETHER-JOYING to-ME that I-FOUND
ΤΟ ΠΡΟΒΑΤΟΝ ΜΟΥ ΤΟ ΑΠΟΛΩ 60
 THE sheep OF-ME THE one-HAVING-de-
ΛΟΣ ΛΕΓΩ ΜΙΝ ΟΤΙ ΟΥΤΩΣ Χ 80
 7 stroyed I-AM-SAYING to-YOU that thus JOY
ΑΡΕΝΤΩ ΟΥΡΑΝΩ ΕΣΤΑΙ ΕΝ 800
 A WILL-BE IN THE HEAVEN # O, IN THE HEAVEN WILL-BE ON
ΙΕΝΙΑ ΜΑΡΤΩΛΩ ΜΕΤΑΝΟΟΥ 20
 ONE misser to-alter-MINDING
ΝΤΙΝ ΕΠΙ ΕΝΗΚΟΝΤΑ ΕΝΝ 40
 ON ON NINETY NINE
ΕΔΙΚΑΙΟΙΣ ΟΙΣ ΤΙΝΕΣ ΟΥΧ 60
 A ΔΙ for Ε JUST-ones WHO-ANY NOT need
ΡΕΙΑΝΕ ΧΟΥΣΙΝ ΜΕΤΑΝΟΙΑ 80
 ARE-HAVING OF-AFTER-MIND
ΣΗΤΙΣ ΓΥΝΗΔΡΑΧΜΑΣ ΕΧΟΥ 900
 8 OR ANY WOMAN DRACHMAS HAVING
ΣΑΔΕΚΑ ΕΑΝ ΑΠΟΛΕΣΗ ΔΡΑΧ 20
 TEN IF-EVER she-sh'ld-BE-DESTROYING drachma
ΜΗΝ ΜΙΑΝ ΟΥΧΙ ΑΠΤΕΙΛΥΧΝ 40
 A O, ONE NOT (emph.) IS-TOUCHING LAMP
ΟΝ ΚΑΙ ΑΣΑΡΟΙΤΗΝ ΟΙΚΙΑΝ 60
 AND IS-SWEEPING THE HOME AND
ΑΙΖΗΤΕΙ ΕΠΙ ΜΕΛΩΣ ΕΩΣ Ο 80
 # O, IS-SEEKING ON-CAREFULLY TILL OF-THE
ΟΥΕΥΡΗΚΑΙ ΕΥΡΟΥΣΑ ΣΥΝΚ 6000
 9 WHICH she-MAY-BE-FINDING AND FINDING IS-TOGETHER-

rest. God could get little satisfaction out of Israel because of their self-righteousness. The tax gatherers and sinners heard Him gladly, and they alone responded to His love and mercy. He received sinners because no others would have Him or felt their need of Him.

The hunt for a lost sheep in the wilds of Judea was a hazardous and dangerous task, and may well remind us of His suffering unto death on the cross. The descent into a deep and dark ravine infested with savage beasts, is a fit picture of His descent into the depths of Golgotha.

The lost sheep gives us God's side. The lost coin gives us Israel's side. The nation is often seen under the figure of a woman. To this very day it is the custom among the women of the land to wear silver coins for a headdress. These are their most prized ornaments, and mean much more to them than the mere money value. Israel had been decked with ornaments by Jehovah, and it was one of these that was lost. And each sinner among them who repented had a foretaste of the day when the redemption money is found for Israel's ransom.

4 Compare 19¹⁰Isa.53¹ Pt.2²⁵.

11 In the parable of the two sons we have a portrait of the two classes in Israel to illustrate their moral distance from God. The prodigal was far from the father's house; the elder brother was far from his heart. So the Pharisees and scribes boast of a ceremonial nearness to Jehovah, but their hearts are far from Him. The tax collectors and sinners are outcasts, yet they know their plight and yearn for the compassionate mercy of God.

The point in this portion of the five-fold parable lies in the contrast between the two sons. Natural religion, such as the self-righteous Pharisees and scribes possessed, prides itself on conduct such as characterized the elder son, which consists in doing right and living up to the law as best they could. But such deportment, even if sincere and true, gives no occasion for the father to reveal His affection.

The prodigal is a composite picture of the sinner and the publican. His dissipation and profligacy set him forth as a sodden sinner, mired in im-

gether the friends and neighbors, saying, 'Rejoice with me that I found the drachma which I lose!'

10 Thus, I am saying to you, there is coming to be joy before the messengers of God over one sinner repenting."

11 Now He said, "A certain man had two sons. And the younger of them said to the father, 'Father, give me the part of the estate accruing to me.' Now, he apportioned them the livelihood. And not many days after, the younger son, gathering all together, travels into a far country and there dissipates his estate, living profligately.

14 Now, his all being spent, a severe famine occurred in that country, and *he* begins to be in want.

15 And going, he joined one of the citizens of that country, and he sends him into his fields to graze hogs. And he yearned to be satisfied with the little carob pods which the hogs ate, and no one gave to him.

17 Now, coming to himself, he avers, 'How many of my father's hired men are surfeited with bread, yet *I* am perishing here of famine!

18 Rising, I will go to my father and declare to him, "Father, I sinned against heaven and in your sight.

19 I am no longer worthy to be called your son. Make me as one of your hired men." ' And rising, he came to his father.

Now, at his being still far distant, his father perceived him and has compassion, and running, falls on his neck and fondly kisses him.

63001 ^{A+T Δ} **ΑΛΕΙΤΑΣΦΙΛΑΣΚΑΙΤΑΣΓΕ** 20
 CALLING THE FOND-ones AND THE NEIGH-
^{A+ N}
ΙΤΟΝΑΣΛΕΓΟΥΣΑΣΥΓΧΑΡΗ 40
 BOYS SAYING BE-TOGETHER-JOYING
^{A+ Γ}
ΤΕΜΟΙΟΤΙΕΥΡΟΝΤΗΝΔΡΑΧ 60
 to-ME that I-FOUND THE drachma
^{A O.}
ΜΗΝΗΝΑΠΩΛΕΣΑΟΥΤΩΣΛΕΓ 80
 10 WHICH I-destroy thus I-AM-say-
^{A+ Ε} ^{A JOY IS-BECOMING}
ΦΥΜΙΝΓΕΙΝΕΤΑΙΧΑΡΑΕΝΩ 100
 ING to-YOU¹³ IS-BECOMING JOY IN-VIEW
^{B omits OF-THE}
ΠΙΟΝΤΩΝΑΓΓΕΛΩΝΤΟΥΘΕΟ 20
 OF-THE MESSENGERS OF-THE God
^{B had Δ}
ΥΕΠΙΕΝΙΑΜΑΡΤΩΛΩΜΕΤΑΝ 40
 ON ONE misser after-MINDING
ΟΟΥΝΤΙΕΠΕΝΔΕΑΝΘΡΩΠΟ 60
 11 He-said YET human
^{A dim Y above line}
ΣΤΙΣΕΙΧΕΝΔΥΟΥΙΟΥΣΚΑΙ 80
 12 ANY HAD TWO SONS AND
^{A omits here}
ΕΙΠΕΝΟΝΕΩΤΕΡΟΣΑΥΤΩΝΤ 200
 said THE YOUNGER OF-them to-
^{FATHER by s}
ΦΠΑΤΡΙΠΑΤΕΡΔΟΣΜΟΙΤΟΕ 20
 THE FATHER FATHER BE-GIVING to-ME THE ON-
ΠΙΒΑΛΛΟΝΜΕΡΟΣΤΗΣΟΥΣΙ 40
 CASTING PART OF-THE BEING
^{s* K Δ} ^{A and for THE YET}
ΑΣΟΔΕΔΙΕΛΕΝΑΥΤΟΙΣΤΟ 60
 THE YET he-apportioned to-them THE
ΝΒΙΟΝΚΑΙΜΕΤΟΥΠΟΛΛΑΧ 80
 13 livelihood AND after NOT MANY DAYS
^{B O.}
ΜΕΡΑΣΣΥΝΑΓΑΓΩΝΑΠΑΝΤΑ 300
 TOGETHER-LEADING ALL (emph.)
ΟΝΕΩΤΕΡΟΣΥΙΟΣΑΠΕΔΗΜΗ 20
 THE YOUNGER SON travels
ΣΕΝΕΙΣΧΩΡΑΝΜΑΚΡΑΝΚΑΙ 40
 INTO SPACE FAR AND
^{s O.}
ΕΚΕΙΔΙΕΣΚΟΡΠΙΣΕΝΤΗΝΟ 60
 there THEU-SCATTERS THE BE-
^{s+ Ε} ^{s* repeats} **ΕΙΣΧΩΡΑΝΜΑΚΡΑΝ**
^{14 IN} ^{OF-him} ^{LIVING} ^{profligately} ^{OF-}
ΥΣΙΑΝΑΥΤΟΥΖΩΝΑΣΩΤΩΣΔ 80
 for LIVING profligately
ΑΠΑΝΚΑΝΤΟΣΔΕΑΥΤΟΥΠΑ 400
 SPENDING YET OF-him ALL
^{A O.}
ΝΤΑΓΕΝΕΤΟΛΕΙΜΟΣΙΣΧΥ 20
 BECAME FAMINE STRONG
ΡΑΚΑΤΑΤΗΝΧΩΡΑΝΕΚΕΙΝΗ 40
 according-to THE SPACE that
^{B omits OF-THE}
ΝΚΑΙΑΥΤΟΣΗΡΞΑΤΟΤΟΥΥΣ 60
 AND he begins OF-THE TO-BE-
^{s O.} ^{A Ε O.} ^{s O.}
ΤΕΡΕΙΣΘΑΙΚΑΙΠΟΡΕΥΘΕΙ 80
 15 WANTING AND BEING-GONE
^{B omits OF-THE}
ΣΕΚΟΛΛΗΘΗΕΝΙΤΩΝΠΟΛΙΤ 600
 he-was-JOINED to-ONE OF-THE citizens

ΩΝΤΗΣΧΩΡΑΣΕΚΕΙΝΗΣΚΑΙ 20
 OF-THE SPACE (that) AND
ΕΠΕΜΥΕΝΑΥΤΟΝΕΙΣΤΟΥΣ 40
 he-SENDS him INTO THE FIELDS
ΓΡΟΥΣΑΥΤΟΥΒΟΣΚΕΙΝΧΟΙ 60
 OF-him TO-BE-HERDING HOGS
^{A for to-be-satisfied OUT} ^{ΓΕΜΙCΑΙ}
ΡΟΥΣΚΑΙΕΠΕΘΥΜΕΙΧΟΡΤΑ 80
 16 AND he-ON-FELT TO-BE-satisfied
^{TO-REFLETE-IZE THE}
ΤΗΝΚΟΙΛΙΑΝΑΥΤΟΥΑΠΟ 100
 CAVITY OF-him FROM
ΝΗΣΘΙΟΝΟΙΧΟΙΡΟΙΚΑΙΟΥ 20
 WHICH ATE THE HOGS AND NOT-YET-
ΔΕΙΣΕΔΙΔΟΥΑΥΤΩΕΙΣΕΑΥ 40
 17 ONE GAVE to-him INTO self
^{A ΕΙΤΕΝ} ^{he-said}
ΤΟΝΔΕΑΛΩΦΝΕΦΗΠΟΣΟΙΜΙ 60
 YET COMING he-AVENS how-many HIRSD-
ΣΘΙΟΙΤΟΥΠΑΤΡΟΣΜΟΥΠΕΡ 80
 ones OF-THE FATHER OF-ME APE-being-
^{s Y C IN}
ΙΣΣΕΥΟΝΤΑΙ ΑΡΤΩΝΕΓΩΔΕ 700
 exceeded OF-BREADS I YET
^{A omits here}
ΛΕΙΜΩΦΩΔΕΑΠΟΛΥΜΑΙΑΝΑ 20
 18 to-FAMINE here AM-being-destroyed UP-STAND-
^{s* adds ΔΕ} ^{YET}
ΣΤΑΣΠΟΡΕΥΣΟΜΑΙΠΡΟΣΤΟ 40
 ING I-SMALL-BE-GOING TOWARD THE
ΝΠΑΤΕΡΑΜΟΥΚΑΙΕΡΩΑΥΤΩ 60
 FATHER OF-ME AND I-SMALL-BE-declaring to-
ΠΑΤΕΡΗΜΑΡΤΟΝΕΙΣΤΟΝΟΥ 80
 him FATHER I-missed INTO THE heaven
ΡΑΝΟΝΚΑΙΕΝΩΠΙΟΝΣΟΥΟΥ 800
 19 AND IN-VIEW OF-YOU NOT-
ΚΕΤΙΕΙΜΙΑΣΙΟΣΚΛΗΘΗΝΑ 20
 STILL I-AM WORTHY TO-BE-CALLED
ΙΥΙΟCCΟΥΠΟΙΝΟΝΜΕΩΣΕ 40
 SON OF-YOU make ME AS ONE
ΝΑΤΩΝΜΙCΘΙΩΝCΟΥΚΑΙΑΝ 60
 20 OF-THE HIRED-ones OF-YOU AND UP-
ΑΣΤΑCΗΑΘΕΝΠΡΟΣΤΟΝΠΑΤ 80
 STANDING he-CAME TOWARD THE FATHER
^{s O.}
ΕΡΕΑΥΤΟΥΕΤΙΔΕΑΥΤΟΥΜ 900
 OF-self STILL YET OF-him FAR
^{A O.}
ΑΚΡΑΝΑΠΕΧΟΝΤΟCΕΙΔΕΝΑ 20
 FROM-HAVING PERCEIVED him
ΥΤΟΝΟΠΑΤΗΡΑΥΤΟΥΚΑΙΕC 40
 THE FATHER OF-him AND IS-CON-
ΠΛΑΓΗCΙCΘΗΚΑΙΔΡΑΜΩΝΕ 60
 passionated AND RUNNING ON-
ΠΕΠΕCΕΝΕΠΙΤΟΝΤΡΑΧΗΛΟ 80
 FALLS ON THE NECK
ΝΑΥΤΟΥΚΑΙΚΑΤΕΦΙΛΗΣΕΝ 84000
 OF-him AND DOWN-FONDS

morality. His alliance with the citizen of a foreign country, his herding of the hogs and his desire to eat the diet of the unclean creatures, is a deft delineation of the traitorous tax collector, who joined with Rome in oppressing God's people. He had been far worse than a mere "prodigal". He recognizes himself as a sinner.

¹³ Compare Job 21:14-15.

¹⁷ Compare Jer. 31:18-20.

¹⁷ The first desire of the prodigal and of all awakened sinners is to do something themselves to ameliorate their evil condition. "What must I *do* to be saved?" This is their constant cry, because they do not know the Father, and misjudge His love. So the prodigal proposes to plead for a place in his father's service. He rehearses his little speech, and his highest expectation is a place among the servants in his father's house.

But how far is all this from the father's thoughts! He saw him afar off, and heard his confession, and ignored his plea. Instead of the menial place of servility he gives him the highest place of honor. The choicest robe and the daintiest viands all proclaim the delight of the father at receiving his son back again. There was feasting and merriment, which began, but has no end.

So with the sinners and outcasts. The Lord frankly forgave them. They were not put on probation, or set to the task of redeeming their character by meritorious conduct and perseverance in rectitude. They were clothed in garments of salvation and satisfied with the sacrifice of God's providing. They joyed in the God of grace. The bliss of the kingdom, the exultant rejoicing of all creation in the consummation, will not be built upon obedience, but on the disobedience that led to destruction and death; yet rather on the love that saves the lost and gives life to the dead.

Sin is a temporary necessity in God's great purpose to reveal Himself. It is the background which brings out the high lights of His grace. It is the foil which sets forth the depths of His affections. It was provided for before its entrance into the world, hence is not of man's choosing. It will be restrained in the eons of the eons and be entirely removed at the consummation.

²¹ Now the son said to him, 'Father, I sinned against heaven and in your sight. I am no longer worthy to be called your son. Make
²² me as one of your hired men.' Yet the father said to his slaves, 'Quick! Carry out the first robe, and put it on him, and give him a ring for his hand, and sandals for
²³ his feet, and bring the grain-fed calf, sacrifice it, and eating, we
²⁴ may be merry, seeing that this my son was dead and revives, he was lost and was found.' And they begin to be merry.

²⁵ Now his elder son was in the field, and as, on coming, he nears the house, he hears music and choral dancing, and calling to one of the boys he ascertained whatever
²⁶ this may be. Now he said to him that 'Your brother is arriving, and your father sacrifices the grain-fed calf, seeing that he got him back
²⁸ sound.' Now he is indignant and did not want to enter. Yet his father, coming out, entreated him.

²⁹ Now, answering, he said to his father, '*Lo!* so many years am I slaving for you, and I never passed by your precept, and you never give me a kid that I may make merry
³⁰ with my friends. Yet when this son of yours came, who is devouring your livelihood with prostitutes, you sacrifice for him the grain-fed calf!'

³¹ Now he said to him, 'Child, *you* are always with me, and all mine
³² is yours. Yet we must make merry and rejoice, seeing that this your brother was dead, and revives,

21 **ΑΥΤΟΝ ΕΙΠΕΝ ΔΕ ΑΥΤΩ ΟΥΙΟ** 20
him said YET to-him THE SON

ΣΠΑΤΕΡ ΗΜ ΑΡΤΟΝ ΕΙΣ ΤΟΝ 40
FATHER I-MISSED INTO THE bea-

ΥΡΑΝΟΝ ΚΑΙ ΕΝΩΠΙΟΝ ΣΟΥ 50
VED AND IN-VIEW OF-YOU NOT-

ΥΚΕΤΙ ΕΙΜΙ ΑΙ ΟΣΚΑΛΗΘΗΝ 80
STILL I-AM WORTHY TO-BE-CALLED

ΔΙΥΙΟ ΣΟΥ ΠΟΙΣ ΟΝ ΜΕ ΩΣ 100
SON OF-YOU make to OF-YOU ME AS

22 **ΕΝ ΑΤΩΝ ΗΜΙΘΙΩΝ ΣΟΥ ΕΙΠΕ** 20
ONE OF-THE MINDED-ones OF-YOU said

Ν ΔΕ Ο ΠΑΤΗΡ ΠΡΟΣ ΤΟΥ ΣΔΟΥ 40
YET THE FATHER TOWARD THE SLAVES

ΛΟΥΣΑΥΤΟΥ ΤΑ ΧΥΕΙΣ ΕΝ ΕΓΚ 60
s+G=OF-self a omits SWIFT OF-him SWIFT OUT-CARRY

Α ΝΤΕC ΑΙ ΔΙ ΕΙ ΕΝ ΤΕC 80
A omits AND s has ΔΙ for ΕΝ a omits AND
ΑΤΕC ΤΟ ΑΝΗΤΗΝ ΠΡΩΤΗΝ ΚΑ
robe THE BEFORE-most AND

ΙΕΝ ΔΥC ΑΤΕ ΑΥΤΟΝ ΚΑΙ ΔΟΤ 100
IN-SLIP-YE him AND BE-GIVING

ΕΔΑΚΤΥΛΙΟΝ ΕΙΣ ΤΗΝ ΧΕΙΡ 20
FINGERED-ring INTO THE HAND

ΑΥΤΟΥ ΚΑΙ ΥΠΟΔΗΜΑΤΑ ΕΙ 40
OF-him AND sandals INTO

23 **ΤΟΥC ΠΟΔΑC ΚΑΙ ΦΕΡΕΤΕ** 60
THE FEET AND BE-CARRYING THE

ΟΝ ΜΟCΧΟΝ ΤΟΝC ΙΤΕΥΤΟΝ 80
CATTLE THE GRAINED SAC-

ΥC ΑΤΕ ΚΑΙ ΦΑΓΟΝΤΕC ΕΥΦ 100
HIFIC AND EATING WE-MAY-BE-

24 **ΑΝΘΩΜΕΝΟΤΙ ΟΥΤΟC ΟΥΙΟC** 20
BEING-gladdden that this THE SON

ΜΟΥ ΝΕ ΚΡΟCΗΝ ΚΑΙ ΑΝΕΖΗC 40
OF-ME DEAD WAS AND UP-LIVES

ΕΝ ΗΝ ΑΠΟΛΩC ΚΑΙ ΕΥΡΕΘ 60
s HAVING-destroyed WAS AND WAS-FOUND

Η ΚΑΙ ΗΡΞΑΝΤΟ ΕΥΦΡΑΙΝΕC 80
s H AND THEY-began TO-BE-being-glad

25 **ΘΑΙ ΗΝ ΔΕ ΟΥΙΟC ΑΥΤΟΥ Ο ΠΡ** 400
WAS YET THE SON OF-him THE SENIOR

ΕC ΒΥΤΕΡΟC ΕΝ ΑΓΡΩ ΚΑΙ ΩC 20
IN FIELD AND AS

ΕΡΧΟΜΕΝΟC ΗΓΓΙC ΕΝ ΤΗ 40
COMING he-NEARC to-THE HOME

ΚΙΑ ΗΚΟΥCΕΝ CΥΜΦΩΝΙΑC 60
he-HEARD OF-TOGETHER-SOUNDING AND

26 **ΑΙ ΧΩΡΩΝ ΚΑΙ ΠΡΟCΚΑΛΕCΑ** 80
OF-CHORUS AND TOWARD-CALLING

ΜΕΝ ΟC ΕΝ ΑΤΩΝ ΠΑΙΔΩΝ ΕΠΥ 500
ONE OF-THE boys-or-girls he-ASCEN-

ΝΘΑΝΕΤΟ ΙΑΝ ΕΙΝΤΑΥΤΑ 20
AS omits EVEN 27 TAINED-UP ANY EVEN MAY-BE these THE

ΔΕ ΕΙΠΕΝ ΑΥΤΩ ΤΟΤΙΟ ΔΕ ΑΦ 40
YET said to-him that THE brother

ΟC CΟΥ ΗΚΕΙ ΚΑΙ ΕΘΥCΕΝ Ο 60
OF-YOU IS-ARRIVING AND SACRIFICES THE FA-

ΑΤΗΡ CΟΥ ΤΟΝ ΜΟCΧΟΝ ΤΟΝC 80
THER OF-YOU THE CATTLE THE GRAIN-

ΙΤΕΥΤΟΝ ΟΤΙ ΥΓΙΑΙΝΟΝΤΑ 600
ed that being-SOUND

28 **ΑΥΤΟΝ ΑΠΕΛΑΒΕΝ ΟΡΓΙCΘΗ** 20
OF-him he-FROM-GOT he-IS-INDIGNANT

ΔΕ ΚΑΙ ΟΥΚ ΗΘΕΛΕΝ ΕΙCΕΛΘ 40
A+HC YET AND NOT he-WILLED TO-BE-INTO-COM-

ΕΙΝ Ο ΔΕ ΠΑΤΗΡ ΑΥΤΟΥ ΕΞΕΛ 60
s O. ING THE YET FATHER him OUT-COMING

29 **ΘΩΝ ΠΑΡΕΚΑΛΕΙ ΑΥΤΟΝ Ο ΔΕ** 80
BESIDE-CALLED him THE YET

ΑΠΟΚΡΙΘΕΙC ΕΙΠΕΝ ΤΩ ΠΑΤ 700
answering said to-THE FATHER

ΡΙΑΥΤΟΥ ΙΔΟΥΤΟC ΑΥΤΕΤ 20
s omits OF-him OF-him BE-PERCEIVING SO-much YEARS

Η ΔΟΥΛΕΥΩC ΟΙΚΑΙΟΥ ΔΕ ΠΟ 40
I-AM-SLAYING to-YOU AND NOT-YET-when

ΤΕ ΕΝ ΤΟΛΗΝC ΟΥ ΠΑΡΗΛΘΟΝ 60
direction OF-YOU I-BESIDE-CAME

ΚΑΙ ΕΜΟΙ ΟΥ ΔΕ ΠΟΤΕ ΕΔΩΚΑ 80
AND to-ME NOT-YET-when YOU-GIVE

CΕΡΙΦΟΝΙΑ ΜΕΤΑ ΤΩΝ ΦΙΛ 800
n+I KID THAT WITH THE FOND-ones

30 **ΩΝ ΜΟΥ ΕΥΦΡΑΝΘΩ ΟΤΕ ΔΕ ΟΥ** 20
OF-ME I-MAY-BE-BEING-gladdden when YET THE SON

ΙΟC CΟΥ ΟΥΤΟC ΟΚΑΤΑΦΑΓΩ 40
OF-YOU this THE one-DOWN-EATING

ΝCΟΥ ΤΟΝ ΒΙΟΝ ΜΕΤΑ ΤΟΡΝ 60
a lds TΩN THE OF-YOU THE livelihood WITH PROSTITUTES

ΗΝ ΑΒΕΝΕΘΥCΑC ΑΥΤΩ ΤΟΝC 80
n+G CAME YOU-SACRIFICE to-him THE GRAIN-

31 **ΕΥΤΟΝ ΜΟCΧΟΝ Ο ΔΕ ΕΙΠΕ** 900
A THE calf the GRAINED ed CATTLE THE YET said

Ν ΑΥΤΩ ΤΕΚΝΟΝC ΥΠΑΝΤΟΤΕ 20
to-him offspring YOU always

ΜΕΤΕ ΜΟΥ ΕΙΚΑΙ ΠΑΝΤΑΤΑC 40
WITH ME ARE AND ALL THE MINE

32 **ΜΑCΑCΤΙΝΕΥΦΡΑΝΘΗΝΑΙ** 60
YOUNG IS TO-BE-gladdden

ΔΕ ΚΑΙ ΧΑΡΗΝ ΑΙΕΙ ΟΤΙ Ο 80
YET AND to-JOY WAS-BINDING that THE

ΑΔΕΛΦΟC CΟΥ ΟΥΤΟC ΝΕΚΡΟ 6000
brother OF-YOU this DEAD

¹⁸ Compare Isa.55⁶,⁷Hos.14¹⁻³Ps.51^{3,4}.

²⁰ Compare Job 33²⁷,²⁸Ps.86¹⁰103⁸⁻¹³.

²² Compare Isa.61¹⁰Gen.41⁴².

²⁸ Compare Ac.22²¹,²²Ro.10¹⁹2 Co.5²⁰.

²⁹ Compare Mt.19²⁰Ro.3²⁰,²⁷Mal.3¹⁴.

³¹ Compare Ro. 9^{4,5}.

¹ The parable of the unjust steward confines itself to the Pharisees and scribes, the stewards of Israel's wealth. They were dissipating His treasures and were fond of money and served their own greed for gain rather than ministering to the glory of God. They were prudent in the things of this life to the extent of jeopardizing their prospects in the eons to come.

⁶ Compare Jn.12³⁶Eph.5⁸1 Th.5⁵.

⁹ Compare Mt.6¹⁹,²⁰1 Ti.6¹⁷⁻¹⁹.

⁹ The emphatic *I* shows that there is a contrast intended between the lord of the unjust steward and Christ. This cannot be expressed in the indicative. Moreover, the Lord does not commend unrighteousness, and advise deceit. Besides, the sentiment immediately following is quite opposed to such double dealing. Faithfulness, not shrewdness, is the requisite for honors in the kingdom.

Money or means of any kind are only trivial and temporary factors in the life of faith, unless we view them as tests with a view to the acquisition of the true riches. Those who are faithful stewards of material wealth, which is theirs only to use for a time, and not to possess forever, may expect a reward in kind in the kingdom. The Pharisees died rich, and will have no place in the glories of the Messianic reign. Christ died in the most abject poverty, yet He will be weighted with the wealth of all earth's highest glories. Even in this day of sovereign grace, present riches are too often a hindrance to future reward, when they may well be a means of preferment by their faithful and gracious dispensation. Neither the most conservative investment nor the most fortunate speculation will yield as safe or as profitable proceeds as a share in the concerns of God. It yields, not only temporary returns, but eternal dividends.

and was lost and was found.'''

¹⁶ Now He said to His disciples also, "A certain man, who was rich, had a steward, and this man was slandered to him as dissipating his possessions. And summoning him, he said to him, 'What is this I am hearing concerning you? Render an account of your stewardship, for you can no longer be steward.'
³ Now the steward said in himself, 'What shall I be doing, seeing that my lord will be wresting the stewardship from me? I have not the strength to dig. I am ashamed to be a mendicant. I know what I shall be doing, that whenever I should be deposed from the stewardship, they should be receiving me into their homes.'

⁵ And, calling each one of the debtors [paying] usury to his lord to him, he said to the first, 'How much are you owing my lord?'
⁶ Now he said to him, 'A hundred baths [about 8½ gallons each] of olive oil.' Now he said to him, 'Indorse your bills, and sit down
⁷ quickly and write fifty.' Thereupon he said to another, 'Now how much are *you* owing?' Now he said, 'A hundred cors [about 32 pecks 1 pint each] of wheat.' And he is saying to him, 'Indorse your bills, and write eighty.'

⁸ And the lord applauds the unjust steward, seeing that he does prudently, seeing that the sons of this eon are more prudent, for their own generation, than the sons of light.

⁹ And am *I* saying to you, 'Make for yourselves friends of the mammon of unrighteousness, that, whenever it may be defaulting, they should be receiving you into the eonian tabernacles'? He who is faithful in the least is faithful in

¹⁸¹⁸ omit ¹⁸¹⁸ omit
 CHNKAI ANE ZHCENKAI AΠO 20
 WAS AND UP-LIVES AND HAVING-
¹⁸¹⁸ omit ¹⁸¹⁸ omit
 16 ΦΛΟCCHNKAI EYREΘHE ΛE Γ 40
 destroyed WAS AND WAS-FOUND He-said
 6 ΕΝΔΕΚΑΙ ΠΡΟΣ ΤΟΥC ΜΑΘΗΤ 50
 YET AND TOWARD THE LEARNERS
¹⁸¹⁸ omit ¹⁸¹⁸ omit
 ΑCΑΥΤΟΥ ΑΝΘΡΩΠΟΥ CΤΙC H 80
 OF-HIM human ANY WAS
¹⁸¹⁸ omit ¹⁸¹⁸ omit
 ΠΛΟΥCΙC CΟC ΕΙΧΕ ΝΟΙΚΟΝ 100
 RICH WHO HAD steward
¹⁸¹⁸ omit ¹⁸¹⁸ omit
 ΟΜΟΝ ΚΑΙ ΟΥΤΟC ΔΙΕΒΛΗΘΗ 20
 AND this-one WAS-blattered
 ΑΥΤΩC ΔΙΑCΚΟΡΙΖΟΝΤΑ 40
 to-him AS THING-SCATTERING THE
¹⁸¹⁸ omit ¹⁸¹⁸ omit
 2 ΥΠΑΡΧΟΝΤΑ ΑΥΤΟΥ ΚΑΙ ΦΩΝ 50
 belongingS OF-him AND SOUNDING
 ΗCΑCΑΥΤΟΝ ΕΙΠΕΝ ΑΥΤΩΤΙ 80
 him he-said to-him ANY
 ΤΟΥΤΟ ΑΚΟΥΩ ΠΕΡΙCΟΥ ΑΠΟ 200
 this I-AM-HEARING ABOUT YOU BE-FROM-
 ΔΟCΤΟΝ ΛΟΓΟΝ ΤΗC ΟΙΚΟΝΟ 20
 GIVING THE SAYING OF-THE stewardship
¹⁸¹⁸ omit ¹⁸¹⁸ omit
 ΜΙ ΑC CΟΥΟΥ ΓΑΡ ΑΥΝΗΤΙΟ 40
 OF-YOU NOT FOR YOU-ARE-ABLE STILL TO-
¹⁸¹⁸ omit ¹⁸¹⁸ omit
 3 ΙΚΟΝΟΜΕΙΝ ΕΙΠΕΝ ΔΕ ΕΝ ΕΑ 60
 BE-stewarding said YET IN self
 ΥΤΩ Ο ΟΙΚΟΝΟΜΟCΤΙ ΠΟΙΗC 80
 THE steward ANY I-SHALL-BE-DO-
¹⁸¹⁸ omit ¹⁸¹⁸ omit
 ΦΟΤΙ Ο ΚΥΡΙΟC ΜΟΥ ΑΙΡΕ 300
 ing THAT THE master OF-ME WILL-BE-FROM-
¹⁸¹⁸ omit ¹⁸¹⁸ omit
 ΙΤΑΙ ΤΗΝ ΟΙΚΟΝΟΜΙΑΝ ΑΠΕ 20
 LIFTING THE stewardship FROM ME
¹⁸¹⁸ omit ¹⁸¹⁸ omit
 ΜΟΥC ΚΑΠΤΕΙΝ ΟΥΚΙC ΧΥΦΕ 40
 TO-BE-DIGGING NOT I-AM-BEING-STRONG
¹⁸¹⁸ omit ¹⁸¹⁸ omit
 ΠΑΙΤΕΙΝ ΑΙC ΧΥΦΟΜΑΙ ΕΓΩ 60
 4 TO-BE-ON-REQUESTING I-AM-BEING-VILED I-KNEW
¹⁸¹⁸ omit ¹⁸¹⁸ omit
 ΦΝΤΙ ΠΟΙΗCΩ ΙΝΑ ΟΤΑΝ ΜΕΤ 80
 ANY I-SHALL-BE-DOING THAT when-EVER I-MAY-BE-
¹⁸¹⁸ omit ¹⁸¹⁸ omit
 ΑCΤΑΘΦΕΚΤΗC ΟΙΚΟΝΟΜΙΑ 400
 BEING-after-STOOD-OUT OF-THE stewardship
 CΔΕ ΞΩΝΤΑΙ ΜΕ ΕΙC ΤΟΥC ΟΙ 20
 THEY-SH-D-BE-RECEIVING ME INTO THE HOMES
¹⁸¹⁸ omit ¹⁸¹⁸ omit
 5 ΚΟΥC ΕΑΥΤΩΝ ΚΑΙ ΠΡΟCΚΑΛ 40
 OF-selves AND TOWARD-CALLING
 ΕCΑΜΕΝ ΟC ΕΝΔΕΚΑCΤΟΝ ΤΩ 60
 ONE EACH OF-THE
¹⁸¹⁸ omit ¹⁸¹⁸ omit
 ΝΧΡΕΟΦΕΙΛΕΤΩΝ ΤΟΥ ΚΥΡΙ 80
 USE-OWERS OF-THE master
¹⁸¹⁸ omit ¹⁸¹⁸ omit
 ΟΥ ΕΑΥΤΟΥ ΕΛΕΓΕΝ ΤΩ ΠΡΩΤ 500
 OF-sell he-said to-THE BEFORE-most

20 ΩΠΟC ΟΝΟΦΕΙΛΕΙCΤΩ ΚΥΡΙ 20
 how-much YOU-ARE-OWING to-THE master
¹⁸¹⁸ omit ¹⁸¹⁸ omit
 6 ΦΜΟΥΟΔΕΕΙ ΠΕΝΑΥΤΩ ΕΚΑΤ 40
 OF-ME THE YET he-said to-him HUNDRED
¹⁸¹⁸ omit ¹⁸¹⁸ omit
 ΟΝ ΒΑΤΟΥC ΕΛΑΙΟΥΟΔΕ ΕΙΠ 60
 BATHS OF-OLIVE-oil THE YET said
¹⁸¹⁸ omit ¹⁸¹⁸ omit
 ΕΝΑΥΤΩ ΔΕ ΞΑΙCΟΥΤΑ ΓΡΑΜ 80
 to-him RECEIVE OF-YOU THE WRITINGS
¹⁸¹⁸ omit ¹⁸¹⁸ omit
 ΜΑΤΑΚΑΙ ΚΑΘΙCΤΑ ΧΕΨ 600
 AND being-seated SWIFTLY
 ΓΡΑΥΟΝΤΕ ΠΗΝΤΗΚΟΝΤΑ ΕΠΕΙ 20
 7 WRITE FIVE-TY ON-THERE-
 ΤΑ ΕΤΕΡΩ ΕΙΠΕΝ CΥ ΔΕ ΠΟC 40
 AFTER TO-DIFFERENT he-said YOU YET how much
¹⁸¹⁸ omit ¹⁸¹⁸ omit
 ΝΟΦΕΙΛΕΙC ΟΔΕ ΕΙΠΕΝ ΕΚΑ 60
 ARE-OWING THE YET he-said HUNDRED
¹⁸¹⁸ omit ¹⁸¹⁸ omit
 ΤΟΝ ΚΟΡΟΥC ΟCΤΟΥΚΑΙ ΛΕΓ 80
 CORC OF-GRAIN AND he-is-say-
¹⁸¹⁸ omit ¹⁸¹⁸ omit
 ΕΙ ΑΥΤΩ ΔΕ ΞΑΙCΟΥΤΑ ΓΡΑΜ 700
 ing to-him RECEIVE OF-YOU THE WRITINGS
¹⁸¹⁸ omit ¹⁸¹⁸ omit
 ΜΑΤΑΚΑΙ ΓΡΑΥΟΝΟΓΔΟΝΚΟ 20
 AND WRITE EIGHT-TY
 ΝΤΑΚΑΙ ΕΠΗΝΕCΕΝ Ο ΚΥΡΙΟ 40
 8 AND ON-PRaises THE master
¹⁸¹⁸ omit ¹⁸¹⁸ omit
 CΤΟΝ ΟΙΚΟΝΟΜΟΝ ΤΗC ΔΑΙΚ 60
 THE steward OF-THE UN-justness
 ΙΑC ΟΤΙ ΦΡΟΝΙΜΩC ΕΠΟΙΗC 80
 that disposedly he-DOES
 ΕΝ ΟΤΙ ΟΙ ΥΙΟΙ ΤΟΥ ΑΙΩΝΟC 600
 that the SONC OF-THE con
¹⁸¹⁸ omit ¹⁸¹⁸ omit
 ΤΟΥΤΟ ΦΡΟΝΙΜΩΤΕΡΟΙ ΥΠ 20
 this more-DISPOSED above after that OVER
 ΕΡΤΟΥC ΥΙΟΥC ΤΟΥ ΦΩΤΟC 40
 THE SONC OF-THE LIGHT INTO
¹⁸¹⁸ omit ¹⁸¹⁸ omit
 ΙCΤΗΝ ΓΕΝΕΑΝ ΤΗΝ ΕΑΥΤΩΝ 60
 THE generation THE OF-selves
¹⁸¹⁸ omit ¹⁸¹⁸ omit
 ΕΙCΙΝ ΚΑΙ ΕΓΩ ΜΙΝ ΕΛΕΓΩ 80
 9 ARE AND I to-YOU ALL-saying to-
¹⁸¹⁸ omit ¹⁸¹⁸ omit
 ΑΥΤΟΙC ΠΟΙΗCΑΤΕ ΦΟΝΟC 600
 selves make FOND-ones
 ΕΚ ΤΟΥ ΜΑΜΜΟΝΑ ΤΗC ΔΑΙΚΙΑ 20
 OUT OF-THE MAMMON OF-THE UN-justness
¹⁸¹⁸ omit ¹⁸¹⁸ omit
 CΙΝΑ ΟΤΑΝ ΕΚΛΕΙΠΗ ΔΕ ΞΩΝ 40
 THAT when-EVER it-MAY-BE-OUT-LACKING THEY-SH-D-
 ΤΑΙ ΥΜΑC ΕΙCΤΑC ΑΙΩΝΙΟΥ 60
 BE-RECEIVING YOU' INTO THE conldm
 CCKHN A CΟΠΙCΤΟC ΕΝΕΛΑΧ 80
 10 BOOTHC THE BELIEVING IN INFERIOR-
 ΙCΤΩΚΑΙ ΕΝ ΠΟΛΛΩ ΠΙCΤΟC 65000
 most AND IN MANY BELIEVING

¹³ Compare Mt.6²⁴Ga.1¹⁰Ja.4⁴.

¹³ God wants the wholehearted service of His slaves. This is not possible where other motives than His glory, or other objects than His exaltation are given the first place in the hearts of those who seek to serve Him. The lure of riches is one of the most seductive to lead His own away from His work.

¹⁵ Compare 18^{11,12} 1Sam.16⁷.

¹⁵ We all naturally share the desire of the Pharisees to *appear* right before our fellow men rather than to actually *be* right before God. But it is better to appear wrong before mankind and await that day when the secrets of all hearts will be revealed than to hide under a cloak of hypocrisy which will be torn aside by the divine presence.

16-17 Compare Mt.4¹⁷5¹⁷,18¹¹12¹³.

¹⁶ God's revelation was made by many modes, each appropriate to the time when it was used. "The law and the prophets", a title of the Hebrew scriptures, which we now misname "the Old Testament", was His means of dealing with Israel until John the baptist, the greatest of all the prophets. He was the forerunner of a new method of divine revelation through the incarnation of Christ. The proclamation of the kingdom did not receive the response of contrite hearts, according to the law, but rather awakened a desire for its establishment by carnal means. At one time they would have taken Christ by force, because He had satisfied their hunger, and would have made Him King. This would have meant a revolt and war and bloodshed.

¹⁸ Compare Mt.5³²19⁹Mk.10^{11,12}.

¹⁸ Not only does He intimate that the Pharisees are to be dismissed from the stewardship, but this apparently unconnected statement suggests that the nation is to be divorced from Jehovah, and left desolate. This is a fitting link to lead us up to the final section of this five-fold parable, in which Israel's fate during her divorce is discussed.

¹⁹ The cambric of the priest and the purple of the king in the rich man's garments indicate Israel as the royal priesthood. His merry times are due to Israel's special blessings. The Pharisees looked down upon the sinners and publicans and gave them a

much also, and he who is unjust in the least is unjust in much also. If, then, you became unfaithful in the unjust mammon, who will be trusting you with the true? And if you became unfaithful in that which is an outsider's, who will be giving you *yours*? No domestic can slave for two lords, for either he will be hating one and loving the other, or upholding one and despising the other. You cannot slave for God and mammon."

¹⁴ Now the Pharisees also, belonging to those who are fond of money, heard all these things and they ¹⁵scouted Him. And He said to them, "*You* are those who are justifying yourselves before men, yet God is knowing your hearts, seeing that what is high among men is an abomination before God.

¹⁶ The law and the prophets are as far as John: thenceforth the evangel of the kingdom of God is being preached, and every one is violently forcing into it, and the violent ¹⁷are snatching it. Yet it is easier for heaven and earth to pass by than for one ceriph of the law to fall.

¹⁸ Every one dismissing his wife and marrying another is committing adultery. And every one having been dismissed from a husband, marrying, is committing adultery.

¹⁹ Now a certain man was rich and dressed in purple and cambric, daily making merry splendidly.

²⁰ Now there was a certain poor man named Lazarus, who had been cast ²¹at his portal, having ulcers, and yearning to be satisfied from the scraps which are falling from the rich man's table. But the curs al-

ΕΣΤΙΝ ΚΑΙ Ο ΕΝΕΛΑΧΙΣΤΩ 20	ΓΜΑΕΝ Ω ΠΙΟΝΤΟΥ ΘΕΟΥ 20
18 AND THE IN INFERIOR-MOST UN-	16 IN-VIEW OF-THE God THE LAW
ΔΙΚΟΣ ΚΑΙ ΕΝ ΠΟΛΛΩ ΔΙΚΟ 40	ΜΟΣ ΚΑΙ ΟΙ ΠΡΟΦΗΤΑΙ ΜΕ ΧΡ 40
JUST AND IN MANY UNJUST	AND THE BEFORE-AVERSERS AS-far-as
ΕΣΤΙΝ ΕΙ ΟΥΝ ΕΝ ΤΩ ΔΙΚΩ 60	11 Ο. OF-JOHN FROM THEN THE KINGDOM
11 IS IF THEN IN THE UNJUST	^{s3 attempt} BLAZ but erase!
ΜΑΜΜΩΝΑ ΠΙΣΤΟΙΟΥ ΚΕ ΓΕΝΕ 80	ΛΕΙΣΤΟΥ ΘΕΟΥ ΕΥΑΓΓΕΛΙΖ 80
MAMMON BELIEVING NOT YE-BECAME	OF-THE God IS-BEING-WELL-MESSAGIZED
^{AS} ΔΙ for ^{A+Ε} ΣΘΕΤΟ ΑΛΗΘΙΝΟΝΤΙ ΣΥΜΙΝ 100	ΕΤΑΙ ΚΑΙ ΠΑΝΤΕΙΣ ΑΥΤΗΝ 100
THE TRUE ANY to-YOUP	AND EVERY INTO her IS-be-
ΠΙΣΤΕΥΣΕΙ ΚΑΙ ΕΙΣ ΤΩ ΑΛ 20	ΑΖΕΤΑΙ ΚΑΙ ΒΙΑΣΤΑΙ ΑΡΗ Α 20
12 WILL-BE-BELIEVING AND IF IN THE OTHER	17 ING-FORCED AND FORCEFUL-ONES ARE-SNATCH-
ΛΟΤΡΙΩ ΠΙΣΤΟΙΟΥ ΚΕ ΓΕΝΕ 40	ΖΟΥΣΙΝ ΑΥΤΗΝ ΕΥΚΟΠΩΤΕΡ 40
placed-one BELIEVING NOT YE-BECAME	ING her easier
^{AS!} ΔΙ n H=our-more ^s WILL-BE-G. to-YOUP	ΟΝ ΔΕ ΕΣΤΙΝ ΤΟΝ ΟΥΡΑΝΟΥ Κ 60
ΣΘΕΤΟΥ ΜΕΤΕΡΟΝΤΙ ΣΥΜΙΝ 60	60 YET it-IS THE heaven AND
THE YOUR-MORE ANY to-YOUP	ΑΙ ΤΗΝ ΓΗΝ ΠΑΡΕΛΘΕΙΝ ΤΟ 80
ΔΩΣΕΙ ΟΥΔΕΙΣ ΟΙΚΕΤΗ ΣΥ 80	80 THE LAND to-BE-DESIDE-COMING OR OF-THE
13 WILL-BE-GIVING NOT-YET-ONE domestic (servant) IS-ABLE	ⁿ horn ONE ^s ΔΙ AS n ^o .
ΝΑΤΑΙ ΔΥΣΙΚΥΡΙΟΙΣ ΔΟΥΛΑ 200	ΥΝΟΜΟΥΜΙΝ ΑΝΚΕΡΑΙΑΝ ΠΕΣ 700
to-TWO masters TO-BE-SLAVING	LAW ONE horn TO-BE-FALL-
^Ε Ι if ΕΥΕΙΝΗ ΓΑΡ ΤΟΝ ΕΝΑΜΙΧΟ 20	^s o. ΕΙΝ ΠΑΣΟ ΑΠΟΛΥΩΝ ΤΗΝ ΓΥΝ 20
OR for THE ONE he-WILL-BE-HAT-	18 ING EVERY THE one-FROM-LOOSING THE WOMAN
^s o. ΕΙΚΑΙ ΤΟΝ ΕΤΕΡΟΝ ΑΓΑΠΗΣ 40	ΑΙΚΑ ΑΥΤΟΥ ΚΑΙ ΓΑΜΩΝ ΕΤΕ 40
ING AND THE DIFFERENT he-WILL-BE-LOVING	OF-him AND MARRYING DIFFER-
^{A+ε} ΕΙΝΕΝ ΟΣΑΝΘΕΣ ΤΑΙ ΚΑΙ Τ 60	60 ΡΑΝ ΜΟΙ ΧΕΥΕΙ ΚΑΙ ΠΑΣΟ ΑΝ 60
OR OF-ONE he-WILL-BE-upholding AND OF-	ENT IS-ADULTERING AND EVERY THE one-
ΟΥ ΕΤΕΡΟΥ ΚΑΤΑΦΡΟΝΗΣΕΙ 80	ΟΛΕΛΥΜΕΝΗΝ ΑΠΟ ΑΝΔΡΟΣ Γ 80
THE DIFFERENT he-WILL-BE-despising	HAVING-been-FROM-LOOSED FROM MAN MAR-
^{AS} ΔΙ for ^Ε ΟΥΔΥΝΑΣΘΕ ΘΕΩ ΔΟΥΛΕΥΕΙ 300	ΑΜΩΝ ΜΟΙ ΧΕΥΕΙ ΑΝΘΡΩΠΟΣ 800
NOT YE-ARE-AULE to-God TO-BE-SLAVING	19 RYING IS-ADULTERING human
ΝΚΑΙ ΜΑΜΜΩΝΗΝ ΚΟΥΟΝ ΔΕ ΤΑ 20	ΔΕΤΙ ΧΗΝ ΠΛΟΥΣΙΟΙΣ ΚΑΙ ΕΝ 20
14 AND to-MAMMON HEARD YE these	YET ANY WAS RICH AND WAS-IN-
^{ns omit} AND ^{s1 omits} T. P. n+Ε ΥΤΑ ΠΑΝΤΑ ΚΑΙ ΟΙ ΦΑΡΙΣΑΙ 40	ΕΔΙΔΥΣΚΕΤΟ ΠΟΡΦΥΡΑΝ ΚΑ 40
ALL AND THE PHARISEES	SLIPPED PURPLE AND
ΟΙ ΦΙΛΑΡΓΥΡΟΙ ΥΠΑΡΧΟΝΤ 60	ΙΒΥΣΣΟΝ ΕΥΦΡΑΙΝΟΜΕΝΟΝ 60
FOND-RIVER-ones belonging	COTTON being-gladdden
ΕΣΚΑΙ ΕΣΕΜΥΚΤΗΡΙΖΟΝ ΑΥ 80	ΚΑΘΗΜΕΡΑ ΝΑΛΜΠΡΩΣ ΠΤΩ Χ 80
AND THEY-OUT-NOSED Him	20 according-to DAY SHININGLY POOR
ΤΟΝ ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΜΕ 400	^{ns omit} WAS ΟΣ ΔΕΤΙ ΧΗΝ ΟΝΟΜΑΤΙ ΛΑΖΑΡ 300
15 AND He-said to-them YE	300 YET ANY WAS to-NAME LAZARUS
^A ΔΙ for ^Ε ΙΣΕΣ ΤΕ ΟΙ ΔΙΚΑΙΟΥΝΤΕΣ 20	^{ns omit} WHO ΡΟΣΟΣ ΕΒΑΝΤΟ ΠΡΟΣ ΤΟΝ 20
AME THE ones-JUSTIFYING selves	WHO HAD-been-CAST TOWARD THE
ΑΥΤΟΥΣ ΕΝ Ω ΠΙΟΝΤΩΝ ΑΝΘΡ 40	ΠΥΛΩΝ ΑΥΤΟΥ ΕΙΛΚΩΜΕΝΟ 40
IN-VIEW OF-THE humans	GATE OF-him HAVING-been-ulcerated
^{n+Ε} Ω ΠΩΝ ΟΔΕΘΕ ΟΣ ΓΙΝΩΣΚΕΙΤ 60	ΣΚΑΙ ΕΠΙΘΥΜΩΝ ΧΟΡΤΑΣΘΗ 60
THE YET God IS-KNOWING THE	21 AND ON-FEELING to-BE-satisfied
ΑΣΚΑΡΔΙΑ ΣΥΜΩΝΟΤΙ ΤΟ ΕΝ 80	^{ns1} omit SCRAPS OF-THE ΝΑΙ ΑΠΟ ΤΩΝ ΨΙΧΙΩΝ ΤΩΝ Π 80
MEANTS OF-YOUP that THE IN	FROM THE SCRAPS OF-THE FALLING
ⁿ¹ Ω o. o. ΑΝΘΡΩΠΟΙΣ ΥΨΗΛΟΝ ΒΔΕΛΥ 500	ΠΤΟΝΤΩΝ ΑΠΟ ΤΗΣ ΤΡΑΠΕΖΗΣ 6000
humans HIGH ABOMINATION	FROM THE TABLE

place like that of Lazarus, outside, with the dogs, even as the prodigal was afar off with the swine. They had little more than the unclean aliens, who were called curs by the religious Jews.

The prodigal, the rich man, and Lazarus all are represented as being dead. The prodigal and the rich man show the nation in apostasy. Lazarus, being comforted in Abraham's bosom, represents the faithful remnant. So long as the nation, as such, is dead, neither Lazarus nor the rich man can claim the blessings of the kingdom. The continued persecution and hatred of the Jews by all nations is aptly pictured by the flames in which one of them found himself. The place in Abraham's bosom is no less faithful a figure of the comfort which came to those who believed. Abraham's bosom cannot be literal, for he is dead and even were he alive the picture of thousands of believers in his literal bosom is preposterous. Since this is so it follows that all of the scene is figurative, for if Abraham is not literally there, neither is Lazarus nor the rich man.

²² Compare Ps.113⁷ Heb.114.

²³ Compare 13²⁸⁻³⁰ Mt.8^{11,12}.

²⁴ Compare Mk. 9⁴³⁻⁴⁸.

²⁵ Compare 6²⁴.

²⁷ Even the rich man's request has its counterpart in Israel's apostasy. After One rose from the dead He was proclaimed in (1) Jerusalem, (2) Judea, (3) Samaria, (4) to the limits of the land (Ac.1⁸), and (5) to the dispersed among the nations. The message was based on the Lord's resurrection from the dead. Those receiving this five-fold testimony correspond to the five brethren. Yet, even as the Lord foretold, they did not, as a nation, repent. Some of their sufferings, until the terrible tragedy of the siege of Jerusalem, are recounted by Josephus. To this very day the Jew is being tormented in the flames of national hatred. But the time of their restoration is drawing near (Ro.11). But before their torment ceases it will be much intensified in the terror of the greatest of all Jewish persecutions.

²⁹ Compare Jn.5³⁹⁻⁴⁷ Ac.15²¹.

³¹ Compare Mt.28¹¹⁻¹³ Jn.12⁹⁻¹¹.

1-2 Compare Mt.18⁶, Mk.9⁴² Co.11¹⁰.

²² so, coming, licked his ulcers. Now the poor man came to die and he is carried away by the messengers into Abraham's bosom. Now the rich man also died, and was entombed.

²³ And in the unseen, lifting up his eyes, existing in torments, he is seeing Abraham from afar, and Lazarus in his bosom. And *he*, shouting, said, 'Father Abraham, be merciful to me, and send Lazarus that he should be dipping the tip of his finger in water and cooling my tongue, seeing that I am pained in this flame.'

²⁵ Now Abraham said, 'Child, be reminded that you got your good in your life, and Lazarus likewise evil. Yet now here he is consoled, ²⁶ yet *you* are in pain. And in all this, between us and you a great chasm has been established, so that those wanting to cross hence to you may not be able, neither those thence may be ferrying to us.'

²⁷ Yet he said, 'I am asking you then, father, that you should be sending him into my father's ²⁸ house, for I have five brothers, so that he may be certifying to them lest *they* also may be coming into ²⁹ this place of torment.' Yet Abraham is saying to him, 'They have Moses and the prophets. Let them ³⁰ hear them!' Yet he said, 'No, father Abraham, but if someone should be going to them from the ³¹ dead they will be repenting.' Yet he said to him, 'If they are not hearing Moses and the prophets, neither will they be persuaded if some one should be rising from among the dead.' "

20	στου πλουσιου αλλα και ο	20	αι κυ δε οδυν α και αι εν
	OF-THE RICH-one but AND THE	26	YOU YET ARE- <i>being</i> -PAINED AND IN ALL
40	ικυνεσ ερχομενοι ε πελε	40	α+ν ασι του τοις μετασυνημων
	dogs COMING ON-LICED		these between us
22	ιχοντα ε ακη αυτου εγενε	60	και υμων χασμα μεγα εσθη
	THE ulcers OF-him BECAME		AND YOUR GAPE GREAT HAS-been-
	^{s.o.} το δε αποθανειν τον πτωχ	80	^{s.hat Γ} ρικτα ο ποσ οι θελεοντεσ
	YET TO-DE-FROM-DYING THE POOR		STOOD-FAST WHICH-how THE ones-WILLING
100	ον και απενεχθην αι αυτο	600	δι αβην αι ενθεν προς υμα
	AND TO-DE-FROM-CARRIED him		TO-THRU-STEP IN-PLACE TOWARD YOUR
20	νυ ποτωναγγελων εις τον	20	α+MAC ^{ns!* omit THE-ones} σμηδυνωνται ιμην δε ο ιεκε
	by THE MESSENGERS INTO THE		NO MAY-BE-ABLE NO-YET THE-ones thence
40	κολον αβρααμ απεθανεν	40	ιθεν προς ημασ διαπερωσ
	DOBOM OF-ABRAHAM FROM-DIED		TOWARD US MAY-BE- <i>leaving</i>
60	δε και ο πλουσιος και ετα	60	ιν ειπεν δε ερωτωσ ε ουν η
	YET AND THE RICH AND WAS-en-	27	he-raid YET I-AM-asking YOU THEN FA-
23	σκη αι εντω αδη παρ στο	80	ατερ ινα πεμψησ αυτον ει
	30 ^{s.i. omit} 23 ^{s.i. omit} τωμ εν και εν τω αν-περ-ceived εν- <i>lifting</i> τω		THEIR THAT YOU-SH'D-BE-SENDING him INTO
200	υσοφθαλμουσ αυτου ην αρ	200	στο νοικον του πατροσ μο
	VIEWS OF-him belonging		THE HOME OF-THE FATHER OF-ME
20	χων εν βαναοισ αρ αβρα	20	εχω γαρ πεντε αδελφουσ
	IN ORDEALS ^{s.i. omit} he-is-SEEING ABRA-	28	I-AM-HAVING FOR FIVE brothers
40	αμ απο μακροβεν και λαζα	40	οπως δια μαρτυρηται αυτ
	AM FROM FAR-place AND LAZARUS		WHICH-how he-MAY-BE-THRU-witnessing to-them
60	ρον εν τοις κολοισ αι του	60	οις ινα μη και αι αυτοι ελθω
	IN THE DOBOMS OF-him		THAT NO AND they MAY-BE-COM-
80	υ και αυτος φωνησας ειπε	80	σιν εις τον τοπον του τουτ
24	24 and he SOUNDING said		ING INTO THE PLACE this
300	πατερ αβρααμ ελεησον με	300	ησ omit to-him
	FATHER ABRAHAM BE-MERCIFUL-to ME	29	OF-THE ORDEAL IS-saying YET to-him
20	εκα ιπεμψον λαζαρον ινα	20	α+ν ^{s.o.} φαβρααμ εχουσ ιμωσ εακ
	AND SEND LAZARUS THAT		ABRAHAM THEY-ARE-HAVING MOSES AND
40	βαψητο ακρον του δακτυλ	40	αι τουσ προφητασ ακουσα
	he-sh'D-BE-DIPPING THE EXTREMITY OF-THE FINGER		THE BEFORE-AVERERS LET-THEM-HEAR
60	ο υ αυτου υδατος και κατα	60	τωσ αντων ο δε ειπεν ο υ
	OF-him OF-water AND SH'D-BE-DOWN- 30		OF-them THE YET he-said NOT(s.m.)
80	ψυινη την γλωσσαν μου οτι	80	χι πατερ αβρααμ αλλε αντ
	COOLING THE TONGUE OF-ME that		FATHER ABRAHAM but IF-EVER ANT
400	οδυνωμαι εν τη φλογι ται	400	^{s.MAY-BE- UP-STANDING} αναστησ
	AM- <i>being</i> -PAINED IN THE BLAZE this		FROM DEAD-ones MAY-BE-BE-NG-GONE TOWARD
20	την ιπεν δε αβρααμ τε κνο	20	οσα υτουσ μετανοησουσ ι
	said YET ABRAHAM offspring		them THEY-WILL-BE-after-MINDING
40	μη μησεντι οτι απελαβεσ	40	νη ιπεν δε αυτω ειμωσ εωσ
	BE-BEING-REMINDED that YOU-FROM-GOT	31	he-said YET to-him IF OF-MOSES
60	τα αγαθα σου εν τη ζωη σου	60	και των προφητων ουκακο
	THE GOODS OF-TOU IN THE LIFE OF-TOU		AND OF-THE BEFORE-AVERERS NOT THEY-ARE-
80	και λαζαρσ ομοιωσ τα κα	80	^{s.o.} υουσ ινωδεσ αντισε κνε
	AND LAZARUS LIKE-AS THE EVILS		HEARING NOT-YET IF-EVER ANY OUT OF-
500	και νυν δεσδε παρ ακαλει	500	κρυναν αστην εις τον συντ
	NOW YET here he-is- <i>being</i> -BESIDE-CALLED		DEAD-ones MAY-BE-UP-STANDING THEY-WILL-BE-BEING-PER-

¹ The Lord is through with the unbelievers and now addresses His own disciples. He anticipates the fact that, even among themselves, there would be much to cause them to stumble and fall. He seeks to warn them against becoming the occasion of a brother's sin. And, in case of sin, He urges them to conform to the spirit of their proclamation, which promised a pardon or forgiveness on the ground of repentance. Repentance, or a change of mind, brought pardon from God for the unbeliever, and repentance should bring forgiveness among brethren, no matter how often it is required. The transcendent grace shown to us should lead us to a still more loving attitude. We are to be gracious to one another apart from any repentance.

^{3,4} Compare Mt.18^{15,21,22} Lev.19¹⁷ Eph. 4^{31,32}.

⁵⁻⁶ Compare Mt.17^{20,21,22} Mk.9²³.

⁵ Every-day conduct is a greater drain on faith than the working of miracles. It may be far more difficult to forgive a seventh offense than to say to a leper "Be clean!" The apostles realize their lack, and desire to augment their slender stock of faith.

⁶ Israel, politically, was figured by a fig tree. The black mulberry is a species of wild fig. It represents the sovereignty of Rome. The nations are compared to the restless sea, Israel to the stable land. So that the underlying thought in our Lord's mind seems to be that with faith sufficient they could uproot Rome's rule from the land of Israel and remove it to the nations where it belonged. In other words, the kingdom would come. It was lack of faith that kept the kingdom from being realized. The mustard kernel is also suggestive. He had already compared the kingdom to it (13¹⁹). In apostasy the nation will attain a place of rule in imitation of the kingdom. Great Babylon will be the mustard plant which attains to a sovereignty of the earth apart from God.

⁷ Slavery is not out of date in things divine. The true servant of God will delight to acknowledge that he has been purchased by God, and is not his own. All that he can do is not at all what he feels he ought to do.

¹⁰ Compare Job 22^{2,3,5,7,8,11} Co.9^{16,17}.

¹⁷ Now He said to His disciples, "It is incredible for snares not to be coming. However, woe to him through whom they are coming! It were an advantage to him if a millstone were lying about his neck and he were pitched into the sea, rather than that he should be snaring one of these little ones. Take heed to yourselves. Yet if your brother should be sinning, rebuke him, and should he indeed be repenting, forgive him. And if he should be sinning against you seven times a day, and should be turning about seven times a day to you, saying, 'I am repenting,' you shall be forgiving him."

⁵ And the apostles say to the ⁶ Lord, "Add to our faith." Yet the Lord said, "If you have faith as a mustard kernel, you would say to this black mulberry, 'Be uprooted and be planted in the sea,' and it would obey you."

⁷ Now who of you, having a slave plowing or tending sheep, entering from the field, will be declaring to him, 'Come along immediately, ⁸ lean back at table?' But will he not be declaring to him, 'Make something ready for me. I should be dining. And being girded, serve me till I should be eating and drinking, and after this *you* shall be eating and drinking.'

⁹ Has that slave thanks, seeing that he does what is prescribed? I presume not! Thus, *you*, also, whenever you should be doing all this which is prescribed you, be saying that 'We are useless slaves. We have done what we ought to do.' "

¹¹ And it occurred, in His going into Jerusalem, *He* also came through the middle of Samaria and ¹² Galilee. And, at His entering into

17 **ΑΙΕΙ ΠΕΝΔΕ ΠΡΟΣΤΟΥΣ ΜΑΘ** 20
 ENDED He-said YET TOWARD THE LEARNERS
ΗΤΑΣ ΑΥΤΟΥ ΑΝΕΝΔΕΚΤΟΝ Ε 40
 OF-HIM UN-IN-RECEIVABLE it-IS
ΣΤΙΝ ΤΟΥΤΑΣ ΚΑΝΔΑΛΑΜ Η 60
 OF-THE THE SNAKES NO TO-
 s. o. A omits MORELY A adds ΔΕ YET
ΛΘΕΙΝ ΠΛΗΝΟΥΣ ΑΙΔΙΟΥ ΕΡΧ 80
 DE-COMING MORELY WOE THRU WHOM it-IS-
 A omits STONE
ΕΤΑΙ ΛΥΣΙΤΕΛΕΙ ΑΥΤΩ ΦΕΙΛ 100
 2 COMING it-IS-LOOSE-tribute-ING to-him IF STONE
 A MY ΛΟCΟΝΙΚΟC MILL-stone ASSIC A Ε
ΙΘΟC ΜΥΛΙΚΟC ΠΕΡΙΚΕΙΤΑ 20
 MILLIC IS-ABOUT-LYING
 A O.
Ι ΠΕΡΙ ΤΟΝ ΤΡΑΧΗΛΟΝ ΑΥΤΟ 40
 ABOUT THE NECK OF-HIM
 n+ε
ΥΚΑΙ ΕΡΡΙΠΤΑΙ ΕΙC ΤΗΝ ΘΑ 60
 AND he-HAS-been-TOSSED INTO THE SEA
ΛΑC CΑΝΗΝ ΑC ΚΑΝΔΑΛΙCΗ 80
 OR THAT he-SHOULD-DE-SNAKING
 n+ε nS* OF-THE LITTLE THESE ONE
ΕΝΑΤΩΝ ΜΙΚΡΩΝ ΤΟΥΤΩΝ Π 200
 3 ONE OF-THE LITTLE-ones these DE-beed-
 s omits YET
ΟC ΕΧΕΤΕ ΑΥΤΟΙC ΕΑΝ Ε 20
 ING to-selves IF-EVER YET MAY-
ΜΑΡΤΗΘΑ ΔΕ ΛΟC CΟΥ ΕΠΙ 40
 BE-MISSING THE brother OF-YOU rebuke
 s omits INDEED
ΙΜΗC ΟΝΑΥΤΩΚ ΑΙ ΕΑΝ ΜΕΝ 60
 to-him AND IF-EVEN INDEED be-
ΕΤΑΝ ΟΝCΗΑ ΦΕC ΑΥΤΩΚΑΙ Ε 80
 4 n+ D-be-after-MINDING FROM-LET to-him AND IF-
ΑΝ ΕΠΤΑΚΙCΤΗC ΗΜΕΡΑC ΑΜ 300
 EVER SEVEN-(times) OF-THE DAY he-SH'D-
 s o. o. nS omits IF-EVEN
ΑΡΤΗC ΗΙC CΕΚΑΙ ΕΑΝ ΕΠΤ 20
 DE-MISSING INTO YOU AND IF-EVER SEVEN-
 nS omits OF-THE DAY
ΑΚΙCΤΗC ΗΜΕΡΑC ΕΠΙ ΤΡΕ 40
 times OF-THE DAY he-SH'D-be-ON-TURN-
ΨΗΠΡΟC CΕΛΕΓΩΝ ΜΕΤΑΝΩ 60
 ING TOWARD YOU SAYING I-AM-after-MINDING
 A+O
ΑΦΗCΕΙC ΑΥΤΩΚΑΙ ΕΙΠΑΝ Ο 80
 5 YOU'LL-be-FROM-LETTING to-him AND say THE
Ι ΑΠΟCΤΟΛΟΙ ΤΩΚΥΡΙΩ ΠΡΟ 400
 commissioners to-THE Master add
CΘΕC ΗΜΙΝ ΠΙCΤΙΝ ΕΠΕΝΔ 20
 6 to-US DELIEF said YET
Ε ΟΚΥΡΙΟC ΕΙ ΕΧΕΤΕ ΠΙCΤΙ 40
 THE Master IF YE-ARE-HAVING DELIEF
ΝΩC ΚΟΚΚΟΝCΙΝΑ ΠΕΩC ΕΛΕ 60
 AS KENNEL OF-MUSTARD YE-said
 n+ε s omits this
ΓΕΤΕ ΑΝΤΗCΥΚΑΜΙΝ ΦΤΑΥΤ 80
 EVER to-THE black-mulberry this
ΗΕΚΡΙΖΩΝΤΙΚΑΙ ΦΥΤΕΥΘ 500
 BE-BEING-OUT-ROOTED AND BE-BEING-planted

ΗΤΙ ΕΝ ΤΗ ΘΑΛΑC CΗΚΑΙ ΥΠΗ 20
 IN THE SEA AND it-obeyS
 A omits EVER
ΚΟΥC ΕΝ ΑΝΥΜΙΝΤΙC ΔΕ Ε 40
 7 EVER to-YOU ANY YET OUT OF-
ΜΩΝ ΔΟΥΛΟΝ ΕΧΩΝ ΑΡΟΤΡΙΩ 60
 YOU SLAVY HAVING FLOWING
ΝΤΑΝ ΠΟΙΜΑΙΝΟΝΤΑC ΕΙC 80
 OR SHEPHERDING WHO to-INTO-
ΕΛΘΟΝΤΙ ΕΚ ΤΟΥ ΑΓΡΟΥ ΕΡΕ 600
 COMING OUT OF-THE FIELD WILL-be-de-
 A omits to-him
ΙΑΥΤΩ ΕΥΘΕΩC ΠΑΡΕΛΘΩΝ Α 20
 claring to-him immediately BESIDE-COMING UP-
 A Δι for Ε
ΝΑΠΕCΕ ΑΛΛΟΥ ΧΙΕΡΕΙ ΑΥΤ 40
 8 FALL but NOT (emph.) he'LL-be-declaring
 n omits to-HE
ΦΕΤΟΙΜΑC ΟΝ ΜΟΙΤΙ ΔΕΙΠΝ 60
 to-him make-READY to-ME ANY I-SHOULD-DE-
ΗCΩΚΑΙ ΠΕΡΙΖΩCΑΜΕΝΟC 80
 DINING AND being-ABOUT-GURDED BE-
 s o. nS omits EVER
ΙΑΚΟΝ ΕΙΜΟΙ ΕΩC ΑΝ ΦΑΓΩΚ 700
 THRU-SERVING to-ME TILL EVER I-MAY-be-EATING
ΑΠΙΩΚΑΙ ΜΕΤΑ ΤΑΥΤΑ ΦΑΓ 20
 AND I-MAY-be-DRINKING AND after these YOU-WILL-
 A S O. s o. s o.
ΕCΑΙΚΑΠΙΕCΑΙ CΥΜΗC Ε 40
 9 DE-EATING AND YOU-WILL-be-DRINKING YOU NO BE-HAVING
 A GRACE IS-HAVING s omits to-THE SLAVE
ΙΧΑΡΙΝ ΤΩ ΔΟΥΛΩ ΤΙ ΕΠΟΙ 60
 grace to-THE SLAVE that he-DOES
 nS omits NOT I-AM-SPFING
ΗC ΕΝ ΤΑΔΙΑΤΑΧΘΕΝΤΑ ΔΟΥ 80
 THE BEING-prescribed NOT I-AM-
 s omits thus to BEING-prescribed
ΟΚΦΟΥΤΩC ΚΑΙ ΜΕΙC ΟΤΑΝ 800
 10 SEEMING thus AND YE when-EVER
 s Δι s* omits ALL nS omits these
ΠΟΙΝCΗΤΕ ΠΑΝΤΑ ΤΑΥΤΑ 20
 YE-SHOULD-be-DOING ALL these THE
ΔΙΑΤΑΧΘΕΝΤΑΥΜΙΝ ΑΓΕΤ 40
 BEING-prescribed to-YOU DE-SAYING
 A omits that A S O.
ΕΟΤΙ ΔΟΥΛΟΙ ΑΧΡΕΙΟΙ ΕC 60
 that SLAVES UN-USE WE-ARE
 n2 O s1 Δ
ΕΝΟΦΕΙΛΟΜΕΝ ΠΟΙΝCΑΙ 80
 WHICH WE-OWED to-DO WE-
ΕΠΟΙΗΚΑΜΕΝ ΚΑΙ ΕΓΕΝΕΤΟ 900
 11 HAVE-DONE AND BECAME
 nS omits Ilim
ΕΝΤΩ ΠΟΡΕΥΕCΘΑΙ ΑΥΤΟΝ 20
 IN THE to-be-GOING Him INTO
ΙCΙΕΡΟΥC ΑΛΗΜΚΑΙ ΑΥΤΟC 40
 JERUSALEM AND He
 nS N
ΔΙΗΡΧΕΤΟ ΔΙΑ ΜΕCΟΥCΑΜΑ 60
 THRU-CAMB THRU MIDST OF-SAMARIA
 A n1 o. u+ε
ΡΕΙC ΑΚΑΙΓΑΙ ΑΙ ΑΙCΚΑΙ 80
 12 AND OF-GALILEE AND
ΕΙC ΕΡΧΟΜΕΝΟΥC ΑΥΤΟΥ ΕΙC 60000
 OF-INTO-COMING Ilim INTO

¹² Compare Lev.13⁴⁵, 40Nu.52⁸.

¹² Our Lord was on His last long journey to Jerusalem. He knew what kind of reception awaited Him there. This miracle seems to be directed as a testimony to the priests. It was a sign that He came in accord with the law of Moses. Though the priests could not cleanse away sin, they had the right to pass upon the cleansing. If the lepers were cleansed they could not deny the presence of the power of God. Not only do they fail to give Him the praise which was His due, but it seems that they even dissuaded the lepers themselves from returning to Him. What a contrast is the despised Samaritan! He does not wait to show himself to his priest, but, as soon as he is cleansed, he returns and worships. The nine Jews had the correct formula for worship but a corrupt heart. The Samaritan was wrong in his religion, but he soon found that the true place of worship was at His feet.

¹⁴ Compare Lev.13¹⁴Mt.8⁴.

¹⁵ Compare Ps. 30^{11,12}.

²⁰ That the coming of the kingdom of God will be a visible, observable event the scriptures amply testify. It will come like a lightning flash (²⁴), accompanied by signs and portents in heaven as well as on earth. But it will not be a small, local occurrence, known only to those who are watching closely. This is the force of the word usually rendered "observation". It denotes *scrutiny*, a careful inspection lest something elude observation. Thus they "watched" the gates of Damascus day and night in order to apprehend Saul of Tarsus. This suggests quite the opposite thought, that it comes with such apparent and public "observation" that careful scrutiny is useless.

²¹ Compare Ro. 14¹⁷.

²¹ It will not be confined to any locality, but will instantly cover the whole earth. Hence it would be useless to investigate or follow up any report that the kingdom is here or there, for it will be everywhere. Moreover, unlike other kingdoms, which fail for lack of an inward response to outward regulations, the kingdom of God will be founded on a moral force within men's hearts. This does not deny it an outward polity. But the point for

a certain village, ten men, lepers, meet Him, who stand at a distance.

¹³ And *they* lift their voices, saying, "Jesus, Doctor, be merciful to us!" And perceiving it, He said to them, "Go, exhibit yourselves to the priests." And in their going away it came to be that they are cleansed.

¹⁵ Now one of them, perceiving that he was healed, returns, glorifying God with a loud voice. And he falls on his face at His feet, thanking Him. And *he* was a Samaritan. Now answering, Jesus said, "Are there not ten cleansed?" ¹⁸ Yet where are the nine? Were none found returning to give glory to God except this foreigner?" ¹⁹ And He said to him, "Rise. Go. Your faith has saved you."

²⁰ Now, being inquired of by the Pharisees, as to when the kingdom of God is coming, He answered them and said, "The kingdom of God is not coming with scrutiny. ²¹ Neither shall they be declaring '*Lo! Here!*' or '*Lo! There!*' for *lo!* the kingdom of God is inside of you."

²² Yet He said to His disciples, "The days will be coming when you will be yearning to perceive one of the days of the Son of Man-kind and you shall not see it. And they shall be declaring to you, '*Lo! There!*' or '*Lo! Here!*' Do not come away, neither should you be pursuing. For even as the lightning, flashing out from under heaven to under heaven, is shining, thus will be the Son of Mankind in His day. ²⁵ Yet first He must be suffering much and be rejected by this generation.

ἮΔΕ ΦΡΟΜ- n omits to-Him
ΤΙΝΑΚΩΜΗΝΥΠΗΝΤΗΣΑΝΑΥ 20
 ANT VILLAGE UNDEB-meet to-Him
 ὩΔΕΚΑ ΛΕ ΠΡΟΙΑΝΔΡΕΣ ΟΙ 40
 TEN lepers MEN WHO
^B **ΕΝΤΑΝΘΡΩΠΩ** st *omits WHO STAND forward-PLACE*
ΑΝΤΙΠΑΡΟΡΘΩΕΝΚΑΙ ΑΥ 50
 13 STAND forward-PLACE AND they
^{AB} *omit THE*
ΤΟΙΗΡΑΝΤΗΦΩΝΗΝΛΕΓΟΝ 80
 LIFT THE SOUND SAYING
 ἮΙΣΟΥ ΕΠΙΣΤΑΘΕ ΛΕΗ 100
 JESUS Adeptl BE-MERCIFUL-
ΣΟΝΗΜΑΣΚΑΙ ΔΩΝΕΙ ΠΕΝΑ 20
 14 TO US AND PERCEIVING He-said to-
 ὑΜΙΝ ΟΥ ΕΝΤΕΣ ΕΠΙΔ 40
 them BEING-GONE ON-SHOW
^o **ΕΙΣΑΤΕ ΕΑΥΤΟΥΣ ΤΟΙΣΙ ΕΡ** 60
 selves to-THE SACRED-
ΕΥΣΙΝ ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ 80
 ones AND BECAME IN THE TO-
^o **ΠΑΓΕΙΝ ΑΥΤΟΥΣ ΚΑΘΑΡΙΣ** 200
 BE-UNDER-LEADING THEM THEY-ARE-cleansed
ΟΝΣΑΝ ΕΙΔΕΕ ΣΑΥΩΝΙΑΔ 20
 15 ONE YET OUT OF-them PERCEIVING
ΝΟΤΙ ΔΘΗΝΥ ΕΣΤΡΕΨΕΝ ΜΕ 40
 that he-WAS-HEALED RETURNS WITH
ΤΑΦΩΝ ΗΣ ΜΕΓΑΛΗΣ ΔΟΞΑΖΩ 60
 SOUND GREAT esteemizing
^s *repents and brackles verse sixteen*
ΝΤΟΝ ΘΕΟΝ ΚΑΙ ΕΠΕΣΕΝ ΕΠΙ 80
 16 THE God AND he-FALLS ON
ΠΡΟΣΩΠΟΝ ΠΑΡΑ ΤΟΥΣ ΠΟΔ 300
 face BESIDE THE FEET
ΣΑΥΤΟΥ ΕΥΧΑΡΙΣΤΩΝ ΑΥΤΩ 20
 OF-Him thanking to-Him
ΚΑΙ ΑΥΤΟΣ ΗΝ ΣΑΜΑΡΙΤΗΣ 40
 AND he WAS SAMARITAN ^o
ΑΠΟΚΡΙΘΕΙ ΔΕ ΟΙΗΣΟΥΣΕ 60
 17 answering YET THE JESUS said
^{AS + I} *a adds ΟΥΤΟΙ Α Ε*
ΙΠΕΝ ΟΥΧ ΟΙΔΕΚ ΑΚΑΘΑΡΙ 80
 NOT THE TEN ARE-cleansed
^A *omit YET* ^{ΔΙ} *for*
ΣΩΗΣΑΝΟΙ ΔΕ ΝΕΝΕΛΑΠΟΥΟΥ 400
 18 THE YET NINE ?-where NOT
ΧΕΥΡΕΘΗΝ ΑΝΥΠΟΣΤΡΕΨΑΝ 20
 WERE-FOUND RETURNING
ΤΕΣ ΔΟΥΝΑΙ ΔΟΣΑΝΤΩ ΘΕΩ 40
 TO-GIVE esteem to-THE God IF
ΙΜΘΑΛΛΟΓΕΝΗΣΟΥ ΤΟΣΚΑ 60
 19 NO THE other-generated this AND
ΙΕΙ ΠΕΝ ΑΥΤΩ ΑΝΑΣΤΑΣ ΠΟΡ 80
 He-said to-him UP-STANDING YOU-DE-
ⁿ *omits THE to YOU*
ΕΥΟΥΗΠΙΣΤΙΣΣΟΥΣ ΕΣΩΚΕ 600
 GOING THE BELIEF OF-YOU HAS-BAVED

[illegible]

the Pharisees, to whom He was speaking, is that, like Nicodemus, they needed an inward renewal, rather than a keen and curious scrutiny of local occurrences, in order to enter the kingdom. It has been suggested that this should be rendered, "the kingdom of God is *among* you", that is, in the person of the King. But the word here used certainly means *inside*, as witnesses its only other occurrence (Mt. 23²⁰), which speaks of the *inside* of the cup and the plate in contrast with their *outside*.

22-25 Compare 5³⁵Mt.24²³⁻²⁷Mk.13²¹⁻²³Jn.13³³.

25 Compare 9²².

26-27 Compare Mt.24³⁷⁻³⁹Gen.7.

26 The unexpected suddenness of the coming of the Son of Mankind is further enforced by a comparison with the days of Noah. It will be a day of fancied security and swift destruction. Most of the divine processes are a gradual growth and changes are introduced slowly. The present economy of grace was brought in by instalments during a considerable period of time, from Paul's call to his imprisonment. But God's judgments are always swift and sudden. Now that it is evident that the kingdom will not be established as a result of His proclamation, but will be introduced by judgment, its coming takes on the characteristics of the previous judgments of the irreverent.

28 Compare Gen. 19^{16,24,25}.

30 Compare 2 Th. 16¹⁰.

31-33 Compare Mt.24¹⁵⁻¹⁸Mk.13¹⁴⁻¹⁶Gen.19²⁶.

31 Oriental houses usually have an outside stair to the roof, so that, in great haste, it is not necessary to go into the house to get down from the flat roof.

32 The soul is distinct from the life, for we can hardly say that one who is destroying his *life* is causing it to *live*. It is those who shrink from suffering who seek to preserve their souls, and thus forfeit the joys of the kingdom.

34-36 Compare Mt.24^{40,41}Th.4¹⁷.

27 Elsewhere the nations are represented as wild beasts. Here they are like birds of prey gathering about Israel in her last extremity.

37 Compare Mt.24²⁹Job 39³⁰.

26 And according as it occurred in the days of Noah, thus will it be also in the days of the Son of Man-
27 kind. They ate, they drank, they married, they gave in marriage, until the day Noah entered into the ark, and the deluge came and destroys them all. Likewise, according as it occurred in the days of Lot. They ate, they drank, they bought, they sold, they planted,
28 they built, yet the day in which Lot came out from Sodom, fire and sulphur rains from heaven and destroys them all. In accord with this will be the day in which the Son of Mankind is unveiled.

31 In that day, he who shall be on the housetop and his gear in his house, let him not be descending to pick it up. And let him who is in the field likewise not turn back
32 to that behind him. Remember
33 Lot's wife. Whoever should be seeking to procure his soul will be destroying it, yet whoever should be destroying it will cause it to live.

34 I am saying to you, on this night there will be two on one couch; the one shall be taken along and the
35 other shall be left. There will be two grinding at the same place; the one shall be taken along, yet the
37 other shall be left." And, answering, they are saying to Him, "Where, Lord?" Yet He said to them, "Where the body is, there the vultures also will be assembled."

18 Now He told them a parable also, with this in view that they must always be praying and not
2 be despondent, saying, "In a certain city was a certain judge who feared not God nor respected man.
3 Now there was a widow in that

26 ΓΕΝΕΑΣΤΑΥΤΗΣΚΑΙΑΘΩΣ 20
generation this AND according-as

ΕΓΕΝΕΤΟΕΝΤΑΙΣΗΜΕΡΑΙΣ 40
became IN THE DAYS

ΝΩΦΕΟΥΤΩΣΕΣΤΑΙΚΑΙΕΝΤΑ 60
of-NOAH thus it-WILL-BE AND IN THE

ΙΣΗΜΕΡΑΙΣΤΟΥΥΙΟΥΤΟΥΑ 80
DAYS OF-THE SON OF-THE bu-

27 ΝΑΡΩΠΟΥΗΣΘΙΟΝΕΠΙΝΟΝΕ 100
they-ate THEY-DRANK THEY-

ΓΑΜΟΥΗΣΕΓΑΜΙΖΟΝΤΟ ΑΧ 20
married THEY-OUT-MARRIYZED UNTIL

ΡΙΝΣΗΜΕΡΑΣΕΙΣΗΛΘΕΝΝΩ 40
WHICH DAY INTO-CAME NOAH

ΕΕΙΣΤΗΝΚΙΒΩΤΟΝΚΑΙΗΛΘ 60
INTO THE ARK AND CAME

ΕΝΟΚΑΤΑΚΛΥΣΜΟΣΚΑΙ ΑΠΩ 80
THE DOWN-SURGE AND destroys

28 ΛΕΣΕΝΑΠΑΝΤΑΣΟΜΟΙΩΣΚΑ 300
ALL (emph.) LIKE-AS accord-

ΑΙ ΩΣΕΓΕΝΕΤΟΕΝΤΑΙΣΗΜΕΡ 20
in-^{as} it-became IN THE DAYS

ΑΙΣΑΩΤΗΣΘΙΟΝΕΠΙΝΟΝΗΓ 40
of-LOT THEY-ATE THEY-DRANK THEY-

ΟΡΑΖΟΝΕΠΩΛΟΥΝΕΦΥΤΕΥΟ 60
BOUGHT THEY-SOLD THEY-plantED

29 ΝΩΚΟΔΟΜΟΥΝΗΔΕΗΜΕΡΑΞ 60
THEY-HOME-BUILDED to-WHICH YET DAY OUT-

ΗΑΒΕΝΑΩΤΑΠΟΣΟΔΟΜΩΝΕΒ 300
CAME LOT FROM BODOM RAINS

ΡΕΞΕΝΠΥΡΚΑΙΘΕΙΟΝΑΠΟΥ 20
FIRE AND sulphur FROM heaven

ΡΑΝΟΥΚΑΙ ΑΠΩ ΛΕΣΕΝΠΑΝΤ 40
AND destroys ALL

30 ΑΣΚΑΤΑΤΑΑΥΤΑΣΕΣΤΑΙΝΗΜ 60
according-to THE SAME WILL-BE to-WHICH DAY

ΕΡΑΟΥΙΟΣΤΟΥΑΝΘΡΩΠΟΥΑ 80
THE SON OF-THE human IS-

31 ΠΟΚΑΛΥΠΤΕΤΑΙΕΝΕΚΕΙΝΗ 400
being-from-COVERED IN that

ΤΗΗΜΕΡΑΟΣΕΣΤΑΙΕΠΙΤΟΥ 20
THE DAY WHO WILL-BE ON THE

ΔΩΜΑΤΟΣΚΑΙΤΑΣΚΕΥΗΑΥΤ 40
housetop AND THE INSTRUMENTS OF-him

ΟΥΕΝΤΗΟΙΚΙΑΥΤΟΥΜΗΚΑ 60
IN THE HOME OF-him NO LET-him-

ΤΑΒΑΤΩΑΡΑΙΑΥΤΑΚΑΙΟΕΝ 80
BE-DOWN-STEPPING TO-LIFT them AND THE IN

32 ΤΩΑΓΡΩΟΜΟΙΩΣΜΗΕΠΙΣΤΡ 500
THE FIELD LIKE-AS NO LET-him-ON-TURN

32 ΕΥΑΤΦΕΙΣΤΑΘΙΟΠΙΣΩΜΗΝΗΜΟ 20
INTO THE BEHIND BE-YET-remem-

ΝΕΥΕΤΕΤΗΣΓΥΝΑΙΚΟΣΛΩΤ 40
bering OF-^{as} THE WOMAN of-LOT

33 ΟΣΕΑΝΖΗΤΗΣΗΤΗΝΨΥΧΗΝΑ 60
WHO IF-EVER sh'd-BE-SEEKING THE soul OF-

ΥΤΟΥΠΕΡΙΠΟΙΗΣΑΣΘΑΙΑ 80
him TO-ABOUT-DO WILL-

ΟΛΕΣΕΙΑΥΤΗΝΟΣΔΑΝΑΠΟΛ 600
DE-destroying her WHO YET-EVER sh'd-BE-de-

34 ΕΣΗΖΦΟΓΟΝΗΣΕΙΑΥΤΗΝΑ 20
sl-^{as}roying WILL-BE-LIVE-parenting her I-AM-

ΓΩΥΜΙΝΤΑΥΤΗΤΗΝΥΚΤΙΕ 40
saying-to-you^{s o.} to-this THE NIGHT WILL-

ΟΝΤΑΙΔΥΟΕΠΙΚΑΙΝΗΣΜΙΑ 60
A TWO WILL-BE AB+^s B omits ONE
BE TWO ON couch ONE

35 ΣΟΕΙΣΠΑΡΑΛΗΜΦΘΗΣΕΤΑΙ 80
A omits THE THE ONE WILL-BE-BEING-BESIDE-GOTTEN

ΚΑΙΟΕΤΕΡΟΣΑΦΕΘΗΣΕΤΑΙ 700
AND THE DIFFERENT WILL-BE-BEING-FROM-LET

36 ΕΣΟΝΤΑΙΔΥΟΑΛΛΗΘΟΥΣΑΙΕ 20
A TWO WILL-BE ^{s1 omits verse 35} TWO GRINDING ON

37 ΠΙΤΟΥΤΟΝΗΜΙΑΠΑΡΑΛΗΜΦ 40
A omits THE THE SAME THE ONE WILL-BE-BEING-BESIDE-

ΘΗΣΕΤΑΙΔΙΕΤΕΡΑΦΕΘΗ 60
A adds ΚΑΙ omits YET GOTTEN THE YET DIFFERENT WILL-BE-BEING-

38 ΣΕΤΑΙΚΑΙΑΠΟΚΡΙΘΕΝΤΕΣ 80
37 FROM-LET AND ANSWERING

ΛΕΓΟΥΣΙΝΑΥΤΩΠΟΥΚΥΡΙΕ 800
THEY-ARE-saying to-Him ?-where Master!

ΟΔΕΙΠΕΝΑΥΤΟΙΣΟΠΟΥΤΟ 20
THE YET HE-said to-them THE ?-where THE

39 ΣΩΜΑΕΚΕΙΚΑΙΟΙΔΕΤΟΙΕ 40
A omits AND A WILL-BE-T-L-T-V. A om. ON- BODY there AND THE VULTURES WILL-BE-

40 ΙΣΥΝΑΧΘΗΣΟΝΤΑΙΕΛΕΓΕΝ 60
18 BEING-ON-TOGETHER-LED He-said

41 ΔΕΚΑΙΠΑΡΑΒΟΛΗΝΑΥΤΟΙΣ 80
B omits AND YET AND BESIDE-CAST to-them

42 ΠΡΟΣΤΟΔΕΙΝΠΑΝΤΟΤΕΠΡΟ 800
TOWARD THE TO-BE-BEING always TO-BE-pray-

43 ΣΕΥΧΕΣΒΑΙΑΥΤΟΥΣΚΑΙΗΜ 20
ING them AND NO

44 ΕΝΚΑΚΕΙΝΛΕΓΩΝΚΡΙΤΗΣΤ 40
B² Γ 2 TO-BE-IN-EVILING saying JUDGER ANY

45 ΙΣΗΝΕΝΤΙΝΙΠΟΛΕΙΤΟΝΘΕ 60
WAS IN ANY city THE God

46 ΟΝΜΗΦΟΒΟΥΜΕΝΟΣΚΑΙΑΝΘ 80
NO FEARING AND human

47 ΡΩΠΟΝΜΗΝΤΕΡΠΟΜΕΝΟΣΧ 7000
3 NO abashing WID-

1 This parable follows most naturally from the foregoing prophecy concerning the coming of the Son of Mankind, for then it is that the saints in Israel clamor for vengeance, as figured in the souls under the altar (Un. 6⁹⁻¹¹). Indeed, it is the importunity of the blood of the martyrs which brings on the judgments of the sixth seal.

We, too, are told to pray without intermission (1 Th. 5¹⁷). But a prayer for vengeance is utterly foreign to the spirit of grace which is ours in Christ Jesus. We can quite understand that God should need much urging and continued importunity before He visits their adversaries with vengeance. That is His strange work. It is not in direct accord with His heart. But there is a question whether such urgency is necessary for Him to answer those of our prayers which are in accord with His will. Above all, let us not make this parable an excuse for senseless repetition or stubbornness in petitioning for that which is contrary to God's present attitude of grace. The closing words of the parable emphasize its close connection with the judgments which attend the coming of the Son of Mankind.

7 Compare 2 Th. 1^{6,7}.

9 This Pharisee is intensely typical of those self-righteous ones, who imagine that God is pleased with their sham religion. Self is the center and the circumference of all their worship. Though so fully pleased with themselves, they are the most pitiable of men, blind to their sins, dead to their own corruption. The traitorous tax gatherer, on the other hand, showed a spiritual intelligence seldom seen during our Lord's ministry, as is indicated by his use of the word *propitiate*. From where he stood he could doubtless see the smoke of the sacrifice ascending to God, and he grasped the great truth of propitiation, that, sinner though he was, he could approach and obtain favor of God on the ground of sacrifice. Thus did the Saviour call their attention once again to the sacrifice He was about to offer so that He may become the great Propitiatory or meeting place of God and man.

13 Compare Ps. 40¹² 51¹⁻³ Jer. 31^{19,19}.

14 Compare Ro. 3¹⁹⁻²⁶.

city, and she came to him, saying, 'Avenge me from my plaintiff.'

4 Now for a time he would not, yet afterward he said in himself, 'Even if I am not fearing God nor
5 respecting man, surely because of the weariness this widow is affording me I shall be avenging her, seeing that, not coming to a consummation, she should belabor me.'"
6 Now the Lord said, "Hear what
7 the unjust judge is saying. Yet should not God by all means be doing the avenging of His chosen ones who are imploring Him day and night? And He is patient with
8 them. I am saying to you that He will be doing the avenging of them swiftly. Moreover, consequently, at the coming of the Son of Mankind, will He be finding the faith on the earth?"

9 Now He said to some, also, who have confidence in themselves that they are just and are scorning the
10 rest, this parable: "Two men went up into the sanctuary to pray, the one a Pharisee, and the other a
11 tribute collector. The Pharisee, standing, prayed this to himself: 'O God, I am thanking you that I am not even as the rest of men, rapacious, unjust, adulterers, or
12 even as this tribute collector. I am fasting twice of a sabbath, I am taking tithes from all whatever
13 I am acquiring.' Now the tribute collector, having taken a stand afar off, would not even lift up his eyes to heaven, but beat his chest, saying, 'O God, be propitiated to me, the sinner!' I am saying to you, this man descended justified to his home, rather than that one,

ΗΡΑΔΕΝΝΕΝΤΗΠΟΛΕΙΕΚΕ¹⁰ 20
 OW YET WAS IN THE city that
 ΝΗΚΑΙΗΡΧΕΤΟΠΡΟΣΑΥΤΟΝ⁴⁰
 AND she-CAME TOWARD him
 ΛΕΓΟΥΣΑΕΚΔΙΚΗΣΟΝΜΕΑΠ⁶⁰
 saying OUT-JUST ME FROM
 ΟΤΟΥΑΝΤΙΔΙΚΟΥΜΟΥΚΑΙΟ⁸⁰
 4 THE INSTEAD-JUST OF-ME AND NOT
 ΥΚΗΘΕΛΕΝΕΠΙΧΡΟΝΟΜΕΤ¹⁰⁰
 he-WILLED ON TIME after
 n these YET
 ΑΔΕΔΑΥΤΑΙΕΙΠΕΝΕΝΕΑΥΤΩ²⁰
 YET these he-said IN self
 ΕΙΚΑΙΤΟΝΘΕΟΝΟΥΦΟΒΟΥΜ⁴⁰
 IF AND THE God NOT I-AM-FEARING
 ΑΥΔΙAND for NOT-YET A ^{n/d/s} OΥΚ
 ΔΙΟΥΔΕΑΝΘΡΩΠΟΝΕΝΤΡΕΠ⁶⁰
 NOT-YET human I-AM-being-ashamed
 ΟΜΑΙΔΙΑΓΕΤΟΠΑΡΕΧΕΙΝ⁸⁰
 5 I THOU SURELY the TO-BE-tendering to-
^{n/d/s} OΥC for ON
 ΟΙΚΟΠΟΝΤΗΝΧΗΡΑΝΤΑΥΤΗ²⁰⁰
 ME toil THE widow this
 ΝΕΚΔΙΚΗΣΦΑΥΤΗΝΙΝΑΜΗΕ²⁰
 I-SHALL-DE-OUT-JUSTING her THAT NO INTO
 ΙCΤΕΛΟΣΕΡΧΟΜΕΝΗΥΠΩΠΙ⁴⁰
 FINISH COMING she-MAY-DE-he-
 ΑΖΗΜΕΕΙΠΕΝΔΕΟΚΥΡΙΟΣΑ⁶⁰
 6 laboring-ME said YET the Master HEAR
^{n/d/s} ΑΙ for Ε
 ΚΟΥCΑΤΕΙΟΚΡΙΤΗΣΤΗΣΑ⁸⁰
 ANT THE JUDGE OF-THE UN-
 ΔΙΚΙΑCΑΓΕΓΙΟΔΕΘΕΟCΟΥ³⁰⁰
 7 JUSTNESS IS-SAYING THE YET God NOT
^{n/d/s} ΑΙ for Η
 ΜΗΠΟΙΗΣΤΗΝΕΚΔΙΚΗΣΙΝ²⁰
 NO SHU'D-DE-DOING THE OUT-JUSTING
 ΤΩΝΕΚΛΕΚΤΩΝΑΥΤΟΥΤΩΝΒ⁴⁰
 OF-THE chosen-ones OF-Him THE ones-
^{n/d/s} ΑΙC ΠΡΟCΑΟΝ for Ω
 ΟΩΝΤΩΝΑΥΤΩΗΜΕΡΑCΚΑΙΝ⁶⁰
 IMPLORING TO-Him OF-DAY AND OF-
 ΥΚΤΟCΚΑΙΜΑΚΡΟΘΥΜΕΙΕΠ⁸⁰
 NIght AND IS-FAR-FEELING ON
 ΑΥΤΟΙCΑΕΓΩΥΜΙΝΟΤΙΠΟΙ⁴⁰⁰
 8 them I-AM-saying to-youP that HE-WILL-
 ΗCΕΙΤΗΝΕΚΔΙΚΗΣΙΝΑΥΤΩ²⁰
 DE-DOING THE OUT-JUSTING OF-them
 ΝΕΝΤΑΧΕΙΠΑΛΗΝΟΥΙΟCΤΟΥ⁴⁰
 IN SWIFTNESS MONELY THE SON OF-THE
 ΑΝΘΡΩΠΟΥΕΛΘΩΝΑΡΑΕΥΡΗ⁶⁰
 human COMING CONSEQUENTLY he'll-
 CΕΙΤΗΝΠΙCΤΙΝΕΠΙΤΗΣΓΗ⁸⁰
 DE-FINDING THE BELIEF ON THE LAND
^{n/d/s} Α omits AND
 CΕΙΠΕΝΔΕΚΑΙΠΡΟCΤΙΝΑC⁵⁰⁰
 9 He-said YET AND TOWARD ANY
 ΤΟΥCΠΕΠΟΙΘΟΤΑCΕΦΕΑΥΤ²⁰
 THE HAVING-confidence ON selves
 ΟΙCΟΤΙΕΙCΙΝΔΙΚΑΙΟΙΚΑ⁴⁰
 that THEY-ARE JUST AND
^{n/d/s} Δ
 ΙΕΙΟΥΘΕΝΟΥΝΤΑCΤΟΥCΛΟ⁶⁰
 according THE rest
 ΙΠΟΥCΤΗΝΠΑΡΑΒΟΛΗΝΤΑΥ⁸⁰
 THE BESIDE-CAST this
 ΤΗΝΑΝΘΡΩΠΟΙΔΥΘΑΝΕΒΗC⁶⁰⁰
 10 humans TWO UP-STEPPED
 ΑΝΕΙCΤΟΙΕΡΟΝΠΡΟCΕΥΞΑ²⁰
 INTO THE SACRED-place to-pray
^{n/d/s} Ο. omits THE ^{n/d/s} Ε
 CΘΑΙΟΕΙCΦΑΡΙCΑΙΟCΚΑΙ⁴⁰
 THE ONE PHARISEE AND
^{n/d/s} Ε
 ΟΕΤΕΡΟCΤΕΛΩΝΗCΦΑΡΙC⁶⁰
 11 THE DIFFERENT tribute-collector THE PHARISEE
^{n/d/s} Α TOWARD self these ^{n/d/s} omits TOWARD self
 ΑΙΟCCΤΑΒΕΙCΤΑΥΤΑΠΡΟC⁸⁰
 BEING-STOOD these TOWARD
 ΕΑΥΤΟΝΠΡΟCΗΥΧΕΤΟΘΕΟ⁷⁰⁰
 self prayed THE God
 CΕΥΧΑΡΙCΤΩCΟΙΟΤΙΟΥΚΕ²⁰
 I-AM-thanking to-you that NOT I-AM
 ΙΜΙΩCΠΕΡΟΙΛΟΙΠΟΙΤΩΝΑ⁴⁰
 AS-EVEN THE rest OF-THE hu-
 ΝΩΡΩΠΩΝΑΡΠΑΓΕCΑΔΙΚΟΙ⁶⁰
 mans SNATCHERS UNJUST
 ΜΟΙΧΟΙΗΚΑΙΩCΟΤΙΟCΤΟC⁸⁰
 ADULTERERS OR AND AS this THE trib-
 ΑΩΝΗCΗCΤΕΥΩΔΙCΤΟΥCΑ⁹⁰⁰
 12 ule-collector I-AM-lasting twice OF-THE SAB-
^{n/d/s} ΕΥ
 ΒΒΑΤΟΥΑΠΟΔΕΚΑΤΩΠΑΝΤΑ²⁰
 BATH I-AM-FROM-TENTHing ALL
 ΟCΑΚΤΩΜΑΙΟΔΕΤΕΛΩΝΗCΜ⁴⁰
^{n/d/s} A ^{n/d/s} K ΔΙ omits YET
 13 AS-much-as I'M-acQUIRING the YET tribute-collector FAR-
 ΑΚΡΘΕΝΕCΤΩCΟΥΚΗΘΕΛΕ⁶⁰
 place HAVING-STOOD NOT WILLED
 ΝΟΥΔΕΤΟΥCΟΦΘΑΛΜΟΥCΕΠ⁸⁰
 NOT-YET THE VIEWERS TO-ON
 Α INTO the heaven TO-LIFT
 ΑΡΑΙΕΙCΤΟΝΟΥΡΑΝΟΝΑΛΛ⁹⁰⁰
 LIFT INTO the heaven but
^{n/d/s} Α NEIC INTO ^{n/d/s} Ε = OF-self
 ΕΤΥΠΤΕΤΟCΤΗΘΟCΑΥΤΟΥΑ²⁰
 BEAT (part) THE CHEST OF-him say-
^{n/d/s} omits THE God ^{n/d/s} Ε
 ΕΓΩΝΘΕΟCΙΛΑCΘΗΤΙΜΟΙ⁴⁰
 ING THE God BE-BEING-PROFITATED to-ME
 ΤΩΑΜΑΡΤΩΑΛΛΕΓΩΥΜΙΝΚΑ⁶⁰
 14 THE misser I-AM-saying to-youP DOWN-
 ΤΕΒΗΟΥΤΟCΔΕΔΙΚΑΙΩΜΕΝ⁸⁰
 STEPPED this-one HAVING-been-JUSTIFIED
^{n/d/s} Ε ^{n/d/s} Α ΗΓΓ for Π
 ΟCΕΙCΤΟΝΟΙΚΟΝΑΥΤΟΥΠΑ⁷⁰⁰⁰
 INTO THE HOME OF-him BESIDE

¹⁵⁻¹⁷ Compare Mt.19¹³⁻¹⁵ Mk.10¹³⁻¹⁶ Mt. 18⁹.

¹⁵ It was customary for rabbis and great teachers to invoke a blessing on those who desired it, especially on children who were not mature enough to derive benefit from their words. It was a touching tribute to the esteem in which some, at least, still held Him. Theirs was a child-like faith, uninfluenced by the current of opposition which was setting in against Him. Hence it was specially acceptable to Him to bless the babes, for in them was reflected the sincere and unwavering faith which was so satisfying to His heart.

¹⁸⁻²³ Compare Mt.19¹⁶⁻²² Mk.10¹⁷⁻²² Ex. 20¹²⁻¹⁶.

¹⁸ The law was never given to impart life (Ga. 3²¹). Its function was to make sin more sinful by turning it into transgression. Its mission was to reveal the presence of sin, not to remove it. Only those who continued to do all its precepts could claim life.

The chief approaches the Lord with the wrong expression. The word "good" suggested a certain lenience which was not in the law. If eonian life is to be the wages of lawkeeping, it must be on the ground of justice rather than goodness. But the Lord does not allow the opportunity to go by to assure the chief that God is good. Passing over the greatest commandments, love to God and to his associates, the Lord first mentions those grosser sins which usually pass as the principal precepts of the law. But when He puts before him a practical test to determine whether he kept the two great precepts, his chances for eonian life vanish.

The social economy in Israel was such that it was hardly possible to be very rich without oppressing the poor. After the land had been divided by lot the only way to get more was to encroach on the allotments of others who were compelled to sell until the jubilee. At that time the Jews were not traders and could not take interest, so wealth was almost always in cattle or land. When the kingdom is established the land will be redistributed according to the lines laid down in the prophets (Eze.47^{13-48³⁵}). A rich man will have no claim whatever on his

seeing that every one who is exalting himself shall be humbled, yet he who is humbling himself shall be exalted."

¹⁵ Now they brought the babes also to Him, that He may be touching them. Now the disciples, perceiving it, rebuked them. Yet Jesus calls them to Him, saying, "Let the little children be coming to Me, and be forbidding them not, for of such ¹⁶ is the kingdom of God. Verily, I am saying to you, whoever should not be receiving the kingdom of God as a little boy or girl, may under no circumstances be entering into it."

¹⁸ And a certain chief inquires of Him, saying, "Good Teacher, by doing what should I enjoy the allotment of eonian life?" Now Jesus ¹⁹ said to him, "Why are you terming Me good? No one is good except One, God. You are acquainted with the precepts: 'You should not be committing adultery; you should not be murdering; you should not be stealing; you should not be testifying falsely; be honoring your father and your mother'." ²⁰ Yet he said, "All these I maintain from my youth." Now, hearing this, Jesus said to him, "One thing you still are lacking. Sell all, whatever you have, and distribute to the poor, and you will be having treasure in the heavens, and hither, be following Me."

²³ Yet he who hears all these things became sorrow-stricken, for he was ²⁴ tremendously rich. Now Jesus, perceiving him becoming sorrow-stricken, said, "How squeamishly shall those having money be entering into the kingdom of God!" For ²⁵ it is easier for a camel to be entering through the eye of a bodkin, than for a rich man to be entering into the kingdom of God."

^{s o.} ^{A C}
ΠΕΚΕΙΝΟΝΟΤΙΠΑΣΟΥΨΩΝΕ 20
 that-one that EVERY THE one-HEIGHTENING
^{s o.} ^{A adda K Δι}
ΑΥΤΟΝΤΑΠΕΙΝΩΘΗΣΕΤΑΙ 40
 self WILL-DE-BEING-made-LOW THE
^{A omits YET} ^{s o.}
ΔΕΤΑΠΕΙΝΩΝΕΑΥΤΟΝΥΨΩ 60
 YET one-making-LOW self WILL-DE-BE-
ΗΣΕΤΑΙΠΡΟΣΕΦΕΡΟΝΔΕΑΥ 80
 15 ING-HEIGHTENED THEY-TOWARD-CARRIED YET to-Him
^{above line} **ΔΥΤΩΝ**
ΤΩΚΑΙΤΑΒΡΕΦΗΝΑΥΤΩΝ 100
 AND THE BABES THAT OF-them
ΑΠΗΤΗΑΙΔΟΝΤΕΣΔΕΟΙΜΑ 20
 He-may-be-TOUCHING PERCEIVING YET THE LEARN-
^{AN+E} ^{A HCA for Ω}
ΘΗΤΑΙΕΠΕΤΙΜΩΝΑΥΤΟΙΣ 40
 16 ers rebuked to-them THE
^{A o.} ^{A ΛΕC AMENO}
ΔΕΙΗΣΟΥΣΠΡΟΣΕΚΑΛΕCΑΤ 60
 YET JESUS TOWARD-CALLS
^{C nom. them} ^{A ΕΙΠΕΝ said}
ΟΔΥΤΑΛΕΓΩΝΑΦΕΤΕΤΑΠΑΙ 80
 them saying FROM-LET THE little-boys-
ΔΙΑΕΡΧΕCΘΑΙΠΡΟΣΜΕΚΑΙ 200
 and-girls to-DE-COMING TOWARD ME AND
ΜΗΚΩΛΥΕΤΕΑΥΤΑΤΩΝΓΑΡΤ 20
 NO DE-FORBIDDING them OF-THE for such
ΟΙΟΥΤΩΝΕCΤΙΝΗΒΑCΙΛΕΙ 40
 IS THE KINGDOM
ΑΤΟΥΘΕΟΥΑΜΗΝΛΕΓΩΜΙΝ 60
 17 OF-THE God AMEN I-AM-saying to-you
^{A Ε ΙΡ.} ^{A Ε o.}
ΟCΑΜΗΝΔΕΞΗΤΑΙΤΗΝΒΑCΙ 80
 WHO EVER NO SH'D-DE-RECEIVING THE KINGDOM
^{s o.}
ΛΕΙΑΝΤΟΥΘΕΟΥCΠΑΙΔΙΟ 300
 OF-THE God AS little-boy-or-girl
ΝΟΥΜΗΕΙCΕΛΘΗΕΙCΑΥΤΗΝ 20
 NOT NO MAY-DE-INTO-COMING INTO her
ΚΑΙΕΠΗΡΩΤΗΣΕΝΤΙCΑΥΤΟ 40
 18 and inquires-of ANY Him
ΝΑΡΧΩΝΛΕΓΩΝΔΙΔΑCΚΑΛΕ 60
 chief saying TEACHER!
ΑΓΑΡΕΤΙΠΟΙΗΣΑCZΩΗΝΑΙ 80
 good! ANY doing LIFE eonian
ΩΝΙΟΝΚΑΗΡΟΝΟΜΗCΩΕΙΠΕ 400
 19 I-SHOULD-DE-tenanting said
ΝΔΕΑΥΤΩΟΙΗΣΟΥCΤΙΜΕΛΕ 20
 YET to-him THE JESUS ANY ME YOU-ARE-
^{s o.}
ΓΕΙCΑΓΑΘΟΝΟΥΔΕΙCΑΓΑΘ 40
 saying GOOD NOT-YET-ONE GOOD
^{n'at* omits THE}
ΟCΕΙΜΗΕΙCΘΑΡΕΟCΤΑCΕΝΤ 60
 20 IF NO ONE THE God THE directions
ΟΛΑCΟΙΔΑCΜΗΜΟΙΧΕΥCΗC 80
 YOU-HAVE-PERC'V'D NO YOU-SH'D-DE-ADULTERING
ΜΗΦΟΝΕΥCΗCΜΗΚΑΕΨΗCΜΗ 500
 NO YOU-SH'D-DE-MURDERING NO YOU-SH'D-DE-STEALING NO

^{B o. o.}
ΥΕΥΔΟΜΑΡΤΥΡΗCΗCΤΙΜΑΤ 20
 YOU-SHOULD-DE-FALSE-WITNESSING DE-VALUING THE
ΟΝΠΑΤΕΡΑCΟΥΚΑΙΤΗΝΜΗΤ 40
 FATHER OF-YOU AND THE MOTHER
^{AB omits OF-YOU} ^{A ALL these}
ΕΡΑCΟΥΔΕΕΙΠΕΝΤΑΥΤΑ 60
 21 OF-YOU THE YET he-said these ALL
ΑΝΤΑΕΦΥΛΑΞΑΕΚΝΕΟΤΗΤΟ 80
 I-GUARD OUT OF-YOUTH
^{B omits OF-ME} ^{Bs omits these}
CΜΟΥΑΚΟΥCΑCΔΕΤΑΥΤΑΟΙ 600
 22 OF-ME HEARING YET these THE JE-
^{s* O}
ΗΣΟΥCΕΙΠΕΝΑΥΤΩΕΤΙΕΝC 20
 SUS said to-him STILL ONE to-
^{s o.} ^{s o.}
ΟΙΛΕΙΠΕΠΑΝΤΑΟCΑΧΕΙ 40
 YOU IS-LACKING ALL AS-much-as YOU-ARE-
^{A omits THRU-}
CΠΩΛΗCΟΝΚΑΙΔΙΔΑΔΟCΠΤΩ 60
 HAVING SELL AND DE-TERO-GIVING to-POOR
ΧΟΙCΚΑΙΕΞΕΙCΘΗCΑΥΡΟΝ 80
 AND YOU'LL-DE-HAVING PLACED-INTO-MORROW
^{A omits THE}
ΕΝΤΟΙCΟΥΡΑΝΟΙCΚΑΙΔΕΥ 700
 IN THE heavens AND HITHER
^{s o.}
ΡΑΚΟΛΟΥΘΕΙΜΟΙΟΔΕΑΚΟ 20
 23 YOU-DE-following to-ME THE YET one-HEAR-
^{A omits ALL}
ΥCΑCΤΑΥΤΑΠΑΝΤΑΠΕΡΙΛΥ 40
 ing these ALL ABOUT-SORROW
^{A ΕΤΟ}
ΠΟCΕΓΕΝΘΗΝΓΑΡΠΛΟΥC 60
 WAS-BECOME he-was for RICH
ΙΟCΦΟΔΡΑΙΔΩΝΔΕΑΥΤΟΝ 80
 24 VENEMENT PERCEIVING YET him
^{B omits THE} ^{Bs omits ABOUT-SORROW BECOMING}
ΟΙΗΣΟΥCΠΕΡΙΛΥΠΟΝΓΕΝΟ 800
 THE JESUS ABOUT-SORROW BECOMING
ΜΕΝΟΝΕΙΠΕΝΠΩCΔΥCΚΟΛΩ 20
 He-said how ILL-VICTUALLY
CΟΙΤΑΧΡΗΜΑΤΑΕΧΟΝΤΕCΕ 40
 THE-ones THE money's HAVING INTO
ΑCΗΟΥΔ-DE-INTO-COMING INTO THE KINGDOM OF-THE God 60
 THE KINGDOM OF-THE God
^{n ΠΟΡ} ^{n o.}
ΥΕΙCΕΛΕΥCΟΝΤΑΙΕΥΚΟΠΩ 80
 25 SHALL-DE-INTO-COMING easier
ΤΕΡΟΝΓΑΡΕCΤΙΝΚΑΜΗΛΟΝ 900
 for IS CAMEL
^{A ΤΡΥΜΑΛΙΑC} ^{ΡΑΦΙΔΟC} ^{Δι}
ΔΙΑΤΡΗΜΑΤΟCΒΕΛΟΝΗCΕΙ 20
 THRU BORE OF-bodkin TO-DE-
^{A o.}
CΕΛΘΕΙΝΗΠΛΟΥCΙΟΝΕΙCΤ 40
 INTO-COMING OR RICH INTO THE
ΗΝΒΑCΙΛΕΙΑΝΤΟΥΘΕΟΥΕΙ 60
 KINGDOM OF-THE God TO-DE-
^{s Δ}
CΕΛΘΕΙΝΕΙΠΟΝΔΕΟΙΑΚΟΥ 80
 26 INTO-COMING said YET THE ones-HEARING
CΑΝΤΕCΚΑΙΤΙCΔΥΝΑΤΑΙC 7000
 AND ANY IS-ABLE TO-BE-

lands. He cannot carry his wealth with him into the kingdom. It is not likely that any great difference in the distribution of wealth will be possible under the laws of that day. Property will be practically unknown. Land will be held as an allotment from Jehovah, Who will retain its control in His own hands, but will allot its use.

22 Compare 1 Ti.6:17-10.

24-27 Compare Mt.19:23-26 Mk.10:23-27 1 Ti. 6^{9,10}.

29-30 Compare Mt.19:27-30 Mk.10:28-31.

28 This saying of our Lord has occasioned much genuine distress among those who "apply" all scripture to themselves, with no regard to the great changes in God's dealings. In actual practise we do *not* get back what we give up for Christ in this day of grace. Paul, our pattern, suffered the loss of all, and was rewarded with a prison. If we restrict this to those to whom our Lord was talking the difficulty vanishes. The apostles were greatly compensated even at that time for their sacrifices for the kingdom.

31-34 Compare Mt.20:17-19 Mk.10:32-34 Ps.22 Isa.53.

31 The twelve were very keen as to their own petty privations and the consequent reward, but painfully obtuse on the subject of His great sacrifice. It is not hard to see how the nation could slay Him in their ignorance and thus fulfill the prophets which were read constantly in their synagogues, when His own disciples could not understand the plainest predictions of His sufferings, though repeated and emphasized throughout this last journey to Jerusalem.

The Lord undoubtedly did many miracles of the same kind. He healed many blind men as a sign that He would open the eyes of the blind nation. There were probably four distinct blind men healed on this journey through Jericho. The many differences in detail between Mt.20:29-34; Mk.10:46-48, and this passage do not need to be "harmonized" but *believed*. The different circumstances of each case do not denote discrepancies, but divine accuracies the force of which our present spiritual microscopes are not powerful enough to reveal.

35-43 Compare Mt.20:29-34 Mk.10:46-52.

26 Now those hearing it said, "And
27 who can be saved?" Yet He said, "What is impossible with men is possible with God."

28 Now Peter said, "*Lo!* we, leaving our own, follow Thee." Now
29 He said to them, "Verily, I am saying to you that there is no one who leaves home, or wife, or brothers, or parents, or offspring, on account of the kingdom of God,
30 who may not by all means be getting back many fold in this era, and in the coming eon, eonian life."

31 Now, taking the twelve aside, He said to them, "*Lo!* we are ascending into Jerusalem, and all will be accomplished in the Son of Mankind which has been written
32 through the prophets. For He shall be given up to the nations and will be derided and outraged and spat upon, and, scourging Him, they will be killing Him, and the third
33 day He will be rising." And *they* understand none of these things, and this declaration was hid from them, and they knew not what was said.

35 Now it occurred at His nearing Jericho, a certain blind man sat beside the road, a mendicant. Now at hearing the throng going through, he ascertained what this may be.
37 Now they report to him that "Jesus, the Nazarene, is passing by." And he implores, saying, "Jesus, Son of David, be merciful to me!" And those preceding rebuked him, that he should be silent. Yet *he* much the more cried, "Jesus, Son of David, be merciful to me!" Now Jesus, standing, orders him to be led to Him. Now, at his drawing near, He inquires of

¹ Compare Josh. 6²⁰ 1 Ki. 16³⁴.

² The case of Zaccheus meant much more to a patriotic Jew than we can possibly imagine. The most hated and unpopular class in the whole nation were the tax farmers, who paid the taxes for a district and then collected it from the people, adding their own charges to it. Not only were the taxes oppressive, but the collectors usually imposed enough to enrich themselves. Now Zaccheus was evidently a leader in this nefarious business and was cordially disliked by his countrymen.

The Lord is proclaiming a kingdom. How strange it must have seemed for Him not only to have one of these hated collectors among His apostles, but to invite Himself to the house of a chief of these unpatriotic traitors! Few acts in His career showed more clearly that He came to call sinners, not the righteous. It was a difficult lesson for them to learn, so He chooses the most striking means of impressing it on their minds.

³ Compare Jn. 12²¹.

³ There is a delightful parallel between Zaccheus' physical state and his spiritual condition. His small stature suggests the small esteem in which he was held by his countrymen. As we would say, they *looked down* on him. But he managed to elevate himself by means of a fig-mulberry, or wild fig tree, an excellent representation of the Roman rule, which gave him his position and wealth. Israel, politically, is figured by the tame fig tree.

It was not the Lord's will that he should remain there, hence His word, "Hurry! Descend!" The effect of the Lord's favor is immediately apparent. Without any prompting, he announces his intention to give half of his possessions to the poor, and to more than right any wrong doing which may have occurred in his dealings. What a contrast with the rich self-righteous chief (18¹⁸) who, though urged to do so, and promised a great reward, would not part with his possessions, and this chief of sinners, whose riches are given freely, without even a suggestion from the Lord! It is the compulsion of love which springs only from the depths of sin.

⁶ Compare 3⁸, 12¹³ Ja. 2²¹⁻²⁴ Ex. 22¹.

⁹ Compare Ro. 4¹¹, 12 Ga. 3⁷.

⁴¹ him, "What are you wanting I shall be doing to you?" Now he said, "Lord, that I should be recovering sight!" And Jesus said to him, "Recover sight! Your faith has saved you." And instantly he recovers sight and followed Him, glorifying God. And the entire people, perceiving it, give praise to God.

¹⁹ And entering, He came through Jericho. And *lo!* a man whose name is called Zaccheus, and he was chief tribute collector, and he is rich. And he sought to see Jesus, what He is, and was not able from the throng, seeing that he was little of stature. And, running before in front, he climbed up on a fig mulberry, that he may see Him, seeing that He was about to be coming through that way. And as He came to the place, looking up, Jesus perceived him and said to him, "Zaccheus! Hurry! Descend, for today I must remain in your house." And, hurrying, he descended, and entertains Him with joy. And, perceiving it, all grumbled, saying that He entered to put up for the night with a man who is a sinner.

⁸ Now Zaccheus, standing, said to the Lord, "*Lo!* the half of my possessions, Lord, I am giving to the poor! And if I get anything from any one by blackmail, I am giving back fourfold." Now Jesus said to him that "Today salvation came to this home, for as much as *he* also is a son of Abraham. For the Son of Mankind came to seek and to save that which is lost."

¹¹ Now at their hearing these things, He spoke, adding a parable because He is near Jerusalem, and

41 ^{α+ΛΕΓΩΝ} saying
 101 ^{ΟΤΙ} ^{ΘΕΛΕΙ} ^{ΣΠΟΙΝΕ} ^{ΣΩ} 20
 ANY to-TO YOU YOU-ARE-WILLING I-SHALL-BE-DOING THE

42 ^{ΔΕ} ^{ΕΙΠΕΝ} ^{ΚΥΡΙΕ} ^{ΕΙΝΑ} ^{ΑΝΑΒΑ} 40
 YET he-said Master! THAT I-SHOULD-BE-UP-

43 ^{ΕΨΩΚΑΙ} ^{ΟΙΗΣΟΥ} ^{ΣΕ} ^{ΙΠΕΝΑΥ} 60
 looking AND THE JESUS said to-him

44 ^{ΤΩ} ^{ΑΝΑΒΛΕΨΟΝ} ^{ΗΠΙ} ^{ΣΤΙ} ^{ΣΙ} 80
 UP-look THE BELIEF OF-YOU

45 ^Υ ^{ΣΕ} ^Ω ^{ΚΕ} ^Ν ^{ΣΕ} ^{ΚΑΙ} ^{ΠΑ} ^{ΡΑ} ^Χ ^{ΡΗ} 100
 HAS-SAVED YOU AND instantly

46 ^{ΜΑ} ^{ΑΝΕΒΛΕΨΕΝ} ^{ΚΑΙ} ^Η ^{ΚΟ} ^{ΛΟΥ} 20
 he-UP-looks AND followed

47 ^{ΘΕ} ^Ι ^{ΑΥ} ^Τ ^Ω ^Δ ^Ο ^Σ ^Α ^Ζ ^Ω ^Ν ^Τ ^Ο ^Θ ^Ε ^Ο 40
 to-Him esteeming THE God

48 ^Ν ^Κ ^{ΑΙ} ^Π ^Α ^Σ ^Ο ^Λ ^Λ ^Α ^Ι ^Σ ^Ι ^Ω ^Ν ^Ε ^Δ ^Ω ^Κ 60
 AND EVERY THE PEOPLE PERCEIVING GIVES

49 ^Ε ^Ν ^{ΑΙ} ^Ν ^Ο ^Ν ^Τ ^Ω ^Θ ^Ε ^Ω ^Κ ^{ΑΙ} ^{ΕΙ} ^Σ ^Ε ^Α 80
 PRAISE to-THE God AND INTO-COMING

50 ^Β ^Η ^Τ ^Η ^Ρ ^Χ ^Ε ^Τ ^Ο ^Τ ^Η ^Ν ^Ι ^Ε ^Ρ ^Ι ^Χ 200
 He-THRU-CAME THE JERICHO

51 ^Κ ^{ΑΙ} ^Ι ^Δ ^{ΟΥ} ^Α ^Ν ^Η ^Ρ ^Ο ^Ν ^Ο ^Μ ^Α ^Τ ^Ι ^Κ ^Α 20
 2 AND BE-PERCEIVING MAN to-NAME being-

52 ^Λ ^{ΟΥ} ^Μ ^Ε ^Ν ^Ο ^Σ ^Ζ ^Α ^Κ ^Χ ^{ΑΙ} ^Ο ^Σ ^Κ ^Α ^Ι ^Α 40
 CALLED ZACCHAEUS AND he

53 ^Υ ^Τ ^Ο ^Σ ^Η ^Ν ^Α ^Ρ ^Χ ^Ι ^Τ ^Ε ^Λ ^Ω ^Ν ^Η ^Σ ^Κ ^{ΑΙ} 60
 was chief-tribute-collector AND

54 ^Η ^Ν ^Τ ^Ο ^Σ ^Π ^Λ ^{ΟΥ} ^Σ ^Ι ^Ο ^Σ ^Κ ^{ΑΙ} ^Ε ^Ζ ^Η ^Τ 80
 3 he rich AND he-BOUGHT

55 ^Ε ^Ι ^Π ^Ε ^Ι ^Ν ^Τ ^Ο ^Ν ^Η ^Σ ^{ΟΥ} ^Ν ^Τ ^Ι ^Σ 300
 to-BE-PERCEIVING THE JESUS ANY He-IS

56 ^Σ ^Τ ^Ι ^Ν ^Κ ^{ΑΙ} ^{ΟΥ} ^Κ ^Η ^Δ ^Υ ^Ν ^Α ^Τ ^Ο ^Α ^Π ^Ο 20
 AND NOT was-ABLE FROM

57 ^Τ ^{ΟΥ} ^Χ ^Λ ^{ΟΥ} ^Τ ^Ι ^Τ ^Η ^Η ^Α ^Ι ^Κ ^Ι ^Α 40
 THE THRONG that to-THE PRIME LIT-

58 ^Ι ^Κ ^Ρ ^Ο ^Σ ^Η ^Ν ^Κ ^{ΑΙ} ^Π ^Ρ ^Ο ^Δ ^Ρ ^Α ^Μ ^Ω ^Ν 60
 4 THE he-WAS AND BEFORE-RUNNING INTO

59 ^Ι ^Σ ^Τ ^Ο ^Ε ^Μ ^Π ^Ρ ^Ο ^Σ ^Θ ^Ε ^Ν ^Α ^Ν ^Ε ^Β ^Η ^Ε 80
 THE IN-TOWARD-PLACE he-UP-STEPPED ON

60 ^Ι ^Σ ^Υ ^Κ ^Ο ^Μ ^Ο ^Ρ ^Ε ^Α ^Ν ^Ι ^Ν ^Α ^Ι ^Δ ^Α ^Υ ^Τ 400
 FIG-MULBERRY THAT he-MAY-BE-PERCEIV-

61 ^Ο ^Ν ^Τ ^Ι ^Ε ^Κ ^Ε ^Ι ^Ν ^Η ^Σ ^Η ^Μ ^Ε ^Λ ^Ε ^Ν ^Δ 20
 ing Him that of-that WAS-ABOUT TO-

62 ^Ι ^Ε ^Ρ ^Χ ^Ε ^Σ ^Θ ^{ΑΙ} ^Κ ^{ΑΙ} ^Ω ^Σ ^Η ^Θ ^Ε ^Ν ^Ε 40
 5 he-THRU-COMING AND AS He-CAME ON

63 ^Π ^Ι ^Τ ^Ο ^Ν ^Τ ^Ο ^Ν ^Α ^Ν ^Α ^Β ^Λ ^Ε ^Ψ ^Α ^Σ ^Ο 60
 THE PLACE UP-looking THE

64 ^Ι ^Ν ^Σ ^{ΟΥ} ^Σ ^Ε ^Ι ^Δ ^Ε ^Ν ^{ΑΥ} ^Τ ^Ο ^Ν ^Κ ^{ΑΙ} 80
 JESUS PERCEIVED him AND said

65 ^Ι ^Π ^Ε ^Ν ^Π ^Ρ ^Ο ^Σ ^{ΑΥ} ^Τ ^Ο ^Ν ^Ζ ^Α ^Κ ^Χ ^{ΑΙ} 600
 TOWARD him ZACCHAEUS!

66 ^Σ ^Π ^Ε ^Υ ^Σ ^Α ^Κ ^Α ^Τ ^Α ^Β ^Η ^Θ ^Ι ^Σ ^Η ^Μ ^Ε ^Ρ 20
 being-DILIGENT DOWN-STEP TODAY

67 ^Ο ^Ν ^Γ ^Α ^Ρ ^Ε ^Ν ^Τ ^Ω ^Ι ^Κ ^Ω ^Σ ^{ΟΥ} ^Δ ^Ε ^Ι ^Μ 40
 for IN THE HOME OF-YOU it-IS-BIND-

68 ^Ε ^Μ ^Ε ^Ι ^Ν ^{ΑΙ} ^Κ ^{ΑΙ} ^Σ ^Π ^Ε ^Υ ^Σ ^Α ^Κ ^Α ^Τ 60
 6 ING ME to-REMAIN AND being-DILIGENT he-DOWN-

69 ^Ε ^Β ^Η ^Κ ^{ΑΙ} ^Υ ^Π ^Ε ^Δ ^Ε ^Σ ^Α ^Τ ^Ο ^{ΑΥ} ^Τ ^Ο ^Ν 80
 STEPPED AND UNDER-RECEIVES Him

70 ^Χ ^{ΑΙ} ^Ρ ^Ω ^Ν ^Κ ^{ΑΙ} ^Ι ^Δ ^Ο ^Ν ^Τ ^Ε ^Σ ^Π ^Α ^Ν ^Τ 600
 7 JOYING AND PERCEIVING ALL

71 ^Ε ^Σ ^{ΑΙ} ^Ε ^Γ ^Ο ^Γ ^Υ ^Ζ ^Ο ^Ν ^Α ^Ε ^Γ ^Ο ^Ν ^Τ ^Ε 20
 THRU-MURMURED saying

72 ^Σ ^Ο ^Τ ^Ι ^Π ^Α ^Ρ ^Α ^Α ^Μ ^Α ^Ρ ^Τ ^Ω ^Α ^Ν ^Δ ^Ρ 40
 that BESIDE misser MAN

73 ^Ι ^{ΕΙ} ^Σ ^Η ^Θ ^Ε ^Ν ^Κ ^Α ^Τ ^Α ^Λ ^Υ ^Σ ^{ΑΙ} ^Σ ^Τ 60
 8 He-INTO-CAME TO-DOWN-LOOSE BEING-

74 ^Α ^Β ^Ο ^Μ ^Ι ^Τ ^Η ^Ε ^Δ ^Ε ^Ο ^Ζ ^Α ^Κ ^Χ ^{ΑΙ} ^Ο ^Σ ^{ΕΙ} ^Π ^Ε 60
 stood YET THE ZACCHAEUS said

75 ^Ν ^Π ^Ρ ^Ο ^Σ ^Τ ^Ο ^Ν ^{ΚΥ} ^{ΡΙ} ^Ο ^Ν ^Ι ^Δ ^{ΟΥ} ^Τ ^Α 700
 TOWARD THE Master BE-PERCEIVING THE

76 ^Η ^Μ ^Ι ^Σ ^Ε ^Ι ^Σ ^Α ^Μ ^{ΟΥ} ^Τ ^{ΟΥ} ^{ΝΥ} ^Π ^Α ^Ρ ^Χ ^Ο ^Ν 20
 HALF-EQUAL OF-ME OF-THE belonging OF-ME

77 ^Τ ^Ω ^Ν ^{ΚΥ} ^{ΡΙ} ^Ε ^Τ ^{ΟΙ} ^Σ ^Π ^Τ ^Ω ^Χ ^{ΟΙ} ^Σ ^Α 40
 Master! to-THE POOR I-AM-

78 ^Ι ^Δ ^Ω ^Μ ^{ΙΚ} ^{ΑΙ} ^{ΕΙ} ^Τ ^Ι ^Ν ^Ο ^Σ ^Τ ^Ι ^Ε ^Σ ^Υ 60
 GIVING AND IF OF-ANY ANY I-FIG-AL-

79 ^Κ ^Ο ^Φ ^Α ^Ν ^Τ ^Η ^Σ ^Α ^Α ^Π ^Ο ^Δ ^Ι ^Ω ^Μ ^Ι ^Τ ^Ε 80
 LEAVE I-AM-FROM-GIVING quad-

80 ^Τ ^Ρ ^Α ^Π ^Λ ^{ΟΥ} ^Ν ^Ε ^Ι ^Π ^Ε ^Ν ^Ε ^Π ^Ρ ^Ο ^Σ ^Α 800
 9 ruple said YET TOWARD him

81 ^Υ ^Τ ^Ο ^Ν ^Ο ^Ι ^Ν ^Σ ^{ΟΥ} ^Σ ^Ο ^Τ ^Ι ^Η ^Μ ^Ε ^Ρ ^Ο 20
 THE JESUS that today

82 ^Ν ^Σ ^Ω ^Τ ^Η ^Ρ ^Ι ^Α ^Τ ^Ω ^Ι ^Κ ^Ω ^Τ ^{ΟΥ} ^Τ ^Ω ^Ε 40
 saying to-THE HOME this BE-

83 ^Γ ^Ε ^Ν ^Ε ^Τ ^Ο ^Κ ^Α ^Θ ^Ο ^Τ ^Ι ^Κ ^{ΑΙ} ^{ΑΥ} ^Τ ^Ο ^Σ 60
 CAME DOWN-that AND he

84 ^Υ ^Ι ^Ο ^Σ ^Α ^Β ^Ρ ^Α ^Μ ^Ε ^Σ ^Τ ^Ι ^Ν ^Η ^Θ ^Ε ^Ν 80
 10 SON of-ABRAHAM IS CAME

85 ^Γ ^Α ^Ρ ^{ΟΥ} ^Ι ^Ο ^Σ ^Τ ^{ΟΥ} ^Α ^Ν ^Θ ^Ρ ^Ω ^Π ^{ΟΥ} ^Ζ 800
 for THE SON OF-THE human to-

86 ^Η ^Τ ^Η ^Σ ^{ΑΙ} ^Κ ^{ΑΙ} ^Σ ^Ω ^Σ ^{ΑΙ} ^Τ ^Ο ^Α ^Π ^Ο ^Α 10
 SEEK AND to-SAYE THE one-HAVING-

87 ^Ω ^Λ ^Ο ^Σ ^Α ^Κ ^{ΟΥ} ^Ο ^Ν ^Τ ^Ω ^Ν ^Δ ^Ε ^{ΑΥ} ^Τ ^Ω ^Ν 40
 11 destroyed OF-HEARING YET them

88 ^Τ ^{ΑΥ} ^Τ ^Α ^Π ^Ρ ^Ο ^Σ ^Θ ^{ΕΙ} ^Σ ^Ε ^Ι ^Π ^Ε ^Ν ^Π ^Α 60
 these adding He-said BESIDE-

89 ^Ρ ^Α ^Β ^Ο ^Λ ^Η ^Ν ^Δ ^Ι ^Α ^Τ ^Ο ^Ε ^Γ ^Γ ^Υ ^Σ ^{ΕΙ} ^Ν 80
 CAST THRU THE NEAR TO-BE

90 ^Α ^Ι ^Η ^Μ ^Τ ^Ο ^Β ^Ε ^Ι ^Ε ^Ρ ^{ΟΥ} ^Σ ^Α ^Λ ^Η ^Μ ^{ΑΥ} ^Τ ^Ο ^Ν ^Κ ^{ΑΙ} 70000
 A Him to-BE JERUSALEM Him AND

11-27 Compare Mt.25¹⁴⁻³⁰Ac.10.

12 Compare Dan.7¹³,¹⁴Ac.1¹¹.

¹² The picture presented in this parable was well known to His hearers. Native noblemen were obliged to go to Rome to "obtain a kingdom". The first Herod and Archelaus both repaired to Rome to be elevated to the throne. The latter had built a palace in Jericho near which this parable was spoken, and doubtless his hearers remembered that, when he returned as Ethnarch of Judea and Samaria, he had rewarded his adherents and had slain his enemies.

His disciples seemed absolutely deaf to His repeated warnings that He was about to suffer, rather than to reign. Even the multitude seemed to sense the great fact that the time for the kingdom had come, but did not realize the growing opposition. So He, with marvelous discernment, seizes on a parallel which they did understand, in order to explain to them what seemed so difficult. He did not deny their expectation of a kingdom; rather He confirmed it. Like the Herods, He, too, was going away to receive a kingdom. The reason for this is hinted in the hatred of the citizens. Even so the Jews had sent an embassy to the emperor Augustus and besought him to unite their country with Syria rather than that they should have an Idumean for their king. But their protestations were in vain and Archelaus was made tetrarch. They only brought down his vengeance on their heads when he returned. That the Lord will follow a similar course, and slay His enemies when He sets up the kingdom, shows that this is not the present period of grace, but the literal sovereignty of our Lord which will be preceded by the terrors of the apocalyptic judgments.

The main thought seems to be centered on the service of His slaves during His absence. Here, too, this parable is vastly different from present truth. There may be some similarity between us and the first two slaves, but it is contrary to the spirit we have received to think and act like the wicked slave. What genuine believer in Christ Jesus, who has tasted of His love and grace, would think of calling Him harsh and grasping? We, one and all, no matter how slight our

they are supposing that the kingdom of God is about to be looming up instantly. Then He said, "A certain nobleman was gone into a far country to obtain a kingdom for himself and return. Now, calling ten of his own slaves, he gives to them ten minas [about \$19.70 each] and said to them, 'Go into business while I am coming.' Now his citizens hated him, and they dispatch an embassy after him, saying, 'We do not want this man to reign over us!'"

¹⁵ And it occurred at his coming back, obtaining the kingdom, he said also to summon to him these slaves to whom he had given the silver, that he may be knowing what business they do. Now the first came along, saying, 'Lord, your mina earns ten minas.' And he said to him 'Well done, good slave! Seeing that you became faithful in the least, be having authority over ten cities.' And the second came, saying, 'Your mina, lord, makes five minas.' Now he said to this one also, 'And *you* become over five cities.'

²⁰ And a different one came, saying, 'Lord, *lo!* your mina, which I had reserved in a handkerchief. ²¹ For I feared you, seeing that you are a harsh man, picking up what you do not lay down, and reaping what you do not sow.' Now he is saying to him, 'Out of your mouth shall I judge you, wicked slave! You were aware that *I* am a harsh man, picking up what I do not lay down, and reaping what I do not sow. ²³ And wherefore do you not give my silver to the bank, and *I*, coming, might utilize it together

ΔΟΚΕΙΝ ΑΥΤΟΥΣ ΟΤΙ ΠΑΡΑΧ²⁰
TO-BE-SEEMING them that instantly
THE KINGDOM OF THE GOD IS-ABOUT
ΡΗΜΑ ΕΛΛΕΙΝ ΒΑΣΙΛΕΙΑ⁴⁰
IS-ABOUT THE KINGDOM OF-

ΟΥΘΕ ΟΥΔΑΦΑΙΝΕΘΑΙ ΕΙ⁶⁰
2 THE GOD TO-BE-UP-APPEARING He-

ΠΕΝΟΥΝ ΑΝΘΡΩΠΟΙ ΣΤΙΣ ΕΥ⁸⁰
said THEN human ANY WELL-gen-

ΕΝΗΣ ΕΠΟΡΕΥΘΗ ΕΙΣ ΧΩΡΑΝ¹⁰⁰
etated WAS-GONE INTO SPACE

ΜΑΚΡΑΝ ΑΛΒΕΙΝΕ ΑΥΤΩ ΒΑΣ²⁰
FAR TO-BE-GETTING TO-self KINGDOM

ΙΔΕΙΑΝ ΚΑΙ ΥΠΟΣΤΡΕΨΑΙ⁴⁰
3 AND TO-RETURN CALL-

ΔΕΣΑΣ ΔΕ ΔΕΚΑ ΔΟΥΛΟΥΣ Ε⁶⁰
ing YET TEN SLAVES OF-

ΑΥΤΟΥ ΕΔΩΚΕΝ ΑΥΤΟΙΣ ΔΕΚ⁸⁰
self he-GIVES to-them TEN

ΑΜΝΑΣΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤ²⁰⁰
MINAS AND said TOWARD them

ΟΥΣ ΠΡΑΓΜΑΤΕΥΣΑΣ ΕΒΕ²⁰
FRACTISE IN WHICH

ΕΡΧΟΜΑΙ ΟΙΔΕ ΠΟΛΙΤΑΙ ΑΥ⁴⁰
14 I-AM-COMING THE YET citizens OF-him

ΤΟΥΣ ΜΙΣΟΥΝ ΑΥΤΟΝ ΚΑΙ ΑΠ⁶⁰
HATED him AND THEY-

ΕΣΤΙ ΑΛΛΗ ΠΡΕΣΒΕΙΑ ΟΠΙ⁸⁰
commission embassy BEHIND

ΣΩ ΑΥΤΟΥ ΛΕΓΟΝΤΕΣ ΟΥ ΕΛ³⁰⁰
him saying NOT WE-ARE-

ΟΜΕΝ ΤΟΥΤΟΝ ΒΑΣΙΛΕΥΣΑΙ²⁰
WILLING this-one TO-reign

ΕΦΗΜΑΣΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ⁴⁰
15 ON OR AND BECAME IN THE

ΕΠΑΝΕΛΘΕΙΝ ΑΥΤΟΝ ΛΑΒΟΝ⁶⁰
TO-BE-ON-UP-COMING him GETTING

ΤΑΤΗΝ ΒΑΣΙΛΕΙΑΝ ΚΑΙ ΕΙ⁸⁰
THE KINGDOM AND said

ΕΝΦΩΝΗΘΗΝ ΑΙ ΑΥΤΩ ΤΟΥΣ Δ⁴⁰⁰
TO-BE-BOUNDED lo-him THE SLA-

ΟΥΛΟΥΣ ΤΟΥΤΟΥΣ ΟΙΣ ΔΕΔΩ²⁰
VES these TO-WHOM he-HAD-GIVEN

ΚΕΙΤΟ ΑΡΓΥΡΙΟΝ ΙΝΑ ΓΝΟΙ⁴⁰
THE SILVER THAT he-MAY-BE-

ΤΙΔΕ ΠΡΑΓΜΑΤΕΥΣΑΝΤΟ⁶⁰
16 KNOWING ANY THEY-THRU-FRACTISE BE-

ΑΡΕΓΕΝΕΤΟ ΔΕ Ο ΠΡΩΤΟΣ Ε⁸⁰
SIDE-BECAME YET THE BEFORE-most SAYING

ΓΩΝ ΚΥΡΙΕ ΗΜΝΑΣΟΥ ΔΕΚΑ²⁰⁰
Master! THE MINA OF-YOU TEN TO-

ΡΟΣ ΕΙΡΓΑΣΑΤΟ ΜΝΑΣΚΑΙ Ε²⁰
17 WARD-ACTS MINAS AND he-

ΙΠΕΝ ΑΥΤΩ ΕΥΓΕΓΑΘΑ ΘΕΟΥ⁴⁰
said to-him WELL-SURELY GOOD! SLAVE!

ΛΕΟΤΙ ΕΝ ΕΛΛΙΣΤΩ ΠΙΣΤΟ⁶⁰
that IN INFERIOR-most BELIEVING

ΣΕ ΓΕΝΟΥΙΣ ΒΙΕ ΣΟΥΣΙΑΝ Ε⁸⁰
YOU-BECAME YOU-RE authorly HAV-

ΧΩΝ ΕΠΑΝΩ ΔΕ ΚΑΠΟΛΕΩΝ ΚΑ⁶⁰⁰
18 ING ON-UP TEN OF-cities AND

ΙΝΑ ΘΕΝΟΔΕΥΤΕΡΟΣ ΛΕΓΩΝ²⁰
CAME THE second saying

ΗΜΝΑΣΟΥ ΚΥΡΙΕ ΜΙΝΑ ΟΥ-ΥΟΥ⁴⁰
THE MINA OF-YOU Master! makes

ΠΕΝΤΕ ΜΝΑΣ ΕΙΠΕΝ ΔΕ ΚΑΙ⁸⁰
19 FIVE MINAS he-said YET AND TO-

ΟΥΤΩ ΚΑΙ ΣΥ ΕΠΑΝΩ ΓΕΙΝΟΥ⁸⁰
this-one AND YOU ON-UP BE-BECOMING

ΠΕΝΤΕ ΠΟΛΕΩΝ ΚΑΙ Ο ΕΤΕΡΟ⁷⁰⁰
20 FIVE OF-cities AND THE DIFFERENT

ΣΗΘΕΝ ΕΓΩΝ ΚΥΡΙΕ ΙΔΟΥ²⁰
CAME saying Master! BE-PERCEIVING

ΗΜΝΑΣΟΥ ΗΝ ΕΙΧΟΝ ΑΠΟΚΕ⁴⁰
THE MINA OF-YOU WHICH I-HAD BEING-RESERVED

ΜΕΝΗΝ ΕΝ ΤΩ ΔΑΡΙΩ ΕΦΟΒΟ⁶⁰
21 IN handkerchief I-FEARED

ΥΜΗΝ ΓΑΡ ΣΕ ΟΤΙ ΑΝΘΡΩΠΟΣ⁸⁰
for YOU that human

ΑΥΣΤΗΡΟΣ ΕΙΡΕΙΣΟΟΥΚ⁸⁰⁰
STRINGENT YOU-ARE YOU-ARE-LIFTING WHICH NOT

ΕΘΗΚΑΣ ΚΑΙ ΘΕΡΙΖΕΙΣ ΟΟΥ²⁰
YOU-PLACE AND YOU-ARE-REAPING WHICH NOT

ΚΕΣΤΕ ΙΡΑΣ ΛΕΓΕΙΔΕ ΑΥΤΩ⁴⁰
22 YOU-SOW he-IS-saying YET to-him

ΕΚ ΤΟΥ ΣΤΟΜΑΤΟΣ ΟΟΥΚΡΙΝ⁶⁰
OUT OF-THE MOUTH OF-YOU I-SHALL-DE-

ΨΕΠΟΝ ΗΡΕΔΟΥΛΕΝ ΔΕ ΙΣΟ⁸⁰
JUDGING YOU wicked! SLAVE! YOU-HAD-PERCEIVED

ΤΙ ΕΓΩ ΑΝΘΡΩΠΟΣ ΑΥΣΤΗΡΟ⁹⁰⁰
that I human STRINGENT

ΣΕ ΙΜΙ ΑΙΡΩΝ ΟΟΥΚ ΕΘΗΚΑΣ²⁰
AM LIFTING WHICH NOT I-PLACE AND

ΑΙ ΘΕΡΙΖΩ ΟΟΥΚ ΕΣΤΕ ΙΡΑ⁴⁰
reaping WHICH NOT I-SOW

ΚΑΙ ΙΔΙΑΤΟΥΚΕΔΩΚΑΣ ΜΟΥ⁶⁰
23 AND THRU ANY NOT YOU-GIVE OF-ME

ΤΟ ΑΡΓΥΡΙΟΝ ΕΠΙ ΤΡΑΠΕΖΑ⁸⁰
THE SILVER ON table

ΝΚΑΙ ΕΓΩ ΕΛΘΩΝ ΣΥΝ ΤΟ ΚΩΔ⁶⁰⁰⁰
AND I COMING TOGETHER LO-BRING-FORTH

knowledge of Him, think Him loving and generous. However little we may do for Him, or however faulty that little is, the lack is hardly due to such ungrateful motives as this slave's excuse.

¹⁴ Compare Jn.1:11-19¹⁵.

²⁷ Compare Un. 19:11-21.

²⁸⁻³⁰ Compare Mt.21:1-8 Mk.11:1-8.

²⁸ This entry into Jerusalem marks one of the most important days in the history of the holy people. The seventy heptads of Daniel's prophecy are divided into seven, sixty-two, and one. The sixty-ninth heptad, after which Messiah was to be cut off (Dan. 9²⁰), must be fulfilled before the crucifixion. Nothing in His life heretofore corresponds to His presentation to the people as a Prince. His birth, His baptism, the beginning of His ministry, none of these so fully satisfy the words "unto Prince Messiah", as His entry as recorded on this day. Hitherto He had trudged along as any wayfarer, but now He comes as a king should come, riding on a colt, over a path strewn with the garments of His loyal subjects.

³¹ This is perhaps the only act in which He exercises His regal authority. A king could commandeer anything in his kingdom, so He, as the King of Israel and the Lord of all in the realm (yet too poor to have a mount of His own!) has no hesitancy in sending for the colt. He has no royal trappings but the garments of His lowly escort.

³⁷⁻³⁸ Compare Mt.21:9-11 Mk.11:9-10 Jn. 12:12-19.

³⁷ How solemn and inspiring was the scene as the cavalcade, nearing the descent of Olivet, stood revealed to the gaze of the holy city! Long had Jerusalem waited for that day! Prophets had perceived it and saints had sighed for it, yet where was the response from the city as the procession came into view? A few of His own rend the air with their acclamations, but the great city with its priests and chiefs is represented by the sullen Pharisees who resented His royal assumptions. Much has the sacred city suffered for its neglect of Him since that day. Blessed, indeed, will be that future day when, once again, He stands on Olivet and claims the royal honors which they then refused (Zech. 14⁴).

²⁴ with interest?' And to those standing by he said, 'Take the mina from him and give it to him who has the ten minas.' And they say to him, 'Lord, he has ten minas!'

²⁶ For I am saying to you that to every one who has shall be given, yet from him who has not, even what he has shall be taken away from him. 'Moreover, these, my enemies, who do not want me to reign over them—lead them here and slay them in front of me'."

²⁸ And, saying these things, He went in front, ascending into Jerusalem. And it occurred, as He nears Bethphage and Bethany at the mount called Olivet, He dispatches two of His disciples, saying, "Go away to the village facing us, going into which, you will be finding a colt hitched, on which no man ever yet is seated, and, loosing, be leading it.

³¹ And if any one should be asking you, 'Why are you loosing it?' thus shall you be declaring to him, that 'The Lord is having need of it.'"

³² Now, coming away, those who have been dispatched found it according as He said to them. Now, at their loosing the colt, its lords say to them, "Why are you loosing the colt?" Now they say that "The Lord is having need of it." And they led it to Jesus, and tossing their garments on the colt, they mount Jesus. Now, at His going, they strewed their garments in the road.

³⁷ Now at His already nearing the descent of the mount of Olives, the entire multitude of the disciples begins rejoicing, praising God with

24 ^{A+AN} ΝΑΥΤΟΕ ΠΡΑΞΑΚΑΙΤΟΙΣΠΑ 20
EVER it I-PRACTISE AND to-^{THE} HAVING-

ΡΕΣΤΩΣΙΝΕΙΠΕΝΑΡΑΤΕΑΠ 40
ⁿ BESIDE-STOOD ^{N above line} he-said ^{s¹ o. o.} LIFT FROM

ΑΥΤΟΥΤΗΝΜΝΑΝΚΑΙΔΟΤΕΤ 60
him THE MINA AND BE-GIVING to-

25 ^{THE-ONE} ΤΑΣΔΕΚΑΜΝΑΣΕΧΟΝΤΙΚΑ 80
THE-ONE THE TEN MINAS HAVING AND

ΙΕΙΠΑΝΑΥΤΩΚΥΡΙΕΧΕΙΔ 100
^{A O} THEY-SAY ^{U K Y P I E above line} to-him master! he-is-HAVING TEN

26 ^{ds omit for} ΕΚΑΜΝΑΣΕΓΩΓΑΡΥΜΙΝΟΤ 20
MINAS I-AM-SAYING for to-youP that

ΙΠΑΝΤΙΤΩΕΧΟΝΤΙΔΟΘΗΣΕ 40
to-EVERY THE one-HAVING WILL-BE-BEING-GIV-

ΤΑΙΑΠΟΔΕΤΟΥΜΗΕΧΟΝΤΟΣ 60
EN FROM YET THE NO HAVING

ΚΑΙΟΕΧΕΙΑΡΘΗΣΕΤΑΙΑΠΑ 80
AND WHICH IS-HAVING WILL-BE-BEING-LIFTED FROM him

27 ^{ΥΤΟΥ} ΠΛΗΝΤΟΥΣΕΧΘΡΟΥΣΜ 200
MORE THE enemies OF-ME

^{A ΕΚΕΙΝ=those} ΟΥΤΟΥΣΤΟΥΣΜΗΘΕΛΗΣ 20
these THE-ones NO WILLING

ΑΝΤΑΣΜΕΒΑΣΙΛΕΥΣΑΙΕΠΑ 40
ME to-reign ON them

ΥΤΟΥΣΑΓΑΓΕΤΕΩΔΕΚΑΙΚΑ 60
BE-LEADING here AND DOWN-

28 ^{s E A omits them} ΤΑΣΦΑΣΑΤΕΑΥΤΟΥΣΕΜΠΡΟ 80
SLAY them IN-TOWARD-

30 ^{ΘΕΝ} ΜΟΥΚΑΙΕΙΠΩΝΤΑΥΤΑ 300
PLACE OF-ME AND SAYING these

ΕΠΟΡΕΥΕΤΟΕΜΠΡΟΣΘΕΝΑΝ 20
He-WENT IN-TOWARD-PLACE UP-

ΑΒΑΙΝΩΝΕΙΣΙΕΡΟΣΟΛΥΜΑ 40
STEPPIING INTO JERUSALEM

29 ^{n N E above line} ΚΑΙΕΓΕΝΕΤΟΨΗΓΓΙΣΕΝΕ 60
AND BECAME AS He-NEARS INTO

^{n¹+C} ΙΣΒΗΦΑΓΗΚΑΙΒΗΘΑΝΙΑΝ 80
BETHPHAGE AND BETHANY ^{n¹+ o.}

ΠΡΟΣΤΟΟΡΟΣΤΟΚΑΛΟΥΜΕΝ 400
TOWARD THE mountain THE BEING-CALLED

^{s E o. n OF-OLIVES margin s o.} ΟΝΕΛΑΙΩΝΑΣΕΣΤΕΙΛΕΝΔΥ 20
OF-OLIVES He-commissions OF-ME TWO

30 ^{ds omit OF-Him} ΟΤΩΝΜΑΘΗΤΩΝΑΥΤΟΥΕΛΓΩ 40
OF-THE LEARNERS OF-Him SAYING ^{A E I TI}

ΝΥΠΑΓΕΤΕΕΙΣΤΗΝΚΑΤΕΝΑ 60
BE-UNDER-LEADING INTO THE DOWN-IN-STEAD

ΝΤΙΚΩΜΗΝΕΝΗΕΙΣΠΟΡΕΥΟ 80
VILLAGE IN WHICH INTO-GOING

^{A ΔΙ for E} ΜΕΝΟΙΕΥΡΗΣΕΤΕΠΩΛΟΝΔΕ 600
YE-WILL-BE-FINDING COLT HAVING-

ΔΕΜΕΝΟΝΕΦΟΝΟΥΔΕΙΣΠΩΠ 20
been-BOUND ON WHICH NOT-YET-ONE P-as-? when

ΟΤΕΑΝΘΡΩΠΩΝΕΚΑΘΙΣΕΝΚ 40
OF-humans IS-sealed AND

ΑΙΛΥCΑΝΤΕCΑΥΤΟΝΑΓΑΓΕ 60
LOOSING it BE-LEADING

21 ^{AND} ΤΕΚΑΙΕΑΝΤΙCΥΜΑΣΕΡΩΤΑ 80
AND IF-EVER ANY youP MAY-BE-asking

^{A ΔΙ s ΔΥ ΤΟΝ adds but erased} ΔΙΑΤΙΛΥΕΤΕΟΥΤΩCΕΙΡΤ 600
THRU ANY YE-ARE-LOOSING thus YE-LL-BE-declaring

^{ds omit to-him} ΕΑΥΤΩΟΤΙΟΚΥΡΙΟCΑΥΤΟΥ 20
to-him that THE Master OF-IT

^{AS o.} 32 ^{need} ΧΡΕΙΑΝΕΧΕΙΑΠΕΛΘΟΝΤΕC 40
IS-HAVING FROM-COMING

ΔΕΟΙΑΠΕCΤΑΛΜΕΝΟΙΕΥΡΟ 60
YET THE ones-HAVING-been-commissioned FOUND

33 ^{according-as} ΝΚΑΘΩCΕΙΠΕΝΑΥΤΟΙCΑΥΟ 80
He-said to-them OF-LOOS-

ΝΤΩΝΔΕΑΥΤΩΝΤΟΝΠΩΛΟΝΕ 700
ING YET OF-THem THE COLT SAY

^{A O} ΙΠΑΝΟΙΚΥΡΙΟΙΑΥΤΟΥΠΡΟ 20
THE masters OF-it TOWARD

34 ^{A ΔΙ for E} CΑΥΤΟΥCΤΙΛΥΕΤΕΤΟΝΠΩΛ 40
them ANY YE-ARE-LOOSING THE COLT

ΟΝΟΙΔΕΙΠΑΝΟΤΙΟΚΥΡΙΟ 60
THE YET say that THE Master

^{AS o.} 35 ^{of-it} CΑΥΤΟΥΧΡΕΙΑΝΕΧΕΙΚΑΙΗ 80
need IS-HAVING AND THEY-

ΓΑΓΟΝΑΥΤΟΝΠΡΟΣΤΟΝΙΗC 800
LED it TOWARD THE JESUS

^{n¹+P} 36 ^{A+E} ΟΥΝΚΑΙΕΠΙΡΙΨΑΝΤΕCΑΥΤ 20
AND ON-tossing OF-them

ΩΝΤΑΙΜΑΤΙΑΕΠΙΤΟΝΠΩΛΟ 40
THE GARMENTS ON THE COLT

^{n B A above line} ΝΕΠΕΒΙΒΑCΑΝΤΟΝΙΗCΟΥΝ 60
THEY-ON-STEPIZE THE JESUS

ΠΟΡΕΥΟΜΕΝΟΥCΑΥΤΟΥΥΠ 60
OF-GOING YET OF-Him THLY-

^{s o.} 37 ^{under-strewed} ΕCΤΡΩΝΝΥΟΝΤΑΙΜΑΤΙΑΔΕ 900
THE GARMENTS OF-selves

ΥΤΩΝΕΝΤΗΟΔΩΕΓΓΙΖΟΝΤΟ 20
IN THE WAY OF-NEARING

^{yet OF-Him} 38 ^{ALREADY TOWARD THE DOWN-} CΔΕΑΥΤΟΥΝΔΗΠΡΟCΤΗΚΑΤ 40

ΑΒΑCΕΙΤΟΥΟΡΟΥCΤΩΝΕΛΑ 60
STEP OF-THE mountain OF-THE OLIVES

ΙΩΝΗΡΞΑΝΤΟΑΠΑΝΤΟΠΛΗΘ 80
THEY-begin EVERY (emph.) THE multitude

39 ^{OF-THE LEARNERS} ΟCΤΩΝΜΑΘΗΤΩΝΧΑΙΡΟΝΤΕC 7000
JOYING

³⁸ Compare 2¹⁴Ps.118²⁶.

⁴⁰ Compare Hab.2¹¹.

⁴⁰ There is a marked change manifest in the attitude of our Lord. Since His rejection by the nation was evident, He has been restraining His disciples from making Him known. He closed the proclamation of the kingdom and would not allow it to be heralded. Now, however, He receives the acclamation of the disciples, and rebukes the remonstrance of the Pharisees instead of rebuking His disciples. They were fulfilling the scripture (Zech. 9⁹):

Exult exceedingly, daughter of Zion,
Shout, daughter of Jerusalem.
Lo! your King is coming to you,
He is just and being saved:
He is humble and rides on an ass,
And on a colt, the foal of an ass.

⁴¹ Compare Hos.1¹⁸.

⁴² Compare Deut.5²⁰Isa.48¹⁸.

⁴² This was the day so long foretold by Daniel the prophet (Dan. 9²⁵) when Messiah the Prince should come. Since the coming forth of the king's word to restore and to build Jerusalem, sixty-nine heptads had run their course. Exactly four hundred and eighty-three years of three hundred and sixty days each had passed since the edict of Artaxerxes (Neh. 2).

All the previous ministry of Messiah was with a view to His public proclamation on this day. Hence His lament over the apostate city. The day of her visitation had come and she was utterly oblivious of it. The scribes could actually have demonstrated mathematically that He was the Messiah by counting the days of Daniel's prophecy, yet they are so blind that they reject Him. It was Jerusalem's last opportunity. Seven times had He visited the city and had given ample proof of His messiahship. This was final. Had they received Him her portion would have been peace. Now that they reject Him there can be no permanent peace until she reverses her decision at His return in power.

⁴³ Compare 21²⁰Dan.9²⁰.

⁴³ All of this was literally fulfilled at the siege of Jerusalem by Titus and the later destruction under the emperor Hadrian. Jerusalem has seen little of peace except in its desolation. The recent capture of the city is but the prelude to the terrible times that are still to come.

a loud voice, concerning all the powers which they perceived, saying, "*Blessed be the King coming in the name of the Lord! In heaven peace, and glory among the highest!*"

³⁹ And some of the Pharisees from the throng say to Him, "Teacher, rebuke your disciples!" And answering, He said to them, "I am saying to you that, should these be silent, the stones will be crying."

⁴¹ And as He draws near, perceiving the city, He laments over it, saying that, "If you knew, even you, at least in this day, what is for your peace!—yet now it was hid from your eyes, seeing that the days will be arriving on you and your enemies will cast up a rampart about you, and they will be surrounding you and will be pressing you everywhere, and they will be leveling you and your children in you, and they shall not leave a stone on a stone in you, because you knew not the era of your visitation."

⁴⁵ And, entering the sanctuary, He begins to cast out those who are selling and buying in it, saying to them, "It is written, 'And My house shall be a house of prayer,' yet you make it a cave of robbers."

⁴⁷ And He was teaching daily in the sanctuary, yet the chief priests and the scribes and the foremost of the people sought to destroy Him. And they found not what they should be doing, for all the people, hearing, hung on Him.

20 And it occurred on one of those days, at His teaching the people in the sanctuary and preaching the

<p>CAINEINTONΘEONΦΩNHME 20 TO-BE-PRaising THE God TO-SOUND GREAT</p> <p>ΓΑΛΗΠΕΡΙΠΑΣΩΝΩNEIDON 40 ABOUT ALL OF-WHICH THEY-PER-</p>	<p>ΑΙΕΔΑΦΙΟΥCINCEKAITAT 20 THEY-WILL-BE-LEVELING YOU AND THE off-</p> <p>ΕΚΝΑCΟΥENCOIKΑΙΟΥΚΑΦ 40 springs OF-YOU IN YOU AND NOT THEY-ll-</p>
<p>ΔΥΝΑΜΕΩΝΛΕΓΟΝΤΕCΕΥΛΟ 60 38 CEIVED ABILITIES SAYING being-blessed</p> <p>ΓΗΜΕΝΟCΟΕΡΧΟΜΕΝΟCΟΒΑ 80 s¹* omits COMING AS omit THE THE COMING THE KING</p>	<p>ΗCΟΥCINΑΙΘΟΝΕΠΙΛΘΟΝ 80 A IN YOU STONE ON STONE A (I) O, 80 BE-FROM-LETting STONE ON STONE</p> <p>ΕΝCΟΙΑΝΘΩΝΟΥΚΕΓΝΩCΤΟ 80 IN YOU INSTEAD OF-WHICH NOT YOU-KNEW THE</p>
<p>CΙΛΕΥCΕΝΟΝΟΜΑΤΙΚΥΡΙΟ 100 IN NAME OF-Master</p> <p>ΟΥΡΑΝΟΙC C O. ΕΝ+¹* A PEACE IN heavens 20 A OΥΡΑΝΩΦΕΙΡΗΝΗΚΑΙΔΟ 20 IN heaven PEACE AND esteem</p>	<p>ΝΚΑΙΡΟΝΤΗCΕΠΙCΚΟΠΗC 600 SEASON OF-THE ON-NOTting OF-</p> <p>ΟΥΚΑΙΕΙCΕΛΘΩNEICTOIE 28 45 YOU AND INTO-COMING INTO THE SACRED-</p>
<p>ΣΑΕΝΥCICTOICKAITINEC 40 39 IN HIGHEST-ones AND ANY</p> <p>ΤΩΝΦΑΡΙCΑΙΩΝΑΠΟΤΟΥΟΧ 60 OF-THE PHARISEES FROM THE THROG</p>	<p>ΡΟΝΗΡΞΑΤΟΕΚΒΑΛΛΕΙΝΤΟ 40 place He-begins TO-BE-OUT-CASTING THE</p> <p>ΥCΠΩΛΟΥΝΤΑCΕΝΑΥΤΩΚΑΙ 60 ones-SELLING IN it AND</p>
<p>ΛΟΥΕΙΠΑΝΠΡΟCΑΥΤΟΝΔΙΔ 80 say TOWARD Him TEACHER!</p> <p>ΑCΚΑΛΕΒΕΡΙΤΙΜΗCΟΝΤΟΙC 200 A+⁺E rebuke to-IE</p>	<p>ΑΓΟΡΑΖΟΝΤΑCΛΕΓΩΝΑΥΤΟ 50 46 BUYING SAYING to-them</p> <p>ΙCΓΕΓΡΑΠΤΑΙΚΑΙΕCΤΑΙΟ 700 A adds OTI that s¹* om. AND WILL-BE it-HAS-been-WRITTEN AND WILL-BE THE</p>
<p>ΜΑΘΗΤΑΙCCOYKAIΑΠΟΚΡΙ 20 40 LEARNERS OF-YOU AND ANSWERING</p> <p>ΘΕΙCΕΙΠΕΝΑΥΤΟΙCΛΕΓΩ 40 B¹ omits to-them He-said to-them I-AM-SAYING to-</p>	<p>ΟΙΚΟCΜΟΥΟΙΚΟCΠΡΟCΕΥΧ 20 HOME OF-ME HOME OF-prayer</p> <p>A adds ECTIN is ΗCΥΜΕΙCΔΕΑΥΤΟΝΕΠΟΙΗC 40 YE YET it make</p>
<p>ΜΙΝΟΤΙΕΑΝΟΥΤΟΙCΙΩΠΗC 60 B OTI above line youP that IF-EVER these WILL-BE-beINO-SILENT 47</p> <p>ΟΥCΙΝΟΙΛΙΘΟΙΚΡΑΞΟΥCΙ 50 A+⁺KE NTAI THE STONES WILL-BE-CRYING</p>	<p>ΑΤΕCΠΗΛΑΙΟΝΑΗCΤΩΝΚΑΙ 60 n¹ AI for E s¹* O CAVE OF-ROBBERC AND</p> <p>ΗΝΔΙΔΑCΚΩΝΤΟΚΑΘΗΜΕΡΑ 80 He-was TEACHING THE according-to DAY</p>
<p>ΝΚΑΙΦΩCΗΓΙCΕΝΙΔΩΝΤΗΝ 300 41 AND AS He-NEARS PERCEIVING THE</p> <p>ΠΟΛΙΝΕΚΛΑΥCΕΝΕΠΑΥΤΗΝ 20 city He-LAMENTC ON her</p>	<p>ΝΕΝΤΩΦΕΡΩΙΔΕΑΡΧΙΕΡΕ 800 s¹ omits SACRED-place s¹* omits THE TET IN THE SACRED-place THE TET chief-SACRED-ones</p> <p>A omits THE ΙCΚΑΙΟΙΓΡΑΜΜΑΤΕΙCΕΖΗ 20 AND THE WRITERS SOUGHT</p>
<p>ΛΕΓΩΝΟΤΙΕΙΓΝΩCΚΑΙΓΕ 40 42 SAYING that IF YOU-KNEW AND SURELY</p> <p>ΕΝΤΗΜΕΡΑΤΑΥΤΗΚΑΙCΥΤ 60 A AND YOU AND-SURELY IN THE DAY this AND YOU THE</p>	<p>ΤΟΥΝΑΥΤΟΝΑΠΟΛΕCΑΙΚΑΙ 40 s O. Him TO-destroy AND</p> <p>ΟΙΠΡΩΤΟΙΤΟΥΛΑΟΥΚΑΙΟΥ 60 48 THE BEFORE-MOST OF-THE PEOPLE AND NOT</p>
<p>ΑΠΡΟCΕΙΡΗΝΗΝCΟΥΝΥΔΕ 80 s O. B¹ omits OF-YOU A O. TOWARD PEACE OF-YOU NOW YET</p> <p>ΕΚΡΥΒΗΑΠΟΟΦΘΑΛΜΩΝCΟΥ 400 it-WAS-HID FROM VIEWERS OF-YOU</p>	<p>ΧΕΥΡΙCΚΟΝΤΟΤΙΠΟΙΗCΩC 80 THEY-FOUND THE ANY THEY-sh¹D-BE-DOING</p> <p>ΙΝΟΛΑΟCΓΑΡΑΠΑCΕΞΕΚΡΕ 900 THE PEOPLE for EVERY (emph.) OUT-HUNG</p>
<p>ΟΤΙΗCΟΥCΙΝΗΜΕΡΑΙΕΠΙC 20 43 THAT WILL-BE-ARRIVING DAYS ON YOU</p> <p>ΕΚΑΙΠΕΡΙΒΑΛΟΥCΙΝΟΙΕΧ 40 s ΠΑΡΕΜ AND WILL-BE-ABOUT-CASTING THE enemiec</p>	<p>ΜΕΤΟΥΑΥΤΟΥΑΚΟΥΩΝΚΑΙΓΕ 20 A Δ OF-Him HEARING AND it-BE-</p> <p>ΕΝΕΤΟΕΝΜΙΑΤΩΝΗΜΕΡΩNE 40 B¹ omits those CAME IN ONE OF-THE DAYS those</p>
<p>ΘΡΟΙCΟΥΧΑΡΑΚΑCΟΙΚΑΙΠ 60 OF-YOU PALISADE TO-YOU AND THEY-</p> <p>ΕΡΙΚΥΚΛΩCΟΥCΙΝCΕΚΑΙC 80 B O. s¹* omits YOU WILL-BE-ABOUT-AROUNDING YOU AND THEY-</p>	<p>ΚΕΙΝΩΝΔΙΔΑCΚΟΝΤΟCΑΥΤ 80 OF-TEACHING OF-Him</p> <p>ΟΥΤΟΝΛΑΟΝΕΝΤΩΙΕΡΩΚΑΙ 80 THE PEOPLE IN THE SACRED-place AND</p>
<p>ΥΝΕΙΟΥCΙΝCΕΠΑΝΤΟΘΕΝΚ 600 44 WILL-BE-pressing YOU EVERY WHICH-PLACE AND</p>	<p>ΕΥΑΓΓΕΛΙΖΟΜΕΝΟΥCΕΠΕCΤ 78000 s¹* I OF-WELL-MESSAGING ON-STAND</p>

⁴⁴ Compare Mic.3¹²Mt.24².

⁴⁵⁻⁴⁸ Compare Mt.21¹²⁻¹⁷Mk.11^{11,15,19}.

⁴⁵ His kingdom will be a combination of church and state and He will be the Head of both. Hence He not only presents Himself as King, but enters the temple and cleanses it of its unlawful traffic.

⁴⁶ Compare Isa.56⁷Jer.7¹¹.

⁴⁸ Compare Jn.12¹⁷⁻¹⁹.

¹⁻⁸ Compare Mt.21²³⁻²⁷Mk.11²⁷⁻³³.

² The Rabbis had a great conceit of their powers of debate, so they deemed it best to lay a snare for Him. The question itself seems innocent enough, and had they honestly asked for information, He doubtless would have answered them. But He seldom listened to men's words. He read their hearts. Those who sought to catch Him were always taken in their own toils. In an indirect way His question contained the answer that they desired. If the baptist was commissioned by God to prepare His path, surely then His authority must far exceed that of John, for he repeatedly renounced himself in favor of the One Whose sandal thong he was not worthy to loose. What a humiliating confession they were forced to make to cover their hypocrisy! Of what use is truth to such men? So He wisely refuses to tell them what any blind man could see if he did not wish to hold to his error at any cost.

⁹⁻¹² Compare Mt.21³³⁻³⁶Mk.12¹⁻⁵Isa.51¹⁻⁷.

⁹ The parable grows out of the attitude of the Pharisees, as just made manifest. Most skilfully He uses incidents well known to them and figures with which they are familiar to trace the attitude of Israel toward those who had been sent with divine authority in the past. All the prophets—even Moses—suffered at their unbelieving hands. They always persecuted the messengers of God, and, for that reason, they were about to kill Him.

The sad history of Israel, their continual defection and rejection of God, does not seem to affect their hearts. They are ready to do as did their forefathers, even though they condemn them. They boast in the very prophets that their fathers persecuted. Does not all this show the total failure of law and ritual as a link between God and man? Religion so radically viti-

evangel, the chief priests and the scribes, together with the elders, stand by. And they said, speaking to Him, "Tell us, by what authority are you doing these things, or, who is giving you this authority?"

³ Now, answering, He said to them, "I also shall be asking you one

⁴ word, and you tell Me: The baptism of John—was it out of heaven, or of men?"

⁵ Now they reckon together among themselves, saying that "If we should be saying, 'Out of heaven', He will be declaring, 'Why, then, do you not believe

⁶ him?' Yet if we should say, 'Of men,' the people all will be stoning us, for they are persuaded that

⁷ John is a prophet." And they answered, "Whence is not to be perceived."

⁸ And Jesus said to them, "Neither am I telling you by what authority I am doing these things."

⁹ Now He begins to be telling the people this parable, "A certain man plants a vineyard and he leased it to farmers, and travels a considerable time. And in season he

¹⁰ dispatches a slave to the farmers, that they shall give him of the fruit of the vineyard. Yet the farmers, lashing him, send him away

¹¹ empty. And in addition he sent a different slave, yet that one also, lashing and dishonoring him, they

¹² send away empty. And in addition, he sent a third. Yet wounding this one also, they cast him out.

¹³ Now the lord of the vineyard said, 'What shall I be doing? I shall be sending my beloved son.

Him they will be respecting equally [with me].'

¹⁴ Now on perceiving him, the farmers reasoned with

^{A omits chief-}
 ΗΣΑΝΟΙ ΑΡΧΙΕΡΕΙΣ ΚΑΙ ΟΙ ^{A omits THE} 20
 THE chief-sacerdotes AND THE
 ΓΡΑΜΜΑΤΕΙΣ ΣΥΝΤΟΙΣ ΠΡΕ 40
 WRITERS TOGETHER TO-THE SENIORS
 2 ΣΒΥΤΕΡΟΙΣ ΚΑΙ ΕΙΠΟΝ ΑΝΑΓΕ 60
 AND THEY-SAY SAYING
^{A TOWARD Him SAYING} ^{s1 omits say TO-US} ^A ^{o.}
 ΟΝΤΕΣ ΠΡΟΣ ΑΥΤΟΝ ΕΙΠΟΝ ^{o.} 80
 TOWARD Him say TO-US
 ΜΙΝ ΕΝ ΠΟΙΕΙΣ ΤΟΥΣ ΙΑΤΑΥΤ 100
 IN ?-THE-which authority these
 ΑΠΟ ΕΙΣ ΤΙΣ ΕΣΤΙΝ Ο ΔΟΥ 20
 YOU-ARE-DOING OR ANY IS THE one-giving
 3 ΣΣΟΤΗΝΕ ΤΟΥΣ ΙΑΤΑΥΤΗ 40
 to-TOU THE authority this
 ΝΑ ΠΟΚΡΙΘΕΙΣ ΔΕ ΕΙΠΕΝ ΠΡ 60
 answering YES He-said TOWARD
^{s1* N o.}
 ΟΣΑΥΤΟΥΣ ΕΡΩΤΗΣΩ ΜΑΚ 60
 them I-SHALL-BE-ASKING YOU AND-
^{ns omit ONE}
 ΑΓΩΛΟΓΟΝΕΝΑΚΑΙ ΕΙΠΑΤΕ 200
 I saying ONE AND YOU-SAY
^{s adds TO} ^{P o.}
 ΜΟΙΤΟΒ ΑΠΤΙΣΜΑΙ ΦΑΝΝΟΥ 20
 4 to-ME THE DIPSM OF-JOHN
 ΕΣΟΥΡΑΝΟΥ ΗΝ ΗΣΑΝ ΘΡΩ 40
 OUT OF-heaven it-WAS ON OUT OF-humans
^{s Z O}
 5 ΦΝΟΙΔΕΣΥΝΕΛΟΓΙΣΑΝΤΟ Π 60
 THE-ones YET TOGETHER-ACCOUNT TO-
^{s1* o.}
 ΡΟΣ ΕΑΥΤΟΥΣ ΛΕΓΟΝΤΕΣ ΟΤ 80
 WAHD SELVES SAYING THAT
 ΙΕΑΝ ΕΙΠΩΜΕΝ ΕΣΟΥΡΑΝΟΥ 300
 IF-EVER WE-MAY-BE-SAYING OUT OF-heaven
^{ns omit THEN}
 ΕΡΕΙΔΙΑΤΟΥΝ ΟΥΚ ΕΠΙΣΤ 20
 He-WILL-BE-declaring THRU ANY THEN NOT YE-BELIEVE
^{s ΔΙ for Ε}
 6 ΕΥΣΑΤΕ ΑΥΤΩ ΕΑΝ ΔΕ ΕΙΠΩ 40
 to-him IF-EVER YET WE-MAY-BE-say-
^{A EVERY THE PEOPLE} ^{A o.}
 ΕΝΕΣΑΝ ΘΡΩ ΠΩΝΟΛΑΟΣ ΑΠΑ 60
 ING OUT OF-humans THE PEOPLE EVERY (em.)
^{s o.}
 ΣΚΑΤΑΛΙΘΑΣ ΕΙΝΜΑΣ ΠΕΠΕ 80
 WILL-BE-DOWN-BTONING US HAVING-been-
^{B o.}
 ΙΣΜΕΝΟΣ ΓΑΡ ΕΣΤΙΝ ΙΩΑΝΝ 400
 PERSUADED for it-IS JOIN
 7 ΗΝ ΠΡΟΦΗΤΗΝ ΗΝ ΙΑΚΑΙΑ Π 20
 BEFORE-AVENER TO-BE AND THEY-
^{s1 omits NO}
 ΕΚΡΙΘΗΝ ΑΝΗΙΔΕΝΑΙ ΠΟ 40
 answered NO TO-PERCEIVE ?-WHICH-
^{s1* ΑΠΟΚΡΙΘΕΙC FOR THE JESUS}
 8 ΘΕΝ ΚΑΙ ΟΙ ΗΝ ΣΟΥΣ ΕΙΠΕΝ ΑΥ 60
 PLACE AND THE JESUS said to-
 ΤΟΙΣ ΟΥΔΕ ΕΓΩ ΛΕΓΩ ΜΙΝΕ 80
 them NOT-YET I AM-SAYING to-YOU IN
 Ν ΠΟΙΕΙΣ ΤΟΥΣ ΙΑΤΑΥΤΑ ΠΟΙ 600
 ?-THE-which authority these I-AM-DOING

ΩΝ ΗΣΑΤΟ ΔΕ ΠΡΟΣ ΤΟΝ ΛΑΟΝ 20
 9 He-begins YET TOWARD THE PEOPLE
^{s1 omits TO-BE-SAYING}
 ΛΕΓΕΙΝ ΤΗΝ ΠΑΡΑΒΟΛΗΝ ΤΑ 40
 TO-BE-SAYING THE BESIDE-CAST this
^{ns omit ANY}
 ΥΤΗΝ ΑΝΘΡΩΠΟΤΙΣ ΕΦΥΤΕ 60
 human ANY plants
^{AN s1* Ε}
 ΥΣΕΝΑΜ ΠΕΛΩΝΑΚΑΙ ΕΞΕΔΟ 80
 VINEYARD AND OUT-GAVE
 ΤΟ ΑΥΤΟΝ ΓΕΩΡΓΟΙΣ ΚΑΙ ΑΠ 600
 it to-LAND-acters AND travels
^{n in margin} ^{IKANOYC}
 ΕΔΗΜΗΝ ΕΞΗΧΡΟΝΟΥΣ ΙΚΑΝΟ 20
 TIMES enough
^{ns omit IN} ^{s Ε o.} ^{s o.}
 10 ΥΣΚΑΙ ΕΝ ΚΑΙ ΡΩΑΠΕΣΤΕ ΙΑ 40
 AND IN SEASON he-commissions
 ΕΝ ΠΡΟΣ ΤΟΥΣ ΓΕΩΡΓΟΥΣ ΔΟ 60
 TOWARD THE LAND-acters SLAVE
^{s1* omits FRUIT OF-THE}
 ΥΛΟΝ ΙΝΑ ΑΠΟ ΤΟΥ ΚΑΡΠΟΥ 80
 THAT FROM THE FRUIT OF-
^{o.}
 ΟΥ ΑΜΠΕΛΩΝΟΣ ΔΩΣΟΥΣ ΙΝΑ 700
 VINEYARD THEY-WILL-BE-GIVING TO-
 ΥΤΩΙ ΔΕ ΓΕΩΡΓΟΙΣ ΕΙΠΕΣ 20
 him THE YET LAND-acters OUT-FROM-PUT
^{s o.} ^{A SK him OUT-FROM-PUT} ^{s o.}
 ΤΕΙ ΑΝ ΑΥΤΟΝ ΔΕΙΡΑΝΤΕΣ 40
 him SKINNING
^{As ΔΙ for Ε} ^{s1 o.} ^{o.} ^{o.} ^{o.} ^{he PLACED}
 ΚΕΝ ΟΝ ΚΑΙ ΠΡΟΣ ΕΒΕΤΟ ΕΤΕ 60
 11 EMPTY AND he-added DIFFERENT
 ΡΟΝ ΠΕΜΨΑΙ ΔΟΥΛΟΝ ΟΙΔΕΚ 80
 TO-SEND SLAVE THE YET AND-
^{s o.} ^{s o.}
 ΑΚΕΙΝΟΝ ΔΕ ΙΡΑΝΤΕΣ ΚΑΙ Α 800
 that SKINNING AND UN-
^{B+Ε}
 ΤΙΜΑΣΑΝΤΕΣ ΕΞΑΠΕΣΤΕ ΙΑ 20
 VALUING THEY-OUT-FROM-PUT
^{As ΔΙ for Ε}
 12 ΑΝΚΕΝΟΝ ΚΑΙ ΠΡΟΣ ΕΒΕΤΟ 40
 12 EMPTY AND added third
 ΡΙΤΟΝ ΠΕΜΨΑΙ ΟΙΔΕΚ ΑΙΤΟ 60
 TO-SEND THE YET AND this-
^{I N=that-one}
 ΥΤΟΝ ΤΡΑΥΜΑΤΙΣΑΝΤΕΣ Ε 80
 one WOUNDING THEY-
^{s o.}
 ΕΒΑΛΟΝ ΕΙΠΕΝ ΔΕ Ο ΚΥΡΙΟΣ 900
 13 OUT-CAST said YET THE master
^{s1 omits ANY} ^{I-SHALL-BE-DOING}
 ΤΟΥ ΑΜΠΕΛΩΝΟΣ ΤΙΝΟΙ ΗΝ 20
 OF-THE VINEYARD ANY I-SHALL-BE-DOING
 ΠΕΜΨΩ ΤΟΝ ΥΙΟΝ ΜΟΥ ΤΟΝ ΑΓ 40
 I-SHALL-BE-SENDING THE SON OF-ME THE he-
^{s adds I ΔΟΝΤΕC}
 ΑΠΗΤΟΝ ΙCΘCΤΟΥ ΤΟΝ ΕΝΤΡ 60
 LOVED EQUALLY this-one THEY-WILL-
^{s1* omits him}
 ΑΠΗCΤΑΙ ΔΟΝΤΕC ΔΕ ΑΥ 80
 14 BE-abashing PERCEIVING YET him
^{A C}
 ΤΟΝ ΟΙ ΓΕΩΡΓΟΙ ΔΕ ΛΟΓΙΖ 79000
 THE LAND-acters THRU-accounted

ates the standard of human morals that it is reserved for religious men to commit the crime of crimes.

11 Compare Ac.7⁵².

12-15 Compare Mt.21³⁷⁻³⁹Mk.12⁸⁻¹¹Th.21⁵.

13 It was only reasonable to suppose that even if the nation had maltreated the messengers of God, they would not be nearly so likely to mistreat the Son. Previous messengers often came unannounced, with few credentials, and often with a most unpalatable message. But the Son came according to many prophecies which foretold minute details of His career. He was the only Prophet to be introduced by a fore-runner. None approached Him in the number and wonders of His works.

15-18 Compare Mt.21⁴⁰⁻⁴⁴Mk.12⁹⁻¹¹. See Ac.4¹¹1 Pt.2⁴⁻⁷.

16 The destruction of Jerusalem and the nation was directly due to the murder of Messiah. Their misfortunes from that day to this and the evils still in store for them in the greatest of all afflictions, at the time of the end, all would have been avoided, humanly speaking, had they hailed Him as their King.

17 Compare Eph.1¹⁰2¹⁴Ps.118²².

17 The lead corner stone of a building is the most ornamental and honorable in the whole structure. Lying on the ground, they stumbled over it and refused it. So have the builders of Israel hurt themselves on Him.

18 Compare Dan.2^{34,35}.

19 Compare Mt.21^{45,46}Mk.12¹².

20 The object of the scribes and chief priests now seems to be to put Him in a quandary. Either He will be discredited in the eyes of the people or come to a clash with the civil rulers. So long as He had a following they were afraid. Nor were they willing to risk an open debate. So they keep out of it entirely and send others with what, at first sight, seems to be a simple question of conscience. They hope to get Him to say that they should not pay taxes to Rome so they can accuse Him to the government. So they use fine flatteries to destruction. But His first response tears off the veil of hypocrisy and reveals the true intent of their inquiry. They wish to try Him, not to quiet their conscience.

20-22 Compare Mt.22¹⁵⁻²²Mk.12¹³⁻¹⁷.

22 Compare Deut.28^{47,48}.

one another, saying, 'This is the enjoyer of the allotment. Hither! We may be killing him, that the enjoyment of the allotment may be becoming ours.' And, casting him outside of the vineyard, they kill him. What, then, will the lord of the vineyard be doing to them? He will be coming and destroying these farmers and will be giving the vineyard to others."

Now those hearing say, "May it not come to that!" Yet He, looking at them, said, "What, then, is this which is written,

"The stone which the builders reject,

This came to be for the head of the corner?"

18 Every one falling on that stone shall be shattered, yet on whom-ever it should be falling it will be scattering him like chaff."

19 And the scribes and the chief priests seek to lay hands on Him in this hour, and they were afraid of the people, for they know that He told this parable against them.

20 And, scrutinizing Him, they dispatch eavesdroppers, feigning themselves to be just, that they may get hold of a word of His, so as to give Him up to the sovereignty and jurisdiction of the governor. And they inquire of Him, saying.

"Teacher, we are aware that you are saying and teaching correctly, and are not taking the surface, but of a truth you are teaching the way

22 of God. Is it allowed us to give a

23 tax to Cæsar, or not?" Now, considering their craftiness, He said to

24 them, "Why are you trying Me? Show Me a denarius." Now they show Him one, and He said, "Whose image and inscription has

²⁴ Two kinds of coins were in circulation, the Roman and the Jewish. The temple taxes had to be paid in the Jewish shekel, the Roman in the foreign currency. The fact that they had accepted the conquerors' money shows that they regarded themselves as his subjects. Indeed, not long after this they insisted that they had no king but Cæsar. To pay taxes, therefore, was only the fulfillment of an obligation they had already undertaken. Hence, instead of branding Him with sedition, as they hoped, He fastens on them the disgrace of national servitude. And, to emphasize the divine obligations, He insists on their paying the shekel of the sanctuary, which they doubtless did in fact but not in spirit.

Our attitude toward rulers is set forth in Ro. 13¹⁻⁷. We look at the civil authorities as but a part of the sovereign supervising government of God, even though they are oblivious of Him or actually opposed to Him.

²⁷⁻³⁰ Compare Mt. 22^{23,30} Mk. 12^{18,25}.

²⁷ Compare Ac. 23⁶⁻⁸.

²⁷ The law made extraordinary provision for the perpetuation of the name and family of an Israelite. Should he die without issue, it was the duty of his brother to marry his widow and the son of such a union would take his name, so that it would not be blotted out (Deut. 25^{5,6}). The Sadducees seize on this custom to formulate a difficulty which was evidently a stock argument in their encounters with the Pharisees.

It is evident that they had a most superficial understanding of the law and paid no attention to the underlying reason for its enactments. The law in question was necessitated by the disturbing element of death. Apart from this it has no place. In the resurrection of the just, where there is no more death, it can have no application. Marriage, similarly, has no place in the resurrection, so the question really revealed the ignorance of the Sadducees, rather than their fancied acuteness.

²⁸ Compare Deut. 25⁵.

³⁷ Compare Mt. 22^{31,32} Mk. 12^{26,27} Ex. 3⁶.

³⁷ The real issue is now taken up by the Lord. They denied the resurrection. They appealed to Moses, so He also uses Moses as the basis of His

it?" Now answering, they say. ²⁵ "Cæsar's." Now He said to them, "Now then, be paying Cæsar's to Cæsar, and God's to God." And they have not the strength to get hold of a declaration of His in front of the people. And, marveling at His answer, they hush.

²⁷ Now some of the Sadducees approach, who say there is no resurrection. They inquire of Him, saying, "Teacher, Moses writes to us, if any man's brother, having a wife, should be dying, and this one should be dying childless, that his brother may be getting the wife, and should be raising up seed to his brother. There were, then, seven brothers, and the first, getting a wife, died childless. And the second got the wife, and this one died childless. And the third got her. Now, similarly, the seven also left no children, and they died. Now subsequently to all, the woman also died. Of which of them, then, is the woman becoming the wife in the resurrection? For the seven have had her as wife."

³⁴ And, answering, Jesus said to them, "The sons of this eon are marrying and are given in marriage. Yet those deemed worthy to happen upon that eon and the resurrection from among the dead are neither marrying nor giving in marriage, for neither can they be dying any more, for they are equal to messengers, and are sons of God, being sons of the resurrection.

³⁷ Now that the dead are being roused Moses also divulges at the thorn bush, as he is saying, 'Lord,

^{ns omit} answering ^{bs add} OI
ΓΡΑΦΗΝΑΠΟΚΡΙΒΕΝΤΕΣ ΔΕ 20
 answering YET
^{s1} O
ΕΙΠΑΝ ΚΑΙ ΑΡΟΣΟΔΕ ΕΙΠΕ 40
 25 THEY-say OF-CAESAR THE YET He-said
^{s1} A ΔΥΤΟΙΣ to-them for T. them A BE-F.-G. to-THE-N.
ΝΠΡΟΣΑΥΤΟΥΣΤΟΙΝΥΝ ΑΠΟ 60
 TOWARD them lo-THE-NOW BE-FROM-
ΔΟΤΕΤΑΚΑΙ ΑΡΟΣΟΔΕ 60
 GIVING THE OF-CAESAR lo-CAESAR
ΙΚΑΙ ΤΑΤΟΥ ΘΕΟΥ ΤΩ ΘΕΩ ΚΑ 100
 26 AND THE OF-THE God to-THE God AND
ΙΟΥΚΙΣΧΥΣΑΝΕ ΠΙΛΑΒΕΣ 20
 NOT THEY-are-STRONG TO-DE-ON-GETTING
^{bs O. O. =OF-THE}
ΑΙ ΑΥΤΟΥ ΗΜΑΤΟΣ ΕΝΑΝΤΙ 40
 OF-Him declaration IN-INSTEAD
ΟΝ ΤΟΥ ΛΑΟΥ ΚΑΙ ΘΑΥΜΑΣΑΝ 60
 OF-THE PEOPLE AND MARVELING
ΤΕΣ ΕΠΙΤΗ ΑΠΟΚΡΙΣΕΙ ΑΥΤ 60
 ON THE answer OF-Him
^{ns =}
ΟΥ ΕΣΙ ΓΗΝ ΣΑΝ ΠΡΟΣΕΛΘΟΝΤ 200
 27 THEY-ICOM TOWARD-COMING
^{s1} A
ΕΣΔΕΤΙ ΝΕΣΤΩΝ ΣΑΔΔΟΥΚΑ 20
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^{s1 adds} ANTI
ΙΩΝ ΟΙ ΛΕΓΟΝΤΕΣ ΑΝΑΣΤΑΣ 40
 THE ones-saying UP-STANDING
ΙΝ ΗΜΕΙΝ ΑΙΕ ΠΗΡΩΤΗΣΑΝ 60
 NO TO-DE THEY-require-of Him
ΥΤΟΝ ΛΕΓΟΝΤΕΣ ΔΙΔΑΣΚΑΛ 80
 28 saying TEACHER!
^{As O.}
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^{ns =}
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 OF-ANY brother MAY-DE-FROM-DYING
^{s1 omits AND to WOMAN}
ΕΧΩΝ ΓΥΝΑΙΚΑ ΚΑΙ ΑΙΟΥΤΟΣ 40
 HAVING WOMAN AND THIS UN-
^{bs omit MAY-DE-FROM-DYING s1 HN but s1 H}
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 offspring MAY-DE-FROM-DYING THAT MAY-DE-GET-
ΟΔΕΛΦΟΣ ΑΥΤΟΥ ΤΗΝ ΓΥΝΑ 80
 TING the brother OF-him THE WOMAN
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 29 to-THE brother OF-him SEVEN THEN
^{s1 adds} ΠΑΡΗΜΙΝ
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 brothers THEY-WERE AND THE BEFORE-
ΤΟΣ ΛΑΒΩΝ ΓΥΝΑΙΚΑ ΔΑΠΕΘΑ 60
 MOST GETTING WOMAN FROM-DIED
ΝΕΝΑΤΕΚΝΟΚ ΔΙΕΛΑΒΕΝ 80
 30 UN-offspring AND GOT THE
^{ns omit THE to UN-offspring}
ΔΕΥΤΕΡΟΣ ΤΗΝ ΓΥΝΑΙΚΑ ΚΑ 800
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ΙΟΥΤΟΣ ΑΠΕΘΑΝΕ ΝΑΤΕΚΝΟ 20
 this-one FROM-DIED UN-offspring
^{s1} O
ΣΚΑΙ ΟΤΡΙΤΟΣ ΕΛΑΒΕΝ ΑΥΤ 40
 31 AND THE third GOT her
^{s1 repeats AS-SAMELY}
ΗΝ ΨΑΥΤΩ ΣΔΕΚΑΙ ΟΙ ΕΠΤΑ 60
 AS-SAMELY YET AND THE SEVEN
^{s1} A
ΟΥΚ ΑΤΕΛΙ ΠΟΝΤΕΚΝΑΚΑΙ 60
 NOT left offsprings AND THEY-
^{ns1} A ^{bs1} omit YET ^{bs omit} OF-ALL
ΠΕΘΑΝΟΥΝΤΕΡΟΝ ΔΕ ΠΑΝΤ 600
 32 FROM-DIED subsequently YET OF-ALL
^{s1} A FROM-DIED AND THE WOMAN ^{As omit} THE WOMAN
ΩΝ ΚΑΙ Η ΓΥΝΗ ΑΠΕΘΑΝΕ ΗΝ 20
 33 AND THE WOMAN FROM-DIED THE WO-
^{s1} B THEN IN THE ^{s1 omits} THEN
ΥΝ ΗΝ ΤΗΘΥΝΑΝΑΣΤΑΣΕΙ 40
 MAN IN THE THEN UP-STANDING OF-
^{s1 omits} OF-THEM ^{s1} ECTAI she-WILL-BE
ΙΝ ΟΣΑΥΤΩΝ ΓΕΙΝΕΤΑΙ ΓΥΝ 60
 ANY OF-them IS-BECOMING WOMAN
Η ΟΙ ΓΑΡ ΕΠΤΑ ΕΣΧΟΝ ΑΥΤΗΝ 80
 THE for SEVEN have-HAD her
^{ns omit} answering
ΓΥΝΑΙΚΑ ΚΑΙ ΑΠΟΚΡΙΒΕΙΣ 700
 34 WOMAN AND answering
ΕΙΠΕΝ ΑΥΤΟΙΣ Ο ΙΗΣΟΥΣ ΟΙ 20
 said to-them THE JESUS THE
ΥΙΟΙ ΤΟΥ ΑΙΩΝΟΣ ΤΟΥΤΟΥ 40
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^{s1} A. ^{ns omit} OUT- ^{bs CK for Z}
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 MARRYING AND ARE-BEING-OUT-MARRIAGIZED
ΤΑΙ ΟΙ ΔΕ ΚΑΤΑΞΙΩΘΕΝΤΕΣ 80
 35 THE TET ones-BEING-DOWN-WORTHIED
ΤΟΥ ΑΙΩΝΟΣ ΕΚΕΙΝΟΥ ΤΥΧΕ 800
 OF-THE con that TO-DE-HAPPEN-
ΙΝ ΚΑΙ ΤΗΣΑΝΑΣΤΑΣΕΩΣ ΤΗΣ 20
 ING AND OF-THE UP-STANDING OF-THE
ΣΕΚΝΕΚΡΩΝΟΥΤΕ ΓΑΜΟΥΣ 40
 OUT OF-DEAD-ones NOT-BESIDES ARE-MARRYING
^{bs omit} OUT- ^{s1} A ^{bs CK for Z}
ΝΟΥΤΕΚΓΑΜΙΖΟΝΤΑΙ ΟΥΔ 60
 36 NOT-BESIDES ARE-OUT-MARRIAGIZING NOT-YET
^{s1} O
ΕΓΑΡΑΠΟΘΑΝΕΙΝ ΕΤΙ ΔΥΝΑ 80
 for TO-DE-FROM-DYING STILL THEY-ARE-
ΝΤΑΙΙΣΑΓΓΕΛΟΙ ΓΑΡ ΕΙΣΙ 900
 ABLE EQUAL-MESSENGERS for THEY-ARE
^{ns omit} THE ^{s1} OF-God THEY-ARE
ΝΚΑΙ ΟΙ ΥΙΟΙ ΕΙΣΙΝ ΘΕΟΥ 20
 AND THE SCNS THEY-ARE OF-God OF-
ΗΣΑΝΑΣΤΑΣΕΩΣ ΥΙΟΙ ΟΝΤΕ 40
 THE UP-STANDING SONS BEING
ΣΟΤΙΔΕ ΕΓΕΙΡΟΝΤΑΙ ΟΙ 60
 37 that YET ARE-BEING-ROUSED THE DEAD-
^{s1} A
ΚΡΟΙΚΑΙ ΜΩΥΣΗΣ ΜΗΝΥΣΕ 80
 ones AND MOSES DIVULGES
ΝΕΠΙΤΗΣ ΒΑΤΟΥΧ ΣΑΓΕΓΕ ΙΚ 81000
 ON THE THOHN-BUSH AS he-is-saying Master

argument. The God of Abraham is pre-eminently the God of promises and covenants. These have not been fulfilled and cannot be carried out if Abraham is not roused from the dead. All the virtue of the title "the God of Abraham" is lost if we consider it merely in connection with the past life of the patriarch. He did not receive the promises. It demands that he shall be raised from the dead.

³⁸ There is no question here of the death state. Abraham is not living now. It is only in a secondary sense that all are living to God. He deals with His creatures in life, not in death. The Lord is not seeking to prove that death is life, but that there is a life after death in resurrection.

³⁹⁻⁴⁴ Compare Mt. 22³³⁻⁴⁰ Mk. 12²⁸⁻³⁷.

⁴¹ He has brought them to a point where they no longer dare to question Him, so now He turns to question them. He goes straight to the heart of the whole situation. Often had He been hailed as the Son of David, and He always acknowledged this evidence of faith in Him. But how few, even among His disciples, knew Him as David's Lord! That this Lord, Who was in the form of God, should empty Himself and be found in fashion as a Man (Phil. 2⁵⁻⁸), was a truth so utterly beyond their comprehension that He did not even stop for an answer. The Hebrew scriptures use the titles "Lord", "God", etc. of the Image of God as freely as of absolute Deity. There are two Personalities Who bear these divine appellations, nor need we often be concerned which One is uppermost in any passage, for They are one, as the Image is one with Him Whom It represents. The lowly Man of the evangelists is the divine Lord of the prophets.

⁴² Compare Ps. 110¹.

⁴⁵⁻⁴⁷ Compare Mt. 23¹⁻⁷, 14 Mk. 12³⁸⁻⁴⁰.

¹⁻⁴ Compare Mk. 12⁴¹⁻⁴⁴.

³ Compare 2 Co. 8¹².

¹ God values a gift according to the sacrifices of the giver. Its commercial value means little to Him, Who owns all things, and Who accepts nothing except as a token of esteem. The rich seldom labor for a living, hence their offerings, unless very great, can mean little to them or to God. But such a drudge as this widow, who had nothing except the pittance she could earn,

the God of Abraham and the God of
³⁸ Isaac and the God of Jacob.' Now He is not a God of the dead, but of the living, for all are living, to
³⁹ Him." Now, answering, some of the scribes say to Him, "Teacher,
⁴⁰ you say ideally." For they no longer dared to be inquiring anything of Him.

⁴¹ Now He said to them, "How are some saying that Christ is David's
⁴² Son? For David himself is saying in the scroll of the Psalms,

"The Lord said to my Lord,

"Be sitting at my right,

⁴³ Till I should be placing Thy enemies

For a footstool of Thy feet."'

⁴⁴ David, then, is calling Him Lord, and how is He his Son?"

⁴⁵ Now, in the hearing of the entire people, He said to His disciples,
⁴⁶ "Take heed of the scribes who are wanting to walk in robes, and fond of salutations in the markets, and front seats in the synagogues, and the first reclining places at the din-
⁴⁷ ners, who are devouring the homes of widows and for a pretense are prolix in prayer. These will be getting more excessive judgment.

21 Now, looking up, He perceived the rich casting their oblations into
² the treasury. Yet He perceived a certain drudging widow also, casting there two mites [about .39¢,
³ .75f]. And He said, "Truly, I am saying to you that this poor
⁴ widow cast in more than all. For these all cast out of their superfluity into the oblations of God, yet this woman, out of her want cast in all the livelihood which she had."

⁵ And at some saying concerning

ΥΡΙΟΝΤΟΝΘΕΟΝΑΒΡΑΑΜΚΑ²⁰ ΑΤΕΙΝΚΑΙΦΙΛΟΥΝΤΩΝΑΣΠ²⁰
 THE God of-ABRAHAM AND TREADING AND of-being-FOND-of greetings
 11^a omit THE 11^a o. 11^a omit THE
 ΙΤΟΝΘΕΟΝΙΣΑΑΚΚΑΙΤΟΝΘ⁴⁰ ΑΣΜΟΥΣΕΝΤΑΙΣΑΓΟΡΑΙΣΚ⁴⁰
 THE God of-ISAAC AND THE God IN THE BUY-places AND
 38 ΕΟΝΙΑΚΩΒΘΕΟΣΔΕΟΥΚΕΣΤ⁴⁰ ΔΙΠΡΩΤΟΚΑΘΕΔΡΙΣΕΝΤΑ⁸⁰
 of-JACOB God YET NOT IS BEFORE-DOWN-SETTLES IN THE
 11ΝΕΚΡΩΝΑΛΛΑΖΩΝΤΩΝΠΑ⁸⁰ ΙΣΣΥΝΑΓΩΓΑΙΣΚΑΙΠΡΩΤΟ⁸⁰
 OF-DEAD-ONES but OF-LIVING ALL TOGETHER-LEADS AND BEFORE-most-
 39 ΝΤΕΣΓΑΡΑΥΤΩΣΩΣΙΝΑΠΟΚ¹⁰⁰ ΚΑΙ^Η ΚΛΙΣΙΝΕΝΤΟΙΣΔΕΙΠΝΟΙ¹⁰⁰
 for to-Him ARE-LIVING answering CLINES IN THE DINNERS
 11⁺ ΡΙΘΕΝΤΕΣΔΕΤΙΝΕΣΤΩΝΓΡ²⁰ 47 ΣΟΙΚΑΤΕΣΘΙΟΥΣΙΝΤΑΣΟΙ²⁰
 YET ANY OF-THE WRITERS WHO ARE-DOWN-EATING THE HOMES
 11^Δ for 11^Ο ΑΜΜΑΤΩΝΕΙΠΑΝΑΥΤΩΔΙΔ⁴⁰ ΚΙΑΣΤΩΝΧΗΡΩΝΚΑΙΠΡΟΦΑ⁴⁰
 say to-Him TEACHER! OF-THE WIDOWS AND to-BEFORE-AR-
 40 ΑΣΚΑΛΕΚΑΛΩΣΕΠΑΣΟΥΚΕ⁶⁰ ΣΕΙΜΑΚΡΑΠΡΟΣΕΥΧΟΝΤΑΙ⁶⁰
 IDEALLY YOU-say NOT-STILL FEELANCE FAR THEY-ARE-PRAYING
 11^Δ 11^Ε ΤΙΓΑΡΕΤΟΛΩΝΕΠΕΡΩΤΑΝ⁸⁰ ΟΥΤΟΙΛΗΜΨΟΝΤΑΙΠΕΡΙΣΣ⁸⁰
 for THEY-DARED to-BE-inquiring-of these WILL-BE-GETTING more-excessive
 41 ΑΥΤΟΝΟΥΔΕΝΕΙΠΕΝΔΕΠΡΟ²⁰⁰ ΟΤΕΡΟΝΚΡΙΜΑΑΝΑΒΛΕΨΑΣ⁷⁰⁰
 Him NOT-YET-ONE He-said YET TOWARD JUDGMENT OF-looking
 11 ΣΑΥΤΟΥΣΠΩΣΛΕΓΟΥΣΙΝΤΙ²⁰ 21 ΔΕΕΙΔΕΝΤΟΥΣΒΑΛΛΟΝΤΑΣ²⁰
 them how ARE-saying ANY YET He-perceived THE ones-CASTING
 11^ο omit ANY 11^Α ΝΕΣΤΟΝΧΡΙΣΤΟΝΕΙΝΑΙΔΑ⁴⁰ Α THE oblations of-them INTO THE EXCIEQUEB-GUARD 40
 THE ANOINTED to-BE of-DA- INTO THE EXCIEQUEB-GUARD THE obla-
 11^α adds K ΔΙ and omits for 42 ΥΕΙΔΙΟΥΝΑΥΤΟΣΓΑΡΔΑΥΕ⁶⁰ 2 ΦΡΑΥΤΩΝΠΛΟΥΣΙΟΥΣΕΙΔ⁶⁰
 vid SON he for DAVID tions OF-them RICH PERCEIV-
 11^ο ΙΔΛΕΓΕΙΕΝΒΙΒΛΩΨΑΛΜΩΝ⁸⁰ 11^ο 11^ο ΕΝΔΕΤΙΝΑΝΚΑΙΧΗΡΑΝΠΕΝ⁸⁰
 is-saying IN SCROLL OF-psalms ED YET ANY AND WIDOW BRUDGE
 11^ο omits THE 11^ο ΕΙΠΕΝΟΚΥΡΙΟΣΤΩΚΥΡΙΦΩ³⁰⁰ ΙΧΡΑΝΒΑΛΛΟΥΣΑΝΕΚΕΙΛΕ⁸⁰⁰
 said THE Master to-THE Master OF- CASTING there leplons
 43 ΟΥΚΑΘΟΥΕΚΔΕΣΙΩΝΜΟΥΕΩ²⁰ 3 ΠΤΑΔΥΟΚΑΙΕΙΠΕΝΑΛΗΘΩΣ²⁰
 ME BE-sitting OUT OF-RIGHT OF-ME TILL TWO AND He-said Truly
 11 ΣΑΝΘΩΤΟΥΣΕΧΘΡΟΥΣΟΥΥ⁴⁰ 4 ΛΕΓΩΜΙΝΟΤΙΝΧΗΡΑΥΤΗ⁴⁰
 EVEN I-MAY-BE-PLACING THE enemies OF-YOU UN- I-AM-saying to-YOU that THE WIDOW this
 44 ΠΟΠΟΔΙΟΝΤΩΝΠΟΔΩΝΣΟΥΔ⁶⁰ 11^ο ΗΤΤΩΧΗΠΛΕΙΟΝΠΑΝΤΩΝΕΒ⁶⁰
 DER-FOOT OF-THE FEET OF-YOU DA- THE POOR MORE OF-ALL CAST
 11 ΔΥΕΙΔΟΥΝΑΥΤΟΝΚΥΡΙΟΝΚ⁸⁰ 11^ο ΑΛΕΝΑΠΑΝΤΕΣΓΑΡΟΥΤΟΙΕ⁸⁰
 vid THEN Him Master is- ALL (emph.) for these OUT
 11^ο ΑΛΕΙΚΑΙΠΩΣΑΥΤΟΥΥΙΟΣΕ⁴⁰⁰ 11^ο ΚΤΟΥΠΕΡΙΣΣΕΥΟΝΤΟΣΑΥΤ⁶⁰⁰
 CALLING AND how OF-him SON He-is OF-THE exceeding to-them
 45 ΣΤΙΝΑΚΟΥΟΝΤΟΣΔΕΠΑΝΤΟ²⁰ 11^ο ΟΙΣΕΒΑΛΟΝΕΙΣΤΑΔΩΦΡΑΤΟ²⁰
 OF-HEARING YET OF-EVERY CAST INTO THE oblations OF-THE
 11 ΣΤΟΥΛΛΟΥΕΙΠΕΝΤΟΙΣΜΑΘ⁴⁰ 11^ο ΥΘΕΟΥΑΥΤΗΔΕΚΤΟΥΥΥΣΤΕ⁴⁰
 THE PEOPLE He-said to-THE LEARNERS God this-one YET OUT OF-THE WANT
 11^ο omits OF-Him 46 ΗΤΑΙΣΑΥΤΟΥΠΡΟΣΕΧΕΤΕΑ⁶⁰ 11^ο ΡΗΜΑΤΟΣΑΥΤΗΣΑΠΑΝΤΑΤΟ⁶⁰
 OF-Him BE-heeding FROM OF-her ALL (emph.) THE
 11^Δ for 11^Ε ΠΟΤΩΝΓΡΑΜΜΑΤΕΩΝΤΩΝΘΕ⁸⁰ 5 ΝΒΙΟΝΟΝΕΙΧΕΝΕΒΑΛΕΝΚΑ⁸⁰
 THE WRITERS THE ones- livelivood WHICH she-HAD CAST AND
 11^ο ΛΟΝΤΩΝΕΝΣΤΟΛΑΙΣΠΕΡΙΠ⁴⁰⁰ 11^ο ΙΤΙΝΩΝΛΕΓΟΝΤΩΝΠΕΡΙΤΟ⁸²⁰⁰⁰
 WILLING IN robes TO-BE-ABOUT- OF-ANY SAYING ABOUT THE

was at a great advantage. However little she might give, it would be great in God's eyes. And if she should give all, as this dear woman did, she would actually bring greater wealth to God than the combined total of all the large oblations. No one lacks the means to give much to God.

⁶⁻⁷ Compare Mt.24:1-3 Mk.13:1-4 Mic.3:12.

⁶ The present interval being an absolute secret, we must banish it from our view entirely when considering the prophetic forecast here given. It is contained in the "eras of the nations" (²⁴) but the vision of the future is as though we were looking at two mountain ranges, one before the other, which look like one, and hide the valley that lies between. We see here the turbulent times of the Jewish wars, the destruction of the temple at the siege of Jerusalem, the dispersion—all long past—and then find ourselves in the future terrors of the sixth seal, and the coming of the Son of Mankind.

⁸⁻¹¹ Compare Mt.24:4-8 Mk.13:5-8.

⁸ It is said that more than sixty different ones have come with messianic claims and the greatest of them is still to come at the time of the end. The rider on the white horse, under the first seal of the sixth chapter of the Unveiling, will be the false messiah of the end time.

¹⁰⁻¹¹ The second seal (Un.6^{3,4}) takes peace from the earth. It corresponds with the conflict of nation with nation and seems to indicate a world war with universal conscription, whole nations hurling themselves at one another rather than merely sending small contingents of fighting men. Famine is indicated by the black horse with the balances (Un.6^{5,6}). A day's labor will barely buy one day's food. The fourth seal, with its sallow greenish horse (Un.6^{7,8}) corresponds with the pestilences here predicted.

¹²⁻¹⁹ Compare Mt.24:9-14 Mk.13:9-13.

¹² From verses twelve to twenty-five we have an outline of the siege of Jerusalem, the dispersion among the nations, the occupation of the holy city, and the persecutions which will be endured *before* the time of the end. We should remember that the perspective here and in all similar prophecies is such that the great affliction which is yet to come appears to follow soon

the sanctuary, that it is adorned with fine stones and votive offerings, He said, "These which you are beholding—there will be coming days in which not a stone will be left here on a stone, which will not be demolished."

⁷ Now they inquire of Him, saying, "Teacher, when, then, will these things be, and what is the sign whenever these things may be about to occur?" Now He said, "Beware! You should not be deceived, for many shall be coming in My name, saying that 'I am!' and 'The season has drawn near!' You should not, then, be going after them. Now, whenever you should be hearing battles and turbulences you should not be dismayed, for these things must occur first, but not immediately is the consummation."

¹⁰ Then He said to them, "Nation shall be roused against nation, and kingdom against kingdom. Besides, in places, there will be great quakes and famines and pestilences. There will be fearful sights and great signs from heaven as well. Yet before all these things they will be laying their hands on you and they will be persecuting [you], giving you up into the synagogues and jails, being led off to kings and governors on account of My name. Yet it will be eventuating to you for a testimony. Ponder, then, in your hearts not to be premeditating a defense, for I will be giving you a mouth and wisdom, which all who are opposing you will not be able to withstand or contradict. Yet you will be betrayed also by parents and brothers and relatives and friends, and they will be causing some of you to die. And you will be hated by all because of My

after the dispersion. The present interval is practically ignored.

²⁰ The siege of Jerusalem under Titus was one of the most terrible of all time. After the city was once invested, the opportunity for escape was cut off, and many who attempted it were slain. Thousands were crucified and many deserters were disembowelled because of a rumor that they sought to conceal their money by swallowing it. Others over-ate and burst asunder. More than a million perished miserably and nearly a hundred thousand were enslaved and carried off to Egypt and elsewhere. The city was almost completely demolished. It is said that the Christians in the city took warning and fled to the mountains of Judea in time to escape the terrible affliction. ²⁴ Jerusalem has been in the hands of alien nations ever since. Even the crusades did not restore it to the Jews. Its change from Turkish rule to British sovereignty is a most favorable sign, but by no means gives the city back to the holy nation. It is still trodden (not trodden *down*, as usually misquoted) by a foreign power. This may be the last era of the nations, but it is not yet the end of "the times of the gentiles".

²⁵⁻²⁷ Compare Mt. 24²⁹⁻³¹.

²⁵ The end of the eras of the nations will be accomplished by marvelous indications of divine intervention. This is brought before us under the sixth seal (Un. 6¹²⁻¹⁷) of the Unveiling. The sun becomes black as sackcloth of hair and the moon as blood, and the stars of heaven fall to the earth. It is the time of divine indignation and only those in Israel who are preserved by divine power will be able to stand. The hundred and forty-four thousand will be sealed and saved through this great affliction as well as the innumerable throng (Un. 7²⁻¹⁷). Portents which perplex and appal mankind will presage their deliverance.

²⁸⁻³³ Compare Mt. 24³²⁻³⁵ Mk. 13²⁸⁻³¹.

²⁹ The fig tree pictures Israel politically. Like that one which the Lord cursed, the nation in this aspect withered away and has had no political status until recent years. When their right to a home in Palestine was acknowledged, and they became the subject of international diplomacy, it became necessary to recognize them as a nation. Zionism has kindled their na-

¹⁸ name. And a hair of your head ¹⁹ should by no means perish. By your endurance you shall be acquiring your souls.

²⁰ Now whenever you may be perceiving Jerusalem surrounded by encampments, then know that her ²¹ desolation has drawn near. Then let those in Judea be fleeing into the mountains, and let those in her midst be coming out into the country, and let not those in the country be entering into her, seeing that ²² these are the days of vengeance, to fulfill all that has been written. ²³ Yet woe to those who are pregnant, and to those suckling in those days; for there will be great necessity in the land and indignation on this people.

²⁴ And they shall be falling by the edge of the sword and shall be led into captivity into all nations. And Jerusalem shall be trodden by the nations until the eras of the nations ²⁵ may be fulfilled. And there shall be signs in the sun and the moon and the constellations, and on the earth, pressure of nations in perplexity, a resounding of the sea and agitation, a chilling of men ²⁶ from fear and apprehensiveness of that which is coming on the inhabited earth, for the powers of the heavens shall be shaken. And then ²⁷ they shall be viewing the Son of Mankind coming in a cloud with ²⁸ much power and glory. Now at the beginning of these occurrences, unbend and lift up your heads, because your deliverance is drawing near."

²⁹ And He told them a parable, "Lo! the fig tree and all the trees— ³⁰ whenever they should be already budding, you, observing for your-

18 ΟΟΝΟΜΑ ΜΟΥ ΚΑΙ ΘΡΙΞ ΕΚ ΤΗΣ 20
NAME OF-ME AND HAIR OUT OF-THE
ΣΚΕΦΑΛΗΣ ΥΠΟΜΟΝΗΜΑ ΠΟΛ 40
HEAD OF-YOUP NOT NO sh'd-be-being-

ΗΤΑΙ ΕΝ ΤΗ ΥΠΟΜΟΝΗ ΜΟΥ ΝΚ 60
19 destroyed IN THE UNDER-REMAINING OF-YOUP YE-
s Δ s Δ for Ε
ΤΗΣ ΕΘΕΤΑΣ ΨΥΧΑΣ ΜΟΥ ΝΟ 80
20 WILL-BE-ACQUIRING THE souls OF-YOUP when-

ΤΑΝ ΔΕ ΙΔΗΤΕ ΚΥΚΛΟΥΜΕΝΗ 100
EVER YET YE-MAY-BE-PERCEIVING being-surrounded
s Δ ns omit THE
ΝΥ ΠΟΣΤΡΑΤΟ ΠΕΔΩΝ ΤΗ ΝΙΕ 20
by WAR-FEET THE JERU-

ΡΟΥΣ ΑΛΗΜ ΤΟΤΕ ΓΝΩΤΕΟΤΙ 40
BALEM then BE-KNOWING that
s Δ s
Η ΓΓΙΚΕΝ Η ΡΗΜΩΣΙΣ ΑΥΤΗ 60
HAS-NEARED THE DESOLATING OF-her

21 ΤΟΤΕ ΟΙ ΕΝ ΤΗ ΟΥΔΑΙΑ ΦΕ 80
then THE-ones IN THE JUDEA LET-BE-
ΥΓΕΤΩΣ ΑΝΕΙΣΤΑΘΡΗΚΑΙΟ 200
FLEEING INTO THE mountains AND THE-

s M
ΙΕΝ ΜΕΣΩ ΑΥΤΗΣ ΕΚΧΩΡΕΙΤ 20
ones IN MIDST OF-her LET-BE-OUT-SPACING
ΦΣΑΝΚΑΙ ΟΙ ΕΝ ΤΑΙΣ ΧΩΡΑΙ 40
AND THE-ones IN THE SPACES

ΣΜΗ ΕΙΣ ΕΡΧΕΣΘΩΣ ΑΝΕΙΣ 60
NO LET-BE-INTO-COMING INTO her
ΥΤΗΝ ΟΤΙ ΗΜΕΡΑΙ ΕΚ ΔΙΚΗΣ 80
22 that DAYS OF-OUT-JUSTING

s omit ANE
ΕΦΣΑΥΤΑΙ ΕΙΣΙΝ ΤΟΥ ΠΛΗΘ 300
these ARE OF-THE TO-BE-FILLED
ΘΗΝΑΙ ΠΑΝΤΑ ΤΑ ΓΕΓΡΑΜΜΕ 20
ALL THE HAVING-been-WRITTEN

n omits YET
23 ΝΑΟΥΑΙΔΕΤΑΙ ΕΝ ΓΑΣΤΡΙ 40
WOE YET TO-THE IN DELLY
ΕΧΟΥΣΑΙΣ ΚΑΙ ΤΑΙΣ ΘΗΛΑΣ 60
HAVING AND TO-THE onrs-buckling

ΟΥΣΑΙΣ ΕΝΕΚΕΙΝΑΙΣ ΤΑΙΣ 80
IN those THE
ΗΜΕΡΑΙΣ ΕΣΤΑΙ ΓΑΡ ΑΝΑΓΚ 400
DAYS WILL-BE for necessity

DAYS after for
ΗΜΕΓΑΛΗΝ ΕΠΙ ΤΗΣ ΓΗΣ ΚΑΙ Ο 20
GREAT ON THE LAND AND INDIG-

24 ΡΗΓΗΤΩ ΛΑΩ ΤΟΥΤΩ ΚΑΙ ΠΕΣΟ 40
NATION TO-THE PEOPLE this AND THEY-WILL-
s H
ΥΝΤΑΙ ΣΤΟΜΑΤΙ ΜΑΧΑΙΡΑΣ 60
BE-FALLING TO-MOUTH OF-SWORD

ΚΑΙ ΑΙ ΧΜΑΛΩΤΙΣΘΕΝΣΟΝΤΑ 80
AND THEY-SHALL-BE-BEING-capturized
s ALL THE NATIONS
ΙΕΙΣ ΤΑ ΕΘΝΗ ΠΑΝΤΑ ΚΑΙ Ε 600
INTO THE NATIONS ALL AND JERU-

ΡΟΥΣ ΑΛΗΜΕΣΤΑΙ ΠΑΤΟΥΜΕ 20
BALFM WILL-BE being-TRODDEN
ΝΗΥΠΟ ΕΘΝΩΝ ΑΧΡΙ ΟΥ ΠΛΗΡ 40
by NATIONS UNTIL WHICH MAY-BE-

s a lts
ΦΩΘΣΙΝΚΑΙ ΟΙ ΕΘΝΩΝ ΚΑΙ 60
25 BEING-FILLED SEASONS OF-NATIONS AND
s o, o, s o,
ΕΣΟΝΤΑΙ ΣΗΜΕΙΑ ΕΝ ΗΛΙΩ Κ 80
THEY-WILL-BE SIGNS IN SUN AND

ΑΙ ΣΕΛΗΝΗ ΚΑΙ ΑΣΤΡΟΙΣ ΚΑ 600
MOON AND GLAMERS AND
ΙΕΠΙ ΤΗΣ ΓΗΣ ΣΥΝΟΧΗ ΕΘΝΩ 20
ON OF-THE LAND pressure OF-NATIONS

s +K ΔI AND
ΝΕΝΑΠΟΡΙΑ ΧΟΥΣΘΑΛΑC 40
IN perplexity OF-RESOUND OF-SEA
Η ΣΚΑΙΣ ΑΛΟΥΑΠΟΥΧΟΝΤΩ 60
26 AND OF-SHAKING FROM-COOLING

ΝΑΝΘΡΩΠΩΝΑΠΟ ΦΟΒΟΥ ΚΑΙ 80
OF-HUMANS FROM FEAR AND
ΠΡΟΣΔΟΚΙΑ ΣΤΩΝ ΕΠΕΡΧΟΜ 700
TOWARD-SEEMING OF-THE ON-COMING

ΕΝΩΝΤΗ ΟΙΚΟΥΜΕΝΗΝ ΑΙ ΓΑΡ 20
TO-THE being-NAMED THE for
s o,
ΔΥΝΑΜΕΙΣ ΤΩΝ ΟΥΡΑΝΩΝ CΑ 40
ADILITIES OF-THE heavens WILL-

s had + T
ΛΕΥΘΗCΟΝΤΑΙ ΚΑΙ ΤΟΤΕ ΟΥ 60
27 BE-BEING-SHAKEN AND then THEY-
ΟΝΤΑΙ ΤΟΝ ΥΙΟΝ ΤΟΥ ΑΝΘΡΩ 80
WILL-BE-VIEWING THE SON OF-THE human

ΠΟΥ ΕΡΧΟΜΕΝΟΝ ΕΝ ΝΕΦΕΛΗ 800
COMING IN CLOUD
ΜΕΤΑ ΔΥΝΑΜΕΩΣ ΚΑΙ ΔΟΞΗΣ 20
WITH ABILITY AND esteem

28 ΠΟΛΛΗCΑΡΧΟΜΕΝΩΝ ΔΕ ΤΟΥ 40
much OF-beginning YET OF-these
ΤΩΝ ΓΕΙΝΕCΘΑΙ ΑΝΑΚΥΨΑΤΕ 61
TO-BE-BECOMING UP-BEND

ΚΑΙ ΕΠΑΡΑΤΕΤΑΣΚΕΦΑΛΑΣ 80
AND ON-LIFT THE HEADS
ΥΜΩΝ ΔΙΟΤΙ ΕΓΓΙΖΕΙΝΑΠΟ 900
OF-YOUP THRU-that IS-NEARING THE FROM-

ΛΥΤΡΩCΙC ΥΜΩΝ ΚΑΙ ΕΙΠΕΝ 20
29 Loosening OF-YOUP AND He-said
ΠΑΡΑΒΟΛΗΝ ΑΥΤΟΙCΙ ΔΕ ΤΕ 40
BESIDE-CAST TO-them BE-PERCEIVING

ΤΗΝ ΣΥΚΗΝ ΚΑΙ ΠΑΝΤΑ ΤΑ ΔΕ 60
THE FIG-tree AND ALL THE TREES
ΝΑΡΑ ΟΤΑΝ ΠΡΟΒΑΛΩCΙΝ ΗΔ 80
30 when-EVER THEY-sh'd-BE-BEFORE-CASTING AL-

s1 adds ΔΥΤΩΝ after l. s2 Π o, but restores s o,
ΗΒΛΕΠΟΝΤΕC ΑΦ' ΕΑΥΤΩΝ ΓΕ 84000
READY looking FROM selves YE-ARE-

tional aspirations and was a token that the branches of the fig tree were preparing to bud. The British declaration giving them a home in Palestine, and their efforts to reclaim and repopulate the land of their forefathers, are sure indications that Israel's winter is nearly past and her summer is near.

³² It is evident that all these things did not take place in that generation. Nor did the Lord say that they would. He simply said that they *should*. He could not at that time reveal to them the failure of the Pentecostal economy. The present grace was an absolute secret. These must be left out of this prophecy. Leaving these out, all these things *would* have taken place in a single generation. Peter, at Pentecost, shows that repentance of the nation alone stood between them and the day of the Lord. Had the nation received his message, the times of refreshing would have come (Ac. 3¹⁹). This passage, instead of being an insoluble difficulty, is really the key to the proper apprehension of this whole prophecy. It shows that the whole is viewed as an immediate possibility, and does not include the Pentecostal or the present economy in its scope.

^{1,2} Compare Mt. 26:1-5 Mk. 14:1,2.

¹ In our Lord's day the popular names of the sacred festivals were not used with the clear exactitude of the Hebrew scriptures. There the Passover is used of the day before the festival of Unleavened Bread, not of the festival itself. The passover was not sacrificed in the festival (Lev. 23⁵⁻⁸). As one followed immediately after the other they seem to have been combined. It was practically necessary to put away leaven on the Passover, so it was included in the days of unleavened bread. Then, as the passover was sacrificed on this day, the whole festival, which lasted seven more days, was popularly known as the Passover.

^{3,6} Compare Mt. 26:14-16 Mk. 14:10,11.

³ Is it evident that Judas, of his own volition, would not have betrayed his Lord. It was only when actually obsessed by Satan that he does such a dastardly deed. This fact must greatly modify our judgment of him. It is a question whether any of His disciples, or even of His apostles, could have done otherwise when under the control of the Adversary.

selfes, know that it is because warm weather is already near. Thus *you* also, whenever you may be perceiving these things occurring, know that the kingdom of God is near.

³² Verily, I am saying to you that this generation may by no means be passing by till all should be occurring. Heaven and earth shall be passing by, yet My words shall by no means be passing by.

³⁴ Now take heed to yourselves, lest at some time your hearts should be burdened with crapulence and drunkenness and the worries of a livelihood, and that day may be standing by you unawares, as a trap, for it will intrude on all those sitting on the surface of the entire earth. Now be vigilant, beseeching on every occasion that you may be prevailing to escape all these things which are about to occur, and to be stationed in front of the Son of Mankind."

³⁷ Now He was teaching in the sanctuary by day, yet at night, coming out, He camped out in the mount called Olivet. And the entire people came to Him early in the sanctuary to hear Him.

22 Now the festival of unleavened bread, termed the Passover, drew near. And the chief priests and the scribes sought how they may be assassinating Him, for they feared the people. Yet Satan entered into Judas, called Iscariot, being of the number of the twelve.

⁴ And, coming away, he confers with the chief priests and officers how he may betray Him to them. And they rejoiced and they agreed to give him silver. And he acquiesces, and sought an opportunity to betray Him to them minus the throng.

7-13 Compare Mt.26:17-19 Mk.14:12-18.

7 "The day of unleavened bread" here refers to the day before the first day of the festival, the fourteenth of Nisan, on which the Passover lamb was sacrificed. According to the law the festival proper did not commence until the fifteenth of Nisan (Num.28 16,17).

8 According to Josephus, the pass-over was always eaten by a company of not less than ten, and often by twenty or more. It seems that, in this case, the apostles had made no preparations until the very day had come. But this Passover had been before Him for a long time, and He had put it into the heart of someone to provide the place, possibly without any clear knowledge of the object of the preparations.

10 Carrying water jars was "women's work", seldom done by a man. So that a man bearing a jar of water was an unmistakable sign. Possibly he was the only one in the whole city who demeaned himself thus.

14-18 Compare Mt.26:20-29 Mk.14:17-25.

15 Even to His apostles this last Pass-over must have seemed exceedingly solemn, but what shall we say of His feelings, knowing as He did that He, as the great Antitype, must suffer before the day is done? Well did He know that He was the true Lamb, and that His previous ministry was but the prelude and preparation for His sacrificial death. Just as the Passover lamb was taken on the tenth day of the month and kept till the fourteenth (Ex.12:3-6), so He had been chosen by John the baptist (Jn.1:29) for the day which was now at hand. The lamb for the Passover must be perfect, without blemish (Ex.12:5). His holy life of peerless perfection, pure, though in constant contact with sin, was without parallel in the annals of mankind. All who sought to find a flaw in Him were confounded.

The Passover was about to be fulfilled by His decease. Hence, in the midst of this final celebration, He introduces a new memorial of His death. The Passover was kept not only in remembrance of the exodus out of Egypt, but also as a type of the greater deliverance which comes through His sacrifice. But the new observance is based on an accomplished work, on

7 Now the day of unleavened bread came, in which the passover
8 must be sacrificed. And He dis-
patches Peter and John, saying,
"Go and make ready the passover
for us, that we may be eating."
9 Yet they say to Him, "Where dost
Thou want that we should be mak-
ing ready to be eating the pass-
over?" Now He said to them. "Lo!
10 on your entering into the city a
man will meet with you, bearing
a jar of water. Follow him into
the house into which he is going.
11 And you will be declaring to the
householder of the house, saying,
'The Teacher is saying to you,
'Where is My caravansary where
I may be eating the passover with
12 My disciples?'" And that man
will be showing you a large upper
room with places spread. There
13 make ready." Now, coming away,
they found it according as He had
declared to them. And they make
ready the passover.
14 And when the hour came, He
leans back at table and the twelve
15 apostles with Him. And He said
to them, "With yearning I yearn
to eat this passover with you before
16 My suffering. For I am saying to
you that I may under no circum-
stances be eating of it till it may be
fulfilled in the kingdom of God."
17 And, receiving the cup, giving
thanks, He said, "Take this and di-
18 vide it among yourselves. For I
am saying to you that under no
circumstances may I be drinking
from now on of the product of the
grapevine till the kingdom of God
19 may be coming." And, taking
bread, giving thanks, He breaks and
gives to them, saying, "Take. This
is My body, given for your sakes.
Be doing this for a recollection of

- 7 **ΥΝΑΙ ΑΥΤΟΝ ΑΤΕΡΟΧΛΟΥ ΑΥ** ²⁰
 Him MINUS OF-THROG to-them
 according-as He-HAD-declared to-them
ΤΟΙΣ ΧΑΘΕΝ ΔΕ ΗΜΕΡΑ ΤΩ ⁴⁰
 CAME YET THE DAY OF-THE
 14 **ΚΑΙ ΗΤΟΙΜΑΣΑΝΤΟ ΠΑΣΧΑΚ** ⁴⁰
 AND THEY-MAKE-READY THE PASSOVER AND
ΑΙ ΟΤΕ ΕΓΕΝΕΤΟ Η ΦΑΡΑΝ ΕΠ ⁶⁰
 when BECAME THE HOUR He-UP-FALLS
ΕΣΕΝ ΚΑΙ ΟΙ ΔΩΔΕΚΑΠΟ ⁸⁰
 AND THE TWO-TEN commissioners
ΟΛΟΙΣΥΝΑΥΤΩΚΑΙ ΕΙΠΕΝ ⁶⁰⁰
 15 TOGETHER to-Him AND He-said TO-
ΡΟC ΑΥΤΟΥC ΕΠΙΘΥΜΙΑ ΕΠΕ ²⁰
 WARD them TO-ON-FEELING I-ON-FEEL
ΘΥΜΗCΑΤΟΥΤΟΤΟ ΠΑΣΧΑΦΑ ⁴⁰
 this THE PASSOVER TO-BE-
ΓΕΙΝ ΜΕΘΥΜΩΝ ΠΡΟΤΟΥ ΜΕΝ ⁶⁰
 EATING WITH YOU BEFORE THE ME TO-BE-
ΑΒΕΙΝ ΛΕΓΩ ΦΑΡΥΜΙΝΟΤΙΟ ⁶⁰
 16 EMOTIONING I-AM-SAYING for to-you that NOT
ΥΜΗΦΑΓΩC ΑΥΤΟΥ ΕCΟΤΟ ⁷⁰⁰
 NO I-MY-BE-EATING OUT OF-IT TILL OF-WHICH
ΥΠΑΡΧΕΙΝ ΘΗΝΤΗC ΑCΙΛΕΙΑ ²⁰
 it-MAY-BE-BEING-FILLED IN THE kingdom
ΤΟΥΘΕΟΥ ΚΑΙ ΔΕΞΑΜΕΝΟC ⁴⁰
 17 OF-THE God AND RECEIVING THE
ΟΠΟΤΗΡΙΟΝ ΕΥΧΑΡΙCΤΗCΑ ⁶⁰
 DRINK-cup thanking
CΕΙ ΠΕΝΑΒΕΤΕ ΤΟΥΤΟ ΚΑΙ ⁸⁰
 He-said BE-GETTING this AND
ΔΙΑΜΕΡΙCΑΤΕ ΕΙCΕΑΥΤΟΥ ⁸⁰⁰
 THRU-PART INTO selves
CΛΕΓΩ ΦΑΡΥΜΙΝΟΤΙ ΟΥΜΗΠ ²⁰
 18 I-AM-SAYING for to-you that NOT NO I-MAY-
ΙΦΑΠΟΤΟΥΝΑΠΟΤΟΥ ΓΕΝ ⁴⁰
 BE-DRINKING FROM THE NOW FROM THE product
ΗΜΑCΤΟCΤΗCΑΜΠΕΛΟΥ ΕCΟΤ ⁶⁰
 OF-THE GRAPE-VINE TILL OF-
ΥΗΒΑCΙΛΕΙΑ ΤΟΥΘΕΟΥ ΕΛΘ ⁸⁰
 WHICH THE kingdom OF-THE God MAY-BE-COM-
ΗΚΑΙ ΑΒΩΝΑΡΤΟΝ ΕΥΧΑΡΙ ⁹⁰⁰
 19 ING AND GETTING DREAD thanking
CΤΗCΑCΕΚΑCΕΝ ΚΑΙ ΔΩΚ ²⁰
 He-BREAKS AND GIVES
ΕΝΑΥΤΟΙC ΛΕΓΩΝ ΑΒΕΤΕΤ ⁴⁰
 to-them SAYING BE-GETTING this
ΟΥΤΟCΤΙΝΤΟCΦΜΑ ΟΥΤΟ ⁶⁰
 IS THE BODY OF-ME THE
ΥΠΕΡ ΥΜΩΝ ΔΙΔΟΜΕΝΟΝ ΤΟΥ ⁸⁰
 OVER YOU BEING-GIVEN this
ΤΟΠΟΙΕΙΤΕ ΕΙCΤΗΝ ΕΜΗΝ ⁸⁶⁰⁰⁰
 3 BE-DOING INTO THE MY UP-

suffering endured, on redemption attained. In its kingdom aspect it was given to remind them of His sufferings, during the interval of His absence. A special revelation of this observance was given to the apostle Paul, who passes it on to the Corinthians. Hence this account, as well as those in Matthew and Mark, are intended for the Circumcision only.

19-20 Compare Mt.26:26-28 Mk.14:22-24 1 Co. 11:23-26.

21-23 Compare Mt.26:21-25 Mk.14:18-21 Jn. 13:18-30 Ps.41⁹.

23 How sad it is to see the self-centered apostles, whose hearts should have been overflowing with sorrow and sympathy for Him as He confides to them the significance of the symbols and the nearness of His betrayal, forget His part and think only of themselves! They were concerned lest they should be thought guilty of disloyalty, yet worse still, at such a solemn time, when He was revealing the depths of His humiliation, each one seeks his own exaltation. The contrast is a most vivid illustration of how far the very best of men sink below the moral grandeur of the peerless One. He finds few rivals in His descent from highest glory to deepest shame! They were content to let Him tread that path alone.

24-27 Compare Mt.20:25-28 Mk.10:42-45.

25 They deserved a stern rebuke, yet He gently chides them while explaining the true essence of greatness. His own example should have taught them better, for His superiority consisted in service. Hence He received the homage of men's hearts, not the adulation of their lips.

27 Compare Mt.20:28 Phil.2:5-6 Jn.13:3-17.

28 Compare Mt. 19:28.

28 Trial leads to the throne. Not service or success, but endurance in failure fitted the twelve apostles to sit at the table of the great King and to be associated with Him in the government of Israel.

31-34 Compare Mt.26:30-35 Mk.14:26-31 Jn. 13:36-38.

31 Both the betrayal and denial of the Lord were the work of Satan. Judas was actually possessed by the enemy, while Peter was the object of an outward attack. Wheat is sifted to get rid

20 Me." Similarly, the cup also; after the dinner, saying, "This cup is the new covenant in My blood, which is poured out for your sakes.

21 Moreover, *lo!* the hand of My betrayer is with Me on the table.

22 seeing that the Son of Mankind is indeed going, according as it has been specified. Moreover, woe to that man through whom He is being betrayed!"

23 And *they* begin to discuss among themselves consequently which of them it may be who is about to commit this thing. Now there came to be a rivalry also among themselves, which of them is seeming to be greater.

25 Now He said to them, "The kings of the nations are mastering them, and those in authority over them are called benefactors. Yet *you* are not thus, but let the greater among you become as the younger, and he who is leading as he who is serving. For who is greater, the one lying back at table or the one serving? Is it not the one lying back? Yet *I* am in the midst of you as the One Who is serving.

28 Now *you* are those who have continued with Me in My trials. And *I* am covenanting a covenant with you according as My Father covenanted the kingdom to Me, that you may be eating and drinking at My table in My kingdom. And you will be seated on thrones, judging the twelve tribes of Israel."

31 Now the Lord said, "Simon, Simon, *lo!* Satan claims you [men].

32 to sift as grain. Yet *I* besought, concerning you, that your faith may not be defaulting. And once *you* turn back, establish your brethren." Now he said to Him,

20 ^{A AS-SAMELY AND THE DRINK-CUP}
 ΝΑΜΗΝΣΙΝΚΑΙΤΟΠΟΤΗΡΙΟ 20
 REMINDING AND THE DRINK-CUP
^{AS-O.}
 ΝΩΣΑΥΤΩΣΜΕΤΑΤΟΔΕΙΠΝΗ 40
 AS-SAMELY after THE DRINK
 30 ^{ΑΙ}
 ΣΑΙΛΕΓΩΝΤΟΥΤΟΤΟΠΟΤΗΡ 30
 SAYING this THE DRINK-CUP
 40 ^{ΑΙ}
 ΙΟΝΗΚΑΙΝΗΔΙΑΘΗΚΗΝΤΩ 40
 THE NEW COVENANT IN THE
 50 ^{ΑΙ}
 ΑΙΜΑΤΙΜΟΥΤΟΥΠΕΡΥΜΩΝΕ 50
 BLOOD OF-ME THE OVER YOUR BEING-
 60 ^{ΑΙ}
 ΚΧΥΝΟΜΕΝΟΝΠΑΝΗΙΔΟΥ 60
 21 OUT-POURED MORELY BE-PERCEIVING
 70 ^{ΑΙ}
 ΧΕΙΡΤΟΥΠΑΡΑΔΙΔΟΝΤΟΣΜΕ 70
 THE HAND OF-THE ONE-BESIDE-GIVING ME
 80 ^{ΑΙ}
 ΕΜΕΤΕΜΟΥΕΠΙΤΗΣΤΡΑΠΕΖ 80
 WITH ME ON THE table
 90 ^{ΑΙ}
 ΗΣΟΤΙΟΥΙΟΣΜΕΝΤΟΥΑΝΘΡ 90
 22 THAT THE SON INDEED OF-THE human
 100 ^{ΑΙ}
 ΩΠΟΥΚΑΤΑΤΩΡΙΣΜΕΝΟΝ 100
 A IS-GOING according-to THE HAVING-been-defined
 according-to THE HAVING-been-defined IS-
 110 ^{ΑΙ}
 ΟΡΕΥΕΤΑΙΠΑΝΗΟΥΑΙΤΩΑΝ 110
 GOING MORELY WOE TO-THE human
 120 ^{ΑΙ}
 ΘΡΩΠΩΕΚΕΙΝΩΔΙΟΥΠΑΡΑΔ 120
 that THRU WHOM He-IS-being-
 130 ^{ΑΙ}
 ΙΔΟΤΑΙΚΑΙΑΥΤΟΙΝΗΡΞΑΝΤ 130
 23 BESIDE-GIVEN AND they begin
 140 ^{ΑΙ}
 ΟΣΥΝΖΗΤΕΙΝΠΡΟΣΕΑΥΤΟΥ 140
 TO-HE-TOGETHER-SEEKING TOWARD selves
 150 ^{ΑΙ}
 ΣΤΟΤΙΣΑΡΕΙΝΕΣΑΥΤΩΝ 150
 THE ANY CONSEQUENTLY MAY-BE OUT OF-them THE
 160 ^{ΑΙ}
 ΤΟΥΤΟΜΕΛΛΩΝΠΡΑΞΕΙΝΕ 160
 24 this BEING-ABOUT TO-DE-FRACTISING BE-
 170 ^{ΑΙ}
 ΓΕΝΕΤΟΔΕΚΑΦΙΛΟΝΕΙΚΙ 170
 CAME THE AND FOND-CONQUER
 180 ^{ΑΙ}
 ΔΕΝΕΑΥΤΟΙΣΤΟΤΙΣΑΥΤΩΝ 180
 IN selves THE ANY OF-them
 190 ^{ΑΙ}
 ΔΟΚΕΙΕΝΑΙΜΕΙΖΩΝΟΔΕΕ 190
 25 IS-SEEMING TO-BE GREATER THE YET He-
 200 ^{ΑΙ}
 ΙΠΕΝΑΥΤΟΙΣΟΙΒΑΣΙΛΕΙC 200
 said TO-them THE KINGS
 210 ^{ΑΙ}
 ΤΩΝΕΘΝΩΝΚΥΡΙΕΥΟΥCΙΝΑ 210
 OF-THE NATIONS ARE-MASTERING OF-
 220 ^{ΑΙ}
 ΥΤΩΝΚΑΙΟΙΕΞΟΥCΙΑΖΟΝΤ 220
 them AND THE ones-authorizing
 230 ^{ΑΙ}
 ΕCΑΥΤΩΝΕΥΕΡΓΕΤΑΙΚΑΛΟ 230
 OF-them WELL-ACTERS ARE-Being-
 240 ^{ΑΙ}
 ΙΥΝΤΑΙΥΜΕΙCΔΕΟΥΧΟΥΤΩC 240
 26 CALLED YE YET NOT thus
 250 ^{ΑΙ}
 ΑΛΛΟΜΕΙΖΩΝΕΥΜΙΝΓΕΙΝ 250
 but THE GREATER IN YOUR LET-BE-DE-

26 ^{ΑΙ}
 ΕCΘΩCΟΝΕΩΤΕΡΟCΚΑΙΟΗ 26
 COMING AS THE YOUNGER AND THE OL-
 27 ^{ΑΙ}
 ΓΟΥΜΕΝΟCΦΟΔΙΑΚΟΝΩΝΤ 27
 LEADING AS THE one-THRU-SERVING ANY
 28 ^{ΑΙ}
 ΙCΓΡΑΜΕΙΖΩΝΟΑΝΑΚΕΙΜΕ 28
 for GREATER THE one-UP-LYING
 29 ^{ΑΙ}
 ΝΟCΗΟΔΙΑΚΟΝΩΝΟΥΧΙΟΑΝ 29
 OR THE one-THRU-SERVING NOT(emph.) THE one-UP-
 30 ^{ΑΙ}
 ΑΚΕΙΜΕΝΟCΕΓΩΔΕΕΝΜΕCΩ 30
 LYING I YET IN MIDST
 31 ^{ΑΙ}
 ΥΜΩΝΕΙΜΙΦΟΔΙΑΚΟΝΩΝΥ 31
 28 OF-YOU AM AS THE one-THRU-SERVING YE
 32 ^{ΑΙ}
 ΜΕΙCΔΕΕCΤΕΟΙΔΙΑΜΕΜΕΝ 32
 YET ARE THE ones-HAVING-THRU-BE-
 33 ^{ΑΙ}
 ΗΚΟΤΕCΜΕΤΕΜΟΥΕΝΤΟΙCΠ 33
 MAINED WITH ME IN THE tri-
 34 ^{ΑΙ}
 ΕΙΡΑCΜΟΙCΜΟΥΚΑΓΩΔΙΑΤ 34
 29 AS OF-ME AND-I AM-COVE-
 35 ^{ΑΙ}
 ΙΘΕΜΑΙΥΜΙΝΔΙΑΘΗΚΗΝΚΑ 35
 BRINGING TO-YOU COVENANT accord-
 36 ^{ΑΙ}
 ΘΩCΔΙΕΘΕΤΟΜΟΙΟΠΑΤΗΡΜ 36
 ing-as COVENANTED TO-ME THE FATHER OF-
 37 ^{ΑΙ}
 ΟΥΒΑCΙΑΕΙΑΝΙΑΕCΘΙΗΤ 37
 30 ME KINGDOM THAT YE-MAY-BE-EATING
 38 ^{ΑΙ}
 ΕΚΑΙΠΙΝΗΤΕΕΠΙΤΗCΤΡΑΠ 38
 AND YE-MAY-BE-DRINKING ON THE table
 39 ^{ΑΙ}
 ΕΖΗCΜΟΥΕΝΤΗΒΑCΙΑΕΙΑΝ 39
 OF-ME IN THE KINGDOM OF-
 40 ^{ΑΙ}
 ΟΥΚΑΙΚΑΘΗCΘΕCΕΠΙΒΟ 40
 ME AND YE-WILL-BE-Being-sealed ON THRONES
 41 ^{ΑΙ}
 ΝΩΝΚΡΙΝΟΝΤΕCΤΑCΑΩΔΕΚ 41
 JUDGING THE TWO-TEN
 42 ^{ΑΙ}
 ΔΟΥΛΑCΤΟΥΙCΡΑΗΕΙΠΕΝ 42
 31 tribes OF-THE ISRAEL said
 43 ^{ΑΙ}
 ΔΕΟΥΡΙΟCΙΜΩΝCΙΜΩΝΙ 43
 B omits said YET THE Master S omits SIMON
 YET THE Master SIMON SIMON DE-
 44 ^{ΑΙ}
 ΔΟΥCΑΤΑΝΑCΕΖΗΤΗCΑΤΟ 44
 PERCEIVING THE SATAN (adversary) OUT-REQUESTS
 for CI S had AI S+Θ
 45 ^{ΑΙ}
 ΥΜΑCΤΟΥCΙΝΙΑCΑΙΩCΤΟΝ 45
 YOUR OF-THE TO-QUAKE AS THE
 46 ^{ΑΙ}
 CΙΤΟΝΕΓΩΔΕΕΔΕΝΘΗΝΠΕΡ 46
 32 GRAIN I YET besought ABOUT
 47 ^{ΑΙ}
 ΙCΟΥΙΝΑΜΗΚΕΛΕΙΠΗΗΠΙC 47
 YOU THAT NO MAY-BE-OUT-LACKING THE BELIEF
 48 ^{ΑΙ}
 ΤΙCΟΥΚΑΙCΥΠΟΤΕΕΠΙCΤ 48
 OF-YOU AND YOU ?-when ON-TURNING
 49 ^{ΑΙ}
 ΡΕΥΑCCΤΗΡΙCΟΝΤΟΥCΑΔΕ 49
 STAND-fast THE brothers
 50 ^{ΑΙ}
 ΑΦΟΥCCΟΥΟΔΕΕΙΠΕΝΑΥΤ 50
 33 OF-YOU THE YET he-said YET
 to-Him

of the chaff. So Peter was rid of the self-conceit which hindered the exercise of the sterling qualities he possessed. He may not have been more selfish than the rest, for they all clamored for the highest place, but, as it was the Lord's will that he should be the chief of the twelve, it was necessary to humiliate him first. Satan's claim is limited by the Lord, for the adversary is allowed to do only so much evil as will eventuate in good. It is a sober truth that Satan had a hand in preparing Peter for his high place among the apostles. In the same way all his efforts will be turned to beneficial account.

³² Compare Jn. 21¹⁵⁻¹⁷.

³³ Compare 9³.

³⁵ Isaiah's prophecy concerning Him indicates a great change in His relations to His fellow men. Hitherto He was anything but a criminal, and His disciples were welcomed and freely entertained. To intimate this enmity, He counsels them to buy swords. But, as usual, the apostles fail to catch the drift of His figure, and produce two swords, without evidently perceiving the irony of His words "It is enough." Two swords would be of little avail for twelve men, especially if they should attack the Roman empire! Later, when one of them uses his sword, the Lord corrects the false impression, and restores the severed ear of His enemy.

³⁷ Compare Isa. 53¹² Mk. 15²⁸.

³⁹⁻⁴⁰ Compare Mt. 26³⁶⁻³⁸ Mk. 14³²⁻³⁴ Jn. 18^{1,2}.

³⁹ Compare 21³⁷.

⁴⁰ Compare Mt. 6¹³.

⁴⁰ The great conflict between good and evil is here seen in its most intense exercise. The Lord well knew the evil that lay ahead of Him, for He had been speaking of it again and again. Moreover, He was well aware of the immeasurable benefits of His death to God, and to all His creation. Does He therefore meet it with stony indifference and stoicism? Are the sufferings less real because they are known and come from God? Not at all! In the face of trial He urges His apostles to pray that they should not enter it. He Himself does not wish to drink the cup. The sufferings of Christ are not His will, but the will of His Father. Hitherto there had been perfect unan-

"Lord, I am ready to be going to jail also and to death with Thee!"

³⁴ Yet He said, "I am saying to you, Peter, the cock will under no circumstances be crowing today till you will be thrice abjuring acquaintance with Me."

³⁵ And He said to them, "When I dispatch you minus purse and beggar's bag and sandals, do you want anything?" Yet they say,

³⁶ "Nothing." Now He said to them, "But now, he who has a purse let him pick it up, and likewise a beggar's bag; and he who has none, let him sell his cloak and buy a sword.

³⁷ For I am saying to you that this which has been written must be accomplished in Me:

'And He is reckoned with the lawless.'

for that also which concerns Me is having a consummation." Now they say, "Lord, lo! here are two swords." Now He said to them, "It is enough."

³⁹ And, coming out, He is gone, as customary, into the mount of Olives. Now the disciples also follow Him. Now, coming to be at the place, He said to them, "Be praying not to be entering into trial." And He is pulled away from them about a stone's throw, and kneeling, He prayed, saying, "Father, if it is Thy intention, carry aside this cup from Me. However, not My will, but Thine, come to pass!" Now a messenger from heaven was seen by Him, strengthening Him. And coming to be in a struggle, He prayed more earnestly, and His sweat became as if clots of blood descending on the earth.

⁴⁵ And rising from prayer, coming toward the disciples, He found ⁴⁶ them reposing for sorrow. And He

ΚΥΡΙΕ ΜΕΤΑΣΟΥΕΤΟΙΜΟΣΕ 20
Master! WITH YOU READY I-AM

ΙΜΙΚΑΙΕΙΣΦΥΛΑΚΗΝΚΑΙΕ 40
AND INTO GUARD-house AND INTO

34 ΙΣΘΑΝΑΤΟΝΠΟΡΕΥΕΣΘΑΙΟ 60
DEATH TO-BE-GOING THE

ΔΕΕΙΠΕΝΛΕΓΩΣΟΙΠΕΤΡΕΟ 80
YET He-said I-AM-SAYING-to-YOU Peter! NOT

ns omit NO
ΥΜΗΦΩΝΗΣΕΙΣΗΜΕΡΟΝΑΛΕ 100
NO WILL-BE-SOUNDING TODAY UN-LAYER

A ERE ΠΡΙΝΗ s+e A YOU-WILL-BE-T. NO TO-P. ME
ΚΤΩΡΕΩΣΤΡΙΣΜΕΑΠΑΡΗΣΟ 20
TILL THrice ME YOU-WILL-BE-repounce-

A+MH NO
35 ΗΕΙΔΕΝΑΙΚΑΙΕΙΠΕΝΑΥΤΟ 40
ING TO-PERCEIVE AND He-said to-them

ΙCOTE ΑΠΕΣΤΕΙΛΑΥΜΑΣΑΤ 60
when I-commission YOUr MINUS

ΕΡΒΑΛΛΑΝΤΙΟΥΚΑΙΠΗΡΑΣ 80
OF-purse AND OF-BAG (beggar's)

ΚΑΙΥΠΟΔΗΜΑΤΩΝΜΗΤΙΝΟΣ 200
AND OF-sandals NO OF-ANY

s ΔΙΟΙΕ for Δ s O and A E
ΥΣΤΕΡΗΣΑΤΕΟΙΔΕΙΠΑΝΟ 20
YE-WANT THE-ones YET SAY OF-

s Δ s* adds O s* YET S. A QYN THFN
ΥΘΕΝΟΣΕΙΠΕΝΔΕΑΥΤΟΙCΑ 40
36 NOT-YET-ONE He-said YET to-them but

ΑΛΛΑΝΥΝΟΕΧΩΝΒΑΛΑΝΤΙΟ 60
NOW THE one-HAVING purse

ΝΑΡΑΤΩΜΟΙΩCΚΑΙΠΗΡΑΝ 80
LET-him-LIFT LIKE-AS AND BAG (beggar's)

ΚΑΙΟΜΗΕΧΩΝΠΛΗCΑΤΩΤΟ 300
AND THE-one NO HAVING LET-him-SELL THE

ΙΜΑΤΙΟΝΑΥΤΟΥΚΑΙΑΓΟΡΑ 20
cloak OF-him AND LET-him-BUY

7 CΑΤΩΜΑΧΑΙΡΑΝΛΕΓΩΓΑΡΥ 40
SWORD I-AM-SAYING for to-

ΜΙΝΟΤΙΤΟΥΤΟΤΟΓΕΓΡΑΜΜ 50
YOUr that this THE HAVING-be-n-WRITTEN

ΕΝΟΝΔΕΙΤΕΛΕCΘΗΝΑΙΕΝ 80
I-BINDING TO-BE-BEING-FINISHED IN ME

A ΟΤΙ that
ΜΟΙΤΟΚΑΙΜΕΤΑΑΝΟΜΩΝΕΛ 400
THE-one AND WITH UN-LAWeds I-BE-

ΟΓΙCΘΗΚΑΙΓΑΡΤΟΠΕΡΙΕΜ 20
counted AND for THE ABOUT ME

ΟΥΤΕΛΟΣΕΧΕΙΟΙΔΕΕΙΠΑΝ 40
8 FINISH I-BE-HAVING THE-ones YET say

s* omit Master!
ΚΥΡΙΕΙΔΟΥΜΑΧΑΙΡΑΙΩΔΕ 60
Master! BE-PERCEIVING SWORDS here

ΔΥΟΟΔΕΕΙΠΕΝΑΥΤΟΙCΙΚΑ 80
TWO THE YET He-said to-them enough

ΝΟΝΕCΤΗΚΑΙΕΙCΕΛΘΩΝΕΠ 500
9 I-IS AND OUT-COMING He-WAS- 46

ΟΡΕΥΘΗΚΑΤΑΤΟΕΘΟΣΕΙCΤ 20
GONE according-to THE CUSTOM INTO THE

ΟΟΡΟCΤΩΝΕΛΑΙΩΝΗΚΟΛΟΥ 40
mountain OF-THE OLIVES follow

ΒΗCΑΝΔΕΑΥΤΩΚΑΙΟΙΜΑΘΗ 50
YET to-Him AND THE LEARNERS

ΤΑΙΓΕΝΟΜΕΝΟCΔΕΕΠΙΤΟΥ 80
40 BECOMING YET ON THE

ΤΟΠΟΥΕΙΠΕΝΑΥΤΟΙCΠΡΟC 600
PLACE He-said to-them BE-praying

A1 ΔΙ B ΕΙCΕΛΘΕΙΝ above line
ΕΥΧΕCΘΕΜΗΕΙCΕΛΘΕΙΝΕΙ 20
NO TO-BE-INTO-COMING INTO

s O.
CΠΕΙΡΑCΜΟΝΚΑΙΑΥΤΟCΑΠ 40
41 trial AND He IS-FROM-

s1 O.
ΕCΠΑCΘΗΑΠΑΥΤΩΝΩCΕΙΛΙ 60
PULLED FROM them AS-IF OF-

ΘΟΥΒΟΛΗΝΚΑΙΒΕΙCΤΑΓΟΝ 80
STONE CAST AND PLACING THE KNEES

s Δ
ΑΤΑΠΡΟCΗΥΧΕΤΟΛΕΓΩΝΠΑ 700
42 He-prayed SAYING FATHER

s O. A+ (s Δ) IN
ΤΕΡΕΙΒΟΥΛΕΙΠΑΡΕΝΕΓΚΕ 20
IF YOU-ARE-intending BESIDE-CARRY

A THE DRINK-cup this s1 adds ΤΟΥΤΟ
ΤΟΥΤΟΤΟΠΟΤΗΡΙΟΝΑΠΕΜΟ 40
this THE DRINK-CUP FROM ME

ΥΠΑΝΗΜΗΤΟΘΕΛΗΜΑΜΟΥΑΛ 60
MORELY NO THE WILL OF-ME but

ΛΑΤΟCΟΝΓΕΙΝΕCΘΩΦΘΗΔ 80
43 THE YOUR LET-BE-BECOMING WAS-VIEWED YET

AD omit verses 43 and 44, s* brackets and cancels, s2 restores
ΕΑΥΤΩΑΓΓΕΛΟCΑΠΟΥΡΑΝΟ 860
to-Him MESSENGER FROM heaven

ΥΕΝΙCΧΥΩΝΑΥΤΟΝΚΑΙΓΕΝ 20
44 IN-STRENGTHENING Him AND BECOMING

ΑΜΕΝΟCΕΝΑΓΩΝΙΑΕΚΤΕΝΕ 40
IN CONTEST OUT-STRETCH-more

CΤΕΡΟΝΠΡΟCΗΥΧΕΤΟΚΑΙΕ 60
He-prayed AND BE-

s O.
ΓΕΝΕΤΟΙΔΡΩCΑΥΤΟΥΩCΕΙ 80
CAME SWEAT-GUSH OF-Him AS-IF

ΘΡΟΜΒΟΙAΙΜΑΤΟCΚΑΤΑΒΑ 900
CLOTS OF-BLOOD DOWN-STEPPING

ΙΝΟΝΤΟCΕΠΙΤΗΝΓΗΝΚΑΙΑ 20
45 ON THE LAND AND UP-

ΝΑCΤΑCΑΠΟΤΗCΠΡΟCΕΥΧΗ 40
STANDING FROM THE prayer

CΕΛΩΝΠΡΟCΤΟΥCΜΑΡΗΤΑ 80
COMING TOWARD THE LEARNERS

A them reposing
CΕΥΡΕΝΚΟΙΜΩΜΕΝΟΥCΑΥΤ 80
He-FOUND reposing them

ΟΥCΑΠΟΤΗCΑΥΠΗΝCΚΑΙΕΙΠ 58000
FROM THE SORROW AND He-said

mity between the will of the Father and that of the Son, but in this extreme agony of soul, acquiescence gives place to submission. From the dawn of creation He had delighted in the will of God. He had gladly emptied Himself of the glories of the form divine and took the form of a slave, and entered into the humiliation of humanity, but when it came to the death of the cross His soul revolted and His will refused to follow. Our wills are instinctively in conflict with God's, so it seems almost impossible for us to realize the awful gulf revealed in the agonizing words, "not My will, but Thine, be done!"

41-46 Compare Mt.26³⁹⁻⁴⁰Mk.14³⁵⁻⁴².

44 Compare Heb. 5^{7,8}.

47-48 Compare Mt.26⁴⁷⁻⁵⁰ Mk.14⁴³⁻⁴⁶ Jn. 18³⁻⁹.

48 The gentle forbearance is the most crushing quality of this question. The Lord does not berate him for his act. He does not denounce him for his deed. But it hurts His heart that he should cover his crime with a show of affection.

49-51 Compare Mt.26⁵¹⁻⁵⁴ Mk.14⁴⁷ Jn. 18^{10,11}.

49 Doubtless the Lord allowed the apostles to harbor the mistaken impression that He was about to meet force with force so as to afford Him an opportunity to reveal His true attitude in a most striking and instructive manner. So far as we know, He had never healed His enemies. Blessing was reserved for the faithful and friends. So that, in this simple miracle of healing the ear of the high priest's slave, we can see a moral glory which is nowhere else displayed.

52-54 Compare Mt.26⁵⁵⁻⁵⁷Mk.14⁴⁸⁻⁵³.

52 Behind all the acts of men the Lord always saw the sovereignty of God. Since it was His Father's will that He should suffer on the Passover, He knew that His enemies would be helpless to take Him until the proper time. So He had calmly ignored the threatening attitude of the chiefs, and taught openly in the very temple itself. Now the day had come for Him to be offered up. Now, since it was God's time, it was their hour.

54 Compare Jn.18¹²⁻¹⁴.

65-66 Compare Mt.26^{58,60-74} Mk.14^{54,66-71} Jn.18¹⁵⁻¹⁸.

said to them, "Why are you drowsing? Rise and be praying, lest you should be entering into trial."

47 At His still speaking, lo! a throng, and he who is termed Judas, one of the twelve, came before them, and he draws near Jesus to
48 kiss Him. Now Jesus said to him, "Judas, are you betraying the Son of Mankind with a kiss?"

49 Now those about Him, perceiving what will be, say to Him, "Lord, shall we be smiting with a
50 sword?" And some one of them smites a slave of the chief priest
51 and amputates his right ear. Now, answering, Jesus said, "Give leave till this—" And touching the ear, He heals him.

52 Now Jesus said to the chief priests and officers of the sanctuary and elders who came along after Him, "Do you come out with swords and cudgels as after a robber? At My being daily with you in the sanctuary, you do not stretch out your hands for Me, but this is your hour and the jurisdiction of darkness." Now, apprehending Him, they led Him. And they led Him into the chief priest's house.

Now Peter followed afar off.
55 Now at their kindling a fire in the middle of the court and being seated together, Peter sat in their midst. Now, perceiving him, a certain maid, sitting toward the light and staring at him, said, "This one also was with Him!" Yet he denies, saying, "I am not acquainted with Him, woman!" And after a bit, a different one, perceiving him, averred, "You, too, are of them!" Yet Peter averred, "Man,
59 I am not!" And after an inter-

61 **ΕΝΑΥΤΟΙΣΤΙΚΑΘΕΥΔΕΤΕ** ²⁰
 to-them ANY YE-ARE-DOWN-LOUNGING UP-
 62 **ΝΑΣΤΑΝΤΕΣΠΡΟΣΕΥΧΕΣΘΕ** ⁴⁰
 standing DE-YE-PRAYING
 63 **ΙΝΑΜΗΙΣΕΛΘΗΤΕΙΣΠΕΙ** ⁵⁰
 THAT NO YE-MAY-BE-INTO-COMING INTO trial
 64 **ΡΑΣΜΟΝΕΤΙΑΥΤΟΥΑΛΛΟΥΝ** ⁸⁰
 47 STILL OF-Him TALKING
 65 **ΤΟCΙΔΟΥΟΧΛΟCΚΑΙΟΛΕΓΟ** ¹⁰⁰
 DE-PERCEIVING THROUG AND THE-one being-said
 66 **ΜΕΝΟCΙΟΥΔΑCΕΙCΤΩΝΔΩ** ²⁰
 JUDAS ONE OF-THE TWO-TEN
 67 **ΕΚΑΠΡΟΗΡΧΕΤΟΑΥΤΟΥCΚΑ** ⁴⁰
 BEFORE-CAME them AND
 68 **ΙΗΓΓΙCΕΝΤΩΙΗCΟΥΦΙΑΝC** ⁶⁰
 NEARS to-THE JESUS TO-BE-FOND
 69 **ΑΥΤΟΝΙΗCΟΥCΔΕΕΙΠΕΝ** ⁸⁰
 48 Him JESUS YET said
 70 **ΑΥΤΩΙΟΥΔΑΦΙΛΗΜΑΤΙΤΟΝ** ²⁰⁰
 to-him JUDAS to-FOND-effect THE
 71 **ΥΙΟΝΤΟΥΑΝΘΡΩΠΟΥΠΑΡΑ** ²⁰
 SON OF-THE human YOU-ARE-BE-
 72 **ΙΔΩCΙΔΟΝΤΕCΔΕΟΙΠΕΡΙΑ** ⁴⁰
 49 SIDE-GIVING PERCEIVING YET THE-ones ABOUT Him
 73 **ΥΤΟΝΤΟCΟΜΕΝΟΝΕΙΠΑΝΑ** ⁶⁰
 THE WILL-DE-BEING THEY-say to-
 74 **ΥΤΩΚΥΡΙΕΕΙΠΑΤΑΞΟΜΕΝΕ** ⁸⁰
 Him Master! IF WE-SHALL-BE-SMITING IN
 75 **ΝΜΑΧΑΙΡΑΚΑΙΕΠΑΤΑΞΕΝΕ** ³⁰⁰
 50 SWORD AND SMITES ONE
 76 **ΙCΤΙCΕΞΑΥΤΩΝΤΟΥΑΡΧΙΕ** ²⁰
 ANY OUT OF-them OF-THE chief-SACRED-
 77 **ΡΕΩCΤΟΝΔΟΥΛΟΝΚΑΙΑΦΕΙ** ⁴⁰
 one THE SLAVE AND he-FROM-
 78 **ΛΕΝΤΟΥCΑΥΤΟΥΤΟΔΕΞΙΟ** ⁶⁰
 LIFTS THE EAR OF-him THE RIGHT
 79 **ΝΑΠΟΚΡΙΘΕΙCΔΕΟΙΗCΟΥC** ⁸⁰
 51 answering YET THE JESUS
 80 **ΕΙΠΕΝΕΑΤΕΕΩCΤΟΥΤΟΥΚΑ** ⁴⁰⁰
 said DE-LEAVING TILL OF-this AND
 81 **ΙΑΥΑΜΕΝΟCΤΟΥΦΤΙΟΥΙΑC** ²⁰
 TOUCHING OF-THE EAR He-HEALS
 82 **ΑΤΟΥΤΟΝΕΙΠΕΝΔΕΙΗCΟΥ** ⁴⁰
 52 him said YET JESUS
 83 **CΠΡΟCΤΟΥCΠΑΡΑΓΕΝΟΜΕΝ** ⁸⁰
 TOWARD THE ones-DESIDE-BECOMING
 84 **ΟΥCΕΠΑΥΤΟΝΑΡΧΙΕΡΕΙCΚ** ⁸⁰
 ON Him chief-SACRED-ones AND
 85 **ΔΙCΤΡΑΤΗΓΟΥCΤΟΥΙΕΡΟΥ** ⁵⁰⁰
 officers OF-THE SACRED-place

86 **ΚΑΙΠΡΕCΒΥΤΕΡΟΥCΩCΕΠΙ** ²⁰
 AND SENIORS AR ON
 87 **ΑΗCΤΗΝΕΞΗΛΑΘΕΜΕΤΑΜΑ** ⁴⁰
 A for HA has ΕΛΗΛΥ * ΔΙ for Ε
 NORDBER TE-OUT-COME WITH SWORDS
 88 **ΧΑΙΡΩΝΚΑΙΖΥΛΩΝΚΑΘΗΜΕ** ⁶⁰
 53 AND WOODS according-to DAY
 89 **ΡΑΝΟΝΤΟCΜΟΥΜΕΘΥΜΩΝΕ** ⁸⁰
 OF-BEING OF-ME WITH YOU IN
 90 **ΤΩΙΕΡΩΟΥΚΕΞΕΤΕΙΝΑΤΕΤ** ⁶⁰⁰
 THE SACRED-place NOT YE-OUT-STRETCH THE
 91 **ΑCΧΕΙΡΑCΕΠΕΜΕΑΛΛΑΥΤΗ** ²⁰
 HANDS ON ME but this
 92 **ΕCΤΙΝΥΜΩΝΗΡΑΚΑΙΗCΟ** ⁴⁰
 A OF-YOUP IS * * omits OF-YOUP
 IS OF-YOUP THE HOUR AND THE author-
 93 **ΥCΙΑΤΟΥCΚΟΤΟΥCΥΛΛΑΒ** ⁶⁰
 54 ity OF-THE DARKNESS TOGETHER-GETTING
 94 **ΟΝΤΕCΔΕΑΥΤΟΝΗΓΑΓΟΝΚΑ** ⁸⁰
 YET Him THEY-LED AND
 95 **ΙΕΙCΗΓΑΓΟΝΕΙCΤΗΝΟΙΚΙ** ⁷⁰⁰
 THEY-INTO-LED INTO THE HOME
 96 **ΑΝΤΟΥΑΡΧΙΕΡΕΩCΟΔΕΤΟ** ²⁰
 A OF- THE chief-SACRED-one THE YET Peter
 97 **ΡΟCΗΚΟΛΟΥΘΕΙΜΑΚΡΘΕΝ** ⁴⁰
 followed FAR-place
 98 **ΠΕΡΙΑΥΑΝΤΩΝΔΕΠΥΡΕΝΕ** ⁶⁰
 55 OF-ABOUT-TOUCHING YET FIRE IN MIDst
 99 **CΩΤΗCΑΥΛΗCΚΑΙCΥΝΚΑΘΙ** ⁸⁰
 OF-THE COURT AND OF-being-TOGETHER-
 100 **CΑΝΤΩΝΑΥΤΩΝΕΚΑΘΗΤΟΟ** ³⁰⁰
 seated them sat THE Pe-
 101 **ΕΤΡΟCΕΝΜΕCΦΑΥΤΩΝΙΔΟΥ** ²⁰
 56 ter IN MIDst OF-them PERCEIVING
 102 **CΑΔΕΑΥΤΟΝΠΑΙΔΙCΚΗΤΙ** ⁴⁰
 YET him mail ANY
 103 **ΚΑΘΗΜΕΝΟΝΠΡΟCΤΟΦΩCΚΑ** ⁶⁰
 sitting TOWARD THE LIGHT AND
 104 **ΙΑΤΕΝΙCΑCΑΥΤΩΕΙΠΕΝΚ** ⁸⁰
 STRETCHING to-him said AND
 105 **ΔΙΟΥΤΟCCΥΝΑΥΤΩΗΝΟΔΕΗ** ⁹⁰⁰
 57 this-one TOGETHER to-Him WAS THE YET he-
 106 **ΡΗΗCΑΤΟΛΕΓΩΝΟΥΚΟΙΔΑ** ²⁰
 A adds ΔΥΤΟΝ Ηm
 disowns SAYING NOT I-VE-PERCEIVED
 107 **ΥΤΟΝΓΥΝΑΙΚΑΙΜΕΤΑΒΡΑΧ** ⁴⁰
 58 Him WOMAN AND after BIT
 108 **ΥΕΤΕΡΟCΙΔΩΝΑΥΤΟΝΕΦΗΚ** ⁶⁰
 * * + ΠΑΛΙΝ AGAIN but * * cancels
 DIFFERENT PERCEIVING him AVENRED AND
 109 **ΔΙCΥΕΞΑΥΤΩΝΕΙΟΔΕΠΕΤΡ** ⁸⁰
 YOU OUT OF-them ARE THE YET Peter
 110 **ΟCΕΦΗΑΝΑΡΩΠΕΟΥΚΕΙΜΙΚ** ⁸⁰⁰⁰⁰
 59 AVENRED human! NOT I-AM AND

⁵⁵ That Peter really intended to be loyal to his Lord cannot be doubted, especially as he did not run away but followed as closely as he dared, keeping Him in sight. It demanded some courage to enter into the courtyard of the chief priest. But there was nothing in what he saw of the trial to give him confidence. If they maltreated his Master as they were doing what would they do to His disciples? What a vast difference between his conduct here and his magnificent courage in the Pentecostal era! Now he is afraid of a mere maid, then he defies the whole Sanhedrin. Yet this failure was the very foundation of his future firmness. From the instant that the Lord looked at Peter he was a changed man. Bitter self-reproach takes the place of boasting. Confidence in Christ replaces self-conceit. He has learned the lesson of true greatness, as he writes in his first epistle: "Be humbled, then, under the mighty hand of God, that He may be exalting you in due season" (1 Pet. 5⁶).

⁶¹⁻⁶² Compare Mt. 26⁷⁵ Mk. 14⁷².

⁶³⁻⁶⁵ Compare Mt. 26⁶⁷, 68 Mk. 14⁶⁵.

⁶⁶⁻⁷¹ Compare Mt. 26⁵⁹⁻⁶⁰ Mk. 14⁵⁵⁻⁶⁴ Jn. 18¹⁹⁻²⁴.

⁶⁶ The Sanhedrin was the highest religious court in Israel and should logically have been the one to pass upon His claims and confirm them. Had they been at all what they were supposed to be, He could easily have convinced them. But they were so utterly apostate that the Lord recognized the futility of having anything to do with them. They were not sincerely inquiring into His claims but were seeking evidence to convict Him. He well knew that they wanted Him to claim to be Christ that they might use it against Him. They wanted Him to say that He was the Son of God that this might be evidence of blasphemy and lead to His death. This is why He says "*You are saying that I am!*" If He did not claim it they would have no case against Him. And even thus, though He refused to speak the words, they catch at His retort. What a travesty of righteousness! What a mockery of religion is this highest and holiest of Jewish tribunals! Pilate had some sense of justice left, but they were utterly shameless. Their light had become darkness.

val of about one hour some other one stoutly insisted, saying, "Of a truth, this man also was with Him, for he is a Galilean also." Yet ⁶⁰ Peter said, "Man, I am not aware what you are saying." And, instantly, at his still talking, a cock crows.

⁶¹ And, being turned, the Lord looks at Peter, and Peter is reminded of the Lord's declaration, as He said to him, "Ere a cock crows today, you will be renouncing Me thrice." And Peter, coming outside, laments bitterly.

⁶³ And the men who are pressing ⁶⁴ Jesus derided Him, lashing and covering Him about, they beat His face and they inquired of Him, saying, "Prophecy! Who is it ⁶⁵ that hits you?" And they said many different things against Him, blaspheming.

⁶⁶ And as it became day, the eldership of the people was gathered, chief priests as well as scribes, and they led Him away into their ⁶⁷ Sanhedrin, saying, "If *you* are the Christ, tell us." Yet He said to them, "If I should tell you, you would under no circumstances be ⁶⁸ believing. Yet if I also should be asking, under no circumstances would you be answering or releasing Me. Yet from now on the Son of Mankind shall be sitting at the right hand of the power of God."

⁷⁰ Now they all say, "Are *you*, then, the Son of God?" Yet He averred to them, "*You are saying that I am!*" Now they said, "What further need have we of testimony? For we ourselves hear from His mouth!"

23 And the entire multitude of them, rising, led Him to Pilate.

<p>ΑΙΔΙΑΣΤΑΧΣΩΣΕΙΩΡΑΣΜ²⁰ OF-THRU-STANDING AS-IF OF-POOR ONE</p>	<p>ΦΗΜΟΥΝΤΕΣΕΛΕΓΟΝΕΙΣΑ²⁰ AVERRING THEY-said INTO Him</p>
<p>ΙΑΣΑΛΛΟΤΙΣΔΙΙΣΧΥΡΙΖ⁴⁰ other ANY W-as-THRU-STRONG</p>	<p>ΥΤΟΝΚΑΙΩΣΕΓΕΝΕΤΟΗΜΕΡ⁴⁰ 66 AND AS it-BECAME DAY</p>
<p>ΕΤΟΛΕΓΩΝΕΠΑΛΗΘΕΙΑΣΚΑ⁶⁰ saying ON TRUTH AND</p>	<p>ΑΣΥΝΗΧΘΗΤΟΠΡΕΣΒΥΤΕΡΙ⁶⁰ WAS-TOGETHER-LED THE SENIOR-ship</p>
<p>ΙΟΥΤΟΣΜΕΤΑΥΤΟΥΗΝΚΑΙΓ⁸⁰ this-one WITH Him WAS AND for</p>	<p>ΟΝΤΟΥΛΛΑΟΥΑΡΧΙΕΡΕΙΣΤΕ⁸⁰ OF-THE PEOPLE chief-sacred-ones DESIDES</p>
<p>ΑΡΓΑΛΙΑΔΙΟCΕCΤΙΝΕΙΠΕ¹⁰⁰ 60 GALILEAN he-is said</p>	<p>ΚΑΙΓΡΑΜΜΑΤΕΙCΚΑΙΑΠΗΓ⁶⁰⁰ AND WRITERS AND THEY-FROM-</p>
<p>ΝΔΕΟΠΕΤΡΟCΑΝΘΡΩΠΕΟΥΚ²⁰ YET THE Peter human! NOT</p>	<p>ΑΓΟΝΑΥΤΟΝΕΙCΤΟCΥΝΕΔΡ²⁰ LED Him INTO THE Sanhedrin</p>
<p>ΟΙΔΟΛΕΓΕΙCΚΑΙΠΑΡΑΧΡ⁴⁰ I've-DECEIVED WHICH YOU-ARE-saying AND instantly</p>	<p>ΙΟΝΑΥΤΩΝΛΕΓΟΝΤΕCΕΙCΥ⁴⁰ 67 OF-them saying IF YOU</p>
<p>ΗΜΑΕΤΙΔΙΔΟΥΝΤΟCΑΥΤΟΥ⁶⁰ STILL OF-TALKING OF-him</p>	<p>ΕΙΟΧΡΙCΤΟCΕΙΠΟΝΗΜΙΝΕ⁶⁰ ARE THE ANOINTED say to-us He-</p>
<p>ΕΦΩΝΗCΕΝΑΛΕΚΤΩΡΚΑΙCΤ⁸⁰ 61 SOUNDS UN-LATER AND BEING-</p>	<p>ΙΠΕΝΔΕΑΥΤΟΙCΕΑΝΥΜΙΝΕ⁸⁰ said YET to-them IF-EVEN to-YOU I-MAY-</p>
<p>ΡΑΦΕΙCΟΚΥΡΙΟCΕΝΕΒΛΕΨ²⁰⁰ THOINED THE Master IN-looks</p>	<p>ΙΠΦΟΥΜΗΠΙCΤΕΥCΗΤΕΕΑΝ⁷⁰⁰ 68 BE-saying NOT NO YE-SHOULD-BE-BELIEVING IF-EVER</p>
<p>ΕΝΤΩΠΕΤΡΩΚΑΙΥΠΕΜΝΗΣΘ²⁰ to-THE Peter AND IS-UNDER-REMINDED</p>	<p>ΔΕΚΑΙΕΡΩΤΗΣΩΟΥΜΗΑΠΟΚ²⁰ YET AND I-sh'd-BE-asking NOT NO YE-MAY-BE-</p>
<p>ΗΟΠΕΤΡΟCΤΟΥΡΗΜΑΤΟCΤΟ⁴⁰ the Peter OF-THE declaration OF-THE</p>	<p>ΡΙΘΗΤΕΜΟΙΝΑΠΟΛΥCΗΤΕΑ⁴⁰ answering to-ME OR YE-sh'd-BE-FROM-LOOSING</p>
<p>ΥΚΥΡΙΟΥΩCΕΙΠΕΝΑΥΤΩΟΤ⁶⁰ Master AS He-said to-him that</p>	<p>ΠΟΤΟΥΝΥΝΔΕCΤΑΙΟΥΙΟC⁶⁰ 69 THE NOW YET WILL-BE THE SON</p>
<p>ΙΠΡΙΝΑΛΕΚΤΟΡΑΦΩΝΗΣΑΙ⁸⁰ ERE UN-LATER TO-SOUND</p>	<p>ΤΟΥΑΝΘΡΩΠΟΥΚΑΘΗΜΕΝΟC⁸⁰ OF-THE human sitting</p>
<p>CΗΜΕΡΟΝΑΠΑΡΗΝΗCΗΜΕΤΡΙ³⁰⁰ today YOU-WILL-BE-renouncing ME thrice</p>	<p>ΕΚΔΕCΙΩΝΤΗCΔΥΝΑΜΕΩCΤ⁸⁰⁰ OUT OF-RIGHT OF-THE ABILITY OF-</p>
<p>CΚΑΙΕΞΕΛΘΩΝΕΞΩΟΠΕΤΡΟ²⁰ 62 AND OUT-COMING OUT THE Peter</p>	<p>ΟΥΘΕΟΥΕΙΠΑΝΔΕΠΑΝΤΕC²⁰ 70 THE God THEY-say YET ALL YOU</p>
<p>CΕΚΑΛΥCΕΝΠΙΚΡΩCΚΑΙΟΙ⁴⁰ 63 LAMENTS BITTERLY AND THE</p>	<p>ΟΥΝΕΙΟΥCΤΟCΤΟΥΘΕΟΥΟΔ⁴⁰ THEY ARE THE SON OF-THE God THE YET</p>
<p>ΑΝΔΡΕCΟΙCΥΝΕΧΟΝΤΕCΤΟ⁶⁰ MEN O! Him THE oneS-pressing THE</p>	<p>ΕΠΡΟCΑΥΤΟΥCΕΦΗΜΕΙCΑ⁶⁰ TOWARD them He-averted YE ARE-</p>
<p>ΗCΟΥΝΕΝΕΠΑΙΖΟΝΑΥΤΩ⁸⁰ JESUS IN-sported to-Him</p>	<p>ΕΓΕΤΕΟΤΙΕΓΩΕΙΜΙΟΙΔΕ⁸⁰ 71 saying that I AM THE-oneS YET</p>
<p>ΔΕΡΟΝΤΕCΚΑΙΠΕΡΙΚΑΛΥΨ⁴⁰⁰ 64 SKINNING AND ABOUT-COVERING</p>	<p>ΙΠΑΝΤΙΕΤΙΧΡΕΙΑΝΕΧΟΜΕ⁹⁰⁰ said ANY STILL need WE-ARE-HAVING</p>
<p>ΑΝΤΕCΑΥΤΟΝΕΤΥΠΟΝΑΥΤΩ²⁰ Him BEAT(past) OF-Him</p>	<p>ΝΜΑΡΤΥΡΙΑCΑΥΤΟΙΓΑΡΗΚ²⁰ OF-witness SAME for WE-HEAR</p>
<p>ΟΥΤΟΠΡΟCΩΠΟΝΚΑΙΕΠΗΡΩ⁴⁰ THE face AND THEY-inquired-OF</p>	<p>ΟΥCΑΜΕΝΑΠΟΤΟΥCΤΟΜΑΤΟ⁴⁰ FROM THE MOUTH</p>
<p>ΤΩΝΑΥΤΩΝΛΕΓΟΝΤΕCΠΡΟΦ⁶⁰ Him saying BEFORE-AVER</p>	<p>CΑΥΤΟΥΚΑΙΑΝΑCΤΑΝΑΠΑΝ⁸⁰ 23 OF-Him AND OF-STANDING EVERY (emph.)</p>
<p>ΗΤΕΥCΟΝΤΙCΕCΤΙΝΟΠΑΙC⁸⁰ ANY IS THE one-HITTING</p>	<p>ΤΟΠΛΗΘΟCΑΥΤΩΝΗΓΑΓΟΝΑ⁸⁰ THE multitude OF-them LED Him</p>
<p>ΑCCEΚΑΙΕΤΕΡΑΠΟΛΛΑΒΛΑ⁵⁰⁰ 65 YOU AND DIFFERENT MANY HARM-</p>	<p>ΥΤΟΝΕΠΙΤΟΝΠΙΛΑΤΟΝΗΡ⁹⁰⁰⁰ 2 ON THE PILATE THEY-</p>

1.5 Compare Mt.27:1-14 Mk.15:2-5 Jn.18:28-38.

1 The trial now takes on a new character. It passes from the religious to the political phase. It would be quite useless to bring the Sanhedrin's findings before Pilate, because he was not to be drawn into their religious quarrels, so long as these did not affect the state. So they modify the indictment accordingly.

2 Compare Mt.22:17-21 Ac.17:1.

3 To us the Lord's reply to Pilate seems to be an admission of the charge that He was a king, and consequently, a rival of Cæsar. But the turn of thought lies in the emphasis. In John's account there is a fuller discussion, in which the Lord makes it plain to Pilate that, at that time, He was not pressing this claim. "*You are [not I am] saying it,*" indicates that the accusation springs from the desire of His enemies to have it so, rather than any evidence they can furnish. So Pilate understood it, and bluntly told the Jews that, if anyone was at fault, they were, and not their Prisoner.

4 Compare Ac.3:14,15.

6 They hoped, by the mention of Galilee, to rouse the procurator's animosity, for it was well known that he and Herod, the tetrarch of Galilee, were enemies. But Pilate knew that Herod was well acquainted with the religious quarrels of the Jews and might possibly be able to find the real cause of their animosity. Hence he sends Him to the Idumean.

7 Compare 31,2.

8 Compare 99.

8 Herod, having beheaded John the baptist, became greatly interested in this new Prophet Who more than took John's place. He never had met Him. As the Lord was not of Galilee, but of Bethlehem, Judea, Herod had no jurisdiction over His case. His father, Herod the Great, had indeed held sway in Judea, and used his power to massacre the babes of Bethlehem, in order to make sure of His destruction. They were a bloody race, and with divine dignity Christ scorns to speak to the haughty Herod. Yet even he could find no ground for the accusations of His enemies.

11 Compare Isa.53.

12 Compare Ac.4:25-28.

13-17 Compare Mt.27:15-19 Mk.15:6-10 Jn.18:38,39 19:Ac.13:28.

2 Now they begin to accuse Him, saying, "We found this man perverting our nation and forbidding to be giving taxes to Cæsar, and saying himself to be Christ, the king."

3 Now Pilate inquires of Him, saying, "Are *you* the king of the Jews?" Now, answering him, He averred, "*You are saying it!*"

4 Now Pilate said to the chief priests and the throngs, "I am not finding a single fault in this man."

5 Yet they were insistent, saying that "He is exciting the people, teaching down the whole of Judea, beginning even from Galilee as far as here." Now Pilate, hearing

6 "Galilee", inquires if the man is 7 a Galilean. And realizing that He is of Herod's jurisdiction, he sends Him up to Herod, he also being in Jerusalem in these days.

8 Now Herod, perceiving Jesus, was overjoyed, for he was for a considerable time wanting to become acquainted with Him, because of hearing much concerning Him, and he expected to be perceiving some

9 sign occurring by Him. Now he inquired of Him with ample words, 10 yet *He* answers him nothing. Now the chief priests and the scribes had stood strenuously accusing

11 Him. Now, scorning and deriding Him, Herod, together with his troops, clothing Him in splendid attire, sends Him back to Pilate.

12 Now Herod and Pilate became friends with one another on that same day, for before this they were at enmity between themselves.

ΞΑΝΤΟΔΕΚΑΤΗΓΟΡΕΙΝΑΥΤ 20
 begin YET TO-BE-ACCUSING OF-Him
ΟΥΛΕΓΟΝΤΕΣΤΟΥΤΟΝΕΥΡΟ 40
 saying this-one WE-FOUND
ΜΕΝΔΙΑΣΤΡΕΦΟΝΤΑΤΟΕΘΝ 60
 A omits OF-TB THIRD-TURNING THE NATION
ΟΣΗΜΩΝΚΑΙΚΩΛΑΥΟΝΤΑΦΟ 80
 OF-US AND FORBIDDING taxes
ΟΥΣΚΑΙΣΑΡΙΔΙΔΟΝΑΙΚΑΙ 100
 A N O. TO-CAESAR TO-BE-GIVING AND
ΛΕΓΟΝΤΑΕΑΥΤΟΝΧΡΙΣΤΟΝ 20
 saying self ANOINTED
ΒΑΣΙΛΕΥΕΙΝΑΙΟΔΕΠΕΙΛΑ 40
 3 KING TO-BE THE YET PILATE
ΤΟΣΕΠΗΡΩΤΗΣΕΝΑΥΤΟΝΛΕ 60
 inquires-of Him saying
ΓΩΝΣΥΕΙΟΒΑΣΙΛΕΥΣΤΩΝΙ 80
 YOU ARE THE KING OF-THE JU-
ΟΥΔΑΙΩΝΟΔΕΑΠΟΚΡΙΘΕΙC 200
 DABBS THE YET ANSWERING
ΑΥΤΩΦΘΗCΥΛΕΓΕΙCΟΔΕΠΕ 20
 4 to-him He-averted YOU ARE-SAYING THE YET PILATE
ΙΑΤΟΣΕΙΠΕΝΠΡΟΣΤΟΥCΑ 40
 said TOWARD THE chief-
ΡΧΙΕΡΕΙCΚΑΙΤΟΥCΧΛΑΟΥ 60
 SACRED-ones AND THE THROGHS
CΟΥΔΕΝΕΥΡΙCΚΩΑΙΤΙΟΝΕ 80
 NOT-YET-ONE I-AM-FINDING cause IN
ΝΤΩΑΝΘΡΩΠΩΤΟΥΤΩΟΙΔΕ 300
 5 THE human this THE-ones YET WERE-
ΠΙCΧΥΟΝΛΕΓΟΝΤΕCΟΤΙΑΝ 20
 -ON-STRONGED saying that He-is-
ΑCΕΙΕΙΤΟΝΛΑΘΝΔΙΔΑCΚΩ 40
 UP-QUAKING THE PEOPLE TEACHING
ΝΚΑΘΟΛΗCΤΗCΙΟΥΔΑΙΑC 60
 DOWN WHOLE OF-THE JUDEA AND
ΔΙΑΡΞΑΜΕΝΟCΑΠΟΤΗΣΓΑΛ 80
 beginning FROM THE GALILEE
ΙΑΔΙΑCΕΦCΩΔΕΠΕΙΑΤΟC 100
 6 TILL here PILATE
ΔΕΑΚΟΥCΑCΓΑΛΙΑΙΑΝΕΠ 20
 YET HEARING GALILEE inquires-
ΗΡΩΤΗΣΕΝΕΙΟΑΝΘΡΩΠΟCΓ 40
 of IF THE human GAL-
ΔΙΑΔΙΟCΕCΤΙΝΚΑΙΕΠΙΓ 60
 7 ILEAN IS AND ON-KNOWING
ΝΟΥCΟΤΙΕΚΤΗCΕΞΟΥCΙΑC 80
 that OUT OF-THE authority
ΗΡΩΔΟΥCΕCΤΙΝΑΝΕΠΕΜΥΕΝ 300
 OF-HEROD He-is he-UP-SENDS
ΑΥΤΟΝΠΡΟΣΤΟΝΗΡΩΔΗΝΟΝ 20
 Him TOWARD THE HEROD BEING
ΤΑΚΑΙΑΥΤΟΝΕΙΝΕΡΟCΟΥ 40
 AND him IN JERUSALEM
ΜΟΙCΕΝΤΑΥΤΑΙCΤΑΙCΗΜΕ 60
 8 IN these THE DAYS
ΡΑΙCΟΔΗΡΩΔΗCΙΔΩΝΤΟΝ 80
 THE YET HEROD PERCEIVING THE
ΙΗΣΟΥΝΕΧΑΡΗΔΙΑΝΗΝΓΑΡ 600
 JESUS he-JOYED VERY WAS FOR
ΕΞΙΚΑΝΩΝΧΡΟΝΩΝΘΕΛΩΝΙ 20
 OUT OF-enough TIMES WILLING TO-
ΔΕΙΝΑΥΤΟΝΔΙΑΤΟΑΚΟΥΕΙ 40
 BE-PERCEIVING Him THRU THE TO-BE-HEARING
ΝΠΟΛΛΑΠΕΡΙΑΥΤΟΥΚΑΙΗΛ 60
 much ABOUT Him AND he-EX-
ΠΙΖΕΝΤΙCΗΜΕΙΟΝΙΔΕΙΝΥ 80
 PECTED ANY SIGN TO-BE-PERCEIVING
ΠΟΔΑΥΤΟΥΓΕΙΝΟΜΕΝΟΝΕΠΗ 700
 9 by Him BECOMING he-inquired-
ΡΩΤΑΔΕΑΥΤΟΝΕΝΛΟΓΟΙCΙ 20
 of YET Him IN sayings e-
ΚΑΝΟΙCΑΥΤΟCΔΕΟΥΔΕΝΑΠ 40
 doughts He YET NOT-YET-ONE answers
ΕΚΡΙΝΑΤΟΑΥΤΩΕΙCΤΗΚΕΙ 60
 10 to-him HAD-STOOD
CΑΝΔΕΟΙΑΡΧΙΕΡΕΙCΚΑΙ 80
 YET THE chief-SACRED-ones AND THE
ΙΓΡΑΜΜΑΤΕΙCΕΥΤΟΝΩCΚΑ 800
 WRITERS WELL-STRETCHily accus-
ΤΗΓΟΡΟΥΝΤΕCΑΥΤΟΥΕΞΟΥ 20
 11 ing OF-Him scorning
ΘΕΝΗCΑCΔΕΑΥΤΟΝΗΡΩΔΗ 40
 YET Him THE HEROD
CΣΥΝΤΟΙCCΤΡΑΤΕΥΜΑCΙΝ 80
 TOGETHER to-THE WAR-troops
ΑΥΤΟΥΚΑΙΕΜΠΑΙΖΑCΠΕΡΙ 80
 OF-him AND IN-sporting ABOUT-CAST-
ΒΑΛΩΝΑΥΤΟΝΕCΗΤΑΛΑΜΠ 900
 ing Him GARMENT SHINING
ΡΑΝΑΝΕΠΕΜΥΕΝΑΥΤΟΝΤΩΠ 20
 he-UP-SENDS Him to-THE PI-
ΕΙΛΑΤΩΓΕΝΟΝΤΟΔΕΦΙΛΟ 40
 12 LATE BECAME YET FOND-ones
ΙΟΤΗΕΡΩΔΗCΚΑΙΟΠΕΙΑΤ 60
 A PILATE AND THE HEROD S O.
ΟCΕΝΑΥΤΗΤΗΗΜΕΡΑΜΕΤΑΛ 80
 IN SAME THE DAY WITH ONE-
ΑΛΩΝΠΡΟΥΠΗΡΧΟΝΓΑΡΕΝ 91000
 another THEY-DEFORE-belonged for IN

¹⁴ Every civil charge against the Lord was found to be false. His long sojourn in Galilee and the miracles He had performed were reported to Herod, but he had not been informed of a single disturbance, though the Roman government was constantly on the alert to crush any insurrection in its beginning. Bar-Abbas had headed one that very year. The religious rulers were none too loyal to Rome, and any charge coming from them, unless well authenticated, was to be viewed with suspicion.

The utter hypocrisy of the whole proceeding comes to a climax in their request for the release of Bar-Abbas. He was actually guilty of the charge brought against the Lord, with the added distinction of having committed murder (while the Lord had roused the dead), yet they wanted him released! But the Lord, Who was not guilty, must be crucified! We cannot help seeing in these two an illustration of the wonderful salvation which springs from the murder of the Just One. He suffered, the Just One for the unjust, that He might bring them to God. If Christ had been released Bar-Abbas would have been executed, as he deserved. He is a type of the mass of unbelievers, who are saved without faith, at the consummation.

¹⁸⁻²³ Compare Mt.27²⁰⁻²³ Mk.15¹¹⁻¹⁴ Jn.18⁴⁰.

²² The act of Pilate in crucifying Christ is as nothing compared with the guilt of the religious leaders of the Jews. They had the oracles of God which foretold the coming of the Blessed One. Pilate may never have even heard of the Messiah. They had the light of a holy and just law. Yet the Roman governor, with little more than an instinctive sense of justice (for no statute was involved) was far more righteous. Three times he bears record that he cannot find a single fault worthy of death. His real weakness lay in the form of government. Pilate's office, to some extent, depended on his pandering to the populace. They were always ready to accuse their governors of disloyalty to Cæsar if they displeased them.

²⁴⁻²⁵ Compare Mt.27²⁴⁻²⁶ Mk.15¹⁶ Jn.19¹⁶.

²⁶ Simon is the type of those who follow Him, bearing His cross.

¹³ Now Pilate, calling together the chief priests and the chiefs and the people, said to them, "You bring me this man, as one who is turning away the people, and *lo!* I, examining him before you, found in this man not a single fault of which you are accusing him. Nay, neither Herod, for he sends him back to us, and *lo!* nothing deserving of death is committed by him. Then, disciplining him, I will be releasing him."

¹⁷ Now of necessity he had to release one for them at the festival. ¹⁸ Yet all as one multitude cried out, saying, "Away with this one! Yet ¹⁹ release Bar-Abbas for us"—who was cast into jail because of a certain insurrection and murder occurring in the city. Now Pilate, willing to release Jesus, again ²¹ shouts to them. Yet they retorted, saying, "Crucify! Crucify him!"

²² Now the third time he said to them, "For what evil does this man? I found not a single cause of death in him. Disciplining him, then, I will be releasing him."

²³ Yet they importuned with loud voices, requesting that He be crucified. And their voices and the chief ²⁴ priests' prevailed. Now Pilate adjudges that it occur as they request.

²⁵ Now he releases him whom they requested, who had been cast into jail because of insurrection and murder, yet he gives Jesus up to their will.

²⁶ And as they led Him away, getting hold of a certain Simon, a Cyrenian, coming from the field, they place the cross on him to carry it

	ΕΧΘΡΑΟΝΤΕΣ ΠΡΟΣ ΑΥΤΟΥΣ ²⁰	20	ΦΥΛΑΚΗ ΠΑΛΙΝ ΔΕ Ο ΠΕΙΛΑΤ ²⁰	20
	enmity BEING TOWARD them		GUARD-house AGAIN YET THE PILATE	
	ΠΕΙΛΑΤΟΣ ΔΕ ΣΥΝΚΑΛΕΣΑΜ ⁴⁰	40	ΟΣ ΠΡΟΣ ΕΦΘΗΝΗ ΣΕΝΑΥΤΟΙΣ ⁴⁰	40
13	PILATE YET TOGETHER-CALLING		TOWARD-SOUNDS to-them	
	ΕΝ ΟΣΤΟΥΣ ΑΡΧΙΕΡΕΙΣ ΚΑΙ ⁶⁰	60	ΒΕΛΩΝΑ ΠΟΛΥΣ ΑΙΤΟΝ ΗΝ ΣΟ ⁶⁰	60
	THE chief-sacerd-ones AND		WILLING TO-FROM-LOOSE THE JESUS	
	ΤΟΥΣ ΑΡΧΟΝΤΑΣ ΚΑΙ ΤΟΝ ΛΑ ⁸⁰	80	ΥΝΟΙ ΔΕ ΕΠΕΦΘΗΝΟΥΝ ΛΕΓΟΝ ⁹⁰	90
	THE chiefs AND THE PEOPLE		THE-ones YET ON-sounded SAYING	
14	ΟΝΕΙ ΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΤΕ ΠΡΟ ¹⁰⁰	100	ΤΕΣ ΣΤΑΥΡΟΥΣ ΤΑΥΡΟΥ ΑΥΤ ⁶⁰⁰	600
	said TOWARD them TE-TOWARD-		BE-impaling BE-impaling Him	
	ΣΗΝ ΕΓΚΑΤΕΜΟΙΤΟΝ ΑΝΘΡΩ ²⁰	20	ΟΝΟ ΔΕ ΤΡΙΤΟΝ ΕΙΠΕΝ ΠΡΟΣ ²⁰	20
	CAIRY to-me THE human		THE YET third he-said TOWARD	
	ΠΟΝΤΟΥ ΤΟΝ ΩΣ ΑΠΟ ΣΤΡΕΦΟ ⁴⁰	40	ΑΥΤΟΥΣ ΤΙ ΓΑΡ ΚΑΚΟΝ ΠΟΙ ⁴⁰	40
	this AS FROM-TURNING		them ANY for EVIL DOES	
	ΝΤΑΤΟΝ ΛΑΟΝ ΚΑΙ ΙΔΟΥ ΕΓΩ ⁶⁰	60	Η ΣΕΝΟΥ ΤΟ ΣΟΥ ΔΕΝ ΑΙΤΙΟΝ ⁶⁰	60
	THE PEOPLE AND BE-PERCEIVING I		this-One NOT-YET-ONE cause	
	ΕΝ ΩΠΙΟΝ ΥΜΩΝ ΑΝΑΚΡΙΝΑΣ ⁸⁰	80	ΘΑΝΑΤΟΥ ΕΥΡΟΝΕΝ ΑΥΤΩ ΠΑ ⁹⁰	90
	IN-VIEW OF-YOUR examining ONE		OF-DEATH I-FOUND IN Him disci-	
	ΟΥΘΕΝ ΕΥΡΟΝΕΝ ΤΩ ΑΝΘΡΩΠ ²⁰⁰	200	ΙΔΕΥΣ ΑΣ ΟΥΝ ΑΥΤΟΝ ΑΠΟΛΥ ⁷⁰⁰	700
	NOT-YET-ONE FOUND IN THE human		plining THEN Him I-WILL-BE-FROM-	
	ΦΤΟΥΤΩ ΑΙΤΙΟΝ ΩΝ ΚΑΤΗΓΟ ²⁰	20	ΣΦΟΙΔΕΣ ΕΠΕΚΕΙΝΤΟ ΦΩΝΑΙ ²⁰	20
	this cause OF-WHICH YE-ARE-ACCUSING		LOOSING THE-ones YET ON-LAID to-sounds	
15	ΡΕΙΤΕ ΚΑΤΑ ΤΟΥ ΑΛΛΟΥ ΔΕ ⁴⁰	40	ΣΜΕΓΑΛΑΙΣ ΑΙΤΟΥ ΜΕΝΟΙΣ ⁴⁰	40
	DOWN ON-Him but NOT-YET		GREAT REQUESTING Him	
	ΗΡΩΔΗΣ ΑΝΕΠΕΜΥΕΝ ΓΑΡ ΑΥ ⁶⁰	60	ΥΤΟΝ ΣΤΑΥΡΩΘΗΝ ΑΙΚΑΙΚΑ ⁶⁰	60
	HEROD ANE-UP-SENDS FOR Him		TO-BE-impaled AND were-	
	ΤΟΝ ΠΡΟΣ ΗΜΑΣ ΚΑΙ ΙΔΟΥ ΟΥ ⁸⁰	80	ΤΙΣ ΧΥΟΝ ΔΙΦΩΝΑΙ ΑΥΤΩΝ Κ ⁸⁰	80
	TOWARD US AND BE-PERCEIVING NOT-		DOWN-THROW THE SOUNDS OF-them AND	
	ΔΕΝ ΑΞΙΟΝ ΘΑΝΑΤΟΥ ΕΣΤΙΝ ³⁰⁰	300	ΑΙ ΤΩΝ ΑΡΧΙΕΡΕΩΝ Ο ΔΕ ΠΕΙΛΑ ⁹⁰¹	901
	YET-ONE WORTHY OF-DEATH IS		OF-THE chief-sacerd-ones THE YET PILATE	
16	ΠΕ ΠΡΑΓΜΕΝΟΝ ΑΥΤΩ ΠΑΙΔΕ ²⁰	20	ΑΤΟΣ ΕΠΕΚΡΙΝΕΝ ΓΕΝΕΣΘΑ ²⁰	20
	HAVING-been-FRACHTISED to-Him disciplining		ON-JUDGES TO-BE-BECOMING	
	ΥΣ ΑΣ ΟΥΝ ΑΥΤΟΝ ΑΠΟΛΥΣΑ ⁴⁰	40	ΙΤΟ ΑΙΤΗΜΑ ΑΥΤΩΝ ΑΠΕΛΥΣ ⁴⁰	40
17	THEN Him I'LL-BE-FROM-LOOSING BE-		THE REQUEST-effect OF-them FROM-LOOSES	
	AN OMIT RESE 17			
	ΝΑΓΚΗΝ ΔΕ ΕΙΧΕΝ ΑΠΟΛΥΕΙ ⁶⁰	60	ΕΝ ΔΕ ΤΟΝ ΔΙΑΣΤΑΣΙΝ ΚΑΙ Φ ⁶⁰	60
	cessity YET he-HAD TO-BE-FROM-LOOSING		YET THE-one THRU STANDING AND MU-	
	ΝΑΥΤΟΙΣ ΚΑΤΑ ΕΟΡΤΗΝ ΕΝΑ ⁸⁰	80	ΟΝ ΟΝ ΒΕΒΛΗΜΕΝΟΝ ΕΙΣ ΤΗΝ ⁸⁰	80
	to-them according-to FESTIVAL ONE		DER HAVING-been-CAST INTO THE	
18	ΑΝΕΚΡΑΓΟΝ ΔΕ ΑΠΛΗΘΕΙ ⁴⁰⁰	400	ΦΥΛΑΚΗΝ ΟΝ ΗΤΟΥΝΤΟ ΤΟΝ Δ ⁹⁰⁰	900
	THEY-UP-CHIED YET EVERY-FULL		GUARD-house WHOM THEY-REQUESTED THE YET	
	ΛΕΓΟΝΤΕΣ ΑΙΡΕΤΟΥ ΤΟΝ ΑΠ ²⁰	20	ΕΙ ΗΣ ΟΥΝ ΠΑΡΕΔΙΔΩΕ ΤΩ ΘΕ ²⁰	20
	SAYING BE-LIFTING THIS-One FROM-		JESUS he-deside-GIVES to-THE WILL	
	ΟΛΥΣΟΝ ΔΕ ΗΜΙΝ ΤΟΝ ΒΑΡΑΒ ⁴⁰	40	ΑΝΗΜΑΤΙΑΥΤΩΝ ΚΑΙ ΩΣ ΑΠΗΓ ⁴⁰	40
	LOOSE YET to-US THE Bar-Abbas		OF-them AND AS THEY-FROM-	
19	ΒΑΝΟΣΤΙΣ ΗΝ ΔΙΑΣΤΑΣΙΝ ⁶⁰	60	ΑΓΟΝΑΥΤΟΝ ΕΠΙΛΑΒΟΜΕΝΟ ⁶⁰	60
	WHO-ANY WAS THRU STANDING ANY		LED Him ON-GETTING	
	ΙΝΑ ΓΕΝΟΜΕΝ ΗΝ ΝΕΝΤΗ ΠΟΛΕ ⁸⁰	80	ΙΣΙΜΩΝΑΤΙΝΑΚΥΡΗΝΑΙΟΝ ⁹⁰	90
	BECOMING IN THE city		BIMON ANY CYRENIAN	
AS (*) HAVING-been-CAST BEVΛΗΜΕΝΟΣ ΕΙΣ for I.T.			ΕΡΧΟΜΕΝΟΝ ΑΠΑΓΡΟΥ ΕΠΕΘ ⁹²⁰⁰⁰	92000
AND MURDER BEING-CAST IN THE			COMING FROM FIELD THEY-ON-PLACE	

²⁶ Compare Mt.27³²Mk.15²¹Jn.19¹⁷.

²⁶ Tradition has sought to surround the cross with a false glamour by making it cross-shaped, instead of a single upright stake. The word "cross" itself has so embedded itself in the hearts of the saints that it would seem cruel to tear it out. Yet those who are spiritual will recognize the great truth that the crucifixion was designed to sound the depths of shame and ignominy, and any attempt to embellish it only detracts from its true moral glory.

²⁸ In the midst of His sufferings He did not forget the fate of that unhappy people, who were sowing the seed of countless sorrows when they crucified their Messiah. It is probable that most of the women and children then alive died of violence in the Jewish wars and the siege of Jerusalem.

³⁰ Compare Isa.2¹⁰Hos.10⁸Un.6¹⁹.

³² Compare Isa. 53¹².

³² These two malefactors must not be confused with the two robbers who were crucified later.

³³⁻³⁸ Compare Mt.27³³⁻⁴³ Mk.15²²⁻³² Jn. 19¹⁷⁻²⁴Ps.22¹⁶⁻¹⁸.

³³ There is no good reason for using the Latin equivalent "Calvary". The Greek is the usual word for "skull", from which we derive *cranium*. It was doubtless so called from a resemblance to the human skull.

³⁴ Though some important manuscripts omit this, the first recorded saying of our Lord on the cross, there is no reasonable doubt that it is genuine. When we consider how improbable it is that any man could show such compassion or even invent such a gracious thought, we are compelled to admit its inspiration. Its answer is found in the renewed proclamation of pardon or forgiveness after His ascension by the apostles He had chosen. This is the sin against the Son of Man-kind, which was forgiven. The sin against the holy spirit, the rejection of the apostles' ministry, could not be forgiven for the eon. Hence the nation was thrust aside, as they are today.

³⁵⁻³⁷ Compare Ps. 22⁶⁻⁸.

³⁸⁻⁴³ Compare Mt.27⁴⁴Mk.15³².

³⁹ Only in Luke's account do we read of these two malefactors. Matthew and Mark speak of two others who were crucified later, who were robbers.

²⁷ behind Jesus. Now a vast multitude of the people followed Him, and women who grieved and wailed over Him. Now, being turned toward them, Jesus said, "Daughters of Jerusalem! Be not lamenting over Me! However, be lamenting over yourselves and over your children, seeing that, *lo!* the days are coming in which they will be declaring, 'Happy are the sterile, and the wombs which bear not, and the breasts which nurture not!'"

³⁰ Then they will be beginning to say to the mountains, 'Fall on us!' and to the hills, 'Cover us!' seeing that, if they are doing this in the wet wood, what may be occurring in the withered?"

³² Now two others also, malefactors, were led to be despatched together with Him. And when they came away to the place called a "skull", there they crucify Him, and the malefactors, one, indeed, at the right, yet the other at the left.

³⁴ Now Jesus said, "Father, forgive them, for they are not aware what they are doing." Now, dividing His garments, they cast the lot.

³⁵ And the people stood, beholding. Now the chiefs also with them scouted, saying, "Other he saves! Let him save himself, if this is the Christ, the Chosen of God!"

³⁶ Yet the soldiers also deride Him, approaching, offering Him vinegar, and saying, "If *you* are the king of the Jews, save yourself!" Now there was an inscription, also, written over Him, in Greek and Roman and Hebrew letters,

"THIS IS THE KING OF THE JEWS."

¹⁰ Ε ΗΚΑΝΑΥΤΩ ΤΟΝ ΣΤΑΥΡΩ ^{by s², s³ Δ 1} 20
 to-him ^{THE} pale TO-BE-
 ΡΕΙΝ ΟΠΙΣΘΕΝ ΤΟΥΙΝ ΣΟΥΗ 40
 27 CARMING BEHIND-PLACE OF-THE JESUS fol-
 ΚΟΛΟΥΘΕ ΙΔΕ ΑΥΤΩ ΠΟΛΥ ΠΑ 60
 lowed YET to-Him MANY multi-
 ΗΘΟΣ ΤΟΥ ΛΑΟΥ ΚΑΙ ΓΥΝΑΙΚ 80
 lude OF-THE PEOPLE AND OF-WOMEN
^{s omits WHO}
 ΩΝ ΙΕΚΟΠΤΟΝ ΤΟ ΚΑΙ ΘΡΗ 100
 WHO STRUCK-(reless) AND DIRGED
 ΝΟΥΝ ΑΥΤΟΝ ΣΤΡΑΦΕΙΣ ΔΕ Π 20
^S Him BEING-TURNED YET TO-
^{As² add O but s deletes}
 ΡΟC ΑΥΤΑCΙΝ ΣΟΥC ΕΙΠΕΝ 40
 WARD them JESUS said DAU-
^{s¹ Δ 1 for Ε}
 ΥΓΑΤΕΡΕCΙ ΕΡΟΥCΑΛΗΜ 60
 QUTERS of-JERUSALEM NO
 ΚΑΛΙΕΤΕC ΕΜΕ ΠΛΗΝ ΕΦΕΑ 80
 BE-LAMENTING ON ME MORELY ON selves
 ΥΤΑCΚΑΛΙΕΤΕ ΚΑΙ ΕΠΙ ΤΑ 200
 BE-YE-LAMENTING AND UPON the off-
 ΕΚΝΑΥΜΩΝΟΤΙ ΙΔΟΥ ΕΡΧΟΝ 20
 9 springs OF-YOUP that BE-PERCEIVING ARE-COM-
 9 DAYS ARE-COMING
 ΤΑΙ ΗΜΕΡΑΙ ΕΝΑΙCΕΡΟΥCΙ 40
 ING DAYS IN WHICH THEY'LL-DE-declar-
^{s omits THE} ^{A O,}
 ΝΜΑΚΑΡΙΑΙCΤΕ ΙΡΑΙΚΑ 60
 ING HAPPY THE STERILE AND
^{A omits THE}
 ΙΑΙΚΟΙ ΙΑΙΔΙΟΥ ΚΕ ΓΕΝΝ 80
 THE CAVITIES WHICH NOT generate
 ΗCΑΝΚΑΙ ΜΑCΤΟΙ ΟΙΟΥΚ ΕΘ 300
 AND BREASTS WHO NOT NUR-
^{Α Ω}
 ΡΕΥΑΝΤΟΤΕ ΑΡΧΟΝΤΑΙ ΕΓ 20
 0 TURE then THEY'LL-BE-beginning TO-DE-say-
^{As¹ Δ C}
 ΕΙΝΤΟΙC ΟΡΕCΙΝ ΠΕCΑΤΕ 40
 ING to-THE mountains FALL ON
 ΦΗΜΑCΚΑΙ ΤΟΙC ΒΟΥΝΟΙCΚ 60
 US AND to-THE HILLS COV-
^{B omits THE}
 ΛΛΥΓΑΤΕ ΗΜΑC ΟΤΙ ΕΙΝΤΩ 80
 1 EU US that IF IN TUE
^{s had + Δ}
 ΥΓΡΩCΥΛΩ ΤΑΥΤΑ ΠΟΙΟΥCΙ 400
 WET WOOD these THEY-ARE-DOING
 ΝΕΝΤΩC ΞΗΡΩΤΙ ΓΕΝΝΑΙ ΗΓ 20
 2 IN THE DRY ANY MAY-BE-BECOMING were-
 ΟΝΤΟΔΕ ΚΑΙ ΕΤΕΡΟΙ ΚΑΚΟΥ 40
 LED YET AND DIFFERENT EVIL-ACTERS
^{A TWO EVIL-actors}
 ΡΓΟΙΔΥC ΟΥΝ ΑΥΤΩΝ ΑΙΡΕ 50
 TWO TOGETHER to-Him TO-BE-UP-LIFTED
^{B omits FROM-}
 ΘΗΝΑΙΚΑΙ ΟΤΕ ΑΠΗΛΘΟΝ ΕΠ 80
 3 AND when THEY-FROM-CAME ON
 ΙΤΟΝ ΤΟ ΠΟΝΤΟΝ ΚΑΛΟΥΜΕΝ 600
 THE PLACE THE BEING-CALLED

ΟΝ ΚΡΑΝΙΟΝ ΕΚΕΙ ΕCΤΑΥΡΩ 20
 SKULL there THEY-impale
 CΑΝΑΥΤΟΝ ΚΑΙ ΤΟΥCΚΑΚΟΥ 40
 Him AND THE EVIL-ACTERS
 ΡΓΟΥC ΟΝ ΜΕΝΕΚΔΕCΙΩΝΟΝ 60
 WHOM INDEED OUT OF-RIGHT WHOM
^{Verses 34 to T.-A.-D. omitted by B. bracketed by s³ but restored}
 ΔΕΕCΑΡΙCΤΕΡΩΝ ΟΔΕΙΝCΟ 80
 34 YET OUT OF-best (left) THE YET JESUS
^{A ΕΙΠΕΝ A omits FATHER}
 ΥC ΕΛΕΓΕΝ ΠΑΤΕΡΑΦΕCΑΥΤ 600
 said FATHER FROM-LET to-them
 ΟΙCΟΥΓΑΡ ΟΙΔΑCΙΝΤΙ ΠΟΙ 20
 NOT for THEY-HAVE-PERCEIVED ANY THEY-
 ΟΥCΙΝ ΔΙΑΜΕΡΙΖΟΜΕΝΟΙ Δ 40
 ARE-DOING BEING-THE-UP-PARTED YET
 ΕΤΑΙΜΑΤΙΑ ΑΥΤΟΥ ΕΒΑΛΟΝ 60
^{A ΥC for NΑCΟ}
 ΚΑΗΡΟΝ ΚΑΙ ΕCΤΗΚΕΙ Ο ΛΑ 80
 35 LOT AND HAD-STOOD THE PEO-
 ΟCΘΕΩΡΩΝ ΕCΙΝ ΕΜΥΚΤΗΡΙΖΟ 700
 PLE beholding OUT-NOSED
^{s omits AND} ^{B² omit TOGETHER to-them}
 ΝΔΕΚΑΙ ΟΙ ΑΡΧΟΝΤΕC CΥΝΑ 20
 YET AND THE chiefs TOGETHER to-
 ΥΤΟΙC ΕΛΕΓΟΝΤΕC ΑΛΛΟΥCΕ 40
 them saying others He-
^{n son Y}
 CΩCΕΝCΩCΑΤΩ ΕΑΥΤΟΝ ΕΙ 60
 SAVES LET-Him-SAVE self IF this
^{I O,} ^{As² add O}
 ΥΤΟC ΕCΤΙΝ Ο ΧΡΙCΤΟC ΤΟΥ 80
 IS THE ANOINTED OF-THE
^{A omits THE} ^{As¹ Ε ΔΑΖ}
 ΘΕΟΥ ΕΚ ΕΛΕΚΤΟC ΕΝΕΠΑΙΞ 800
 36 God the chosen THEY-IX-sport
^{A O} ^{s omits AND}
 ΑΝΔΕ ΑΥΤΩ ΚΑΙ ΟΙ CΤΡΑΤΙΩ 20
 YET to-Him AND THE WARRIORS
 ΤΑΙ ΠΡΟC ΕΡΧΟΜΕΝΟΙC ΟC 40
 TOWARD-COMING vinegar
 ΠΡΟCΦΕΡΟΝΤΕC ΑΥΤΩ ΚΑΙ 60
 37 TOWARD-CARRYING to-Him AND say-
^{A omits IF}
 ΕΓΟΝΤΕC ΕΙC ΥΕΙΟΒΑCΙΑ Ε 80
 ING IF YOU ARE THE KING
 ΥCΤΩΝ ΙΟΥΔΑΙΩΝ CΩCΟΝ CΕ 900
 OF-THE JUDA-BUS SAVE YOURSELF
 ΑΥΤΟΝ ΗΝΔΕΚΑΙ ΕΠΙΓΡΑΦΗ 20
 38 WAS YET AND ON-WRITING
^{B omits HAVING-been-on-WRITTEN}
 ΕΠΙΓΕΓΡΑΜΜΕΝΗ ΠΑΥΤΩ Γ 40
 HAVING-been-on-WRITTEN on Him to-
^{n omits, s³ brackets (restored) to-letters to HERMAIUS s om. AND}
 ΡΑΜΜΑCΙΝ ΕΛΛΗΝΙΚΟΙC ΚΑ 60
 letters GREEKIAN AND
^{s omits AND}
 ΙΡΩΜΑΙΚΟΙC ΚΑΙ ΕΒΡΑΙΚΟ 80
 ROMIC AND HEBRAIC
^{A adds} ΟΥΤΟC ΕCΤΙΝ ^{this IS} ΙCΟΒΑCΙΑ ΕΥCΤΩΝ ΙΟΥΔΑΙΩ 9000
 THE KING OF-THE JUDA-BUS

47-49 Compare Mt.27:54-56 Mk.15:39-41.

There were no "thieves", unless the malefactors were guilty of this crime. The penitent malefactor did not speak against the Lord at first, as is usually supposed. He begins by rebuking his companion, and acknowledging the justice of his fate, and then justifies the Sufferer at his side. He reveals his faith in Christ by his appeal to be remembered in the kingdom.

42 Compare Ps. 106:4.

43 As this verse is the center of so much controversy it has been deemed best to render it as literally as possible, though the English result is somewhat stilted.

43 Paradise is the Persian word for park. It is used in the Septuagint of the garden of Eden, and elsewhere of the future renewed earth in the kingdom. The Lord will not come into His kingdom until after the great judgments which commence the Lord's day (Un.11¹⁵). The Lord assured the malefactor that his request will be granted, and that his present sufferings shall be exchanged for the delights of that day.

44-46 Compare Mt.27:45-53 Mk.15:33-39.

44 The physical darkness was but a sign of the spiritual gloom which enveloped the great Sacrifice due to His abandonment by God when He became the sin offering. Not only were His enemies against Him, but His friends forsook Him, and, most dreadful and inexplicable of all, His Father turned from Him, seeing that He occupied the place of the curse and bore the sins of the world.

45 The rending of the curtain of the temple signified that the way into God's presence was now open. Hitherto God had hid behind His flesh, now He was revealed through it.

46 Compare Jn.19:28-30 Ps.31:5.

46 The spirit of the Lord returned to God (Ecc. 12⁷). His soul went to the unseen (Ac. 2²⁷), but His body was not returned to the soil (Gen. 3¹⁹). His resurrection consisted in the return of His spirit to the body, and the consequent return of the consciousness, or soul.

50-54 Compare Mt.27:57-60 Mk.15:42-46 Jn. 19:38-42.

50-53 Thus the words of Isaiah were fulfilled. He should have been buried

39 Now one of the hanged malefactors blasphemed Him, saying, "Are not *you* the Christ? Save yourself and us!" Yet, answering, the other one, rebuking him, averred, "Yet *you* are not fearing God, seeing that you are in the same judgment! And we, indeed, justly, for we are getting back the deserts of what we commit, yet this One commits nothing amiss." And he said to Jesus, "Be reminded of me, Lord, whenever Thou mayest be coming in Thy kingdom."

43 And Jesus said to him, "Verily to you I am saying today, with Me you shall be in the paradise."

44 And it was already about the sixth hour [about noon] and darkness came over the whole land till the ninth hour [about 3 p. m.], at the defaulting of the sun. Now the curtain of the temple is rent in the middle. And shouting with a loud voice, Jesus said, "*Father, into Thy hands I am committing My spirit.*" Now, saying this, He expires.

47 Now the centurion, perceiving what occurs, glorified God, saying that "Really, this Man was just!"

48 And all the throngs which came along together to behold this, beholding the occurrences, returned beating their chests. Now all those known to Him, and the women who follow with Him from Galilee, stood afar off, seeing these things.

50 And lo! a man named Joseph, from Arimathea, a city of the Jews, belonging to the council, and a good man and just (*he* has not concurred in their counsel and what they had committed), and who also himself anticipated the kingdom

A omits this
 39 ΟΝΟΥΤΟΣ ΕΙΣ ΔΕ ΤΩΝ ΚΡΕΜΑ 20
 this ONE YET OF-THE BEING-HANGED
 ΘΕΝ ΤΩΝ ΚΑΚΟΥΡΓΩΝ ΕΒΛΑ 40
 EVIL-ACTERS HARM-AVER-
 CΗΜΕ ΙΑΥ ΤΟΝ ΛΕΓΩΝ ΟΥΧΙ 60
 HED Ilim SAYING NOT (emph.)
 CΥ ΕΙΟΧΡΙΣΤΟΣ ΕΣΘΩΝ ΣΕΑ 80
 YOU ARE THE ANOINTED SAVE YOURSELF
 ΥΤΟΝ ΚΑΙ ΗΜΑΣ ΑΠΟΚΡΙΒΕΙ 100
 40 AND US ANSWERING
 CΔΕ Ο ΕΤΕΡΟΣ ΕΠΙΤΙΜΩΝ ΑΥ 20
 YET THE DIFFERENT-ONE REBUKING to-him
 ΤΩ ΕΦΗΟΥΔΕ ΦΟΒΗCΥ ΤΟΝ ΘΕ 40
 AVERRED NOT-YET ARE-FEARING YOU THE God
 ΟΝΟΤΙ ΕΝ ΤΩ ΑΥΤΩ ΚΡΙΜΑΤΙ 60
 that IN THE SAME Judgment
 ΕΙ ΚΑΙ ΗΜΕΙC ΜΕΝ ΔΙΚΑΙΩC 80
 41 YOU-ARE AND WE INDEED JUSTLY
 ΑΣΙΑΓΑΡΩΝ ΕΠΡΑΞΑΜΕΝ ΑΠ 200
 WORTHY for OF-WHICH WE-PRACTISE WE-ARE-
 ΟΛΑΜΒΑΝΟΜΕΝ ΟΥΤΟC ΔΕ ΟΥ 20
 FROM-GETTING this-One YET NOT-
 ΔΕΝΑΤΟΝ ΟΝΕΝ ΠΡΑΞΕΝ ΚΑΙ Ε 40
 42 YET-ONE UN-PLACED PRACTISES AND he-
 ΛΕΓΕΤΩ ΙΗCΟΥ ΜΗΝCΘΗΤΙ 60
 said to-the JESUS DE-BEING-REMINDING
 ΜΟΥ ΚΥΡΙΟΤΑΝ ΕΛΘΕΝC ΕΝΤ 80
 OF-ME Master! when-EVEN YOU-MAY-BE-COMING IN THE
 Η Ν 80
 43 KINGDOM OF-YOU AND said
 ΑΥΤΩ ΙΗCΟΥC ΑΜΗΝC ΟΙ ΛΕΓ 21
 to-him THE JESUS AMEN to-YOU I-AM-say-
 ΩC ΗΜΕΡΟΝ ΜΕΤΕΜΟΥΕC ΕΝ 40
 INO TODAY WITH ME YOU-WILL-BE IN
 ΤΩ ΠΑΡΑΔΕΙCΩ ΚΑΙ ΗΝ ΗΔΗ 60
 44 THE PARK AND WAS ALREADY AS-
 ΕΙCΟΥC ΑC-ΙΕ 80
 IF HOUR SIXTH AND DARKNESS DE-
 ΓΕΝΕΤΟ ΦΟΛΗΝ ΤΗΝ ΓΗΝ ΕΩ 400
 CAME ON WHOLE THE LAND TILL
 CΩΡΑ CΕΝΑΤΗCΤΟΥ ΗΛΙΟΥ Ε 20
 45 HOUR OF-NINETH OF-THE SUN OUT-
 Ο (S O.) ΗΛΙΟC Α oldC KAI AND Α omits YET
 ΚΛΕΙΠΟΝΤΟC ΕCΧΙCΘΗΔΕΤ 40
 LACKING IS-SPLIT YET THE
 ΟΚΑΤΑΠΕΤΑCΜΑΤΟΥ ΝΑΟΥ Μ 60
 DOWN-EXPANDED OF-THE TEMPLE MIDST
 ΕCΟΝ ΚΑΙ ΦΩΝΗCΑC ΦΩΝΗ ΜΕ 80
 46 AND SOUNDING to-SOUND GREAT
 ΓΑΛΗΟΙ ΗCΟΥC ΕΙΠΕΝ ΠΑΤΕ 800
 THE JESUS said FATHER

ΕΙC ΗC ΕΙΡΑ CCOΥ ΠΑΡΑΤΙΘ 20
 INTO HANDS OF-YOU I-AM-BESIDE-PLACING
 ΕΜΑΙ ΤΟ ΠΝΕΥΜΑ ΜΟΥ ΤΟΥΤΟ 40
 A for this YET has KAI ΤΑΥΤΑ
 THE spirit OF-ME this
 ΔΕ ΕΙΠΩΝ ΕΞΕΠΝΕΥCΕΝ ΙΔΩ 60
 47 YET SAYING He-expires PERCEIVING
 ΝΔΕ Ο ΕΚΑΤΟΝ ΤΑΡΧΟCΤΟC Ε 80
 YET THE HUNDRED-CHIEF THE BECOM-
 ΝΟΜΕΝΟΝ ΕΔΟΞΑΖΕΝ ΤΟΝ ΘΕ 600
 ING he-esteemized THE God
 ΟΝ ΛΕΓΩΝ ΟΤΙ ΤΟΝ ΤΩCΟΝ ΑΝΘ 20
 saying that BEINGLY THE human
 ΩC ΟΥΤΟC ΔΙΚΑΙΟC ΗΝ ΚΑΙ 40
 48 this JUST WAS AND
 Ι ΠΑΝΤΕC ΟΙ CΥΝ ΠΑΡΑΓΕΝΟ 60
 ALL THE TOGETHER-BESIDE-BECOMING
 ΜΕΝΟΙ ΟΧΛΟΙ ΕΙC ΤΗΝ ΘΕΩΡ 80
 THROUGS ON THE beholding
 ΙΑΝ ΤΑΥΤΗΝ ΘΕΩΡΗCΑΝΤΕC 700
 A omits beholding the BECOMING
 this beholding
 ΤΑ ΓΕΝΟΜΕΝΑ ΤΥΠΤΟΝΤΕCΤ 20
 THE BECOMING BEATING THE
 ΑCΤΗΘΥΠΕCΤΡΕΦΟΝΕ ΙCΤ 40
 49 CHESTS RETURNED. HAD-STOOD
 ΗΚΕΙCΑΝ ΔΕ ΠΑΝΤΕC ΟΙ ΓΝΩ 60
 s o. YET ALL THE KNOWN
 CΤΟΙ ΑΥΤΩ ΑΠΟ ΜΑΚΡΟΒΕΝΚ 80
 s o. OY Α omits FROM
 to-Him FROM FAR-PLACE AND
 ΑC omits THE
 ΑΙ ΑΓΥΝΑΙΚΕC ΑΙ CΥΝ ΑΚΟ 800
 THE WOMEN THE ones-TOGETHER-fol-
 ΛΟΥΘΟΥC ΑΙ ΑΥΤΩ ΑΠΟ ΤΗC Γ 20
 lowing to-Him FROM THE GAL-
 ΔΑΙ ΔΙΑCΟΡΩC ΑΙ ΤΑΥΤΑΚ 40
 50 ILEE SEEING these AND
 ΑΙΙ ΔΟΥΑΝΗΡΟΝ ΟΜΑΤΙΙΩC 60
 DE-PERCEIVING MAN to-NAME JOSEPH
 ΗΦΘΟΥΛΕΥΤΗCΥΝ ΠΑΡΧΩΝ ΚΑ 80
 AD omits AND
 COUNSELLOR belonging AND
 ΙΑΝ ΗΡΑΓΑΘΟC ΚΑΙ ΔΙΚΑΙΟ 900
 B omits AND
 MAN GOOD AND JUST
 CΟΥΤΟC ΟΥΚ ΗΝCΥΝΚΑΤΑΤΕ 20
 51 this-one NOT WAS HAVING-be. n-TOGETHER-DOWN-
 A o.s.
 ΘΕΙΜΕΝΟCΤΗ ΒΟΥΛΗ ΚΑΙ ΤΗ 40
 A o.s.
 PLACED to-the COUNSEL AND to-the
 ΠΡΑΞΕΙC ΑΥΤΩΝ ΑΠΟ ΑΡΙΜΑΘ 60
 n+e
 PRACTISING OF-them FROM ARIMATHEA
 ΔΙΑCΠΟΛΕΩCΤΩΝ ΙΟΥΔΑΙΩ 80
 city OF-THE JUDA-EES
 ΗC omits AND
 ΝΟCΚΑΙ ΠΡΟCΕΔΕΧΕΤΟ ΚΑΙ 8000
 WHO AND TOWARD-RECEIVED AND

In the place appointed for criminals, but His work was done. His shame was past, so He is entombed with the rich (Isa. 53⁹).

⁵³ Compare Mt. 27⁶¹ Mk. 15⁴⁷.

¹⁻¹¹ Compare Mt. 28¹⁻¹⁰ Mk. 16¹⁻⁸ Jn. 20¹⁻¹⁸.

¹ The resurrection did not occur on Sunday, or "the first day of the week", but on the first one of the seven sabbaths which led from Firstfruits to Pentecost. The notable phrase "one of the sabbaths" is always found in the interval between Passover and Pentecost, never at any other time of the year. It may refer to any sabbath of the seven. It is usually used of the resurrection day (Mt. 28¹; Mk. 16¹⁻²; Jn. 20¹⁻⁹), which would be during the days of unleavened bread, but also of a sabbath after this (Ac. 20^{6,7}), any time up to Pentecost (1 Co. 16^{2,8}). Scholars are divided as to the reason for the rendering "first day of the week". It was usual to say that "one" is sometimes used for *first*, and that "sabbaths" sometimes means *week*, but the latest attempt to justify the accepted rendering is that "one of the sabbaths" is equivalent to "the first day after the sabbath". As the day after the sabbath was commonly called the "morrow of the sabbath" (Lev. 23¹⁵, LXX), this seems far fetched. Even if we take "one" to mean first in this case, the sense is not changed, for the resurrection actually was on the first of a series of sabbaths, as we read in Mark (16⁹). But in no case was sabbaths ever used for "week". That is always represented by *hebdomad*, or seven. The only exception would be when a number of sabbaths measure the same space of time as so many hebdomads. As the expression "first day of the week" can be so readily expressed in Greek there are grave grounds for refusing to use these words as the equivalent of "one of the sabbaths".

⁴ How little heed their hearts had given to the Lord's constant predictions of His death and resurrection is evident from their bewilderment at the empty tomb. After the sufferings had been fulfilled according to His word, they should have reckoned on His resurrection. Instead, they doubt.

⁷ Compare 922.

¹⁰ Compare 82³.

⁵² of God—this man, approaching Pilate, requests the body of Jesus.

⁵³ And, taking it down, he folds it in a linen wrapper, and he places Him in a rock-hewn tomb, where no one was lying as yet.

⁵⁴ And it was the day of preparation, and a sabbath lighted up.

⁵⁵ Now the women, following after, who were come together out of Galilee with Him, gaze at the tomb, and how His body was placed.

⁵⁶ Now, returning, they make ready spices and attars. And on the sabbath, indeed, they are quiet, according to the precept.

24 Now in the early depths of one of the sabbaths, they and certain together with them, came to the tomb, bringing the spices which they make ready. Now they found the stone has been rolled away from the tomb. Now, entering also, they found not the body of the Lord Jesus.

⁴ And it occurred, in their perplexity concerning this, lo! two men also stand by them in flashing

⁵ attire. Now, at their becoming affrighted and inclining their faces to the earth, they say to them, "Why are you seeking the living

⁶ with the dead? He is not here, but was roused. Be reminded how He speaks to you, being still in Galilee,

⁷ saying that 'The Son of Mankind must be given up into the hands of sinning men, and be crucified, and rise the third day'." And they are reminded of His declarations.

⁹ And, returning from the tomb, they report all these things to the

¹⁰ eleven and to all the rest. Now

^{as omit SAME}
 ΑΥΤΟΣΤΗΝΒΑΣΙΛΕΙΑΝΤΟΥ 20
 SAME THE KINGDOM OF-THE
 52 ΘΕΟΥΟΥΤΟΣΠΡΟΣΕΛΘΩΝΤΩ 40
 God this-one TOWARD-COMING to-THE
^{s o.}
 ΠΕΙΛΑΤΩΝΤΗΣΑΤΟΤΟΣΩΜΑ 60
 PILATE REQUESTS THE BODY
^{as omit it}
 ΤΟΥΙΗΣΟΥΚΑΙΚΑΘΕΛΩΝΑΥ 80
 53 OF-THE JESUS AND DOWN-LIFTING it
 ΤΟΕΝΕΤΥΛΙΞΕΝΑΥΤΟCΙΝΔ 100
 he-IN-FOLDS it lo-linen-wrap-
 ΟΝΙΚΑΙΕΒΗΚΕΝΑΥΤΟΝΕΝΜ 20
 per AND PLACES Him IN me-
 ΝΗΜΑΤΙΛΑΞΕΥΤΩΟΥΟΥΚΗΝ 40
 morial-lomb BEDROCK-HEWN where NOT WAS
^{as omit YET}
 ΟΥΔΕΙCΟΥΔΕΠΩΚΕΙΜΕΝΟΣ 60
 NOT-YET-ONE NOT-YET-as-yet LYING
^{as omit THE}
 ΚΑΙΗΜΕΡΑΗΝΠΑΡΑΣΚΕΥΗ 80
 54 AND THE DAY it-WAS OF-preparation
^{a o. A omits AND}
 ΣΚΑΙCΑΒΒΑΤΟΝΕΠΕΦΩCΚΕ 200
 AND SABBATH ON-LIGHTED
^{as omit THE}
 ΝΚΑΤΑΚΟΛΟΥΘΗΣΑΙΔΕΑ 20
 55 DOWN-following YET THE
^{A+G}
 ΙΓΥΝΑΙΚΕCΑΙΤΙΝΕCΗCΑΝ 40
 WOMEN WHO-ANY WERE
^{A to-Him OUT OF-THE GALILEE}
 CΥΝΕΛΗΛΥΘΥΙΑΙΕΚΤΗΣΓΑ 60
 HAVING-COME-TOGETHER OUT OF-THE GALILEE
^{B+G}
 ΑΙΛΑΙCΑΥΤΩΕΘΕΑΣΑΝΤΟ 80
 to-Him gaze
^{s o.}
 ΤΟΝΗΜΕΙΟΝΚΑΙΩCΕΤΕΘΗ 200
 THE memorial-vault AND AS WAS-PLACED
 ΤΟΣΩΜΑΥΤΟΥΥΠΟCΤΡΕΨΑ 20
 56 THE BODY OF-Him returning
 CΑΙΔΕΝΤΟΙΜΑCΑΝΑΡΩΜΑΤ 40
 YET THEY-make-READY SPICES
 ΑΚΑΙΜΥΡΑΚΑΙΤΟΜΕΝCΑΒΒ 60
 AND ATTARS AND THE INDEED SABBATH
 ΑΤΟΝΗCΥΧΑCΑΝΚΑΤΑΤΗΝ 80
 THEY-QUIETIZE according-to-THE direc-
 ΝΤΟΛΗΝΤΗΔΕΜΙΑΤΩΝCΑΒΒ 400
 24 tion to-THE YET ONE OF-THE SABBATHS
^{as o. A THEY-CAME ON THE memorial-tomb}
 ΑΤΩΝΟΡΘΡΟΥΑΒΕΩCΕΠΙΤ 20
 EARLY DEEPLY ON THE
^{for A s ION D1 A}
 ΟΜΝΗΜΑΛΘΟΝΦΕΡΟΥCΑΙΑ 40
 memorial-tomb THEY-CAME CARRYING WHICH
 ΗΤΟΙΜΑCΑΝΑΡΩΜΑΤΑΚΑΙΤ 60
 THEY-make-READY SPICES AND ANY
^{as omit AND ANY TOGETHER to-them}
 ΕΙΝΕCΣΥΝΑΥΤΑΙCΕΥΡΟΝΔ 80
 2 TOGETHER to-them THEY-FOUND YET
 ΕΤΟΝΛΙΘΟΝΑΠΟΚΕΚΥΛΙCΜ 600
 THE STONE HAVING-been-FROM-ROLLED

3 ΕΝΟΝΑΠΟΤΟΥΜΝΗΜΕΙΟΥΚΑ 20
 FROM THE memorial-vault AND
^{A omits YET}
 ΙΕΙCΕΛΘΟΥCΑΙΔΕΟΥΧΕΥΡ 40
 INTO-COMING YET NOT THEY-FOUND
 ΟΝΤΟCΩΜΑΤΟΥΚΥΡΙΟΥΙΗΣ 60
 THE BODY OF-THE Master JESUS
^{A ΔΙ -THRU-}
 ΟΥΚΑΙΕΓΓΕΝΕΤΟΕΝΤΩΑΠΟΡ 80
 4 AND it-BECAME IN THE to-BE-BEING-
^{s o.}
 ΕΙCΘΑΙΔΥΤΑCΠΕΡΙΤΟΥΤΟ 600
 perplexed them ABOUT this
 ΥΚΑΠΙΔΟΥΑΝΔΡΕCΔΥΟΕΠΕ 20
 AND BE-PERCEIVING MEN TWO ON-STAND
^{A ΔΙCΘΗCΕCΙΝ}
 CΤΗCΑΝΑΥΤΑΙCΕΝΕCΘΗΤΙ 40
 to-them IN GARMENT
^{for H A ΔΙC B IN}
 ΑCΤΡΑΠΤΟΥCΗΜΕΦΩΒΩΝΔΕ 60
 5 OLEAM-FLINGING OF-IN-FEARING YET
 ΓΕΝΟΜΕΝΩΝΑΥΤΩΝΚΑΙΚΑΙ 80
 BECOMING them AND OF-de-
^{A O}
 ΝΟΥCΩΝΤΑΠΡΟCΩΠΑΙCΤΗ 700
 CLINING THE faces INTO THE
^{A O}
 ΝΓΗΝΕΙΠΑΝΠΡΟCΑΥΤΑCΤΙ 20
 LAND THEY-say TOWARD them ANY
 ΖΗΤΕΙΤΕΤΟΝΖΩΝΤΑΜΕΤΑΤ 40
 YE-ARE-SEEKING THE LIVING WITH THE
 ΩΝΝΕΚΡΩΝΟΥΚΕCΤΙΝΩΔΕΑ 60
 6 DEAD-ones NOT He-is here but
^{A O.}
 ΑΛΛΗΓΕΡΘΗΜΝΗCΘΗΤΩCΕ 80
 He-WAS-ROUSED YE-BE-BEING-REMINDED AS He-
 ΑΛΛΗCΕΝΥΜΙΝΕΤΙΩΝΕΝΤΗ 800
 TALKS to-YOUP STILL BEING IN THE
^{B s I* THE SON OF-THE h. that it-is-s.}
 ΓΑΛΙΛΑΙΑΛΕΓΩΝΟΤΙΔΕΙΤ 20
 7 GALILEE saying that it-is-BINDING
 ΟΝΥΙΟΝΤΟΥΑΝΘΡΩΠΟΥΠΑΡ 40
 THE SON OF-THE human to-BE-BE-
^{s o.}
 ΔΟΘΗΝΑΙΕΙCΧΕΙΡΑCΑΝΘ 60
 SIDE-GIVEN INTO HANDS OF-humans
 ΡΩΠΩΝΑΡΤΩΛΩΝΚΑΙCΤΑ 80
 missers AND to-BE-im-
 ΥΡΩΘΗΝΑΙΚΑΙΤΗΤΡΙΤΗΝΗΜ 600
 paled AND to-THE third DAY
 ΕΡΑΝΑCΤΗΝΑΙΚΑΙΕΜΝΗC 20
 8 TO-UP-STAND AND THEY-ARE-RE-
 ΘΗCΑΝΤΩΝΡΗΜΑΤΩΝΑΥΤΟΥ 40
 MINDED OF-THE declarationS OF-Him
 ΚΑΙΥΠΟCΤΡΕΨΑCΑΙΑΠΟΤΟ 80
 9 AND RETURNING FROM THE
^{s o.}
 ΥΜΝΗΜΕΙΟΥΑΠΗΓΓΕΙΛΑΝΤ 80
 memorial-vault THEY-FROM-MSGAGE these
^{s ALL these}
 ΑΥΤΑΠΑΝΤΑΤΟΙCΕΝΔΕΚΑΚ 6000
 ALL to-THE ONE-TEN AND

¹² Compare Jn. 20²⁻¹⁰.

¹² Peter had good cause to remember the Lord's first announcement of His death and resurrection, for he had objected to it, and had been severely rebuked (Mt. 16²¹⁻²³). The Lord had actually called him *satan*, because he wanted the kingdom to come without suffering. It is usual to suppose that all evil is of the Adversary, but the crucifixion, the climax of all evil, was by the specific counsel and foreknowledge of God (Ac. 2²³).

¹³⁻¹⁷ Compare Mk. 16^{12,13}.

¹⁴ Compare Mal. 3¹⁰.

¹⁵ In resurrection, before His ascension, the Lord was present for forty days, manifesting Himself to His disciples at will. He was not invested with the supernal glory in which Paul saw Him after His ascension. The forty days give us a sample of the terrestrial bodies of Israel's saints, the vision of Paul revealed the body glorious which will be the portion of those who partake of His celestial glory. It is too bright for earth. It was dimmed to suit the sight of His disciples. But it had powers far beyond the present human body. He could change its form, vanish or appear at will, and move without hindrance through any material obstacle. It does not take much faith to perceive the possibility of such a body. Even in its present imperfect approximations to physical truth, science could formulate a theory to explain it. The properties of matter change greatly according to the latent powers they contain. Thus water is solid ice when cold, fluid water when warm, and gaseous, invisible steam when hot. So a human body, with sufficient vital force, might change its own constitution and actually become invisible or luminous.

¹⁸ Compare 24³¹ Jn. 20^{14,21}.

¹⁸ The crucifixion of Christ must have been known to almost all in Jerusalem. As it was the Passover, several million people were there, and through them it would spread rapidly through the land.

²¹ Compare 2³⁸ Ac. 1⁶.

²¹ The resurrection, when plainly foretold, was always to occur on the third day. The tomb is empty and the messengers declare Him to be alive, yet

there were the Magdalene Mary and Joanna and Mary of James and the rest together with them, who told these things to the apostles. And these declarations appear in their sight as if nonsense, and they believed them not.

¹² Yet Peter, rising, ran to the tomb, and stooping over, is observing the swathing only. And he came away marveling to himself at what has occurred.

¹³ And *lo!* two of them in the same day were going into a village sixty stadia [6.89 miles] distant from Jerusalem, which is named Emmaus. And *they* conversed with one another concerning all of these things which have befallen. And it occurred, in their conversation and discussion, Jesus Himself also, drawing near, went together with them. Yet their eyes were held so as not to recognize Him.

¹⁷ Now He said to them, "What words are these which you are bandying one with another while walking?" And they stood with a sad countenance.

¹⁸ Now answering, the one named Cleopas said to Him, "Are *you* sojourning alone in Jerusalem, and did you not know what is occurring in her in these days?"

¹⁹ And He said to them, "What?" Now they say to Him, "That which concerns Jesus the Nazarean, a Man Who came to be a Prophet powerful in work and in word, in front of God and the entire people, so that both our chief priests and chiefs betray Him to the judgment of death, and they crucify Him. Yet *we* expected that *He* is the One

still they do not believe! No wonder He chides them for their dullness of both head and heart! Besides, they had the scriptures, and it is to these He appeals to explain the sufferings which they could not understand. Doubtless He spoke of the rejection of Moses himself by his brethren and of David the king, and especially of Hezekiah, who was smitten for the nation's sins, the type of the suffering Messiah. Many a passage in the Psalms of David is charged with a deeper doctrine and a higher thought than appears upon the surface. Peter, on the day of Pentecost, shows that David, in the so-called sixteenth Psalm, speaks of Him Who was his Lord and Son, when he gives a detailed account of the body and soul of Christ in death (Ps. 16⁹⁻¹⁰; Ac. 2²⁵⁻²⁸). The concluding verse of the Psalm, "Thou makest known to Me the paths of life", accounts for His spirit, for it is the spirit that imparts life. Thus fully did David predict Messiah's death. Once our eyes are opened, the pages of the scriptures become aglow with the things concerning Christ. As the dwelling place of God, the tabernacle and the temple were faint shadows of Him and His varied offices. The ritual, the sacrifices, the priesthood, the festivals—all pointed to the Coming One and His work. So much is there of Him that He could not have given much more than an outline on the road to Emmaus. Even then they do not seem to have fully realized the import of His words. They do not express any conviction that Christ must have been raised, and that the rumors they had heard must be true. Their inability to see Him in the stranger was but a sign that they were still unable to see Him in the scriptures. No doubt they had heard of the new observance which He had given the twelve, and knew that the broken bread was a figure of His body, broken for them. The symbolic act of blessing and breaking the bread opened their eyes at last, and they finally awoke to the reality of His resurrection. His task accomplished, the Lord vanishes, but they are eager to report the marvelous truth to the apostles, and return to Jerusalem.

²² Compare 1-11.

²⁴ Compare ¹² Jn. 20²⁻¹⁰.

³⁰⁻⁴⁰ Compare Mk. 16¹⁴ Jn. 20¹⁹⁻²³.

about to be redeeming Israel. But surely, together with all these things also, it is leading in this third day from which these things occurred. But some of our women also amaze us, coming to be at the tomb early, and, not finding His body, they came saying that they had seen an apparition of messengers also, who are saying that He is living. And some of those with us came away to the tomb, and they found it thus, according as the women also said, yet they perceived Him not."

²⁵ And *He* said to them, "O foolish and tardy of heart to be believing on all which the prophets speak! ²⁶ Must not the Christ be suffering these things, and be entering into ²⁷ His glory?" And beginning from Moses He interprets to them from all the prophets also, in all the scriptures, that which concerns Himself.

²⁸ And they draw near to the village where they went, and *He* does as though He were going further.

²⁹ And they urge Him, saying, "Remain with us, seeing that it is toward dusk and the day has already declined." And He entered

³⁰ to remain with them. And it occurred, at His reclining with them, taking bread, He blesses it, and, breaking, He handed it to them.

³¹ Now their eyes were opened, and they recognize Him. And *He* became unapparent to them.

³² And they say to one another. "Was not our heart burning in us as He spake to us on the road and

ΕΝ ΟΤΙ ΑΥΤΟΣ ΕΣΤΙΝ Ο ΜΕΛΛΩ	20	ΟΣΑΠΟΜΟΨΕΩΣΚΑΙ ΑΠΟΠΑ	20
that He is THE One-being-		FROM MOSES AND FROM ALL	
ΦΝΑΥΤΡΟΥΣΘΑΙΤΟΝΙΣΡΑΗΛ	40	ΝΤΩΝΤΩΝΠΡΟΦΗΤΩΝΔΙΕΡΜ	40
ABOUT TO-BE-LOOKING THE ISRAEL		THE BEFORE-AVERERS He-thru-TRANS-	
ΑΛΛΑΔΕΚΑΙΣΥΝΠΑΣΙΝ	60	ΗΝΕΥΣΕΝΑΥΤΟΙΣΕΝ ΠΑΣΙ	60
but SURELY AND TOGETHER TO-ALL these		LATES to-them IN ALL	
ΥΤΟΙΣΤΡΙΤΗΝΤΑΥΤΗΝΗΜΕ	80	ΣΤΑΙΣΓΡΑΦΑΙΣΤΑΠΕΡΙΕΔ	80
^{s1 omits 18-1. s o. A} CHΜΕΡΟΝ today adds		THE WRITINGS THE ABOUT Self	
ΡΑΝΑΓΕΙΑΦΟΥΤΑΥΤΑΓΕΝ	100	ΥΤΟΥΚΑΙΗΓΓΙCΑΝΕΙCΤΗΝ	600
it-is-LEADING FROM WHICH these BECAME		28 AND THEY-NEAR INTO THE	
ΕΤΟΛΛΑΚΑΙΓΥΝΑΙΚΕCΤΙ	20	ΚΩΜΗΝΟΥΕΠΟΡΕΥΟΝΤΟΚΑΙ	20
22 but AND WOMEN ANY		VILLAGE where THEY-WENT AND	
ΝΕCΕΞΗΜΩΝΕΞΕCΤΗCΑΝΗΜ	40	ΑΥΤΟCΠΡΟCΕΠΟΙΗΣΑΤΟΠΟ	40
OUT OF-US OUT-STOOD US		He TOWARD-DOES forward-	
ΑCΓΕΝΟΜΕΝΑΙΟΡΘΡΙΝΑΙΕ	60	ΠΡΩΤΕΡΟΝΠΟΡΕΥΕCΘΑΙΚΑ	60
BECOMING EARLY ON		29 more TO-BE-GOING AND	
ΠΙΤΟΜΗΜΕΙΟΝΚΑΙΜΗΕΥΡ	80	ΙΠΑΡΕΒΙΑCΑΝΤΟΑΥΤΟΝΑΕ	80
23 THE memorial-vault AND NO FINDING		THEY-DESID-FORCE Him SAYING	
ΟΥCΑΙΤΟCΩΜΑΥΤΟΥΗΛΘ	200	ΓΟΝΤΕCΜΕΙΟΝΜΕΘΗΜΩΝΟ	700
THE BODY OF-Him THEY-CAME		REMAIN WITH US that	
ΝΑΕΓΟΥCΑΙΚΑΙΟΠΤΑCΙΑΝ	20	ΤΙΠΡΟCΕCΠΕΡΑΝΕCΤΙΝΚΑ	20
SAYING AND VIEW		TOWARD EVENING-STAR it-is AND	
ΑΓΓΕΛΩΝΕΦΡΑΚΕΝΑΙΟΙΛΕ	40	ΙΚΕΚΑΙΚΕΝΗΔΗΗΗΜΕΡΑΚΑ	40
OF-MESSAGES TO-HAVE-SEEN WHO ARE-		ALREADY THE DAY AND	
ΓΟΥCΙΝΑΥΤΟΝΖΗΝΚΑΙΑΠΗ	60	ΙΕΙCΗΛΘΕΝΤΟΥΜΕΙΝΑΙCΥ	60
24 saying Him TO-BE-LIVING AND FROM-		He-INTO-CAME OF-THE TO-REMAIN TOGETH-	
ΛΘΟΝΤΙΝΕCΤΩΝCΥΝΗΜΕ	80	ΝΑΥΤΟΙCΚΑΙΕΓΕΝΕΤΟΕ	80
CAME ANY OF-THE TOGETHER TO-US ON		30 to-them AND BECAME IN THE	
ΠΙΤΟΜΗΜΕΙΟΝΚΑΙΕΥΡΟΝ	200	ΦΚΑΤΑΚΑΙΘΗΝΑΙΑΥΤΟΝΜΕ	800
THE memorial-vault AND THEY-FOUND		TO-BE-DOWN-CLINED Him WITH	
ΟΥΤΩCΚΑΘΩCΚΑΙΓΥΝΑΙ	20	ΤΑΥΤΩΝΑΛΒΩΝΤΟΝΑΡΤΟΝ	20
thus according-AS AND THE WOMEN		them GETTING THE DREAD He-	
ΚΕCΕΙΠΟΝΑΥΤΟΝΔΕΟΥΚΕΙ	40	ΥΛΟΓCΕΝΚΑΙΚΑCΑCΕΠΕ	40
said Him YET NOT THEY-		blesseS AND BREAKING ON-GAVE	
ΔΟΝΚΑΙΑΥΤΟCΕΙΠΕΝΠΡΟC	60	ΔΙΔΟΥΑΥΤΟΙCΑΥΤΩΝΔΕΔΙ	60
25 RECEIVED AND He said TOWARD		31 to-them OF-them YET WERE-	
Ε+Α=selves		ΗΝΟΙΞΗCΑΝΟΙΟΦΘΑΛΜΟΙ	80
ΑΥΤΟΥCΦΑΝΟΝΤΟΙΚΑΙΒΡΑ	80	ΤΗΡΟΥΠΕΡΕCΤΗC	80
them O! UN-MINDING AND TARDY		THE VIEWERS	
ΔΕΙCΤΗΚΑΡΔΙΑΤΟΥΠΙCΤΕ	400	ΚΑΙΕΠΕΓΝΩCΑΝΑΥΤΟΝΚΑΙ	900
to-THE HEART OF-THE TO-BE-BELIEV-		AND THEY-ON-KNOW Him AND	
ΥΕΙΝΕΠΙΠΑCΙΝΟΙCΑΛΗ	20	ΑΥΤΟCΦΑΝΤΟCΕΓΕΝΕΤΟ	20
ING ON ALL WHICH TALK		He UN-APPEARED BECAME FROM	
CΑΝΟΙΠΡΟΦΗΤΑΙΟΥΧΙΤΑΥ	40	ΠΑΥΤΩΝΚΑΙΕΙΠΑΝΠΡΟCΑ	40
26 THE BEFORE-AVERERS NOT (emph.) these		32 them AND THEY-SAY TOWARD one-an-	
ΤΑΕΔΕΙΠΑΘΕΙΝΤΟΝΧΡΙCΤ	60	ΑΛΛΟΥCΟΥΧΗΝΚΑΡΔΙΑΗΜ	60
it-WAS-BINDING TO-BE-EMOTIONING THE ANOINTED		other NOT (emph.) THE HEART OF-US	
ΟΝΚΑΙΕΙCΕΛΘΕΙΝΕΙCΤΗΝ	80	ΝΚΑΙΟΜΕΝΗΗΝΕΝΗΜΙΝΩCΕ	80
AND TO-BE-INTO-COMING INTO THE		BURNING WAS IN US AS He-	
ΔΟΞΑΝΑΥΤΟΥΚΑΙΡΑΜΕΝ	500	ΑΛΛΕΙΜΙΝΕΝΤΗΘΩΦΚΑΙ	97000
27 esteem OF-Him AND beginning		TALKED to-US IN THE WAY AND AS	

36,40 Compare Mk.16:4Jn.20:19-23.

39 The nature of our Lord's resurrection is nowhere more clearly revealed than in His efforts to convince the trembling disciples. The Lord was human in the full sense of the word, and had a body, soul, and spirit before His death. He lost none of these in resurrection. Had He been a spirit, as some of the disciples supposed at first, then He would not have had a body, with flesh and bones. The fact that His body did not decompose in death, that it still had the wounds which came at the crucifixion, that it is never said to have blood, all go to show that it was as real a body as before, but changed in its powers and mode of living. The bodies of the saints will be changed from soulish bodies, sustained in life through the medium of the blood, into spiritual (not spirit) bodies, vivified directly by means of spirit.

44 Compare 6,5 1831-33.

45 Compare Ps. 119:18.

46 Compare 20,27 Ps.22 Isa.53.

46 This commission, for all mankind, in contrast to the kingdom commissions of Matthew (Mt.10:5-8 28:10-20), is concerned with sins and the suffering of Christ. It promises a pardon to all who repent. In actual practise it was often combined with the other commissions, as recorded in the book of Acts. It was not in force until Pentecost. There Peter proclaims: "Repent . . . for the pardon of your sins . . ." (Ac. 2:38). He used it again in preaching to Cornelius: "everyone who is believing in Him is to be obtaining the pardon of sins through His name" (Ac. 10:43). Peter and the eleven do not seem to have left the land of Israel in the proclamation of pardon. Paul was appointed to carry it to the nations. His first commission was to the effect that the nations were "to get a pardon of sins" (Ac. 26:18). After his separation (Ac. 13:2) he coupled this with justification (Ac. 13:38,39), and drops pardon when he no longer proclaims Christ after the flesh (2 Co. 5:10-21). Pardon is administered by the executive of a government, for those who are proven guilty; justification acquits those who are reckoned not guilty.

47 Compare Ac.2:38.

as He opened to us the scriptures?" And, rising in the same hour, they return to Jerusalem and found the eleven convened together and those with them, saying that the Lord was really roused and was seen by Simon. And *they* unfolded what was on the road, and how He is known to them in the breaking of the bread.

36 Now, at their speaking these things, Jesus Himself stood in their midst and is saying to them, 37 "Peace to you!" Yet, becoming dismayed and affrighted, they supposed they are beholding a spirit. 38 And He said to them, "Why are you disturbed? And wherefore are reasonings coming up in your hearts? Perceive My hands and My feet, that it is *I* Myself. Handle Me and perceive, seeing that a spirit has not flesh and bones according 40 as you behold Me having." And, saying this, He exhibits to them 41 His hands and feet. Now, at their still disbelieving from joy, and marveling, He said to them, "Have 42 you any food in this place?" Now they hand Him part of a broiled 43 fish, and, taking it, He ate before them.

44 Now He said to them, "These are My words, which I speak to you still being with you, seeing that all must be fulfilled which has been written in the law of Moses and the prophets and psalms concerning 45 Me." Then He opens up their mind to understand the scriptures, 46 and said to them that "Thus it is written, and thus the Christ must be suffering and rise from among 47 the dead the third day. And repent-

^{n h' Y o.}
 33 **Ε**ΞΗΛΘΥΝΤΕΣ ΑΝΟΙΞΑΝΤΕΣ ΤΑΣ ΓΡΑΦΑΣ ²⁰
 He-thru-up-opened to-us the writings
 34 **Κ**ΑΙ ΑΝΑΝΤΑΣΤΑΝΤΕΣ ΑΥΤΗ ⁴⁰
 AND UP-STANDING to-same
ΤΗ ΘΥΡΑ ΠΕΣΤΡΕΥΑΝ ΕΙΣ ΕΙΣ ⁶⁰
 THE DOOR THEY-RETURN INTO JERU-
^{ns omit -together-}
ΣΑΛΗΜ ΚΑΙ ΕΥΡΟΝ ΤΟΝ ⁸⁰
 SALEM AND THEY-FOUND HAVING-been-
ΘΡΟΙΣ ΜΕΝΟΥΣ ΤΟΥΣ ΕΝΔΕΚ ¹⁰⁰
 TOGETHER-CONVENED THE ONE-TEN
 35 **Α**ΚΑΙ ΤΟΥΣ ΣΥΝΑΥΤΟΙΣ ΛΕΓ ²⁰
 AK AND THE TOGETHER-to-them SAYING
^{A WAS-ROUSED the Master finally}
ΟΝΤΑΣ ΟΤΙ ΟΝΤΩΣ ΗΓΕΓΡΗΘΗ ⁴⁰
 that neinely WAS-ROUSED THE
^{AD omit to-the}
ΚΥΡΙΟΣ ΚΑΙ ΦΩΤΗΤΟΣ ΙΜΩΝ ⁶⁰
 Master AND WAS-VIEWED-to-the SIMON
 36 **Ι**ΚΑΙ ΑΥΤΟΙΣ ΞΗΓΟΥΝΤΟ ΤΑ ⁸⁰
 35 AND they unfolded THE
ΕΝΘΟ ΔΩΚΑΙ ΩΣ ΕΓΝΩΣΘΗ ²⁰⁰
 IN THE WAY AND AS He-IS-KNOWN to-
ΥΤΟΙΣ ΕΝ ΤΗ ΚΛΑΣΕΙ ΤΟΥ ΑΡΤΟΥ ²⁰
 them IN THE BREAKING OF-THE BREAD
 37 **Τ**ΟΥΤΑΥΤΑ ΔΕ ΑΥΤΩΝ ΛΑΛΟΥ ⁴⁰
 36 these YET OF-them TALKING
^{ns omit the JESUS}
ΝΤΩΝ ΑΥΤΟΥ ΤΟΙΣ ΧΩΣ ΕΣΤΗ ⁶⁰
 He THE JESUS STOOD
^{A M}
ΕΝ ΜΕΣΤΩ ΑΥΤΩΝ ΚΑΙ ΛΕΓΕΙ ⁸⁰
 IN MIDST OF-them AND IS-SAYING to-
^{for ΠΤΟ s has ΦΟΒ and η Ε Ρ Ο}
ΥΤΟΙΣ ΕΙΡΗΝΗ ΜΙΝ ΠΟΤΗΘΗ ³⁰⁰
 37 them PEACE to-YOUP BEING-DISMAYED
ΕΝΤΕΣ ΔΕ ΚΑΙ ΕΜΦΟΒΟΙ ΓΕΝ ²⁰
 YET AND IN-FEAR BECOMING
ΟΜΕΝΟΙ ΕΔΟΚΟΥΝ ΠΝΕΥΜΑΘ ⁴⁰
 THEY-SEEMED spirit TO-
 38 **Ε**ΩΡΕΙΝ ΚΑΙ ΕΠΕΝΑΥΤΟΙΣ ⁶⁰
 38 He-beholding AND He-said to-them
ΤΙ ΤΕΤΑΡΑ ΓΕ ΜΕΝΟΙ ΕΣΤΕ ⁸⁰
 ANY HAVING-been-DISTURBED YE-ARE AND
^{THU omitted by n}
ΙΔΙΑΤΙ ΔΙΑΛΟΓΙΣΜΟΙΑΝ ⁴⁰⁰
 THU ANY THU-accounts ARE-UP-
^{n TH}
ΒΑΙΝΟΥΣΙΝ ΕΝ ΤΑΙΣ ΚΑΡΔΙΑΙ ²⁰
 STEPPING IN THE HEARTS
^{n o. o. n o.}
ΑΙΣ ΜΩΝ ΕΙΔΕΤΕ ΤΑΣ ΧΕΙΡ ⁴⁰
 39 OF-YOUP BE-PERCEIVING THE HANDS
^{s THE FEET OF ME AND THE HANDS}
ΑΣ ΜΟΥ ΚΑΙ ΤΟΥΣ ΠΟΔΑΣ ΜΟΥ ⁶⁰
 OF-ME AND THE FEET OF-ME
^{A He I AM}
ΟΤΙ ΕΓΩ ΕΙΜΙ ΑΥΤΟΣ ΨΗΛΑΦ ⁸⁰
 that I AM He STROKE-TOUCH
ΗΣΑΤΕ ΜΕ ΚΑΙ ΕΙΔΕΤΕ ΟΤΙ ΠΝ ⁵⁰⁰
 HE AND BE-PERCEIVING that spirit

^{n addis K ΔΑΙ s had + C}
ΕΥΜΑΡΚΑ ΚΑΙ ΟΣΤΕ ΑΟΥΚ ²⁰
 FLESH AND BONES NOT
^{s ΔΑΙ}
ΕΧΕΙ ΚΑΘΩΣ ΕΜΕΘΕΣ ΕΩΡΕΙΤΕ ⁴⁰
 40 UN-HAVING according-as ME YE-ARE-BE-HOLDING
^{ns omit-on-}
ΕΧΟΝΤΑ ΚΑΙ ΤΟΥΤΟ ΕΙΠΩΝ ⁶⁰
 40 HAVING AND this SAYING He-
^{s o.}
ΠΕΔΕΙΞΕΝ ΑΥΤΟΙΣ ΤΑΣ ΧΕΙ ⁸⁰
 ON-SHOWS to-them THE HANDS
 41 **Κ**ΑΙ ΤΟΥΣ ΠΟΔΑΣ ΕΤΙ ΔΕ ⁶⁰⁰
 41 AND THE FEET STILL YET
^{A o. A o.}
ΑΠΙΣΤΟΥΝΤΩΝ ΑΥΤΩΝ ΑΠΟΤ ²⁰
 OF-UN-BELIEVING OF-them FROM THE
^{A AND OF-M. FROM THE JOY}
ΗΣΧΑΡΑ ΚΑΙ ΘΑΥΜΑΖΟΝΤΩ ⁴⁰
 JOY AND OF-MARVELING
ΝΕΙ ΠΕΝΑΥΤΟΙΣ ΕΧΕΤΕ ΤΙΒ ⁶⁰
 He-said to-them YE-ARE-HAVING ANY FOOD
^{s i* Ω ΔΕ}
ΡΩΣΙ ΜΟΝΕΝΘΑ ΔΕ ΟΙ ΔΕ ΕΠΕ ⁸⁰
 42 IN-PLACE-YET THE-ones YET ON-
ΔΩΚΑΝ ΑΥΤΩ ΙΧΘΥΟΣ ΟΠΤΟΥ ⁷⁰⁰
 GIVE to-Him OF-FISH BROILED
ΜΕΡΟΣ ΚΑΙ ΛΑΒΩΝ ΕΝΩΠΙΟΝ ²⁰
 43 PART AND GETTING IN-VIEW
^{A ΠΑΝΤΩΝ OF-ALL}
ΑΥΤΩΝ ΕΦΑΓΕΝ ΕΙ ΠΕΝ ΔΕ ⁴⁰
 44 OF-them He-ATE He-said YET TOWARD
^{A to-them I}
ΟΣ ΑΥΤΟΥΣ ΟΥΤΟΙ ΟΙ ΛΟΓΟΙ ⁶⁰
 them these THE sayings
^{OF-ME omitted by s}
ΜΟΥ ΟΥΣ ΕΛΑΛΗΣ ΑΠΡΟΣΥΜΑ ⁸⁰
 OF-ME WHICH I-TALK TOWARD YOUN
ΣΕΤΙ ΩΝ ΣΥΝ ΜΙΝ ΟΤΙ ΔΕ ΙΠ ⁸⁰⁰
 STILL BEING TOGETHER to-YOUP that IS-BINDING TO-
^{A s o.}
ΛΗΡΩΘΗΝΑΙ ΑΠΑΝΤΑ ΤΑ ΓΕ ²⁰
 BE-FILLED ALL (emph.) THE HAVING
^{A s o.}
ΡΑΜΜΕΝΑ ΕΝ ΤΩ ΝΟΜΩ ΜΟΥ ⁴⁰
 been-WRITTEN IN THE LAW OF-MOSES
^{s adds EN IN s omits AND s omits THE}
ΩΣ ΚΑΙ ΤΟΙΣ ΠΡΟΦΗΤΑΙΣ ⁶⁰
 AND THE BEFORE-AVERERS AND
^{s i o.}
ΙΥΛΛΟΙΣ ΠΕΡΙΕΜΟΥΤΟ ⁸⁰
 45 psalms ABOUT ME then
^{s Y o}
ΔΙΗΝΟΙ ΞΕΝΑΥΤΩΝ ΤΟΝ ΝΟΥ ⁹⁰⁰
 He-thru-UP-OPENS OF-them THE MIND
^{s i + E o. n i + n hy s i}
ΝΤΟΥΣ ΕΝΙΝΑΙ ΤΑΣ ΓΡΑΦΑΣ ²⁰
 OF-THE TO-understand THE writings
ΚΑΙ ΕΠΕΝΑΥΤΟΙΣ ΟΤΙ ΟΥ ⁴⁰
 46 AND He-said to-them that thus
^{ns omit AND thus it-was-BINDING}
ΤΩΣ ΕΓΡΑΠΤΑΙ ΚΑΙ ΟΥΤΩΣ ⁶⁰
 it-HAS-been-WRITTEN AND thus
ΕΔΕΙΠΑΘΕΙΝ ΤΟΝ ΧΡΙΣΤΟΝ ⁸⁰
 it-WAS-BINDING to-BE-EMOTIONING THE ANOINTED
ΚΑΙ ΑΝΑΣΤΗΝΑΙ ΕΚ ΝΕΚΡΩΝ ⁹⁸⁰⁰⁰
 AND TO-UP-STAND OUT OF-DEAD-ones

⁴⁹ Compare Jn.14¹⁵⁻¹⁷,26¹⁶⁷.

⁴⁰ The sequel to Luke's account is in the book of Acts. There the thread of the kingdom proclamation is taken up by the twelve apostles, after their endowment with power at Pentecost.

⁵⁰⁻⁵¹ Compare Mk.16¹⁰Ac.1⁹⁻¹¹.

⁵⁰ The Lord seems to have lingered only long enough to establish the fact of His resurrection and prepare the apostles for their future ministry. There is no hint here of His high heavenly honors, but all His teaching is confined within the sphere of Israel's restoration to become earth's suzerain, according to the prophets, and to the blessing of the nations through them.

⁵² Compare Ac. 1¹².

⁵³ Compare Ac.24⁶,47⁵⁴².

ance for the pardon of sins is to be proclaimed, on His name, to all the nations, beginning from Jerusalem.

⁴⁸ Now *you* shall be witnesses of these things. And *lo!* I am delegating

⁴⁹ the promise of My Father on you. Now *you* be seated in the city of Jerusalem till you should be putting on power from on high."

⁵⁰ Now He led them out as far as to Bethany, and lifting up His hands,

⁵¹ He blesses them. And it occurred as He is blessing them, He put an interval between them, and He was

⁵² carried up into heaven. And *they*, worshiping Him, return into Jerusalem with great joy. And they

⁵³ were continually in the sanctuary, praising and blessing God. *Amen!*

ΤΗΤΡΙΤΗΗΜΕΡΑΚΑΙΚΗΡΥΧ 20
17 to-TAK third DAY AND TO-BE-PROCLAIM-

ΘΗΝΑΙΕΠΙΤΩΦΟΝΟΜΑΤΙΑΥΤ 40
LD ON THE NAME OF-Him

ΟΥΜΕΤΑΝΟΙΑΝΕΙΣΑΦΕCIN 60
AFTER-MIND INTO FROM-LETTING

ΑΜΑΡΤΙΩΝΕΙCΠΑΝΤΑΤΑΘ 80
OF-misses INTO ALL THE NATIONS

ΝΗΑΡΞΑΜΕΝΟΙΑΠΟΙΕΡΟΥC 100
beginning FROM JERUSALEM

ΑΛΗΜΥΜΕΙCΔΕΕCΤΑΙΜΑΡΤ 20
8 ^{as omit} YET ^{as omits} WILL-BE ^{s o, ARE}

ΥΡΕCΤΟΥΤΩΝΚΑΙΠΙΔΟΥΕΓΩ 40
9 ^{for} AND BE-PERCEIVING ^{as has} ΚΑΓΩ AND-I

ΕΞΑΠΟCΤΕΛΛΩΤΗΝΕΠΑΓΓΕ 60
AM-OUT-commissioning THE promise

ΑΙΑΝΤΟΥΠΑΤΡΟCΜΟΥΕΦΥΜ 80
B ⁺ OF-THE FATHER OF-ME ON YOUR

ΑCΥΜΕΙCΔΕΚΑΘΙCΑΤΕΕΝΤ 200
TE YET BE-seated IN THE

ΗΠΟΛΕΙΗΕΡΟΥCΑΛΗΜΕΦCΟ 20
B ^{as omit} JERUSALEM CITY JERUSALEM TILL OF-

ΥΕΝΔΥCΗCΘΕΕΞΥΦΟΥCΔΥΝ 40
A ΔΙ A ABILITY OUT-OF HIGH WHICH YE-sh'd-DE-IN-SLIPPING OUT-OF-HIGH ABILITY

ΑΜΙΝΕΙΗΓΑΓΕΝΔΕΑΥΤΟΥC 60
J He-out-LED YET them

Α+ΕΙΩΑΕΙC INTO
ΕΩCΠΡΟCΒΗΘΑΝΙΑΝΚΑΙΕΠ 80
TILL TOWARD BETHANY AND ON-

ΑΡΑCΤΑCΧΕΙΡΑCΑΥΤΟΥΕΥ 300
LIFTING THE HANDS OF-Him He-

ΛΟΓΗCΕΝΑΥΤΟΥCΚΑΙΕΓΕΝ 20
51 blesses them AND il-BECAME

ΕΤΟΕΝΤΩΕΥΛΟΓΕΙΝΑΥΤΟΝ 40
IN THE TO-BE-blessing Him

ΑΥΤΟΥCΔΙΕCΤΗΑΠΑΥΤΩΝΚ 60
them He-THRU-STOOD FROM them AND

ΑΙΑΝΕΦΕΡΕΤΟΕΙCΤΟΝΟΥΡ 80
B ^{as omits} AND He-was-UP-CARRIED INTO THE heaven

ΑΝΟΝΚΑΙΑΥΤΟΙΠΡΟCΚΥΝΗ 400
52 AND they worshiping

CΑΝΤΕCΑΥΤΟΥΝΥΠΕCΤΡΕΥΑ 20
Him RETURN

ΝΕΙCΙΕΡΟΥCΑΛΗΜΜΕΤΑΧΑ 40
INTO JERUSALEM WITH JOY

ΡΑCΜΕΓΑΛΗCΚΑΙΗCΑΝΔΙΑ 60
B ^{as omits} GREAT 53 GREAT AND THEY WERE THRU

ΠΑΝΤΟCΕΝΤΩΙΕΡΩΔΙΝΟΥΝ 80
B ^{as omit} PRAISING AND EVERY IN THE SACRED-place PRAISING

ΤΕCΚΑΙΕΥΛΟΓΟΥΝΤΕCΤΟΝ 500
AND blessing THE

ΘΕΟΝΑΜΗΝ
God AMEN

JOHN'S ACCOUNT

THIS ACCOUNT presents our Lord in the character of the Son of God. Matthew portrays Him as the Son of David and the Son of Abraham. Luke impresses us with His humanity, Mark with His service, but here we rise above these lesser glories, and learn of His divine relationship. The genealogies of Matthew and Luke are each in accord with the truth they teach, Mark needs none for the Servant, but John unveils Him as the Word before His advent in fleshly form.

The keynote is struck in the first sentence. He is the Word, the Expression, the Logos. God is revealing Himself here through the medium of *sound*. He appeals to human ears. While this is a higher method than an appeal to power or acts, it is a much lower means than that used in this day of grace, for to us He is presented as the Image of God. He appeals to our spiritual sight.

A comparison of John's ministry and Paul's for the nations is suggested by the name given to John. In recognition of His tempestuous character, the Lord calls him a "son of thunder", Paul's first meeting with the Lord was like the lightning. The light of a flash travels about a million times as fast as the thunderclap which it occasions, and perhaps a billion times as far. No sound reaches us except from earth and even then, at no great distance. We can see stars so far from us that no human speech can more than suggest their remoteness.

So then, John presents the Son of God as the Word, in His relation to the earth. Paul also presents Him as the Son of His love, but rather in relation to the celestial universe. And, high as the spiritual flights of the beloved disciple, the apostle of the nations reveals a transcendent realm of truth to which John was a stranger. He was a minister of the Circumcision, and such blessing as he doles out to the nations is entirely dependent on Israel's prior bliss. Paul bases all his blessing for the nations on Israel's previous apos-

tasy. It is a notable fact that this account was not written until after the apostolic ministry had closed. Possibly none of the other apostles even saw it. They never used it in the period comprised by the Acts. Paul never read it. He was able to fulfill the most marvelous of all ministries without a single glance into this narrative. Indeed, his later ministries were not concerned with Christ after the flesh and it would have had but little appeal to him so far as its proclamation was concerned. Being, then, given after all present need for it was past, it undoubtedly is intended for the Israel of the future, especially in the millennial era. Unlike the other accounts, it suggests Christ's rejection at the commencement, and soon unveils a preview of the marriage of the Lambkin which takes place during the thousand years, and gives a series of seven signs, all of which find their fulfillment in the day of Jehovah.

The seven signs are specially designed to support the central thought that He is the incarnate Word. Unlike the accounts elsewhere, there is no personal contact, or action. He speaks and it is done.

His word has power because of what He is. The water blushed into wine at the word of Him Who was the true Vine (15¹). He not only said "I am the Way and the Truth and the Life" (14⁶), but could tell the courtier, "Go. Your son is living" (4⁵⁰). He is the Door (10⁷) through which the impotent man was saved. He is the Bread (6³⁵) that fed the five thousand (6⁵⁻¹¹). As the Good Shepherd (10¹¹) He seeks His sheep in the storm (6¹⁹). As the Light (9⁵) He opens the blind man's eyes (9⁷). As the Resurrection and the Life (11²⁵) He rouses Lazarus (11) from the tomb. It is the word of "I AM" which displays its potency in the seven signs of this evangel. Briefly, the words of Christ are substantiated by a divine sign language which only those who knew the Word of God could understand.

¹ As God always was, there is no absolute beginning brought before us in the Scriptures. Both here and in Gen. 1:1 the article *the* is lacking in the originals, showing that it refers to the commencement of the subject in hand. In Genesis it is the beginning of creation. Here it is the beginning of revelation. The phrase might be rendered idiomatically, "To begin with".

The Logos, or Saying, or Expression, or Word, brings before us the revelation of God through sound, which appeals to the ears of His creatures. It is inferior to and in contrast with the revelation in which Christ is presented to sight, as the Image of God. Paul was saved by a sight of His transcendent glory. John was called by His word. Sound is slow and confined to the earth. Sight is swift and searches the heavens. This suggests the limited sphere of John's ministry.

"With" suggests two Greek words neither of which is used here, hence for accuracy's sake it is best to translate literally "toward". "With God" has no cogency in this connection. "Toward" indicates that the revealed Word pointed the creature in the direction of God. Take every "thus saith the Lord" in the Hebrew Scriptures and they all point us to God, and reveal some attribute of the divine character.

It is impossible for the mind to entertain the two thoughts that the Word was toward (or with) God, and the Word was God. Nothing which is toward (or with) an object can actually be that object. The difficulty lies in the difference between English and Greek idiom. "Was" and "is" are usually omitted in Greek, unless they are used in a figurative sense. Thus "This is my body" does not mean that the bread of the communion actually is the Lord's body but represents it. As the bread stands for the Lord's body, so the Word took the place of God. The God of the Hebrew Scriptures spoke: it was an oral revelation. He was revealed as Elohim, Jehovah, Adonai, etc., by means of utterances which came to the fathers through the prophets, while His essence was concealed. As at Sinai, His voice was heard, but He was hid.

IN THE BEGINNING was the Word, and the Word was toward God, and God was the Word. This was in the beginning toward God. All came into being through It, and apart from It not one thing came into being which has come into being. In It was life, and the life was the light of men. And the light is appearing in the darkness, and the darkness grasped it not.

⁶ There came to be a man commissioned by God, named John. This one came for a witness, that he should be testifying concerning the Light, that all should be believing through It. *He* was not the Light, but that he should be testifying concerning the Light. It was the true Light, which is enlightening every man, coming into the world. ¹⁰ In the world He was, and the world came into being through Him, and the world knew Him not. ¹¹ Into His own He came, and those who ¹² are His own accepted Him not. Yet as many as obtained Him, to them He gives the right to become children of God, to those who are believing into His name. who were begotten, not of bloods, neither of the will of the flesh, neither of the will of a man, but of God.

¹⁴ And the Word became flesh, and tabernacles among us, and we gaze at His glory, a glory as of an only begotten from the Father, full of grace and truth.

¹⁵ John is testifying concerning Him and has cried, saying, "This was He of Whom I said, 'He Who is coming behind me, has come to be in front of me, seeing that He ¹⁶ was before me', seeing that we all obtained of that which fills Him. ¹⁷ and grace for grace, seeing that the law was given through Moses,

1	ΕΝΑΡΧΗΗΝΟΛΟΓΟΣΚΑΙΟΛΟ ²⁰	ΣΤΑΙΔΙΑΗΛΘΕΝΚΑΙΟΙΔΙ ²⁰
	IN ORIGINAL WAS THE saying ^m AND THE saying	THE OWN He-CAME AND THE OWN-
	ΓΟCΗΝΠΡΟCΤΟΝΘΕΘΝΚΑΙΘ ⁴⁰	ΟΙΑΥΤΟΝΟΥΠΑΡΕΛΑΒΟΝΟC ⁴⁰
	WAS TOWARD THE God AND God	12 ones Him NOT BESIDE-GOT as-many-
2	ΕΟCΗΝΟΛΟΓΟCΟΥΤΟCΗΝΕΝ ⁶⁰	ΟΙΔΕΕΛΑΒΟΝΑΥΤΟΝΕΔΩΚΕ ⁶⁰
	WAS THE saying ^m THIS WAS IN	AS YET GOT Him He-GIVES
3	ΑΡΧΗΠΡΟCΤΟΝΘΕΘΝΠΑΝΤΑ ⁸⁰	ΝΑΥΤΟΙCΕΙΟΥCΙΑΝΤΕΚΝΑ ⁸⁰
	ORIGINAL TOWARD THE God ALL	to-them authority offspring
	ΔΙΑΥΤΟΥΕΓΕΝΕΤΟΚΑΙΧΩΡ ¹⁰⁰	ΘΕΟΥΓΕΝΕCΘΑΙΤΟΙCΠΙCΤ ⁶⁰⁰
	THRU Him BECAME AND apart-from	OF-God TO-BE-BECOMING to- ^{the} ones-BELIEV-
	ΙCΑΥΤΟΥΕΓΕΝΕΤΟΥΥΔΕΕΝ ²⁰	ΕΥΟΥCΙΝΕΙCΤΟΟΝΟΜΑΥΤ ²⁰
	Him BECAME NOT-YET ONE	ING INTO THE NAME OF-Him
4	ΟΓΕΓΟΝΕΝΕΝΑΥΤΩΖΩΗΗΝΚ ⁴⁰	ΟΥΟΙΟΥΚΕΞΑΙΜΑΤΩΝΟΥΔΕ ⁴⁰
	WHICH HAS-BECOME IN Him LIFE WAS AND	13 WHO NOT OUT OF-BLOODS NOT-YET
	ΔΙΗΖΩΗΗΝΤΟΦΩCΤΩΝΑΝΘΡ ⁶⁰	ΕΚΘΕΛΗΜΑΤΟCΣΑΡΚΟCΟΥΔ ⁶⁰
	THE LIFE WAS THE LIGHT OF-THE humans	OUT OF-WILL OF-FLESH NOT-YET
	ΦΩΗΚΑΙΤΟΦCΕΝΤΗCΚΟΤ ⁶⁰	ΕΕΚΘΕΛΗΜΑΤΟCΑΝΔΡΟCΑΛ ⁸⁰
5	AND THE LIGHT IN THE DARKNESS	OUT OF-WILL OF-MAN BUT
	ΙΑΦΑΙΝΕΙΚΑΙΗCΚΟΤΙΑΥ ²⁰⁰	ΛΕΚΘΕΟΥΕΓΕΝΝΗΘΗCΑΝΚΑ ⁷⁰⁰
	IS-APPEARING AND THE DARKNESS it	14 OUT OF-God WERE-generated AND
6	ΤΟΥΚΑΤΕΛΑΒΕΝΕΓΕΝΕΤΟ ²⁰	ΙΟΛΟΓΟCΑΡΙCΕΓΕΝΕΤΟΚΑ ²⁰
	NOT DOWN-GOT BECAME	THE saying FLESH BECAME AND
	ΑΝΘΡΩΠΟCΑΠΕCΤΑΜΕΝΟC ⁴⁰	ΙΕCΚΗΝΩCΕΝΕΝΗΜΙΝΚΑΙΕ ⁴⁰
	human HAVING-been-commissioned	BOOTHUS IN US AND WE-
	ΠΑΡΕΘΟΥΟΝΟΜΑΥΤΩΙΩΑ ⁶⁰	ΘΕΑCΑΜΕΘΑΗΝΔΟΞΑΝΑΥ ⁶⁰
	BESIDE God NAME to-him JOHN	GAZE THE esteem OF-Him
7	ΝΗCΟΥΤΟCΗΛΘΕΝΕΙCΜΑΡ ⁸⁰	ΟΥΔΟΞΑΝΩCΜΟΝΟΓΕΝΟΥCΠ ⁸⁰
	this-one CAME INTO witness	esleem AS OF-ONLY-generated DE-
	ΤΥΡΙΑΝΙΑΜΑΡΤΥΡΗCΗΠΕ ³⁰⁰	ΑΡΑΠΑΤΡΟCΠΛΗΡΗCΧΑΡΙΤ ⁶⁰⁰
	THAT he-SHOULD-BE-witnessing ABOUT	SIDE FATHER FULL OF-grace
	ΡΙΤΟΥΦΩΤΟCΙΝΑΠΑΝΤΕCΠ ²⁰	ΟCΚΑΙΑΛΗΘΕΙΑCΙΩΑΝΝΗC ²⁰
	THE LIGHT THAT ALL sh'ld-	15 AND TRUTH JOHN
8	ΙCΤΕΥCΩCΙΝΔΙΑΥΤΟΥΟΥC ⁴⁰	ΜΑΡΤΥΡΕΙΠΕΡΙΑΥΤΟΥΚΑΙ ⁴⁰
	DE-BELIEVING THRU it NOT	IS-witnessing ABOUT Him AND
	ΗΝΕΚΕΙΝΟCΤΟΦΩCΑΛΛΙΝΑ ⁶⁰	ΚΕΚΡΑΓΕΝΛΕΓΩΝΟΥΤΟCΗΝ ⁶⁰
	WAS that-one THE LIGHT BUT THAT	he-HAS-CRIED saying this-One WAS
	ΜΑΡΤΥΡΗCΗΠΕΡΙΤΟΥΦΩΤΟ ⁸⁰	ΟΝΕΙΠΟΝΟΟΠΙCΩΜΟΥΕΡΧΟ ⁸⁰
	he-SHOULD-BE-witnessing ABOUT THE LIGHT	WHOM I-said THE-One BEHIND ME COMING
9	CΗΝΤΟΦΩCΤΟΑΛΗΘΕΙΝΟΝΟ ⁴⁰⁰	ΜΕΝΟCΕΜΠΡΟCΘΕΝΜΟΥΓΕΓ ⁹⁰⁰
	it-WAS THE LIGHT THE TRUE WHICH	IN-TOWARD-PLACE OF-ME HAS-BE-
	ΦΩΤΙΖΕΙΠΑΝΤΑΑΝΘΡΩΠΩΝ ²⁰	ΟΝΕΝΟΤΙΠΡΩΤΟCΜΟΥΗΝΟΤ ²⁰
	IS-LIGHTENING EVERY human	16 COME THAT BEFORE-most OF-ME He-WAS that
	ΕΡΧΟΜΕΝΟΝΕΙCΤΟΝΚΟCΜΟ ⁴⁰	ΙΕΚΤΟΥΠΑΗΡΩΜΑΤΟCΑΥΤΟ ⁴⁰
	COMING INTO THE SYSTEM	OUT OF-THE FILLING OF-Him
10	ΝΕΝΤΩΚΟCΜΩΗΝΚΑΙΟΚΟCΜ ⁶⁰	ΥΗΜΕΙCΠΑΝΤΕCΕΛΑΒΟΜΕΝ ⁶⁰
	IN THE SYSTEM it-WAS AND THE SYSTEM	WE ALL GOT
	ΟCΔΙΑΥΤΟΥΕΓΕΝΕΤΟΚΑΙΟ ⁸⁰	ΚΑΙΧΑΡΙΝΑΝΤΙΧΑΡΙΤΟCΟ ⁸⁰
	THRU it BECAME AND THE	17 AND grace INSTEAD OF-grace that
11	ΚΟCΜΟCΑΥΤΟΝΟΥΚΕΓΝΩΕΙ ⁶⁰⁰	ΤΙΟΝΟΜΟCΔΙΑΜΨΥCΕΩCΕΔ ¹⁰⁰⁰
	THE SYSTEM Him NOT KNEW INTO	THE LAW THRU MOSES WAS-

³ Tindale, the first translator of our English Bible, used the pronoun "it" in referring to the Word, nor did he ever change it in his revisions.

³ Being is based on the Word of God; creation is connected with Christ as the Image of God (Col. 1:15-17). The reason of all existence is evident. It provides a field for God's self-revelation. Sounds without ears are nothing and sights without eyes are vain. God wishes to be known: hence the need of creatures and a medium of revelation which is also the means of creation.

⁴ The Word of God is presented as the channel of life in both the physical (Gen. 1:1, 20, 24, 27) and spiritual spheres (Ps. 119:23); as well as a light in the prevailing darkness (Ps. 119:105). Yet even the nation to whom the Word of God came remained in dense darkness.

⁶ The opening paragraph is a summary of the Hebrew revelation. The law and the prophets were until John. He, too, belonged to that period, and concluded the testimony to the Coming One.

¹³ An ancient reading, preserved by one of the early Fathers, is exceedingly apt and suggestive. It has "Who was begotten" and refers this statement to the incarnation of the Word, rather than to the spiritual birth of believers.

¹⁴ The pre-existence of Christ is clearly implied in the statement that the Word became flesh. The Word had assumed a human form before, but now it becomes a human being. In this way grace and truth came into being through Jesus Christ. The divine expressions of the Hebrew Scriptures now converge in the Man. His previous place is further confirmed by John, when he insists that He was before him, though, as to flesh, He was after him.

¹⁸ The various theophanies of the Hebrew Scriptures, such as Isaiah saw (Isa. 6:1), were not actual discoveries of the Deity, but sights of the Son at the time when He subsisted in the form of God (Phil. 2:6).

¹⁹ The Jews did well in sending priests to John. But the priests had no sense of sin, so do not inquire about a sacrifice, but whether he is the ruler or prophet for whom they are looking.

grace and truth came into being through Jesus Christ. Now no one has ever seen God: the only-begotten God, Who is in the bosom of the Father, *He* unfolds Him.

¹⁹ And this is the testimony of John when the Jews of Jerusalem dispatch to him priests and Levites that they should be inquiring of him, "Who are *you*?" And he avows and denies not and avows that "I am not the Christ." And they ask him again, "Who are you, then? Are you Elijah?" And he is saying, "I am not." "Are *you* the Prophet?" And he answered, ²² "No." Then they said to him, "Who are you?—that we may be giving an answer to those who send us. What are you saying concerning yourself?" He averred, ²³ "I am a voice imploring in the wilderness, 'Straighten the road of the Lord!' according as said Isaiah the prophet."

²⁴ And those who have been dispatched were of the Pharisees. ²⁵ And they ask him and said to him, "Why, then, are you baptizing, if *you* are not the Christ, neither ²⁶ Elijah, nor the Prophet?" John answered them, saying, "I am baptizing in water. Now in the midst of you is standing One of Whom ²⁷ *you* are not aware. He it is Who, coming behind me, has come to be in front of me, of Whom I am not worthy that I should be loosing the ²⁸ thong of His sandal." These things occurred in Bethany, the other side of Jordan river, where John was, baptizing.

²⁹ On the morrow he is observing Jesus coming toward him, and is saying, "*Lo!* the Lamb of God Which is taking away the sin of the ³⁰ world! This is He concerning Whom I said, 'Behind me is com-

ΟΘΗΝΗΧΑΡΙΣΚΑΙΝΑΛΗΘΕΙΑ 20
 GIVEN THE GRACE AND THE TRUTH
 ΔΙΑΙΗΣΟΥΧΡΙΣΤΟΥΕΓΕΝΕ 40
 THRU JESUS ANOINTED BECAME
 ΤΟΘΕΟΝΟΥΔΕΙΣΕΦΡΑΚΕΝΤ 60
 18 God NOT-YET-ONE HAS-SEEN
 ΟΠΟΤΕΟΜΟΝΟΓΕΝΗΣΘΕΟΣ 80
 ?-when THE ONLY-generated God THE
 ΟΝΕΙΣΤΟΝΚΟΛΟΝΤΟΥΠΑΤ 100
 One-BEING INTO THE BOSOM OF-THE FATHER
 ΡΟΣΕΚΕΙΝΟΣΕΙΝΗΓΑΤΟΚ 20
 19 that-One unfolds AND
 ΔΙΑΥΤΗΣΤΙΝΗΜΑΡΤΥΡΙΑ 40
 this IS THE witness
 ΤΟΥΙΩΑΝΝΟΥΕΤΑΠΕΣΤΕΙ 60
 OF-THE JOHN when commission
 ΛΑΝΠΡΟΣΑΥΤΟΝΟΙΟΥΔΑΙ 80
 TOWARD him THE JUDA-EES
 ΟΙΕΞΙΕΡΟΣΟΛΥΜΩΝΙΕΡΕΙ 100
 OUT OF-JERUSALEM SACRED-ones
 ΣΚΑΙΛΕΥΕΙΤΑΣΙΝΑΠΕΡΦΩ 20
 AND LEVITES THAT THEY-SHOULD-BE-
 ΤΗΣΦΙΝΑΥΤΟΝΣΥΤΙΣΕΙΚ 40
 20 inquiring him YOU ANY ARE AND
 ΑΙΦΜΟΛΟΓΗΣΕΝΚΑΙΟΥΚΗΡ 60
 he-avows AND NOT disowns
 ΝΗΣΑΤΟΚΑΙΦΜΟΛΟΓΗΣΕΝΟ 80
 AND avows THAT
 ΤΙΕΓΩΟΥΚΕΙΜΙΟΧΡΙΣΤΟΣ 100
 I NOT AM THE ANOINTED
 ΚΑΙΗΡΦΩΤΗΣΑΥΤΟΝΠΑΙ 20
 21 AND THEY-ask him AGAIN
 ΝΣΥΤΙΟΥΝΗΛΙΑΣΕΙΚΑΙΛΕ 40
 AS omit YOU D. T. A. B+Θ adds YOU CY S omits AND
 YOU ANY THEN ELIAS ARE AND he-IS-
 ΓΕΙΟΥΚΕΙΜΙΟΠΡΟΦΗΤΗΣ 60
 saying NOT I-AM THE BEFORE-AVEBER ARE
 ΙΣΥΚΑΙΛΑΠΕΚΡΙΘΗΝΟΥΕΙΠΟ 80
 22 YOU AND he-answered NOT THEY-said
 ΝΟΥΝΑΥΤΟΤΙΣΕΙΝΑΠΟΚ 100
 THEN to-him ANY YOU-ARE THAT answer
 ΡΙΣΙΝΑΦΜΕΝΤΟΙΣΠΕΜΨΑΣ 20
 WE-MAY-BE-GIVING TO-THE ones-SENDING
 ΙΝΗΜΑΣΤΙΛΕΓΕΙΣΠΕΡΙΣΕ 40
 US ANY YOU-ARE-saying ABOUT YOUR-
 ΑΥΤΟΥΕΦΗΓΕΓΩΦΩΝΗΒΩΝΤ 60
 23 self he-AVEBERD I SOUND OF-IMPLOING
 ΟΣΕΝΤΗΡΗΜΩΕΥΘΥΝΑΤΕΤ 80
 IN THE DESOLATE straiten-YE THE
 ΗΝΟΔΟΝΚΥΡΙΟΥΚΑΘΦΕΙΠ 100
 WAY OF-Master according-AS said

ΕΝΗΣΑΙΑΣΟΠΡΟΦΗΤΗΣΚΑΙ 20
 24 ISAIAH THE BEFORE-AVEBER AND
 ΟΙΑΠΕΣΤΑΛΜΕΝΟΙΗΣΑΝΕΚ 40
 THE ones-HAVING-been-commissioned WERE OUT
 ΤΩΝΦΑΡΙΣΑΙΩΝΚΑΙΗΡΩΤΗ 60
 25 OF-THE PHARISEES AND THEY-ask
 ΣΑΝΑΥΤΟΝΚΑΙΕΙΠΟΝΑΥΤΩ 80
 him AND THEY-said to-him
 ΤΙΟΥΝΒΑΠΤΙΖΕΙΣΕΙΣΥΟΥ 100
 ANY THEN YOU-ARE-DIPIZING IF YOU NOT
 ΚΕΙΟΧΡΙΣΤΟΣΟΥΔΕΗΛΙΑΣ 20
 ARE THE ANOINTED NOT-YET ELIAS
 ΟΥΔΕΟΠΡΟΦΗΤΗΣΑΠΕΚΡΙΘ 40
 26 NOT-YET THE BEFORE-AVEBER answered
 ΗΑΥΤΟΙΣΟΙΩΑΝΝΗΣΛΕΓΩΝ 60
 to-them THE JOHN saying
 ΕΓΩΒΑΠΤΙΖΩΕΝΥΔΑΤΙΜΕΣ 80
 I AM-DIP-ZING IN water midst
 ΟΣΔΕΥΜΩΝΕΣΤΗΚΕΙΟΝΥΜΕ 100
 B+ omit YET D. O. A N
 YET OF-YOUP HAD-STOOD WHOM YE
 ΙΣΟΥΚΟΙΔΑΤΕΑΥΤΟΣΕΙ 20
 27 NOT HAVE-PERCEIVED He it-IS
 ΝΟΟΠΙΣΦΜΟΥΕΡΧΟΜΕΝΟΣ 40
 THE-One omitted by D+
 THE-One BEHIND ME COMING WHO
 ΙΝ-ΤΩΡΑ-ΦΩ-Ε-ΜΕ-ΠΑΣ-ΒΕ-ΜΕ- 60
 ΙΝ-ΤΩΡΑ-ΦΩ-Ε-ΜΕ-ΠΑΣ-ΒΕ-ΜΕ-
 ΟΥΟΥΚΕΙΜΙΕΓΩΑΣΙΟΣΙΝΑ 80
 OF-WHOM NOT AM I WORTHY THAT
 ΑΥΣΦΑΥΤΟΥΤΟΝΙΜΑΝΤΑΤΟ 100
 I-SHOULD-BE-LOOSING OF-Him THE STRAP OF-THE
 ΥΥΠΟΔΗΜΑΤΟΣΤΑΥΤΑΕΝΒΗ 20
 28 sandal these IN BETHANY
 ΘΑΝΙΛΕΓΕΝΕΤΟΠΕΡΑΝΤΟΥ 40
 B+ PAVA=BETHARADA
 BECAME OTHER-SIDE OF-THE
 ΙΟΡΔΑΝΟΥΠΟΤΑΜΟΥΟΠΟΥΗ 60
 JORDAN RIVER THE-? where WAS
 ΝΟΙΩΑΝΝΗΣΒΑΠΤΙΖΩΝΤΗ 80
 29 THE JOHN DIPIZING to-THE ON-
 ΠΑΥΡΙΟΝΒΛΕΠΕΙΤΟΝΙΗΣΟ 100
 MORROW IS-looking THE JESUS
 ΥΝΕΡΧΟΜΕΝΟΝΠΡΟΣΑΥΤΟΝ 20
 COMING TOWARD him
 ΚΑΙΛΕΓΕΙΙΔΕΘΑΜΝΟΣΤΟΥ 40
 AND IS-saying BE-PERCEIVING THE LAMB OF-THE
 ΘΕΟΥΑΙΡΩΝΤΗΝΜΑΡΤΙΑ 60
 S E O
 God THE One-LIFTING THE missing
 ΝΤΟΥΚΟΣΜΟΥΟΥΤΟΣΕΣΤΙΝ 80
 30 OF-THE SYSTEM this IS
 ΥΠΕΡ ΟΥΔΕΙΟΥ 100
 ABOUT WHOM I said BEHIND OF-

Government and education are still the panaceas proposed by the majority of priest-craft. But John wisely withdraws himself from their notice, and as the Voice, heralds the coming of Jehovah Himself.

21-34 Compare Mt. 3:3-17; Mk. 12:11; Lu. 3:22, 29-36.

29 First John points out God's Lamb for the sinner, then for the saint. No other animal was so freely used in the sacrifices of the Mosaic ritual. Not only was a lamb slain at the passover (Ex.13³), but it might be used as a sin offering (Lev.4³²) or a guilt offering (Lev.5⁶) and was prescribed for the cleansing of a leper (Lev.14¹²). But never, as here, did it take away the sin of the whole world. But it was not slain for sin only, but for worship and communion. Every morning and every evening witnessed the smoke of an ascending offering (Lev.29³⁸). It was used as a peace offering (Ex.3⁷). Besides this it was offered with the wave offering (Lev.23¹¹), a symbol of the resurrection. Thus on seven different occasions a lamb was used to depict the sacrificial work of the Messiah. Indeed, His ministry of approximately four years may well be viewed as the antitype of the four days during which the passover lamb was kept before it could be offered (Ex.12⁶). During this period He displayed His marvelous perfections to the world. Not a blemish was found in Him. No wonder that the disciples, when they found the true Lamb of God, left John, and followed Him!

40 The call of Simon Peter is worthy of careful consideration, as it is undoubtedly an index of his ministry. It is especially instructive when viewed in contrast with the call of Paul. He was introduced to Messiah by a blood relation. Hence he, in turn, proclaims Christ to the Circumcision. Paul met Christ Himself come down from heaven, outside the land, hence he goes to the Uncircumcision with a heavenly message. Peter was a disciple of John, who was eager to welcome the Messiah. Paul was His most malignant enemy. Hence Paul preaches an evangel of undiluted transcendent grace, such as Peter himself never even apprehended.

ing a Man Who has come to be in front of me', seeing that He was before me. And *I* was not aware of Him. But that He may be manifested to Israel, therefore came *I*, baptizing in water."

32 And John testifies, saying that "I have gazed upon the spirit descending out of heaven as a dove, and it remains on Him. And *I* was not aware of Him, but He Who sends me to be baptizing in water, That One said to me, 'Upon Whomever you may be perceiving the spirit descending and remaining on Him, This is He Who is baptizing in holy spirit.' And *I* have seen and have testified that This One is the Son of God."

35 On the morrow John again stood and two of his disciples. And, looking at Jesus walking, he is saying, 37 "*Lo!* the Lamb of God!" And the two disciples hear him speaking and they follow Jesus.

38 Now Jesus, being turned and gazing at them following, is saying to them, "What are you seeking?" Yet they said to Him, "Rabbi" (which, being construed, is termed "Teacher"), "Where art Thou remaining?" He is saying to them, "Come and see." They came, then, and perceived where He is remaining, and they remain with Him that day. It was about the tenth hour.

40 Now Andrew, the brother of Simon Peter, was one of the two with John who hear and follow Him. 41 This one first is finding his own brother, Simon, and is saying to him, "We have found the Messiah!" (which is, being construed, 42 "Christ"). And he led him to Jesus. Looking at him, Jesus said,

- ΟΥΕΡΧΕΤΑΙ ΑΝΗΡ ΠΡΟΣ ΕΜΠΡΟ** 20
 ME 1st o. coming MAN WHO IN-TOWARD-
- ΣΘΕΝΟΥ ΓΕΓΟΝΕΝ ΟΤΙ ΠΡΟ** 40
 PLACE OF-ME HAS-BECOME (that) BEFORE-most
- ΤΟΣ ΜΟΥ ΗΝ ΚΑΓΩ ΟΥΚ ΗΔΕΙΝ** 60
 31 OF-ME He-WAS AND-I NOT HAD-PERCEIVED
- ΑΥΤΟΝ ΑΛΛΙΝ ΑΦΑΝΕΡΩΘΗΤ** 80
 Him BUT THAT MAY-BE-BEING-made-APPEAR
- ΦΙΣ ΤΗΝ ΑΔΙΑΤΟΥ ΤΟΝ ΑΘΟΝ** 100
 to-THE ISRAEL THRU this CAME
- ΕΓΩ ΕΝ ΥΔΑΤΙ ΒΑΠΤΙΖΩΝ ΚΑΙ** 20
 32 I IN water DIPPING AND
- ΙΕ ΜΑΡΤΥΡΗΣΕΝ ΙΩΑΝΝΗΣ ΚΑΙ** 40
 witnesses JOHN say-
- ΕΓΩΝ ΟΤΙ ΤΕΘΕΑΜΑΙ ΤΟ ΠΝΕ** 60
 ing (that) I-HAVE-gazed THE spirit
- ΥΜΑ ΚΑΤΑ ΒΑΙΝΟΝ ΦΩΣ ΠΕΡΙC** 80
 DOWN-STEPPING AS DOVE
- ΤΕΡΑΝ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ** 200
 AD 2. om. of-THE OUT OF-THE heaven AND
- ΕΜΕΙΝ ΕΝΕΝ ΠΑΥΤΟΝ ΚΑΙ ΕΓΩ** 20
 33 it-REMAINS REMAINING ON Him AND I
- ΟΥΚ ΗΔΕΙΝ ΑΥΤΟΝ ΑΛΛΟ ΠΕΜ** 40
 NOT HAD-PERCEIVED Him BUT THE One-
- ΨΑΣ ΜΕ ΒΑΠΤΙΖΕΙΝ ΕΝ ΤΩ ΥΔ** 60
 SENDING ME TO-BE-DIPPING IN THE water
- ΑΤΙ ΕΚΕΙΝΟΣ ΜΟΙ ΕΙΠΕΝ ΕΦ** 80
 that-One to-ME said ON
- ΟΝ ΑΝΙΔΗCΤΟ ΠΝΕΥΜΑ ΚΑΤΑ** 300
 WHOM EVER YOU-MAY-BE-PERCEIVING the spirit DOWN-
- ΒΑΙΝΟΝ ΚΑΙ ΜΕΝΟΝ ΕΝ ΠΑΥΤΟ** 20
 STEPPING AND REMAINING ON Him
- ΝΟΥ ΤΟC ΕCΤΙΝ Ο ΒΑΠΤΙΖΩΝ** 40
 This IS THE One-DIPPING
- ΕΝ ΠΝΕΥΜΑΤΙ ΑΓΙΩ ΚΑΓΩ ΕΩ** 60
 34 IN spirit HOLY AND-I HAVE-
- ΡΑΚΑ ΚΑΙ ΜΕ ΜΑΡΤΥΡΗΚΑ ΟΤ** 80
 SEEN AND HAVE-wITNESSED that
- ΙΟΥ ΤΟC ΕCΤΙΝ Ο ΥΙΟΣ ΤΟΥ Θ** 100
 This IS THE SON OF-THE God
- ΕΟΥ ΤΗ ΠΑΥΡΙΑ ΟΝ ΠΑΙΝΕΙ** 20
 35 to-THE ON-MORROW AGAIN HAD-
- CΤΗΚΕ ΙΟΙΩΑΝΝΗΣ ΚΑΙ ΕΚΤ** 40
 stood THE JOHN AND OUT OF-
- ΦΩΝ ΜΑΘΗΤΩΝ ΑΥΤΟΥ ΔΥΟ ΚΑΙ** 60
 36 THE LEARNERS OF-him TWO AND
- ΕΜΒΛΕΨΑCΤΩΙ ΗCΟΥ ΠΕΡΙ Π** 80
 IN-looking to-THE JESUS ABOUT-THEAD-
- ΑΤΟΥ ΝΤΙ ΛΕΓΕΙ ΙΔΕ Ο ΑΜΝΟC** 500
 ing he-IS-saying BE-PERCEIVING THE LAMB
- CΤΟΥ ΘΕΟΥ ΚΑΙ ΗΚΟΥCΑΝ ΟΙ** 20
 37 OF-THE God AND HEAR THE
- ΔΥΟ ΜΑΘΗΤΑΙ ΑΥΤΟΥ ΑΛΛΟΥ** 40
 TWO LEARNERS OF-him TALKING
- ΝΤΟC ΚΑΙ ΗΚΟΛΟΥΘΗΣΑΝΤΩ** 60
 AND THEY-follow to-THE
- ΗΝCΟΥCΤΡΑΦΕΙC ΔΕ ΘΙ ΗCΟ** 80
 38 JESUS BEING-TURNED YET THE JESUS
- ΥC ΚΑΙ ΘΕΑCΑΜΕΝ ΟC ΑΥΤΟΥ** 600
 AND gazing them
- CΑΚΟΛΟΥΘΟΥΝΤΑC ΛΕΓΕΙ Δ** 20
 following He-IS-saying to-
- ΥΤΟΙCΤΙΖΗΤΕ ΤΕ ΟΙ ΔΕ ΕΙ** 40
 them ANT YE-ARE-SEEKING THE-ones YET said
- ΠΟΝΑΥΤΩ ΡΑ ΒΕΙΟΛΕΓΕΤΑΙ** 60
 to-Him RABBI which IS-BEING-said
- ΙΜΕΘΡΜΗΝΕΥΟΜΕΝΟΝ ΔΙΔ** 80
 31 o. o. a. IMEΘΡMΗNEΥOMENON ΔIΔ BEING-after-TRANSLATED TEACHER!
- ΑC ΚΑΛΕΠΟΥΜΕΝ ΕΙC ΛΕΓΕ** 700
 39 ?-where YOU-ARE-REMAINING He-IS-saying
- ΑΥΤΟΙC ΕΡΧΕCΘΕ ΚΑΙ ΕΤΕ** 20
 to-Them BE-COMING AND BE-PERCEIVE-
- ΕΝ ΑΘΟΝΟΥΝ ΚΑΙ ΕΙΔΟΝ ΠΟΥ** 40
 ing THEY-CAME THEN AND PERCEIVED ?-where
- ΜΕΝΕΙ ΚΑΙ ΠΑΡΑΥΤΩ ΜΕΙΝ** 60
 He-IS-REMAINING AND BESIDE Him THEY-REMAIN
- ΑΝΤΗΝ ΗΜΕΡΑΝ ΕΚΕΙΝΗΝ ΩΡ** 80
 THE DAY that HOUR
- ΑΝΩC ΔΕΚΑΤΗΝ ΗΔΕΑΝ ΔΡΕ** 800
 40 WAS AS TENTH WAS YET ANDREW
- ΑC Ο ΑΔΕΛΦΟC CΙΜΩΝΟC ΠΕΤ** 20
 THE brother OF-SIMON Peter
- ΡΟΥ ΕΙC ΕΚ ΤΩΝ ΔΥΟ ΤΩΝ ΑΚΟ** 40
 31 o. om. of-THE ONE OUT OF-THE TWO OF-THE ones-
- ΥC ΑΝΤΩΝ ΠΑΡΑΙΩΑΝΝΟΥ ΚΑ** 60
 HEARING BESIDE JOHN AND
- ΙΑΚΟΛΟΥΘΗΣΑΝΤΩΝ ΑΥΤΩ Ε** 80
 41 or-following to-Him IS-
- ΥΡΙCΚΕ ΙΟΥΤΟC ΠΡΩΤΟΝ ΤΟ** 900
 b+ε but n1 omits the 1. s1 c FINDING this-one BEFORE-most THE
- ΝΑΔΕΛΦΟΝ ΤΟΝ ΙΔΙΟΝ CΙΜΩ** 20
 brother THE OWN SIMON
- ΝΑΚΑΙ ΛΕΓΕΙ ΑΥΤΩ ΕΥΡΗΚΑ** 40
 AND IS-saying to-him WE-HAVE-FOUND
- ΜΕΝ ΤΟΝ ΜΕC CΙΑΝ Ο ΕCΤΙΝ Μ** 60
 THE MESSIAH which IS be-
- ΕΘΕΡΜΗΝΕΥΟΜΕΝΟΝ ΧΡΙCΤ** 80
 ing-after-TRANSLATED ANOINTED
- ΟC ΚΑΙ ΗΓΑΓΕΝ ΑΥΤΟΝ ΠΡΟC** 900
 31 om. AND he-LED him TOWARD

⁴² The contrast between Paul and Peter is further emphasized by their names. Simon, or Simeon, is Hebrew for "hear", or "hearken". He hearkened to the Word incarnate, and became His disciple. "Saul" suggests the disobedience of Israel's first king, and the words of Samuel, "Behold, to hearken is better than sacrifice, to attend than the suet of rams" (1 Sam. 15:22). Simon was saved by sound. Saul was saved by sight. One was rewarded for his obedience, the other was favored because of his disobedience. One is the leading exponent of God's mercy to Israel, the other of God's transcendent and gratuitous grace to the nations.

Both were given new names to accord with the character of their commissions. Simon was called Cephas or Peter, meaning "rock", because he was to be used as a foundation. Saul was called Paul, because his ministry filled the "interval" between the repudiation of Israel in the past and their reception in the future.

⁴⁴ This is the western Bethsaida.

⁴⁶ A devout Jew had good cause to question whether the Messiah should come out of Nazareth, unless he knew that He had been born in Bethlehem and His parents had gone there as a refuge from Herod's successor (Mt. 2:22). Moreover, though there was a spoken prophecy that He should be called a Nazarene (Mt. 2:23), the name does not occur even once in the Hebrew Scriptures, or in the Talmud. "The Nazarene" was a term of reproach, and was used only by those who wished to insult Him.

⁴⁷ Nathanael (gift of God) is a delightful type of the faithful in Israel. His position "under the fig tree" suggests those who longed for Messiah's kingdom and were looking for redemption in Israel, knowing from the Scriptures that the time spoken of by Daniel drew near. Nathanael heard His proclamation and acknowledged His right to the throne, and His higher glories as the Son of God. To such He promises a place in the coming kingdom. The opened heaven is a millennial picture, when all like Nathanael will enjoy the blessedness of heaven and earth united under the rule of their Messiah.

"You are Simon, the son of John. You shall be called Cephas" (which is, being translated, "Peter").

⁴³ On the morrow He wants to come away into Galilee, and He is finding Philip. And Jesus is saying to him, "Be following Me."

⁴⁴ Now Philip was from Bethsaida, out of the city of Andrew and Peter.

⁴⁵ Philip is finding Nathanael and is saying to him, "We have found Him of Whom Moses in the law, and the prophets write, Jesus, a son of Joseph, from Nazareth."

⁴⁶ And Nathanael said to him, "Can anything good be of Nazareth?" Philip is saying to him, "Come and see!"

⁴⁷ Jesus perceived Nathanael coming toward Him, and is saying concerning him, "*Lo!* truly an Israelite in whom there is no guile!"

⁴⁸ Nathanael is saying to Him, "Whence do you know me?" Jesus answered and said to him, "Before Philip summons you, being under the fig tree, I perceived you."

⁴⁹ Nathanael answered and is saying to him, "Rabbi, *Thou* art the Son of God! *Thou* art the King of Israel!"

⁵⁰ Jesus answered and said to him, "Seeing that I said to you that 'I perceived you underneath the fig tree', are you believing? You should be viewing greater things than these!"

⁵¹ And He is saying to him, "Verily, verily, I am saying to you, henceforth you shall be viewing heaven opened up and the messengers of God ascending and descending on the Son of Man-kind."

2 And on the third day a wedding occurred in Cana of Galilee, and the mother of Jesus was there.

² Now Jesus also was called to the

ΤΟΝ ΗΣΟΥ ΝΕΜΒΛΕΨΑΣ ΑΥΤΩ 20
THE JESUS IN-looking to-him

ΦΩΙΝΣΟΥΣΕΙ ΠΕΝΣΥΕΙCΙΜ 40
THE JESUS said YOU ARE SIMON

ΦΝΟΥΙΟΥCΙΩ ΑΝΟΥCΥΚΑΝΘ 60
THE SON OF-JOHN YOU WILL-BE-BEING-

ΗCΗΚΗΦΑC CΕΡΜΗΝΕΥΕΤΑ 80
CALLED CERIAS WHICH IS-BEING-TRANSLATED

ΙΠΕΤΡΟCΤΗ ΠΑΥΡΙΟΝ ΗΘΕ 100
13 Peter to-TOE ON-MORROW He-WILLS

ΑΝCΕΝΕΞΕΛΘΕΙΝΕΙCΤΗΝΓ 20
TO-BE-OUT-COMING INTO THE GAL-

ΔΛΙΑΔΙΑΝΚΑΙ ΕΥΡΙCΚΕΙΦ 40
ΠΕΕ AND He-IS-FINDING Phil-

ΙΑΙΠΠΟΝΚΑΙ ΛΕΓΕΙΑΥΤΩ 60
IP AND IS-saying to-him THE

ΗCΟΥCΑΚΟΛΟΥΘΕΙΜΟΙΗΝ 80
14 JESUS BE-following to-ME WAS

ΔΕΦΙΛΙΠΠΟCΑΠΟΒΗΘΑΙ 200
ΤΕΤ THE omitted by 1* FROM BETHSAIDA

ΔΕΚΤΗCΠΟΛΕΩCΑΝΔΡΕΟΥ 20
1* +N OUT by 2* partly erased
OUT OF-THC CITY OF-ANDREW

ΚΑΙ ΠΕΤΡΟΥ ΕΥΡΙCΚΕΙΦΙΛ 40
15 AND Peter IS-FINDING Philip

ΙΠΠΟCΤΟΝΝΑΘΑΝΑΗΚΑΙ Α 60
THE NATHANAEL AND he-

ΕΓΕΙΑΥΤΩΝΕΓΡΑΨΕΝ ΜΟΥ 80
IS-saying to-him WHOM WRITES MOREC

CΗCΕΝΤΩΝΟΜΩΚΑΙ ΟΙΠΡΟΦ 300
IN THE LAW AND THE BEFORE-

ΗΤΑΙ ΕΥΡΗΚΑ ΜΕΝΙ ΗCΟΥΝΥ 20
A adds THE TON
AVERCERS WE-HAVE-FOUND JESUS SON

ΙΟΝΤΟΥΙΩCΗΦ ΤΟΝ ΑΠΟΝΑΖ 40
A omits OF-THC
OF-THC JOSEPH THE-One FROM NAZARETH

ΑΡΕΤΚΑΙ ΕΙΠΕΝ ΑΥΤΩΝΑΘΑ 60
46 AND said to-him NATHANAEL

ΝΑΝΑΕΚΝΑΖΑΡΕΤΑΥΝΑΤΑΙ 80
OUT OF-NAZARETH IS-ABLE

ΤΙΑΓΑΘΟΝΕΙΝΑΙ ΛΕΓΕΙΑΥ 400
1* GOOD ANY
ANY GOOD TO-BE IS-saying to-him

ΤΩΦΙΛΙΠΠΟCΕΡΧΟΥΚΑΙ 20
A omits THE
THE Philip BE-COMING AND BE-

ΔΕΙΔΕΝΟΙ ΗCΟΥCΤΟΝΝΑΘ 40
47 PERCEIVING PERCEIVED THE JESUS THE NATHAN-

ΑΝΑΗΡΧΟΜΕΝΟΝ ΠΡΟCΑΥ 60
AEL COMING TOWARD Him

ΤΟΝΚΑΙ ΛΕΓΕΙ ΠΕΡΙ ΑΥΤΟΥ 80
1* omits AND 1* O. O. =THE
AND He-IS-saying ABOUT him

ΙΔΕΑΝΘΩCΙCΡΑΗΛΕΙΤΗC 500
+NΑΘΑΝΑΗΛ 1* +Δ A.O.
BE-PERCEIVING TRULY ISRAELITE

ΕΝΩΔΟΛΟCΟΥΚΕCΤΙΝ ΛΕΓΕ 20
48 IN WHOM FRAUD NOT IS IS-saying

ΙΑΥΤΩΝΑΘΑΝΑΗΑΠΟΒΕΝΜΕ 40
to-Him NATHANAEL ?-WHICH-PLACE ME

ΓΙΝΩCΚΕΙCΑΠΕΚΡΙΘΗΙΗ 60
B+Θ AB omil THE
YOU-ARE-KNOWING answered THE JESUS

CΟΥCΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΠΡΟΤ 80
AND said to-him BEFORE THE

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¹ Cana, in Hebrew, means "acquire". The marriage feast is a sign of the time when the Son acquires the kingdom, and as the bridegroom is elated over the bride, so will He be elated over Israel (Isa. 62^{3,5}). So long as they trust in the law, which was graven on stone, they will be in want of the wine which gladdens the heart of God and mortals (Jud. 9¹³). When they are restored to Jehovah, He will write His laws on their hearts. This is the new covenant He will make with them in that day (Jer. 31³¹⁻³³). Then He will perform the much greater miracle of turning right into rejoicing and justice into joy. The power to transmute water into wine was the sign that He is competent to fill their hearts with the joy and gladness which can come only with the kingdom. He is the true Vine. Hence He is the Messiah. In general, it reveals the principle that God has the best still in reserve for His creatures, and that their lack is a lesson to lead them into an appreciation of His goodness. Men put their best forward at first, but God leaves His for the last. His saints will be satisfied but never satiated with Him Who is the never-failing source of joy. The best is always on before. Yet the poor wine serves its purpose to commend the good.

¹³ As the Passover was at hand, and every Jewish family was preparing for it by banishing all leaven from their houses (Ex. 12¹⁵), the Lord went up to His Father's house to cleanse it from the leaven of covetousness (1 Co. 5¹⁰). Little did the priests dream that the dreaded leaven was in the most sacred place in all the land! While the meanest house was being cleansed of literal leaven, the priests actually allowed spiritual leaven in the courts of Jehovah. More than this, covetousness is idolatry (Col. 3⁵). They boasted that they abhorred all idolatry, and here we find it in the very house of God! No wonder, when the Lord went up to Jerusalem, He found it necessary to cleanse His Father's house in preparation for the coming Passover. He drove out the beasts with a small whip, and ordered the culprits out of the temple precincts. Idolatry and leaven should find no harbor in the house of His Father!

³ wedding, and His disciples. And, at their being in want of wine, the mother of Jesus is saying to Him, ⁴ "They have no wine." And Jesus is saying to her, "What is that to Me and to thee, woman! My hour ⁵ is not yet arriving." His mother is saying to the servants, "Whatever He may be saying to you, do."

⁶ Now there were six stone water pots lying there, according to the cleansing of the Jews, containing two or three measures [nearly 9 gallons each] apiece. And Jesus is saying to them, "Fill the water pots with water to the brim." And they ⁸ fill them up to the brim. And He is saying to them, "Draw now and bring to the chief of the dining room." Now they bring it.

⁹ Now as the chief of the dining room tastes the water become wine, and was not aware whence it is (yet the servants who have drawn the water were aware), the chief of the dining room is summoning the ¹⁰ bridegroom and is saying to him, "Every man is placing the fine wine first, and whenever they should be drunk, then the inferior. Yet *you* have kept the fine wine hitherto."

¹¹ This beginning of the signs Jesus does in Cana of Galilee, and makes His glory manifest, and His disciples believe into Him.

¹² After this He descended into Capernaum, He and His mother and His brothers and His disciples, and there they remain not many days.

¹³ And the Passover of the Jews was near, and Jesus went up into ¹⁴ Jerusalem. And He found in the sanctuary those selling oxen and sheep and doves, and the money ¹⁵ changers sitting. And, making a

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¹⁸ The Jews ask for a sign. But if they have become so dense that they utterly fail to read the significance of His act in cleansing the temple of its spiritual leaven, how can they understand when He reveals its end? Priesthood had apostatized, sacrifice had failed, the temple was doomed. Hence He points them away from the type to the Antitype. The temple was defiled, but He was holy. God had deserted it, but now He dwelt in His Son. The sacrifices were of no avail, they only wearied Jehovah. Then it was that He came to do God's will (Heb.10⁵⁻¹⁰). They would shudder at the thought of razing Herod's temple. They would never be guilty of such an awful crime against God! Yet their very zeal for Jehovah led them to destroy the true temple, His body. Mere religion, even if it is divine, only darkens the mind and hardens the heart. Forms are futile; it is the spirit that gives life. The very priests are ignorant of sacrifice. They not only defile the literal temple with leaven, but are absolutely blind to the true temple of God when He appears in their midst. Even when He speaks of it they fail to find the force of the figure.

²⁴ Our Lord's intimate insight into humanity is fully illustrated in this very evangel. No matter of what class or spiritual condition, all hearts were open to His gaze. He discovered the spiritual ignorance of Nicodemus, the teacher in Israel (³10), yet recognized in Peter, the fellaheen fisherman, a spiritual (¹⁴2) and a fond and faithful friend (²¹17). Guileless Nathanael is amazed at His acumen (¹⁴7), while Judas' treachery was ever before Him from the very first (¹³11). The woman of Samaria concluded that He knew all her past (⁴17), and the impotent man at Bethesda found that He fully understood his former failure (⁵6). The applause of the crowd did not blind Him to the motive which prompted it. He knew that they had no hunger for spiritual food. He is aware of all things (²¹17). Our character, our conduct, our condition, our inmost motives are transparent to His view. No wonder He did not entrust Himself to faith secured by signs!

whip of ropes, He cast all out of the sanctuary, the sheep as well as the oxen, and He pours out the change of the brokers and overturns the ¹⁶ tables. And to those selling the doves He said, "Take these away hence, and do not be making My Father's house a merchant's store." ¹⁷ Now His disciples are reminded that it has been written: "The zeal of Thy house will be devouring Me."

¹⁸ The Jews, then, answered and said to Him, "What sign are you showing us, seeing that you are doing these things?" Jesus answered and said to them, "Raze this temple and in three days I will raise it ²⁰ up." Then the Jews said, "In forty and six years was this temple built, and *you* will be raising it ²¹ up in three days!" Yet *He* said it concerning the temple of His body. ²² When, then, He was roused from among the dead, His disciples are reminded that He said this, and they believe the scripture and the word which Jesus said.

²³ Now as He was in Jerusalem at the Passover at the festival, many believe into His name, beholding ²⁴ the signs which He did. Yet Jesus Himself did not entrust Himself to ²⁵ them, because He knows all, and He had no need that anyone should be testifying concerning mankind, for *He* knew what was in mankind.

3 Now there was a man from among the Pharisees, Nicodemus ² his name, a chief of the Jews. This

- 15 ^{1st omits} ΑΘΗΜΕΝΟΥΣΚΑΙΠΟΙΗΣΑΦ ²⁰ ^{2nd omits} ΑΒ ^{2nd omits} ΟΙΟΚΟΔΟΜΗΘΗΝΟΝΑΛΟΥΤ ²⁰
AND making WHIP WAS-HOME-BUILDLED THE TEMPLE this
- 16 ^{1st omits} ΡΑΓΕΛΛΙΟΝΕΚΣΧΟΙΝΙΩΝΗ ⁴⁰ ^{2nd omits} ΟΣΚΑΙΕΝΤΡΙΠΙΣΙΝΗΜΕΡΑ ⁴⁰
(Latin) OUT OF-RUSHES ALL AND YOU IN THREE DAYS
- 17 ^{1st omits} ΑΝΤΑΣΕΙΒΑΛΕΝΕΚΤΟΥΙΕ ⁶⁰ ^{2nd omits} ΙΣΕΓΕΡΕΙΣΑΥΤΟΝΕΚΕΙΝΟ ⁶⁰
He-OUT-CAST OUT OF-THE SA- WILL-BE-ROUSING it that-ONE
- 18 ^{1st omits} ΡΟΥΤΑΤΕΠΡΟΒΑΤΑΚΑΙΤΟΥ ⁸⁰ ^{2nd omits} ΣΔΕΕΛΕΓΕΝΠΕΡΙΤΟΥΝΑΟΥ ⁸⁰
CERD-place THE BEIDES SHEEP AND THE YET said ABOUT THE TEMPLE
- 19 ^{1st omits} ΣΒΟΑΣΚΑΙΤΩΝΚΟΛΛΥΒΙΣΤ ¹⁰⁰ ^{2nd omits} ΤΟΥΣΩΜΑΤΟΣΑΥΤΟΥΤΟΥΤΕΟΥ ⁶⁰⁰
OXEN AND OF-THE LOPERS 22 OF-THE BODY OF-Him when THEN
- 20 ^{1st omits} ΩΝΕΙΣΧΕΕΝΤΑΚΕΡΜΑΤΑΚΑ ²⁰ ^{2nd omits} ΝΗΓΕΡΘΗΕΚΝΕΚΡΩΝΕΜΝΗΣ ²⁰
He-OUT-POURS THE CLIP-effects AND He-WAS-ROUSED OUT OF-DEAD-ONES ARE-BEMINDED
- 21 ^{1st omits} ΙΤΑΣΤΡΑΠΕΖΑΣΑΝΕΣΤΡΕΥ ⁴⁰ ^{2nd omits} ΘΗΣΑΝΟΙΜΑΘΗΤΑΙΔΥΤΟΥ ⁴⁰
THE tables He-UP-TURNS THE LEARNERS OF-Him that
- 22 ^{1st omits} ΕΝΚΑΙΤΟΙΣΤΑΣΠΕΡΙΣΤΕΡ ⁶⁰ ^{2nd omits} ΤΙΤΟΥΤΟΕΛΕΓΕΝΚΑΙΕΠΙΣ ⁶⁰
AND to-THE-ONES THE DOVES this He-said AND THEY-
- 23 ^{1st omits} ΑΣΦΑΛΟΥΣΙΝΕΙΠΕΝΑΡΑΤΕ ⁸⁰ ^{2nd omits} ΤΕΥΣΑΝΤΗΓΡΑΦΗΚΑΙΤΩΛΟ ³⁰
SELLING He-said LIFT-IE BELIEVE to-THE WAITING AND to-THE saying
- 24 ^{1st omits} ΤΑΥΤΑΕΝΤΕΥΘΕΝΚΑΙΜΗΠΟ ²⁰⁰ ^{2nd omits} ΓΩΝΕΙΠΕΝΟΙΗΝΣΟΥΣΩΣΕ ⁷⁰⁰
these hence AND NO BE- WHICH said THE JESUS AS YET
- 25 ^{1st omits} ΙΕΙΤΕΤΟΝΟΙΚΟΝΤΟΥΠΑΤΡ ²⁰ ^{2nd omits} ΗΝΕΝΤΟΙΣΙΕΡΟΣΟΛΥΜΟΙΣ ²⁰
making THE HOME OF-THE FATHER He-WAS IN THE JERUSALEM
- 26 ^{1st omits} ΟΣΜΟΥΟΙΚΟΝΕΜΠΟΡΙΟΥΕΜ ⁴⁰ ^{2nd omits} ΕΝΤΩΠΑΣΧΑΕΝΤΗΕΟΡΤΗΠΟ ⁴⁰
OF-ME HOME OF-store ARE- IN THE PASSOVER IN THE FESTIVAL MANY
- 27 ^{1st omits} ΗΝΣΘΗΣΑΝΔΕΟΙΜΑΘΗΤΑΙ ⁶⁰ ^{2nd omits} ΑΛΟΙΕΠΙΣΤΕΥΣΑΝΕΙΣΤΟΟ ⁶⁰
REMINDED YET THE LEARNERS OF- BELIEVE INTO THE NAME
- 28 ^{1st omits} ΥΤΟΥΤΙΓΕΓΡΑΜΜΕΝΟΝΕΣ ⁸⁰ ^{2nd omits} ΝΟΜΑΔΥΤΟΥΘΕΩΡΟΥΝΤΕΣΑ ⁶⁰
Him that HAVING-been-WRITTEN it-IS OF-Him beholding OF-
- 29 ^{1st omits} ΤΙΝΟΖΗΛΟΣΤΟΥΟΙΚΟΥΣΟΥ ³⁰⁰ ^{2nd omits} ΥΤΟΥΤΑΧΜΕΙΑΔΕΠΟΙΕΙΔ ⁸⁰⁰
THE DOING OF-THE HOME OF-YOU 24 Him THE SIGNS WHICH He-did He
- 30 ^{1st omits} ΚΑΤΑΦΑΓΕΤΑΙΜΕΑΠΕΚΡΙΘ ²⁰ ^{2nd omits} ΥΤΟΣΔΕΟΙΗΝΣΟΥΣΟΥΚΕΠΙΣ ²⁰
18 WILL-BE-DOWN-EATING ME answered YET THE JESUS NOT BELIEVED
- 31 ^{1st omits} ΗΣΑΝΟΥΝΟΙΟΥΔΑΙΟΙΚΑΙ ⁴⁰ ^{2nd omits} ΤΕΥΕΝΕΑΥΤΟΝΑΥΤΟΙΣΔΙΑ ⁴⁰
THEN THE JUDA-ANS AND Self to-them THRU
- 32 ^{1st omits} ΕΙΠΟΝΑΥΤΩΤΙΣΗΜΕΙΟΝΔΕ ⁶⁰ ^{2nd omits} ΤΟΥΑΥΤΟΝΓΙΝΩΣΚΕΙΝΠΑΝ ⁶⁰
said to-Him ANY SIGN YOU- THE Him TO-BE-KNOWING ALL
- 33 ^{1st omits} ΙΚΝΥΕΙΣΗΜΙΝΟΤΙΤΑΥΤΑΠ ⁸⁰ ^{2nd omits} ΤΑΣΚΑΙΟΤΙΟΥΧΡΕΙΑΝΕΙΧ ⁸⁰
ARE-BOWING to-US that these YOU- A omits that omits NOT as o. adds ΟΥΚ
- 34 ^{1st omits} ΟΙΕΙΣΑΠΕΚΡΙΘΗΝΟΙΗΝΣΟΥΣ ⁴⁰⁰ ^{2nd omits} ΕΝΙΝΑΤΙΣΜΑΡΤΥΡΗΣΗΝΠΕΡ ⁶⁰⁰
19 ARE-DOING answered THE JESUS THAT ANY SHOULD-BE-wITNESSING ABOUT
- 35 ^{1st omits} ΚΑΙΕΙΠΕΝΑΥΤΟΙΣΛΥΣΑΤΕ ²⁰ ^{2nd omits} ΙΤΟΥΑΝΘΡΩΠΟΥΑΥΤΟΣΓΑΡ ²⁰
AND said to-them LOOSE-YE THE human He for
- 36 ^{1st omits} ΤΟΝΝΑΟΝΤΟΥΤΟΝΚΑΙΕΝΤΡ ⁴⁰ ^{2nd omits} ΕΓΙΝΩΣΚΕΝΤΙΗΝΕΝΤΩΑΝΘ ⁴⁰
THE TEMPLE this AND IN THERE XNEW ANY WAS IN THE human
- 37 ^{1st omits} ΙΣΙΝΗΜΕΡΑΙΣΕΓΕΡΦΑΥΤΟ ⁶⁰ ^{2nd omits} ΡΩΠΩΗΝΔΕΑΝΘΡΩΠΟΣΕΚΤΩ ⁶⁰
DAYS I'LL-BE-ROUSING it 3 WAS YET human OUT OF-THE
- 38 ^{1st omits} ΝΕΙΠΟΝΟΥΝΟΙΟΥΔΑΙΟΙΤ ⁸⁰ ^{2nd omits} ΝΦΑΡΙΣΑΙΩΝΝΙΚΟΔΗΜΟΣΟ ⁸⁰
20 said THEM THE JUDA-ANS FOUR PHARISEES Nicodemus (CONQUER-PUBLISER)
- 39 ^{1st omits} ΕΣΣΕΡΑΚΟΝΤΑΚΑΙΕΙΣΕΤΕΣ ⁶⁰⁰ ^{2nd omits} ΝΟΜΑΔΥΤΩΑΡΧΩΝΤΩΝΙΟΥΔ ⁶⁰⁰⁰
TY AND SIX to-YEARS NAME to-him chief OF-THE JUDA-ANS

1 We have found an unholy temple, an unspiritual priesthood, and now we are introduced to an ignorant teacher! Intense application to a single text book for a whole life had not taught him the elements of the truth! Nicodemus, however, was impressed with the Lord's words, little as he understood His words. Like the rest, he takes literally what is figurative. He should have known from Ezekiel, the prophet, that Israel could not enter the kingdom without a new spirit (Eze.36²⁶). Spiritual regeneration, the one imperative condition, apart from which the kingdom cannot be entered, is utterly beyond his erudition. All that he considered vital was physical relationship with the favored nation.

The Lord did not give out regeneration as good news, but as bad news. This is not the gospel, even for the Circumcision. The evangel is always concerned with God and His Christ, never with man and his needs or efforts. Of the latter nothing good can be said, no evangel can be formulated. The new birth is not an evangel in any sense. It makes a demand he has no means of meeting.

For one like Nicodemus, expecting to enter the kingdom by physical generation, it would be quite a blow to demand spiritual regeneration. Men are utterly helpless in regard to their physical generation. They can do no more to accomplish their spiritual regeneration. It is the sovereign work of God's spirit.

Searching as the figure is, it does not probe nearly so deeply into human helplessness as the truth for the present economy of God's grace. Now, if any one is in Christ, there is a new creation (2 Co.5¹⁷). In spirit, we skip the era of the kingdom, the renaissance, and enter the new creation, over a thousand years later. A new birth will fit them for a life on earth during the millennial eon. The new creation fits us for our celestial destiny. They will receive a rejuvenation of the faculties, we will be changed at the resurrection and receive powers and capacities far beyond our present possibilities. Regeneration keeps company with repentance and baptism. The new creation accompanies the dispensation of the conciliation (2 Co.5¹⁸).

one came to Him by night and said to Him: "Rabbi, we are aware that Thou art a Teacher come from God, for no one can be doing these signs which *Thou* art doing, except God should be with Him."

- 3 Jesus answered and said to him, "Verily, verily, I am saying to you, except anyone should be begotten anew, he cannot perceive the kingdom of God. Nicodemus is saying to Him, "How can a man, being a veteran, be begotten? He cannot be entering into the womb of his mother a second time and be begotten!" Jesus answered, "Verily, verily, I am saying to you, except anyone should be begotten of water and spirit, he cannot be entering into the kingdom of God. 4 That which is begotten by the flesh is flesh and that which is begotten 5 by the spirit is spirit. You should not be marveling that I said to you, 'You must be begotten anew.' 6 The blast is blowing where it wills, and you are hearing the sound of it, but you are not aware whence it is coming and whither it is going. Thus is everyone begotten by the water and the spirit."

- 9 Nicodemus answered and said to Him, "How can these things 10 occur?" Jesus answered and said to him, "Are you a teacher of Israel and know not these things? 11 Verily, verily, I am saying to you that we are speaking of that which we have perceived, and are testifying to that which we have seen, and you are not getting our testimony. 12 If I tell you of the terrestrial and you are not believing, how shall you be believing if I should be telling you of the celestial?"

- 2 **ΑΙΩΝΟΥΤΟΣΧΑΒΕΝΠΡΟΣΑΥ** 20
[his-one CAME TOWARD Him
- ΤΟΝΝΥΚΤΟΣΚΑΙΕΙΠΕΝΑΥΤ** 40
OF-NIGHT AND said to-Him
- ΦΡΑΒΒΕΙΟΙΔΑΜΕΝΟΤΙΑΠΟ** 60
BABB I WE-HAVE-PERCEIVED that FROM
- ΘΕΟΥΕΛΛΗΥΘΑΣΔΙΔΑΣΚΑΛ** 80
[God YOU-HAVE-COME TEACHER
s adds K Δ] s.o. s omits for
- ΟΣΟΥΕΙΣΓΑΡΔΥΝΑΤΑΙΤΑ** 100
NOT-YET-ONE for IS-ABLE these
- ΥΤΑΤΑΣΗΜΕΙΑΠΟΙΕΙΝΑΥ** 20
THE SIGNS TO-BE-DOING WHICH YOU
- ΠΟΙΕΙΣΕΑΝΜΗΝΘΕΟΣΜΕΤ** 40
ARE-DOING IF-EVER NO MAY-BE THE God WITH
- ΑΥΤΟΥΑΠΕΚΡΙΘΗΝΟΙΗΣΟΥΣ** 60
[Him answered THE JESUS
s* omits and said to-him
- ΚΑΙΕΙΠΕΝΑΥΤΩΑΜΗΝΑΜΗΝ** 80
AND said to-him AMEN AMEN
- ΛΕΓΩΣΟΙΕΑΝΜΗΤΙΣΓΕΝΗΗ** 200
I-AM-SAYING to-YOU IF-EVER NO ANY MAY-BE-BEING-
- ΘΗΑΝΘΕΝΟΥΔΥΝΑΤΑΙΔΕ** 20
generated UP-PLACE NOT he-IS-ABLE TO-BE-
- ΙΝΤΗΝΒΑΣΙΛΕΙΑΝΤΟΥΘΕΟΥ** 40
PERCEIVING THE KINGDOM OF-THE God
- ΥΛΕΓΕΙΠΡΟΣΑΥΤΟΝΟΝΙΚΟ** 60
[s omits THE AN+G
4 I-AM-SAYING TOWARD Him THE Nicode-
- ΔΗΜΟΣΠΩΣΔΥΝΑΤΑΙΑΝΘΡΩ** 80
[us how IS-ABLE human
- ΠΟΣΓΕΝΗΗΘΗΝΑΙΓΕΡΩΝΩΝ** 300
TO-BE-generated VETERAN BEING
- ΜΗΔΥΝΑΤΑΙΕΙΣΤΗΝΚΟΙΛΙ** 20
NO he-IS-ABLE INTO THE CAVITY
- ΑΝΤΗΣΜΗΤΡΟΣΑΥΤΟΥΔΕΥΤ** 40
OF-THE MOTHER OF-him second
- ΕΡΟΝΕΙΣΕΛΘΕΙΝΚΑΙΓΕΝΝ** 60
TO-BE-INTO-COMING AND TO-BE-gener-
- ΗΘΗΝΑΙΑΠΕΚΡΙΘΗΝΟΙΗΣΟΥ** 80
[s omits THE
5 I-AM-SAYING answered THE JESUS
- ΚΑΙΕΙΠΕΝ** and said s adds and cras-s s omits AMEN
s omits AMEN AMEN I-AM-SAYING to-YOU IF-EVER NO
- ΗΤΙΣΓΕΝΗΗΘΗΕΙΣΥΔΑΤΟΣΚ** 20
ANY MAY-BE-BEING-generated after of-spirit
AND ANY MAY-BE-BEING-generated OUT of-water AND
- ΑΙΠΝΕΥΜΑΤΟΣΟΥΔΥΝΑΤΑΙ** 40
OF-spirit NOT he-IS-ABLE
- ΕΙΣΕΛΘΕΙΝΕΙΣΤΗΝΒΑΣΙΛ** 60
TO-BE-INTO-COMING INTO THE KINGDOM
- ΕΙΑΝΤΟΥΘΕΟΥΤΟΓΕΓΕΝΗΗ** 80
s.o. s* I-AM-SAYING to-YOU OF-THE heavens s.o.
6 OF-THE God THE one-HAVING-been-gen-
- ΜΕΝΟΝΕΚΤΗΣΣΑΡΚΟΣΣΑΡ** 200
created OUT OF-THE FLESH FLESH
- ΕΣΤΙΝΚΑΙΤΟΓΕΓΕΝΗΗΜΕΝ** 20
IS AND THE one-HAVING-been-generated
- ΟΝΕΚΤΟΥΠΝΕΥΜΑΤΟΣΠΝΕΥ** 40
OUT OF-THE spirit spirit
- ΜΑΕΣΤΙΝΜΗΘΑΥΜΑΣΧΟΤΙ** 60
[s.o.
7 IS NO YOU-SHOULD-BE-AMAZING that
- ΕΙΠΟΝΣΟΙΔΕΙΥΜΑΣΓΕΝΗΗ** 80
I-said to-YOU it-IS-BINDING you TO-BE-generated
- ΘΗΝΑΙΑΝΩΘΕΝΤΟΠΝΕΥΜΑ** 600
UP-PLACE THE spirit THE-
- ΠΟΥΘΕΛΕΙΠΝΕΙΚΑΙΤΗΝΦ** 20
?-where it-IS-WILLING IS-BLOWING AND THE SOUND
- ΝΗΝΑΥΤΟΥΑΚΟΥΕΙΣΑΛΛΑ** 40
OF-it YOU-ARE-HEARING but NOT
- ΥΚΟΙΔΑΣΠΟΘΕΝΕΡΧΕΤΑΙ** 60
YOU-HAVE-PERCEIVED ?-WHICH-PLACE it-IS-COMING
- ΑΙΠΟΥΠΑΓΕΙΟΥΤΩΣΕΣΤΙ** 80
AND ?-where it-IS-UNDER-LEADING thus IS
- ΝΠΑΣΟΓΕΓΕΝΗΗΜΕΝΟΣΕΚΤ** 100
EVERY THE one-HAVING-been-generated OUT OF-
- ΟΥΔΑΤΟΣΚΑΙΤΟΥΠΝΕΥΜΑ** 20
[s omits water AND OF-THE
THE water AND OF-THE spirit
- ΤΟΣΑΠΕΚΡΙΘΗΝΙΚΟΔΗΜΟΣ** 40
[s omits
9 answered Nicodemus
- ΚΑΙΕΙΠΕΝΑΥΤΩΠΩΣΔΥΝΑΤ** 60
AND said to-Him how IS-ABLE
- ΑΙΤΑΥΤΑΓΕΝΕΣΘΑΙΑΠΕΚΡ** 80
[s omits THE
10 these TO-BE-BECOMING answered
- ΙΘΗΝΟΙΗΣΟΥΣΚΑΙΕΙΠΕΝΑΥ** 800
THE JESUS AND said to-him
- ΤΩΣΥΕΙΟΔΙΔΑΣΚΑΛΟΣΤΟΥ** 20
YOU ARE THE TEACHER OF-THE
- ΙΣΡΑΗΛΚΑΙΤΑΥΤΑΟΥΓΙΝΩ** 40
ISRAEL AND these NOT YOU-ARE-
- ΣΚΕΙΣΑΜΗΝΑΜΗΝΛΕΓΩΣΟΙ** 60
[s.o.
11 KNOWING AMEN AMEN I-AM-SAYING to-YOU
- ΟΤΙΟΟΙΔΑΜΕΝΑΛΛΟΥΜΕΝΚ** 80
that WHICH WE-HAVE-PERCEIVED WE-ARE-TALKING AND
- ΑΙΟΕΦΡΑΚΑΜΕΝΜΑΡΤΥΡΟΥ** 900
WHICH WE-HAVE-SEEN WE-ARE-witnessing
- ΜΕΝΚΑΙΤΗΝΜΑΡΤΥΡΙΑΝΗΜ** 20
AND THE witness OF-US
- ΦΝΟΥΛΑΜΒΑΝΕΤΕΕΙΤΑΕΠΙ** 40
[s.o.
12 NOT YE-ARE-GETTING-UP IF THE ON-LAND
- ΓΕΙΑΕΙΠΟΝΥΜΙΝΚΑΙΟΥΠ** 60
I-said to-YOU and NOT YE-
- ΣΤΕΥΕΤΕΠΩΣΕΑΝΕΙΠΩΜΙ** 80
[s.o.
ARE-BELIEVING how IF-EVER I-MAY-BE-SAYING to-
- ΝΤΑΕΠΟΥΡΑΝΙΑΠΙΣΤΕΥΣΕ** 700
you THE ON-heavenly YE-WILL-BE-BELIEVING

¹⁴ Nicodemus chose the cover of night, to save his reputation; for he was a proud Pharisee who would not care to have his name coupled with Christ's. How it must have humbled him to be compared with the serpent-bitten Israelites of the wilderness! Scholar that he was, he could not understand regeneration, but the most foolish could look away from themselves to the serpent and find life. This he undoubtedly did, for later he ventured to speak in Christ's behalf (⁷⁵⁰) and he came openly in the day time to bring spices for His burial (¹⁹³⁹).

¹⁶ This gives us, not the measure, but the character of God's love—not "so", but "thus". Nor is it a thing of the past—"loved". The gift of His Only Begotten is an expression of His timeless love. Whenever man's love is mentioned it is circumscribed in time and extent. But God's love knows no bounds except those it imposes on itself. The character of the God Nicodemus knew confined Him within Israel's narrow pale, and represented Him as a Lawgiver, demanding, and giving only as a reward. Now His love breaks through the narrow confines of the favored nation and shows Him a munificent Giver, imparting eonian life to all who believe. This evangel is especially adapted to the coming eon, when Israel is once more the channel of blessing to the nations. Good as it is, it falls far below the outflow of favor for the present economy. Now we have not only eonian life, but justification and reconciliation. Now God's love urges Him to actually beseech His enemies to be conciliated to Him. Grace will flow out through Israel to the nations in the regeneration. Now it overflows to the nations in far more lavish measure. Compare the grace here revealed with that displayed in Romans and especially Ephesians. Life alone is promised here; there we have righteousness and peace and exaltation to celestial honors far beyond the range of the fullest interpretation of this passage.

¹⁷ While it was not the mission of Christ to condemn, yet, being the Light, He exposed the darkness. The priests and Pharisees were judged by their hatred of the Light.

¹³ And no one has ascended into heaven except He Who descended out of heaven, the Son of Mankind
¹⁴ Who is in heaven. And, according as Moses exalts the serpent in the wilderness, thus must the Son of
¹⁵ Mankind be exalted, that everyone who is believing on Him should not be perishing but have eonian life.
¹⁶ For thus God loves the world, so that He gives His only begotten Son, that everyone who is believing into Him should not be perishing, but have eonian life.

¹⁷ For God does not dispatch His Son into the world that He should be judging the world, but that the world may be saved through Him.
¹⁸ He who is believing into Him is not being judged: yet he who is not believing has been judged already, seeing that he has not believed into the name of the only begotten Son of God.

¹⁹ Now this is the judgment, that the light has come into the world and men love darkness rather than light, for their acts were wicked.
²⁰ For everyone who is committing bad things is hating the light and is not coming to the light, lest his
²¹ acts should be exposed. Now he who is doing the truth is coming to the light, that his acts may be made manifest, that they have been wrought in God."

²² After these things Jesus and His disciples came into the land of Judea. And there He tarried with
²³ them and baptized. Now John also was baptizing in Enon near Salim (seeing that there was much water there) and they came along and
²⁴ were baptized, for John was not yet cast into jail.

^Δ ΤΕΚΑΙΟΥΔΕΙΣΑΝΑΒΕΒΗΚΕ 20
 13 AND NOT-YET-ONE HAS-UP-STEPPED
 ΝΕΙΣΤΟΝΟΥΡΑΝΟΝΕΙΜΘΕ 40
 INTO THE HEAVEN IF NO THE OUT
 ΚΤΟΥΟΥΡΑΝΟΥΚΑΤΑΒΑΣΟΥ 60
 OF-THE HEAVEN DOWN-STEPPING THE SON
 ΙΟΣΤΟΥΑΝΘΡΩΠΟΥΟΥΟΝΕΝΤ 60
 OF-THE HUMAN THE ONE-BEING IN
 ΟΥΡΑΝΩΚΑΙΚΑΘΩΣΜΟΥΧΗ 100
 14 THE HEAVEN AND ACCORDING-AS MORE
 ΣΥΨΩΣΕΝΤΟΝΟΦΙΝΕΝΤΗΡ 20
 HEIGHTENS THE SERPENT IN THE DESO-
 ΗΜΦΟΥΤΨΥΨΩΘΗΝΑΔΕΙΤ 40
 LATE THUS TO-BE-HEIGHTENED IT-IS-BIND-
 ΟΝΥΙΟΝΤΟΥΑΝΘΡΩΠΟΥΙΝΑ 60
 15 THE SON OF-THE HUMAN THAT
 ΒΗΣΕΝΑΥΤΩ IN Him and ΕΙΣΑΥΤΟΝ INTO Him
 ΠΑΣΠΙΣΤΕΥΩΝΕΠΑΥΤΟΝ 60
 EVERY THE ONE-BELIEVING ON Him NO
 ΝΑΠΟΛΗΤΕΑΛΛΕΧΗΖΩΗΝΑΙ 200
 SH'D-BE-BEING-DESTROYED BUT MAY-BE-HAVING LIFE CON-
 ΟΝΙΟΝΟΥΤΩΣΓΑΡΗΓΑΠΗΣΕ 20
 16 IAN THUS FOR LOVES
 ΝΟΒΕΟΣΤΟΝΚΟΣΜΟΝΩΣΤΕΤ 40
 THE GOD THE SYSTEM AS-BESIDES THE
 ΟΝΥΙΟΝΑΥΤΟΥΤΟΝΜΟΝΟΓΕ 60
 SON OF-Him THE ONLY-GENERATED
 ΝΗΔΕΦΚΕΝΙΝΑΠΑΣΟΠΙΣΤΕ 60
 HE-GIVES THAT EVERY THE ONE-BELIEV-
 ΥΩΝΕΙΣΑΥΤΟΝΜΗΑΠΟΛΛΗ 100
 ING INTO Him NO SH'D-BE-BEING-DESTROYED
 ΤΑΙ ΑΛΛΕΧΗΖΩΗΝΑΙΦΝΙΟ 20
 BUT MAY-BE-HAVING LIFE COEIAN
 ΝΟΥΓΑΡΑΠΕΣΤΕΙΛΕΝΟΒΕΟ 40
 17 NOT FOR COMMISSIONS THE GOD
 ΣΤΟΝΥΙΟΝΑΥΤΟΥΕΙΣΤΟΝΚ 60
 THE SON OF-Him INTO THE SYS-
 ΟΣΜΟΝΙΑΚΡΙΝΗΤΟΝΚΟΣΜ 60
 TEM THAT HE-SHOULD-BE-JUDGING THE SYSTEM
 ΟΝΑΛΛΙΝΑΦΘΗΟΚΟΣΜΟΣΔ 100
 BUT THAT MAY-BE-BEING-BAVED THE SYSTEM THRU
 ΙΑΥΤΟΥΟΠΙΣΤΕΥΩΝΕΙΣΑΥ 20
 18 HIM THE ONE-BELIEVING INTO Him
 ΤΟΝΟΥΚΡΙΝΕΤΑΙΟΔΕΜΗΠΙ 40
 NOT IS-BEING-JUDGED THE-ONE YET NO BE-
 ΣΤΕΥΩΗΝΔΗΚΕΚΡΙΤΑΙΟΤΙ 60
 LIEVING ALREADY HAS-BEEN-JUDGED THAT
 ΜΗΠΕΠΙΣΤΕΥΚΕΝΕΙΣΤΟΝ 60
 NO HE-HAS-BELIEVED INTO THE NAME
 ΟΜΑΤΟΥΜΟΝΟΓΕΝΟΥΣΥΙΟΥ 600
 OF-THE ONLY-GENERATED SON
 ΤΟΥΘΕΟΥΑΥΤΗΔΕΕΣΤΙΝΗΚ 20
 19 OF-THE God THIS YET IS THE
 ΡΙΣΙΟΤΙΤΟΦΩΣΕΛΗΛΥΘΕ 40
 JUDGING THAT THE LIGHT HAS-COME
 ΝΕΙΣΤΟΝΚΟΣΜΟΝΚΑΙΗΓΑΠ 60
 INTO THE SYSTEM AND LOVE
 ΗΣΑΝΟΙΑΝΘΡΩΠΟΙΜΑΛΛΟΝ 60
 THE HUMANS RATHER
 ΤΟΣΚΟΤΟΣΗΤΟΦΩΣΗΓΑΡΑ 600
 THE DARKNESS ON THE LIGHT WAS FOR OF-
 ΥΤΩΝΠΟΝΗΡΑΤΕΡΓΑΠΑΣ 20
 20 THEM WICKED THE ACTS EVERY FOR
 ΑΡΟΦΑΥΛΑΠΡΑССΩΝΜΕΙΣΕ 40
 A O. THE FOUL PRACTISING IS-HATING
 ΙΤΟΦΩΣΚΑΙΟΥΚΕΡΧΕΤΑΙΠ 60
¹⁴ omits AND NOT IS-COMING TOWARD THE LIGHT
 THE LIGHT AND NOT IS-COMING TO-
 ΡΟΣΤΟΦΩΣΙΝΑΜΗΕΛΕΓΧΗ 60
 WARD THE LIGHT THAT NO MAY-BE-BEING-EXPOSED
 Α ΟΦ-HIM THE ACTS ¹⁴ omits THE YET ONE-DOING THE
 ΤΑΕΡΓΑΥΤΟΥΟΔΕΠΟΙΩΝΤ 100
 21 THE ACTS OF-HIM THE YET ONE-DOING THE
 ΤΡΗΤΗΕΣΤΙΝΑΥΤΟΝΕΡΧΕΤΑΙΠ 20
 TRUTH IS-COMING (3^d o.) TOWARD THE LIGHT THAT MAY-BE-
 ΗΝΑΛΗΘΕΙΑΝΕΡΧΕΤΑΙΠ 20
 TRUTH IS-COMING TOWARD
 ΙΝ-ΜΑΔΕ-ΑΡΕΑΡ OF-HIM THE ACTS ¹⁴ THE ACTS OF-HIM
 ΣΤΟΦΩΣΙΝΑΦΑΝΕΡΩΘΗΑΥΤ 40
 THE LIGHT THAT MAY-BE-BEING-MADE-APPEAR OF-
 ΟΥΤΑΕΡΓΑΟΤΙΕΝΘΕΣΤΙ 60
 HIM THE ACTS THAT God IT-IS
 ΝΕΙΡΓΑΣΜΕΝΑΜΕΤΑΤΑΥΤΑ 60
 22 HAVING-BEEN-ACTED AFTER THESE
 ΗΛΘΕΝΟΙΗΣΟΥΣΚΑΙΟΙΜΑΘ 600
 CAME THE JESUS AND THE LEARNERS
 ΗΤΑΙΑΥΤΟΥΕΙΣΤΗΝΙΟΥΔΑ 20
 OF-Him INTO THE JUDEA
 ΙΑΝΓΗΝΚΑΙΕΚΕΙΔΙΕΤΡΙΒ 40
 LAND AND THERE HE-TARIED
 ΕΝΜΕΤΑΥΤΩΝΚΑΙΕΒΑΠΤΙΖ 60
 WITH THEM AND DIPIZED
 ΕΝΗΝΔΕΚΑΙΟΙΦΑΝΗΝΣΒΑΠ 60
 23 WAS YET AND THE JOHN DIPIZING
 ΤΙΖΩΝΕΝΑΙΝΩΝΕΓΓΥΣΤΟΥ 600
 IN ENON NEAR OF-THE
 ΣΑΛΕΙΜΟΤΙΥΔΑΤΑΠΟΛΛΑΝ 20
 SALIM THAT WATERS MANY WAS
 ΝΕΚΕΙΚΑΙΠΑΡΕΓΕΙΝΟΝΤΟ 40
 THERE AND THEY-DESID-BECAME
 ΚΑΙΕΒΑΠΤΙΖΟΝΤΟΝΟΥΠΦΑ 60
 24 AND WERE-DIPIZED NOT-AS-YET FOR
 ΡΗΝΒΕΒΛΗΜΕΝΟΣΕΙΣΤΗΝΦ 60
 WAS HAVING-BEEN-CAST INTO THE GUARD
 ΥΛΑΚΗΝΟΙΩΑΝΝΗΝΣΕΓΕΝΕΤ 1000
 25 HOUSE THE JOHN BECAME

²⁵ Ceremonial cleansing is the true definition of baptism. Before this, baptisms were a common feature of the Jewish ceremonial system, but were usually connected with the temple and the laver and were done by the person himself. John was called "the baptist" because he introduced the new method of doing it for others. This created a new unity. All baptized by John were distinguished from the rest of the nation by their cleansing. Now, however, the Lord's disciples baptize and John's disciples are going to Him, thus forming a new group and threatening to absorb John's disciples. So John defines his relation to Christ. He is simply a forerunner. He is glad to have his disciples leave him for the Messiah, his Master.

²⁹ Christ is the Bridegroom. The baptized Israelites are the bride, John the baptist is the friend. Israel of old was the wife of Jehovah, having been espoused to Him in the wilderness (Jer. 22:31³²). She treacherously departed from Him (Eze. 16^{3,15,59,60}). He divorced her (Jer. 3⁸⁻¹⁶). Though the law does not allow it (Deut. 24:1-4), yet He will invite her back again (Jer. 31:1-4). She will yet marry Him under the new covenant (Jer. 31:31-37). Meanwhile He has pledged Himself to keep her for Himself (Hos. 3⁵). Babylon is the false bride, for it will be an imitation of the true. The new Jerusalem, containing the twelve tribes of Israel, will be the bride of the Lambkin (Un. 21²⁻⁹). The nations are outside (Un. 21²⁴). So far as we are aware, marriage is confined to the earth. It is not a figure of heavenly realities, but of earthly bliss. It is for the faithful in Israel. We have a nearer and dearer place, as members of Christ's body. So close are we that He cannot hate us, but nourishes and cherishes us as we do the members of our own body (Eph. 5²⁹).

³¹ John the baptist was of the earth like other men: the Lord came from above.

³⁶ This must be left to the time in which John was speaking. God is conciliated now, since Christ has died and Israel has been set aside, so that His indignation is not against the stubborn now. He is beseeching all to be conciliated (2 Co. 5¹⁹).

²⁵ There occurred, then, a questioning of the disciples of John with a Jew concerning cleansing. ²⁶ And they came to John and said to him, "Rabbi, He Who was with you on the other side of the Jordan, to Whom *you* have testified, *lo!* this One is baptizing and all are coming to Him."

²⁷ John answered and said, "No man can get anything if it should not have been given him out of heaven. ²⁸ *You* yourselves are witnessing to me that I said, 'I am not the Christ', but that 'I am dispatched in front of That One'. He Who has the bride is the Bridegroom. Yet the friend of the Bridegroom, who has stood and is hearing Him, is rejoicing with joy because of the Bridegroom's voice. This, my joy, then, has been fulfilled. ³⁰ *He* must be growing, yet I am to be inferior.

³¹ He Who is coming from above is above all. He who is of the earth is of the earth and is speaking of the earth: He Who is coming out of heaven is above all. ³² What He has seen and hears, this He is testifying, and no one is getting His testimony. ³³ He who is getting His testimony, He seals, seeing that God is true. ³⁴ For He Whom God commissions is speaking God's declarations, for God is not giving the spirit by measure.

³⁵ The Father is loving the Son and has given all into His hand. ³⁶ He who is believing into the Son has conian life, yet he who is stubborn as to the Son, shall not be seeing life, but the indignation of God is remaining on him."

⁴ As, then, the Lord knew that the Pharisees hear that Jesus is mak-

1*	ΔΕΟΥΝΖ	1+Ε	ΟΟΥΝΖΗΤΗΣΙΣΕΚΤΩΝΜΑΘΗ	20	ΕΕΛΑΤΤΟΥΣΘΔΙΟΑΝΩΘΕΝΕ	20
	THEN	SEEKING	OUT OF-THE LEARNERS		31 TO-BE-BEING-MADE-INFERIOR	THE-ONE UP-PLACE COM-
	AS OMIT OF-THE		B.O.			
	ΤΩΝΤΩΝΙΑΝΝΟΥΜΕΤΑΙΟΥ	40			ΡΧΟΜΕΝΟCEΠΑΝΩΠΑΝΤΩΝΕ	40
	OF-THE JOHN	WITH	JUDA-AN		ING ON-UP OF-ALL IS	
1*	ΩΝ				1**+ΔΕ 1* ΠΙ=ON	60
26	ΔΔΙΟΥΠΕΡΙΚΑΘΑΡΙCΜΟΥΚ	60	AND		CTINOΦΝΕΚΤΗCΓHCEKTHC	60
	ABOUT	cleansing			THE one-BEING OUT OF-THE LAND OUT OF-THE	
	1* Δ		B.O.			
	ΔΙΗΛΘΟΝΠΡΟCΤΟΝΙΩΑΝΝΗ	80			ΓHCECTINKAIEKTHCΓHCA	80
	THEY-CAME TOWARD THE JOHN				LAND IS AND OUT OF-THE LAND IS-	
	1* Δ					
	ΝΚΑΙΕΙΠΟΝΑΥΤΩΡΑΒΒΕΙΟ	100			ΛΑΕΙΟΕΚΤΟΥΟΥΡΑΝΟΥΕΡΧ	600
	AND THEY-SAID TO-HIM RABBI! WHO				TALKING THE-ONE OUT OF-THE heaven COMING	
					1* omits ON-UP OF-ALL IS	
	CHNΜΕΤΑCΟΥΠΕΡΑΝΤΟΥΙΟ	20			ΟΜΕΝΟCEΠΑΝΩΠΑΝΤΩΝΕCT	20
	WAS WITH YOU OTHEB-SIDE OF-THE JOB-				ON-UP OF-ALL IS	
	1* had+C					
	ΡΔΑΝΟΥCΥΜΕΜΑΡΤΥΡΗΚΑ	40			1*+N	AND
	DAN TO-WHOM YOU-HAVE-WITNESSED				1* O.	1* O.
					INOΕΦΡΑΚΕΝΚΑΙΗΚΟΥCΕΝ	40
	32 WHICH HE-HAS-SEEN AND HEARS					
	1* omits this				TOΥΤΟΜΑΡΤΥΡΕΙΚΑΙΤΗΝΗ	60
	THIS HE-IS-WITNESSING AND THE wit-					
	1* O.				ΑΡΤΥΡΙΑΝΑΥΤΟΥΟΥΔΕΙCΑ	80
	DESS OF-HIM NOT-YET-ONE IS-					
	AMBANEIOΛΑΒΩΝΑΥΤΟΥΤΗ	700			33 GETTING-UP THE one-GETTING OF-Him THE	
	40				ΝΜΑΡΤΥΡΙΑΝΕCΦΡΑΓΙCΕΝ	20
	WITNESS HE-SEALS					
					ΟΤΙΘΕΟCΑΛΗΘΗCCECTINO	40
	34 THAT THE God TRUE IS WHOM					
	1* O.				ΝΓΑΡΑΠΕCΤΕΙΛΕΝΟΒΕΟCT	60
	FOR COMMISSIONS THE God THE					
					ΑΡΗΜΑΤΑΤΟΥΘΕΟΥΛΑΛΕΙΟ	80
	DECLARATIONS OF-THE God IS-TALKING NOT					
	1* O.				ΥΓΑΡΕΚΜΕΤΡΟΥΔΙΩCΙΝΟ	300
	FOR OUT OF-MEASURE IS-GIVING THE					
	1* omits THE God 1* omits the spirit				ΘΕΟCΤΟΠΝΕΥΜΑΟΠΑΤΗΡΑΓ	20
	35 God THE spirit THE FATHER IS-LOV-					
					ΑΠΑΤΟΥΝΙΟΝΚΑΙΠΑΝΤΑΔΕ	40
	ING THE SON AND ALL HAS-					
					ΔΩΚΕΝΕΝΤΗΧΕΙΡΙΔΥΤΟΥ	60
	36 GIVEN IN THE HAND OF-Him THE					
					ΠΙCΤΕΥΩΝΕICTONYIONEX	80
	ONE-BELIEVING INTO THE SON IS-HAV-					
	1* omits YET 1* O.				ΕΙΖΩΗΝΑΙΩΝΙΟΝΟΔΕΑΠΕ	100
	ING LIFE ETERNAL THE YET UNPERSUADE-					
	1* EXEJ IS-HAVING				ΘΩΝΤΩΥΙΩΟΥΚΟΥΕΤΑΙΖΩ	20
	ING TO-THE SON NOT WILL-BE-VIEWING LIFE					
					ΝΑΛΗΟΡΓΗΤΟΥΘΕΟΥΜΕΝΕ	40
	BUT THE INDIGNATION OF-THE God IS-REMAINING					
	1* ON him IS-REMAINING 1* JESUS IHC				ΙΕΠΑΥΤΟΝΩCΟΥΝΕΓΝΩΚΥ	60
	4 ON him AS THEN KNEW THE Mas-					
	1*+E				ΟΥC	
	ΡΙΟCΟΤΙΗΚΟΥCΑΝΟΙΦΑΡΙ	80				
	30 ter THAT HEAR THE PHARISEES				CAIOIOTIHCΟΥCΠΛΕΙΟΝ	9000
	1* O.				THAT JESUS MORE	
	ΕΙΝΟΝΔΕΙΑΥΞΑΝΕΙΝΕΜΕΔ	500				
	ONE IS-BINDING TO-BE-GROWING-UP ME YET					

* He *must* come through Samaria. This is the compulsion of grace, for Samaria had small claim upon His consideration. The seventeenth of second Kings shows us what a mongrel race they were, and how incurably idolatrous. They never had conformed to the divine ritual. The Jews had no intercourse with them. We do not wonder, then, that the Lord meets an outcast woman at Jacob's spring. Nicodemus was too proud to visit the Lord during daylight. The woman was too shamed to visit the spring in the evening, when all other women came. So she endures the heat of the midday sun to avoid their insults. Nicodemus offered the Lord no refreshment. The woman thought she could give Him none. But it is from sinners, not the self-righteous, that God derives joy.

This scene suggests a marvelous thought. The Lord first presents His need, and then hers. This is the true order. It is God Who is thirsty, first of all. He needs and desires the affectionate fellowship of His creatures. He would not condescend to make His desires known to a haughty Pharisee, but to the humiliated outcast He does not hesitate, even though it was considered a disgrace to talk to a woman in such circumstances.

¹¹ Like Nicodemus, she fails to fathom the figure of speech. As physical life is dependent on water, so spiritual life is sustained by the spirit and word of God. We are so accustomed to a plentiful supply of water that the force of the figure is largely lost with us. In the arid East, the thirsty traveler knows something of the delight of a drink of pure water. There the professional water seller carries a porous clay jar, which keeps the water cool by evaporation, and two tinkling cups, in which he serves it to customers, as he goes along shouting Isa. 55¹. A spring was a prized possession. They often cost enormous labor, and were very deep. A whole town depended on this spring for its very life.

But a physical figure of spiritual realities always falls short. Jacob's spring was a deep well. There was no windlass or bucket. Travelers were expected to carry their own long leather buckets. But the Lord and His dis-

ing and baptizing more disciples ² than John (though, to be sure, Jesus Himself did not baptize, but ³ His disciples), He leaves Judea and came away again into Galilee.

⁴ Now He must come through Samaria. He is coming, then, to a city of Samaria termed Sychar, ⁵ nigh the freehold which Jacob gives ⁶ his son Joseph. Now Jacob's spring was there. Jesus, then, weary with the journey, was seated thus at the spring. It was about the sixth hour.

⁷ A certain woman of Samaria is coming to draw water. Jesus is saying to her, "Give Me a drink," ⁸ for His disciples had come away into the city that they should be buying nourishment. The Samaritan woman, then, is saying to Him, ⁹ "How are *you*, being a Jew, requesting a drink from me, being a Samaritan woman?" For the Jews are not beholden to the Samaritans. Jesus answered and said ¹⁰ to her, "If you were aware of the gratuity of God, and Who it is Who is saying to you, 'Give Me a drink,' *you* would request Him, and He would give you living water." ¹¹ The woman is saying to Him, "Lord, you have not even a bucket, and the well is deep. Whence, ¹² then, have you living water? Are you greater than our father Jacob, who gives us the well, and *he* drank of it and his sons and what was nurtured by him?"

¹³ Jesus answered and said to her, "Everyone who is drinking of this ¹⁴ water will be thirsting again, yet whoever may be drinking of the water which *I* shall be giving him, shall under no circumstances be thirsting for the eon, but the water

ΑΣΜΑΘΗΤΑΣΠΟΙΕΙΚΑΙΒΑΠ²⁰
 LEARNERS IS-MAKING AND IS-DIP-IZ-
 AB¹ omit OR B. O.
 ΤΙΖΕΙΗΙΦΑΝΗΗΚΑΙΤΟΙΓ⁴⁰
 2 ING OR JOHN AND-TO-THE-SURELY
 Α ΗΕΙΗΣΟΥΣΑΥΤΟΣΟΥΚΕΒΑΠ⁵⁰
 JESUS He NOT DIP-IZED
 ΙΖΕΝΑΛΛΟΙΜΑΘΗΤΑΙΑΥΤΟ⁵⁰
 but THE LEARNERS OF-Him
 ΥΑΦΗΚΕΝΤΗΝΙΟΥΔΑΙΑΝΚΑ¹⁰⁰
 3 He-FROM-LETS THE JUDEA AND
 ΑΠ¹ omit AGAIN
 ΙΑΠΗΘΕΝΠΑΛΙΝΕΙΣΤΗΝΓ²⁰
 FROM-CAME AGAIN INTO THE GAL-
 Λ+Ε
 ΑΛΙΑΙΑΝΕΔΕΙΔΕΑΥΤΟΝΔ⁴⁰
 4 ILES IT-WAS-BINDING YET Him TO-
 ΙΕΡΧΕΘΑΙΔΙΑΤΗΣΣΑΜΑΡ⁶⁰
 BE-THRU-COMING THRU THE SAMARIA
 S. O. S¹ omit He-IS-COMING THEN INTO CITY OF-THE SAMARIA
 ΕΙΑΣΕΡΧΕΤΑΙΟΥΝΕΙΣΠΟΛ⁶⁰
 5 He-IS-COMING THEN INTO city
 S. O.
 ΙΝΤΗΣΣΑΜΑΡΕΙΑΣΑΕΓΟΜΕ²⁰⁰
 OF-THE SAMARIA BEING-said
 ΝΗΝΣΥΧΑΡΠΑΝΣΙΟΝΤΟΥΧΩ²⁰
 SYCHAB NIGH OF-THE freehold
 ΡΙΟΥΟΕΔΦΚΕΝΙΑΚΩΒΤΩΙΩ⁴⁰
 WHICH GIVES JACOB TO-THE JO-
 ΣΗΦΤΩΥΙΩΑΥΤΟΥΗΝΔΕΕΚΕ⁶⁰
 6 BEPH THE SON OF-him WAS YET there
 ΙΠΗΓΗΤΟΥΙΑΚΩΒΟΥΝΗΣ⁵⁰
 SPRING OF-THE JACOB THE THEN JESUS
 ΟΥΣΚΕΚΟΠΙΑΚΩΣΕΚΤΗΣΟΔ³⁰⁰
 HAVING-toiled OUT OF-THE WAYS-GO
 ΑΠ+Ε
 ΟΙΠΟΡΙΔΕΚΑΘΕΖΕΤΟΥΥΤ²⁰
 was-sealed thus
 B. O. S¹ adds and cancels E I F
 ΦΣΕΠΙΤΗΠΗΓΗΩΡΑΗΝΩΣΕΚ⁴⁰
 ON THE SPRING HOUR WAS AS SIXTH
 ΑΝ omit ANY
 ΤΗΡΧΕΤΑΙΤΙΣΓΥΝΗΕΚΤΗ⁶⁰
 7 IS-COMING ANY WOMAN OUT OF-THE
 S. O.
 ΣΣΑΜΑΡΕΙΑΣΑΝΤΑΗΣΑΙΥΔ⁵⁰
 SAMARIA TO-BAIL water
 ΦΡΑΓΕΙΔΑΥΤΗΝΙΗΣΟΥΣΔΟ¹⁰⁰
 IS-SAYING TO-her THE JESUS BE-GIV-
 N¹* O. S¹ omit the E also
 ΣΙΜΟΙΠΙΕΙΝΟΙΓΑΡΜΑΘΗΤΑ²⁰
 8 ING TO-ME TO-BE-DRINKING THE for LEARNERS
 S. O.
 ΙΑΥΤΟΥΑΠΕΛΗΛΥΘΕΙΣΑΝΕ⁴⁰
 OF-Him HAD-FROM-COME INTO
 ΙΣΤΗΝΠΟΛΙΝΙΑΤΡΟΦΑΣΑ⁵⁰
 THE city THAT NURTURE THE-
 S¹ omit THEN
 ΓΟΡΑΣΦΙΝΑΛΕΓΕΙΟΥΝΑΥΤ⁶⁰
 9 SHOULD-BE-BUYING IS-SAYING THEN TO-Him
 S. O.
 ΦΗΓΥΝΗΗΣΑΜΑΡΕΙΤΙΣΠΦC⁵⁰⁰
 THE WOMAN THE SAMARITAN how

ΣΥΙΟΥΔΑΙΩCΩΝΠΑΡΕΜΟΥΠΙ²⁰
 YOU JUDA-ans BEING BESIDE ME TO-BE-
 O. AS¹* S. O.
 ΕΙΝΑΙΤΕΙΣΓΥΝΑΙΚΟCΣΑ⁴⁰
 DRINKING ARE-REQUESTING OF-WOMAN OF-SAMARI-
 S. O. S¹ omit NOT for AB-E-T-U. JUDA-ans to-S.
 ΑΡΕΙΤΙΔΟCΟΥCΗΟΥΓΑΡC⁶⁰
 tan BEING NOT for AB-E-
 B¹ Γ B+C
 ΥΝΧΡΩΝΤΑΠΟΥΔΑΙΩΙCΑΜ⁶⁰
 TOGETHER-USING JUDA-ans to-SAMARI-
 ΑΡΕΙΤΑΙC ΑΠΕΚΡΙΘΗΝC²⁰⁰
 10 tans answered JESUS
 AND said to-her IF YOU-HAD-PER-
 ΥCΚΑΙΕΙΠΕΝΑΥΤΗΕΙΝΔΕΙ²⁰
 CEIVED THE gratuity OF-THE God AND
 ΤΙCΕCΤΙΝΟΛΕΓΩΝCΟΙΔΟC⁶⁰
 ANY IS THE One-saying TO-YOU BE-GIVING
 B¹* S. O. S¹ omit the E also
 ΜΟΙΠΙΕΙΝCΥΑΝΗΤΗCΑΥΤ⁶⁰
 TO-ME TO-BE-DRINKING YOU EVER REQUEST Him
 ΟΝΚΑΙΕΔΦΚΕΝΑΝCΟΙΥΔΩΡ⁷⁰⁰
 AND He-GIVES EVEN TO-YOU water
 B. O. S¹ omit the WOMAN S¹* E KEINH that
 ΖΩΝΑΛΕΓΙΑΥΤΩΗΓΥΝΗΚΥ²⁰
 11 LIVING IS-SAYING TO-Him THE WOMAN Master!
 ΙΕΟΥΤΕΑΝΤΑΗΜΔΕΧΕΙCΚΑ⁴⁰
 NOT-BESIDE BAILER YOU-ARE-HAVING AND
 ΙΤΟΦΡΕΑΡΕCΤΙΝΒΑΒΥΠΩB⁶⁰
 THE WELL IS DEEP ?-WHICH
 S. O. S¹ omit THEN
 ΕΝΟΥΝΕΧΕΙCΤΟΥΔΩΡΤΟΖΩ⁶⁰
 PLACE THEN YOU-ARE-HAVING THE water THE LIVING
 S¹* O
 ΝΗΝCΥΜΕΙΖΩΝΕΙΤΟΥΠΑΤΡ⁶⁰⁰
 12 NO YOU GREATER ARE OF-THE FATHER
 AB omit ANY
 ΟCΗΜΩΝΙΑΚΩBΟCΤΙCΕΔΩΚ²⁰
 OF-US JACOB WHO-ANY GIVES
 ΕΝΗΜΙΝΤΟΦΡΕΑΡΚΑΙΑΥΤΟ⁴⁰
 TO-US THE WELL AND he
 CΕΞΑΥΤΟΥΕΠΙΕΝΚΑΙΟΙΥΙ⁶⁰
 OUT OF-it DRANK AND THE SONS
 ΟΙΑΥΤΟΥΚΑΙΤΑΒΡΕΜΜΑΤΑ⁶⁰
 OF-him AND THE NURTURED
 ΑΥΤΟΥΑΠΕΚΡΙΘΗΝCΟΥCΚ⁶⁰⁰
 13 OF-him answered JESUS AND
 ΑΙΕΙΠΕΝΑΥΤΗΠΑCΟΠΙΝΩΝ²⁰
 said to-her EVERY THE one-DRINKING
 ΕΚΤΟΥΥΔΑΤΟCΤΟΥΤΟΥΔΙΥ⁴⁰
 OUT OF-THE water this WILL-BE-
 S¹* O ΔΕ ΠΙΝΩΝ
 ΗCΕΙΠΑΙΝΟCΑΝΠΙΝΕΚΤ⁶⁰
 14 THIRSTING AGAIN WHO YET EVER MAY-BE-DRINKING
 ΟΥΥΔΑΤΟCΟΥΕΓΩΔΩCΩΑΥΤ⁶⁰
 OUT OF-THE water OF-WHICH I SHALL-BE-GIVING TO-
 ΦΟΥΜΗΔΙΥΗCΕΙΕΙCΤΟΝΑ¹⁰⁰⁰
 him NOT NO WILL-BE-THIRSTING INTO THE ear

ciples were not equipped with comforts. This was well, for it gave Him a good excuse to break the stringent etiquette which forbade a man speaking to a strange woman.

How different is the spirit He imparts! It is an artesian spring welling up and overflowing with blessing to all around. No need to draw, or a bucket to lift a scant supply! No need to walk a long distance with huge water jars! The spirit is within and becomes a stream surging forth to others.

¹⁰ The ancient controversy between Jerusalem and Samaria was most bitter in connection with the proper place of worship. Of course Jerusalem was right and Samaria was wrong, for God had chosen the city of David for His dwelling place. Yet now we are confronted with the strange contradiction that, whereas He found idolatry in the temple at Jerusalem, He finds true adoration in Samaria! We would go to the magnificent ritual at Jerusalem to find pure worship. We would go to the rebellious unauthorized shrine at Samaria for idolatry. Not so He.

The same is true of our Lord's message. We would have demanded a new birth from the moral outcast and discussed the nature of God and worship with the religious Jew. But He, with wisdom from above, insists on regeneration when dealing with the respectable religionist, and reveals His spiritual secrets to the moral leper of Samaria.

²⁴ True worship is not a matter of place or of ritual, but must correspond with its Object, Who is spirit. In the present era of grace, we worship Him wherever and whenever we please, and He deigns to dwell in us. Heartfelt adoration is hindered by forms and set ceremonies. Prayer that flows forth freely; praise that pours forth spontaneously; beseeching that breaks the bands of convention and precedent, mean more to God than petitions repeated like a prayer wheel and supported by custom or habit. The religious "exercises" of Christendom are like the sacrifices of old, which He could not bear. Let us not draw near with our lips when our hearts are far from Him.

²⁷ In the stringent etiquette of the

which I shall be giving him will become in him a spring of water, ¹⁵ leaping up into eonian life." The woman is saying to Him, "Lord, be giving me this water, that I may not be thirsting, neither coming to this place to draw."

¹⁶ Jesus is saying to her, "Go, summon your husband and come to this ¹⁷ place." The woman answered and said to Him, "I have no husband." Jesus is saying to her, "You said ideally that 'I have no husband,' ¹⁸ for you have had five husbands, and he whom you now have is not your husband: this you have declared truly."

¹⁹ The woman is saying to Him, "Lord. I behold that *thou* art ²⁰ a prophet. Our fathers worship in this mountain, and *you* are saying that in Jerusalem is the place where one must be worshipping." Jesus is saying to her, "Believe Me, woman, that the hour is coming when neither in this mountain nor in Jerusalem will ²² you be worshipping the Father. *You* are worshipping that of which you are not aware; *we* are worshipping that of which we are aware, seeing ²³ that salvation is of the Jews. But the hour is coming and now is, when the true worshipers will be worshipping the Father in spirit and truth, for the Father also is seeking such to be worshipping Him. ²⁴ God is spirit, and those who are worshipping Him must be worshipping in spirit and truth."

²⁵ The woman is saying to Him, "We are aware that Messiah is coming, Who is termed 'Christ'. Whenever that One should be coming He will be informing us of all ²⁶ things." Jesus is saying to her, "I, Who am speaking to you, am He."

- 10 ^{AB omit 1}
 ΩΝΑΑΛΛΑΤΟΥΔ^{AB omit 1}ΨΡΟΕΓΩΔΟΣ²⁰
 but THE water WHICH I SHALL-BE-
 # omits to-him
 ΦΑΥΤΩΓΕΝΗΣΕΤΑΙΕΝΑΥΤΩ⁴⁰
 giving-to-him WILL-BE-BECOMING IN him
 ΠΗΓΗΥΔΑΤΟΣΑΛΛΟΜΕΝΟΥΕ⁶⁰
 SPRING OF-water LEAPING INTO
 ΙCΖΩΗΝΑΨΗΝΙΟΝΛΕΓΕΙΠΡ⁸⁰
 15 LIFE coman IS-saying TOWARD
 ΟCΑΥΤΟΝΗΓΥΝΗΚΥΡΙΕΔΟΣ¹⁰⁰
 Him THE WOMAN Master! YOU-BE-
 # +E
 ΜΟΙΤΟΥΤΟΤΟΥΔΩΡΙΝΑΜΗΔ²⁰
 GOING-TO-ME this THE water THAT NO I-
 # +E add THUR- ΔΙ ΑΙ^{1*}Ω^{1*} s^{1*} o. o. o. Ω=here
 ΙΨΗΜΗΔΕΡΧΟΜΕΝΘΑΔΕ⁴⁰
 MAY-BE-THIRSTING NO-YET I-AM-COMING IN-PLACE-YET
 ΑΝΤΑΙ^{1*} ΟΜΗ ΤΗ Δ ΟΜΗC ΤΗC JESUS
 ΑΝΤΑΙΝΑΛΕΓΕΙΑΥΤΗΟΙHC⁶⁰
 18 TO-BE-BAILING IS-saying to-her THE JESUS
 # adds Κ Δ Α but can't
 ΟΥCΥΠΑΓΕΦΩΝΗΣCΟΝΤΑΝ⁸⁰
 BE-UNDER-LEADING SOUND-YOU THE MAN
 ΔΡΑCΟΥΚΑΙΕΛΘΕΕΝΘΑΔΕΑ²⁰⁰
 17 OF-YOU AND YOU-BE-COMING IN-PLACE-YET AN-
 # +E
 ΠΕΚΡΙΘΗΝΗΓΥΝΗΚΑΙΕΙΠΕΝ²⁰
 SWEARD THE WOMAN AND said
 # omits to-Him # MAN NOT I-AM-HAVING
 ΑΥΤΩΟΥΚΕΧΩΑΝΔΡΑΛΕΓΕΙ⁴⁰
 to-Him NOT I-AM-HAVING MAN IS-saying
 ΑΥΤΗΟΙHCΟΥCΚΑΛΩCΕΙΠΕ⁶⁰
 to-her THE JESUS IDEALLY YOU-said
 # IC for Ω^{1*}
 CΟΤΙΑΝΔΡΑΟΥΚΕΧΩΠΕΝΤΕ⁸⁰
 18 that MAN NOT I-AM-HAVING FIVE
 ΓΑΡΑΝΔΡΑCΕCΧΕCΚΑΙΝΥΝ¹⁰⁰
 for MEN YOU-have-HAD AND NOW
 ΟΝΕΧΕΙCΟΥΚΕCΤΙΝCΟΥΑΝ²⁰
 WHOM YOU-ARE-HAVING NOT IS OF-YOU MAN
 # truly Ω^{1*}
 ΗΡΤΟΥΤΟΑΛΗΘΕCΕΙΡΗΚΑC⁴⁰
 this TRUE YOU-HAVE-declared
 # +E
 ΛΕΓΕΙΑΥΤΩΗΓΥΝΗΚΥΡΙΕΘ⁶⁰
 19 IS-saying to-Him THE WOMAN Master! I-
 ΕΩΡΦΩΤΙΠΡΟΦΗΤΗΣΕΙCΥΟ⁸⁰
 20 AM-beholding that BEFORE-AVERER ARE YOU THE
 # +E
 ΙΠΑΤΕΡΕCΗΜΩΝΕΝΤΩΡΕΙ¹⁰⁰
 FATHERS OF-US IN THE mountain
 ΤΟΥΤΩΠΡΟCΕΚΥΝΗCΑΝΚΑΙ²⁰
 this worship AND
 # ΔΙ
 ΥΜΕΙCΛΕΓΕΤΕΤΟΤΙΕΝΙΕΡΟ⁴⁰
 YE ARE-saying that IN JERUSALEM
 # omits THE PLACE
 CΟΛΥΜΟΙCΕCΤΙΝΟΤΟΠΟCΟ⁶⁰
 IS THE PLACE
 # +E
 ΠΟΥΠΡΟCΚΥΝΕΙΝΔΕΙΛΕΓΕ⁸⁰
 21 ?-where TO-BE-worshipping it-IS-BINDING IS-
 # A
 ΙΑΥΤΗΟΙHCΟΥCΠΙCΤΕΥΕΜ¹⁰⁰
 # saying-to-her THE JESUS BE-BELIEVING TO
 ΟΙΓΥΝΑΙΟΤΙΕΡΧΕΤΑΙΩΡΑ²⁰
 ME WOMAN that IS-COMING HOUR
 # I
 ΟΤΕΟΥΤΕΕΝΤΩΟΡΕΙΤΟΥΤΩ⁴⁰
 when NOT-BESIDES IN THE mountain this
 ΟΥΤΕΕΝΙΕΡΟCΟΛΥΜΟΙCΠΡ⁶⁰
 NOT-BESIDES IN JERUSALEM TE-
 # +E
 ΟCΚΥΝΗCΕΤΕΤΩΠΑΤΡΙΥΜΕ⁸⁰
 22 WILL-BE-worshipping to-THE FATHER TE
 ΙCΠΡΟCΚΥΝΕΙΤΕ ΟΟΥΚΟΙΔ¹⁰⁰
 ARE-worshipping WHICH NOT YE-HAVE-
 # +E
 ΑΤΕΗΜΕΙCΠΡΟCΚΥΝΟΥΜΕΝ²⁰
 PERCEIVED WE ARE-worshipping
 ΟΟΙΔΑΜΕΝΟΤΙHCΩΤΗΡΙΑΕ⁴⁰
 WHICH WE-HAVE-PERCEIVED that THE saving OUT
 ΚΤΩΝΙΟΥΔΑΙΩΝΕCΤΙΝΑΛΛ⁶⁰
 23 OF-THE JUDA-ans IS but
 ΑΕΡΧΕΤΑΙΩΡΑΚΑΙΝΥΝΕCΤ⁸⁰
 IS-COMING HOUR AND NOW IS
 # +E
 ΙΝΟΤΕΟΙΑΛΗΘΙΝΟΙΠΡΟCΚ¹⁰⁰
 when THE TRUE worshipers
 ΥΝΗΤΑΙΠΡΟCΚΥΝΗCΟΥCΙΝ²⁰
 WILL-BE-worshipping
 ΤΩΠΑΤΡΙΕΝΠΝΕΥΜΑΤΙΚΑΙ⁴⁰
 to-THE FATHER IN spirit AND
 ΑΛΗΘΕΙΑΚΑΙΓΑΡΟΠΑΤΗΡΤ⁶⁰
 TRUTH AND for THE FATHER such
 # +E
 ΟΙΟΥΤΟΥCΖΗΤΟΥCΠΡΟ⁸⁰
 IS-SEEKING THE ones-
 # +E
 CΚΥΝΟΥΝΤΑCΑΥΤΟΝΠΝΕΥΜ¹⁰⁰
 24 worshipping Him spirit
 ΑΘΕΟCΚΑΙΤΟΥCΠΡΟCΚΥΝ²⁰
 THE God AND THE ones-worshipping
 # +E
 ΟΥΝΤΑCΑΥΤΟΝΕΝΠΝΕΥΜΑΤ⁴⁰
 Him IN spirit
 # +E
 ΙΚΑΙ ΑΛΗΘΕΙΑΠΡΟCΚΥ⁶⁰
 AND TRUTH IS-BINDING TO-BE-worship-
 # +E
 ΝΕΙΝΑΛΕΓΕΙΑΥΤΩΗΓΥΝΗΟ⁸⁰
 25 ING IS-saying to-Him THE WOMAN WE-
 # +E
 ΔΑΜΕΝΟΤΙΜΕCCΙΑCΕΡΧΕΤ¹⁰⁰
 HAVE-PERCEIVED that MESSIAH IS-COMING
 ΑΙΟΛΕΓΟΜΕΝΟCΧΡΙCΤΟCΟ²⁰
 THE BEING-said ANOINTED wh-
 ΤΑΝΕΛΘΗΚΕΙΝΟCΑΝΑΓΓΕ⁴⁰
 en-EVEN MAY-BE-COMING that-One He-WILL-BE-UP-
 # +E
 ΛΕΙΗΜΙΝΑΠΑΝΤΑΛΕΓΕΙΑΥ⁶⁰
 26 MESSAGING TO-US ALL (emph.) IS-saying to-her
 # +E
 ΤΗΟΙHCΟΥCΕΓΩΕΙΜΙΟΛΛΑ⁸⁰
 THE JESUS I AM THE One-
 # +E
 ΩΝCΟΙΚΑΙΕΠΙΤΟΥΤΩΝΑΘ¹⁰⁰
 27 TALKING TO-YOU AND ON this CAME

East it was not proper for a man to speak to a woman. Only such an excuse as a drink of water made it possible for Him to address her at all.

²⁸ The fruitfulness of God's grace shines forth in this narrative. Her need was great and it became the measure of her satisfaction. Nicodemus knew little lack and did not feel constrained to tell his joy to his friends and neighbors. We know of none who were reached through his efforts. But this poor woman is so filled with joy that she forgets how her message reflects on her own sad life. Here was a Man Who knew all her sordid past, and yet she did not shun Him! His grace had captured her heart and filled it overfull. She must share her joy with others. Her fervor was infectious. The men of the city did not murmur at the morals of the messenger, but marveled at her message. She did not ask them to believe her, but constrained them to come and hear Him. Such are the blessed results when grace grows in the fertile field of sin.

³¹ Perhaps the most notable result of this marvelous meeting was the satisfaction which it brought to Christ. And this is still more marvelous when we reflect that it is the indirect result of the most sordid of sins. Throughout His ministry He emphasized the fact that sinners were a necessary complement to His message of love and grace, but this seems to be all unheeded in this self-righteous generation. Sin is a necessary factor in the revelation of God to man and indirectly essential to the satisfaction of His love. Love cannot be lavished on those who are deserving. But to be undeserving presupposes sin and all its train of evils.

There can be no Saviour without a sinner, no Healer apart from sickness, no Justifier where there is no unrighteousness, no Reconciler unless first there be enmity. Let us enjoy the great satisfaction of knowing that the evil influences in the world are not merely beneath the control of God so that they cannot get beyond bounds but their limited exercise provides the most potent ingredient, not only in the ultimate bliss of His creatures, but in that of the Creator.

²⁷ And at this His disciples came, and they marveled that He spoke with a woman. Howbeit, no one said to Him, "What art Thou seeking?" or "Why art Thou speaking with her?" The woman, then, leaves her water pot and came away into the city, and is saying to the men, "Come hither! *Lo!* there is a Man Who told me all whatever I do. Is not *this* the Christ?" Then they came out of the city and came to Him.

³¹ Now in the meantime the disciples asked, saying, "Rabbi, eat."
³² Yet He said to them, "*I* have food to eat of which *you* are not aware."
³³ The disciples, then, said to one another, "No one brings Him aught to eat?" Jesus is saying to them, "My food is that I should be doing the will of Him Who sends Me, and should be perfecting His work."

³⁵ Are *you* not saying that 'It is still four months and the harvest is coming'? *Lo!* I am saying to you, Lift up your eyes and gaze on the countryside, seeing that they
³⁶ are white for harvest already. And he who is reaping is getting wages and is gathering fruit for eonian life, that the sower and the reaper
³⁷ likewise may be rejoicing. For in this is the saying true, that 'One is sowing and another is reaping'. *I* commission you to reap that for which *you* have not toiled. Others have toiled and *you* have entered into their toil."

³⁹ Now many of the Samaritans of that city believe into Him because of the word of the woman, testifying that "He told me all whatever

NOIMAEHTAI AYTOY KAI EΘ	20	ΕΡΓΟΝΟΥΧΥΜΕΙΣ ΛΕΓΕΤΕ	20
THE LEARNERS	OF-HIM	AND THEY-	35 work NOT YE ARE-saying THAT
ΑΥΜΑΖΟΝΤΙ ΜΕΤΑ ΓΥΝΑΙΚ	40	ΤΙ ΕΤΙ ΤΕΤΡΑΜΗΝΟΣ ΕΣΤΙΝ	40
MARVELED	that WITH WOMAN		still FOUR-MONTH it-is
ΟΣ ΕΛΑΛΕΙΟΥΘΕΙΣ ΜΕΝΤΟΙ	60	ΚΑΙ ΘΕΡΙΣΜΟΣ ΕΡΧΕΤΑΙ	60
He-TALKED NOT-YET-ONE	howbeit	AND THE harvest IS-COMING	BE-
ΕΙΠΕΝ ΑΥΤΩ ΤΙ ΖΗΤΗΣΙ	80	ΔΟΥΛΕΓΩ ΜΙΝ ΕΠΑΡΑΤΕ	80
said	to-Him	ANY YOU-ARE-SEEKING OR ANY	PERCEIVING I-AM-saying to-YOU ON-LIFT-YE THE
ΑΛΕΙΣ ΜΕΤΑΥΤΗΣ ΑΦΗΚΕΝ	100	ΥΣΘΑΛΛΟΥΣ ΥΦΩΝΚΑΙ	100
28 YOU-ARE-TALKING WITH her	FROM-LETS	VIEWS	OF-YOU AND GAZE-YE
ΟΥΝΤΗΝ ΥΔΡΙΑΝ ΑΥΤΗΣ ΗΓΥ	20	ΑC ΑC ΘΕΤΑΣ ΧΩΡΑΣ ΟΤΙ ΛΕΥ	20
THEN THE water-pot	OF-her	THE SPACES	that WHITE
ΗΝ ΚΑΙ ΑΠΗΛΘΕΝ ΕΙΣ ΤΗΝ ΠΟ	40	ΚΑΙ ΕΙΣΙΝ ΠΡΟΣΘΕΡΙΣΜΟΝ	40
MAN AND she-FROM-CAME INTO THE city		THEY-ARE TOWARD harvest	
ΑΙΝ ΚΑΙ ΛΕΓΕΙ ΤΟΙΣ ΑΝΘΡΩ	60	ΗΔΗ ΚΑΙ ΘΕΡΙΖΩΝ ΜΙΣΘΟΝ	60
AND IS-saying to-THE humans		36 ALREADY AND THE one-reaping HIRE	
ΠΟΙΣ ΔΕΥΤΕΙ ΔΕ ΤΕ ΑΝΘΡΩΠ	80	ΑΜΒΑΝΕΙΚΑΙ ΣΥΝΑΓΕΙΚΑ	80
29 HITHER BE-PERCEIVING human		IS-GETTING-UP AND IS-TOGETHER-LEADING FRUIT	
ΟΝΟΣ ΕΙΠΕΝ ΜΟΙ ΠΑΝΤΑ ΟC	200	ΡΠΟΝΕΙC ΖΩΗΝ ΑΙΩΝΙΟΝ	200
WHO said	to-ME ALL	AS-MUCH-AS	INTO LIFE eonian THAT
ΕΠΟΙΝC ΑΜΗΤΙΟΥΤΟΣ ΕCΤΙ	20	ΑΚΑΙΟΣ ΕΡΩΝΟΜΟΥΧΑΙ	20
I-DO	NO-ANY this IS	AND THE one-SOWING LIKEWISE MAY-BE-JOY-	
ΝΟ ΧΡΙCΤΟΣ ΕΞΗΛΘΟΝ	40	ΗΚΑΙ ΘΕΡΙΖΩΝ ΕΝ ΓΑΡ ΤΟΥ	40
30 THE ANOINTED THEY-OUT-CAME THEN OUT		37 ING AND THE one-reaping IN for this	
ΚΤΗΣ ΠΟΛΕΩC ΚΑΙ ΗΡΧΟΝΤΟ	60	ΤΩ ΛΟΓΟC ΕCΤΙΝ Ο ΑΛΗΘΙΝ	60
OF-THE city	AND THEY-CAME	THE saying IS	THE TRUE
ΠΡΟΣ ΑΥΤΟΝ ΔΕ ΤΩ ΜΕΤΑ	80	ΟC ΟΤΙ ΑΛΛΟC ΕCΤΙΝ ΟC ΠΕ	80
31 TOWARD Him	IN YET THE between	that other IS	THE one-SOW
ΥΗΡΩΤΩΝ ΑΥΤΟΝ ΟΙ ΜΑΘΗΤΑ	200	ΡΩΝ ΚΑΙ ΑΛΛΟC ΘΕΡΙΖΩΝ	200
asked Him	THE LEARNERS	38 ING AND other	THE one-reaping I
ΙΛΕΓΟΝΤΕC ΡΑ ΒΒΕΙΦΑΓΕ	20	ΓΩ ΠΕCΤΕΙΛΑΥΜΑC ΘΕΡΙΖ	20
32 saying	RABBI BE-EATING THE	commission	YOU TO-BE-reaping
ΔΕ ΕΙΠΕΝ ΑΥΤΟΙC ΕΓΩ ΒΡΩC	40	ΕΙΝΟΟΧΥΜΕΙC ΕΚΕΚΟΠΙΑΚ	40
YET said	to-them I FEEDING	WHICH NOT YE HAVE-toiled	
ΙΝ ΕΧΩ ΦΑΓΕΙΝ ΗΝ ΥΜΕΙC ΟΥ	60	ΑΤΕ ΑΛΛΟΙ ΚΕΚΟΠΙΑΚΑCΙΝ	60
AM-HAVING to-BE-EATING WHICH YE NOT		others HAVE-toiled	
ΚΟΙΔΑΤΕ ΕΛΕΓΟΝ ΟΥΝ ΟΙ ΜΑ	80	ΚΑΙ ΥΜΕΙC ΕΙCΤΟΝ ΚΟΠΟΝ	80
33 HAVE-PERCEIVED said	THEN THE LEARN-	AND YE INTO THE toil	OF-
ΘΗΤΑΙ ΠΡΟC ΑΛΛΗΛΟΥC ΜΗΤ	400	ΥΤΩΝ ΕΙC ΕΛΗΛΥΘΑΤΕ ΕΚΔΕ	400
ers	TOWARD one-another NO ANY	39 them HAVE-INTO-COME	OUT YET
ΙC ΗΝ ΕΓΚΕΝ ΑΥΤΩ ΦΑΓΕΙΝ	20	ΤΗC ΠΟΛΕΩC ΕΚΕΙΝΗC ΠΟΛ	20
34 CARRIES	to-Him TO-BE-EATING IS-	OF-THE city	that MANY
ΕΓΕΙΑΥΤΟΙC ΙC ΙΗCΟΥC ΕΜΟ	40	ΟΙ ΕΠΙCΤΕΥCΑΝ ΕΙC ΑΥΤΟΝ	40
saying	to-them THE JESUS MY	BELIEVE	INTO Him
ΝΒΡΩΜΑC ΕCΤΙΝ ΙΝΑ ΠΟΙΗC	60	ΤΩΝC ΑΜΑΡΕΙΤΩΝ ΔΙΑ ΤΟΝ	60
FOOD	IS THAT I-SHOULD-BE-DOING	OF-THE SAMARITANS	THRU THE say-
ΤΩΘΕΛΗΜΑΤΟΥ ΕΜΟΥ ΑΝΤΟC	80	Ο ΓΟΝΤΗC ΓΥΝΑΙΚΟC ΜΑΡΤΥ	80
THE WILL	OF-THE one-RENDING	ing	OF-THE WOMAN witnessing
ΜΕΚΑΙ ΤΕΛΕΙΩCΩ ΑΥΤΟΥΤΟ	100	ΡΟΥC ΗC ΟΤΙ ΕΙΠΕΝ ΜΟΙ ΠΑΝ	100
ME AND I-SHOULD-BE-maturing OF-Him	THE	that He-said	to-ME ALL

⁴⁰ The first sign, at Cana, signifies the blessing of Israel in the kingdom. This, the second sign, is also at Cana, hence is also concerned with the coming kingdom. The wine prefigured the joy of the favored nation. This second sign foreshadows the healing of that nation. The effect of human government is aptly figured by a burning fever. Never was this more evident than after the great European conflict. The delirium, the weakness, the oppression, the dread of death, possesses the nations. It will be far worse at the time of the end. It will not be cured by human medicaments, but by the coming of Christ. The seventh hour is suggestive of the seventh seal, and the seventh trumpet which proclaims that the world kingdom became our Lord's and His Christ's . . . (Un. 11¹⁵). Christ is the Way and the Truth and the Life. He will assuage the pain and unrest which possesses Israel today. He will change their feverish delirium into a quiet restful peace.

⁴⁹ "Lord, descend!" is the only cure for the earth's political ills. The resort to arms has not healed but rather aggravated the sores which caused it. Instead of being the last war it seems to be the seed of further conflict. Even if the war weary world should patch up a truce, it would not last. There is no other cure but "Lord, descend!"

This sign does not signify blessing to the nations now, during Israel's defection. At present the fever of the nations continues unabated and all our blessings are spiritual and celestial. The fact that the courtier was connected with the king, suggests that the rule of Israel over the nations is in view, and that they are included in the blessing. The Lord does not visit the son, but heals him at a distance. So He will deal with the nations in the millennial era. When He comes for us we are snatched away to meet Him in the air and enter His very presence, and remain with Him, and share His heavenly rule for the eons. The nations on earth in that day will not be so highly blessed.

⁵² Yesterday, that is, before sunset of the same day.

⁴⁰ I do." As, then, the Samaritans came together to Him, they asked Him to remain with them. And He ⁴¹ remains there two days. And many more believe because of His word. Besides, to the woman they ⁴² said that "We are believing no longer because of your speaking, for *we* have heard Him, and we are aware that this truly is the Saviour of the world, the Christ."

⁴³ Now after the two days He came out thence and came away into ⁴⁴ Galilee, for Jesus Himself testifies that a prophet has no honor in his ⁴⁵ own country. When, then, He came into Galilee, the Galileans receive Him, having seen all as much as He does in Jerusalem at the festival, for *they* also came to the festival.

⁴⁶ Jesus came again, then, into Cana of Galilee, where He makes the water wine. And there was a certain courtier whose son was in- ⁴⁷ firm in Capernaum. This one, hearing that Jesus is arriving in Galilee, out of Judea, came away to Him and asked Him that He may be descending and should be healing his son, for he was about to ⁴⁸ be dying. Jesus, then, said to Him, "If you should not be perceiving signs and miracles, you should under no circumstances be believ- ⁴⁹ ing." The courtier is saying to Him, "Lord, descend ere my little ⁵⁰ boy dies!" Jesus is saying to him. "Go. Your son is living." And the man believes in the word which Jesus said to him, and went.

⁵¹ Now as he is already descending, the slaves meet him, and they re-

^{ds o. o.} ^{d¹ omits AS} ^{AS¹ omit TOGETHER-}
 ΤΑΣΑΕΠΟΙΗΣΑΥΤΟΥΣΥΝ²⁰
 40 AS-much-as I-DO AS THEN TOGETHER-
^{n adds} ΟΥΝ THEN
 ΗΛΘΟΝΠΡΟΣΑΥΤΟΝΟΙΣΑΜΑ⁴⁰
 CAME TOWARD Him THE SAMARITANS
^{AS o.}
 ΡΕΙΤΑΙΗΡΩΤΩΝΑΥΤΟΝΜΕΙ⁶⁰
 THEY-asked Him TO-BE-
^{s o.}
 ΝΑΙΠΑΡΑΥΤΟΙΣΚΑΙΕΜΕΙΝ⁵⁰
 MAIN BESIDE them AND He-REMAINS
^s ΠΑΡΑΥΤΟΙΣ ^s DAYS TWO
 ΕΝΕΚΕΙΔΥΟΗΜΕΡΑΣΚΑΙΠΟ¹⁰⁰
 41 there TWO DAYS AND to-
^{A o.}
 ΛΛΩΠΛΕΙΟΥΣΕΠΙΣΤΕΥΣΑΝ²⁰
 MANY MORE BELIEVE
^{s¹ adds K Δι o. o.}
 ΔΙΑΤΟΝΛΟΓΟΝΑΥΤΟΥΤΗΤΕ⁴⁰
 42 THU THE saying OF-Him to-TOE BE-
^{s¹ AND THEY-said to-TOE WOMAN} ^{D omits that}
 ΓΥΝΑΙΚΙΕΛΕΓΟΝΟΤΙΟΥΚΕ⁶⁰
 SIDES WOMAN THEY-said that NOT-STILL
^{n omits YOU} ^{s¹ MARTYRIAN} ^{NC} ^{COY+}
 ΤΙΔΙΑΤΗΝΣΗΝΑΛΙΑΝΠΙΣ⁸⁰
 THU THE YOU TALK WE-ARE-
²⁰⁰
 ΤΕΥΟΜΕΝΑΥΤΟΙΓΑΡΑΚΗΚΟ
 BELIEVING SAME for WE-HAVE-HEARD
^{AB omit BESIDE Him}
 ΑΜΕΝΠΑΡΑΥΤΟΥΚΑΙΟΙΔΑΜ²⁰
 BESIDE Him AND WE-HAVE-PER-
^{s truly this IS}
 ΕΝΟΤΙΟΥΤΟΣΕΣΤΙΝΑΛΗΘ⁴⁰
 CEIVED that this IS Truly
^{BE omit THE ANOINTED}
 ΣΟΣΩΤΗΡΤΟΥΚΟΣΜΟΥΟΧΡΙ⁶⁰
 THE SAVIOUR OF-THE SYSTEM THE AN-
⁸⁰
 ΣΤΟΣΜΕΤΑΔΕΤΑΣΔΥΟΗΜΕΡ⁸⁰
 43 OINTED after YET THE TWO DAYS
^{DS omit AND FROM-CAME}
 ΑΣΕΙΗΛΘΕΝΕΚΕΙΘΕΝΚΑΙΑ³⁰⁰
 He-OUT-CAME thence AND FROM-
^{D+E}
 ΠΗΛΘΕΝΕΙΣΤΗΝΓΑΛΙΛΑΙΑ²⁰
 CAME INTO THE GALILEE
⁴⁴ He for JESUS witnesses
 ΥΡΗΣΕΝΟΤΙΠΡΟΦΗΤΗΣΕΝΤ⁶⁰
 (that) BEFORE-AVERER IN THE
^{D+E}
 ΗΙΔΙΑΠΑΤΡΙΔΙΤΙΜΗΝΟΥΚ⁸⁰
 OWN FATHER[-place] VALUE NOT
^{s¹ ΩC AS}
 ΕΧΕΙΟΤΕΟΥΝΗΛΘΕΝΕΙΣΤΗ⁴⁰⁰
 45 IS-HAVING when THEN He-CAME INTO THE
^{D+E} ^{s¹ omits RECEIVE Him} ^{THE GALILEANS ALL}
 ΝΓΑΛΙΛΑΙΑΝΕΔΕΞΑΝΤΟΥ²⁰
 GALILEE RECEIVE Him
^{D+E} ^{s¹ adds THE OI}
 ΤΟΝΟΓΑΛΙΛΑΙΟΙΠΑΝΤΑΕ⁴⁰
 THE GALILEANS ALL HAV-
^{s¹ ΠΑΝΤ ΔΑ ALL WHICH}
 ΦΡΑΚΟΤΕΣΟΣΑΕΠΟΙΗΣΕΝΕ⁶⁰
 ING-BEEN as-much-as He-DOES IN
²⁰⁰
 ΝΙΕΡΟΣΟΛΥΜΟΙΣΕΝΤΗΕΟΡ⁸⁰
 JERUSALEM IN THE FESTIVAL
^{ΕΛΗΛΥΘΙCΑΝ}
 ΤΗΚΑΙΑΥΤΟΙΓΑΡΗΛΘΟΝΕΙ¹⁰⁰
 AND they for CAME INTO

^Δ
 ΣΤΗΝΕΟΡΤΗΝΗΛΘΕΝΟΥΝΠΑ²⁰
 46 THE FESTIVAL CAME THEN AGAIN
^{DS omit THE JESUS} ^{D EN IN D omits THE} ^{s¹ adds N}
 ΑΙΝΟΙΗΣΟΥΣΕΙΣΤΗΝΚΑΝΑ⁴⁰
 TUE JESUS INTO THE CANA
^{D+E}
 ΤΗΣΓΑΛΙΛΑΙΑΣΟΠΟΥΕΠΟΙ⁶⁰
 OF-THE GALILEE TUE-? where He-makes
^{s¹ Δ} ^{s omits AND}
 ΗΣΕΝΤΟΥΔΩΦΡΟΙΝΟΝΚΑΙΗΝ⁸⁰
 THE water WINE AND WAS
^{ΔΕ YET added by s}
 ΤΙΣΒΑΣΙΛΙΚΟΣΟΥΟΥΙΟΣ¹⁰⁰
 ANY KINGIC OF-WHOM THE SON WAS-
^{s o.} ^{A ΠΙC} ^{s¹ omits this-one}
 ΣΘΕΝΕΙΕΝΚΑΦΑΡΝΑΔΟΥΜΟΥ²⁰
 47 UN-FIRM IN CAPEHNAUM [his-
^{AD omit THE}
 ΤΟΣΑΚΟΥΣΑCΟΤΙΟΙΗΣΟΥC⁴⁰
 one HEARING that THE JESUS
^{s o.}
 ΗΚΕΙΕΚΤΗΣΙΟΥΔΑΙΑCΕΙC⁶⁰
 IS-ARRIVING OUT-OF-THE JUDEA INTO
^{D+E} ^{s¹ ΗΛΘΕΝΟΥΝ}
 ΤΗΝΓΑΛΙΛΑΙΑΝΑΠΗΛΘΕΝ⁸⁰
 THE GALILEE FROM-CAME TO-
^{DS omit Him}
 ΡΟΣΑΥΤΟΝΚΑΙΗΡΩΤΑΥΤΟ⁷⁰⁰
 WARD Him AND asked Him
²⁰
 ΝΙΝΑΚΑΤΑΒΗΚΑΠΙCΗΤΑΙ²⁰
 THAT He-MAY-BE-DOWN-STEPPING AND SH D-BE-HEALING
^{s¹ o.}
 ΑΥΤΟΥΤΟΥΝΥΙΟΝΗΜΕΛΛΕΝ⁴⁰
 OF-him THE SON he-WAS-ABOUT for
⁴⁸ TO-BE-FROM-DYING said THEN
 ΑΡΑΠΟΒΗΝΣΚΕΙΝΕΙΠΕΝΟΥ⁶⁰
 NO I-HE-TOUS-PRO-CAME TOWARD NEAN⁸⁰
 THE JESUS TOWARD him IF-EVER
^{s o.}
 ΜΗCΗΜΕΙΑΚΑΙΤΕΡΑΤΑΙΝ³⁰⁰
 NO SIGNS AND MIRACLES YE-MAY-
^{s ΔΙ}
 ΤΕΟΥΜΗΠΙCΤΕΥCΗΤΕΛΕΓΕ²⁰
 49 BE-PERCEIVING NOT NO YE-SU D-BE-BELIEVING IS-SAYING
^{A+E}
 ΙΠΡΟΣΑΥΤΟΝΟΒΑΣΙΛΙΚΟΣ⁴⁰
 TOWARD Him THE KINGIC
⁶⁰
 ΚΥΡΙΕΚΑΤΑΒΗΘΙΠΡΙΝΑΠΟ⁶⁰
 Master! BE-DOWN-STEPPING ERE TO-BE-
^{s o.} ^{AS+NAVION s Δ for ION}
 ΘΑΝΕΙΝΤΟΠΑΙΔΙΟΝΜΟΥΑΕ⁶⁰
 50 FROM-DYING THE little-boy OF-ME IS-SAY-
³⁰⁰
 ΓΕΙΑΥΤΩΟΙΗΣΟΥCΠΟΡΕΥΟ³⁰⁰
 ING to-him THE JESUS YOU-BE-GOING
^{DS omit AND}
 ΥΟΥΙΟΣCΟΥΖΗΚΑΙΕΠΙCΤΕ²⁰
 THE SON OF-YOU IS-LIVING AND BELIEVES
⁴⁰
 ΥCΕΝΟΑΝΘΡΩΠΟCΤΩΛΟΓΩ⁴⁰
 THE human to-the saying WHICH
^{s¹ omits WHICH said to-him} ^{s TOYIHCOYbefore WHICH}
 ΝΕΙΠΕΝΑΥΤΩΟΙΗΣΟΥCΚΑΙ⁶⁰
 said to-him THE JESUS AND
⁸⁰
 ΕΠΟΡΕΥΕΤΟΝΔΗΔΕΑΥΤΟΥΚ⁸⁰
 51 he-WENT ALREADY YET OF-him DOWN-
¹³⁰⁰⁰
 ΑΤΑΒΑΙΝΟΝΤΟCΟΙΔΟΥΛΟΙ¹³⁰⁰⁰
 STEPPING THE SLAVES

¹ The third sign brings before us another picture of Israel before and after His advent. They are not only joyless, but weak, infirm through the flesh (Ro. 8³), unable to put into practise the precepts of that holy law which had been given to them. They cannot walk in the commandments. The occasional presence of a prophet sent from God stirred them up and recalled them to righteousness. But it had been a long time since a prophet had risen in Israel and they became almost hopeless of such help. They lay in the portico, outside. Christ is the Door.

Here we have Israel under the old covenant, which they are powerless to fulfill. Their infirmity followed the breaking of its precepts (³⁴). It was given to teach them the excessive sinfulness of sin, and, by transforming sin into transgression, show them their utter helplessness to fulfill His will apart from His enabling grace.

The sign signifies that none other than Messiah had given strength to the infirm man, even as He will do for the whole nation when He confirms a new covenant with them, in the days of His coming. Then, like the infirm man, they will have a due sense of their own impotence, and will be looking for some one outside of themselves to introduce them into the sphere of God's healing power. But, as it will be in the future, His Word will be sufficient to turn their weakness into strength. He will put His law in their inward parts, and write it on their hearts . . . He will forgive their iniquity and remember their sin no more (Jer. 31^{33,34}).

² "Bethesda", in Hebrew, signifies "House of Mercy", an apt designation for Israel's abode under the law of Moses, with its five books.

In that day, instead of ineffectual efforts to fulfill the law, and being dispersed among the nations for their failure, He will gather them together from the peoples, and gather them from all of the lands in which they have been scattered and give them the land of Israel. And He will give them one heart, and put a new spirit within them. He will take away their stony heart and give them a heart of flesh, to walk in His statutes (Eze. 11¹⁷⁻²⁰).

port, saying that his boy is living.

⁵² He, then, ascertained from them the hour in which he was better. And they said, then, to him that "Yesterday at the seventh hour [about one o'clock] the fever leaves him." ⁵³ The father knew, then, that it is in that hour in which Jesus said to him, "Your son is living." And he believes, he and his whole house.

⁵⁴ Now this, again, is the second sign Jesus does, coming out of Judea into Galilee.

⁵ After these things there was a festival of the Jews and Jesus went up into Jerusalem. Now there is in Jerusalem, at the sheep gate, a pool, which is termed, in Hebrew, "Bethesda", having five porticos.

³ In these were laid down a multitude of the infirm, blind, lame, withered, waiting for the stirring of the water, for a messenger of the Lord at a certain season bathed in the pool and disturbed the water. The first one, then, who steps in after the disturbance of the water, became sound, whatsoever disease held him.

⁵ Now there was a certain man there having been in his infirmity ⁶ thirty-eight years. Jesus, perceiving this one lying and knowing that he has already spent much time, is saying to him, "Do you ⁷ want to become sound?" The infirm man answered Him, "Lord, I have no man that, whenever the water may be disturbed, should be casting me into the pool. Now while ⁸ I am coming another is stepping down before me." Jesus is saying to him, "Rouse and pick up your ⁹ pallet and walk!" And immedi-

ο ομις of-him¹ Δ FROM-
 ΑΥΤΟΥΠΗΝΗΘΗCΑΝΑΥΤΩΚΑ²⁰
 of-him UNDER-meet to-him AND
 ο ο. ο. ομις AND T-F-M. ο ομις saying B¹ ΔΙ
 ΙΑΠΗΓΓΕΙΔΑΝΛΕΓΟΝΤΕC⁴⁰
 THEY-FROM-MESSAGE SAYING that

ΤΙΟΠΑΙCΑΥΤΟΥΖΗΕ ΠΥΘΕΤ⁶⁰
 52 THE boy of-him IS-LIVING, he-ASCERTAINED 4

ΟΟΥΝΤΗΝΩΡΑΝΠΑΡΑΥΤΩΝΕ⁸⁰
 THEN THE HOUR BESIDE them IN

ΝΗΚΟΜΥΟΤΕΡΟΝΕCΧΕΝΚΑΙ¹⁰⁰
 WHICH NEATER he-has-HAD AND

ΕΙΠΟΝΟΥΝΑΥΤΩΟΤΙΕΧΘΕC²⁰
 THEY-said THEN to-him that YESTERDAY

ΩΡΑΝΕΒΔΟΜΗΝΑΦΗΚΕΝΑΥΤ⁴⁰
 HOUR SEVENTH FROM-LETS him

ΟΝΟΠΥΡΕΤΟCΕΓΝΩΟΥΝΟΠΑ⁶⁰
 53 THE fever KNEW THEN THE FA-
 νει* ομις IN

ΤΗΡΟΤΙΕΝΕΚΕΙΝΗΤΗΩΡΑΕ⁸⁰
 THEN that IN that THE HOUR IN

ΝΗΕΙΠΕΝΑΥΤΩΟΙΗCΟΥCΟΥ²⁰⁰
 WHICH said to-him THE JESUS THE SON 5

ΙΟCΟΥΖΗΚΑΙΕΠΙCΤΕΥCΕ²⁰
 OF-YOU IS-LIVING, AND BELIEVES

ΝΑΥΤΟCΚΑΙΗΟΙΚΙΑΑΥΤΟΥ⁴⁰
 he AND THE HOME of-him

ΟΛΗΤΟΥΤΟΔΕΠΑΙΝΔΕΥΤΕ⁶⁰
 54 WHOLE this YET AGAIN second

ΡΟΝCΗΜΕΙΟΝΕΠΟΙΗCΕΝΟΙ⁸⁰
 SIGN DOES THE JE-

ΗCΟΥCΕΛΘΩΝΕΚΤΗCΙΟΥΔΑ³⁰⁰
 WAS COMING OUT OF-THE JUDEA

ΙΑCΕΙCΤΗΝΓΑΛΙΛΑΙΑΝΜΕ²⁰
 5 INTO THE GALILEE after

ΤΑΤΑΥΤΑΝΗΕΟΡΤΗΤΩΝΙΟΥ⁴⁰
 these WAS FESTIVAL OF-THE JUDA-

ΔΑΙΩΝΚΑΙΑΝΕΒΗΟΙΗCΟΥC⁶⁰
 ans AND UP-STEPPED THE JESUS

ΕΙCΙΕΡΟCΟΛΥΜΑCΤΙΝΔΕ⁸⁰
 2 INTO JERUSALEM IS YET

ΕΝΤΟΙCΙΕΡΟCΟΛΥΜΟΙCΕΝ⁴⁰⁰
 IN THE JERUSALEM IN

ΤΗΠΡΟΒΑΤΙΚΗΚΟΛΥΜΒΗΘΡ²⁰
 THE sheen (gate) SWIMMING-pool

ΑΝΕΠΙΛΕΓΟΜΕΝΗΕΒΡΑΙCΤ⁴⁰
 THE one-being-on-said to-HEBREW

ΙΒΗΘΕCΔΑΠΕΝΤΕCΤΟCΑCΕΧ⁶⁰
 Bothsides FIVE porticos HAV-

ΟΥCΑΕΝΤΑΥΤΑΙCΚΑΤΕΚΕΙ⁸⁰
 3 ING IN these WAS-DOWN-LAID

ΤΟΠΑΝΘΟCΤΩΝΑCΘΕΝΟΥΝΤ¹⁰⁰⁰
 multitude OF-THE ones-BEING-UN-FIRM

ΒC OF-BLIND OF-LAME OF-DRY widely spaced, three lines
 ΩΝΤΥΦΛΩΝΩΛΩΝΖΗΡΩΝΕΚ²⁰
 OF-BLIND OF-LAME OF-DRY OUT-

ΒC omit the fourth verse
 ΔΕΧΟΜΕΝΩΝΤΗΝΤΟΥΥΔΑΤΟ⁴⁰
 RECEIVING THE OF-THE water

CΚΙΝΗCΙΝΑΓΓΕΛΟCΓΑΡΚΥ⁶⁰
 STTBING MESSENGER for OF-

ΡΙΟΥΚΑΤΑΚΑΙΡΙΠΟΝΕΛΟΥΕΤ⁸⁰
 Master according-to SEASON BATHED

ΟΕΝΤΗΚΟΛΥΜΒΗΘΡΑΚΑΙΕΤ¹⁰⁰
 IN THE SWIMMING-pool AND DIS-

ΑΡΑCCEΤΟΥΔΩΡΟΟΥΝΠΡΩΤ²⁰
 TURBED THE water WHO THEN BEFORE-most

ΟCΕΜΒΑCΜΕΤΑΤΗΝΤΑΡΑΧ⁴⁰
 IN-STEPPING after THE DISTURBING

ΝΤΟΥΥΔΑΤΟCΥΓΙΗCΕΓΕΙΝ⁶⁰
 OF-THE water SOUND BECAME

ΕΤΟΟΙΦΑΝΠΟΤΟΥΝΚΑΙΕΙ⁸⁰
 to-THE-WHICH BIND-I-when-THEN WAS-DOWN-HAD

ΕΤΟΝΟCΗΜΑΤΙΗΝΔΕΤΙCΑΝ¹⁰⁰
 DISEASE WAS YET ANY human

ΘΡΩΠΟCΕΚΕΙΤΡΙΑΚΟΝΤΑΚ²⁰
 there THREE-TY AND

ΔΙΟΚΤΩΕΤΗΕΧΩΝΕΝΤΗCΘ⁴⁰
 EIGHT YEARS HAVING IN THE UN-FIRM-

ΕΝΕΙΑΥΤΟΥΤΟΥΤΟΝΙΔΩΝ⁶⁰
 6 ness of-him this-one PERCEIVING

ΟΙΗCΟΥCΚΑΤΑΚΕΙΜΕΝΟΝΚ⁸⁰
 THE JESUS DOWN-LYING AND

ΑΙΓΝΟΥCΟΤΙΠΟΛΥΝΗΔΗΧΡ¹⁰⁰
 KNOWING that much ALREADY TIME

ΟΝΟΝΕΧΕΙΛΕΓΕΙΑΥΤΩΒΕΛ²⁰
 he-IS-HAVING He-IS-SAYING to-him YOU-ARE-

ΕΙCΥΓΙΗCΓΕΝΕCΘΑΙΑΠΕΚ⁴⁰
 7 WILLING SOUND TO-BE-BECOMING answered

ΡΙΒΗΑΥΤΩΟΑCΘΕΝΩΝΚΥΡΙ⁶⁰
 to-Him THE one-BEING-UN-FIRM Master!

ΕΑΝΘΡΩΠΟΝΟΥΚΕΧΩΝΑΟΤ⁸⁰
 human NOT I-AM-HAVING THAT when-

ΑΝΤΑΡΑΧΘΗΤΟΥΔΩΡΒΑΛΗΜ¹⁰⁰
 EVER MAY-BE-BEING-DISTURBED THE water he-sh' D-BE-CAST-

ΕΕΙCΤΗΝΚΟΛΥΜΒΗΘΡΑΝΕΝ²⁰
 ING ME INTO THE SWIMMING-pool IN

ΦΔΕΕΡΧΟΜΑΙΓΩΑΛΛΟCΠΡ⁴⁰
 WHICH YET AM-COMING I other BEFORE

ΟΕΜΟΥΚΑΤΑΒΑΙΝΕΙΛΕΓΕΙ⁶⁰
 B+C had ME IS-DOWN-STEPPING IS-SAYING

ΑΥΤΩΟΙΗCΟΥCΕΓΕΙΡΕΚΑΙ⁸⁰
 to-him THE JESUS YOU-BE-ROUSING AND

ΑΡΟΝΤΟΝΚΡΑΒΑΤΤΟΝCΟΥΚ¹⁰⁰⁰
 LIFT-YOU THE FALLET OF-YOU AND

¹⁰ The day on which the cure was effected indicates that its fulfillment will find place in that great sabbatism that remains for God's people of the Circumcision (Heb. 4⁹). As a pallet was a mere bundle of bedding, the only burden which the Lord put upon the man who had been infirm was the means of rest. The Jews had no rest in their spirits even on the sabbath. So we have the astonishing absurdity of Jews striving to take away the means of rest on the plea that it was work! They, rather, were breaking the sabbath. They did not hesitate to try to kill Him, no matter what the day might be. This is one of the delusions which blinds all who seek to keep the law. They do not allow themselves real rest even on the sabbath, and those who are burdened with the rest of God are deemed lawbreakers. All rest for man can only be based on God's work.

¹⁸ The charge of equality with God brings out a clear statement of the relationship of the Son to the Father. Of Himself the Son is unable to do anything. He does not claim divine power independent of the Father. Neither does He claim to exercise His own will. That is God's prerogative (³⁰). As He has neither the ability nor the will of the Father, the charge of making Himself equal with God was false. Nevertheless, because He did not exercise His own will and because He did nothing except by the power and sanction of the Father, and was sent and commissioned by Him, He is entitled to all the honor due to the Father, for only thus can the Father receive the homage of His creatures. The healing of the impotent man was done by the power and will of the Father. If it was a desecration of the sabbath, then the Father was responsible.

How few today really enter into God's rest! His grace and love are bartered for so much faithfulness or service. Instead of the exultant consciousness of His settled smile, there is a constant striving to do something to appease His wrath or fulfill His imaginary demands. God will not have our hands without our hearts. He does not want us to work *for* Him. He wishes to work *through* us.

ately the man became sound, and he was roused and picks up his pallet and walked.

¹⁰ Now it was the sabbath on that day. The Jews, then, said to him who has been cured, "It is the sabbath, and it is not allowed you to pick up your pallet!" Yet he answered them, "He Who makes me sound, that One said to me, 'Pick up your pallet and walk'." ¹¹ Then they ask him, "Who is the man who said to you, 'Pick up your pallet and walk'?"

¹³ Now he who is being healed had not perceived Who He is, for Jesus evades him, a throng being in the place. After these things Jesus is finding him in the sanctuary, and said to him, "*Lo!* you have become sound. By no means be sinning longer, lest something worse should be coming to you."

¹⁵ And the man, then, came away and informs the Jews that Jesus is He Who makes him sound. ¹⁶ And because of this the Jews persecuted Jesus and sought to kill Him, seeing that He did these things on a sabbath. Yet Jesus answers them, ¹⁷ "My Father is working hitherto, and *I* am working." Therefore, then, the Jews sought the more to kill Him, seeing that He not only annulled the sabbath, but said His own Father also is God, making Himself equal to God.

¹⁹ Then Jesus answers and said to them, "Verily, verily, I am saying to you, the Son can be doing nothing of Himself if it is not what He should be observing the Father doing, for whatever He can be doing, this the Son also is

^{s1* omits} AND immediately
 9) ΔΙΠΕΡΙΠΑΤΕΙΤΕ ΚΑΙ ΕΥΘΕΩΣ 20
 YOU-BE-ABOUT-TREADING AND immediately

ΕΓΕΝΕΤΟ ΥΓΙΗΝ ΣΟΑΝΘΡΩΠΟ 40
 BECAME SOUND THE human
 AS ^{omit} and he-was-ROUSED ^{DE O.}
 ΣΚΑΙ ΗΓΕΡΗΘΗ ΚΑΙ ΗΡΕΝΤΟΝ 60
 and he-was-ROUSED AND LIFTS THE

^{n2 + B21* K}
 ΚΡΑΒΑΤΤΟΝ ΑΥΤΟΥ ΚΑΙ ΠΕΡ 80
 PALLET OF-him AND ABOUT-
 Α Ο.
 ΙΕΠΑΤΕΙ ΗΝ ΔΕ ΣΑΒΒΑΤΟΝ 100
 10 TROD it-WAS YET SABBATH IN

^{s o.}
 ΝΕΚΕΙΝΗ ΤΗ ΗΜΕΡΑ ΕΛΕΓΟΝ 20
 that THE DAY said

ΟΥΝ ΟΠΟΥ ΔΑΙΟΙΤΩΤΕ ΘΕΡ 40
 THEN THE JUDA-UNS to-TOE the one-HAVING-

ΑΠΕΥΜΕΝΩ ΣΑΒΒΑΤΟΝ ΕΣΤΙ 60
 been-cured SABBATH it-IS

ΝΚΑΙ ΟΥΚ ΕΣΤΙΝ ΣΟΙΑΡΑ 80
 AND NOT it-IS-allowed to-TOU TO-LEFT

^{n2 + B21* K} ^{AB OMIT OF-YOU s o.}
 ΙΤΟΝ ΚΡΑΒΑΤΤΟΝ ΣΟΥ ΟΥΔΕ 200
 11 THE PALLET OF-YOU WHO YET

^{s1* N ΔΤΟ}
 ΑΠΕΚΡΙΘΑΥΤΟΙ ΣΟΟΙ ΗΣ 20
 answered to-them THE One-making

^{s1* + N}
 ΑΣ ΜΕΥΓΙ ΗΚΕΙΝΟ ΣΜΟΙ ΕΙ 40
 ME SOUND that-One to-me said

^{s1* ΔΙ} ^{n2 + B21* K} ^{s1* omits}
 ΠΕΝΑΡΟΝ ΤΟΝ ΚΡΑΒΑΤΤΟΝ 60
 LIFT-YOU THE PALLET OF-

^{s1* adds N}
 ΟΥΚΑΙ ΠΕΡΙΠΑΤΕΙΤΕ ΙΝ ΡΩΤΗΣ 80
 12 YOU AND BE-ABOUT-TREADING THEY-ask

^{DE OMIT THEN}
 ΑΝΟΥΝΑΥΤΟΝΤΙ ΕΣΤΙΝ ΟΔ 300
 THEN him ANY IS THE hu-

^{s1* ΔΙ}
 ΝΘΡΩΠΟ ΣΟ ΕΙΠΩΝ ΣΟΙΑΡΟΝ 20
 man THE One-saying to-YOU LIFT-YOU

^{DE OMIT THE PALLET OF-YOU}
 ΤΟΝ ΚΡΑΒΑΤΤΟΝ ΣΟΥ ΚΑΙ ΠΕ 40
 THE PALLET OF-YOU AND BE-

^{s o. s N + had}
 ΡΙΠΑΤΕΙ ΟΔΕΙΑ ΘΕΙΣ ΟΥΚ Η 60
 13 ABOUT-TREADING THE YET one-BEING-HEALED NOT HAD-

ΔΕΙΤΙ ΕΣΤΙΝ Ο ΓΑΡΙΗ ΣΟΥ 80
 PERCEIVED ANY He-IS THE for JESUS

^{s1* omits}
 ΣΕ ΞΕΝΕΥΣΕΝ ΟΧΛΟΥ ΟΝΤΟC 400
 OUT-NODD OF-THRONG BEING

^{s1* ΜΕCΩ midst}
 ΕΝ ΤΩ ΤΟΠΩ ΜΕΤΑ ΤΑΥΤΑ ΕΥΡ 20
 14 IN THE PLACE after these IS-FIND-

^{s1* omits him} ^{B omits THE} ^{s1* adds TONT}
 ΙΣΚΕΙΑ ΤΟΥΝΟΙ ΗCΟΥ ΕΥCΤ 40
 ING him THE JESUS IN THE

ΘΕΕΡΑ ΠΕΥ (s ΛΕΓΕΙ) ΜΕΝΟΝ 60
 ΦΙΕΡΦΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΙΔΕ
 SACHED-place and He-said to-him BE-PER-

ΥΓΙΗΝ ΣΕ ΓΟΝΑΣ ΜΗΚΕΤΙΑ Μ 80
 CEIVING SOUND YOU-HAV E-BECOME, NO-NOT-STILL YOU-

^{s ANY TO-YOU}
 ΑΡΤΑΝ ΕΙΝΑ ΜΗ ΧΕΙΡΟΝ ΣΟΙ 500
 BE-missing THAT NO WORSE to-YOU

^{DE OMIT AND} ^{AB s1* omit THEN}
 ΤΙ ΓΕΝΗΤΑΙ ΚΑΙ ΑΠΗΛΘΕΝ 20
 15 ANY MAY-BE-BECOMING AND FROM-CAME THEN

^{s ΕΙΠΕΝ said}
 ΥΝΟΑΝΘΡΩΠΟC ΚΑΙ ΔΙΑΤΟΥC 40
 THE human AND OF-MESSAGES

ΙΔΕΝΤΟΙC ΙΟΥΔΑΙΟΙC ΟΤΙ 60
 to-TOE the JUDA-UNS that

ΙΗΣΟΥC ΕCΤΙΝ ΟΙΝΟΙ ΗCΑC 80
 JESUS IS THE One-making him

ΥΤΟΝ ΥΓΙΗΝ ΚΑΙ ΔΙΑΤΟΥC 600
 16 SOUND AND THRU this CHAS-

^{DE THE JUDA-UNS THE JESUS}
 ΔΙΩΚΟΝ ΤΟΝ ΙΗΣΟΥΝ ΟΙ ΙΟΥΔΑΙΟΙ 20
 ED THE JESUS THE JUDA-

^{DE OMIT AND THEY-BOUGHT Him TO-FROM-KILL}
 ΔΑΙΟΙ ΚΑΙ ΕΖΗΤΟΥΝ ΑΥΤΟΝ 40
 UNS AND THEY-BOUGHT Him

ΑΠΟΚΤΕΙΝΑΙ ΟΤΙ ΤΑΥΤΑ ΕΙ 60
 TO-FROM-KILL that these He-DID

^{DE OMIT JESUS}
 ΟΙ ΕΙΝΑC ΣΑΒΒΑΤΟC ΔΕΙΝΟC 80
 17 IN SABBATH THE YET JESUS

^{s + E s}
 ΥC ΑΠΕΚΡΙΝΑΤΟ ΑΥΤΟΙC ΟC 100
 answers to-them THE FA-

^{s E o.}
 ΑΤΗΡΟΥΕC ΑΡΤΙΕΡΓΑΖΕ 20
 THER OF-ME TILL at-PRESENT IS-working

^{s E o.}
 ΤΑΙ ΚΑ ΓΩ ΕΡΓΑΖΟΜΑΙ ΔΙΑΤ 40
 18 AND-I AM-working THRU this

^{s omits THEN}
 ΟΥΤΟC ΔΕ ΑΛΛΟΝ ΕΖΗΤΟΥΝ 60
 THEN RATHER SOUGHT

ΑΥΤΟΝ ΟΙ ΙΟΥΔΑΙΟΙ ΑΠΟΚΤ 80
 Him THE JUDA-UNS TO-FROM-KILL

^{s o.}
 ΕΙΝΑΙ ΟΤΙ ΜΟΝΟΝ ΕΛΥΕΤ 300
 that NOT ONLY He-LOOSED THE

ΟC ΣΑΒΒΑΤΟΝ ΑΛΛΑ ΚΑΙ ΠΑΤΕ 20
 SABBATH but AND FATHER

^{s o. A had IN = JESUS}
 ΡΑΙΔΙΟΝ ΕΛΕΓΕΝ ΤΟΝ ΘΕΟΝ 40
 OWN He-said TUE God

ΙC ΟΝ ΕΑΥΤΟΝ ΠΟΙΩΝ ΤΩ ΘΕΩ 60
 EQUAL Self making to-TOE the God

^{s1* omits answers AND B omits THE JESUS s1* said T. to-T. T.J.}
 ΑΠΕΚΡΙΝΑΤΟ ΟΥΝ ΟΙ ΗCΟΥC 80
 19 answers THEN THE JESUS

^{s ΕΙΠΕΝ said} ^{s1* omits AMEN}
 ΚΑΙ ΕΛΕΓΕΝ ΑΥΤΟΙC ΑΜΗΝ 300
 AND said to-them AMEN AMEN

ΜΗΝ ΕΛΕΓΩ ΜΙΝ ΟΥΔΥΝΑΤΑΙ 20
 I-AM-saying to-you NOT IS-AUBLE

ΟΥΙΟC ΠΟΙΕΙΝΑ ΦΕΑΥΤΟΥ 40
 THE SON TO-BE-DOING FROM Self NOT-

^{DE OMIT IF-}
 ΥΔΕΝ ΕΑΝ ΜΗ ΤΙΒ ΑΕΠΗΤΟΝ Π 60
 YET-ONE IF-EVEN NO ANY MAY-BE-looking THE FA-

^{s omits EVER}
 ΑΤΕΡΑ ΠΟΙΟΥΝΤΑ ΓΑΡ ΑΝΕ 80
 THER DOING which for EVER that-

^{s IS-D. EΙ}
 ΚΕΙΝΟC ΠΟΙΗΤΑΥΤΑ ΚΑΙ ΟΥ 15000
 One MAY-BE-DOING these AND THE SON

²⁰ The Father's fondness for the Son is one of the most intimate and delightful revelations of holy writ. The fondness is not the love which flows out to those least deserving it, but the affection founded on the fellowship of purpose and of work, and agreeable association. It is liking rather than love. It is the great Master Workman initiating His Associate into His great designs.

²¹ To appreciate fully the greatness of the work of the Son we must grasp the fact that He is more than the Resurrection. He is the Resurrection and the Life (11²⁵). Great as resurrection is, vivification far surpasses it. Resurrection is for the dead. Vivification is for the living or those who have been raised (11²⁶). Resurrection imparts physical life, subject to decay and death. Vivification is the life abundant. Those who have it do not die for the eons. All who are in the tombs shall hear His voice, yet for some it will be a resurrection of judgment, for others it will be a resurrection of life. As all resurrection implies life in its ordinary sense, the resurrection of life must impart life in a superlative sense.

²² Judgment is not, in itself, condemnation. It consists in setting things to rights. It is the prerogative of the Son to correct all wrongs, whether done to God or man. He is the Supreme Arbiter and Adjudicator of the universe. All men must submit their cases to His decision. Hence the honors due to God are accorded Him. As the accredited representative of the Father all affronts He receives are affronts to the Father Who sends Him.

²⁴ Belief is followed by eonian life, or vivification. For such there is no judgment possible, for they receive much more than is right in the gift of life for the eons.

²⁵ This is vivification, for only those who hear shall live. It is for those who believe. It will be fulfilled in the former resurrection (Un. 20⁹).

²⁸ This is resurrection, for all hear His voice. Both believers and unbelievers are included. This will be fulfilled at the great white throne judgment (Un. 20¹²).

²⁰ doing likewise. For the Father is fond of the Son and is showing Him all that *He* is doing.

And greater works than these will He be showing Him, that *you* may be marveling. For even as the Father is rousing the dead and vivifying them, thus the Son also is vivifying whom He will. For neither is the Father judging anyone, but has given all judgment to the Son, that all may be honoring the Son, according as they are honoring the Father. He who honors not the Son is not honoring the Father Who sends Him.

²⁴ Verily, verily, I am saying to you that he who is hearing My word and believing in Him Who sends Me has eonian life, and is not coming into judgment, but has proceeded out of death into life.

²⁵ Verily, verily, I am saying to you that the hour is coming, and now is, when the dead shall be hearing the voice of the Son of God, and those who hear shall be living. For even as the Father has life in Himself, thus also He gives to the Son to have life in Himself.

²⁷ And He gives Him authority to be doing judgment, seeing that He is a son of mankind. Marvel not at this, seeing that the hour is coming in which all who are in the tombs will be hearing His voice, and those who do good things shall be going out into a resurrection of life, yet those who commit bad into a resurrection of judgment.

³⁰ I can do nothing of Myself. According as I am hearing am I judging; and My judgment is just, seeing that I am not seeking My will, but the will of Him Who sends Me.

³¹ If I should be testifying con-

10 ^{# IS-DOING LIKE-AS} **ΙΟΣΟΜΟΙΩΣΠΟΙΕΙΟΓΑΡΠΑ** 20
 20 LIKE-AS IS-DOING THE for FATHER
 10 ^{# o.} **ΤΗΡΦΙΛΕΙΤΟΝΥΙΟΝΚΑΙΠΑ** 40
 IS-ING-FOND-^{AS o. A Γ} THE SON AND ALL
 10 **ΝΤΑΔΕΙΚΝΥΣΙΝΑΥΤΩΑΥΤ** 60
 IS-SHOWING to-Him WHICH He
 10 ^{# o.} **ΟΣΠΟΙΕΙΚΑΙΜΕΙΖΟΝΑΤΟΥ** 80
 IS-DOING AND GREATER OF-these
 10 ^{A o.} **ΤΩΝΔΕΙΞΕΙΑΥΤΩΕΡΓΑΙΝΑ** 100
 He'll-be-showing to-Him ACTS THAT
 10 ^{# SA AI # o. o. o.} **ΥΜΕΙΣΘΑΥΜΑΖΗΤΕΩΣΠΕΡΓ** 20
 21 YE MAY-BE-MARVELING AS-EVEN for
 10 ^{A o.} **ΑΡΟΠΑΤΗΡΕΓΕΙΡΕΙΤΟΥΣΝ** 40
 THE FATHER IS-ROUSING THE DEAD-
 10 **ΕΚΡΟΥΣΚΑΙΖΩΠΟΙΕΙΟΥΤ** 60
 one/s AND IS-making-LIVE thus
 10 **ΩΣΚΑΙΟΥΙΟΣΟΥΘΕΛΕΙΖΩ** 80
 AND THE SON WHOM IS-WILLING IS-mak-
 10 **ΟΠΟΙΕΙΟΥΔΕΓΑΡΟΠΑΤΗΡΚ** 200
 22 ING-LIVE NOT-YET for THE FATHER IS-
 10 **ΡΙΝΕΙΟΥΔΕΝΑΛΛΑΤΗΝΚΡ** 20
 JUDGING NOT-YET-ONE but THE JUDG-
 10 **ΙΣΙΝΠΑΣΑΝΔΕΔΩΚΕΝΤΩΥΙ** 40
 ing EVERY HAS-GIVEN to-^{to} THE SON
 10 ^{to + # A+N} **ΩΙΝΑΠΑΝΤΕΣΤΙΜΩΣΙΤΟΥΝ** 60
 23 THAT ALL MAY-BE-VALUING THE SON
 10 ^{to + # A+N} **ΙΟΝΚΑΘΩΣΤΙΜΩΣΙΤΟΝΠΑΤ** 80
 according-as THEY'RE-VALUING THE FATHER
 10 ^{to + #} **ΕΡΑΟΜΗΤΙΜΩΝΤΟΝΥΙΟΝΟΥ** 100
 THE-one NO VALUING THE SON NOT
 10 ^{to + #} **ΤΙΜΑΤΟΝΠΑΤΕΡΑΤΟΝΠΕΜΥ** 20
 IS-VALUING THE FATHER THE One-SEND-
 10 **ΑΝΤΑΥΤΟΝΑΜΗΝΑΜΗΝΑΕΓ** 40
 24 ing Him AMEN AMEN I-AM-say-
 10 **ΩΥΜΙΝΟΤΙΟΤΟΝΟΛΟΓΟΝΜΟΥ** 60
 ING to-YOU/p that THE-one THE saying OF-ME
 10 **ΑΚΟΥΩΝΚΑΙΠΙΣΤΕΥΩΝΤΩΠ** 80
 HEARING AND BELIEVING to-^{to} THE One-
 10 **ΕΜΨΑΝΤΙΜΕΕΧΕΙΖΩΗΝΑΙΩ** 400
 BENDING ME to-HAVING LIFE eonian
 10 **ΝΙΟΝΚΑΙΕΙΣΚΡΙΣΙΝΟΥΚΕ** 20
 AND INTO JUDGING NOT IS-
 10 **ΡΧΕΤΑΙΑΛΛΑΜΕΤΑΒΕΒΗΚΕ** 40
 COMING but HAS-after-STEPPED
 10 **ΝΕΚΤΟΥΘΑΝΑΤΟΥΕΙΣΤΗΝΖ** 60
 OUT OF-^{to} THE DEATH INTO THE LIFE
 10 **ΩΗΝΑΜΗΝΑΜΗΝΑΕΓΩΥΜΙΝΟ** 80
 25 AMEN AMEN I-AM-saying to-YOU/p that
 10 **ΤΙΕΡΧΕΤΑΙΩΡΑΚΑΙΝΥΝΕ** 500
 IS-COMING HOUR AND NOW IS
 10 **ΤΙΝΟΤΕΟΙΝΕΚΡΟΙΑΚΟΥΣ** 20
 when THE DEAD-ones WILL-be-HEARING
 10 ^{A-NT Also} **ΥΣΙΝΤΗΣΦΩΝΗΣΤΟΥΥΙΟΥΤ** 40
 OF-^{to} THE SOUND OF-^{to} THE SON OF-
 10 **ΟΥΘΕΟΥΚΑΙΟΙΛΚΟΥΣΑΝΤΕ** 60
 THE God AND THE ones-HEARING
 10 ^{A NT AI # o. o. o.} **CΖΗCΟΥCΙΝΩCΠΕΡΓΑΡΟΠΑ** 80
 28 WILL-be-LIVING AS-EVEN for THE FA-
 10 **ΤΗΡΕΧΕΙΖΩΗΝΕΑΥΤΩΟΥ** 100
 THEY IS-HAVING LIFE IN Self thus
 10 ^{# o.} **ΤΩCΚΑΙΤΩΥΙΩΔΕΩΚΕΝΖΩΗ** 20
 AND to-^{to} THE SON He-gives AND to-^{to} THE SON
 10 ^{# + SA (A o.)} **ΩΚ ΕΝΕΧΙΝ** 40
 27 TO-be-HAVING IN Self AND authority
 10 **ΝΕΧΕΙΝΕΝΕΑΥΤΩΚΑΙΕΙΩ** 40
 He-gives to-Him authority
 10 **CΙΑΝΕΔΩΚΕΝΑΥΤΩΚΡΙCΙΝ** 60
 He-gives to-Him JUDGING
 10 **ΠΟΙΕΙΝΟΤΙΥΙΟCΑΝΘΡΩΠΟ** 80
 TO-be-DOING that SON OF-human
 10 **ΥΕCΤΙΝΜΗΘΑΥΜΑΖΕΤΕΤΟΥ** 100
 28 IS NO BE-MARVELING this
 10 **ΤΟΟΤΙΕΡΧΕΤΑΙΩΡΑΕΝΗΠΑ** 20
 that IS-COMING HOUR IN WHICH ALL
 10 **ΝΤΕCΟΙΕΝΤΟΙCΜΗΝΗΜΕΙΟΙ** 40
 THE-ones IN THE memorial-vaults
 10 ^{# SN'D-BE-HEARING} **Ω ΑΝΤΑΙ** 40
 29 ^{and in} **ΝΙCΡΑCΟΥCΟΥCΙΝΤΗΣΦΩΝΗCΑ** 80
 WILL-be-HEARING OF-^{to} THE SOUND OF-
 10 **ΥΤΟΥΚΑΙΕΚΠΟΡΕΥCΟΝΤΑΙ** 80
 29 Him AND THEY-WILL-be-OUT-GOING
 10 **ΟΙΤΑΑΓΑΘΑΠΟΙΝCΑΝΤΕCΕ** 600
 THE-ones THE GOOD doing INTO
 10 **ΙCΑΝΑCΤΑCΙΝΖΩΗCΟΙΔΕΤ** 20
 UP-STANDING OF-LIFE THE-ones YET THE
 10 **ΑΦΑΥΛΑΠΡΑΞΑΝΤΕCΕΙCΑΝ** 40
 FOUL PRACTISING INTO UP-
 10 **ΑCΤΑCΙΝΚΡΙCΕΩCΟΥΔΥΝΑ** 60
 30 STANDING OF-JUDGING NOT AM-ABLE
 10 ^{# TO-^{to} BE-DOING I} **ΜΑΙΕΓΩΠΟΙΕΙΝΑΠΕΜΑΥΤΟ** 60
 I TO-be-DOING FROM MYSELF
 10 **ΥΟΥΔΕΝΚΑΘΩCΑΚΟΥΩΚΡΙΝ** 900
 NOT-YET-ONE according-as I-AM-HEARING I-AM-JUDG-
 10 ^{# o.} **ΩΚΑΙΝΚΡΙCΙCΗΜΗΝΔΙΚΑΙ** 20
 ing AND THE JUDGING THE MY JUST
 10 **ΑΕCΤΙΝΟΤΙΟΥΖΗΤΩΤΟΒΕΛ** 40
 IS that NOT I-AM-SEEKING THE WILL
 10 **ΗΜΑΤΟΕΜΟΝΑΛΛΑΤΟΒΕΛΗΜ** 60
 THE MY but THE WILL
 10 **ΑΤΟΥΠΕΜΨΑΝΤΟCΜΕΕΑΝΕΓ** 80
 31 OF-^{to} THE One-SENDING ME IF-EVEN I
 10 **ΩΜΑΡΤΥΡΩΠΕΡΙΕΜΑΥΤΟΥΗ** 6000
 MAY-be-witnessing ABOUT MYSELF THE

³¹ The usual rendering, "If I bear witness of Myself My witness is not true", is *not true*! The Lord Himself insisted, on another occasion, that His testimony concerning Himself *was* true. "And if I should be testifying about Myself, My testimony is true . . ." (Jn. 8:14). He was not like other men who need references from others to establish the truth of their own account of themselves. Though John the baptist had come for the very purpose of bearing witness to the Coming One, yet He is not dependent on any human testimony whatever.

The credibility of Christ's account concerning Himself may be tested in two ways, by His acts and by His fulfillment of the scriptures. John the baptist did no signs or miracles, but He did many, every one of which was an attestation to His messianic claims. The sign under discussion is an example of this. The correspondence between the thirty-eight years of Israel's wanderings after the spying out of the land and the length of time the infirm man had suffered implies that the One Who can bring Israel into the kingdom is present. The very point to which they objected—healing on the Sabbath—should have spoken in His favor, for when Israel is healed it will be the great millennial sabbatism for them.

³² The Jews prided themselves greatly on being the depository of the oracles of God, and on knowing His will. How could they fail to see in Him the long promised Messiah? Does it not seem strange that He should ask *them* to search the Scriptures. They did search them to disprove His claims (^{75:2}), but their search was neither accurate nor honest. Instead of finding that Isaiah (^{91:2}) foretold His ministry in Galilee, they were offended at it and used it against Him. They searched and found that Christ should be *born* in Bethlehem, and inferred without reason that that should be His home as well. We, as well as they, need to search and believe accurately, honestly, whole-heartedly, if we are to enjoy the fullness there is in the scriptures.

⁴¹ Who else could say this? The true servant of God may be known by this mark. Is he seeking to please men or God? Popularity is often a mark of apostasy.

cerning Myself, is My testimony
³² not true? There is another who is testifying concerning Me, and I am aware that the testimony which he is testifying concerning
³³ Me is true. *You* have dispatched to John, and he has testified to the
³⁴ truth. Yet *I* am not getting the testimony from a man, but I am saying these things that *you* may be
³⁵ saved. *He* was the lamp, burning and appearing, yet *you* will exult an hour in its light.

³⁶ Now *I* have a greater testimony than John's, for the works which the Father has given Me that I should be perfecting them, the works themselves which I am doing are testifying concerning Me that the Father has commissioned
³⁷ Me. And the Father Who sends Me, *He* has testified concerning Me. You have neither heard His voice at any time nor have you seen His
³⁸ appearance. And you have not His word remaining in you, seeing that *you* are not believing the One Whom *He* commissions.

³⁹ Be searching the scriptures, seeing that in them *you* are supposing you have eternal life, and those are they which are testifying concerning Me, and you will not be coming to Me that you may have life.

⁴¹ I am not getting glory from
⁴² men. But I know you, that you have not the love of God in yourselves. *I* have come in the name of My Father, and you are not getting Me. If another should come in his own name, him you will get.
⁴⁴ How can *you* believe, getting glory from one another, and are not seeking the glory which is from God alone?

<p>20 ΜΑΡΤΥΡΙΑ ΜΟΥ ΟΥΚ ΕΣΤΙΝ Α witness OF-ME NOT IS TRUE</p>	<p>20 ΔΕ ΟΥΤΕ ΔΙΔΟΝΑΥΤΟΥ ΕΩΡΑΚ NOT-BESIDES PERCEPTION OF-Him YE-HAVE-SEEN</p>
<p>32 ΛΗΘΗΣ ΑΛΛΟ ΕΣΤΙΝ ΜΑΡΤ other IS THE witness-</p>	<p>38 ΑΤΕ ΚΑΙ ΤΟΝ ΛΟΓΟΝ ΑΥΤΟΥ AND THE saying OF-Him NOT</p>
<p>32 ΥΡΩΝ ΠΕΡΙ ΜΟΥ ΚΑΙ ΟΙ Δ ING ABOUT ME AND I-HAVE-PERCEIVED</p>	<p>60 ΥΚΕΧΕΤΕ ΕΝ ΥΜΙΝ ΜΕΝΟΝΤΑ YE-ARE-HAVING IN YOU REMAINING</p>
<p>80 ΤΙ ΑΝΘΡΩΠΩΝ ΕΣΤΙΝ ΜΑΡΤΥ that TRUE IS THE witness</p>	<p>80 ΟΤΙ ΑΝΘΡΩΠΩΝ ΕΣΤΙΝ ΜΕΝΟΝΤΑ that WHOM He-commissions that-One</p>
<p>100 Ι ΑΝ ΜΑΡΤΥΡΕΙ ΠΕΡΙ ΜΟΥ WHICH He-IS-witnessing ABOUT ME</p>	<p>600 ΟΣΤΟΥΤΩ ΜΕΙΣ ΟΥ ΠΙΣΤΕΥ to-this-One YE NOT ARE-BELIEVING</p>
<p>33 ΥΜΕΙΣ ΑΠΕΣΤΑΛΚΑΤΕ ΠΡΟΣ YE HAVE-BE-COMMISSIONED TOWARD</p>	<p>39 ΕΤΕΡΕΡΕΥΝΑΤΕ ΤΑΣ ΓΡΑΦΑΣ YE-BE-SEARCHING THE writings</p>
<p>40 ΙΩΑΝΝΗΝ ΚΑΙ ΜΕ ΜΑΡΤΥΡΗΚ JOHN AND he-HAS-witnessed</p>	<p>40 ΟΤΙ ΥΜΕΙΣ ΔΟΚΕΙΤΕ ΑΝΤ that YE ARE-SEEMING IN them</p>
<p>34 ΕΝ ΤΗ ΑΛΗΘΕΙΑ ΕΓΩ ΔΕ ΟΥ ΠΑ to-THE TRUTH I YET NOT BESIDE</p>	<p>60 ΑΙC ΖΩΗΝ ΑΙΩΝΙΟΝ ΕΧΕΙΝ Κ LIFE eonian TO-BE-HAVING AND</p>
<p>80 ΡΑ ΑΝΘΡΩΠΟΥ ΤΗ ΜΑΡΤΥΡ human THE witness</p>	<p>80 ΑΙ ΕΙC ΙΝ ΑΙC ΙΝ ΑΙ ΜΑΡΤ those ARE THE ones-witness-</p>
<p>200 ΑΝ ΑΜΒΑΝ Ω ΑΛΛΑ ΤΑΥΤΑ Ε AM-GETTING-UP but these I-AM-</p>	<p>40 ΥΡΟΥC ΑΙ ΠΕΡΙ ΜΟΥ ΚΑΙ ΟΥ ING ABOUT ME AND NOT</p>
<p>35 ΓΩ ΙΝΑ ΥΜΕΙC ΩCΘΗΤΕ ΕΚ saying THAT YE MAY-BE-BEING-SEALED that-one</p>	<p>20 ΘΕΛΕΤΕ ΕΛΘΕΙΝ ΠΡΟΣ ΜΕ ΙΝ YE-ARE-WILLING TO-BE-COMING TOWARD ME THAT</p>
<p>40 ΝΟC ΗΝ Ο ΛΥΧΝΟC ΟΚΑΙ Ο ΜΕΝ WAS THE LAMP THE BURNING</p>	<p>41 ΑΖΩ ΗΝ ΕΧΗΤΕ ΔΟΞΑΝ ΠΑΡΑ LIFE YE-MAY-BE-HAVING esteem BESIDE hu-</p>
<p>60 ΟC ΚΑΙ ΦΑΙΝΩΝ ΥΜΕΙC ΔΕ Η AND APPEARING YE YET WILL</p>	<p>60 ΝΘΡΩΠΩΝ ΟΥ ΑΜΒΑΝ Ω ΑΛΛΑ 42 mans NOT I-AM-GETTING-UP but</p>
<p>80 ΕΛΗC ΑΤΕ ΑΓΑΛΙΑ ΘΗΝΑΙ Π to-BE-exulted to-</p>	<p>80 ΕΓΝΩΚΑΥΜΑC ΟΤΙ ΗΝ ΑΓΑΠ I-HAVE-KNOWN YOU that THE LOVE</p>
<p>300 ΡΟC ΦΑΝΕΝ ΤΩ ΦΩΤΙ ΑΥΤΟΥ WARD MOUN IN THE LIGHT OF-it</p>	<p>800 ΗΝ ΤΟΥ ΘΕΟΥ ΟΥΚ ΕΧΕΤΕ ΕΝ OF-THE God NOT YE-ARE-HAVING IN selves</p>
<p>30 ΕΓΩ ΔΕ ΕΧΩ ΤΗΝ ΜΑΡΤΥΡΙΑΝ I YET AM-HAVING THE witness</p>	<p>43 ΑΥΤΟΙC ΕΓΩ ΕΛΗΛΥΘΑ ΕΝ ΤΩ I HAVE-COME IN THE</p>
<p>40 ΜΕΙΖΩΝ ΤΟΥ ΙΩΑΝΝΟΥ ΤΑ ΓΑ GREATER OF-THE JOHN THE for</p>	<p>40 ΟΝΟΜΑΤΙ ΤΟΥ ΠΑΤΡΟC ΜΟΥ Κ NAME OF-THE FATHER OF-ME AND</p>
<p>60 ΡΕΡ ΓΑΡ ΔΕ ΔΩΚΕΝ ΜΟΙ Ο ΠΑΤ ACTS WHICH HAS-GIVEN to-ME THE FATHER</p>	<p>60 ΔΙΟΥ ΑΜΒΑΝ ΕΤΕ ΜΕ ΕΑΝ ΑΛ NOT YE-ARE GETTING-UP ME IF-EVER other</p>
<p>80 ΗΡ ΙΝ ΑΤΕ ΛΕΙΩCΘΑΥΤΑΥΤ that I-SHOULD-BE-maturing them they</p>	<p>80 ΛΟC ΕΛΘΗΝ ΤΩ ΟΝΟΜΑΤΙ ΤΩ MAY-BE-COMING IN THE NAME to-THE</p>
<p>400 ΑΤΕΡ ΓΑΡ ΑΠΟΙΩ ΜΑΡΤΥΡΕΙ THE ACTS WHICH I-AM-DOING IS-witnessing</p>	<p>960 ΙΔΙΩ ΕΚΕΙΝΟΝ ΑΝ ΗΜΕC ΘΕ 44 OWN that-one YE-WILL-BE-GETTING how</p>
<p>20 ΠΕΡΙ ΜΟΥ ΟΤΙ Ο ΠΑΤΗΡ ΜΕ Α ABOUT ME that THE FATHER ME HAS-</p>	<p>20 ΨΑCΥΝΑCΘΕ ΥΜΕΙC ΠΙCΤΕΥ ARE-ABLE YE TO-BELIEVE</p>
<p>37 ΠΕCΤΑΛΚΕΝ ΚΑΙ Ο ΠΕΜΨΑC Μ commissioned AND THE One-SENDING ME</p>	<p>40 CΑΙΔΟC ΑΝ ΠΑΡΑ ΑΛΛΗΛΩΝ Α esteem BESIDE one-another GET-</p>
<p>60 ΕΠΑΤΗΡ ΕΚΕΙΝΟC ΜΕ ΜΑΡΤΥ FATHER that-One HAS-witnessed</p>	<p>60 ΑΜΒΑΝ ΟΝΤΕC ΚΑΙ ΤΗΝ ΔΟΞΑ TING-UP AND THE esteem</p>
<p>80 ΡΗΚΕΝ ΠΕΡΙ ΜΟΥ ΟΥΤΕ ΦΩΝ ABOUT ME NOT-BESIDES SOUND</p>	<p>80 ΝΤΗΝ ΠΑΡΑ ΤΟΥ ΜΟΝΟΥ ΘΕΟΥ THE BESIDE THE ONLY God</p>
<p>1700 ΗΝ ΑΥΤΟΥ ΠΩΠΟΤΕ ΑΚΗΚΟΑΤ or-Ilum ?-As-?-when YE-HAVE-HEARD</p>	<p>1700 ΟΥ ΖΗΤΕΙΝ ΤΗΝ ΔΟΞΑΝ ΕΚΕΙΝ 45 NOT YE-ARE-SEEKING NO YE-ARE-SEEKING that</p>

1-13 Compare Mt. 14¹³⁻²¹; Mk. 6³¹⁻⁴⁴; Lu. 9¹⁰⁻¹⁷.

¹ This is the fourth sign in this account. The first figured Israel's joy in the coming kingdom (21), the second the healing of the nations (440). The third showed the source of its power (52). The fourth deals with its sustenance. Christ is the Life of the world. He is the true Bread. Mankind is figured by the five thousand, hungry and far from food. The spiritual famine will become so acute that what might suffice for five is all there is for five thousand. Even the great literal famine of the end time does not approach this (Un. 60). Then food will be eight times its normal price. Here the lack is a thousand fold. What does this signify?

We know that man shall not be living on bread alone, but on every declaration going out through God's mouth (Mt. 44). The coming eon will be a time of plenty (Amos 9¹³), but the life of the world is not sustained by the stomach, but by the head and heart. It comes from the knowledge of God. In the day when Jehovah shall acquire the remnant of His people, the earth shall be full of the knowledge of Jehovah, as the waters cover the sea (Isa. 11⁹⁻¹¹). Such was the spiritual dearth in the nation when our Lord came the first time that their spiritual sustenance was but a thousandth part of what it should be and what it will be when Messiah comes. The feeding of the multitude is a sign of His presence.

A comparison of this sign with the feeding of the four thousand is startling and instructive (Mt. 15³²⁻³⁸; Mk. 8¹⁻⁹). God's provision comes in inverse ratio to human help. When seven loaves and some fishes were used to feed four thousand they gathered seven hampers full of fragments. Surely when only five loaves and two fishes are distributed among five thousand the remnants will be scarce! Not so! For, after feeding the larger number with the smaller provision, there is a larger surplus left. Seven loaves among four thousand left seven hampers. Twelve large panniers remained after the five thousand were fed with only five loaves. And, while the hampers

⁴⁵ Be not supposing that *I* shall be accusing you to the Father. He who is accusing you to the Father ⁴⁶ is Moses, in whom *you* rely. For if you believed in Moses, you would believe in Me, for *he* writes ⁴⁷ concerning Me. Now if you are not believing in his writings, how will you be believing in My declarations?"

⁶ After these things Jesus came away to the other side of the sea of ² Galilee of Tiberias. Now a vast throng followed Him, seeing that they beheld the signs which He did ³ on the infirm. Now Jesus came up into the mountain, and there ⁴ He sat with His disciples. Now the Passover, the festival of the Jews, ⁵ was near. Jesus, then, lifting up His eyes and gazing, seeing that a vast throng is coming to Him, is saying to Philip, "Whence should we be buying bread that these may be ⁶ eating?" Now this He said to try him, for *He* had been aware what ⁷ he was about to be doing. Then Philip answered Him, "Two hundred denarii worth [\$31.40, £6 9s 2d] of bread is not sufficient for them, that each may get a bit."

⁸ One of His disciples, Andrew, the brother of Simon Peter, is saying to Him, "There is a lad here who has five barley cakes and two food fishes. But what are these for ⁹ so many?" Yet Jesus said, "Make the people lean back." Now there was much grass in the place. The people then lean back, the men in number about five thousand. ¹¹ Then Jesus took the bread, and, giving thanks, He distributes it to

ΙΕΓΩΚΑΤΗΓΟΡΗΣΩΜΩΝΠΡΟΣ 20
 I SHALL-BE-ACCUSING OF-YOUR TOWARD
 ΟΣΤΟΝΠΑΤΕΡΑΕΣΤΙΝΟΚΑΤ 40
 THE FATHER IS THE one-accus-
 ΗΓΟΡΩΝΥΜΩΝΠΡΟΣΤΟΝΠΑΤ 60
 ING OF-YOUR TOWARD THE FATHER
 ΕΡΑΜΩΥΣΗCΣΕΙCΟΥΜΕΙCΗ 80
 A. O. MOSES INTO WHOM YE HAVE-
 ΑΠΙΚΑΤΕΕΙΓΑΡΕΠΙCΤΕΥΕ 100
 10 EXPECTED IF for YE-BELIEVED
 Α ΔΙ Α ΔΙ 20
 ΤΕΜΩΥCΕΙΕΠΙCΤΕΥΕΤΕΑΝ 20
 A DI A DI TO-MOSES YE-BELIEVED EVER
 ΕΜΟΙΠΕΡΙΓΑΡΕΜΟΥΕΚΕΙΝ 40
 I-TO ME ABOUT for OF-ME that-one
 ΟCΕΓΡΑΥΕΝΕΙΔΕΤΟΙCΕΚΕ 60
 41 WRITES IF YET I-TO-THE OF-that-one
 ΙΝΟΥΓΡΑΜΜΑCΙΝΟΥΠΙCΤΕ 80
 IN writings NOT YE-ARE-BE-
 ΥΕΤΕΠΩCΤΟΙCΕΜΟΙCΡΗΜΑ 200
 LIVING how I-TO-THE TO-ME declarations
 CΙΝΠΙCΤΕCΕΤΕΜΕΤΑΤΑΥ 20
 6 YE-WILL-BE-BELIEVING after these
 ΤΑΑΠΗΛΘΕΝΟΙΗCΟΥCΠΕΡΑ 40
 FROM-CAME THE JESUS OTHER-SIDE
 ΝΤΗCΘΑΛΑCΣΗCΤΗCΓΑΛΙΛΑ 60
 OF-THE SEA OF-THE GALILEE
 ΔΙΑCΤΗCΤΙΒΕΡΙΑΔΟCΗΚΟ 80
 2 OF-THE TIBERIAS followed
 Α ΟΜΙCΙC ΥΕΤ ΤΕΤΟΙΗΜ ΤΗΘΗC ΜΑΝ 100
 A omits YET YET I-TO-HIM THROUG THONG MANY
 ΥCΟΤΙΕΘΕΦΡΟΥΝΤΑCΗΜΕΙ 20
 A. O. O. A. O. O. that THEY-beheld THE SIGNS
 ΑΔΕΠΟΙΕΙΕΠΙΤΩΝΑCΘΕΝΟ 40
 WHICH HE-DID ON THE one-being-un-firm
 ΥΝΤΩΝΑΗΛΘΕΝΕΙCΤΟΟ 60
 3 UP-CAME YET INTO THE WOUN-
 ΡΟCΟΙΗCΟΥCΚΑΙΕΚΕΙΕΚΑ 80
 RE* omits THE TWIN THE JESUS AND there HE-sat
 ΕΖΕΤΟ 40
 ΘΗΤΟΜΕΤΑΤΩΝΜΑΘΗΤΩΝΑΥ 400
 WITH THE LEARNERS OF-
 ΤΟΥΗΝΔΕΕΓΓΥCΤΟΠΑCΧΑΝ 20
 4 HIM WAS YET NEAR THE PASSOVER THE
 ΕΟΡΤΗΤΩΝΙΟΥΔΑΙΩΝΕΠΑΡ 40
 5 FESTIVAL OF-THE JUDA-ANS ON-LIFTING
 ΑCΟΥΝΤΟΥCΟΦΘΑΛΜΟΥCΙ 60
 THEN THE VIEWERS THE JE-
 ΗCΟΥCΚΑΙΘΕΑCΑΜΕΝΟCΟΤ 80
 8 US AND gazing that
 ΙΠΟΛΥCΟΧΛΟCΕΡΧΕΤΑΙΠΡ 500
 A THROUG MANY MANY THROUG IS-COMING TOWARD

ΟCΑΥΤΟΝΑΕΓΕΙΠΡΟCΤΟΝ 10
 Him He-IS-SAYING TOWARD THE
 ΦΙΛΙΠΠΟΝΠΟΘΕΝΑΓΟΡΑC 40
 PHILIP I-WHICH-PLACE WE-SHOULD-BE-BUY-
 ΩΜΕΝΑΡΤΟΥCΙΝΑΦΑΓΩCΙΝ 60
 ING BREADS THAT MAY-BE-EATING
 ΟΥΤΟΙΤΟΥΤΟΔΕΕΛΕΓΕΝΠΕ 80
 6 these this YET HE-said trying
 ΙΡΑΖΩΝΑΥΤΟΝΑΥΤΟCΓΑΡΗ 100
 him He for HAD-
 ΔΕΙΤΙΕΜΕΛΛΕΝΠΟΙΕΙΝΑΠ 20
 7 PERCEIVED ANY HE-WAS-ABOUT TO-BE-DOING answer-
 ΟΚΡΙΝΕΤΑΙΟΥΝ Α ΟΜΙCΙC ΤΗΝ 40
 41 ED I-TO-HIM THEN THE PHILIP
 ΟCΔΙΑΚΟCΙΩΝΔΗΝΑΡΙΩΝΑ 60
 OF-TWO-hundred DENARII BREADS
 ΡΤΟΙΟΥΚΑΡΚΟΥCΙΝΑΥΤΟΙ 80
 NOT ARE-SUFFICING I-to-them
 CΙΝΑΕΚΑCΤΟCΒΡΑΧΥΤΙΔΑ 100
 THAT EACH BIT ANY MAY-BE-
 ΒΗΛΕΓΕΙΑΥΤΩΕΙCΕΚΤΩΝΜ 20
 8 GETTING IS-saying I-TO-HIM ONE OUT OF-THE LEARN-
 ΑΘΗΤΩΝΑΥΤΟΥΑΝΔΡΕΑCΟΑ 40
 ers OF-HIM ANDREW THE BRO-
 ΔΕΛΦΟCCΙΜΩΝΟCΠΕΤΡΟΥΕ 60
 9 THERE OF-SIMON Peter IS
 CΤΙΝΠΑΙΔΑΡΙΟΝΩΔΕΟCΕΧ 80
 lad here WHO IS-HAV-
 ΕΙΠΕΝΤΕΑΡΤΟΥCΚΡΙΒΙΝΟ 100
 ING FIVE BREADS OF-barley
 ΥCΚΑΙΔΥΟΨΑΡΙΑΑΛΛΑΤΑ 20
 AND TWO PROVISIONS but these
 ΥΤΑΤΙΕCΤΙΝΕΙCΤΟCΟΥΤΟ 40
 ANY IS INTO so-many
 ΥCΕΙΠΕΝΔΕΟΙΗCΟΥCΠΟΙΗ 60
 3 said YET THE JESUS make
 CΑΤΕΤΟΥCΑΝΘΡΩΠΟΥCΑΝΑ 80
 THE HUMANS TO-BE-
 ΠΕCΕΙΝΗΝΔΕΧΟΡΤΟCΠΟΛΥ 100
 5 UP-FALLING WAS YET FODDER MANY
 CΕΝΤΩΤΟΠΩΑΝΕΠΕCΑΝΟΥΝ 20
 IN THE PLACE UP-FALL THEN
 ΟΙΑΝΘΡΩΠΟΙΑΝΔΡΕCΤΟΝΑ 40
 THE HUMANS MEN THE NUM-
 ΡΙΜΟΝΩCΕΠΕΝΤΑΚΙCΧΙ 60
 5 BEB BE omits IF A* TRICXIAIOI AB+G
 ΔΕΤΕ 40
 ΑΙΟΙΕΛΑΒΕΝΟΥΝΤΟΥCΑΡΤ 80
 11 GOT THEN THE BREADS
 ΟΥCΟΙΗCΟΥCΚΑΙΕΥΧΑΡΙC 18000
 THE JESUS AND thanking

were full, the panniers were packed, crammed to their utmost. It is evident that, the less there is of human help, the greater is His grace. This principle applies to His dealings with Israel and the world at the coming of Christ. The spiritual plenty of that day will not be approached gradually by natural development, by character building and education, but by a miraculous diffusion and multiplication of the knowledge of God. In its personal application, we may deduce that the possession of natural talents is not essential to God's operations. He prefers a famine, where He can furnish food, to a feast where His hand is not needed and His heart is unheeded. He can use the humblest means and mediums to accomplish His miracles.

¹⁵ Exactly a year later (12:12-16) He presented Himself to them as their King. This effort to make Him King was premature and arose from the fact that they had not comprehended the significance of the sign. They had not been filled with the knowledge of God, the true sustenance, but with perishable provisions. His kingdom is not food and drink (Ro. 14:17). It will not be established by human hands, but by divine power. It will not be set up in man's day, but in Jehovah's day. Most significantly He retires into a mountain alone and His disciples descend to the sea. So He later ascended to His heavenly throne, while His followers were dispersed among the nations.

16-21 Compare Mt. 14:22-33; Mk. 6:45-52.

¹⁶ The parallel is continued. Israel is now in darkness, tossed about by the raging sea of the nations, which has been stirred up by the spiritual forces of wickedness who rule the world during the absence of the Messiah. The Jews will be scattered among the nations and hated and persecuted with the utmost cruelty and injustice and inhumanity. It is evident to all who have studied their history that there must be some cause which cannot be seen. Just as the wind lashed the waves of Galilee into a fury and threatened to drown the fearful disciples, so malignant spirit forces are at work, stirring up hatred to the Jews, for they know God's purpose concern-

those lying back at table. Likewise also of the food fish, as much as they wanted.

¹² Now as they are filled, He is saying to His disciples, "Gather the surplus fragments, that nothing ¹³ should be lost." They gathered them then, and pack twelve panniers with fragments of the five barley cakes which are superfluous ¹⁴ for those who were fed. The men, then, perceiving the sign which Jesus does, said that "This truly is the Prophet Who is coming into the world!"

¹⁵ Jesus, then, knowing that they are about to come and snatch Him, that they should be making Him king, retires again into the mountain ¹⁶ Himself alone. Now as it became evening, His disciples descend ¹⁷ to the sea. And stepping into the ship, they came to the other side of the sea to Capernaum.

And it had already become dark, and Jesus had not as yet come to ¹⁸ them. Besides the sea was roused ¹⁹ by the blowing of a great wind. As, then, they have rowed about twenty-five or thirty stadia [2.87—3.44 miles] they are beholding Jesus walking on the sea, and coming to be near the ship, and they were ²⁰ afraid. Yet He is saying to them, ²¹ "It is I. Be not afraid!" They wanted, then, to take Him into the ship. And immediately the ship came to be at the land to which they went.

²² On the morrow the throng standing on the other side of the sea perceived that no other boat was there except one, and that Jesus did not

18⁰⁰¹ ^{ENKAI} ^{sp omi} ^{AI} ^{s +} ^{TOICMAΘH}
 ΤΗΣΔΑΙΕΩΚΕΝΤΟΙCΑΝΑ 20
 He-THU-GIVES to-THE once-
 (s.) ΤΑΙCΙΔΕΜΑΘΗΤΑΙ
 ΚΕΙΜΕΝΟΙCΜΟΙCΙΩCΚΑΙΕΚ 40
 UP-LYING LIKE-AS AND OUT
 ΤΩΝΟΨΑΡΙΩΝΟCΟΝΗΘΕΛΟΝ 60
 OF-THE PROVISIONS as-much-as THEY-WILLED
 ΨΑΔΕΝΕΠΛΗΘΗCΑΝΛΕΓΕ 80
 12 AS YET THEY-ARE-IN-FILLED He-is-saying
 ΙΤΟΙCΜΑΘΗΤΑΙCΑΥΤΟΥCΥ 100
 to-THE LEARNERS OF-Him YE-BE-
 ΝΑΓΑΓΕΤΕΤΑΠΕΡΙCCEΥCΑ 20
 TOGETHER-LEADING THE exceeding
 ΝΤΑΚΛΑCΜΑΤΑΙΝΑΜΗΤΙΑΠ 40
 BREAKS THAT NO ANY SH'D-BE-
 ΑΕ. 60
 ΟΛΗΤΑΙCΥΝΗΓΑΓΟΝΟΥΝΚΑ 60
 13 being-destroyed THEY-TOGETHER-LED THEN AND
 ΙΕΓΕΜΙCΑΝΔΦΔΕΚΑΚΟΦΙΝ 80
 THEY-REPLTize TWO-TEN FANNIERS
 ΟΥCΚΑΛΑCΜΑΤΩΝΕΚΤΩΝΠΕΝ 200
 OF-BREAKS OUT OF-THE FIVE
 ΤΕΑΡΤΩΝΤΩΝΚΡΙΒΙΝΩΝΑΕ 20
 BREADS OF-THE barley WHICH
 ΠΕΡΙCCEΥCΑΤΟΙCΒΕΒΡΩ 40
 THEY-exceed to-THE once-HAVING-
 ΚΟCΙΝΟΙΟΥΝΑΝΘΡΩΠΟΙΔ 60
 14 FED THE THEN humans PER-
 ΟΝΤΕCΟΕΠΟΙΗCΕΝΗΜΕΙΟ 80
 GIVING WHICH He-does SIGN
 Β. Ο. ΤΗCΙΕCΟΥCΕΛΕΓΟΝΟΤΙΟΥΤ 300
 THE JESUS said that this
 ΟCΕCΤΙΝΑΛΗΘΩCΟΠΡΟΦΗΤ 20
 IS TRULY THE BEFORE-AVERER
 ΗCΟΕΡΧΟΜΕΝΟCΕΙCΤΟΝΚΟ 40
 THE One-COMING INTO THE SYSTEM
 CΜΟΝΗCΟΥCΟΥΝΓΝΟΥCΤΟ 40
 15 JESUS THEN KNOWING that
 ΙΜΕΛΛΟΥCΙΝΕΡΧΕCΘΑΙΚΑ 80
 THEY-ARE-ABOUT TO-BE-COMING AND
 ΙΑΡΠΑΖΕΙΝΑΥΤΟΝΙΑΠΟ 1400
 TO-BE-SNATCHING Him THAT THEY-
 ΚΝΥΝΔΙ Β. Ο. ^{s1*} ΦΕΥΓΕΙ-^{IS FLEEING}
 ΗCΦΙΝΒΑCΙΛΕΑΝΕΧΩΡΗ 20
 SHOULD-BE-making KING He-up-SPACES
 CΕΝΠΑΛΙΝΕΙCΤΟΡΟCΑΥΤ 40
 B. Ο. ^{s ONLY SAME}
 AGAIN INTO THE MOUNTAIN SAME
 ΟCΜΟΝΟCΦΔΕΟΨΙΑΓΕΝΕ 60
 16 ONLY AS YET evening it-BECAME
 ΤΟΚΑΤΕΒΗCΑΝΟΙΜΑΘΗΤΑΙ 80
 DOWN-STEPPED THE LEARNERS
 ΑΥΤΟΥΕΠΙΤΗΝΘΑΛΑCΣΑΝΚ 600
 17 OF-Him ON THE SEA AND
 ΑΝΑ-ΥΠ-
 ΑΙΕΜΒΑΝΤΕCΕΙCΤΟΠΛΟΙΟ 20
 IN-STEPPING INTO THE FLOATER
 ΕΝΗΡΧΟΝΤΟΠΕΡΑΝΤΗCΘΑΛΑ 40
 THEY-CAME OTHER-SIDE OF THE SEA
 CΗCΕΙCΚΑΦΑΡΝΑΟΥΜΚΑΙ 60
 INTO CAPERNAUM AND
 ΕΛΑΒΕΝΑΥΤΟΥCΗCΚΟΤΙΑ 80
 CΚΟΤΙΑΝΗΔΕΓΕΝΕΙΚΑΙ 80
 DARKNESS ALREADY AD-BECOME AND
 ΟΥΚΡΟ. Ο. ^{BP TOWARD THEM HAD-COME}
 ΟΥΠΦΕΛΗΛΥΒΕΙΠΡΟCΑΥΤΟ 500
 NOT-as-yet HAD-COME TOWARD them
^{s omits THE} ^{s JESUS TOWARD them}
 ΥCΘΙΗCΟΥCΗΤΕΘΑΛΑCΣΑ 20
 18 THE JESUS THE BESIDES SEA OF-
 ΝΕΜΟΥΜΕΓΑΛΟΥΠΝΕΟΝΤΟC 40
 WIND GREAT BLOWING
 ΔΙΗΓΕΙΡΕΤΟΕΛΗΛΑΚΟΤΕC 60
 19 was-THU-BROUSED HAVING-DRIVEN
^{BI O. -IF omitted by Bs} ^{s1 Δ. O. O.}
 ΟΥΝΦΩCΕΙCΤΑΔΙΟΥCΕΙΚΟC 80
 THEN AS-IF stadia (about 607 ft.) TWENTY
 ΙΠΕΝΤΕΝΤΡΙΑΚΟΝΤΑΒΕΦΡ 700
 FIVE OR THREE-TY THEY-ARE-
 ΟΥCΙΝΤΟΝΗCΟΥΝΠΕΡΙΠΑ 20
 beholding THE JESUS ABOUT-TREADING
 ΤΟΥΝΤΑΕΠΙΤΗCΘΑΛΑCΣΗC 40
 ON THE SEA
 ΚΑΙΕΓΓΥCΤΟΥΠΛΟΙΟΥΓΙΝ 80
 AND NEAR OF-THE FLOATER BECOMING
 ΟΜΕΝΟΝΚΑΙΕΦΟΒΗΘΗCΑΝΟ 80
 20 AND THEY-WERE-afraid THE
^{s KAI AND}
 ΔΕΛΕΓΕΙΑΥΤΟΙCΕΓΩΕΙΜΙ 800
 YET is saying to-them I AM
^{s O. sp -ΔI} ^{s HΛΕΘΟΝ THEY-CAME}
 ΜΗΦΟΒΕΙCΘΕΗΘΕΛΟΝΟΥΛ 20
 21 NO YE-BE-FEARING THEY-WILLED THEN TO-
 ΑΒΕΙΝΑΥΤΟΝΕΙCΤΟΠΛΟΙΟ 40
 BE-GETTING Him INTO THE FLOATER
 ΝΚΑΙΕΒΕΦCΕΓΕΝΕΤΟΤΟΠ 60
 AND immediately BECAME THE FLOAT-
 ΛΟΙΟΝΕΠΙΤΗCΓΗCΕΙCΗΝΥ 80
 er ON THE LAND INTO which THEY-
^{s1* -NTHCEN}
 ΠΗΓΟΝΤΟΠΑΥΡΙΟΝΟΟΧΛΟ 700
 22 UNDER-LED to-THE ON-MORROW THE THrong
^{s O. O.} ^{n1 O.}
 CΟΕCΤΗΚΩCΠΕΡΑΝΤΗCΘΑΛ 20
 THE HAVING-STOOD OTHER-SIDE OF-THE SEA
 ΑCΗCΕΙΔΟΝΟΤΙΠΛΟΙΑΡΙ 40
^{p O. sp}
 PERCEI-ED that FLOATER (dim.)
 ΟΝΑΛΛΟΥΚΗΝΕΚΕΙΕΙΜΗ 60
 other NOT WAS there IF NO ONE
^{s1* adds} ^{KEINOECIGENEBHCANOIMATH}
^{s1* O.} ^{T AITOUHCΟΥ} ^{s1* ΕΛΗΛΥΘΙ}
 ΝΚΑΙΟΤΙΟΥCΥΝΕΙCΗΛΘΕΝ 80
 AND that NOT TOGETHER-INTO-CAME
 Α+ΟΙΗCΟΥC ^{s1* omits to-THE LEARNERS} ^{s1* -IC}
 ΤΟΙCΜΑΘΗΤΑΙCΑΥΤΟΥΟΙΗ 19000
 to-THE LEARNERS OF-Him THE JE-

ing the nation, and resent it, and would prevent it if they could. For this reason men persecute the Jews without reason, and both men and demons carry out the doom they decreed for themselves when they cried that His blood be on them and on their children (Mt. 27²³).

But when Christ comes He will still the wind and the waves and bring them to their desired haven. He will bind Satan (Un. 20²) and judge the nations (Mt. 25³¹⁻⁴⁶), and establish the kingdom (Un. 11¹⁵). Then, and not till then, will His word be fully fulfilled, "It is I, be not afraid!" This is the fifth sign.

²⁶ The miracle of feeding the five thousand brought the Lord to the highest pitch of His popularity. Up to this time He had not been despised and rejected. The turning point came when He filled them with food, and they were too blind to see its significance. Now that He explains this to them, they stop following Him.

He is not flattered by the large following which flocks after Him, and does not hesitate to offend them by disclosing their own hearts to them. They came to be filled with food and cared nothing for the spiritual sustenance for which it stood. They wanted food and needed faith. Instead of reading this sign and recognizing the Messiah, the Son of God, they actually asked Him for a sign! He had just given them that. They further display their blindness by reminding Him of the manna which God gave their forefathers in the wilderness (Ex. 16; Ps. 78²³⁻²⁵). The true Manna was with them and they ask Him for a sign such as Moses gave! He Himself was all that the manna signified.

²⁸ After being fed gratuitously, and having heard that God would give them the true bread, we would expect them to see that God had not put a price on His presents. But, instead of this, like Jacob their forefather, they try to strike a bargain with God. Blind pride demands that they do something. Thus today, though man is taught in all spheres how dependent he is on what God does, the moment he gets into the presence of God, it is "what must I do?" Faith, not deeds, is what God demands.

enter the ship together with His disciples, but His disciples came away alone. But boats out of Tiberias came near the place where they ate the bread for which the ²⁴ Lord gave thanks. When, then, the throng perceived that Jesus is not there, neither His disciples, they step into the ships and came to ²⁵ Capernaum, seeking Jesus. And finding Him on the other side of the sea, they said to Him, "Rabbi, when camest Thou to be here?"

²⁶ Jesus answered them and said, "Verily, verily, I am saying to you, you are seeking Me, not that you perceived signs, but that you ate of the bread and are satisfied. ²⁷ Be not working for the food which is perishing, but for food which is remaining for eonian life, which the Son of Mankind will be giving to you, for this One God, ²⁸ the Father, seals." They said, then, to Him, "What may we be doing that we may be working the works of God?" Jesus answered and said to them, "This is the work of God, that you should be believing into One Whom *He* commissions."

³⁰ They said, then, to Him, "What sign, then, are *you* doing, that we may be perceiving and should be believing you? What are you ³¹ working? Our fathers ate the manna in the wilderness, according as it is written, 'He gives them bread ³² out of heaven to be eating.' " Jesus, then, said to them, "Verily, verily, I am saying to you, Moses has not given you the bread out of heaven, but My Father is giving you the true Bread out of heaven. ³³ for the Bread of God is He Who is

1001 **COYCEICTOΠΛOIONAΛΛAM** 20
 SUS INTO THE FLOATER but ONLY
ONOIOIMABHTAIAYTOYAN 40
 THE LEARNERS OF-HIM FROM-
 ΕΠΕΛΘΟΝΤΟΝΟΥΝΤΩΝΠΛOION
 A. g. l. s. ΔΕ YET B. O.
 23 **HAΘNAAΛANABHTENΠOIAP** 60 28
 CAME but CAME FLOATERS (dim.)
 D. O. O. A. om. of THE
IAEKTCTIBEPIDOCETΓ 60
 OUT OF-THE TIBERIAS NEAR
 21 **YOYHC BEING OF-THE PL. KAΔ added by A. 1***
YCTOYTOΠOYOYOFAGON 100
 OF-THE PLACE THE-? where THEY-ATE
 THE omitted by s
TONAPTONEYXARICTHCAN 20
 THE BREAD thanking
 21 **TOCTOYKYPIOYOTEYNEI** 40
 OF-THE Master when THEN FEB-
 for when THEN PERCEIVED THE THRONG A. 1* om. s. JESUS
ΔENOXΛOCOTIHHCYOYCY 60
 CEIVED THE THRONG THAT JESUS NOT
 1* HN was A. 1* g. l. s. OIHCYOYC
KECTINEKEIOYΔEOIMABH 80
 IS there NOT-YET THE LEARNERS
 1* om. s. OF-HIM 1* Δ=UP. 1* om. s. they
TAIAYTOYENBHCANAYTO 200
 OF-HIM IN-STEPPED they
 1* O ONA. O. O.
IEICTAΠOIAPIAKAINAΘ 20
 INTO THE FLOATERS (dim.) AND THEY-CAME
 A. ΠE
ONEICKAFAPNAOYMHZTOY 40
 INTO CAPERNAUM SEEKING
 D. 1* AI for E B. Hail + MH
ETCTONIHCOYNKAIETYP 60
 THE JESUS AND FINDING
 25 **NTECAUTONPEPANTHCBA** 80
 Him OTHER-SIDE OF-THE SEA
 A. O.
ACCHEIPONAYTWPABBEI 300
 THEY-said to-Him RABBI
 1* HΛΘEC-CAME
ΠOTEΩΔEΓEΓONACABEKPI 20
 26 ?-when here YOU-HAVE-BECOME ANSWERED
 s. om. s. THE
ΘNAYTOICOIHCOYCKAIEI 40
 to-them THE JESUS AND said
 1* om. s. YE-ARE-SEEKING ME
ΠENAMHNAMHNΛEΓOMYNZ 60
 AMEN AMEN I-AM-SAYING to-YOU YE-
 s. O. A. 1* ΔI D. 1* K A. O.
HTEITEMEYOYXOTIEIDETE 80
 ARE-SEEKING ME NOT THAT YE-PERCEIVED
 s. O.
CHMEIAAΛLOTIEΦAΓETE 100
 SIGNS but THAT YE-ATE OUT
KTΩNAPTONKAIEXORTACB 20
 OF-THE BREADS AND ARE-satisfied
 A. ΔI s. FEEDING NO THE
HTEPΓAZECBEMHTHNB PΩ 40
 27 LET-BE-WORKING NO THE FEEDING
 s. om. s. THE
CINTHNAΠOΛAYMENHNAA 60
 THE BEING-destroyed but
 s. om. s. THE FEEDING
ATHNB PFCINTHNMENOYCA 80
 THE FEEDING THE REMAINING
NEICZΦHNNAIΩNIONHN OY 100
 INTO LIFE conjoin WHICH THE SON
 1002 **OSTOYANΘPOTPOYUMINAWC** 20
 OF-THE human to-YOU WILL-BE-
EITOTYONΓAPOTATHPCEC 40
 GIVING this-One for THE FATHER SEALS
PACISENOΘEOCEIPOYOUN 60
 THE God THEY-said THEN
ΠPOCAYTONTIPOIOMENIN 80
 TOWARD Him ANY WE-MAY-BE-DOING THAT
 1* O.
AEPTAZOMEBATAEPΓATOY 600
 WE-MAY-BE-WORKING THE WORKS OF-THE
ΘEOYAPEKPIΘHNOICYOYCK 20
 29 God answered THE JESUS AND
AI EIPEN AYTOICTOYTOEC 40
 said to-them this IS
TINTOEPGONTOTHEOYINA 60
 THE work OF-THE God THAT
 A. ΔI
ΠICTEYHTEICONAPECTE 80
 YE-MAY-BE-BELIEVING INTO WHOM He-commissions
IAENEKEINOC EIPONOYN 100
 that-One THEY-said THEN to-
 30 s. om. s. THEN s. sign YOU
YTΩTIYHNΠOIEICCYHME 20
 Him ANY THEN ARE-DOING YOU SIGN
 A. O.
IONINAEIDWMENKAIPICT 40
 THAT WE-MAY-BE-PERCEIVING AND WE-SHOULD-
EYCWMCENCOITIEPTAZHOI 60
 31 BE-BELIEVING to-YOU ANY YOU-ARE-WORKING THE
ΠATEPECHMΩNTOMANNAEΦ 80
 FATHERS OF-US THE MANNA ATE
AGONENTHERHMΩKABWC 800
 IN THE DESOLATE according-AS IS
 1* om. s. BREAD
TINGEΓPAMMENONAPTONE 20
 HAVING-been-WITTEN BREAD OUT
 s. Δ+ =-HAS-GIVEN
KTOYOPYRANOYEDΩKENAYT 40
 OF-THE heaven He-gives to-them
 32 **OICΦAΓEINEIPENOYNAYT** 60
 TO-BE-EATING said THEN to-them
OICOIHCYOYCAMHNAMHNΛE 80
 THE JESUS AMEN AMEN I-AM-
 A. O. B. O. =GIVES
ΓOYMINOYMOYCHCΔEΔΩKE 900
 SAYING to-YOU NOT MOSES HAS-GIVEN
NYMINTONAPTON EKTOTOY 20
 to-YOU THE BREAD OUT OF-THE heaven
PANOYAAΛOTATHPMOYΔIΔ 40
 but THE FATHER OF-ME IS-GIVING
WCINYMINTONAPTON EKT 60
 to-YOU THE BREAD OUT OF-THE
YOYRANOYTONAΛHΘINONO 80
 33 heaven THE TRUE THE
 s. A. g. l. s. O
ΓAPARTOCTOYΘEOYECTIN 2000
 for BREAD OF-THE God IS

³⁴ Eating to supply the demands of physical hunger and thirst is but a symbol of the spiritual satisfaction apart from which life is debased to mere existence. Desires and aspirations for spiritual sustenance can never be finally filled apart from the One Who came down from heaven. It is only as we have every heart hunger satisfied in Him that we cease to feel the pangs of famine. It is only as we find all our spiritual aspirations realized in God's Son that our thirst is assuaged. How slow we are to learn that man shall *not* live by bread alone, but by every *word* that proceeds out of God's mouth! It is because Christ is set forth as the Word in this evangel that so much is made of eating and drinking.

³⁷ How marvelously serene and sure are God's operations! The Jews may murmur and misunderstand Him, but how could they do otherwise? There was nothing in Him to attract them to Him. He is not moved by their murmurs, but tells them plainly that God alone, in His sovereign pleasure, picks out those who come to Him. They are a gift from the Father to the Son. Such not only desire to come to Him, but cannot fail to reach Him, and when they find Him, He counts them as precious presents from His Father, prized much for themselves but most for the Giver. Nothing can possibly arise to estrange Him from them. They are not only His for life, but He will rob death itself to restore them to Him in the resurrection.

⁴⁰ That the life here bestowed on the believer is *not everlasting* is clear from the context, for it is not continuous, but waits until the resurrection. Those who received this life died. Their life lasted only a few years. But they will be raised to live for the eons. The life is eonian, not everlasting.

⁴¹ The great truth which begins and pervades John's account, that the Lord was the Logos, and corresponds to the One Who appeared to Adam and to Abraham and to Moses and to Isaiah, Who was known as Elohim and Jehovah and Adonai—the God in Whom they boasted—never reached their hearts.

⁴⁵ See Isa. 54¹³; Jer. 31³⁴.

descending out of heaven and giving life to the world."

³⁴ They said, then, to Him, "Lord!
³⁵ always give us this bread!" Jesus, then, said to them, "*I* am the Bread of life. He who is coming to Me should under no circumstances be hungering, and he who is believing into Me should under no circumstances be thirsting at any time. But I said to you that you have also seen Me and you are not believing in Me. Everyone whom the Father is giving Me shall be reaching to Me, and he who is coming to Me I should under no circumstances be casting out, seeing that I have descended from heaven, not that I should be doing My will, but the will of Him Who sends Me. Now this is the will of Him Who sends Me, that everyone whom He has given to Me, of these I should be losing none, but shall be raising him in the last day. For this is the will of My Father, that everyone who is beholding the Son and is believing into Him may have eonian life, and *I* shall be raising him in the last day."

⁴¹ The Jews, then, murmured concerning Him, that He said, "*I* am the Bread which descends out of heaven." And they said "Is not this Jesus, the son of Joseph, whose father and mother *we* are acquainted with? How is *he* then saying that 'I have descended out of heaven'?" Jesus, then, answered and said to them, "Be not murmuring against one another.
⁴⁴ No one can come to Me if the Father Who sends Me should not be drawing him. And *I* shall be raising him in the last day. It is written in the prophets, 'And they shall all be taught of God.' Everyone,

ΟΚΑΤΑΒΑΙΝΩΝΕΚΤΟΥΟΥΡΑ 20
THE DOWN-STEPPING OUT OF-THE HEAVEN

Α ΔΙΝΩΝ ΕΝΩΝΕΚΤΟΥΟΥΡΑ 40
AND GIVING LIFE AND LIFE GIVING TO-THE SYS-

34 ΚΜΦΕΙΠΟΝΟΥΝΠΡΟΣΑΥΤΟΝ
TEM THEY-said THEN TOWARD Him

ΚΥΡΙΕ ΠΑΝΤΟΤΕ ΔΟΣ ΗΜΙΝ Τ 50
Master! always BE-GIVING TO-US THE

ΟΝΑΡΤΟΝ ΤΟΥ ΤΟΝ ΕΙΠΕΝ ΟΥ 100
BREAD this said THEN

ΝΑΥΤΟΙΣ ΟΙ ΗΣΟΥΣ ΕΓΩ ΕΙΜ 20
to-them THE JESUS I AM

ΙΟΑΡΤΟΣ ΤΗΣ ΖΩΗΣ ΟΣ ΕΡΧΟΜ 40
THE BREAD OF-THE LIFE THE ONE-COMING

ΕΝΟΣ ΠΡΟΣ ΕΜΕ ΟΥ ΜΗ ΠΕΙΝΑ 60
TOWARD ME NOT NO SHOULD-BE-

ΣΗ ΚΑΙ ΟΙΣΤΕΥΩΝΕΙΣ ΕΜΕ 80
HUNGERING AND I BE ONE-BELIEVING INTO ME

36 ΟΥ ΜΗ ΔΙ' ΗΝ ΕΙΠΩ ΠΟΤΕ ΑΛΛ 200
NOT NO WILL-BE-THIRSTING I-AS I-when but

ΕΙΠΟΝΥΜΙΝ ΟΤΙ ΚΑΙ ΕΦΡΑΚ 20
I-said to-YOU that AND YE-HAVE-SEEN

ΑΤΕΜΕ ΚΑΙ ΟΥ ΠΙΣΤΕΥΕΤΕ ΜΕ 40
ME AND NOT YE-ARE-BELIEVING TO-

37 ΟΙ ΠΑΝΟΔΙΔΩΣΙΝ ΜΟΙ Ο ΠΑΤ 60
ME EVERY WHICH IS-GIVING TO-ME THE FATHER

ΗΡΠΡΟΣ ΕΜΗΝ ΣΕΙ ΚΑΙ ΤΟΝ Ε 80
TOWARD ME WILL-BE-ABRIVING AND THE ONE-

ΡΧΟΜΕΝΟΝ ΠΡΟΣ ΕΜΕ ΟΥ ΜΗΚ 300
COMING TOWARD ME NOT NO I-SH'D-

38 ΒΑΛΩΣΩ ΟΤΙ ΚΑΤΑΒΕΒΗΚΑ 20
BE-OUT-CASTING OUT THAT I-HAVE-DOWN-STEPPED

ΕΚ ΟΥ 40
FROM THE HEAVEN NOT THAT I-

ΟΙΩΝΤΟΒΕΛΗΜΑΤΟ ΕΜΟΝΑ 60
SHOULD-BE-DOING THE WILL THE MY but

39 ΛΑΤΟΒΕΛΗΜΑΤΟ ΕΜΕ ΜΕ 80
THE WILL OF-THE ONE-SENDING

ΤΟΣ ΜΕΤΟΥΤΟ ΔΕ ΕΣΤΙΝ ΤΟΒ 400
ME this YET IS THE WILL

ΕΛΗΜΑΤΟ ΕΜΕ ΜΕ 20
OF-THE ONE-SENDING ME THAT

ΝΑ ΠΑΝΟΔΕΔΩΚΕΝ ΜΟΙ ΜΗΝΑΠ 40
EVERY WHICH HE-HAS-GIVEN TO-ME NO I-SH'D-

ΟΛΕΣΩ ΕΙΣ ΑΥΤΟΥ ΑΛΛΑΝΑΣ 60
BE-DESTROYING OUT OF-NAME but I'LL-BE-UP-

ΤΗΣ ΦΑΥΤΟ ΕΝ ΤΗΣ ΣΧΑΤΗΝΗ 80
STANDING SAME IN THE LAST DAY

40 ΕΡΑΤΟΥΤΟ ΓΑΡ ΕΣΤΙΝ ΤΟΒ 500
this for IS THE WILL

Α ΠΕΜΨΑΝΤΟΣ ΜΕ ΣΕΝΔΙΝ ΜΕ 20
OF-THE FATHER OF-ME THAT EV-

ΑΟΣΕΒΕΡΩΝ ΤΟΝ ΥΙΟΝ ΚΑΙ Π 40
ERY THE ONE-BEHOOLDING THE SON AND BE-

ΙΣΤΕΥΩΝΕΙΣ ΑΥΤΟΝ ΕΧΕΙ ΖΩ 60
LIEVING INTO Him MAY-BE-HAVING LIFE

ΗΝΑΙΩΝΙΟΝ ΚΑΙ ΑΝΑΣΤΗΣΩ 80
conion AND SHALL-BE-UP-STANDING

ΑΥΤΟΝ ΕΓΩ ΕΝ ΤΗΣ ΣΧΑΤΗΝΗ 100
him I IN THE LAST DAY

41 ΕΡΑΓΟΓΓΥΖΟΝΟΥΝ ΟΙ ΙΟΥ 20
MURMURED THEN THE JUDAS

ΔΑΙΟΙ ΕΡΕΙΑΥΤΟΥ ΟΤΙ ΕΙΠ 40
ABOUT Him that He-said

ΕΝΕΓΩ ΕΙΜΙ Ο ΑΡΤΟΣ Ο ΚΑΤΑ 60
I AM THE BREAD THE ONE-DOWN-

42 ΒΑΣΕΚΤΟΥΟΥΡΑΝΟΥ ΚΑΙ ΕΛ 80
STEPPING OUT OF-THE HEAVEN AND THEY-

ΕΓΟΝ ΟΥΧ ΟΥΤΟΣ ΕΣΤΙΝ ΗΣ 100
said NOT this IS JESUS

ΟΥΣ ΟΙΣΙΩΣΗΝ ΟΥ ΜΗ ΕΙΣ 20
THE SON OF-JOSEPH OF-WHOM WE

ΟΙΔΑΜΕΝ ΤΟΝ ΠΑΤΕΡΑ ΚΑΙ Τ 40
HAVE-PERCEIVED THE FATHER AND THE

ΗΜΗΤΕΡΑ ΠΩΣ ΟΥΝ ΛΕΓΕΙΟ 60
MOTHER how THEN IS-SAYING He

ΥΤΟΣ ΕΣΤΙΝ ΟΤΙ ΕΚΤΟΥΟΥΡΑΝΟΥ 80
that OUT OF-THE HEAVEN I-

43 ΑΤΑΒΕΒΗΚΑ ΔΕ ΠΕΚΡΙΘΗΝΟΥ 300
HAVE-DOWN-STEPPED answered THEN

ΙΗΣΟΥΣ ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ 20
JESUS AND said to-them

ΜΗ ΓΟΓΓΥΖΕΤΕ ΜΕΤΑ ΑΛΛΗΝΑ 40
NO BE-YE-MURMURING WITH one-another

ΩΝΟΥΔΕΙΣ ΔΥΝΑΤΑΙ ΕΛΘΕΙ 60
NOT-YET-ONE IS-ABLE TO-BE-COMING

44 ΝΠΡΟΣ ΕΜΕ ΕΑΝ ΜΗ Ο ΠΑΤΗΡ 80
TOWARD ME IF-EVER NO THE FATHER THE ONE-

ΕΜΥΑΣΜΕ ΕΛΚΥΣΑΥΤΟΝ ΚΑ 100
SENDING ME SHOULD-BE-DRAWING him AND

ΙΕΓΩ ΑΝΑΣΤΗΣΩ ΑΥΤΟΝ Ε 20
I SHALL BE-UP-STANDING him IN THE

Η ΣΧΑΤΗΝΗ ΕΡΑΕΣΤΙΝ ΓΕΓ 40
LAST DAY IS HAVING-

ΡΑ ΜΕΝ ΟΝΕΝΤΟΙΣ ΠΡΟΦΗΤ 60
been-WRITTEN IN THE BEFORE-AVERERS

ΑΙΣ ΚΑΙ ΕΣΤΑΙ ΠΑΝΤΕΣ Δ 80
AND THEY-WILL-BE ALL TEACH-

ΙΔΑΚΤΟΙ ΘΕΟΥ ΠΑΝΤΕΣ ΟΥΝ 1000
ed OF-God EVERY THEN THE ONE-

⁴⁷ This passage should be studied carefully in order to correct the erroneous impression that believers have "eternal" or "everlasting" life. Eternal may be applied only to that which had no beginning and will have no end. No one but God has eternal life. Everlasting should be used only of that which continues without intermission endlessly. Not a single one of the Lord's personal followers is alive today. None of them received "everlasting" life. They are dead. If everlasting life permits of interruption by death now, why not in the resurrection also? All of these expressions denote definite periods of time, measured by eons, or ages. Eonian life begins in the next eon.

Now it is evident that the Lord had no thought of a life lasting for ever. In that case how could He be *raising* him in the last day? The life here spoken of was to be bestowed in resurrection. There could be no resurrection apart from a previous death. In short, our Lord spoke in such a way that we are sure that "everlasting" life, so-called, does not commence until He calls His own from the grave.

As this life has a definite beginning, it also has an end. But as the end does not come until death is abolished, it changes from "eonian" life into actual "everlasting" life. This will be the portion of all. It is not the special privilege of the believer. The peculiar kind of life promised to faith begins at Christ's presence, when those who are His will be vivified, and continues through the last two eons, embracing the millennium and the succeeding eon in the new earth, until the eons end, and the last enemy, death, is abolished. Hence the life received in vivification is actually "everlasting", though never so called in the Word of God.

⁵⁰ The term "masticate" is not the usual word for "eat", and presents some difficulty in translation, for English usage prefers the broader term "eat" in such passages as this. It means to *chew*, *gnaw*, hence suggests the only process in digestion which is voluntary. It represents the actual appropriation of the life of Christ as our own.

then, who hears from the Father and is learning the truth is coming
⁴⁶ to Me. Not that anyone has seen the Father, except the One being from God, This One has seen the
⁴⁷ Father. Verily, verily, I am saying to you, he who is believing
⁴⁸ into Me has eonian life. I am the
⁴⁹ Bread of life. Your fathers ate the manna in the wilderness and
⁵⁰ died. This is the Bread which is descending out of heaven that anyone may be eating of it and may
⁵¹ not be dying. I am the living Bread which descends out of heaven. If anyone should be eating of this Bread, he shall be living for the eon. Now the Bread also, which I shall be giving for the sake of the life of the world, is My flesh."

⁵² The Jews, then, fought with one another, saying, "How then can this one give us his flesh to eat?"
⁵³ Jesus, then, said to them, "Verily, verily, I am saying to you, if you should not be eating the flesh of the Son of Mankind and drinking His blood, you have no eonian life
⁵⁴ in yourselves. He who is masticating My flesh and drinking My blood has eonian life, and I shall be
⁵⁵ raising him at the last day, for My flesh is the true food, and My blood is the true drink.

⁵⁶ He who is masticating My flesh and drinking My blood is remaining in Me, and I in him. According as the living Father commissions Me, I, also, am living because of the Father. And he who is masticating Me, even *he* will be living because of Me. This is the Bread
⁵⁸ which descends out of heaven; not according as the fathers ate and died. He who is masticating this Bread shall be living for the eon."

⁵⁰ Just as Nicodemus failed to see the figure when our Lord spoke to him about the new birth, so now His followers fail to understand when He speaks of feeding on His flesh and blood. There is a subtle irony here, for their religion was primarily a fleshly one. Their title to blessing from Messiah was based entirely on their blood relationship to Him. In that case, if He is to give Himself to them, He must give His physical flesh and actual blood. They can see how preposterous such an idea is, but do not discern how it cuts from beneath them the whole foundation of blessing through a physical channel. They should have seen that life divine is not transmitted by flesh but by spirit. Not material forms, but spiritual realities count with a God Who is spirit. His thoughts, as conveyed to them by the Lord's declarations, are the vital principle from which all life and felicity flow.

⁷⁰ Peter and the rest of the apostles probably had the impression that they had chosen Christ, and in this crisis, they seem to be confirming their choice of Him. With this background, how strange to hear Him reverse their thoughts and emphatically affirm His choice of them! On another occasion He asserted that they had not chosen Him. He reserves the right to choose His own. A realization of this principle gives strength and stability to vacillating mortals, who look within and find no soundness, and look without on turmoil and strife, and fear for the future of which they know nothing. To be chosen by One Who has power to keep and knows all gives satisfaction and rest. It is infinitely more precious to be His choice than to have the questionable satisfaction of feeling that we were free to choose Him. If we were, we would have chosen another. There is none that seeketh after God.

⁷⁰ Judas was one of "the elect". The Lord "elected" or chose him while fully aware of his future. It was not Judas who chose Christ and then went back on Him. Indeed, he greatly regretted his action and publicly repudiated it. This Peter did not do. He did not betray his Lord until Satan entered into him.

⁵⁹ These things He said, teaching in a synagogue in Capernaum.

⁶⁰ Many of His disciples, then, hearing it, said, "This is a hard saying! Who can be hearing it?"

⁶¹ Now Jesus, being aware in Himself that His disciples are murmuring concerning this, said to them, "Is ⁶² this snaring you? If, then, you should be beholding the Son of Mankind ascending where He was ⁶³ formerly? The spirit is that which is vivifying. The flesh is benefiting nothing. The declarations which I have spoken to you are spirit and ⁶⁴ are life. But there are some of you who are not believing." For Jesus had perceived from the beginning there are some who are not believing, and who is betraying ⁶⁵ Him. And He said, "Therefore have I declared to you that no one can come to Me except it should be ⁶⁶ given him of the Father." At this, then, many of His disciples came away, dropping behind, and walked no longer with Him.

⁶⁷ Jesus, then, said to the twelve, "Are *you* also wanting to go ⁶⁸ away?" Simon Peter answered Him, "Lord, to whom shall we go? Thou hast declarations of eonian ⁶⁹ life! And *we* have believed and know that *Thou* art the Holy One of God."

⁷⁰ Jesus answered and said to them, "Do *I* not choose you, the twelve, and of you one is a slanderer?"

⁷¹ Now He said it of Judas of Simon Iscariot, for this man was about to betray Him, being one of the twelve.

50 **ΝΑΙΩΝΑΤΑΥΤΑΕΙΠΕΝΕΝΥ** 20
son these He-said IN TO-

ΝΑΓΩΓΗΔΙΔΑΣΚΩΝΕΚΑΦΑ 40
GOTHER-LEAD TEACHING IN CAPERNAUM

60 **ΡΗΔΟΥΜΠΟΛΛΟΙΟΥΝΑΚΟΥΣ** 30
MANY THEN HEARING

ΑΝΤΕΣΕΚΤΩΝΜΑΘΗΤΩΝΑΥΤ 30
OUT OF-THE LEARNERS OF-Him

ΟΥΕΙΠΟΝΣΚΛΗΡΟΣΕΣΤΙΝΟ 100
said HARD IS THE

ΛΟΓΟΣΥΤΟCΤΙCΔΥΝΑΤΑΙ 20
saying this ANY IS-ABLE

ΑΥΤΟΥΑΚΟΥΕΙΝΕΙΔΩCΔΕΟ 40
61 of-it TO-BE-HEARING HAVING-RECEIVED YET THE

ΙΗΣΟΥCΕΝΕΑΥΤΩΟΤΙΓΟΓΓ 60
JESUS IN Self that ARE-MUB-

ΥΖΟΥCΙΝΠΕΡΙΤΟΥΤΟΥΟΙΜ 30
MUSING ABOUT this THE LEARN-

ΑΘΗΤΑΙΑΥΤΟΥΕΙΠΕΝΑΥΤΟ 200
ers OF-Him He-said to-them

ΙCΤΟΥΤΟΥΜΑCΚΑΝΔΑΛΙΖ 20
this TOUP IS-SNARING

ΕΙΞΑΝΟΥΝΘΕΦΡΗΤΕΤΟΥΝΙ 40
62 IF-EVER THEN YE-MAY-BE-befolding the SON

ΟΝΤΟΥΑΝΘΡΩΠΟΥΑΝΑΒΑΙΝ 60
OF-THE human UP-STEPPING

ΟΝΤΑΟΠΟΥΗΝΤΟΠΡΟΤΕΡΟΝ 30
THE-? where He-WAS THE BEFORE-MORE

ΤΟΠΝΕΥΜΑCΤΙΝΤΟZΩΟΠΟ 300
63 the spirit IS THE making-LIVE

ΙΟΥΝΗCΑΡCΟΥΚΩΦΕΛΕΙΟΥ 20
THE FLESH NOT IS-benefiting NOT-

ΔΕΝΤΑΡΗΜΑΤΑΔΕΓΩΛΕΑΛΑ 40
YET-ONE THE declarations WHICH I HAVE-TALKED

ΗΚΑΥΜΙΝΠΝΕΥΜΑCΤΙΝΚΑ 30
to-YOU spirit IS AND

ΙΖΗΝΕCΤΙΝΑΛΛΕΙCΙΝΕCΥ 30
64 ^{o omits IS} LIFE IS ^{BI o, s OUT OF TYP T-A} but THEY-ARE OUT OF-

ΜΩΝΤΙΝΕCΟΙΟΥΠΙCΤΕΥΟΥ 400
TOUP ANY WHO NOT ARE-BELIEVING

CΙΝΗΔΕΙΓΑΡΑΡΧΗCΟΙΗ 20
HAD-RECEIVED FOR FROM OF-ORIGINAL THE JESUS

ΤΗΡΑΥΤΟΥCΤΙΝΕCΕΙCΙΝΟΙΜΗΠΙ 40
ANY ARE THE NO ones-

CΤΕΥΟΝΤΕCΚΑΙΤΙCΕCΤΙΝ 60
BELIEVING AND ANY IS

ΛΟΝΑΥΤΟΝΠΑΡΑΔΙΔΟΝΑΙ WAS THE BEING-
ΟΠΑΡΑΔΕCΩΝΑΥΤΟΝΚΑΙΕΛ 30
65 the one-BESIDE-GIVING (ful.) Him AND He-

ΕΓΕΝΔΙΑΤΟΥΤΟΕΙΡΗΚΑΥΜ 300
said THRU this I-HAVE-declared to-YOU

ΙΝΟΤΙΟΥΔΕΙCΔΥΝΑΤΑΙΕΛ 20
that NOT-YET-ONE IS-ABLE TO-BE-

ΘΕΙΝΠΡΟCΕΜΕΑΕΑΝΜΗΝΔΕΔ 40
COMING TOWARD ME IF-EVER NO MAY-BEHAVING-NA-

ΟΜΕΝΑΥΤΩΕΚΤΟΥΠΑΤΡΟ 60
been-GIVEN to-him OUT OF-THE FATHER

CΕΚΤΟΥΤΟΥΟΥΝΠΟΛΛΟΙΕΚ 60
66 OUT OF-this THEN MANY OUT

ΤΩΝΜΑΘΗΤΩΝΑΥΤΟΥΑΠΗΛΘ 300
OF-THE LEARNERS OF-Him FROM-CAME

ΟΝΕΙCΤΑΘΠΙCΦΚΑΙΟΥΚΕΤ 20
INTO THE BEHIND AND NOT-STILL

ΙΜΕΤΑΥΤΟΥΠΕΡΙΕΠΑΤΟΥΝ 40
WITH Him ABOUT-THOD

ΕΙΠΕΝΟΥΝΟΙΗCΟΥCΤΟΙCΔ 60
67 said THEN THE JESUS TO-TH THE TWO-

ΦΔΕΚΑΜΗΚΑΙΜΕΙCΘΕΛΕΤ 60
TEN NO AND YE ARE-WILLING

ΕΥΠΑΓΕΙΝΑΠΕΚΡΙΘΑΥΤΩ 700
68 TO-BE-UNDER-LEADING answered to-Him

CΙΜΩΝΠΕΤΡΟCΚΥΡΙΕΠΡΟC 20
BIMON Peter Master! TOWARD

ΤΙΝΑΔΕΛΕΥCΟΜΕΘΑΡΗΜΑ 40
ANY WE-SHALL-BE-FROM-COMING declarations

ΤΑΖΩΗCΑΦΝΙΟΥΕΧΕΙCΚΑ 40
69 OF-LIFE eonian YOU-ARE-HAVING AND

ΙΗΜΕΙCΠΕΠΙCΤΕΥΚΑΜΕΝΚ 60
WE HAVE-BELIEVED AND

ΑΙΕΓΝΩΚΑΜΕΝΟΤΙCΥΕΙΟΑ 300
WE-HAVE-KNOWN that YOU ARE THE BO-

ΓΙΟCΤΟΥΘΕΟΥΑΠΕΚΡΙΘΗ 20
70 ^{LT-One} of-the God answered JE-

ΥΤΟΙCΟ 30
B omits AND said to-them

ΗCΟΥCΚΑΙΕΙΠΕΝΑΥΤΟΙCΟ 60
SUS AND said to-them NOT

ΥΚΙΓΩΜΑCΤΟΥCΔΩΔΕΚΑΕ 60
I TOUP THE TWO-TEN choose

ΙΕΛΕCΙΑΜΗΝΚΑΙΕΙCΕΙCΥΜΦ 30
AND ONE OUT OF-YOU

ΝΔΙΑΒΟΛΟCΕCΤΙΝΕΛΕΓΕΝ 300
71 THRU-CASTER IS said

ΔΕΤΟΝΙΟΥΔΑΝCΙΜΦΝΟCΙC 20
^{o omits} YET THE JUDAS OF-SIMON IS-

ΚΑΡΙΟΥΤΟΥΟΥΤΟCΓΑΡΕΜΕΛ 40
^{o omits} CARIOT this-one for WAS-ABOUT

ΛΕΝΠΑΡΑΔΙΔΟΝΑΙΑΥΤΟΝΕ 60
^{o omits} TO-BE-BESIDE-GIVING Him ON

ΙCΦΝΕΚΤΩΝΔΩΔΕΚΑΚΑΙΜΕ 60
7 ^{o omits} BEING OUT OF-TH THE TWO-TEN AND after

ΤΑΤΑΥΤΑΠΕΡΙΕΠΑΤΕΙΟΗ 3000
these ABOUT-THOD THE JESUS

² There were seven sacred festivals in Israel: the Passover, Firstfruits, Pentecost, Blowing of Trumpets, Day of Propitiation, Tabernacles, and Ingathering. The latter two were both held on the fifteenth day of the seventh month, so that both are referred to here as "Tabernacles". These festivals were typical of God's great dealings with His beloved people Israel. The Passover sets before us the death of God's Lamb. Hence Christ could not be killed at the festival of Tabernacles, for it was not the proper time. Firstfruits typifies His resurrection. Pentecost, fifty days afterward, foreshadowed the work so called in the book of Acts. Blowing of Trumpets and the Day of Propitiation will have their antitypes in the dread judgment period before the thousand years. Tabernacles and Ingathering are the happy harvest festivals, picturing their fullness of blessing in the millennial kingdom. See Lev. 23; Nu. 28¹⁶; 29; Deut. 16; Neh. 8:13-18; Zech. 14¹⁶⁻¹⁹.

This was one of the three times in each year that all the males in Israel were required to appear in the temple in Jerusalem. They were to bring a gift on each occasion. This suggests the three great gifts of God for Israel. At the festival of unleavened bread He gave Himself as the Passover Lamb. At the festival of Pentecost He gave the holy spirit. At the future festival of Tabernacles He will give them the bountiful harvest of His millennial reign. See Deut. 16^{15,18}.

⁶ With the foregoing in view, the action of our Lord is full of meaning. It was not the Passover, hence He could not go up openly and invite death. The time for that had not yet been fulfilled. Still, in obedience to the law, and as a private Israelite, He must go, for in Him must both the letter and the spirit of the law be fulfilled.

It is significant that, while we often read of the Passover, only this once is the festival of Tabernacles brought before us, and now He refuses to go. There is no true Tabernacle festival for Israel until after the true Passover has been slain and all the other feasts have had their fulfillment. In all His acts He was consciously in line with God's revelation.

⁷ And after these things Jesus walked in Galilee, for He did not want to walk in Judea, seeing that ² the Jews sought to kill Him. Now the Jews' festival of Tabernacles ³ was near. His brothers, then, said to Him, "Proceed hence and go into Judea, that your disciples also should be beholding your works ⁴ which you are doing. For no one is doing anything in hiding and *he* is seeking publicity. If you are doing these things make yourself ⁵ manifest to the world." For neither did His brothers believe into Him.

⁶ Jesus, then, is saying to them, "My time is not as yet present; yet your time is always present, ⁷ ready. The world cannot be hating you, yet it is hating Me, seeing that *I* am testifying concerning it ⁸ that its acts are wicked. *You* go up to this festival. *I* am not going up to this festival, seeing that My time has not as yet been fulfilled. ⁹ Now, saying these things to them, He remains in Galilee.

¹⁰ Yet as His brothers ascend to the festival, then *He* also ascended, not apparently, but as though in hiding. ¹¹ The Jews, then, sought Him at the festival and said, "Where is ¹² he?" And there was much murmuring about Him among the throngs. These, indeed, said that "He is good," yet others said, "No—. But he is deceiving the ¹³ throng." Howbeit no one spoke boldly concerning Him because of fear of the Jews.

¹⁴ Now at length, midway of the festival, Jesus ascended into the ¹⁵ sanctuary and taught. The Jews,

1 **COYCEHTHΓΑΛΙΛΑΙΟΥΓΑ** 20
 IN THE GALILEE NOT for
 2 **PHΘEΛENETHIOYΔAIAΠE** 40
 He-WILLED IN THE JUDEA TO-BE-
 3 **PIΠATEINOOTIEZHTOYNAΥ** 60
 ABOUT-TREADING that SOUGHT Him
 4 **TONOIIΟΥΔAIOIAPOKTEI** 80
 THE JUDA-ANS TO-FROM-KILL
 5 **NAIHNAΔEEΓΓYCHEOPTHHTΩ** 100
 it-WAS YET NEAR THE FESTIVAL OF-THE
 6 **NIΟΥΔAIONHCKHNNOPIHΓIA** 20
 JUDEA-ANS THE BOOTH-FASTENING
 7 **EIPONΟΥNΠPOCAYTONOIA** 40
 3 said THEN TOWARD Him THE broth-
 8 **ΔEΛΦOIAΥTOYMETABHΘIE** 60
 ers OF-Him BE-after-SEEING hence
 9 **NTEYΘENKAIPAGEEICTH** 80
 AND BE-UNDER-LEADING INTO THE
 10 **NIΟΥΔAIANINAKAIOIMAZ** 200
 JUDEA THAT AND THE LEARNERS
 11 **HTAICOYΘEΦPHECINTAE** 20
 OF-YOU SHOULD-BE-beholding THE ACTS
 12 **PACOYΑΠOIEICΟΥΔEICT** 40
 4 OF-YOU WHICH YOU-ARE-DOING NOT-YET-ONE for
 13 **APTIENKPYPTΦΠOIEIKAI** 60
 ANY IN hidden IS-DOING AND
 14 **ZHTEIAYTOCENAPPHCIA** 80
 IS-SEEKING he IN boldness
 15 **EINAIETAYTAΠOIEICΦA** 300
 TO-BE IF these YOU-ARE-DOING make-
 16 **NEPΩCONCEAYTONTOYKOCM** 20
 APPEAR YOURSELF lo-THE SYSTEM
 17 **ΦOYΔEΓAPOIΔEΛΦOIAΥT** 40
 5 NOT-YET for the brothers OF-Him
 18 **OYEΠICTEYONEICAΥTONA** 60
 6 BELIEVED INTO Him IS-
 19 **EGEIOYNAΥTOICOUNOYC** 80
 1* omits THEN 1* omits THE
 saying THEN lo-them THE JESUS
 20 **OKAIPOCOEΜOCOYΦWΠAPE** 100
 THE SEASON THE MY NOT-as-yet IS-BESIDE-
 21 **CTINOΔEKAIPOCOYMETEP** 20
 BEING THE YET SEASON THE YOUR-MORE
 22 **OCΠΑNTOTEΠAPECTINETO** 40
 1* omits ΠA P-BESIDE-
 always IS-BESIDE-BEING READY
 23 **IMOCOYΔYNATAIOKOCMOC** 60
 7 NOT IS-ABLE THE SYSTEM
 24 **MICEINYMACEMEΔEMICEI** 80
 b+e 1* o. 1* o. b+e
 TO-BE-HATING YOUR ME YET IT-IS-HATING
 25 **OTIEΓΩMARTYPOΠEPPIAYT** 100
 1* omits I 1* omits ABOUT it
 that I am-witnessing ABOUT it

1 **OYOTITAE PΓAAYTOYΠONH** 20
 that THE ACTS OF-it wicked
 2 **PAECTINYMEICANABHTEE** 40
 8 IS YE UP-STEP INTO
 3 **ICTHNEOPHTHTAYTHNEΓΩ** 60
 THE FESTIVAL this I
 4 **OYTIΩNOT-as-yet** 80
 NOT AM-UP-STEPPING INTO THE FESTIVAL
 5 **THNTAYTHNTOIOEMOSKAI** 600
 1* omits THE
 this that THE MY SEASON
 6 **POCOYΦWΠEΛHPOTAITAY** 20
 9 NOT-as-yet HAS-been-FILLED these
 7 **TΔEEIPΩNAΥTOICEMEIN** 40
 1* omits YET 1* o. 1* o.
 YET saying lo-them He-REMAINS
 8 **ENENTHΓAΛIΛAIACΔEAN** 60
 b+e
 10 IN THE GALILEE AS YET UP-
 9 **EBHCANOIΔEΛΦOIAΥTOY** 80
 STEPPED THE brothers OF-Him
 10 **EICTHNEOPHTHTOTETEKAI** 700
 INTO THE FESTIVAL then AND He
 11 **YTOCANEBOYΦANEPΩCA** 20
 UP-STEPPED NOT APPEARLY but
 12 **ΛAΦCKPYPTΦOIOYNIΟΥ** 40
 1* o. AS omitted by 1* o.
 11 AS IN hidden THE THEN JUDEA-ANS
 13 **ΔAIOIEZHTOYNAΥTONENT** 60
 SOUGHT Him IN THE
 14 **HEOPHTHKAIELEΓONΠOYEC** 80
 FESTIVAL AND THEY-said I-where IS
 15 **TINEKEINOSKAIΓOΓGYCM** 800
 12 that-ONE AND MUMMURING
 16 **OCΠEPIAYTΟΥHHΠOYCEH** 20
 1* much WAS ABOUT Him
 ABOUT Him WAS much IN
 17 **TOICOXΛOICOIMENELEΓO** 40
 1* o. 1* o. 1* o.
 THE TUBINGS THE INDEED said
 18 **NOTIAGABOCECTINAAΛOI** 60
 that good He-IS others
 19 **ΔEEΛEΓONOYAAΛAΠAANAT** 80
 YET omitted by 1* o.
 YET said NOT but He-IS-STRAYING
 20 **ONOXΛONOYΔEICMENTOIP** 900
 13 THE TUBONG NOT-YET-ONE howbeit lo-
 21 **APPHCIAEAAEIPEPPIAYT** 20
 1* about Him TALKED
 boldness TALKED ABOUT Him
 22 **OYDIATONΦOBONTΩNIΟΥΔ** 40
 THRU THE FEAR OF-THE JUDEA-ANS
 23 **AIONHΔHΔETHCEOPHTHCME** 60
 14 ALREADY YET OF-THE FESTIVAL OF-
 24 **COYCHCANEBHHCOCYCEIC** 80
 BEING-MID UP-STEPPED JESUS INTO
 25 **TOIERONKAIEDIDACKENE** 24000
 15 THE SACRED-place AND TAUGHT MAR-

¹⁰ Here we have the test of a true teacher. The greatest of all Teachers could easily have formulated a philosophy of His own before which all the wisdom of the ages would sink into insignificance. He could have eclipsed Socrates and Plato, discounted Confucius, silenced all the sages. Yet He did not originate a single doctrine, formulate a single principle, invent a single saying of His own. Though the embodiment of truth, He did not claim to be its source, but only its channel.

"My teaching is not Mine, but His Who sends Me" is the disclaimer of the only One Who ever was qualified to teach the truth. It is the highest achievement of the truth seeker to discover that there is no truth outside of God, and originality is inevitably false unless it conforms with truth already immanent in God—which destroys its originality. Truth is one. Its source is God. Its expression is found in Him Who is the Word of God. Happy is the teacher who distrusts his own thoughts, and discards his own theories, and seeks to submerge his own personality by a constant and continuous contact with the living oracles of God! "My teaching is not Mine" will not be a reluctant, humiliating admission, but an exultant and eager desire to give God the glory for truth beyond our powers of apprehension and utterly foreign to our native faculties.

¹⁹ Sinning men are the same today as ever. The truth is always the signal for strife. This is especially so among those who consider themselves the sole depository of truth. We need not suppose that these Jews had a bad conscience in seeking to kill One Who seemed to be undermining their religion. We know that Saul of Tarsus opposed Him conscientiously. So today, Christendom still crucifies the truth, while loud in its professions of loyalty to the Bible. Indeed, so thoroughly has error saturated the atmosphere that it is practically impossible for any one to view the truth except through the haze of error with which each is surrounded. Only continual contact with God's Word will avail us. Only a close acquaintance with the facts of the originals will save us from the prevailing apostasy.

then, marveled, saying, "How is this one acquainted with letters, ¹⁶ not having learned?" Jesus, then, answered them and said, "My teaching is not Mine, but His ¹⁷ Who sends Me. If any one should be wanting to be doing His will, he will know concerning the teaching, whether it is of God or I am ¹⁸ speaking from Myself. He who is speaking from himself is seeking his own glory, yet He who is seeking the glory of Him Who sends Him, this One is true and there is ¹⁹ no injustice in Him. Has not Moses given you the law? And no one of you is doing the law! Why are you seeking to kill Me?" ²⁰ The throng answered, "You have a demon! Who is seeking to ²¹ kill you?" Jesus answered and said to them, "I do one act and ²² you all are marveling. Therefore Moses has given you circumcision (not that it is of Moses, but that it is of the fathers) and on a sabbath you are circumcising a man. ²³ If a man is getting circumcision on a sabbath lest Moses' law should be annulled, do I raise your bile, seeing that I make a whole man ²⁴ sound on a sabbath? Be not judging by a view, but be judging just judgment." ²⁵ Some of the Jerusalemites said, then, "Is not this He Whom they ²⁶ are seeking to kill? And lo! He is speaking boldly! And are they saying nothing to Him, lest at some time the chiefs truly know that ²⁷ this is the Christ? But we are aware whence this man is, yet whenever Christ may be coming, no one is knowing Him, whence He is."

²⁸ Perhaps nowhere is the utter futility of human efforts to frustrate God's plans so evident as in this scene. It was God's definite counsel that they should slay Him. This they were all too eager to do. But the feast of Tabernacles was not the fit time for His sacrifice. So He boldly enters the sanctuary, the stronghold of His enemies. The Pharisees send deputies to arrest Him, but they simply do not do it, being restrained by an irresistible reluctance which they could not account for themselves. Like Daniel, He was in the lions' den, but God had shut the lions' mouths.

God uses human wrath for His own ends and restrains its activities to accord with His purpose. He has all his enemies on a leash beyond which they cannot range. Satan himself is limited, and allowed to do only that which will eventuate in good. So it proved in the case of Job, and who can doubt that his case was typical?

³³ When the deputies come to arrest Him, He is not disturbed, but calmly gives an outline of what will happen to Him in the future. It was still six months until the Passover, and He knew they could not arrest Him till then. So He says "Still a little time I am with you." Nor does He acknowledge that they will be successful in taking Him then, for it is His permission, not their power, that accomplishes it. So He simply says "and I am going to Him Who sends Me."

³⁴ The statement "where I am you cannot be coming" cannot be taken as their everlasting reprobation, for He uses the very same words to His disciples on a later occasion (13³³). Indeed, the form of the verb is the present active "be coming", not the indefinite "come". Even the unbeliever enters the presence of Christ in the resurrection of judgment.

³⁵ The Jews, in our Lord's day, were scattered all over the known earth, but were especially numerous in Egypt. Alexandria rivalled Jerusalem as a center of Jewry, but its culture was strongly Greek.

³⁷ This last day concluded the cycle of yearly festivals and was a fitting time to foretell the fullness of spiritual blessing which it prefigured.

²⁸ Jesus, then, cries in the sanctuary, teaching and saying, "You are acquainted with Me also, and you are aware whence I am, and I have not come from Myself, but He Who sends Me is true, with Whom ²⁹ *you* are not acquainted. Yet *I* am acquainted with Him, seeing that I am from Him, and *He* has commissioned Me." They sought, then, to arrest Him, and no one laid a hand on Him, seeing that His hour had not as yet come.

³¹ Now many of the throng believe into Him, and said, "When Christ should come, He will be doing no more signs than this Man does!"

³² Now the Pharisees hear these murmurings of the throng concerning Him, and the chief priests and the Pharisees dispatch deputies that they should be arresting Him.

³³ Jesus, then, said, "Still a little time I am with you, and I am going to Him Who sends Me. You will be seeking Me and you shall not be finding Me. And where *I* am there *you* cannot be coming."

³⁵ The Jews, then, said to themselves, "Whither is *He* about to go, that *we* shall not be finding him? He is not about to go to the dispersion of the Greeks and teach the ³⁶ Greeks? What is this word which he said, 'You will be seeking me and you shall not be finding me, and where *I* am *you* cannot be coming'?"

³⁷ Now on the last, the great day of the festival, Jesus stood, and cries, saying, "If any one should be thirsting, let him come to Me and drink. He who is believing into Me, according as the scripture said, out of his bowel shall gush rivers of ³⁹ living water." Now this He said

^{B¹ cancels and dots THE B IN THE SACRED-PLACE}
ΕΚΡΑΖΕΝΟΥΝΟΙΝ ΗΣΟΥΣΕΝΤ ²⁰
 25 **CRIZ** THEN THE JESUS IN THE
^{TEACHING THE JESUS}
ΦΙΕΡΦΔΙΑΣΚΩΝΚΑΙΛΕΓΩ ⁴⁰
 SACRED-PLACE TEACHING AND SAYING
^{B O O}
ΝΚΑΙΕΜΕΟΙΔΑΤΕΚΑΙΟΙΔΑ ⁶⁰
 AND ME YE-HAVE-PERCEIVED AND YE-HAVE-
ΤΕΠΟΘΕΝΕΙΜΙΚΑΙΔΑΠΕΜΑΥ ⁸⁰
 PERCEIVED ?-WHICH-PLACE I-AM AND FROM MYSELF
^{B O}
ΤΟΥΟΥΚΕΛΗΛΥΘΑΛΛΑΔΕΣΤ ¹⁰⁰
 NOT I-HAVE-COME BUT IS
^{HC O O}
ΙΝΑΛΗΘΙΝΟΣΟΠΕΜΨΑΣΜΕ ²⁰
 TRUE THE ONE-SENDING ME WH-
^{Δ I B omits YET}
ΝΥΜΕΙΣΟΥΚΟΙΔΑΤΕΓΩΔΕ ⁴⁰
 29 OM YE NOT HAVE PERCEIVED I YET
^{Δ I O O}
ΟΙΔΑΔΥΤΟΝΟΤΙΠΑΡΑΥΤΟΥ ⁶⁰
 HAVE-PERCEIVED Him THAT BESIDE Him
^{B He-commissions E I}
ΕΙΜΙΚΑΚΕΙΝΟΣΜΕΑΠΕΣΤΑ ⁸⁰
 I-AM AND-that-One ME HAS-COMMISSIONED
^{Λ EN S adds O I Δ E THE YET S omits THEN}
ΑΚΕΝΕΖΗΤΟΥΝΟΥΝΑΥΤΟΝΠ ²⁰⁰
 30 THEY-SOUGHT THEN Him TO-
ΙΑΣΑΙΚΑΙΟΥΔΕΙΣΕΠΕΒΑΛ ²⁰
 IASAI AND NOT-YET-ONE ON-CAST
ΕΝΕΠΑΥΤΟΝΤΗΝΧΕΙΡΑΟΤΙ ⁴⁰
 ON Him THE HAND THAT
ΟΥΠΦΕΛΗΛΥΘΕΙΝΩΡΑΔΥΤΟ ⁶⁰
 NOT-as-yet HAD-COME THE HOUR OF-Him
^{S MANY YET BELIEVE OUT OF-THE THROG}
ΥΕΚΤΟΥΟΧΛΟΥΔΕΠΟΛΛΟΙΕ ⁸⁰
 31 OUT OF-THE THROG YET MANY BE-
ΠΙΣΤΕΥΣΑΝΕΙΣΑΥΤΟΝΚΑΙ ³⁰⁰
 LIEVE INTO Him AND
ΕΛΕΓΟΝΟΧΡΙΣΤΟΣΟΤΑΝΕΛ ²⁰
 THEY-said THE ANOINTED when-EVER MAY-BE-
^{S O}
ΘΗΜΗΠΛΕΙΟΝΑΣΧΗΜΕΙΑΠΟ ⁴⁰
 COMING NO MORE SIGNS WILL-BE-
^{S I O I E I S-DOING}
ΗΣΕΙΦΝΟΥΤΟΣΟΠΙΝΣΕΝΗ ⁶⁰
 32 DOING OF-WHICH this-One DOES HEAR
^{B omits YET B + E}
ΚΟΥΣΑΝΔΕΟΙΦΑΡΙΣΑΙΟΙΤ ⁸⁰
 YET THE PHARISEES OF-
^{S adds these T Δ Y}
ΟΥΟΧΛΟΥΓΟΓΓΥΖΟΝΤΟΣΠΕ ⁴⁰⁰
 THE THROG MURMURING ABOUT
^{T Δ S omits these}
ΡΙΑΥΤΟΥΤΑΥΤΑΚΑΙΑΠΕΣΤ ²⁰
 Him these AND commission
^{S O S adds ΤΟΥΣ S THE subservients THE chief-}
ΕΙΛΑΝΟΙΑΡΧΙΕΡΕΙΣΚΑΙΟ ⁴⁰
 THE chief-sacred-ones AND THE
^{ΦΑ- (B + E) CHIEF-ONE S AND THE PHARISEES}
ΦΑΡΙΣΑΙΟΥΗΡΕΤΑΣΙΝ ⁶⁰
 PHARISEES subservients THAT
ΑΠΙΔΩΣΙΝΑΥΤΟΝΕΙΠΕΝΟ ⁸⁰
 33 THEY-SHOULD-BE-arresting Him said THEN
^{B + E}
ΥΝΟΙΝΗΣΟΥΣΕΤΙΧΡΟΝΟΜΙ ⁶⁰⁰
 THE JESUS STILL TIME LITTLE

ΚΡΟΝΜΕΘΥΜΩΝΕΙΜΙΚΑΙΥΠ ²⁰
 WITH YOUR I-AM AND I-AM-
ΑΓΩΠΡΟΣΤΟΝΠΕΜΨΑΝΤΑΜΕ ⁴⁰
 UNDER-LEADING TOWARD THE ONE-SENDING ME
ΖΗΤΗΣΕΤΕΜΕΚΑΙΟΥΧΕΥΡΗ ⁶⁰
 34 YE-WILL-BE-SEEKING ME AND NOT YE-WILL-BE-
^{S omits ME}
ΣΕΤΕΜΕΚΑΙΟΠΟΥΕΙΜΙΕΓΩ ⁸⁰
 FINDING ME AND THE-?-where AM I
^{S O}
ΥΜΕΙΣΟΥΔΥΝΑΣΘΕΛΘΕΙΝ ⁶⁰⁰
 YE NOT ARE-ABLE TO-BE-COMING
^{there omitted by S}
ΕΚΕΙΕΙΠΟΝΟΥΝΟΙΙΟΥΔΑΙ ²⁰
 35 there build THEN THE JUDA-ans
^{S I* omits TOWARD selves}
ΟΙΠΡΟΣΕΛΥΤΟΥΣΠΟΥΟΥΤΟ ⁴⁰
 TOWARD selves ?-where this-One
^{E O}
ΣΜΕΛΛΕΙΠΟΡΕΥΕΣΘΑΙΟΤΙ ⁶⁰
 IS-ABOUT TO-BE-GOING that
^{WE omitted by S}
ΗΜΕΙΣΟΥΧΕΥΡΗΣΟΜΕΝΑΥΤ ⁸⁰
 WE NOT SHALL-BE-FINDING Him
ΟΝΗΜΕΙΣΤΗΝΔΙΑΣΠΟΡΑΝΤ ⁷⁰⁰
 NO INTO THE THRU-SOWING OF-
ΩΝΕΛΛΗΝΩΝΜΕΛΛΕΙΠΟΡΕΥ ²⁰
 THE GREEKS He-IS-ABOUT TO-BE-GOING
^{E O}
ΕΣΘΑΙΚΑΙΔΙΔΑΣΚΕΙΝΤΟΥ ⁴⁰
 AND TO-BE-TEACHING THE
^{S O}
ΣΕΛΛΗΝΑΣΤΙΣΕΣΤΙΝΟΛΟΓ ⁶⁰
 36 GREEKS ANY IS THE saying
^{B I* O}
ΟΣΟΥΤΟΣΟΝΕΙΠΕΝΖΗΤΗΣΕ ⁸⁰
 this which He-said YE-WILL-BE-SEEK-
^{S omits ME}
ΤΕΜΕΚΑΙΟΥΧΕΥΡΗΣΕΤΕΜΕ ⁶⁰⁰
 ING ME AND NOT YE-WILL-BE-FINDING ME
^{S O}
ΚΑΙΟΠΟΥΕΙΜΙΕΓΩΥΜΕΙΣΟ ²⁰
 AND THE-?-where AM I YE NOT
^{S Δ I S O}
ΥΔΥΝΑΣΘΕΛΘΕΙΝΕΝΔΕΤΗ ⁴⁰
 37 ARE-ABLE TO-BE-COMING IN YET THE
ΕΣΧΑΤΗΜΕΡΑΤΗΜΕΓΑΛΗ ⁶⁰
 LAST DAY THE GREAT OF-
^{PH O}
ΗΣΕΟΡΤΗΣΕΙΣΤΗΚΕΙΟΙΝΗΣ ⁸⁰
 THE FESTIVAL HAD-3000 THE JESUS
^{S Z B O}
ΟΥΣΚΑΙΕΚΡΑΖΕΝΛΕΓΩΝΕ ⁶⁰⁰
 AND CRIES SAYING IF-EVER
^{S I* omits TOWARD ME S O}
ΝΤΙΣΔΙΨΑΕΡΧΕΣΘΩΠΡΟΣΕ ²⁰
 ANY MAY-BE-THIRSTING LET-BE-COMING TOWARD ME
^{B + E}
ΜΕΚΑΙΝΕΤΩΠΙΣΤΕΥΩΝ ⁴⁰
 38 AND LET-him-BE-DRINKING THE one-BELIEVING
^{B I O}
ΕΙΣΕΜΕΚΑΘΩΣΕΙΠΕΝΗΓΡΑ ⁶⁰
 INTO ME according-as said THE WRITING
ΦΗΠΟΤΑΜΟΙΕΚΤΗΣΚΟΙΛΙΑ ⁸⁰
 rivers OUT OF-THE CAVITY
ΣΑΥΤΟΥΡΕΥΣΟΥΣΙΝΥΔΑΤΟ ⁶⁰⁰⁰
 OF-him WILL-BE-GUSHING OF-water

⁴¹ Ever since the days of Moses the nation of Israel has been waiting for the Prophet Who was to be like him, and lead the nation out of worse than Egyptian bondage into the heritage of the kingdom. Those who knew Him for that promised Prophet little realized that, as Moses was rejected by his brethren when he first came to deliver them, so the great Antitype of Moses must also be rejected by them.

A prophet, in the Scriptures, is not primarily one who predicts the future, but one who has a message from God. It is a well-nigh universal rule that God's message and its bearer must first be refused. Indeed, the "Prophet like Moses" must follow the footsteps of the type, and, in his first efforts to save His people He must be opposed by the people themselves. This shows us that we must not lay too much stress on human "responsibility" (a term unknown to the Scriptures), for, if the Jews had received the Lord, He would not have been the true Prophet. They were obliged to reject Him!

⁴¹ "Galilee of the nations" and especially the town of Nazareth, were held in contempt by pious Jews. The term "Nazarene" is a term of reproach, never used by His friends. From it could come no Christ. Messiah must be born in Bethlehem, the city of King David, and as they should have known, the birthplace of his greater Son. Let us never be guilty of calling Him a Nazarene, and thus class ourselves with His worst enemies and murderers.

⁴⁶ Throughout this account it is the incarnate Word which is before us. The testimony of the deputies is a notable tribute to the supernal nature of that which came from His lips. How lame their excuse must have seemed to the hard hearted Pharisees! Why do they not arrest Him? Why do they not do the duty assigned them? "No man ever speaks thus!" Not His superb looks, or august appearance, but His utterances arrest them, and all power to perform their part vanishes.

⁵⁰ Nicodemus, the half-hearted disciple, is afraid to champion His cause boldly, so he seeks to hinder them in their lawless act. But such a weak supporter is soon silenced, and by the very law to which he appealed.

concerning the spirit which those believing into Him were about to get. For holy spirit was not as yet given, seeing that Jesus was not as yet glorified.

⁴⁰ Among the throng, then, hearing of these sayings, they said, ⁴¹ "This truly is the prophet!" Others said, "This is the Christ!" Yet they said, "For Christ is not coming out of Galilee! Did not the scriptures say that Christ is coming of the seed of David, and from Bethlehem, the village where David ⁴³ was?" There came, then, to be a schism in the throng because of ⁴⁴ Him. Yet some from among them wanted to arrest Him, but no one laid hands on Him.

⁴⁵ The deputies, then, came to the chief priests and Pharisees and *they* said to them, "Wherefore did ⁴⁶ you not lead him?" Now the deputies answered, "No man ever ⁴⁷ speaks thus!" The Pharisees, then, answered them, "Are *you* also deceived? Does anyone from among the chiefs believe into him, or from ⁴⁹ among the Pharisees? But this throng that knows not the law is accursed."

⁵⁰ Nicodemus is saying to them (who formerly came to Him, who ⁵¹ is one of them), "Is our law judging a man, except it should first be hearing from him and may be knowing what he is doing?" ⁵² They answered and say to him, "Are *you* also out of Galilee? Search and perceive that out of Galilee is no prophet being roused."

⁸¹² Again, then, Jesus speaks to them, saying, "*I* am the light of the world. He who is following Me should under no circumstances be

39 **ΕΛΕΓΕΝ**
CZΩNTOC TOY TOY TO ΔΕ ΕΙΠΕΝ ³⁹ TET He-said A-
LIVING this YET He-said A-

ΕΡΙ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΟΥΣ ΜΕ
BOUT THE spirit WHICH THEY-

ΛΟΝ ΛΑΜΒΑΝΕΙΝ ΟΙ ΠΙΣΤΕ
WE'RE-ABOUT-TO-BE-GETTING-UP THE ONE-BELIEV-

ΥΣΑΝΤΕΣ ΕΙΣ ΑΥΤΟΝ ΟΥ ΠΩΓ
ing INTO Him NOT-as-yet for

ΑΡΗ ΠΝΕΥΜΑΤΙΩΝ ΔΕ ΟΝ
WAS spirit HOLY HAVING-been-

ΕΝ ΟΝΟΤΙ ΗΝ ΟΥΣ ΟΥ ΠΩΔΕ
OIVEN that JESUS NOT-as-yet IS-

Ο ΔΕ ΤΟ
40 **ΕΣΤΕΜΙΖΕ ΤΟΥ ΟΧΛΟΥ ΝΑΚ**
esteemized OUT-OF-THE THROUG THEN HEAR-

ΟΥΣΑΝΤΕΣ ΤΩΝ ΛΟΓΩΝ ΤΟΥ
ing OF-THE sayings these

ΩΝ ΕΛΕΓΟΝ ΟΤΙ ΟΥ ΤΟΣ ΕΣΤΙ
THEY-said that this IS

ΝΑ ΗΝ ΘΣΟ ΠΡΟΦΗΤΗΣ ΑΛΛΟ
41 truly THE BEFORE-AVERER others

ΙΕΛΕΓΟΝ ΟΥΣ ΕΣΤΙΝ Ο ΧΡ
said this IS THE AN-

ΙΣΤΟΣ ΟΙΔΕ ΕΛΕΓΟΝ ΜΗ ΓΑΡ
OINTED THE YET THEY-said NO for

ΕΚ ΤΗΣ ΓΑΛΙΛΑΙΑΣ ΟΧΡΙΣΤ
OUT-OF-THE GALILEE THE ANOINTED

ΟΣ ΕΡΧΕΤΑΙ ΟΥ ΧΙΝ ΓΡΑΦΗ
42 IS-COMING NOT (emph.) THE WRITING said

Ι ΠΕΝΟΤΙ ΕΚ ΤΟΥ ΣΠΕΡΜΑΤΟ
that OUT-OF-THE Seed

Σ ΔΑΥΕΙΔ ΚΑΙ ΑΠΟ ΒΗΛΕΕΜ
of-DAVID AND FROM BETHLEHEM

ΤΗΣ ΚΩΜΗΣ ΟΥ ΗΝ Ο ΔΑΥΕΙ
OF-THE VILLAGE THE-?-where WAS THE DAVID

ΔΕΡΧΕΤΑΙ Ο ΧΡΙΣΤΟΣ ΧΙ
43 IS-COMING THE ANOINTED SPLIT

ΜΑ ΟΥ ΝΕΓΕΝΕΤΟ ΕΝ ΤΩ ΟΧΛΩ
THEN BECAME IN THE THROUG

ΔΙΑΥΤΟΝ ΤΙΝΕΣ ΔΕ ΗΘΕΛΟΝ
44 THRU Him ANY YET WILLED

ΕΙΣ ΑΥΤΩΝ ΠΙΑΣΑΙ ΑΥΤΟΝ
OUT-OF-THEM TO-urrest Him but

ΛΟΥΕΙΣ ΕΠΕΒΑΛΕΝ ΕΝ ΠΑΥ
NOT-YET-ONE ON-CAST ON Him

ΟΝΤΑΣ ΧΕΙΡΑΣ ΗΛΘΟΝ ΟΥΝ
45 THE HANDS CAME THEN THE

Ι ΥΠΗΡΕΤΑΙ ΠΡΟΣ ΤΟΥ ΣΑΡΧ
subservients TOWARD THE chief-

Ι ΕΡΕΙΣ ΚΑΙ ΦΑΡΙΣΑΙ ΟΥΣ Κ
BACED-ONE# AND PHARISEES AND

ΑΙ ΕΙΠΟΝ ΑΥΤΟΙΣ ΕΚΕΙΝΟΙ
said to-them those

ΔΙΑ ΤΙ ΟΥ ΚΗΓΑΓΕΤΕ ΑΥΤΟΝ
THRU ANY NOT YE-LED Him

ΑΠΕΚΡΙΘΗΝ ΑΝΟΙΟΥΕΥΗΡΕ
46 answered THE YET subservients

ΤΑΙ ΟΥΔΕ ΠΟΤΕ ΕΛΑΛΗΣΕΝ
NOT-YET-?-when TALKS thus

ΩΣ ΟΥ ΤΟΣ ΑΛΕΙΟ ΑΝΘΡΩΠΟΣ
47 man omits THEN omits to-them B+G

ΣΑΝ ΟΥΝ ΑΥΤΟΙΣ ΟΙ ΦΑΡΙΣΕΙΣ
THEN to-them THE PHARISEES

Ι ΟΙ ΜΗ ΚΑΙ ΜΕΙΣ ΠΕΠΛΑΝΗ
NO AND YE HAVE-been-STRAED

Σ ΘΕΜΗΤΙΣ ΕΚ ΤΩΝ ΑΡΧΟΝΤΩ
48 NO ANY OUT-OF-THE chiefs

ΝΕ ΠΙΣΤΕΥΕΙ ΙΣΤΕ ΕΙΣ ΑΥΤΟΝ Η
49 BELIEVES INTO Him OR

ΕΚ ΤΩΝ ΦΑΡΙΣΑΙΩΝ ΑΛΛΑ Θ
49 OUT-OF-THE PHARISEES but THE TH-

ΧΛΟΣ ΟΥΤΟΣ ΟΜΗΓΙΩΝ ΩΣ ΚΩΝ
BONG this THE NO KNOWING

ΤΟΝ ΝΟΜΟΝ ΕΠΑΡΑΤΟΙ ΕΙΣΙ
THE LAW ON-EXECRATED ARE

Ν ΕΙΠΕΝ ΑΣ ΕΣΤΙΝ ΝΙΚΟΔΗΜΟΣ ΠΡΟΣ
50 IS-SAYING Nicodemus TOWARD them

ΥΤΟΣ ΕΛΘΩΝ ΠΡΟΣ ΑΥΤΟΝ
THE ONE-COMING TOWARD Him

ΠΡΟΤΕΡΟΝ ΕΙΣΩΝΕΙΣ ΑΥΤΩΝ
BEFORE-DIORE ONE BEING OUT-OF-THEM

ΜΗΝ ΟΜΟΜΟΧΗΜΩΝ ΚΡΙΝΕΙΤΟ
51 NO THE LAW OF-US IS-JUDGING THE

ΝΑΝ ΘΡΩΠΟΝ ΕΒΑΝ ΜΗ ΚΟΥΣ
human IF-EVER NO SHOULD-BE-HEARING

ΠΡΩΤΟΝ ΠΑΡΑΥΤΟΥ ΚΑΙ ΓΝΩ
BEFORE-most BESIDE him AND MAY-DE-

ΤΙ ΠΟΙΕΙ ΑΠΕΚΡΙΘΗΣΑΝ ΚΑ
52 KNOWING ANY BE-IS-DOING THEY-answered AND

Ι ΕΙΠΑΝ ΑΥΤΩ ΜΗ ΚΑΙ ΣΥ ΕΚΤ
say to-him NO AND YOU OUT-OF-

ΗΣ ΓΑΛΙΛΑΙΑΣ ΕΙΕΡΑΥΝΗΣ
THE GALILEE ARE SEARCH

ΟΝ ΚΑΙ ΙΔΕΟΤΙ ΕΚ ΤΗΣ ΓΑΛΙ
AND BE-PERCEIVING that OUT-OF-THE GALILEE

ΛΑΙΑΣ ΠΡΟΦΗΤΗΣ ΟΥΚ ΕΓΕΙ
BEFORE-AVERER NOT IS-BEING-

8 ΡΕΤΑΙ ΠΑΛΙΝ ΟΥΝ ΑΥΤΟΙΣ
12 ROUSED AGAIN THEN to-them TALKS

ΑΛΛΗ ΕΝ ΟΙΣ ΟΥΣ ΕΛΕΓΩΝ
THE JESUS THEN SAYING I

ΚΑΙ ΕΠΟΡΕΥΘΗ ΚΑΝΕΚΑΚΤΟ ΤΟ ΕΙΣ
 11 AND WERE-GONE EACH INTO
 ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ· Η ΟΥΣ ΔΕ ΕΠΟΡ
 THE HOME OF-HIM 8 JESUS YET WAS-
 ΕΥΘΗ ΕΙΣ ΤΟ ΟΡΟΣ ΤΩΝ ΕΛΑΙΩΝ ΟΡ
 GONE INTO THE MOUNT OF-OLIVES 2 OF-
 ΕΡΟΥ ΔΕ ΠΑΛΙΝ ΠΑΡΕΓΕΝΕΤΟ ΕΙΣ
 EARLY YET AGAIN He-DESID-DE-CAME INTO
 ΤΟ ΕΡΩΝ ΚΑΙ ΠΑΣΟΛΑΟΣ ΗΡΧΕΤΟ
 THE SACRED-PLACE AND EVERY THE PEOPLE CAME
 ΠΡΟΣ ΑΥΤΟΝ ΚΑΙ ΚΑΘΕΙΣ ΑΣΕΔΙΑΣ
 TOWARD HIM AND SEATING He TAUGHT
 ΚΕΝ ΑΥΤΟΥΣ ΑΓΟΥΣΙΝ ΔΕ ΟΙ ΓΡΑΜ
 THEM 9 ARE-LEADING YET THE WRITERS
 ΜΑΤΕΙΣ ΚΑΙ ΟΙ ΦΑΡΙΣΑΙΟΙ ΓΥΝΑΙΚΑ
 AND THE PHARISEES WOMAN
 ΕΠΙΜΟΧΕΙΑ ΚΑΤΕΙΛΗΜΜΕΝΗΝ ΚΑΙ
 ON ADULTERY HAVING-BEEN-DOWN-GOTTEN AND
 ΣΤΗΣ ΑΝΤΕΣ ΑΥΤΗΝ ΗΝΕΜΕΩΣ ΛΕΓ
 STANDING her IN MIDST 1 THEY-
 ΟΥΣΙΝ ΑΥΤΩ ΔΙΑΔΑΣ ΚΑΛΕ ΑΥΤΗ Η
 ARE-SAYING TO-HIM TEACHER! THIS THE
 ΓΥΝΗ ΚΑΤΕΙΛΗΠΤ ΔΙΕΠΑΥΤΟ ΦΩΡ
 WOMAN HAS-BEEN-DOWN-GOTTEN ON-SAME-DETECT
 ΦΜΟΙ ΧΕΥΟΜΕΝΗΝ ΔΕ ΤΩΝ ΟΜΩΝ
 ADULTERINO 5 IN YET THE LAW TO-
 ΜΙΝ ΜΩΥΣΗ ΧΕΝΕΤΕΙΛΑΤΟ ΤΑΚΤΟΙ
 US MOSES directs THE SUCH
 ΑΥΤΑ ΚΑΙ ΘΑ ΖΕΙΝ ΟΥΝΤΙ ΛΕΓΕΙΣ
 TO-BE-STONING YOU THEN ANY ARE-SAYING
 ΤΟΥΤΟ ΔΕ ΕΛΕΓΟΝ ΠΕΙΡΑΖΟΝΤΕΣ
 6 THIS YET THEY SAID TRYING
 ΑΥΤΟΝ ΙΝΑ ΕΧΘΙΚΑ ΤΗ ΓΟΡΕΙΝ
 HIM THAT THEY MAY-BE-HAVING TO-BE-ACCUSING
 ΑΥΤΟΥ ΔΕ ΙΗ ΟΥΣ ΚΑΤΩ ΚΥΨΑΣ
 OF-HIM THE YET JESUS DOWN BENDING
 ΤΩ ΔΑΚΤΥΛΩ ΚΑΤΕΓΡΑΦΕΝ ΕΙΣ
 TO-THE FINGER DOWN-WROTE INTO
 ΤΗΝ ΓΗΝ ΦΩΔΕΠΕΜΕΝΟΝ ΕΡΩΤΩ
 THE LAND 7 AS YET THEY ON-REMAINED ASKING
 ΝΤΕΣ ΑΥΤΟΝ ΑΝΕΚΥΘΕΝ ΚΑΙ ΕΙΠΕ
 HIM He-UP-BENDS AND SAID
 ΝΑΥΤΟΙΣ Ο ΑΝΑΜΑΡΤΗΤΟΣ ΥΜΩΝ
 TO THEM THE ONE-UN-MISSING OF-YOUR
 ΠΡΩΤΟΣ ΕΠΑΥΤΗΝ ΒΑΛΕΤΟ ΛΙΘΟΝ
 BEFORE-MOST ON her LET-BE-CASTING STONE
 ΚΑΙ ΠΑΛΙΝ ΚΑΤΑΚΥΨΑΣ ΕΓΡΑΦΕΝ
 8 AND AGAIN DOWN-BENDING He-WROTE
 ΕΙΣ ΤΗΝ ΓΗΝ ΟΙ ΔΕ ΑΚΟΥΣΑΝΤΕΣ ΕΞ
 INTO THE LAND 9 THE YET ONES-HEARING OUT-
 ΗΡΧΟΝΤΟ ΕΙΣ ΚΑΘΕΙΣ ΑΡΧΑΜΕΝΟΙ
 CAME ONE according-to ONE beginning
 ΑΠΟ ΤΩΝ ΠΡΕΣΒΥΤΕΡΩΝ ΕΩΣ ΤΩΝ
 FROM THE SENIORS TILL OF-THE
 ΕΣΧΑΤΩΝ ΚΑΙ ΚΑΤΕΛΕΙΦΘΗ ΜΟΝΟ
 LAST AND WAS-LEFT ONLY
 Ο ΙΗΣΟΥΣ ΚΑΙ Η ΓΥΝΗ ΗΝ ΜΕΣΩ ΟΥΣ
 THE JESUS AND THE WOMAN IN MIDST BEING
 ΔΑΝΑΚΥΨΑΣ ΔΕ Ο ΙΗΣΟΥΣ ΕΙΠΕΝΑ
 10 UP-BENDING YET THE JESUS SAID TO-
 ΥΤΗ ΓΥΝΑΙΠΟΥ ΕΙΣΙΝ ΟΥΔΕΙΣ
 her WOMAN 11 WHERE THEY-ARE NOT-YET-ONE YOU
 ΚΑΤΕΚΡΙΝΕΝ Η ΔΕ ΕΙΠΕΝ ΟΥΔΕΙΣ
 DOWN-JUDGES 12 THE YET SHE SAID NOT-YET-ONE
 ΚΥΡΙΣ ΕΙΠΕΝ ΔΕ Ο ΙΗΣΟΥΣ ΟΥΔΕ ΕΓΩ
 MASTER! SAID YET THE JESUS NOT-YET
 ΕΚΑΤΑΚΡΙΝΩ ΠΟΡΕΥΟΥ ΔΕ ΑΠΟ ΤΟΥ
 YOU AM-DOWN-JUDGING YOU-BE-GOING FROM THE
 ΝΥΝ ΜΗΚΕΤΙ ΑΜΑΡΤΑΝΕ
 NOW NO-NOT-STILL BE-MISSING

walking in darkness, but will be
 13 having the light of life." The
 Pharisees, then, said to Him, "*You*
 are testifying about yourself. Your
 14 testimony is not true!" Jesus
 answered and said to them, "And
 if *I* should be testifying about My-
 self, My testimony is true, seeing
 that *I* am aware whence *I* came
 and whither *I* am going, yet *you*
 are not aware whence *I* am coming
 15 or whither *I* am going. *You* are
 judging according to the flesh: *I*
 16 am not judging any one. And yet
 if *I* should be judging, My judg-
 ment is true, seeing that *I* am not
 alone, but *I* and the Father Who
 17 sends Me. Yet in this law also of
 yours it is written, that 'The testi-
 18 mony of two men is true.' *I* am
 the One testifying about Myself,
 and the Father Who sends Me is
 testifying about Me."
 19 They said, then, to Him, "Where
 is your father?" Jesus answered
 and said, "You are not acquainted
 with either Me or My Father. If
 you were acquainted with Me, you
 should be acquainted with My Fa-
 20 ther also." These declarations He
 speaks in the treasury, teaching in
 the sanctuary, and no one arrests
 Him, seeing that His hour had not
 as yet come.
 21 He said, then, again to them, "*I*
 am going and you will be seeking
 Me, and you shall be dying in your
 sin. Where *I* am going *you* cannot
 22 be coming." The Jews, then, said,
 "He will not be killing himself,
 seeing that he is saying, 'Where *I*
 am going, *you* cannot be coming'
 23 ?" He said, then, to them, "*You* are
 of that which is below, *I* am of that
 which is above: *you* are of this
 24 world, *I* am not of this world. *I*

- ^{1*} LIGHT AM omits THE
ΓΦΕΙΜΙΤΟΦΩΣΤΟΥΚΟΣΜΟΥ 20
AM THE LIGHT OF-THE SYSTEM
B O.
ΟΑΚΟΛΟΥΘΩΝΕΜΟΙΟΥΜΗΠΕ 40
THE one-following to-me NOT NO SH'D-BE-
ΡΙΠΑΤΗΣΧΕΝΤΗΣΚΟΤΙΑΔΑ 50
ABOUT-TREADING IN THE DARKNESS but
^{1*} X
ΛΕΞΕΙΤΟΦΩΣΤΗΣΖΩΗΣΕΠ 80
13 WILL-BE-HAVING THE LIGHT-OF-THE LIFE said
B + E
ΟΝΟΥΝΑΥΤΩΟΙΦΑΡΙΣΑΙΟΙ 100
THEN to-Him THE PHARISEES
CΥΠΕΡΙΣΕΑΥΤΟΥΜΑΡΤΥΡΕ 20
YOU ABOUT YOURSELF ARE-WITNESSING
I CΗΜΑΡΤΥΡΙΑCΟΥΟΥΚΕCΤ 40
THE witness OF-YOU NOT IS
s omits answered B omits THE
ΙΝΑΛΗΘΗΣΑΠΕΚΡΙΘΗΟΙC 50
14 TRUE ANSWERED THE JESUS
s omits AND s said to-them THE JESUS
ΟΥCΚΑΙΕΙΠΕΝΑΥΤΟΙCΚΑΝ 80
AND said to-them AND-[IF]-EVER
ΕΓΩΜΑΡΤΥΡΩΠΕΡΙΕΜΑΥΤΟ 200
I MAY-BE-WITNESSING ABOUT MYSELF
B THE witness OF-ME TRUE IS
ΥΑΛΗΘΗΣΕCΤΙΝΗΜΑΡΤΥΡΙ 20
TRUE IS THE witness
ΑΜΟΤΙΟΙΔΑΠΟΘΕΝΗΛΘΟ 40
OF-ME that I-HAVE-RECEIVED I-WHICH-PLACE I-CAME
s o. s omits YET
ΝΚΑΙΠΟΥΥΠΑΓΩΜΕΙCΘΕΟ 50
AND I-where I-AM-UNDER-LEADING YE YET NOT
s ΔΙ
ΥΚΟΙΔΑΤΕΠΟΘΕΝΕΡΧΟΜΑΙ 80
HAVE-RECEIVED I-WHICH-PLACE I-AM-COMING
s K ΔΙ and for OR B + T Δ
ΗΠΟΥΥΠΑΓΩΜΕΙCΚΑΤΑΤΗ 100
15 OR I-where I-AM-UNDER-LEADING YE according-to THE
B + E B + E
ΝCΑΡΚΑΚΡΙΝΕΤΕΕΓΩΥΚΡ 20
FLESH ARE-JUDGING I NOT AM-
I NΦΟΥΔΕΝΑΚΑΙΕΑΚΡΙΝΩ 40
16 JUDGING NOT-YET-ONE AND IF-EVER I-SH'D-BE-JUDGING
ΔΕΕΓΩΝΗΚΡΙCΙCΗΜΗΛΗΘ 50
YET I THE JUDGING THE MY TRUE
s HC o.
ΙΝΗΕCΤΙΝΟΤΙΜΟΝΟCΟΥΚΕ 80
IS that ONLY NOT I-
ΙΜΙΔΑΛΕΓΩΚΑΙΟΠΕΜΨΑCΜ 400
AM but I AND THE One-sending ME
^{1*} FATHER omits
ΕΠΑΤΗΡΚΑΙΕΝΤΩΝΟΜΩΔΕΤ 20
17 FATHER AND IN THE LAW YET THE
B ΓΕΓΡΑΠΤΑΙ B omits IS
ΩΥΜΕΤΕΡΩΓΕΓΡΑΜΜΕΝΟΝΕ 40
YOUR-MORE HAVING-been-WRITTEN IS
CΤΙΝΟΤΙΔΥΟΑΝΘΡΩΠΩΝΗΜ 80
that TWO OF-humans THE wil-
AΡΤΥΡΙΑΔΑΛΗΘΗΣΕCΤΙΝΕΓ 80
18 ness TRUE IS I
ΦΕΙΜΙΟΜΑΡΤΥΡΩΝΠΕΡΙΕΜ 500
AM THE One-witnessing ABOUT MY-
- ΑΥΤΟΥΚΑΙΜΑΡΤΥΡΕΙΠΕΡΙ 20
self AND IS-witnessing ABOUT
ΕΜΟΟΥΠΕΜΨΑCΜΕΠΑΤΗΡΕΑ 40
19 ME THE One-sending ME FATHER THEY-
ΕΓΟΝΟΥΝΑΥΤΩΠΟΥΕCΤΙΝΟ 50
said THEN to-Him I-where IS THE
B omits THE
ΠΑΤΗΡCΟΥΑΠΕΚΡΙΘΗΟΙC 50
FATHER OF-YOU ANSWERED THE JESUS
B omits and said
ΟΥCΚΑΙΕΙΠΕΝΟΥΤΕΕΜΕΟΙ 600
AND said NOT-BESIDES ME YE-HAVE-
ΔΑΤΕΟΥΤΕΤΟΝΠΑΤΕΡΑΜΟ 20
PERCEIVED NOT-BESIDES THE FATHER OF-ME
ΕΙΕΜΕΝΔΕΙΤΕΚΑΙΤΟΝΠΑΤ 40
IF ME YE-HAD-RECEIVED AND THE FATHER
s omits OF-ME s YE-HAD-P. EVER s ΔΙ
ΕΡΑΜΟΥΑΝΗΔΕΙΤΕΤΑΥΤΑ 80
20 OF-ME EVER YE-HAD-RECEIVED THESE THE
ΑΡΗΜΑΤΑΕΔΑΛΗCΕΝΕΝΤΟΓ 80
declarations He-TALKS IN THE EX-
s omits TEACHING IN THE SACRED-place
ΑΖΟΦΥΛΑΚΙΩΔΙΔΑCΚΩΝΕΝ 700
CHECKER-GUARD TEACHING IN
ΤΩΙΕΡΩΚΑΙΟΥΔΕΙCΕΠΙΑC 20
THE SACRED-place AND NOT-YET-ONE arrests
ΕΝΑΥΤΟΝΟΤΙΟΥΠΩΕΛΗΛΥΘ 40
Him that NOT-as-yet HAD-COME
ΕΙΝΦΡΑΥΤΟΥΕΙΠΕΝΟΥΝΠ 60
21 THE HOUR OF-Him He-said THEN A-
ΔΑΙΝΑΥΤΟΙCΕΓΩΥΠΑΓΩΚΑ 80
GAIN to-them I AM-UNDER-LEADING AND
s ΔΙ
ΙΖΗΤΗΣΕΤΕΜΕΚΑΙΕΝΤΗΑΜ 800
YE-WILL-BE-SEEING ME AND IN THE miss-
s o. s ΔΙ
ΑΡΤΙΑΥΜΩΝΑΠΟΘΑΝΕΙCΘΕ 20
ing OF-YOU YE-WILL-BE-FROM-DYING
ΟΠΟΥΕΓΩΥΠΑΓΩΜΕΙCΟΥΔ 40
THE-I-where I AM-UNDER-LEADING YE NOT ABE-
s ΔΙ s o.
ΥΝΑCΘΕΛΘΕΙΝΕΛΕΓΟΝΟΥ 60
22 ABLE TO-BE-COMING said THEN
ΝΟΙΟΥΔΑΙΟΙΜΗΤΙΑΠΟΚΤ 50
THE JUDA-ans NO ANY WILL-BE-FROM-
ΕΝΕΙΔΑΥΤΟΝΟΤΙΛΕΓΕΙΟΠ 900
KILLING Self that He-is-saying THE-
s + ΔΝ s o.
ΟΥΕΓΩΥΠΑΓΩΜΕΙCΟΥΔΥΝ 20
I-where I AM-UNDER-LEADING YE NOT ABLE
s ΔΙ s o. B s + K ΔΙ, omit THEN but s restore
ΑCΘΕΛΘΕΙΝΕΛΕΓΕΝΟΥΝΑ 40
23 TO-BE-COMING He-said THEN to-
ΥΤΟΙCΥΜΕΙCΕΚΤΩΝΑΤΩΕ 80
them YE OUT OF-THE DOWN ARE
CΤΕΕΓΩΕΚΤΩΝΑΝΩΕΙΜΙΥΜ 80
I OUT OF-THE UP AM YE
s OF-THE SYSTEM this
ΕΙCΕΚΤΟΥΤΟΥΤΟΥΚΟΣΜΟΥ 28000
OUT OF-this THE SYSTEM

⁵³ And they went each to his home.
 8 Now Jesus went to the mount of Olives.'

² Now early He again came along into the sanctuary, and the entire people come to Him. And being seated, He taught them. ³ Now the scribes and Pharisees are leading a woman who has been overtaken in adultery, and, standing her in the midst, ⁴ they are saying to Him, "Teacher, this woman has been overtaken and detected in adultery. ⁵ Now in our law, Moses directs that such are to be stoned. What then are *you* saying?" ⁶ Now this they said to try Him, that they may have something to accuse Him of.

Now Jesus, stooping down, wrote with a finger in the earth. ⁷ Now as they persisted asking Him, He unbends and said to them, "Let the sinless one of you first be casting a stone at her." And, stooping again, He wrote in the earth. ⁸ Now those hearing it came out one by one, beginning with the elders, to the last.

And Jesus was left alone, the woman also being in the midst. ¹⁰ Unbending, Jesus said to her, "Woman, where are they? Does no one condemn you?" ¹¹ Now she said, "No one, Lord!" Now Jesus said, "Neither am I condemning you! Go! From now on be sinning no longer!"

⁵³⁻¹¹ As this passage is not contained in any of the three manuscripts on which the CONCORDANT VERSION is based, it could not be included in our text. Two leaves of Alexandrinus are lost at this point, but a careful calculation of the number of lines shows that the lost leaves did not contain this story. Besides, the evidence of ancient versions and other manuscripts is so much against its retention in the text that no editor gives it a place, unless within brackets.

Nevertheless, the story is so fully in harmony with the grace of Christ that we question whether it could have any other source. Hence we are constrained to class it among the many things which He did of which there is no inspired record, and give the Greek and sublinear, as well as a version, so that no one may have cause to complain of its omission.

said, then, to you, that *you* shall be dying in your sins. For if you should not be believing Me that *I* am, you shall be dying in your sins."

²⁵ They said, then, to Him, "Who are you?" Jesus, then, said to them, "What I am speaking also to ²⁶ you from the beginning. I have much to be speaking and judging concerning you, but the Father Who sends Me is true, and what *I* hear from Him, these things I am ²⁷ speaking to the world." They know not that He said this to them of the Father.

²⁸ Jesus, then, said to them again that "Whenever you should exalt the Son of Mankind, then you will know that *I* am, and from Myself I am doing nothing, but, according as My Father teaches Me, thus I am ²⁹ speaking. And He Who sends Me is with Me. He does not leave Me alone, seeing that *I* am always doing what is pleasing to Him." At ³⁰ His speaking these things, many believe into Him.

³¹ Jesus, then, said to the Jews who have believed in Him, "If *you* should be remaining in My word, ³² you are truly My disciples, and you will know the truth, and the truth will be making you free." ³³ They answered Him, "We are Abraham's seed, and we have never been slaves of anyone. How are *you* saying that 'You shall be becoming free'?"

³⁴ Jesus answered them, "Verily, verily, I am saying to you that everyone who is doing sin, is a ³⁵ slave of sin. Now the slave is not remaining in the house for the eon. The son is remaining for the eon. ³⁶ If, then, the Son should be making you free, you will be really free.

ΕΣΤΕΕΓΦΟΥΚΕΙΜΙΕΚΤΟΥΚ 20
 ARE I NOT AM OUT OF-THE STR-
 ΟΣΜΟΥΤΟΥΤΟΥΕΙΠΟΝΟΥΝ 40
 24 tAm this I-said THEN to-
 +Ε
 ΜΙΝΟΤΙΑΠΟΘΑΝΕΙΣΘΕΕΝΤ 60
 youp that YE-WILL-BE-FROM-DYING IN THE
 ΑΙΣΑΜΑΡΤΙΑΙΣΥΜΩΝΕΑΝΓ 80
 misses OF-YOUR IF-EVER for
 ΑΡΜΗΠΙΣΤΕΥΣΗΤΕΜΟΙΟΤΙ 100
 NO YE-SHOULD-BE-BELIEVING to-ME that
 ΕΓΩΕΙΜΙ ΑΠΟΘΑΝΕΙΣΘΕΕΝ 20
 I AM YE-WILL-BE-FROM-DYING IN
 ΤΑΙΣΑΜΑΡΤΙΑΙΣΥΜΩΝΕΛΕ 40
 25 THE misses OF-YOUR THEY-said
 ΓΟΝΟΥΝΑΥΤΩΣΥΤΙΣΕΙΕΙΠ 60
 THEN to-Him YOU ANY ARE-said
 ΕΝΟΥΝΑΥΤΟΙΣΙΝΧΟΥΣΤΗ 80
 THEN to-them THE JESUS THE
 ΝΑΡΗΝΟΤΙΚΑΙ ΑΛΛΩΦΥΜΙΝ 200
 ORIGINAL WHICH AND I-AM-TALKING to-YOUR
 ΠΟΛΛΑΕΧΩΠΕΡΙΥΜΩΝΑΛΕ 20
 26 much I-AM-HAVING ABOUT YOUR to-BE-TALK-
 +Ε
 ΙΝΚΑΙΚΡΙΝΕΙΝ ΑΛΛΟΠΕΜΥ 40
 ING AND to-BE-JUDGING but THE One-BEND-
 +ΑΔΔΣ ΠΑΤΗΡ FATHER
 ΑΣΜΕΑΛΗΘΗΣΕΣΤΙΝΚΑΙΩ 60
 ING ME TRUE IS AND-I WHICH
 ΗΚΟΥΣΑΠΑΡΑΥΤΟΥΤΑΥΤΑΛ 80
 I-HEAR BESIDE Him these I-
 ΑΛΦΕΙΣΤΟΝΟΚΣΜΟΝΟΥΚΕΓ 300
 27 AM-TALKING INTO THE SYSTEM NOT THEY-
 ΝΩΣΑΝΟΤΙΤΟΝΠΑΤΕΡΑΥΤ 20
 KNOW that THE FATHER to-them
 +Α* adds ΤΟΝΘΕΟΝ n omits to-them
 ΟΙΣΕΛΕΓΕΝΕΙΠΕΝΟΥΝΑΥΤ 40
 28 He-said said THEN to-them
 ΟΙΣΙΝΧΟΥΣΠΑΙΝΟΤΙΟΤ 60
 THE JESUS AGAIN that when-
 ΑΝΥΨΩΣΗΤΕΤΟΝΥΙΟΝΤΟΥΑ 80
 EVER YE-SH'D-BE-HEIGHTENED THE SON OF-THE hu-
 ΝΘΡΩΠΟΥΤΟΤΕΓΝΩΣΕΘΕΟ 400
 man then YE-WILL-BE-KNOWING that
 ΤΙΕΓΩΕΙΜΙΚΑΙ ΑΠΕΜΑΥΤΟ 20
 I AM AND FROM MYSELF
 ΥΠΟΙΦΟΥΔΕΝΑΛΛΑΚΑΘΩΣΕ 40
 I-AM-DOING NOT-YET-ONE but according-as TEACH-
 +Α* omits OF-ME: s OY
 ΔΙΔΑΣΕΝΜΕΟΠΑΤΗΡΜΟΥΤΑ 60
 ES ME THE FATHER OF-ME these
 ΤΩΤΑΛΛΗΦΚΑΙΟΠΕΜΥΑΣΜΕΜ 80
 29 I-AM-TALKING AND THE One-BENDING ME WITH
 +Α* NOT FROM-LETS ME ONLY WITH ME IS +Α* o.
 ΕΤΕΜΟΥΕΣΤΙΝΟΥΚΑΦΗΚΕΝ 600
 ME IS NOT FROM-LETS

ΜΕΜΟΝΟΝΟΤΙΕΓΩΤΑΑΡΕΣΤ 20
 ME ONLY that I THE PLEASING
 ΑΔΥΤΩΠΟΙΩΠΑΝΤΟΤΕΤΑΥΤ 40
 30 to-Him AM-DOING always these
 ΑΔΥΤΟΥΑΛΛΟΥΝΤΟΣΠΟΛΛΟ 60
 OF-Him TALKING MANY
 ΙΕΠΙΣΤΕΥΣΑΝΕΙΣΑΥΤΟΝΕ 80
 31 BELIEVE INTO Him said
 ΑΕΓΕΝΟΜΙΝΧΟΥΣΠΡΟΣΤ 600
 THEN THE JESUS TOWARD THE
 ΟΥΣΕΠΙΣΤΕΥΚΟΤΑΣΑΥΤΩ 20
 ones-HAVING-BELIEVED to-Him
 ΙΟΥΔΑΙΟΥΣΕΑΝΥΜΕΙΣΜΕ 40
 JUDA-ees IF-EVER YE SH'D-BE-
 ΝΗΤΕΕΝΤΩΛΟΓΩΤΩΕΜΩΑΛΗ 60
 REMAINING IN THE saying THE MY truly
 ΘΩΣΜΑΘΗΤΑΙΜΟΥΕΣΤΕΚΑΙ 80
 32 LEARNERS OF-ME YE-ARE AND
 ΓΝΩΣΕΘΕΤΗΝΑΛΗΘΕΙΑΝΚ 700
 YE-WILL-BE-KNOWING THE TRUTH AND
 ΑΙΝΑΛΗΘΕΙΑΕΛΕΥΘΕΡΩΣΕ 20
 THE TRUTH WILL-BE-FREEING
 ΙΥΜΑΣΑΠΕΚΡΙΘΗΣΑΝΠΡΟΣ 40
 33 youp THEY-answered TOWARD
 ΑΥΤΟΝΣΠΕΡΜΑΑΒΡΑΑΜΕΣ 60
 Him seed of-ABRAHAM WE-ARE
 ΕΝΚΑΙΟΥΔΕΝΙΔΕΔΟΥΛΕΥΚ 80
 AND to-NOT-YET-ONE WE-HAVE-SLAVED
 ΑΜΕΝΠΩΤΕΠΟΨΥΛΕΓΕ 800
 I-as-I-when how YOU ARE-SAYING
 ΣΟΤΙΕΛΕΥΘΕΡΟΙΓΕΝΗΣΕΣ 20
 that FREE YE-WILL-BE-BECOM-
 ΘΕΑΠΕΚΡΙΘΗΝΑΥΤΟΙΣΙΝΧ 40
 34 ING answered to-them THE JESUS
 ΟΥΣΑΜΗΝΑΜΗΝΛΕΓΩΜΙΝΟ 60
 AMEN AMEN I-AM-SAYING to-youp that
 ΤΙΠΑΣΟΠΟΙΩΝΤΗΝΑΜΑΡΤΙ 80
 EVERY THE one-DOING THE missing
 ΑΝΔΟΥΛΟΣΕΣΤΙΝΤΗΣΑΜΑΡ 300
 SLAVE IS OF-THE missing
 ΤΙΣΟΔΕΔΟΥΛΟΣΟΥΜΕΝΕΙ 20
 35 THE YET SLAVE NOT IS-REMAINING
 ΕΝΤΗΟΙΚΙΑΕΙΣΤΟΝΑΙΩΝΑ 40
 IN THE HOME INTO THE eon
 ΟΥΙΟΣΜΕΝΕΙΣΤΟΝΑΙΩΝ 60
 THE SON IS-REMAINING INTO THE eon
 ΑΕΑΝΟΥΝΟΥΙΟΣΥΜΑΣΕΛΕΥ 90
 36 IF-EVER THEN THE SON youp SHOULD-BE-
 +Α*
 ΘΕΡΩΣΧΟΝΤΩΣΕΛΕΥΘΕΡΟΙ 2000
 FREEING BEINGLY FREE

²⁰ Nothing would so swiftly and surely prove the undoing of an impostor as the claim that he always pleases God. Of all living, only One has been able to stand such a severe test. In the mouth of any one else the claim to perfect obedience would sound preposterous. The very assumption itself would be displeasing to God and derided by men. It would be a proof of spiritual pride. But in His mouth it was perfectly natural. Instead of taking exception to it they seemed struck by the fact and what it involved, and, as a result, believed on Him.

This is one of the glories of Christ which makes Him a solitary figure in the annals of mankind. There have been philosophers and good men, but the best have not been flawless. Indeed, they do not dare to claim absolute perfection. Yet we see this apparently humble peasant of Palestine challenging a hostile world to discover in His acts a single word or work which does not glorify God and benefit man. Whoever should dare to criticize Him condemns himself.

⁴⁴ All sin, in the Scriptures, seems to be traced back to the Slanderer or Satan. Adam sinned at his suggestion. He is the father of all that is false. Being a creature of God, it has been a perplexing problem to account for him without incriminating God Himself. It is usual to insist that he was created perfect and, at a later stage, fell into sin. But this is no real relief. The impulse to sin, in that case, came from without instead of within, and it, in turn, demands an explanation. The Slanderer sinned from the beginning. He was a murderer from the beginning. The Scriptures plainly teach that he was created a Slanderer and a Satan.

The solution of the ultimate source of sin lies in its nature. Sin is essentially a mistake. It means to miss the mark, to fall short of a given standard. With this definition in mind, it is easy to see how God could create a creature to sin, if that were necessary to the fulfillment of His purpose. He would not be making any mistake in doing this. He would not sin. On the contrary, if He created Satan perfect, and had no intention or desire that he

³⁷ I am aware that you are Abraham's seed. But you are seeking to kill Me, seeing that there is no
³⁸ room for My word in you. I am speaking of what *I* have seen with My Father. *You* also, then, are doing what you hear from your father."

³⁹ They answered and said to Him, "Our father is Abraham." Jesus answered them, "If you are children of Abraham, you would be doing the works of Abraham. Yet now you are seeking to kill Me, a Man Who has spoken to you the truth which I hear from God. This
⁴¹ does not Abraham. Yet *you* are doing the works of your father."

They say to Him, "*We* were not begotten of prostitution! We have one Father, God!"

⁴² Then Jesus said to them, "If God were your Father, you should have loved Me, for *I* came forth and am arriving out of God. For neither have I come of Myself, but
⁴³ *He* commissions Me. Wherefore you know not My speech, seeing that you cannot hear My word.
⁴⁴ *You* are of your father the Slanderer, and the desires of your father you are wanting to do. *He* was a man-killer from the beginning, and has not stood in the truth, seeing that truth is not in him. Whenever he should be talking of that which is false, he is talking of his own, seeing that he is a
⁴⁵ liar, and the father of it. Yet I—seeing that I am speaking the truth,
⁴⁶ you are not believing in Me. Is anyone of you exposing Me concerning sin? If I am telling the truth, wherefore are *you* not be-
⁴⁷ lieving in Me? He who is of God is hearing God's declarations, there-

^s Δι and has a faint T over Θ
 ΕΣΕΘΕΟΙΔΑΟΤΙΣΠΕΡΜΑ Δ 20
 37 YE-WILL-BE I-HAVE PERCEIVED that seed of-A-

ΒΡΑΑΜΕΣΤΕΑΛΛΑΖΗΤΕ 40
 BHAAM YE-ARE but YE-ARE-SEEKING

ΜΕ ΑΠΟΚΤΕΙΝΑΙ ΟΤΙ Ο ΛΟΓΟΣ 60
 ME TO-FROM-KILL that THE saying

ΣΟΕΜΟCΟΥΧΩΡΕΙΝΥΜΙΝΑ 80
 38 THE MY NOT IS-SPACING IN YOUR WHICH 43 One

ΕΓΩ ΕΦΡΑΚΑ ΠΑΡΑ ΤΩ ΠΑΤΡΙ 100
 I HAVE-SEEN BESIDE THE FATHER

ΟΡ-ΜΕ omitted by B
 ΜΟΥ ΑΛΛΩ ΚΑΙ ΥΜΕΙC ΟΥΝ ΟΝ 20
 OF-ME I-AM-TALKING AND YE THEN WHICH YE-

ΡΑΚΑΤΕ ΔΙ 21
 ΗΡΑΝ BESIDE THE FATHER

ΟΡ-ΥΟΥΡ omitted by B
 ΥΜΩΝ ΠΟΙΕΙΤΕ ΑΠΕΚΡΙΘΗΣ 60
 19 OF-YOUR YE-ARE-DOING THEY-answered

ΑΝΚΑΙ ΕΙΠΑΝ ΑΥΤΩ ΠΑΤΗΡ 80
 AND say to-Him THE FATHER

ΗΜΩΝ ΒΡΑΑΜΕCΤΙΝΑ ΠΕΚΡ 200
 OF-US ABRAHAM IS answered

ΙΘΑΝ ΤΟΙC ΙΗCΟΥC ΕΙΤΕ 20
 to-them THE JESUS IF OF-

ΚΝΑΤΟΥ ΑΒΡΑΑΜΕCΤΕΤΑΕΡ 40
 Springs OF-THE ABRAHAM YE-ARE THE ACTS

ΓΑΤΟΥ ΑΒΡΑΑΜ ΕΠΟΙΕΙΤΕ 60
 1 OF-THE ABRAHAM YE-DID EVER

ΟΜΙΛ ΕΨΗ
 ΝΥΝ ΔΕ ΖΗΤΕΙΤΕ ΜΕ ΑΠΟΚΤ 80
 NOW YET YE-ARE-SEEKING ME TO-FROM-KILL

ΕΙΝΑΙ ΑΝΘΡΩΠΟΝ ΟCΤΙΝΑ 300
 human WHO THE TRUTH

ΗΘΕΙΑΝ ΥΜΙΝ ΛΕΑΛΗ ΚΑΝΗ 20
 to-you HAVE-TALKED WHICH

ΗΚΟΥCΑ ΠΑΡΑ ΤΟΥ ΘΕΟΥ ΤΟΥΤΟ 40
 I-HEAR BESIDE THE God this

ΤΟ ΑΒΡΑΑΜ ΟΥΚ ΕΠΟΙΗCΕΝ 50
 1 ABRAHAM NOT DOES YE

ΜΕΙC ΔΕ ΠΟΙΕΙΤΕ ΤΑ ΕΡΓΑΤΑ 60
 YE ARE-DOING THE ACTS OF-

ΟΥ ΠΑΤΡΟC CΥΜΩΝ ΕΙΠΑΝ ΑΥΤΩ 400
 THE FATHER OF-YOUR THEY-say to-Him

ΩΜΕΙC ΕΚΠΟΡΝΕΙC ΟΥΚΕ 20
 WE OUT OF-PROSTITUTION NOT WERE-

ΓΕΝΝΗΘΗΜΕΝ ΕΝΑ ΠΑΤΕΡΑ 40
 generated ONE FATHER WE-

ΧΟΜΕΝ ΤΟΝ ΘΕΟΝ ΕΙΠΕΝ ΟΥΝ 60
 2 ARE-HAVING THE God said THEN

ΑΥΤΟΙC ΙΗCΟΥC ΕΙΘΕ ΟC 60
 to-them THE JESUS IF THE God

Ο ΠΑΤΗΡ ΥΜΩΝ ΗΝ ΗΓΑΠΕΤΑ 500
 THE FATHER OF-YOUR WAS YE-LOVED EVER

ΝΕΜΕΕΓΩ ΓΑΡ ΕΚ ΤΟΥ ΘΕΟΥ Ε 20
 ME I for OUT OF-THE God OUT-

ΣΗΛΘΟΝ ΚΑΙ ΗΚΩ ΔΕ ΓΑΡ 40
 CAME AND AM-ABOVING NOT-YET for FROM

ΠΕΜΑΥΤΟΥ ΕΛΗΛΥΘΑ ΑΛΛΕ 60
 MYSELF I-HAVE-COME but that-

ΕΙΝ ΟC ΜΕ ΑΠΕCΤΕΙΛΕΝ ΔΙΑ 80
 41 ME commissions THEN

ΤΙΤΗΝ ΛΑΛΙ ΑΝΤΗΝ ΕΜΗΝ ΟΥ 600
 ANY THE TALK THE MY NOT

ΕΓΙΝΩCΚΕΤΕ ΟΤΙ ΟΥ ΔΥΝΑCΘ 20
 YE-ARE-KNOWING that NOT YE-ARE-ABLE

ΕΑΚΟΥΕΙΝ ΤΟΝ ΛΟΓΟΝ ΤΟΝ 40
 TO-BE-HEARING THE saying THE MY

ΜΟΝ ΥΜΕΙC ΕΚ ΤΟΥ ΠΑΤΡΟC 60
 44 YE OUT OF-THE FATHER THE

ΟΥ ΔΙΑΒΟΛΟΥC ΕCΤΕ ΚΑΙ ΤΑC 80
 THRU-CASTER ARE AND THE

ΕΠΙΘΥΜΙΑC ΤΟΥ ΠΑΤΡΟC CΥΜ 700
 ON-Feelings OF-THE FATHER OF-

ΩΝ ΘΕΛΕΤΕ ΠΟΙΕΙΝ ΕΚΕΙΝΟ 20
 YOUR YE-ARE-WILLING TO-BE-DOING that one

CΑΝΘΡΩΠΟΚΤΟΝΟC ΗΝΑ ΠΑΡ 40
 human-KILLER WAS FROM OR-

ΧΗC ΚΑΙ ΕΝ ΤΗ ΑΛΗΘΕΙΑ ΟΥΚ 60
 IGNA! AND IN THE TRUTH NOT

ΕCΤΗΚΕΝ ΟΤΙ ΟΥΚ ΕCΤΙΝ ΑΛ 80
 HAS-STOOD that NOT IS TRUTH

ΗΘΕΙΑ ΕΝ ΑΥΤΩ ΤΑΝ ΑΛΗΝ 800
 IN him when-ever he-MAY-BE-TALKING

ΟΥ ΕΥΔΟCΕΚΤΩΝ ΙΔΙΩΝ ΛΑ 20
 THE FALSEHOOD OUT OF-THE OWN he-IS-TALK-

ΕΙ ΟΤΙ ΨΕΥCΤΗC ΕCΤΙΝ ΚΑΙ 40
 ING that falsifier he-IS AND

Ο ΠΑΤΗΡ ΑΥΤΟΥ ΕΓΩ ΔΕ ΟΤΙ 60
 45 THE FATHER OF-it I YET that THE

ΗΝ ΑΛΗΘΕΙΑ ΛΕΓΩ ΟΥΠΙCΤ 80
 TRUTH I-AM-SAYING NOT YOU-ARE-

ΕΥΕΤΕ ΜΟΙ ΤΙC ΕΙΣ ΥΜΩΝ ΕΛΕ 800
 46 BELIEVING to-ME ANY OUT OF-YOUR IS-EXPOS-

ΓΧΕΙ ΜΕ ΠΕΡΙ ΑΜΑΡΤΙΑC ΕΙ 20
 ING ME ABOUT missing IF

ΑΛΗΘΕΙΑ ΛΕΓΩ ΔΙΑ ΤΙ ΜΕ 40
 TRUTH I-AM-SAYING THRU ANY YE

ΙCΟΥΠΙCΤΕΥΕΤΕ ΜΟΙ ΟΥΝ Ε 60
 47 NOT ARE-BELIEVING to-ME THE one-BEING

ΚΤΟΥ ΘΕΟΥ ΤΑΡΗΜΑΤΑ ΤΟΥ 80
 OUT OF-THE God THE declarations OF-THE God

ΕΟΥ ΑΚΟΥΕΙ ΔΙΑ ΤΟΥΤΟ ΜΕ 80000
 IS-HEARING THRU this YE

should sin, then God did make a mistake. The sinfulness of Satan is the strongest evidence of the sinlessness of God.

The essence of God is love. It demands exercise. God must be made known. He will be a Saviour; His purpose demands the presence of sin. He makes a medium—the Slanderer—to inject the virus into creation. He rescues His creatures and gains their affection. He banishes sin. Sin is His servant. He will justify all sin when He has made it a means of bringing His creatures into heart intimacy with Himself.

⁴⁶ What a challenge to the self-righteous Jews! They claimed a sinless God for a father, yet hated His sinless Son. Without any pretentious effort whatever, He calmly went His way without making a single misstep!

⁵⁷ The Jews seemed to be utterly unconscious of the great spiritual truths connected with Abraham's family. They claimed physical descent from him, without realizing that Ishmael had the same right. He was the son of Abram's flesh—and unbelief. They were Ishmaelites, slaves of sin in spite of their noble father. They knew nothing of the faith of Abraham which produced Isaac, after the flesh was as good as dead. They failed to see the significance of Abraham's harsh measures with Ishmael. Were he to visit them he would cast them out, just as he had the slave girl Hagar and her son.

⁵⁸ The Jehovah Who appeared to Abraham was none other than the Word, which now, having become flesh, was speaking to his apostate descendants. God Himself is invisible. The One that Abraham saw was in the form of God before He descended into the likeness of man (Phil.2⁶). It is important to note that the Logos became flesh. It had an existence previous to this apart from flesh. It had a form, human in appearance, because humanity was created in its likeness. As Elohim, He appears to Adam in the garden, and even after his expulsion. As El Shaddai He appeared to Abraham, and gave him the promises. As Adonai He appeared in Isaiah's vision, pronouncing Israel's doom.

fore *you* are not hearing, seeing that *you* are not of God."

⁴⁸ The Jews answered and say to Him, "Are *we* not saying ideally that *you* are a Samaritan and have a demon?"

⁴⁹ Jesus answered and said, "*I* have no demon, but I am honoring My Father and *you* are dishonoring Me. Now *I* am not seeking My glory. There is One Who is seeking and judging. Verily, verily, I am saying to you, if anyone should be keeping My word, he should under no circumstances be beholding death for the eon."

⁵² The Jews said to Him, "Now we know that you have a demon. Abraham died, and the prophets, and *you* are saying, 'If anyone should be keeping My word, he should under no circumstances be tasting death for the eon.' Are *you* greater than our father Abraham, who died? And the prophets died. What are you making yourself?"

⁵⁴ Jesus answered, "If *I* should be glorifying Myself, My glory is nothing. It is My Father Who is glorifying Me, of Whom *you* are saying that He is your God. And you know Him not, yet *I* am acquainted with Him, and if I should be saying that I am not acquainted with Him, I shall be a liar like you. But I am acquainted with Him and ⁵⁵ I am keeping His word. Your father Abraham exults that he may become acquainted with My day, and he was acquainted with it and rejoiced."

⁵⁷ The Jews, then, said to Him, "You are not yet fifty years, and ⁵⁸ you have seen Abraham!" Jesus said to them, "Verily, verily, I am saying to you, ere Abraham ⁵⁹ came into being, *I* am." They

ΙΣΟΥΚΑΚΟΥΕΤΕ ΟΤΙ ΕΚ ΤΟΥ ²⁰
NOT ARE-HEARING THAT OUT OF-THE

ΘΕΟΥ ΟΥΚ ΕΣΤΕ ΑΠΕΚΡΙΘΗΣ ⁴⁰
48 God NOT ARE ANSWERED

ΑΝ ΟΙ ΙΟΥΔΑΙΟΙ ΚΑΙ ΕΙΠΑΝ ⁶⁰
THE JUDA-ANS AND SAY

ΑΥΤΩ ΟΥΚ ΑΛΩΣ ΕΓΟΜΕΝ ΗΜ ⁸⁰
to-Him NOT IDEALLY ARE-SAYING WE

ΕΙΣ ΟΤΙ ΣΑΜΑΡΙΤΗΣ ΕΙΣΥ ¹⁰⁰
that SAMARITAN ARE YOU

ΚΑΙ ΔΑΙΜΟΝΙΟΝ ΕΧΕΙΣ ΑΠΕ ²⁰
49 AND demon YOU-ARE-HAVING answer-

ΚΡΙΘΗΝΗΣ ΟΥΚ ΕΙΠΕΝ Ε ⁴⁰
ED JESUS AND SAID I

ΓΩ ΔΑΙΜΟΝΙΟΝ ΟΥΚ ΕΧΩ ΑΛΛ ⁶⁰
demon NOT AM-HAVING but

ΔΙ ΤΙ ΜΕ ΤΟΝ ΠΑΤΕΡΑ ΜΟΥ ΚΑΙ ⁸⁰
I-AM-VALUING THE FATHER OF-ME AND

ΥΜΕΙΣ ΑΤΙΜΑΖΕΤΕ ΜΕ ΕΓΩ ²⁰⁰
50 YE ARE-UN-VALUING ME I YET

ΕΟΥ ΣΗΤΩ ΤΗΝ ΔΟΣΙΑΝ ΜΟΥ ΕΣ ²⁰
NOT AM-SEEKING THE esteem OF-ME He-is

ΤΙΝΟΣ ΤΗΝ ΚΑΙ ΚΡΙΝΩΝ ΑΜ ⁴⁰
51 THE One-SEEKING AND JUDGING AMEN

ΗΝ ΑΜΗΝ ΛΕΓΩ ΜΙΝ ΕΑΝ ΤΙΣ ⁶⁰
AMEN I-AM-saying to-YOU IF-EVER ANY

ΤΟΝ ΕΜΟΝ ΛΟΓΟΝ ΤΗΡΗΣΘΩ ⁸⁰
THE MY saying SH'D-BE-KEEPING DEATH

ΝΑ ΤΟΝ ΟΥΜΗΘΕ ΦΡΗΣΙΕΙΣΤ ²⁰⁰
NOT NO he-SH'D-BE-beholding INTO THE

ΟΝ ΑΙΩΝΑ ΕΙΠΑΝ ΑΥΤΩ ΟΙ ²⁰
52 con SAID to-Him THE JUDA-

ΙΣΤΕ ΝΥΝ ΕΓΝΩΚΑΜΕΝ ΟΤ ⁴⁰
BDS NOW WE-HAVE-KNOWN THAT

ΙΔΑΙΜΟΝΙΟΝ ΕΧΕΙΣ ΑΒΡΑΑ ⁸⁰
demon YOU-ARE-HAVING ABRAHAM

ΜΑ ΠΕΘΑΝΕΝ ΚΑΙ ΟΙ ΠΡΟΦΗΤ ⁸⁰
FROM-DIED AND THE BEFORE-AVEBERS

ΑΙ ΚΑΙ ΣΥΛΕΓΕΙΣ ΑΝΤΙΣΤ ⁴⁰⁰
AND YOU ARE-SAYING IF-EVER ANY THE

ΟΝ ΛΟΓΟΝ ΜΟΥ ΤΗΡΗΣΟ ΜΗ ²⁰
saying OF-ME SH'D-BE-KEEPING NOT NO

ΘΕΩΡΗΣΗΝ ΤΗΝ ΘΑΝΤΗΝ ΟΥΚ ΕΙΣΤ ⁴⁰
he-SHOULD-BE-tasting OF-DEATH INTO THE

ΝΑΙ ΩΝ ΑΜΗΝ ΣΥΜΕΙΣ ΩΝ ΕΙΤΟ ⁸⁰
53 con NO YOU GREATER ARE OF-THE

ΥΠΑΤΡΟΣ ΗΜΩΝ ΑΒΡΑΑΜ ΟΣΤ ⁸⁰
FATHER OF-US ABRAHAM WHO-ANY

ΙΣΑ ΠΕΘΑΝΕΝ ΚΑΙ ΟΙ ΠΡΟΦΗ ⁶⁰⁰
FROM-DIED AND THE BEFORE-AVE-

ΤΑΙ ΑΠΕΘΑΝΟΝ ΤΙΝΑΣ ΕΑΥΤ ²⁰
ers FROM-DIED ANY YOURSELF

ΟΝ ΠΟΙΕΙΣ ΑΠΕΚΡΙΘΗΝΗΣ ⁴⁰
54 YOU-ARE-making. answered THE JESUS

ΟΥΣ ΕΑΝΕΓΩ ΔΟΣΙΑΣΑΜΕΝ ΑΥΤ ⁶⁰
IF-EVER I SH'D-BE-esteeming MYSELF

ΟΝ ΗΔΟΣΙΑΜΟΥ ΟΥΔΕΝ ΕΣΤΙΝ ⁸⁰
THE esteem OF-ME NOT-YET-ONE IS

ΕΣΤΙΝ Ο ΠΑΤΗΡ ΜΟΥ Ο ΔΟΣΙΑΣ ⁶⁰⁰
IS THE FATHER OF-ME THE One-esteeming

ΩΝ ΜΕ ΟΥΜΕΙΣ ΛΕΓΕΤΕ ΟΤΙ ²⁰
ME WHOM YE ARE-SAYING THAT

ΘΕΟΣ ΟΥΜΕΣΤΙΝ ΚΑΙ ΟΥΚ Ε ⁴⁰
55 God OF-YOU He-is AND NOT YE-

ΓΝΩΚΑΤΕ ΑΥΤΟΝ ΕΓΩ ΔΕ ΟΙ ⁶⁰
HAVE-KNOWN Him I YET HAVE-PER-

ΑΥΤΟΝ ΚΑΙ ΕΑΝ ΕΙΠΩ ΟΤΙ Ο ⁸⁰
CEIVED Him AND-IF-EVER I-MAY-BE-saying THAT NOT

ΥΚΟΙΔΑ ΑΥΤΟΝ ΕΣΟΜΑΙ ΟΜ ⁷⁰⁰
I-HAVE-PERCEIVED Him I-SHALL-BE LIKE

ΙΟΣ ΥΜΙΝ ΨΕΥΣΤΗΣ ΑΛΛΑ Ο ²⁰
to-YOU FALSIER but I-HAVE-

ΔΑ ΑΥΤΟΝ ΚΑΙ ΤΟΝ ΛΟΓΟΝ ΑΥ ⁴⁰
PERCEIVED Him AND THE saying OF-Him

ΤΟΥ ΤΗΡΩ ΑΒΡΑΑΜ Ο ΠΑΤΗΡ ⁶⁰
56 I-AM-KEEPING ABRAHAM THE FATHER OF-

ΜΩΝ Η ΓΑΛΙΛΑΙΟΙΝ ΛΕΙΔ ⁸⁰
YOU exults THAT HE-MAY-BE-

ΗΤΗΝ ΗΜΕΡΑΝ ΤΗΝ ΕΜΗΝ ΚΑΙ ⁸⁰⁰
PERCEIVING THE DAY THE MY AND

ΕΙΔΕΝ ΚΑΙ ΕΧΑΡΗΣΕ ΠΟΝΟΥ ²⁰
A O. he-PERCEIVED AND JOYED SAID THEN

ΝΟΙ ΟΥΔΑΙΟΙ ΠΡΟΣ ΑΥΤΟΝ ⁴⁰
THE JUDA-ANS TOWARD Him

ΠΕΝΤΗΚΟΝΤΑ ΕΤΗ ΟΥ ΠΩ ΕΧΕ ⁶⁰
FIVE-IT YEARS NOT-as-yet YOU-ARE-

ΙΣ ΚΑΙ ΑΒΡΑΑΜ ΕΩΡΑΚΕΙ ⁸⁰
58 HAVING AND ABRAHAM YOU-HAVE-SEEN SAID

ΠΕΝΑΥΤΟΙΝ ΟΙΝ ΟΥΣ ΑΜΗΝ ⁹⁰⁰
to-them THE JESUS AMEN

ΑΜΗΝ ΛΕΓΩ ΜΙΝ ΠΡΙΝ ΑΒΡΑ ²⁰
AMEN I-AM-SAYING to-YOU ERE ABRAHAM

ΑΜ ΓΕΝΕΣΘΑΙ ΕΓΩ ΕΙΜΙ ΗΡΑ ⁴⁰
59 TO-BE-BECOMING I AM THEY-LIFT

ΝΟΥΝ ΛΙΘΟΥΣ ΙΝΑ ΒΑΛΩΣΙΝ ⁸⁰
THEY STONES THAT THEY-SH'D-BE-casting

ΕΠΑΥΤΟΝ ΗΣ ΟΥΣ ΔΕ ΕΚΡΥΒ ⁸⁰
ON Him JESUS YET WAS-HID

Η ΚΑΙ ΕΞΗΛΘΕΝ ΕΚ ΤΟΥ ΕΡΟ ¹⁰⁰⁰
AND OUT-CAME OUT OF-THE SACHED-place

¹ The sixth sign brings before us Israel's blindness, and the opening of their eyes when they recognize Him as the One Whom God has commissioned, at His return. It anticipates the crisis of His ministry, which was fast approaching, when He quoted the words of Isaiah, "He hath blinded their eyes, . . . that they should not see with their eyes . . ." (12⁴⁰). The interest is centered in two distinct thoughts, the reason for his blindness, and the means of its removal.

Why was this man born blind? The Jews took it for granted, as many do today, that all evil comes from sin, and that every one is responsible for his own condition. This is absolutely false. Evil and sin are not outside of God's plan. They are essential to the highest happiness of the creature and the greatest glory of the Creator. This man's case was a concrete example. His healing was not because he was blind, but he was blind in order that he might recover sight, and thus God's acts may be manifested and God Himself may become known. This is true of all evil and all sin. God has introduced it into the world in order that He may display His attributes in coping with it and in removing it when its mission has been accomplished. The experience of evil and sin is transient; the memory of it will never pass away, but will always remain as the essential background apart from which God's goodness and grace never could be revealed. God's heart would always remain hidden apart from evil and sin.

If this man's blindness had never been removed it would have revealed God's impotence and hate. So, if evil and sin are eternal, they will throw their darkest shadow upon the character and feelings of God, and thus defeat the very object for which they exist. But they are not eternal. Sin will be repudiated at the conclusion of the eons (Heb.9²⁰). Only in this way can the works of God be manifested. It is useless for us to blame our parents for our sin, for they also inherited it. Even Adam could point to Eve and Eve to the serpent. We should rather thank God for it, and rejoice in the glory that it brings to God.

pick up stones, then, that they should be casting them at Him. Yet Jesus was hid and came out of the sanctuary. And coming through the midst of them, He went and thus passed by.

⁹ And, passing along, He perceived a man blind from birth.
² And His disciples ask Him, saying, "Rabbi, who sinned, this man or his parents, that he should be born blind?" Jesus answered, "Neither this man nor his parents sinned, but it is that the works of God may
³ be manifested by it. I must be working the works of Him Who sends Me while it is day. Night is coming, when no one can be working. Whenever I may be in the world, I am the light of the world."
⁴ Saying these things, He spits on the ground and makes mud of the spittle, and anoints the eyes of the blind with the mud, and said
⁵ to him, "Go, wash in the pool of Siloam" (which is, being translated, "commissioned"). He came away, then, and washes, and came, observing.

⁸ The neighbors, then, and those beholding him formerly (seeing that he was a beggar) said, "Is not this the one who is sitting and begging?" Others said that "This is he." Yet others said, "No, but he is like him." Yet *he* said that "I am."

¹⁰ They said, then, to him, "How, then, were your eyes opened?" He answered and said, "The Man Who is termed 'Jesus' makes mud and anoints my eyes, and said to me, 'Go to Siloam pool and wash.' Coming away, then, and washing,
¹² I recover sight." And they say

⁴ Adam in innocence knew no good. He could not appreciate what God had done for him. The only way he could know of good was to eat of the tree, which, however, also gave the knowledge of evil. The knowledge of good and of evil are inseparable.

The blind man represents Israel. Why were they blind? Paul tells us in the eleventh of Romans. God locks all up together in stubbornness, that He may be merciful to all (Ro.11³²). Because they were blinded they refused their Messiah and thus made it possible for God to pour out the riches of His grace on the nations. Their blindness makes it possible for Him to save them with a great salvation when He once again takes them to Himself, and thus He engages their affections. Those who see, revile Him. The blind man worships Him.

⁶ Before healing the blind man He increases his blindness by covering his eyes with mud. What does this mean? It corresponds with His treatment of Israel. He finds the nation blind, but instead of healing them then, He fulfills the saying of Isaiah, "He has blinded their eyes and callouses their heart, lest they may be perceiving with their eyes, and should be apprehending with their heart, and turn about, and I should be healing them" (12⁴⁰). Siloam means "commissioned". He continually referred to Himself as the One Whom God had sent. When the Lord appears in glory, then they will wash in Siloam and see Him Who has been commissioned by God for their blessing. The blind man's spiritual recovery corresponded to his physical healing, for he said "Except this Man were from God, He could be doing nothing" (³³).

¹³ The Pharisees were the blindest of the blind. Though the most zealous and religious of all the Jewish sects, their self confidence and hypocrisy made them the bitterest enemies of Christ and the truth. They claimed to be the spiritual leaders of the nation, hence receive the greater judgment. They boasted that they were not blind like the rest so that their sin remained. The disciples were confident that either the blind man or his parents had sinned; the Lord shows them that

to him "Where is that one?" He is saying, "I am not aware."

¹³ They are leading him, who once ¹⁴ was blind, to the Pharisees. Now it was on a sabbath day that Jesus makes mud and opens up his eyes. ¹⁵ Again, then, the Pharisees also asked him how he recovers sight. Now he said to them, "He places mud on my eyes, and I wash, and ¹⁶ I am observing." Some of the Pharisees, then, said, "This man is not from God, seeing that he is not keeping the sabbath." Yet others said, "How can a man who is a sinner be doing such signs?" And there was a schism among them.

¹⁷ They are saying, then, again to him who once was blind, "What are *you* saying about him, that he opens your eyes?" Now he said ¹⁸ that "He is a prophet." The Jews, then, do not believe about him, that he was blind and recovers sight, till they summon the parents ¹⁹ of him who recovers sight. And they ask them, saying, "Is this your son, of whom *you* say that he was born blind? How, then, is he at present observing?"

²⁰ His parents, then, answered and say, "We are aware that this is our son and that he was born blind.

²¹ Yet how he is now observing, we are not aware, or who opens his eyes *we* are not aware. Ask him. He is of age. *He* will be speaking

²² about himself." His parents said these things seeing that they feared the Jews, for the Jews had already agreed that if anyone should be avowing Him to be Christ, he should be put out of the

²³ synagogue. Therefore his parents

13 **ΝΟCΛΕΓΕΙΟΥΚΟΙΔΑΔΑΓΟΥC** 20
he-is-saying NOT I-HAVE-PERCEIVED THEY-
B+Θ
ΙΝΑΥΤΟΝΠΡΟCΤΟΥCΦΑΡΙC 40
ARE-LEADING him TOWARD THE PHARISES
ΑΙΟΥCΤΟΝΠΟΤΕΤΥΦΛΟΝΗΝ 60
THE ?-when BLIND it-WAS
14 **ΔΕCΑΒΒΑΤΟΝΕΝΗΜΗΡΑΤΟ** 80
YET SABBATH IN WHICH DAY THE
ΝΠΗΛΟΝΕΠΟΙΗCΕΝΟΙΗCΟΥ 100
MUD makes THE JESUS
CΚΑΙΑΝΕΦΞΕΝΑΥΤΟΥΤΟΥC 20
AND UP-OPENS OF-him THE
ΟΦΘΑΛΜΟΥCΠΑΛΙΝΟΥΝΗΡΩ 40
15 viewers AGAIN THEN THEY-
B+Θ
ΤΩΝΑΥΤΟΝΚΑΙΟΙΦΑΡΙCΑΙ 60
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ΟΙΠΩCΑΝΕΒΛΕΥΕΝΟΔΕΕΙΠ 80
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A adds K ΔΙ AND A OF-ME He-ON-PLACES
ΕΝΑΥΤΟΙCΠΗΛΟΝΕΠΕΘΗΚΕ 200
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ΝΜΟΥΕΠΙΤΟΥCΟΦΘΑΛΜΟΥC 20
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16 AND I-WASB AND I-AM-looking said
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A this-One THE human NOT IS BESIDE God
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THE SABBATH NOT He-IS-KEEPING others
A omits YET
ΟΙΔΕΕΛΕΓΟΝΠΩCΔΥΝΑΤΑΙ 40
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SIGNS TO-BE-DOING AND SPLIT
ΧΙCΜΑΗΝΕΝΑΥΤΟΙCΛΕΓΟΥ 400
17 WAS IN them THEY-ARE-SAY-
AB omits ?-when
CΙΝΟΥΝΤΩΠΟΤΕΤΥΦΛΩΠΑΛ 20
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A adds OΥΝ A YOU ANY A adds CΕ
ΙΝΤΙCΥΛΕΓΕΙCΠΕΡΙΑΥΤΟ 40
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eth THE YET he-said that BEFORE-
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18 AVEBER He-IS NOT BELIEVE

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A BLIND he-WAS
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ΑΝΕΒΛΕΥΕΝΕΩCΟΤΟΥΕΦΩΝ 60
UP-LOOKS TILL OF-WHICH-ANY THEY-
A s O
ΗCΑΝΤΟΥCΓΟΝΕΙCΑΥΤΟΥΤ 80
SOUND THE parents OF-him OF-
ΟΥΑΝΑΒΛΕΨΑΝΤΟCΚΑΙΗΡΩ 600
19 THE one-UP-looking AND THEY-ask
A s¹ EΙ IF for saving
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ΥΜΕΙCΛΕΓΕΤΕΟΤΙΤΥΦΛΟC 60
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A s¹ O A at-PRESENT he-IS-looking s O
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he-WAS-generated how THEN he-IS-looking
A for THEN has YET to-them ΔΕ ΑΥΤΟΙC
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ΞΕΝΑΥΤΟΥΤΟΥCΟΦΘΑΛΜΟΥ 20
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CΕΙΤΑΥΤΑΕΙΠΟΝΟΙΓΟΝΕΙ 800
22 ING these said THE parents
CΑΥΤΟΥΟΤΙΕΦΟΒΟΥΝΤΟΤΟ 20
OF-him that THEY-FEARED THE
ΥCΙΟΥΔΑΙΟΥCΗΑΝΓΑΡCΥΝ 40
JUDA-ANS ALREADY for HAD-TO-
A s O A O
ΕΤΕΘΕΙΝΤΟΟΙΠΟΥΔΑΙΟΙ 60
EITHER-PLACED THE JUDA-ANS THAT
ΝΑΕΑΝΤΙCΑΥΤΟΝΟΜΟΛΟΓΗ 80
IF-EVER ANY Him SHOULD-BE-AVOWING
CΗΧΡΙCΤΟΝΑΠΟCΥΝΑΓΩΓΟ 33000
ANointed FROM-TOGETHER-LED

the Pharisees are the real sinners. This they soon demonstrate by their attempt to prove that His gracious act was not in accord with God's holy law. They had corrupted the law by their tradition.

¹⁶ It is notable how many of our Lord's recorded signs were done on the sabbath. Doubtless this indicates the fact that their antitype is to be found in the sabbatism which comes at His epiphany. When man ceases work, then is the time for God to act. Man's struggles hinder His operations and obscure the glory which invests His deeds. How blind the Pharisees were to this great truth is apparent from the fact that some of them actually insisted that the Lord Himself was the sinner! How far astray are all of man's perceptions! The disciples supposed it must be the blind man or his parents, the Pharisees fasten guilt on the Lord, but only He sees the truth, that the religious, self-righteous Pharisees are blind sinners above all the rest.

²⁴ The double testimony given to the Pharisees may be a premonition of the second witness to the truth which was given to the nation, as recorded in the book of Acts. There also they give Moses and the law a place above our Lord and His apostles, who were "illiterate and ordinary men" (Ac.4¹³), not fit to teach scholars like themselves! But what the blind man lacked in scholarship he more than made up in common sense and spiritual discernment. He is amazed at their ignorance!

³⁴ "They cast him out." This was most dreaded among the Jews, for it meant social as well as religious ostracism. How painful it is, even now, to be cast out of religious organizations, for it has all the semblance of being cast off by God Himself. But today, even as it was then, it usually is a token of divine favor such as the Philipians enjoyed (Phil.1²⁹), and leads to a more intimate and precious acquaintance with our Saviour. Indeed, we should deem it an exalted privilege to suffer for and with Christ and His truth. There is no higher token of His regard or surer way to His reward than association with Him in His rejection.

say that "He is of age. Inquire of him."

²⁴ A second [time], then, they summon the man who was blind and they say to him, "Give the glory to God. We are aware that this man is a sinner."

²⁵ He, then, answered "I am not aware if He is a sinner: one thing I am aware of, that, being blind, at present I am observing."

²⁶ They said, then, to him, again, "What does he do to you? How does he open your eyes?"

²⁷ He answered them, "I told you already, and you do not hear. Why, then, are you wanting to be hearing again? Are *you* also wanting to become His disciples?"

²⁸ Now they revile him and said, "You are a disciple of that one, yet *we* are disciples of Moses. We are aware that God has spoken to Moses, yet this man—we are not aware whence he is."

³⁰ The man answered and said to them, "For in this is a marvelous thing, that *you* are not aware whence He is, and He opens my eyes! We are aware that God is not hearing sinners, but if anyone should be a reverer of God and doing His will, him He is hearing."

³² From out of the eon it is not heard that anyone opens the eyes of one having been born blind. Except this Man were from God, He could be doing nothing."

³⁴ They answered and say to him, "You were wholly born in sins, and are *you* teaching us?" And they cast him out.

³⁵ Jesus hears that they cast him out, and, finding him, said to him, "Are *you* believing into the Son of Mankind?"

23 **ΣΤΕΝΗΤΑΙΔΙΑΤΟΥΤΟΟΙΓΟ** 20
he-MAY-BE-BECOMING THRU this the parents

^{s o.} **ΝΕΙΣΑΥΤΟΥΕΙΠΑΝΟΤΗΝ** 40
OF-him say that PRIME

^{s1* omit} **ΚΙΑΝΕΧΕΙΛΑΥΤΟΝΕΡΩΤΗ** 60
IS-HAVING-him inquire-YE

^{s ΔΙ} **ΣΑΤΕΕΦΩΝΗΝΣΑΝΟΥΝΤΟΝ** 80
THEY-FOUND THEN THE hu-

ΘΡΩΠΟΝΕΚΔΕΥΤΕΡΟΥΟΧΗ 100
man OUT OF-second WHO WAS

^{Α Ο} **ΤΥΦΛΟΣΚΑΙΕΙΠΑΝΑΥΤΩΔΟ** 20
BLIND AND THEY-SAY to-him BE-GIV-

^{s o.} **ΔΟΣΑΝΤΩΘΕΩΗΜΕΙΣΟΙΔΑ** 40
ING esteem to-^Α the human ^{WE} HAVE-^{PER-}

ΜΕΝΟΤΙΟΥΤΟΣΟΑΝΘΡΩΠΟΣ 60
CEIVED that this the human

ΑΜΑΡΤΩΛΟΣΕΣΤΙΝΑΠΕΚΡΙ 80
25 misser IS answered

ΘΗΟΥΝΕΚΕΙΝΟΣΕΙΑΜΑΡΤΩ 200
THEN that-one IF misser

^{s1* adds ΔΕ} **ΛΟΣΕΣΤΙΝΟΥΚΟΙΔΑΕΝΟΙΔ** 20
IS NOT I-HAVE-PERCEIVED ONE I-

ΔΟΤΙΤΥΦΛΟΣΩΝΑΡΤΙΒΛΕΠ 40
HAVE-PERCEIVED that BLIND BEING at-PRESENT I-AM-look-

^{s1* omit} **ΘΕΙΠΟΝΟΥΝΑΥΤΩΠΑΛΙΝΤΙ** 20
26 ^{Α ΔΕ} ^{YET} ^{s1* omit} ^{AGAIN} ^{ANY}
ING they-said THEN to-him AGAIN

^{s Y o.} **ΕΠΟΙΗΣΕΝΣΟΙΠΩΣΗΝΟΙΣΕ** 60
He-DOES to-you how He-UP-OPENS

ΝΣΟΥΤΟΥΣΟΦΘΑΛΜΟΥΣΑΠΕ 300
27 OF-YOU THE VIEWERS he-an-

ΚΡΙΘΗΝΑΥΤΟΙΣΕΙΠΟΝΥΜΙΝ 20
swered to-them I-said to-youP

^{B adds THEN ΟΥΝ} **ΗΔΗΚΑΙΟΥΚΗΚΟΥΣΑΤΕΠΙ** 40
ALREADY AND NOT YE-HEAR ANY A-

^{s ΔΙ} **ΔΙΝΘΕΛΕΤΕΑΚΟΥΕΙΝΜΗΚ** 60
GAIN YE-ARE-WILLING TO-BE-HEARING NO AND

^{s o.} **ΔΙΥΜΕΙΣΘΕΛΕΤΕΑΥΤΟΥΜΑ** 80
YE ARE-WILLING OF-Him LEARN-

^{Α omits} **ΘΗΤΑΙΓΕΝΕΘΑΙΟΙΔΕΕΛΟ** 100
28 ^{s1* K ΔΙ} ^{AND} ^{FOR} ^{THE} ^{YET}
ERS TO-BE-BECOMING THE YET THEY-SAY-

^{s Δ} **ΙΔΟΡΗΝΑΥΤΟΝΚΑΙΕΙΠΟ** 20
29 ^{BEHOLD} ^{him} ^{AND} ^{THEY} ^{SAID}

^{s o.} **ΝΣΥΜΑΘΗΤΗΣΕΙΕΚΕΙΝΟΥΗ** 40
YOU LEARNER ARE OF-that-one WE

^{AB O.} **ΜΕΙΣΔΕΤΟΥΜΩΥΣΕΩΣΕΜΕ** 60
YET OF-THE MOSK ARE

^{s o.} **ΝΜΑΘΗΤΑΙΗΜΕΙΣΟΙΔΑΜΕΝ** 80
29 LEARNERS WE HAVE-PERCEIVED

^{Α O.} **ΟΤΙΜΩΥΣΕΙΛΕΛΑΛΗΚΕΝΘ** 600
that to-MOSK HAS-TALKED THE God

ΕΟΣΤΟΥΤΟΝΔΕΟΥΚΟΙΔΑΜΕ 20
this-one YET NOT WE-HAVE-PERCEIVED

ΝΠΟΒΕΝΕΣΤΙΝΑΠΕΚΡΙΘΗ 40
30 ^{2- WHICH-PLACE} ^{He-IS} ^{ANSWERED} ^{THE}

ΑΝΘΡΩΠΟΣΚΑΙΕΙΠΕΝΑΥΤΟ 60
human AND said to-them

^{Α for this} **ΙCΕΝΤΟΥΤΩΓΑΡΤΟΘΑΥΜΑΣ** 80
IN this for THE MARVELOUS

ΤΟΝΕCΤΙΝΟΤΙΥΜΕΙCΟΥΚΟ 600
IS (that YE NOT HAVE-

^{s ΔΙ} **ΙΔΑΤΕΠΟΒΕΝΕCΤΙΝΚΑΙΗ** 20
PERCEIVED ^{2- WHICH-PLACE} ^{He-IS} AND He-UP-

^{Α ΕΩ} **ΟΙΞΕΝΜΟΥΤΟΥCΟΦΘΑΛΜΟΥ** 40
OPENS OF-ME THE VIEWERS

^{Α adds ΔΕ} **CΟΙΔΑΜΕΝΟΤΙΑΜΑΡΤΩΛΩΝ** 60
31 WE-HAVE-PERCEIVED that missers

^{s o.} **ΟΘΕΟCΟΥΚΑΚΟΥΕΙΑΛΛΑΕ** 30
THE God NOT IS-HEARING but IF-EVER

^{s1* ΘΕΟCΕΒΗ} **ΝΤΙCΘΕΟCΕΒΗCΗΚΑΙΤΘΕ** 700
ANY God-BEVER CH MAY-BE AND THE WILL

ΑΗΜΑΥΤΟΥΠΟΙΗΤΟΥΤΟΥΑ 20
OF-Him MAY-BE-DOING OF-this-one He-

ΚΟΥΕΙΕΚΤΟΥΑΙΩΝΟCΟΥΚΗ 40
32 IS-HEARING OUT OF-THE eon NOT il-

^{Β ΕΩ} **ΚΟΥCΘΗΟΤΙΗΝΟΙΞΕΝΤΙC** 60
IS-HEARD that UP-OPENS ANY VIEW-

^{Α O.} **ΦΘΑΛΜΟΥCΤΥΦΛΟΥΓΕΓΕΝ** 80
ers OF-BLIND HAVING-been-

ΗΜΕΝΟΥΕΙΜΗΝΟΥΤΟCΠΑ 800
33 generated IF NO WAS this-One BESIDE

ΔΘΕΟΥΟΥΚΗΔΥΝΑΤΟΠΟΙΕΙ 20
God NOT He-was-ABLE TO-BE-DOING

ΝΟΥΔΕΝΑΠΕΚΡΙΘΗCΑΝΚΑΙ 40
34 NOT-YET-ONE THEY-answered AND

^{Α O} **ΕΙΠΑΝΑΥΤΩΕΝΑΜΑΡΤΙΑC** 60
say to-him IN misses

CΥΓΕΓΕΝΝΗΘΗCΟΛΟCΚΑΙCΥ 80
YOU WERE-generated WHOLE AND YOU

ΔΙΔΑCΚΕΙCΗΜΑCΚΑΙΕΞΕΒ 900
ARE-TEACHING US AND THEY-OUT-

^{s1* adds K ΔΙ} **ΑΛΟΝΑΥΤΟΝΕΞΩΗΚΟΥCΕΝΟ** 20
35 ^{CAST} ^{him} ^{OUT} ^{BEARS} ^{THE}

ΙΗCΟΥCΟΤΙΕΞΕΒΑΛΟΝΑΥΤ 40
JESUS that THEY-OUT-CAST (past) him

ΟΝΕΞΩΚΑΙΕΥΡΩΝΑΥΤΟΝΕ 80
OUT AND FINDING him said

^{s1* omit} **ΠΕΝΑΥΤΩCΥΠΙCΤΕΥΕΙCΕΙ** 80
to-him YOU ARE-BELIEVING INTO

^{Α ΘΕΟΥ} **CΤΟΝΥΙΟΝΤΟΥΑΝΘΡΩΠΟΥΑ** 4000
THE SON OF-THE human an-

³⁶ Salvation, whether from physical or spiritual blindness, or lameness or any disability, is not an end in itself. It is largely futile if it fails to lead to a close acquaintance with God through His Christ. His grace captivates our hearts. The harsh measures of men only show His love in a better light. So, when the man who had been blind was cast out he was immediately taken in and was introduced to the One Who had restored his sight. Nor is this all. Once he knows Him, his heart goes out in adoration, and God gets the worship He craves. This is the true end and consummation of all evil and all blessing. How blessed that he had been born blind! What a pity that the Pharisees had not also been blind! Yet when they are recovered from their spiritual blindness, they also will bow their hearts and worship the One Who opens their blind eyes.

¹ The Eastern sheepfold was an enclosure surrounded by a wall of rough jagged stones, skilfully piled, without mortar, about three feet wide at the base, tapering to one foot at the top, and from four to eight feet high. A narrow opening in this wall formed the entrance. There was no movable gate or door, but the shepherd blocked up the entrance at night with his body and so was himself the door. To be safe from wild beasts at night the sheep must come in between his outstretched limbs.

The sheep runs were usually in wild, unfrequented spots, infested by bold Bedouin robbers and by wild beasts, such as the jackal, the hyena, the bear, the leopard, and the lion. David battled with a lion and a bear while he kept the sheep of his father (1 Sa. 17³⁶). For this purpose the shepherd had a stout oak club (A. V. "rod") about two feet long, with a large knob on one end studded with heavy iron nails. The other end had a noose for his wrist to help him hold it, or for fastening to his leather girdle when not in use. The shepherd had this club and a crook (rod and staff), one for the sheep's enemies, the other for the sheep themselves. With one he led them, with the other he defended them, even at the risk of his life.

³⁶ *He* answered and said, "And Who is He, Lord, that I should be believing into Him?"

³⁷ Now Jesus said to him, "You have also seen Him, and He Who is speaking with you is He."

³⁸ Now he averred, "I am believing, Lord!" And he worships Him.

³⁹ And Jesus said, "For judgment came *I* into this world, that those who are not observing may be observing, and those observing should ⁴⁰ be becoming blind." And those of the Pharisees who are with Him hear these things and they said to ⁴¹ Him "Are we also blind?" Jesus said to them, "If you were blind, you would have had no sin. Yet now you are saying that 'We are observing.' Your sin, then, is remaining.

¹⁰ Verily, verily, I am saying to you, he who is not entering through the door into the sheepfold, but is climbing up elsewhere, that one is a ² thief and a robber. Now he who is entering through the door is the ³ sheep's shepherd. To him the door-keeper is opening, and the sheep are hearing his voice, and he is summoning his own sheep by name and ⁴ is leading them out. And whenever he should be ejecting all his own, he is going in front of them and the sheep are following him, seeing that they are acquainted ⁵ with his voice. Now under no circumstances will they be following an outsider, but they will be fleeing from him, seeing that they are not acquainted with the voice ⁶ of outsiders." Jesus told them this proverb, yet *they* know not what it was that He spoke to them.

⁷ Jesus, then, said to them again, "Verily, verily, I am saying to you, that *I* am the Door of the

b omis answered that-one s o. AB omis AND said
 30 ΠΕΚΡΙΘΗΕΚΕΙΝΟΣΚΑΙΕΙΠ 20
 answered that-one AND said
 a omis AND s Master! AND ANY He-Is b+ΕΦΗ he-AVERRED
 ΕΝΚΑΙΤΙΣΤΕΣΤΙΝΚΥΡΙΕΙΝ 40
 AND ANY He-Is Master! THAT
 s AVERRED ΕΦΗ
 37 ΑΠΙΣΤΕΥΣΦΕΙΣΑΥΤΩΝΕΙΠ 60
 I-SH'D-BE-BELIEVING INTO Him said
 b omis YET a omis THE
 ΕΝΔΕΑΥΤΩΟΙΗΣΟΥΣΚΑΙΕΦ 80
 YET to-Him THE JESUS AND YOU-
 ΠΑΚΑΣΑΥΤΟΝΚΑΙΟΛΑΛΩΝ 100
 HAVE-SEEN Him AND THE One-TALKING WITH
 ΕΤΑΣΟΥΕΚΕΙΝΟΣΕΣΤΙΝΟΔ 20
 YOU that-One IS THE YET
 s* omis from THE to JESUS
 ΕΕΦΗΠΙΣΤΕΥΩΚΥΡΙΕΚΑΙΠ 40
 AVERRED I-AM-BELIEVING Master! AND he-
 39 ΡΟΣΕΚΥΝΗΣΕΝΑΥΤΩΚΑΙΕΙ 60
 s omis THE
 ΠΕΝΟΙΗΣΟΥΣΕΙΣΚΡΙΜΑΕΓ 80
 THE JESUS INTO JUDGMENT I
 ΦΕΙΣΤΟΝΚΟΣΜΟΝΤΟΥΤΟΝΗ 200
 INTO THE SYSTEM this CAME
 ΑΒΟΝΙΝΑΟΙΜΗΒΛΕΠΟΝΤΕΣ 20
 THAT THE-ONES NO LOOKING
 ΒΛΕΠΩΣΙΝΚΑΙΟΙΒΛΕΠΟΝΤ 40
 MAY-BE-LOOKING AND THE-ONES LOOKING
 ΕΣΤΥΦΛΟΙΓΕΝΩΝΤΑΙΚΑΙΗ 60
 40 BLIND MAY-BE-BECOMING AND HEAR
 ΚΟΥΣΑΝΕΚΤΩΝΦΑΡΙΣΑΙΩΝ 80
 b+ΕΙ
 OUT OF-THE PHARISEES
 s* had but deleted these a BEING WITH Him
 ΤΑΥΤΑΟΙΜΕΤΑΥΤΟΥΟΝΤΕΣ 300
 these THE-ONES WITH Him BEING
 s A
 ΚΑΙΕΙΠΟΝΑΥΤΩΜΗΚΑΙΗΜΕ 20
 AND THEY-said to-Him NO AND WE
 41 ΙΣΤΥΦΛΟΙΕΣΜΕΝΕΙΠΕΝΑΥ 40
 b omis THE
 ΤΟΙΣΟΙΗΣΟΥΣΕΙΤΥΦΛΟΙΗ 60
 them THE JESUS IF BLIND YE-
 ΤΕΟΥΚΑΝΕΙΧΕΤΕΑΜΑΡΤΙΑ 80
 WERE NOT EVER YE-HAD missing
 ΝΥΝΔΕΛΕΓΕΤΕΟΤΙΒΛΕΠΟ 100
 NOW YET YE-ARE-SAYING THAT WE-ARE-look-
 s omis THEN s ΔΙΑΜΑΡΤΙΑΙΥΜΩΝΜΕΝΟ
 ΜΕΝΗΟΥΝΑΜΑΡΤΙΑΥΜΩΝΜΕ 20
 b omis THEN s ΔΙΑΜΑΡΤΙΑΙΥΜΩΝΜΕΝΟ
 ING THE THEN missing OF-YOUP IS-BE-
 YCIN but restores as it was b to-YOUP I-AM-SAYING
 ΝΕΙΑΜΗΝΑΜΗΝΛΕΓΟΥΜΙΝΟ 40
 10 MAINING. AMEN AMEN I-AM-SAYING to-YOUP THE one 7
 ΜΗΕΙΣΕΡΧΟΜΕΝΟΣΔΙΑΤΗΣ 80
 NO INFO-OMING THRU THE
 ΘΥΡΑΣΕΙΣΤΗΝΑΥΛΗΝΤΩΝ 80
 DOOR INTO THE COURT OF-THE sheep
 ΡΟΒΑΤΩΝΑΛΛΑΔΑΝΑΒΑΙΝΩΝ 500
 but UP-STEPPING

ΑΛΛΑΧΘΕΝΕΚΕΙΝΟΣΚΑΕΠ 20
 other-wherece that-one thief
 2 ΤΗΣΕΣΤΙΝΚΑΙΛΗΝΤΗΣΟΔΕ 40
 IS AND ROBBER THE-one YET
 ΕΙΣΕΡΧΟΜΕΝΟΣΔΙΑΤΗΣΘΥ 60
 INTO-COMING THRU THE DOOR
 ΡΑΣΠΟΙΜΗΝΕΣΤΙΝΤΩΝΡΟ 80
 SHEPHERD IS OF-THE sheep
 3 ΒΑΤΩΝΤΟΥΤΩΘΟΥΡΩΡΟCΑΝ 600
 to-this-one THE DOOR-SEE-er IS-OF-
 s Y o.
 ΟΙΓΕΙΚΑΙΤΑΠΡΟΒΑΤΑΤΗΣ 20
 OPENING AND THE sheep OF-THE
 ΦΩΝΗΣΑΥΤΟΥΑΚΟΥΕΙΚΑΙΤ 40
 SOUND OF-him IS-HEARING AND THE
 ΑΙΔΙΑΠΡΟΒΑΤΑΦΩΝΕΙΚΑΤ 60
 OWN sheep He's-SOUNDING according-to
 s omis AND
 ΟΝΟΜΑΚΑΙΕΞΑΓΕΙΑΥΤΑΚΑ 80
 4 NAME AND IS-OUT-LEADING them AND
 s* omis ALL. s+ΠΔ. del. Α ΠΡΟΒΑΤΑ sheep
 ΙΟΤΑΝΤΑΙΔΙΑΠΑΝΤΑΕΚΒΑ 700
 when-EVER THE OWN ALL he-SH'D-BE-OUT-
 ΑΝΕΜΠΡΟΘΕΝΑΥΤΩΝΡΟΕ 20
 CASTING IN-TOWARD-PLACE OF-them he-IS-GOING
 s A o.
 ΥΕΤΑΙΚΑΙΤΑΠΡΟΒΑΤΑΑΥΤ 40
 AND THE sheep to-him
 s o.
 ΦΑΚΟΛΟΥΘΕΙΟΤΙΟΙΔΑCΙΝ 60
 IS-following that THEY-HAVE-PERCEIVED
 ΤΗΝΦΩΝΗΝΑΥΤΟΥΑΛΛΟΤΡΙ 80
 5 THE SOUND OF-him to-other-placed-one
 s O o.
 ΩΔΕΟΥΜΗΑΚΟΛΟΥΘΗΣΟΥCΙ 800
 YET NOT NO THEY-WILL-BE-following
 ΝΑΛΛΑΦΕΥΞΟΝΤΑΙΑΠΑΥΤΟ 20
 but THEY-WILL-BE-FLEEING FROM him
 s o.
 ΥΟΤΙΟΥΚΟΙΔΑCΙΝΤΩΝΑΛΛ 40
 that NOT THEY-HAVE-PERCEIVED OF-THE other-
 6 ΟΤΡΙΩΝΤΗΝΦΩΝΗΝΤΑΥΤΗΝ 60
 placed-ones THE SOUND this
 ΤΗΝΠΑΡΟΙΜΙΑΝΕΙΠΕΝΑΥΤ 80
 THE proverb said to-them
 s* omis those s* o. s* K ΔΙ AND
 ΟΙCΟΙΗΣΟΥCΕΚΕΙΝΟΙΔΕΟ 900
 THE JESUS those YET NOT
 ΥΚΕΓΝΩCΑΝΤΙΝΑΗΝΔΕΛΑΛ 20
 KNOW ANY WAS WHICH He-TALK-
 n omis to-them
 ΕΙΑΥΤΟΙCΕΙΠΕΝΟΥΝΑΥΤΟ 40
 ED to-them said THEN to-them
 s dots. s* restores AGAIN THE omitted by b
 ΙCΠΑΛΙΝΟΙΗΣΟΥCΑΜΗΝΑΜ 80
 AGAIN THE JESUS AMEN AMEN
 b to-YOUP I-AM-SAYING that omitted by b
 ΗΝΛΕΓΟΥΜΙΝΟΤΙΕΓΦΕΙΜΙ 80
 I-AM-SAYING to-YOUP that I AM
 ΗΘΥΡΑΤΩΝΠΡΟΒΑΤΩΝΠΑΝΤ 35000
 8 THE DOOR OF-THE sheep ALL

The Psalmist insists that "We (Israel) are the people of His pasture and the sheep of His hand" (Psa. 95⁷. See also Ps. 74¹; 77²⁰; 78^{52,70}; 79¹³; 80¹). Isaiah foretells the time when He shall feed His flock as a Shepherd (Isa. 40¹¹). Jeremiah pronounces a woe on the spiritual shepherds in Israel and predicts their return out of the countries whither He had driven them (Jer. 23¹⁻⁴). Ezekiel speaks at length of the nation under this figure (Eze. 34¹⁻²⁴). Now our Lord takes up the same metaphor and announces Himself as the true Shepherd of Israel.

This figure is carried through the Circumcision epistles. Peter is especially commissioned to feed His sheep (21¹⁶) and exhorts his readers to do the same. This figure is never used of the nations in the present economy of grace, except in the faded metaphor "pastors". It is a figure peculiarly adapted to the kingdom, for the true King is a shepherd, as David was. Instead of His people guarding and gorging Him, He feeds and defends them. Our translators have actually rendered the verb "rule" on four occasions (Mt. 26; Un. 2²⁷; 12⁵; 19¹⁵). The nations, as such, are figured by wild beasts, such as a lion, a leopard, or a bear. Our relation to Christ is far more intimate than even the tender Eastern shepherd toward His sheep, for He is our Head, and we are members of His body. The actual body of Christ is the only living form from earth in the heavens and it is the picture of our celestial place and dignity, as well as our vital contact with our Head.

³ John the baptist was the door keeper who opened the door to the true Shepherd. Many another has come claiming to be Israel's shepherd, but they did not come in God's appointed way.

⁴ The Eastern shepherd never drives his sheep. He calls them. They will not follow a strange voice.

¹¹ In His humiliation He was the ideal Shepherd defending His sheep. In His exaltation He is the great Shepherd, feeding them (Heb. 13²⁰).

¹⁶ The dispersion, outside the land, was reached by Peter (1 Pet. 1¹), in his two epistles.

⁸ sheep. All that ever came before Me are thieves and robbers, but the
⁹ sheep hear them not. *I* am the Door. If anyone should be entering through Me, he shall be saved, and will be entering and coming out and will be finding pasture.
¹⁰ The thief is not coming except that he should be stealing and sacrificing and destroying. *I* came that they may be having conian life, and having it superabundantly.

¹¹ *I* am the ideal Shepherd. The ideal shepherd is laying down his soul for the sake of the sheep.
¹² Now the hireling, not being the shepherd, whose own the sheep are not, is beholding the wolf coming, and is deserting the sheep and fleeing. And the wolf is snatching them
¹³ and is scattering the sheep. Yet the hireling is fleeing, seeing that he is a hireling and is not caring about the sheep.

¹⁴ *I* am the ideal Shepherd, and I know Mine and Mine know Me.
¹⁵ According as the Father knows Me, *I* also know the Father, and *I* am laying down My soul for the sake of the sheep.

¹⁶ And other sheep *I* have which are not of this fold. Those also *I* must be leading, and they will be hearing My voice, and they will be becoming one flock, one Shepherd.

¹⁷ Therefore the Father is loving Me, seeing that *I* am laying down My soul that *I* may be getting it again.
¹⁸ No one is taking it away from Me, but *I* am laying it down of Myself. *I* have the right to lay it down and *I* have the right to take it again. This precept *I* got from My Father."

1 ^{as many as} ΕΣΟCΟΙΗΛΘΟΝ ^{before of-me} ΠΡΟΕΜΟΥΚΑ ²⁰ thieves
 2 ΕΠΤΑΙΕΙCΙΝΚΑΙ ΑΗΝCΤΑΙ ⁴⁰
 3 ΑΛΟΥΚΗΚΟΥCΑΝ ΑΥΤΩΝΤΑΠ ⁶⁰
 4 ^{h a? + H} ΡΟΒΑΤΑΕΓΩΙΜΗΝΟΥΡΑΔΙ ⁸⁰
 5 ΕΜΟΥΕΑΝΤΙCΕΙCΕΛΘΗCΩΘ ¹⁰⁰
 6 ΗCΕΤΑΙΚΑΙΕΙCΕΛΕΥCΕΤΑ ²⁰
 7 ΙΚΑΙΕΙCΕΛΕΥCΕΤΑΙΚΑΙΝΟ ⁴⁰
 8 ΜΗΝΕΥΡΗCΕΙΟΚΛΕΠΤΗCΟΥ ⁶⁰
 9 ^{ad hoo: the e aloo: th line} ΚΕΡΧΕΤΑΙΕΙΜΗΝΑΚΛΕΥΗ ⁸⁰
 10 ΚΑΙΘΥCΗΚΑΙ ΑΠΟΛΕCΗΕΓΩ ²⁰⁰
 11 ^{ing and su' d-be-sacrificing and su' d-be-destroying i} ΗΛΘΟΝΙΝΑΖΦΗΝΑΙΩΝΙΟΝΕ ²⁰
 12 ^{as omil conian} ΧΩCΙΝΚΑΙ ΠΕΡΙCCΟΝΕΧΩC ⁴⁰
 13 ^{may-be-having and excessive they-may-be-hav-} ΙΝΕΓΩΕΙΜΙΟΠΟΙΜΗΝΟΚΑΛ ⁶⁰
 14 ^{ing and su' d-be-sacrificing and su' d-be-destroying i} ΟCΟΠΟΙΜΗΝΟΚΑΛΟCΤΗΝΥ ⁸⁰
 15 ^{as Διδωμι i-am-giving} ΧΗΝΑΥΤΟΥΤΙΘΗCΙΝΥ ΠΕΡΤ ³⁰⁰
 16 ^{an omil yet} ΩΝΠΡΟΒΑΤΩΝΟΔΕΜΙCΘΩΤΟ ²⁰
 17 ^{a + Δε yet} CΚΑΙΟΥΚΩΝΠΟΙΜΗΝΟΥΟΥΚ ⁴⁰
 18 ΕCΤΙΝΤΑΠΡΟΒΑΤΑΙΔΙΑΒΕ ⁶⁰
 19 ^{s o.} ΦΡΕΙΤΟΝΛΥΚΟΝΕΡΧΟΜΕΝΟ ⁸⁰
 20 ΝΚΑΙ ΑΦΗCΙΝΤΑΠΡΟΒΑΤΑ ⁴⁰⁰
 21 ^{b o.} ΚΑΙΦΕΥΓΕΙΚΑΙΟΛΥΚΟCΑΡ ²⁰
 22 ^{and is-fleeing and the wolf is-} ΠΑΖΕΙΑΥΤΑΚΑΙCΚΟΡΠΙΖΕ ⁴⁰
 23 ^{as omil the sheep the yet hired-one is-fleeing} ΙΤΑΠΡΟΒΑΤΑΟΔΕΜΙCΘΩΤΟ ⁶⁰
 24 ^{the sheep the yet hired-one} CΦΕΥΓΕΙΟΤΙΜΙCΘΩΤΟCΕC ⁸⁰
 25 ^{a o. o.} ΤΙΝΚΑΙΟΥΜΕΛΕΙΑΥΤΩΠΕΡ ⁶⁰⁰
 26 ^{and not is-caring to-him about} ΙΤΩΝΠΡΟΒΑΤΩΝΕΓΩΕΙΜΙΟ ²⁰
 27 ^{14 the sheep i am the} ΠΟΙΜΗΝΟΚΑΛΟCΚΑΙΓΙΝΩC ⁴⁰
 28 ^{shepherd the ideal and i-am-knowing} ΚΩΤΑΕΜΑΚΑΙΓΙΝΩCΚΟΥC ⁶⁰
 29 ^{the my and they-are-knowing} ΑΥΤΟΤΩΝΕΜΩΝ ⁴⁰
 30 ^{15 me the my according as is-knowing} ΙΜΕΤΑΕΜΑΚΑΘΩCΓΕΙΝΩCΚ ⁶⁰
 31 ^{s o.} ΕΙΜΕΟΠΑΤΗΡΚΑΘΩCΓΙΝΩCΚ ⁶⁰⁰
 32 ^{me the father and-i am-knowing} ΩΤΟΝΠΑΤΕΡΑΚΑΙΤΗΝΨΥΧΗ ²⁰
 33 ^{the father and the soul} ΝΜΟΥΤΙΘΗΜΙΥΠΕΡΤΩΝΠΡΟ ⁴⁰
 34 ^{as Διδωμι i-am-giving} ΒΑΤΩΝΚΑΙ ΑΛΛΑΠΡΟΒΑΤΕ ⁶⁰
 35 ^{16 and other sheep i-am-} ΧΩΑΟΥΚΕCΤΙΝΕΚΤΗCΑΥΑΗ ⁴⁰
 36 ^{having which not is out-of-the court} CΤΑΥΤΗCΚΑΚΕΙΝΑΔΕΙΜΕΑ ⁷⁰⁰
 37 ^{this and-those i-me-is-binding} ΓΑΓΕΙΝΚΑΙΤΗCΦΩΝΗCΜΟΥ ²⁰
 38 ^{be-leading and of-the sound of-me} ΑΚΟΥCΟΥCΙΝΚΑΙΓΕΝΗΣΟΝ ⁴⁰
 39 ^{they-will-be-hearing and they-will-be-becom-} ΤΑΙΜΙΑΠΟΙΜΗΝΗCΙΠΟΙΜΗ ⁶⁰
 40 ^{ing one shep-herd one shepherd} ΝΔΙΑΤΟΥΤΟΜΕΟΠΑΤΗΡΑΓΑ ⁸⁰
 41 ^{17 thru this me the father is-loving} ΠΑΟΤΙΕΓΩΤΙΘΗΜΙΤΗΝΨΥΧΗ ⁸⁰⁰
 42 ^{that i am-placing the soul} ΗΝΜΟΥΙΝΑΠΑΛΙΝΑΒΩΑΥΤ ²⁰
 43 ^{of-me that again i-may-be-getting her.} ΗΝΟΥΔΕΙCΑΙΡΕΙΑΥΤΗΝΑΠ ⁴⁰
 44 ^{s o. as? hpen and s? has e for ai} 18 ^{not-yet-one is-lifting her from} ΕΜΟΥΑΛΛΕΓΩΤΙΘΗΜΙΑΥΤΗ ⁶⁰
 45 ^{me but i am-placing her} ΝΑΠΕΜΑΥΤΟΥΕΞΟΥCΙΑΝΕΧ ⁸⁰
 46 ^{from myself authority i-am-} ΩΘΕΙΝΑΙΑΥΤΗΝΚΑΙΕΞΟΥC ⁹⁰⁰
 47 ^{having to place her and authority} ΙΑΝΕΧΩΠΑΛΙΝΑΒΕΙΝΑΥΤ ²⁰
 48 ^{i-am-having again to-be-getting her} ΗΝΤΑΥΤΗΝΤΗΝΕΝΤΟΛΗΝΕΑ ⁴⁰
 49 ^{b omil the this the direction i-got} ΑΒΟΝΠΑΡΑΤΟΥΠΑΤΡΟCΜΟΥ ⁶⁰
 50 ^{beside the father of-me} CΧΙCΜΑΠΑΛΙΝΕΓΕΝΕΤΟΕΝ ⁶⁰
 51 ^{a adds oyn then} 19 ^{split again became in} ΤΟΙCΙΟΥΔΑΙΟΙCΔΙΑΤΟΥC ³⁶⁰⁰⁰
 52 ^{the juda-ads thru the}

²² The Dedications must refer to the rededication of the temple, after three years' profanation by Antiochus Epiphanes, in the days of Judas Maccabeus, for Solomon's temple was dedicated in the seventh month, which was about the autumnal equinox, Zerubbabel's temple was dedicated in the twelfth month, the beginning of spring, but Judas Maccabeus held his dedication for eight days, beginning on the twenty-fifth day of the seventh month—in the midst of winter. Besides, neither Solomon nor Zerubbabel made it an annual celebration. Josephus tells about it in his *Antiquities*, book XII, chapter 7. He takes his account from the first book of Maccabees, IV, 36-59, and the second book, X, 5-8.

This festival was not of divine appointment, and mars the great series of seven festivals which are a prophetic forecast of Israel's history. These are in two groups, one of which has been fulfilled, and one still future. The Passover, Unleavened, Firstfruit, and Pentecost are history now. Trumpets, Propitiation, and Tabernacles will be fulfilled when Israel is again in God's reckoning. After the millennium, which is the antitype of Tabernacles, there will not be a rededication of the temple. On the contrary, the temple and its worship will be superseded by reconciliation where no ritual is needed.

The Dedications was a sentimental, human anniversary, which never would have been instituted had the people not been blind to the marvelous meaning of Jehovah's perfect series of festivals. It is usually called the feast of Lights. Such it was to the blind man! But to the Jews as a nation, this light—human amendment of the law and the ritual—was darkness, and how great was their darkness! If our faith is in man and his works, how futile it is!

The many church festivals of today are like the Dedications, without foundation in truth, however they may appeal to religious sentiment. God's festivals were filled with spiritual significance and force, which now demands the non-observance of days and set seasons.

¹⁹ Again there came to be a schism among the Jews because of these words. Now many of them said, "He has a demon and is mad. ²⁰ Why are you hearing Him?" Yet others said, "These declarations are not of demons. Can a demon open the eyes of the blind?"

²² Now there came to be the Dedications in Jerusalem, and it was winter. And Jesus walked in the sanctuary in the portico of Solomon. The Jews, then, surround Him, and they said to Him, "Till when are you lifting our soul? If *you* are the Christ tell us boldly."

²⁵ Jesus answered them, "I told you, and you are not believing. The works which *I* am doing in the name of My Father, these are testifying concerning Me. But *you* are not believing, seeing that you are not of My sheep, according as I said to you.

²⁷ My sheep are hearing My voice, and *I* know them, and they are following Me. And *I* am giving them eternal life, and they should by no means be destroyed for the eon, and no one shall be snatching them out of My hand. My Father, Who has given them to Me, is greater than all and no one is able to be snatching them out of My Father's hand. I and the Father are one."

³¹ Again, then, the Jews bear stones that they should be stoning Him. Jesus answered them, "Many ideal acts I show you from My Father. Because of which act ³³ of them are you stoning Me?" The Jews answered Him, "For an ideal act we are not stoning you, but for blasphemy, and that *you*,

ΛΟΓΟΥΣ ΤΟΥΤΟΥΣ ΕΛΕΓΟΝ²⁰ ^{1st A 1st OYN}
 20 ^{sayings these} said yet
 ΕΠΟΛΟΙΕΣΑΥΤΩΝ ΔΑΙΜΟΝ⁴⁰
^{but 2nd 2nd-idea TTT}
 MANY OUT OF-^{the} demon
 ΙΟΝ ΕΧΕΙ ΚΑΙ ΑΙΝΕΤΑΙ⁶⁰ ^{A 6 0}
 He-is-HAVING AND 1st-^{being}-MAD ANY
 ΑΥΤΟΥ ΑΚΟΥΕΤΕ ΑΛΛΟΙΔΕ Ε⁸⁰ ^{AS AI AB O-Y TET}
 21 OF-Him YE-ARE-HEARING others yet said
 ΛΕΓΟΝΤΑΥΤΑ ΡΗΜΑΤΑ ΟΥ¹⁰⁰
 these THE declarations NOT
 ΚΕΣΤΙΝ ΔΑΙΜΟΝΙΖΟΜΕΝΟΥ²⁰
 IS OF-demonizing
 ΜΗ ΔΑΙΜΟΝΙΟΝ ΔΥΝΑΤΑΙ⁴⁰ ^{1st H 0}
 NO demon IS-ABLE OF-
 ΦΛΩΝΟΦΘΑΛΜΟΥΣ ΑΝΟΙΞΑΙ⁶⁰ ^{Y A A T G IN}
 BLIND Y EWEARS TO-BE-OPEN
 ΕΓΕΝΕΤΟ ΔΕ ΤΑ ΕΝ ΚΑΙΝΙΑ⁸⁰ ^{n the TOTS A 7}
 22 BECAME YET THE IN-NEWINGS IN
 ΝΤΟΙΣ ΙΕΡΟΣΟΛΥΜΟΙΣ ΚΑΙ¹⁰⁰ ^{omit THE}
 THE JERUSALEM AND
 ΧΕΙΜΩΝΗΝ ΚΑΙ ΠΕΡΙΕΠΑΤΕ²⁰ ^{A 0}
 23 WINTER WAS AND ABOUT-TROD
 ΤΙΗΣΟΥΣ ΕΝ ΤΩ ΙΕΡΩ⁴⁰ ^{THE omit-1 1st 0}
 THE JEWS IN THE SACRED-place IN THE
 ΣΤΟΑΤΟΥ ΣΟΛΩΜΩΝΤΟΣ ΚΥ⁶⁰ ^{AS O-Y OF TTT}
 24 PORTICO OF-THE SOLOMON sur-
 ΚΑΘΑΝΟΥΝ ΑΥΤΟΝ ΟΠΠΟΥΔ⁸⁰ ^{BY Y for 1st 1st Him}
 ROUND THEN Him THE JUDA-ANS
 ΑΙΟΙ ΚΑΙ ΕΛΕΓΟΝ ΑΥΤΩ ΦΕ¹⁰⁰
 AND THEY-said to-Him TILL
 ΠΟΤΕ ΤΗΝ ΨΥΧΗΝ ΗΜΩΝ ΑΙ²⁰ ^{A 6 0}
 ?-when THE soul OF-US YOU-ARE-
 ΙΣΤΕΙΣ ΕΥΕΙΟΧΡΙΣΤΟΙΣ ΕΙ⁴⁰ ^{1st an-1 2nd 2nd-idea to ON}
 LIFTING IF YOU ARE THE ANOINTED BE-SAYING
 ΗΜΙΝ ΠΑΡΗΡΗΣΙΑ ΑΠΕΚΡΙΘΗ⁶⁰
 25 to-us to-holdness answered
 ΑΥΤΟΙΣ ΟΙ ΗΝΟΥΣ ΕΙΠΟΝ⁸⁰ ^{1st omit to-them n1 omit TTT}
 to-them THE JESUS I-said to-you
 ΙΝΑ ΟΥ ΠΙΣΤΕΥΕΤΕ ΤΑ Ε¹⁰⁰ ^{n+KE n CA AI}
 AND NOT YE-ARE-BELIEVING THE ACTS
 ΓΑΡ ΕΓΩ ΠΟΙΩΝ ΤΩΝ ΟΝΟΜΑΤ²⁰ ^{omit THE}
 WHICH I AM-DOING IN THE NAME
 ΙΟΥ ΠΑΤΡΟΣ ΜΟΥ ΤΑΥΤΑ⁴⁰
 OF-THE FATHER OF-ME these IS-
 ΡΤΥΡΕΙ ΠΕΡΙ ΕΜΟΥ ΑΛΛΑ⁶⁰ ^{A 0}
 26 WITNESSING ABOUT ME but YE
 ΕΙΣΟΥ ΠΙΣΤΕΥΕΤΕ ΟΥΚ⁸⁰ ^{A for that not OYΓ AP not for}
 NOT ARE-BELIEVING that NOT
 ΕΣΤΕ ΕΚ ΤΩΝ ΠΡΟΒΑΤΩΝ ΤΩΝ¹⁰⁰ ^{AS AI}
 YE-ARE OUT OF-THE sheep THE

ΕΜΩΝ ΚΑΘΩΣ ΕΙΠΟΝ ΜΙΝ²⁰ ^{1st omit according-as I-said to-you}
 27 MY according-as I-said to-you THE
 ΠΡΟΒΑΤΑ ΤΗΣ ΜΑΤΗΣ ΦΩΝΗΣ⁴⁰
 sheep THE MY OF-THE SOUND
 ΜΟΥ ΑΚΟΥΟΥΣ ΙΝΑ ΓΩ ΕΙ⁶⁰ ^{A 6 0 0 0 1 0 2 0}
 OF-ME ARE-HEARING AND-I AM-KNOW-
 ΩΣΚΩ ΑΥΤΑ ΚΑΙ ΑΚΟΛΟΥΘΟΥ⁸⁰
 ING them AND THEY-ARE-following
 ΣΙΝ ΜΟΙ ΚΑΘΩΣ ΔΙΔΩΜΙ ΑΥΤΟ¹⁰⁰ ^{A LIFE enia AM-GIVING to-them}
 28 to-ME AND-I AM-GIVING to-them
 ΙΣΤΩΝ ΑΙΩΝΙΟΝ ΚΑΙ ΟΥ ΜΗ²⁰
 LIFE eonien AND NOT NO
 ΑΠΟΦΘΑΙΕΙΣ ΤΟΝ ΑΙΩΝΑ⁴⁰ ^{1st H 0}
 THEY-SH'D-BE-^{being}-destroyed INTO THE eon
 ΚΑΙ ΟΥ ΧΑΡΠΑΣΕΙΤΙΣ ΑΥΤΑ⁶⁰ ^{A for not OYMH not no A H 0}
 AND NOT WILL-BE-SNATCHING ANY them
 ΕΚ ΤΗΣ ΧΕΙΡΟΣ ΜΟΥ ΠΑΤΡ⁸⁰
 29 OUT OF-THE HAND OF-ME THE FATHER
 ΜΟΥ ΟΣ ΔΕ ΔΩΚΕΝ ΜΟΙ ΠΑΝΤΩ¹⁰⁰ ^{1st omit-1 1st 0}
 OF-ME WHICH HAS-GIVEN to-ME OF-ALL
 ΗΜΕΙΣ ΟΝΕΣΤΙΝ ΚΑΙ ΟΥΔΕ²⁰ ^{A 1 1}
 GREATER IS AND NOT-YET-ONE
 ΣΔΥΝΑΤΑΙ ΑΡΠΑΞΕΙΝ ΕΚ ΤΗ⁴⁰
 IS-ABLE TO-BE-SNATCHING OUT OF-THE
 ΣΧΕΙΡΟΣ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ⁶⁰ ^{omit OF-ME}
 30 HAND OF-THE FATHER OF-ME I
 ΓΩ ΚΑΙ Ο ΠΑΤΗΡ ΕΝΕΣΜΕΝ Ε⁸⁰
 31 AND THE FATHER ONE ARE DEAR
 ΑΣΤΑΣΑΝ ΟΥΝ ΠΑΛΙΝ ΑΙ ΛΙΘΟΥ¹⁰⁰ ^{1st omit THEN}
 THEN AGAIN STONES
 ΣΟΠΟΥ ΔΑΙΟΙ ΗΝ ΑΙ ΛΙΘΑ²⁰
 THE JUDA-ANS THAT THEY-SH'D-BE-STON-
 ΣΙΝ ΑΥΤΟΝ ΑΠΕΚΡΙΘΗΝ ΑΥΤΟ⁴⁰
 32 ING Him answered to-them
 ΙΣΟΙ ΗΝΤΟΥΣ ΠΟΛΛΑ ΕΡΓΑ⁶⁰ ^{B I-SHOW to-you n1 1st 1st}
 THE JESUS MANY ACTS IDEAL
 ΑΛΕΔΕΙΣ ΑΥΜΙΝ ΕΚΤΟΥ ΠΑΤ⁸⁰ ^{A 0}
 I-SHOW to-you OUT OF-THE FATHER
 ΡΟΣ ΜΟΥ ΙΔΙΟΙ ΑΝΘΡΩΠΩ¹⁰⁰ ^{1st omit OF-ME A to-him 0}
 OF-ME THRU THE-WHICH OF-them ACT
 ΡΟΝ ΕΜΕ ΛΙΘΑΖΕΤΕ ΑΠΕΚ²⁰ ^{A 0 A YE-ARE-STONING ME AI}
 33 ME YE-ARE-STONING answered
 ΙΩΝ ΣΑΝ ΑΥΤΩ ΟΠΠΟΥΔΑΙΟΙ⁴⁰
 to-Him THE JUDA-ANS
 ΠΕΡΙ ΚΑΛΟΥ ΕΡΓΟΥ ΟΥΔΑ⁶⁰ ^{A 0}
 ABOUT IDEAL ACT NOT WE-ARE-
 ΖΟΜΕΝ ΣΕ ΑΛΛΑ ΠΕΡΙ ΒΛΑΦ⁸⁰
 STONING YOU but ABOUT HARM-AVER-
 ΗΜΙΑΣ ΚΑΙ ΟΤΙ ΣΑΝΘΡΩΠΩ¹⁰⁰ ^{A+6 A omit AND}
 ment AND that you human

³⁴ The term "gods" is translated "judges" in Ex. 21^a; 22^{a,9,9}, where it refers to men. But our Lord does not appeal to this, but to Psalm 82^a where the context clearly excludes men. The mighty spiritual powers of wickedness who overrule the affairs of mankind are called sons by God Himself. Even Satan is called a son of God (Job 1^a). He is called the god of this eon (2 Co. 4^a). Now if God said to him and his hosts, "Ye are gods", notwithstanding the fact that they failed to right the wrongs of earth, how much rather shall He have called Him God Who shall disposses them? To Him God says (Psa. 82^a):

Rise, O God! Judge the earth,
For Thou shalt be allotted all nations.

He had been undoing the deeds of these sons of God and doing all that was foretold of Him before their very eyes. And yet they thought they were not blind!

¹ The rousing of Lazarus from among the dead is the seventh and last sign in John's account. Each succeeding sign finds the nation on a lower level. At the marriage feast of Cana they lacked the joy and gladness of the kingdom; the infirm man at Bethesda's pool lacked power; the disciples on the sea, tossed by the tempest, lacked peace; the blind man lacked sight; but Lazarus lacked life. The apostasy of the nation had developed to such a degree that death was the fittest symbol to describe them.

This is the condition of Israel in the latter days, as the prophet Ezekiel saw them in the valley of dry bones (Eze. 37³). The question is asked, "Shall these bones live?" And the bones are roused from death, and enter the land of Israel.

⁴ The cause of Lazarus' infirmity was not sin, as in the case of the man at Bethesda. It was the necessary prelude to the manifestation of His glory. Indeed, the Lord deliberately delayed His departure in order that he should die. So He deals with Israel. Their great cry is "Till when?" (Isa. 61¹). Their restoration to life is postponed until they are beyond all hope, until their resurrection, spiritually as well as physically, is manifestly the work of the Lord.

being a man, are making yourself God."

³⁴ Jesus answered them, "Is it not written in your law, that 'I said
³⁵ you are gods'? If He said those were gods to whom the word of God came (and the scripture cannot be annulled), are *you* saying to Him Whom the Father hallows and dispatches into the world that 'You are blaspheming,' seeing that
³⁷ I said, 'I am the Son of God'? If I am not doing My Father's
³⁸ works, do not be believing Me. Yet if I am doing them, and if you are not believing Me, be believing in the works, that you may be knowing and believing that the Father is in Me and I am in the Father.'" ³⁹ Then again they sought to arrest Him, and He came out of their hand.

⁴⁰ And He came away again to the other side of the Jordan into the place where John was formerly baptizing, and He remains there. ⁴¹ And many came to Him, and they said that "John, indeed, does not one sign, yet all, whatever John said concerning this One was true." ⁴² And many believe into Him there.

¹¹ Now there was a certain infirm man, Lazarus from Bethany, of the village of Mary, and her sister ² Martha. Now it was Mary who rubs His feet with attar and wipes His feet with her hair, whose ³ brother Lazarus was infirm. The sisters, then, dispatch to Him, saying, "Lord, lo! he of whom Thou art fond is infirm!"

⁴ Yet Jesus, hearing it, said, "This infirmity is not to death, but for the glory of God, that the Son of God should be glorified through ⁵ it." Now Jesus loved Martha and

34 **ΩΝΠΟΙΕΙΣΣΕΑΥΤΟΝΘΕΟΝ** 20
 BEING ABE-MAKING YOURSELF God
ΑΠΕΚΡΙΘΗΝΑΥΤΟΙΣΙΟΙΣΟΥ 40
 answered to-them THE JESUS
ΟΥΚΕΣΤΙΝΓΕΓΡΑΜΜΕΝΟΝ 60
 NOT IS HAVING-been-WRITTEN
ΕΝΤΩΝΟΜΩΜΥΜΟΝΟΤΙΕΓΩΕΙ 80
 IN THE LAW OF-YOU-THAT I say
Α ΟΝ for Δ
 35 **ΠΑΘΕΙΣΤΕΕΙΕΚΕΙΝΟΥΣ** 100
 gods YE-ARE IF those
ΕΙΠΕΝΘΕΟΥΣΠΡΟΣΟΥΣΟΛΟ 20
 He-said gods TOWARD WHOM THE say-
ΓΟΣΤΟΥΘΕΟΥΕΓΕΝΕΤΟΚΑΙ 40
 ing OF-THE God BECAME AND
ΟΥΔΥΝΑΤΑΙΛΥΘΗΝΑΙΗΓΡΑ 60
 NOT IS-ABLE TO-BE-LOOSED THE WHIT-
ΦΗΝΟΠΑΤΗΡΗΓΙΑΣΕΝΚΑΙ 80
 36 ing WHOM THE FATHER HOLITIZES AND
ΑΠΕΣΤΕΙΛΕΝΕΙΣΤΟΝΚΟΣΜΟΝ 200
 commissions INTO THE SYSTEM
ΟΝΥΜΕΙΣΛΕΓΕΤΕΟΤΙΒΛΑΣ 20
 YE ARE-saying that YOU-ARE-
ΦΗΜΕΙΣΟΤΙΕΙΠΟΝΥΙΟΣΤΟ 40
 37 **ΠΑΡΑ-ΑΦΕΙΝΕΝ** that I-said SON OF-THE
 God I-AM IF NOT I-AM-DOING THE ACTS
ΡΓΑΤΟΥΠΑΤΡΟΣΜΟΥΜΗΠΙΣ 80
 OF-THE FATHER OF-ME NO BE-
ΤΕΥΕΤΕΜΟΙΕΙΔΕΠΟΙΩΚΑΝ 300
 38 BELIEVING to-me IF YET I-AM-DOING AND-[IF]-EVER
ΕΜΟΙΜΗΠΙΣΤΕΥΕΤΕΤΟΙΣ 20
 to-me NO YE-ARE-BELIEVING to-THE ACTS
ΡΓΟΙΣΠΙΣΤΕΥΕΤΕΙΝΑΓΝΩ 40
 BE-BELIEVING THAT YE-MAY-BE-
ΤΕΚΑΠΙΣΤΕΥΗΤΕΟΤΙΕΝΕ 60
 KNOWING AND YE-MAY-BE-BELIEVING that IN ME
ΜΟΙΟΠΑΤΗΡΚΑΓΦΕΝΤΩΠΑΤ 80
 39 **ΡΙΕΖΗΤΟΥΝΟΥΝΑΥΤΟΝΠΑΛ** 400
 they-sought THEN Him AGAIN
ΙΝΠΙΣΑΚΑΙΕΞΗΛΘΕΝΕΚ 20
 to-arrest AND He-out-CAME OUT
ΤΗΣΧΕΙΡΟΣΑΥΤΩΝΚΑΙΑΠΗ 40
 40 OF-THE HAND OF-them AND He-FROM-
ΛΘΕΝΠΑΛΙΝΠΕΡΑΝΤΟΥΙΟΡ 60
 CAME AGAIN OTHER-SIDE OF-THE JORDAN
ΔΑΝΟΥΕΙΣΤΟΝΤΟΠΟΝΟΠΟΥ 80
 INTO THE PLACE THE-? where
ΗΝΙΩΑΝΝΗΣΤΟΠΡΟΤΕΡΟΝΒ 600
 WAS JOHN THE BEFORE-more
ΑΠΤΙΖΩΝΚΑΙΕΜΕΙΝΕΝΕΚΕ 20
 41 **ΙΚΑΙΠΟΛΛΟΙΗΛΘΟΝΠΡΟΣΑ** 40
 izing AND He-REMAINS there
ΥΤΟΝΚΑΙΕΛΕΓΟΝΟΤΙΙΩΑΝ 60
 AND THEY-said that JOHN
ΝΗΣΜΕΝΣΗΜΕΙΟΝΕΠΟΙΗΣΕ 80
 B O. INDEED SIGN DOES
ΝΟΥΔΕΝΠΑΝΤΑΔΕΘΣΑΕΙΠΕ 600
 NOT-YET-ONE ALL YET AS-much-as said
ΝΙΩΑΝΝΗΣΠΕΡΙΤΟΥΤΟΥΑΛ 20
 JOHN ABOUT this-One TRUE
ΗΘΗΝΗΚΑΙΠΟΛΛΟΙΕΠΙΣΤΕ 40
 42 WAS AND MANY BELIEVE
ΥΣΑΝΕΙΣΑΥΤΟΝΕΚΕΙΗΝΔΕ 60
 11 INTO Him there WAS YET
ΤΙΣΑΒΕΝΩΝΛΑΖΑΡΟΣΑΠΟ 80
 ANY BEING-UN-FIRM LAZARUS FROM
ΒΗΘΑΝΙΑΣΕΚΤΗΣΚΩΜΗΝΣΤΗ 100
 BETHANY OUT OF-THE VILLAGE OF-THE
ΣΜΑΡΙΣΚΑΙΜΑΡΘΑΣΤΗΣ 20
 MARY AND OF-MARTHA THE sis-
ΔΕΛΦΗΣΑΥΤΗΣΗΝΔΕΜΑΡΙΑ 40
 2 ter OF-her WAS YET MARY
ΗΛΕΥΑΤΟΝΚΥΡΙΟΝΜΥ 60
 AS O. THE one-BUBBING THE Master to-AT-
ΡΩΚΑΙΕΚΜΑΨΑΧΑΤΟΥΣΠΟΔ 80
 TAB AND OUT-WIPING THE FEET
ΑΥΤΟΥΤΑΙΣΒΡΙΣΙΝΑΥΤ 600
 OF-Him to-THE HAIR OF-her
ΗΝΗΣΟΑΔΕΛΦΟΣΛΑΖΑΡΟΣΗ 20
 OF-WHOM THE brother LAZARUS WAS-
ΣΘΕΝΕΙΑΠΕΣΤΕΙΛΑΝΟΥΝΑ 40
 3 UN-FIRM commission THEN THE
ΙΑΔΕΛΦΑΙΠΡΟΣΑΥΤΟΝΛΕΓ 60
 s TOWARD Him THE sisters
ΟΥΣΑΙΚΥΡΙΕΙΔΕΟΝΦΙΛΕΙ 80
 Master! BE-PERCEIVING WHOM YOU BE-
ΣΑΣΘΕΝΕΙΑΚΟΥΣΑΣΔΕΟΙΗ 800
 4 BEING-FOND IS-USING-UN-FIRM HEARING YET THE JE-
ΣΟΥΣΕΙΠΕΝΑΥΤΗΝΑΣΘΕΝΕ 20
 SUS said this THE UN-FIRMNESS
ΙΑΟΥΚΕΣΤΙΝΠΡΟΣΘΑΝΑΤΟ 40
 NOT IS TOWARD DEATH
ΝΑΛΛΥΠΕΡΤΗΣΔΟΞΗΣΤΟΥΘ 60
 BUT OVER THE esteem OF-THE God
ΕΟΥΝΑΔΟΣΑΘΗΝΟΥΙΟΣΤΟ 80
 s adds ΔΔΔ but THAT SHOULD-BE-DEING-esteeMIZED THE SON OF-
ΥΘΕΟΥΔΙΑΥΤΗΣΗΓΑΠΑΔΕΟ 8000
 5 THE God THRU it LOVED WHEN THE

⁹ The day, in the East, begins with sunrise and ends with sunset. It is always divided into twelve hours. In summer these are longer than in winter. As the sun is nearly always shining any one can tell the time of day by merely glancing at his shadow.

¹¹ Repose is the favorite figure of death in the Scriptures. Only four times is it used of the actual repose of sleep (Mt. 27⁵²; 28¹³; Lu. 22⁴⁵; Ac. 12⁶). Fourteen times is it found in its figurative sense (Jn. 11^{11,12}; Ac. 7⁶⁰; 13³⁶; 1 Co. 7³⁹; 11³⁰; 15^{6,18,20,51}; 1 Th. 4^{13,14,15}; 2 Pt. 3⁴). It is used of both believers and unbelievers (1 Co. 7³⁹). It likens death to that beneficial aspect of sleep which restores us to physical vigor and vitality. Death itself is an enemy, so we must look to the resurrection as the true inspiration for this figure. This is beautifully pictured in the case of Lazarus. Had he actually found repose in sleep he would doubtless have recovered. But his death amounted to no more than this after the Lord had restored his life by resurrection.

Of his experience in death we are told nothing, for this figure precludes the thought. Normal sleep is itself without sensation, and "the repose of sleep" is unbroken oblivion until the awakening.

¹⁵ We know that the Lord was fond of Lazarus (³). How strange, then, to hear Him say "Lazarus died. And I am rejoicing . . .!" We might have said, "I am sorrowing." It is our privilege, also, to look about us on all the distress and disaster and death and rejoice, not in the calamities themselves, but in the glory which will accrue to God when He deals with them. It is only as we see God's beneficent purpose in our trials that we can really endure them with joyfulness.

¹⁷ The four days may suggest the time during which the nation lies lifeless, before the resurrection of the day of the Lord. First they were under the law, and this dealt out death. Then came the personal ministry of Messiah which showed them to be but a corrupt corpse. The rejection of the apostolic testimony in the Acts leaves them still worse. They become most offensive in the day of wrath.

⁶ her sister and Lazarus. As, then, He hears that he is infirm, then, indeed, He remains two days in the place where He was.

⁷ Thereupon, after this, He is saying to His disciples, "We may be going into Judea again." The disciples are saying to Him, "Rabbi, the Jews now sought to stone Thee, and art Thou going there again?"

⁹ Jesus answered, "Are there not twelve hours in the day? If anyone should be walking in the day he is not stumbling, seeing that he is observing the light of this world.

¹⁰ Yet if anyone should be walking in the night, he is stumbling, seeing that the light is not in him."

¹¹ He said these things, and after this He is saying to them, "Lazarus, our friend, has found repose, but I am going that I should be awakening him out of sleep."

¹² The disciples, then, said to Him, "Lord, if he has repose, he shall be saved."

¹³ Now Jesus had made a declaration concerning his death, yet *they* suppose that He is saying it of the repose of sleep.

¹⁴ Jesus, then, said to them boldly, then, "Lazarus died. And I am rejoicing because of you, that you should be believing, seeing that I was not there. But we may be going to him."

¹⁵ Thomas, then, who is termed "Didymus", said to his fellow disciples, "We also may be going, that we may be dying with Him."

¹⁷ Jesus, then, on coming into Bethany, found he had been in the tomb four days already. Now Bethany was near Jerusalem about fifteen

¹⁸ stadia [1.72 miles] off. Now many of the Jews had come to Martha and Mary that they should be comforting them concerning their brother.

ΙΗΣΟΥΣ ΤΗΝ ΜΑΡΘΑΝ ΚΑΙ ΤΗΝ ²⁰

JESUS THE MARTHA AND THE

ΝΑΔΕΛΦΗΝ ΑΥΤΗΣ ΚΑΙ ΤΟΝ Α ⁴⁰

sister OF-her AND THE LAZ-

ΑΡΑΡΟΝ ΟΣΟΥΝ ΗΚΟΥΣΕΝ ΟΤ ⁶⁰

8 ABUS AS THEN He-HEARS that

ΙΑΣΘΕΝΕΙ ΤΟΤΕ ΜΕΝΕΙ ΜΕΝ ⁸⁰

he-is-being-ON-FIRM then INDEED He-REMAINS

ΕΝ ΕΝΩΗΝΤΟ ΠΩΔΥΟ ΗΜΕΡΑΣ ¹⁰⁰

IN WHICH He-WAS to-PLACE TWO DAYS

ΕΠΕΙΤΑ ΜΕΤΑ ΤΟΥΤΟ ΛΕΓΕΙ ²⁰

7 ON-THE-AFTER after this He-is-saying

ΤΟΙΣ ΜΑΘΗΤΑΙΣ ΑΥΤΟΥ ΑΓΩ ⁴⁰

to-THE LEARNERS OF-Him WE-MAY-BE-

ΜΕΝΕΙΣ ΤΗΝ ΙΟΥΔΑΙΑΝ ΠΑΛ ⁶⁰

LEADING INTO THE JUDEA AGAIN

ΙΝΑ ΛΕΓΟΥΣΙΝ ΑΥΤΩ ΟΙ ΜΑΘΗ ⁸⁰

8 ABE-saying to-Him THE LEARNERS

ΤΑΙ ΡΑ ΒΒΕΙΝΥΝ ΕΖΗΤΟΥΝΣ ²⁰⁰

BABBI NOW SOUGHT YOU

ΕΛΙΘΑΣΑΙ ΟΙ ΙΟΥΔΑΙΟΙ ΚΑΙ ²⁰

TO-STONE THE JUDAEUS AND

ΙΠΑΛΙΝΥΠΑΓΕΙΣ ΕΚΕΙ ΑΠΕ ⁴⁰

9 AGAIN YOU-ABE-UNDER-LEADING there answered

ΚΡΙΘΗΝΙΣΟΥΣ ΟΥ ΧΙ ΔΩΔΕΚ ⁶⁰

JESUS NOT (emph.) TWO-TEN

ΑΩΡΑΙ ΕΙΣΙΝ ΤΗΣ ΗΜΕΡΑΣ ⁸⁰

HOURS ARE OF-THE DAY IF-

ΑΝΤΙΣΠΕΡΙΠΑΤΗΝΤΗΜΕ ¹⁰⁰

EVER ANY MAY-BE-ABOUT-TREADING IN THE DAY

ΡΑ ΟΥ ΠΡΟΣΚΟΠΤΕΙ Ο ΤΙΤΟΣ ²⁰

NOT he-is-toward-STRIKING that THE LIGHT 17

ΩΣΤΟΥ ΚΟΣΜΟΥ ΤΟΥΤΟΥ ΒΛΕ ⁴⁰

OF-THE SYSTEM this he-is

ΠΕΙΘΑΝΔΕ ΤΙΣ ΠΕΡΙΠΑΤΗ ⁶⁰

10 LOOKING IF-EVER YET ANY MAY-BE-ABOUT-TREADING IN

ΝΤΗΝΥΚΤΙ ΠΡΟΣΚΟΠΤΕΙ ΟΤ ⁸⁰

THE NIGHT he-is-toward-STRIKING that

ΙΤΟΦΩΣ ΟΥΚ ΕΣΤΙΝ ΕΝ ΑΥΤΩ ¹⁰⁰

THE LIGHT NOT IS IN him

ΤΑΥΤΑ ΕΙΠΕΝ ΚΑΙ ΜΕΤΑ ΤΟΥ ²⁰

11 These He-said AND after this

ΤΟ ΛΕΓΕΙ ΑΥΤΟΙΣ ΛΑΖΑΡΟΣ ⁴⁰

He-is-saying to-them LAZARUS

ΟΦΙΛΟΣ ΗΜΩΝ ΚΕΙ ΚΟΙΜΗΤΑΙ ⁶⁰

THE FOND-ON OF-US HAS-been-reposed

ΑΛΛΑ ΠΟΡΕΥΟΜΑΙ ΝΑ ΕΞΥΠ ⁸⁰

but I-AM-GOING THAT I-SH'D-BE-OUT-

ΝΙΣΦΑΥΤΟΝ ΕΙΠΟΝ ΟΥΝ ΟΙ Μ ¹⁰⁰

12 SLEEPFIZING him said THEN THE LEARN-

to-Him THE LEARNERS
ΑΘΝΤΑΙ ΑΥΤΩ ΚΥΡΙΕ ΕΙΚΕΚ ²⁰

ers to-Him Master! IF he-HAS-

ΟΙ ΜΗΤΑΙΣ ΩΘΗΝΣΕΤΑΙ ΕΙΡΗ ⁴⁰

13 been-reposed he-WILL-BE-BEING-REPOSED HAD-declar-

ΚΕΙ ΔΕ ΟΙΗΣΟΥΣ ΠΕΡΙ ΤΟΥΘ ⁶⁰

ED YET THE JESUS ABOUT THE DEATH

ΑΝΑΤΟΥ ΑΥΤΟΥ ΕΚΕΙΝΟΙ ΔΕ ⁸⁰

of-him those YET

ΕΔΟΞΑΝ ΟΤΙ ΠΕΡΙ ΤΗΣ ΚΟΙΜ ¹⁰⁰

SEEM that ABOUT THE LIE-ing

ΗΣΕΩΣ ΤΟΥ ΥΠΝΟΥ ΛΕΓΕΙΤΟ ²⁰

14 OF-THE SLEEP He-is-saying then

ΤΕΟΥΝ ΕΙΠΕΝ ΑΥΤΟΙΣ ΟΙΗΣ ⁴⁰

A omits THEN THEN said to-them THE JESUS

ΟΥΣ ΠΑΡΡΗΣΙΑ ΛΑΖΑΡΟΣ ΑΠ ⁶⁰

to-boldness LAZARUS FROM-

ΘΑΝΕΝ ΚΑΙ ΧΑΙΡΩ ΔΙΑ ΜΑΣ ⁸⁰

15 DIED AND I-AM-JOYING THRU YOU

ΙΝΑ ΠΙΣΤΕΥΣΗΤΕ ΟΤΙ ΟΥΚ Η ¹⁰⁰

THAT YE-SHOULD-BE-BELIEVING that NOT I-

ΜΗΝ ΕΚΕΙ ΑΛΛΑ ΓΩΜΕΝ ΠΡΟΣ ²⁰

WAS there but WE-MAY-BE-LEADING TOWARD

ΣΑΥΤΟΝ ΕΙΠΕΝ ΟΥΝ ΘΩΜΑΣ ⁴⁰

16 him said THEN THOMAS THE

ΛΕΓΟΜΕΝΟΣ ΔΙΔΥΜΟΣ ΤΟΙΣ ⁶⁰

being-said twin (Didymus) to-THE

ΣΥΝΜΑΘΗΤΑΙΣ ΑΓΩΜΕΝ ΚΑΙ ⁸⁰

TOGETHER-LEARNERS MAY-BE LEADING AND

ΗΜΕΙΣ ΙΝΑ ΑΠΟΘΑΝΩΜΕΝ ΜΕ ¹⁰⁰

WE THAT WE-MAY-BE-FROM-DYING WITH

ΤΑΥΤΟΥ ΕΛΘΩΝ ΟΥΝ ΟΙΗΣΟΥ ²⁰

Him COMING THEN THE JESUS

ΕΙΣ ΤΗ ΒΗΘΑΝΙΑ ΕΥΡΕΝ ΑΥΤ ⁴⁰

17 supplies, B omits INTO BETHANY INTO BETHANY FOUND him

ΟΝΤΕΣ ΤΑΡΑΧΜΕΡΑΣ ΗΝΕ ⁶⁰

4 B ALREADY DAYS FOUR DAYS ALREADY HAV-

ΧΟΝΤΑ ΕΝ ΤΩ ΜΗΝΗ ΜΕΙΩΝ ΗΝ ⁸⁰

18 ING IN THE memorial-vault WAS YET

ΤΗ ΒΗΘΑΝΙΑ ΕΓΓΥΣΤΩΝ ΕΙΡΟ ¹⁰⁰

THE omitted by B¹⁸ THE BETHANY NEAR OF-THE JERUSALEM

ΣΟΛΥΜΩΝ ΣΑΠΟΣΤΑΔΙΩΝ Δ ²⁰

AS FROM stadia (606.75 ft.) TEN-

ΕΚΑΠΕΝΤΕ ΠΟΛΛΟΙ ΔΕ ΕΚΤΩ ⁴⁰

19 FIVE MANY YET OUT OF-THE

ΝΙΟΥ ΔΑΙΩΝΕΛΗΝΑΥΘΕΙΣ ΑΝ ⁶⁰

JUDA-EUS HAD-COME

ΠΡΟΣ ΤΗΝ ΜΑΡΘΑΝ ΚΑΙ ΜΑΡΙ ⁸⁰

A T ACPE! THE ABOUT for THE TOWARD THE MARTHA AND MARY

ΑΝΙΝΑ ΠΑΡΑ ΜΥΘΗΣΩΝΤΑΙ ¹⁰⁰

B M THAT THEY-SHOULD-BE-BESIDE-CLOSE-ING them

²⁵ The striking phrase "and the Life" is the clue to the great truth here unfolded by our Lord. To His assertion that "Your brother will be rising" Martha assents, for she knew that all would rise "at the last day". But this falls far short of the truth. There are two resurrections. One He called "the resurrection of life", the other "the resurrection of judgment" (5²⁹). As resurrection necessarily implies life, it will be seen that the word "life" is used in an intensified sense. The "resurrection of life" imparts eonian life, while the resurrection of judgment leads to eonian death.

Our Lord is seeking to comfort Martha by that best of all consolations, the vivification of all His own at His presence, long before "the last day", at the very commencement of the millennial eon. Seventy-five days after His glorious epiphany He will rouse the saints in Israel and commence their righteous reign over the earth. "Happy and holy is he who has a part in the former resurrection: over these the second death has no jurisdiction, but they will be priests of God and of Christ, and they will be reigning with Him the thousand years" (Un.20^a).

The saints of this present economy of transcendent grace will be given life even before this, as explained in 1 Th.4 13-18; 1 Co. 15⁵¹⁻⁵⁵; Eph.1¹²; Phil. 3²⁰. The presence, or *parousia*, of Christ spreads over a period of time, in which all His own are called out of death to eonian life.

Only three resurrections lead to immortality. First, that of Christ Himself, second, that at His future "presence" including those who are His, and, lastly, all mankind, at the consummation, when all will be made alive (1 Co. 15²²⁻²⁶). This great truth is the only real comfort in the presence of bereavement. Christ never stood in the presence of death without vanquishing it. He is the Life! Since this life beyond the reach of death is imparted only on these three occasions, it follows that every other resurrection is not a "resurrection of life". Those raised in the past and those at the great white throne are still subject to death. They are not made immortal until the consummation, when death is abolished, and life is the portion of all.

²⁰ Martha, then, as she hears that Jesus is coming, meets Him. Yet Mary was seated in the house.

²¹ Martha, then, said to Jesus, "Lord, if Thou wert here, my brother would not have died. But even now I am aware that whatever Thou shouldst be requesting of God, God will be giving to Thee."

²³ Jesus is saying to her, "Your brother will be rising."

²⁴ Martha is saying to Him, "I am aware that he will be rising in the resurrection in the last day."

²⁵ Jesus said to her, "I am the Resurrection and the Life. He who is believing into Me, even if he should be dying, will be living. And everyone who is living and believing into Me should by no means be dying for the eon. Are you believing this?"

²⁷ She is saying to Him, "Yes. Lord, I have believed that *Thou* art the Christ, the Son of God, Who is coming into the world." And saying this she came away and summons Miriam, her sister, covertly, saying, "The Teacher is present and is summoning you."

²⁹ Now as *she* hears, she was roused swiftly and came to Him.

³⁰ Now Jesus had not as yet come into the village, but was still in the place where Martha meets Him.

³¹ The Jews, then, who are with her in the house and are comforting her, perceiving Mary, that she rose quickly and came out, follow her, supposing that she is going into the tomb that she should be lamenting there.

³² Mary, then, as she came where Jesus was, perceiving Him, falls at His feet, saying to Him, "Lord, if Thou wert here, my brother would not have died!"

20 **ΥΤΑΣΠΕΡΙΤΟΥΑΔΕΛΦΟΥΑΥ** ²⁰
 ABOUT THE brother OF-
 21 **ΤΩΝΗΟΥΝΜΑΡΘΑΩΣΧΚΟΥΣΕ** ⁴⁰
 20 THE THEN MARTHA AS she-HEARS
 22 **ΝΟΤΙΗΝΧΟΥΣΕΡΧΕΤΑΙΥΠΗ** ⁶⁰
 that JESUS IS-COMING UNDER-
 23 **ΝΤΗΣΕΝΑΥΤΩΜΑΡΙΑΔΕΕΝΤ** ⁸⁰
 me^U to-Him MARY YET IN THE
 24 **ΦΟΙΚΩΕΚΑΘΕΖΕΤΟΕΙΠΕΝΟ** ¹⁰⁰
 21 HOME was-seated said THEN
 25 **ΥΝΗΜΑΡΘΑΠΡΟΣΤΟΝΗΝΧΟΥ** ²⁰
 A omits THE ²⁵ omits THE
 THE MARTHA TOWARD THE JESUS
 26 **ΝΚΥΡΙΕΕΙΝΧΩΔΕΟΥΚΑΝΑΠ** ⁴⁰
 n omits Master! ²⁶ omits FROM-DIED
 Master! IF YOU-WERE here NOT EVER FROM-
 27 **ΕΘΑΝΕΝΟΑΔΕΛΦΟΣΜΟΥΑΛΑ** ⁶⁰
 22 DIED THE brother OF-me but
 28 **ΝΗΚΕΙ** ⁸⁰
 AKAINYNNOIDAOTIOCAANA ⁸⁰
 AND NOW I'VE-PERCEIVED that as-much-as EVER
 29 **ΙΤΗΧΗΤΟΝΘΕΟΝΔΑΨΕΙΣΟΙ** ²⁰⁰
 YOU-SH'D-BE-REQUESTING THE GOD WILL-BE-GIVING to-YOU
 30 **ΘΕΟΣΛΕΓΕΙΑΥΤΗΟΙΝΧΟΥ** ²⁰
 23 THE God IS-saying to-her THE JESUS
 31 **ΣΑΝΑΣΤΗΣΕΤΑΙΟΑΔΕΛΦΟΣ** ⁴⁰
 WILL-BE-UP-STANDING THE brother
 32 **ΣΟΥΛΕΓΕΙΑΥΤΩΝΗΜΑΡΘΑΟΙ** ⁶⁰
 24 OF-YOU. IS-saying to-Him THE MARTHA I-HAVE
 33 **ΔΑΟΤΙΑΝΑΣΤΗΣΕΤΑΙΕΝΤΗ** ⁸⁰
 PERCEIVED that he-WILL-BE-UP-STANDING IN THE
 34 **ΑΝΑΣΤΑΣΕΙΕΝΤΗΣΧΑΤΗΗ** ³⁰⁰
 UP-STANDING IN THE LAST DAY
 35 **ΜΕΡΑΕΙΠΕΝΑΥΤΗΟΙΝΧΟΥΣ** ²⁰
 25 said to-her THE JESUS
 36 **ΕΓΩΕΙΜΗΑΝΑΣΤΑΣΙΣΚΑΙ** ⁴⁰
 I AM THE UP-STANDING AND
 37 **ΗΖΩΗΟΠΙΣΤΕΥΩΝΕΙΣΜΕΚ** ⁶⁰
 THE LIFE THE one-BELIEVING INTO ME AND-
 38 **ΑΝΑΠΘΑΝΗΖΗΣΕΤΑΙΚΑΙΠ** ⁸⁰
 26 (IF-)EVER he-MAY-BE-FROM-DYING WILL-BE-LIVING AND EV-
 39 **ΛΟΣΖΩΝΚΑΙΠΙΣΤΕΥΩΝΕΙΣ** ⁴⁰⁰
 ERY THE LIVING AND BELIEVING INTO
 40 **ΕΜΕΟΥΗΜΗΑΠΘΑΝΗΙΣΤΟΝ** ²⁰
 ME NOT NO MAY-BE-FROM-DYING INTO THE
 41 **ΑΙΩΝΑΠΙΣΤΕΥΕΙΣΤΟΥΤΟΛ** ⁴⁰
 27 con YOU-ARE-BELIEVING this IS-
 A for YEA Master! OIHCYCS THE JESUS ⁴¹ o.
 42 **ΕΓΕΙΑΥΤΩΝΑΙΚΥΡΙΕΓΩΠ** ⁶⁰
 saying to-llim YEA Master! I HAVE-
 43 **ΕΠΙΣΤΕΥΚΑΟΤΙΣΥΕΙΟΧΡΙ** ⁸⁰
 BELIEVED that YOU ARE THE ANOINT-
 44 **ΣΤΟΣΟΥΙΟΣΤΟΥΘΕΟΥΘΕΙΣ** ⁵⁰⁰
 ED THE SON OF-THE God THE INTO
 45 **ΤΟΝΚΟΣΜΟΝΕΡΧΟΜΕΝΟΣΚΑ** ²⁰
 28 THE SYSTEM COMING AND
 46 **ΙΤΟΥΤΟΕΙΠΟΥΣΑΑΠΗΛΕΝ** ⁴⁰
 29 this saying she-FROM-CAME
 47 **ΚΑΙΕΦΩΝΗΣΕΝΜΑΡΙΑΜΤΗΝ** ⁶⁰
 AND SOUNDS MARIAM THE
 48 **ΑΔΕΛΦΗΝΑΥΤΗΣΛΑΒΡΑΕΙΠ** ⁸⁰
 sister OF-her covertly saying
 49 **ΟΥΣΑΟΔΙΔΑΣΚΑΛΟΣΠΑΡΕΣ** ⁶⁰⁰
 B ⁴⁹ o.
 THE TEACHER IS-BESIDE-BEING
 50 **ΤΙΝΚΑΙΦΩΝΕΙΣΕΕΚΕΙΝΗΔ** ²⁰
 29 AND He-IS-FOUNDING YOU that-one YET
 51 **ΕΩΣΧΚΟΥΣΕΝΗΓΕΡΕΝΤΑΧΥ** ⁴⁰
 A ⁵¹ o.
 AS she-HEARS she-WAS-ROUSED SWIFTLY
 52 **ΚΑΙΗΡΧΕΤΟΠΡΟΣΑΥΤΟΝΟΥ** ⁶⁰
 30 AND CAME TOWARD Him NOT-
 53 **ΠΩΔΕΕΛΗΛΥΘΕΙΟΙΗΧΟΥΣΕ** ⁶⁰
 as-yet YET HAD-COME THE JESUS INTO
 54 **ΙΣΤΗΝΚΩΜΗΝΑΛΛΗΝΕΤΙΕΝ** ⁷⁰⁰
 THE VILLAGE but WAS STILL IN
 55 **ΤΩΤΟΠΩΟΠΟΥΠΗΝΤΗΣΕΝΑ** ²⁰
 THE PLACE THE ?-where UNDER-meets to-
 56 **ΥΤΩΝΗΜΑΡΘΑΟΙΟΥΝΙΟΥΔΑΙ** ⁴⁰
 31 Him THE MARTHA THE THEN JODA-ABS
 57 **ΟΙΟΙΟΝΤΕΣΜΕΤΑΥΤΗΣΕΝΤ** ⁶⁰
 THE ones-BEING WITH her IN THE
 58 **ΗΟΙΚΙΑΚΑΙΠΑΡΑΜΥΘΟΥΜΕ** ⁸⁰
 HOME AND BESIDE-CLOSE-ING
 59 **ΝΟΙΑΥΤΗΝΙΔΟΝΤΕΣΤΗΝΜΑ** ⁸⁰⁰
 her her PERCEIVING THE MARY
 60 **ΡΙΑΝΟΤΙΤΑΧΕΩΣΑΝΕΣΤΗΚ** ²⁰
 B M
 that SWIFTLY she-UP-STOOD AND
 61 **ΑΙΕΙΣΤΗΛΕΝΗΚΟΛΟΥΘΗΣΑΝ** ⁴⁰
 OUT-CAME THEY-follow
 62 **ΑΥΤΗΔΟΞΑΝΤΕΣΟΤΙΥΠΑΓΕ** ⁶⁰
 A ΛΕΓΟΝΤΕΣ ⁶² o.
 to-her SEEMING that she-IS-UNDER-
 63 **ΙΕΙΣΤΟΜΝΗΜΕΙΟΝΙΝΑΚΛΑ** ⁸⁰
 LEADING INTO the memorial-vault THAT she-SHOULO-
 64 **ΥΣΗΚΕΙΝΟΥΝΜΑΡΙΑΨΧΛ** ⁹⁰⁰
 B+M
 32 BE-LAMENTING there THE THEN MARY AS she-
 65 **ΘΕΝΟΠΟΥΗΝΟΙΗΧΟΥΣΙΔΟΥ** ²⁰
 AHS¹ omits THE
 CAME THE ?-where WAS THE JESUS PERCEIV-
 66 **ΣΑΥΤΟΝΕΠΕΣΕΝΑΥΤΟΥΠ** ⁴⁰
 A INTO ΕΙC
 ING Him FALLS OF-Him TOWARD
 67 **ΟΣΤΟΥΣΠΟΔΑΣΛΕΓΟΥΣΑΥ** ⁶⁰
 THE FEET saying to-
 68 **ΤΩΚΥΡΙΕΕΙΝΧΩΔΕΟΥΚΑΝΜ** ⁸⁰
 Him Master! IF YOU-WERE here NOT EVER OF-
 69 **ΟΥΑΠΕΘΑΝΕΝΟΑΔΕΛΦΟCΙΗ** ¹⁰⁰⁰
 A FROM-DIED OF-me
 33 ME FROM-DIED THE brother JESUS

³⁵ What tender compassion His tears reveal! He could deliberately remain away so that Lazarus should die and by his death prepare for the revelation of God's glory in his resurrection. He could comfort the sisters with the great truth that He is the Life. But with Him truth was not the stern, heartless dogma that overrides all natural feelings and condemns all sorrow as unbelief. His heart was moved with pity and compassion and He stops to mingle His tears with theirs ere He wipes them away by His marvelous miracle. So we, too, are not charged by the apostle to refrain from all sorrow as sinful, but not to sorrow as others who have no blessed expectation to anticipate (1 Th. 4¹³).

We have here a touching example of the experience recorded by the apostle Paul: "as sorrowful, yet ever rejoicing" (2 Co. 6¹⁰). Or, in our Lord's case, we should reverse it, for He rejoiced first of all, yet felt for His friends who had not His faith. It is a mistake to suppose that confidence in the ultimate benefits of sorrow will put us out of sympathy with it. It is intended to stir our emotions. It is designed to touch us to tears. Otherwise, it would fail to accomplish the object for which it exists. Our sorrows and heartaches are none the less real because we know their glorious outcome. All their ultimate value lies in their contrast with the tearless felicity for which they are a preparation.

³⁹ Of the three who were raised from the dead by our Lord, Jairus' daughter had scarcely started to go to corruption (Mk. 5³⁵⁻⁴²), the widow of Nain's son was on the way to his burial (Lu. 7¹¹⁻¹⁶), but Lazarus had been dead long enough to be offensive to smell and to sight. No wonder Martha objected. Who wishes to see the gruesome spectacle of a corrupting corpse? How their hearts must have marveled at His words "you should be viewing the glory of God."

The glory of God in such ghastly association! Yet such is the only place its full effulgence can be manifested. This is one of many examples which are given us in the Scriptures, which illustrate the essential and beneficial function of evil in the universe. It reveals God. All those deepest and most

³³ Jesus, then, as He perceived her lamenting and the Jews coming with her lamenting, mutters in spirit, and disturbs Himself. And He said, "Where have you placed him?"

They are saying to Him, "Lord, come and see."

³⁵ Jesus weeps.

³⁶ The Jews, then, said, "*Lo!* how fond of him He was!" Yet some of them said, "Could not this One, Who opens the eyes of the blind, make it that this man also should not be dying?"

³⁸ Jesus, then, again muttering in Himself, is coming into the tomb. Now there was a cave and a stone was laid on it. Jesus is saying, "Take away the stone."

³⁹ Martha, the sister of him who is deceased, is saying to Him, "Lord, he is already stinking, for it is the fourth day."

⁴⁰ Jesus is saying to her, "Said I not to you that, if you should be believing, you shall be viewing the glory of God?" They, then, take away the stone. Yet Jesus lifts up His eyes and said, "Father, I thank Thee that Thou hearest Me. ⁴² Now I was aware that Thou art hearing Me always, but because of the throng standing about I said it, that they should be believing that ⁴³ Thou dost commission Me." And, saying these things, He clamors with a loud voice, "*Lazarus! Come out hither!*" And he who has died came out, bound feet and hands with winding sheets, and his countenance had been bound about with a handkerchief. Jesus is saying to them, "Loose him and let him go!"

⁴⁵ Many of the Jews, then, who come to Mary and gaze at what ⁴⁶ Jesus does, believe into Him. Yet

COYCOYNΦC EIDEN AYTHNH K 20
 THEN AS He-PERCEIVED her LA-

ΛΑΙΟΥC AΝΚΑΙ ΤΟΥC CΥΝΕΛ 40
 MENTING AND THE TOGETHER-COM-

ΘΟΝΤΑC AΥΤΗΙΟΥ ΔΑΙΟΥC K 60
 ING to-her JUDA-ans LA-

ΛΑΙΟΝΤΑC ΕΝΕΒΡΙΜΗCΑΤΟ 80
 MENTING IN-THUNDERS

ΤΩ ΠΝΕΥΜΑΤΙΚΑΙ ΕΤΑΡΑΞΕ 100
 to-THE spirit AND DISTURBS

ΝΕ AΥΤΟΝ ΚΑΙ ΕΙΠΕΝ ΠΟΥΤΕ 20
 41 Self AND He-said ?-where YE-

ΘΕΙΚΑΤΕ AΥΤΟΝ ΛΕΓΟΥCΙΝ 40
 HAVE-PLACED him THEY ARE-SAYING

AΥΤΩ ΚΥΡΙΕ ΕΡΧΟΥ ΚΑΙ ΙΔΕ 60
 to-Him Master! BE-COMING AND BE-PERCEIV

ΕΔΑΚΡΥCΕΝ ΟΙ ΗCΟΥC ΕΛΕΓ 80
 35 36 ING weeps THE JESUS said

ΟΝ ΟΥΝ ΟΙ ΙΟΥΔΑΙΟΙ ΗΔΕ ΠΩ 200
 THEN THE JUDA-ans BE-PERCEIVING how

CΕΦΙΛΕΙ AΥΤΟΝ ΤΙΝΕC ΔΕΕ 20
 37 He-WAS-FOND him ANY YET OUT

ΕΛΕΓΟΝ for said AΥΤΩΝΕ ΠΟΝΟΥΚΗ ΔΥΝΑΤ 40
 of-them said NOT WAS-ABLE

ΟΟΥΤΟC ΟΑΝΟΙΣ ΑCΤΟΥC ΟΦ 60
 (his) THE One-UP-OPENING THE VIEW-

ΘΑΛΜΟΥC ΤΟΥΤΥΦΛΟΥ ΠΟΙΗ 80
 CTS OF-THE BLIND TO-DO

CΑΙΝΑ ΚΑΙ ΟΥΤΟC ΜΗ ΑΠΘ 300
 THAT AND this-one NO SH'D-BE-FROM-

ΑΝΗΗCΟΥC ΟΥΝ ΠΑΛΙΝ ΕΜΒ 20
 38 DYING JESUS THEN AGAIN BEING-

ΕΡΙΜΟΥΜΕΝΟC ΕΝΕAΥΤΩ ΕΡΧ 40
 +E B N W O, IN-THUNDERED IN Self IS-COMING

ΕΤΑΙΕΙCΤΟ ΜΗΜΕΙΟΝ ΗΝΔ 60
 A E O, INTO THE memorial-vault WAS YET

ΕC ΠΗΛΑΙΟΝ ΚΑΙ ΛΙΘΟC ΕΠΕ 80
 CAYE AND STONE WAS-ON-

ΚΕΙΤΟ ΕΠΑΥΤΩ ΛΕΓΕΙ ΟΙ ΗC 400
 LAID ON it IS-SAYING THE JESUS

ΟΥC ΑΡΑΤΕ ΤΟΝ ΛΙΘΟΝ ΛΕΓΕ 20
 39 LIFT-YE THE STONE IS-SAYING

ΙΑΥΤΩΝ ΑΔΕΛΦΟΝΤΟΥΤΕ ΤΕΛ 40
 to-Him THE sister: OF-THE HAVING-

ΕΥΤΗΚΟCΤΟC ΜΑΡΘΑ ΚΥΡΙΕ Η 80
 deceased MARTHA Master! AL-

ΔΗΟΖΕΙΤΕ ΤΑΡΤΑΙΟC ΓΑΡ Ε 80
 READY be-IS-OBEDIENT FOUR-ly for it-

CΤΙΝ ΛΕΓΕΙ AΥΤΗΙ ΗCΟΥC 300
 10 IS IS-SAYING to-her THE JESUS

ΟΥΚ ΕΙΠΟΝ CΟΙ ΟΤΙ ΕΑΝ ΠΙC 20
 NOT I-said to-YOU that IF-EVEN YOU-SH'D-

ΤΕΥCΗC ΟΥ ΗΤΗΝ ΔΟΞΑΝΤΟΥ 40
 BE-BELIEVING YOU-SH'D-BE-VIEWING THE esteem-OF-THE

ΘΕΟΥ ΗΡΑΝΟΝ ΤΟΝ ΛΙΘΟΝ 60
 41 God THEY-LIFT THEN THE STONE THE

ΔΕΙ ΗCΟΥC ΗΡΕΝΤΟΥC ΟΦΘΑ 80
 YET JESUS LIFTS THE VIEWERS

ΑΜΟΥC ΑΝΩ ΚΑΙ ΕΙΠΕΝ ΠΑΤΕ 600
 UP AND said FATHER

ΡΕΥΧΑΡΙCΤΩC ΟΙ ΟΤΙ ΗΚΟΥ 20
 I-AM-Blanking to-YOU that YOU-HEAR

CΑCΜΟΥ ΕΓΩ ΔΕ ΗΔΕΙΝ ΟΤΙ Π 40
 42 OF-ME I YET HAD-PERCEIVED that al-

ΑΝΤΟΤΕ ΜΟΥ ΑΚΟΥΕΙC ΑΛΛΑ 60
 ways OF-ME YOU-ARE-BE-HEARING but

ΔΙΑ ΤΟΝ ΧΑΝΤΟΝ ΠΕΡΙΕC 80
 THRU THE THROX THE ones-HAVING-ABOUT-

ΤΩΤΑ ΕΙΠΟΝ ΙΝΑ ΠΙCΤΕΥCΩ 700
 STOOD I-said that THEY-SH'D-BE-BELIEVING

CΙΝ ΟΤΙ CΥΜΕΛΑΠΕCΤΕΙ ΛΑC 20
 that YOU ME commission

ΚΑΙ ΑΥΤΑ ΕΙΠΩΝ ΦΩΝΗΜΕΓ 40
 43 AND these saying to-SOUND GREAT

ΑΛΗΕC ΚΡΑΥΓΑC ΕΝ ΛΑΖΑΡΕΔ 60
 He-clamors s Z LAZARUS! HITU-

ΕΥΡΟΕΞΩ ΚΑΙ ΕΞΗΛΘΕΝ ΟΤΕ 80
 44 ER OUT AND OUT-CAME THE one-

ΘΗΗΚΩC ΔΕ ΔΕ ΜΕΝΟCΤΟΥC 800
 HAVING-DIED HAVING-been-BOUND THE FEET

ΟΔΑC ΚΑΙ ΤΑC ΧΕΙΡΑC ΚΕΙΡ 20
 A THE HANDS AND THE FEET s O, A H

ΙΑΙC ΚΑΙ Η ΟΨΙC AΥΤΟΥC ΟΥ 40
 AND THE VIEW OF-him to-handker-

ΔΑΡΙΩ ΠΕΡΙΕΔΕΔΕΤΟ ΛΕΓΕ 60
 chief HAD-been-ABOUT-BOUND IS SAYING

ΙΑΥΤΟΙC ΟΙ ΗCΟΥC CΛΥCΑΤΕ 60
 to-them THE JESUS LOOSE-YE

AΥΤΟΝ ΚΑΙ ΑΦΕΤΕ AΥΤΟΝ ΥΠ 300
 him AND FROM-LET him TO-BE-

ΑΓΕΙΝ ΠΟΛΛΟΙ ΟΥΝ ΕΚ ΤΩΝ 20
 45 UNDER-LEADING MANY THEN OUT OF-THE JU-

ΟΥΔΑΙΩΝ ΟΙ ΕΛΘΟΝΤΕC ΠΡΟ 40
 DA-ans THE ones-COMING TOWARD

CΤΗΝ ΜΑΡΙΑΝ ΚΑΙ ΘΕΑCΑΜΕ 60
 THE MARY AND gazing

ΝΟΙ ΟΙ ΕΠΟΙΗCΕΝ ΟΙ ΗCΟΥC ΕΠ 80
 s A AB OMIT JESUS WHICH DOES JESUS THEY-

ΙCΤΕΥCΑΝ ΕΙC AΥΤΟΝ ΤΙΝΕ 4000
 46 BELIEVE INTO Him ANY

precious excellences which spring from love would be buried within His breast, unknown and unappreciated, if evil did not force it to the front. If Lazarus had not died, we would not have known of Christ's compassion and His tears. Even Mary had not learned this lesson yet, though she had sat at His feet and listened to His teachings. His heart was most touched by her complaint "Lord, if Thou wert here, my brother would not have died!" Did she know that He had delayed His coming?

It is the great problem that baffles men today put into a simple simile. Why does God allow evil? Why does He not hasten to remove it? All that is needed is His presence. But He delays. His delay confirms the great truth that evil as well as good is from Him. It is the necessary foil for the display of His glory. It is the essential ingredient of future bliss. Good cannot be known and appreciated except in the presence of evil. It needs a dead, loathsome, fetid corpse to flash forth the effulgent love of God.

⁴⁹ The high priest's prophesy is another clear indication of the overruling and sovereign power of God. His enemies fulfill His will even when they are most opposed to His plans and purpose, as they see it. The very arrogance of the chief priest reacts on himself. Not only the Sanhedrin, whom he accused of crass ignorance, but he also was unaware of the great truth which his lips uttered. How pitiable is man's "free will" in the hands of such a God! Man is utterly at the mercy of his heredity and environment, and these are beyond his control. God alone decides the factors of which our lives are composed and hence He is the final Arbiter of our deeds and destiny. Once we know Him we would not have it otherwise.

⁵³ How vivid are the contrasts in this account! Christ has proclaimed Himself as the Life, both by word and by deed. *From that day, then, they plan that they may kill Him.* They deliberately decide to murder the One Who not only has life in Himself, but Who is to give life to all mankind!

⁵⁵ "The Lord's Passover" (Ex.12²⁷) has become "the Passover of the Jews"! The Lamb was not there.

some of them came away to the Pharisees, and told them what Jesus does.

⁴⁷ The chief priests and the Pharisees, then, assembled the Sanhedrin and said, "What are we doing, seeing that this man is doing many signs? If we should be leaving him thus, all will be believing into him, and the Romans will come and take away our place as well as nation."

⁴⁹ Now a certain one of them, Caiaphas, being the chief priest of that year, said to them, "You are aware of nothing, neither account that it is expedient for us that one man should be dying for the sake of the people, and the whole nation should not be destroyed." Now this he said, not from himself, but, being the chief priest of that year, he prophesies that Jesus was about to die for the sake of the nation, and not for the sake of the nation only, but that He may be assembling the scattered children of God also into one. From that day, then, they plan that they may kill Him.

⁵⁴ Jesus, then, no longer walked boldly among the Jews, but came away thence into the country near the wilderness, to a city termed Ephraim, and there He remains with His disciples. Now the Passover of the Jews was near, and many ascended into Jerusalem out of the country, before the Passover, that they should be purifying themselves. They sought Jesus, then, and said to one another, standing in the sanctuary, "What do you suppose? That He may not come to the festival at all?" Yet

20 **ΣΔΕΕΙΣΑΥΤΩΝΑΠΗΛΘΟΝΠΡΟ**
 yet out of-them from-came toward
 20 **ΟΤΙΗΜΕΛΛΕΝΙΗΣΟΥΣΑΠΘ**
 that was-about JESUS to-be-from-
 40 **ΣΤΟΥΣΦΑΡΙΣΑΙΟΥΣΚΑΙΕΙ**
 the PHARISEES AND THEY-
 40 **ΝΗΣΚΕΙΝΥΠΕΡΤΟΥΕΘΝΟΥΣ**
 DYING OVER THE NATION
 40 **ΚΑΙΟΥΧΥΠΕΡΤΟΥΕΘΝΟΥΣ**
 52 AND NOT OVER THE NATION ON-
 80 **ΟΝΟΝΑΛΛΙΝΑΚΑΙΤΑΤΕΚΝΑ**
 ly but THAT AND THE offspring
 600 **ΤΟΥΕΘΥΤΑΔΙΕΣΚΟΡΠΙΣΜ**
 A OF-THE God THE ones-HAVING-been-thru-scatteredED
 20 **ΑΙΟΙΟΥΣΔΕΡΙΟΝΚΑΙΕΛΕΓ**
 Sanhedrin AND THEY-said
 40 **ΟΝΤΙΠΟΙΟΥΜΕΝΟΤΙΟΥΤΟΣ**
 ANY WE-ARE-DOING that this
 60 **ΟΑΝΘΡΩΠΟΣΠΟΛΛΑΠΟΙΕΙ**
 the human MANY IS-DOING SIGNS
 80 **ΗΜΕΙΑΔΕΑΝΑΦΩΜΕΝΑΥΤΟΝΟ**
 48 IF-EVER WE-MAY-BE-FROM-LETTING Him thus
 200 **ΥΤΩΣΠΑΝΤΕΣΠΙΣΤΕΥΟΥΣ**
 ALL WILL-BE-BELIEVING
 20 **ΙΝΕΙΣΑΥΤΟΝΚΑΙΕΛΕΥΣΟΝ**
 INTO Him AND WILL-BE-COMING
 40 **ΤΑΙΟΙΡΩΜΑΙΟΙΚΑΙΑΡΟΥΣ**
 the ROMANS AND THEY'LL-BE-LIFTING
 60 **ΙΝΗΜΩΝΚΑΙΤΟΝΤΟΠΟΝΚΑΙ**
 OF-US AND THE PLACE AND
 80 **ΤΟΕΘΝΟΣΕΙΣΔΕΤΙΣΕΙΣΑΥΤ**
 40 THE NATION ONE YET ANY OUT of-them
 300 **ΩΝΚΑΙΑΦΑΣΑΡΧΙΕΡΕΥΣΩΝ**
 CAIAPHAS chief-sacred-one BEING
 20 **ΤΟΥΕΝΙΑΥΤΟΥΕΚΕΙΝΟΥΕΙ**
 OF-THE year that said
 40 **ΠΕΝΑΥΤΟΙΣΥΜΕΙΣΟΥΚΟΙ**
 to-them YE NOT HAVE-FEB-
 60 **ΔΤΕΟΥΔΕΝΟΥΔΕΛΟΓΙΖΕΘ**
 50 CEIVED NOT-YET-ONE NOT-YET YE-ARE-accounting
 80 **ΕΟΤΙΣΥΜΦΕΡΕΙΗΜΙΝΙΝΑΕ**
 40 ^Δ that it-is-being-expedient to-us THAT ONE
 400 **ΙΣΑΝΘΡΩΠΟCΑΠΟΘΑΝΗΥΠΕ**
 human MAY-BE-FROM-DYING OVER
 20 **ΡΤΟΥΛΛΑΟΥΚΑΙΜΗΟΛΟΝΤΟ**
 THE PEOPLE AND NO WHOLE THE NA-
 40 **ΘΝΟCΑΠΟΛΗΝΤΑΙΤΟΥΤΟΔΕΑ**
 51 TION sh'd-be-being-destroyed this YET FROM
 60 **ΦΕΑΥΤΟΥΟΥΚΕΙΠΕΝΑΛΛΑ**
 self NOT he-said but chief-
 80 **ΡΧΙΕΡΕΥCΩΝΤΟΥΕΝΙΑΥΤΟ**
 SACRED-one BEING OF-THE year
 500 **ΥΕΚΕΙΝΟΥΕΠΡΟΦΗΤΕΥCΕΝ**
 that he-BEFORE-AVERS
 20 **ΟΤΙΗΜΕΛΛΕΝΙΗΣΟΥCΑΠΘ**
 that WAS-ABOUT JESUS TO-BE-FROM-
 40 **ΝΗCΚΕΙΝΥΠΕΡΤΟΥΕΘΝΟΥC**
 DYING OVER THE NATION
 40 **ΚΑΙΟΥΧΥΠΕΡΤΟΥΕΘΝΟΥC**
 52 AND NOT OVER THE NATION ON-
 80 **ΟΝΟΝΑΛΛΙΝΑΚΑΙΤΑΤΕΚΝΑ**
 ly but THAT AND THE offspring
 600 **ΤΟΥΕΘΥΤΑΔΙΕCΚΟΡΠΙCΜ**
 A OF-THE God THE ones-HAVING-been-thru-scatteredED
 20 **ΕΝΑCΝΑΓΑΓΗΕΙCΕΝΑΠΕΚ**
 53 MAY-BE-TOGETHER-LEADING INTO ONE FROM that
 40 **ΕΙΝΗCΟΥΝΤΗCΗΜΕΡΑCΣΥΝ**
 THEN THE DAY THEY-
 60 **ΕΒΟΥΛΕΥCΑΝΤΟΙΝΑΔΑΠΟΚΤ**
 TOGETHER-COUNSEL THAT THEY-MAY-BE-
 80 **ΕΙΝΩCΙΝΑΥΤΟΝΟΟΥΝΙΗC**
 54 FROM-KILLING Him THE THEN JESUS
 700 **ΥCΟΥΚΕΤΙΠΑΡΡΗCΙΑΠΕΡΙ**
 NOT-STILL to-voidness ABOUT-
 20 **ΕΠΑΤΕΙΕΝΤΟΙCΙΟΥΔΑΙΟΙ**
 TROD IN THE JUDA-ANDS
 40 **CΑΛΛΑΔΗΛΑΘΕΝΕΚΕΙΘΕΝΕ**
 but FROM-CAME thence INTO
 60 **ΙCΤΗΝΧΩΡΑΝΕΓΓΥCΤΗCΕΡ**
 THE SPACE NEAR OF-THE DES-
 80 **ΗΜΟΥΕΙCΕΦΡΑΙΜΛΕΓΟΜΕΝ**
 OLATE INTO EPHRAIM being-said
 900 **ΗΝΠΟΛΙΝΚΑΚΕΙΜΕΙΝΕΝΜ**
 city AND-there He-REMAINS WITH
 20 **ΕΤΑΤΩΝΜΑΘΗΤΩΝΑΥΤΟΥΗΝ**
 55 THE LEARNERS OF-Him WAS
 40 **ΔΕΕΓΓΥCΤΟΠΑCΧΑΤΩΝΙΟΥ**
 YET NEAR THE PASSOVER OF-THE JUDA-ANDS
 60 **ΔΔΙΩΝΚΑΙΑΝΕΒΗCΑΝΠΟΛΛ**
 AND UP-STEPPED MANY
 80 **ΟΙΕΙCΡΟCΟΛΥΜΑΕΚΤΗC**
 INTO JERUSALEM OUT OF-THE
 900 **ΧΩΡΑCΠΡΟΤΟΥΠΑCΧΑΙΝΑΔ**
 SPACE BEFORE THE PASSOVER THAT THEY-
 20 **ΓΝΙCΦCΙΝΕΑΥΤΟΥCΕΖΗΝΤ**
 56 SHOULD-BE-FORIFYn g selves THEY-BOUGHT
 40 **ΥΝΟΥΝΤΟΝΙΗCΟΥΝΚΑΙΕΛΕ**
 THEN THE JESUS AND THEY-said
 60 **ΓΟΝΜΕΤΑΛΛΗΛΩΝΕΝΤΩΙΕΡ**
 WITH one-another IN THE SACRED-
 80 **ΩCΤΗΚΟΤΕCΤΙΔΟΚΕΙΜΙ**
 place HAVING-STOOD ANY it-is-SEEMING to-you
 4000 **ΝΟΤΙΟΥΜΗΕΛΘΗΕΙCΤΗΝΕΟ**
 that NOT NO He-MAY-BE-COMING INTO THE FEA-

¹⁻⁸ Compare Mt.26:13; Mk.14:9.

¹ We are now treated to a beautifully symbolic picture of the three-fold phase of resurrection life. The saints shall serve Him as Martha did. They shall share with Him, as Lazarus. They shall worship Him, like Mary. In these degenerate days we have forgotten that there is need of *one* thing, and that is not service or sacrifice, but of sitting at the feet of our Lord and hearing His Word. Service has its place, but it is not, as Martha thought, the great need. God can get servants. He has many much more powerful than we are. He can make the very elements do His bidding. He is looking for worship, and true worship comes only from the heart attuned to His grace. Martha served, as she always did, though she had learned not to be worried by its details. Mary no longer *sits* at His feet but *worships* there, and "wastes" a woman's prized possession on them, and wipes them with a woman's glory. It is the most exalted act of any of His disciples. Like us, they were usually after blessing for *themselves*, instead of seeking to give Him what His heart craves. It is not what we get but what we give to God that fulfills the purpose for which He formed and favored us. Let us become so enamored of His excellences that we, too, shall *waste* our most precious possessions in worship at His feet. Nothing is too good for Him! Nothing is lost that serves to express our adoration, nothing is wasted that conveys our love.

But worshipful response is impossible apart from the preparation of heart which comes only to those who search the treasures of His Word. The discoveries of His wisdom and grace alone can constrain the heart to the impulsive and uncalculated displays of lavish affection which are His delight. One heart, responding to His love, is better than all the service and ceremony of a myriad of slaves driven by fear or favor.

³ The term "ointment" is now used especially for fatty or fixed oils, of heavy consistency, but the perfumes used in the Orient are essential oils, or attars. This seems the only satisfactory English term for the precious perfume used by Mary.

the chief priests and the Pharisees had given directions that if anyone should know where He is, he should be divulging it, so that they should be arresting Him.

¹² Jesus, then, six days before the Passover, came to Bethany, where Lazarus was who had died, whom Jesus rouses from among the dead.

² There, then, they make a dinner for Him, and Martha served. Now Lazarus was one of those lying back at table with Him.

³ Mary, then, taking a pound troy [12 oz.] of veritable nard attar, very precious, rubs the feet of Jesus and wipes His feet with her hair. Now the house was filled with the odor of the attar.

⁴ Now Judas of Simon Iscariot, one of His disciples (who is about to be betraying Him) is saying, "Wherefore was not this attar disposed of for three hundred denarii [about \$47.07, £9 13s 9d] and given to the poor?" Now this he said, not that he cared about the poor, but that he was a thief and bore the coffer, having also what was cast into it.

⁷ Then, said Jesus, "Let her be, that she should be keeping it for the day of My burial. For you have the poor with yourselves always, yet Me you have not always."

⁹ The vast throng, then, from among the Jews, knew that He is there. And they came, not because of Jesus only, but that they might become acquainted with Lazarus also, whom Jesus rouses from among the dead. Yet the chief priests also plan that they may be killing Lazarus also, seeing that, because of him, many of the Jews went, and believed into Jesus.

¹² On the morrow a vast throng, who are coming for the festival,

57 ^{#o.} ΡΤΗΝΔΕΔΩΚΕΙCΑΝΔΕΘΙΑΡ 20
TIVAL HAD-GIVEN YET THE chief-

^{#o.} ΧΙΕΡΕΙCΚΑΙΟΙΦΑΡΙCΑΙΟ 40
SACRED-ones AND THE PHARISES

^{Α ΗΝ} ΙΕΝΤΟΛΑCΙΝΔΕΑΝΤΙCΓΝΩ 60
directions THAT IF-EVER ANY MAY-BE-KNOW-6

ΠΟΥΕCΤΙΝΜΗΝΥCΗΟΠΩCΠΙ 80
ing ?-where He-is he-sh' d-be-divulging WHICH-how THEY-

12 ^{ΑC} ΩCΙΝΑΥΤΟΝΟΟΥΝΙΗCΟΥ 100
sh' d-be-arresting Him THE THEN JESUS

CΠΡΟΕΞΗΜΕΡΩΝΤΟΥΠΑCΧΑ 20
BEFORE SIX DAYS THE PASSOVER

ΗΛΘΕΝΕΙCΒΗΘΑΝΙΑΝΟΠΟΥ 40
CAME INTO BETHANY THE ?-where

^{ΒC omit THE one-HAVING-DIED} ΗΝΑΖΑΡΟCΤΕΘΗΗΚΩCΟΝ 60
WAS LAZARUS THE one-HAVING-DIED WHOM

^{ΒC omit THE} ΗΓΕΙΡΕΝΕΚΝΕΚΡΩΝΟΙΗCΟ 80
HOUSES OUT OF-DEAD-ones THE JESUS

^{Α ο.} ΥCΕΠΟΙΗCΑΝΟΥΝΑΥΤΩΔΕΙ 200
2 THEY-make THEN to-Him DINNER

ΠΝΟΝΕΚΕΙΚΑΙΗΜΑΡΘΑΔΙΗ 20
there AND THE MARTHA THRU-

^{#o.} ΚΟΝΕΙΟΔΕΛΑΖΑΡΟCΕΙCΗΝ 40
SERVED THE YET LAZARUS ONE WAS

^{omit BY A} ΕΚΤΩΗΝΑΝΑΚΕΙΜΕΝΩCΥΝΑ 60
OUT OF-THE ones-UP-LYING TOGETHER to-

^{Β+Μ} ΥΤΩΗΟΥΝΜΑΡΙΑΛΑΒΟΥCΑΛ 60
3 Him THE THEN MARY GETTING FOUND 9

^{Α ο.} ΙΤΡΑΝΜΥΡΟΥΝΑΡΔΟΥΠΙCΤ 300
(12 oz.) OF-ATTAR NARD OF-BELIEVIC

^{Β+Ε} ΙΚΗCΠΟΛΥΤΙΜΟΥΗΛΕΙΥΕΝ 20
OF-MUCH-VALUE RUBS

^{Β omit OF-THE} ΤΟΥCΠΟΔCΤΟΥΙΗCΟΥΚΑΙ 40
THE FEET OF-THE JESUS AND

^{Α Η} ΕΞΕΜΑΞΕΝΤΑΙCΘΡΙCΙΝΑΥ 60
OUT-WIPES to-THE HAIR OF-her

ΤΗCΤΟΥCΠΟΔCΑΥΤΟΥΗΔΕ 80
THE FEET OF-Him THE YET

^{Β C ο.} ΟΙΚΙΔΕΠΑΡΩΘΗΕΚΤΗCΟC 400
HOME WAS-FILLED OUT OF-THE ODOOR

^{Α THEN ΟΥΝ} ΜΗCΤΟΥΜΥΡΟΥΛΕΓΕΙΔΕΙΟ 20
4 OF-THE ATTAR IS-saying YET JUDAS

^{ΒC omit OF-SIMON} ΥΔΑCCΙΜΩCΟΙΚΑΡΙΩΤ 40
OF-SIMON THE ISCAIOT

^{ΒC omit OPT} ΗCΕΙCΕΚΤΩΝΜΑΘΗΤΩΝΑΥΤ 80
ONE OUT OF-THE LEARNERS OF-Him

ΟΥΟΜΕΛΑΦΝΑΥΤΟΝΠΑΡΑΔΙ 80
THE one-being-ABOUT Him to-BE-BESIDE-

ΔΟΝΑΙΔΙΑΤΙΤΟΥΤΟΤΟΥΜΥΡ 300
5 GIVING THRU ANY this THE ATTAR

ΟΝΟΥΚΕΠΡΑΒΗΤΡΙΑΚΟCΙΩ 20
NOT WAS-disposed-of OF-THREE-hundred

ΝΔΗΝΑΡΙΩΝΚΑΙΔΕΘΗΠΤΩ 40
DENARII AND WAS-GIVEN to-POOR

ΧΟΙCΕΙΠΕΝΔΕΤΟΥΤΟΥΧΟ 60
said YET this NOT that

ΤΙΠΕΡΙΤΩΝΠΤΩΧΩΝΕΜΕΛΕ 80
ABOUT THE POOR CARED

ΝΑΥΤΩΑΛΛΟΤΙΚΑΕΠΤΗCΗΝ 600
to-him but that thief he-WAS

^{Α ΕΙΧΕΝ} ΚΑΙΤΟΓΛΩCCΟΚΟΜΟΝΕΧΩΝ 20
AND THE TONGUE-FETCHER HAVING

^{omit BY A} ΚΑΙΤΑΒΑΛΛΟΜΕΝΑΕΒΑCΤΑ 40
AND THE BEING-CAST BORE

⁷ ΖΕΝΕΙΠΕΝΟΥΝΟΙΗCΟΥCΑΦ 60
said THEN THE JESUS FROM-

^{Α omit THAT} ΕCΑΥΤΗΝΙΝΔΕΙCΤΗΝΗΜΕΡ 80
LET her THAT INTO THE DAY

ΑΝΤΟΥΕΝΤΑΦΙCΜΟΥΜΟΥΤ 700
OF-THE IN-sepulchering OF-ME she-

^Α ΕΤΗΡΗΚΕΝ-ΗC-ΚΕΠΤ 20
ΗΡΗCΗΑΥΤΟΥCΠΤΩΧΟΥC 20
8 sh' d-be-KEEPING it THE POOR

ΓΑΡΠΑΝΤΟΤΕΕΧΕΤΕΜΕΘΕΑ 40
for always YE-ARE-HAVING WITH selves

ΥΤΩΝΕΜΕΔΕΟΥΠΑΝΤΟΤΕΕΧ 60
ME YET NOT always YE-ARE-

^{Α omit THE} ΕΤΕΕΓΝΩΟΥΝΟΟΧΛΟCΠΟΛΥ 80
HAVING, KNEW THEN THE THROG MANY

CΕΚΤΩΝΙΟΥΔΑΙΩΝΟΤΙΕΚΕ 800
OUT OF-THE JUDA-ans that there

ΙΕCΤΙΝΚΑΙΗΛΘΟΝΟΥΔΙΑΤ 20
He-is AND THEY-CAME NOT THRU THE

ΟΝΙΗCΟΥΝΜΟΝΟΝΑΛΛΙΝΑΚ 40
JESUS ONLY but THAT AND

ΑΙΤΟΝΑΖΑΡΟΝΙΔΩCΙΝΟΝ 60
THE LAZARUS THEY-MAY-BE-PERCEIVING

^{ΒC omit THE} ΗΓΕΙΡΕΝΕΚΝΕΚΡΩΝΟΙΗCΟ 80
WHOM HOUSES OUT OF-DEAD-ones THE JESUS

^{ΑC omit AND} ΥCΕΒΟΥΛΕΥCΑΝΤΟΔΕΚΑΙΟ 300
10 COUNSEL YET AND THE

ΙΑΡΧΙΕΡΕΙCΙΝΑΚΑΙΤΟΝΑ 20
chief-SACRED-ones THAT AND THE LA-

^{#o.} ΖΑΡΟΝΑΠΟΚΤΕΙΝΩCΙΝΟΤ 40
11 ZARUS THEY-MAY-BE-FROM-KILLING that

ΙΠΟΛΛΟΙΔΙΑΥΤΟΝΥΠΗΓΟΝ 60
MANY THRU him UNDER-LED

ΤΩΝΙΟΥΔΑΙΩΝΚΑΙΕΠΙCΤΕ 80
OF-THE JUDA-ans AND THEY-BELIEVED

ΥΟΝΕΙCΤΟΝΙΗCΟΥΝΤΗΕΠΑ 3000
12 INTO THE JESUS to-THE ON-MOB-

7 While facing the terrible ordeal of death our Lord found no fellowship with His disciples in the sorrows before Him. Like Peter, they could not entertain such a thought. But it seems that Mary alone, of all His friends, had learned to believe His words. She looked forward to His death and the tomb. Is it any wonder that she is first at the tomb on the resurrection morning and first to speak to the risen Christ?

12-19 Compare Mt. 21:4-11; Mk. 11:7-19; Lu. 19:35-40.

13 See Ps. 118^{25,26}.

15 See Zech. 9⁹.

21 Perhaps the surest index of the spiritual state and experience of believers is the way in which they use the name and titles of our Lord. The prevalent use of His personal name is shocking to the spiritual ear. Only His enemies and those unacquainted with Him, as these Greeks, addressed Him or spoke of Him familiarly by the name given Him at His birth. Those who knew Him and had learned to love Him always gave Him a title suited to the occasion. He was Teacher to His disciples, Adept, or Doctor, in reference to His wisdom, Lord or Master to His slaves, and Christ or Messiah to His loyal subjects. To them He was Jesus the Christ, in humiliation. To us He is Christ Jesus, in glory. Surely it is a small thing for us to speak of Him as He deserves! Let us not degrade His high dignity by using His human name without at least one of the titles of His glory.

23 It seems that here we have a preview of the coming kingdom. He enters Jerusalem in triumph exactly, to a day, as foretold by Daniel the prophet (Dan. 9²⁵). The indignant Pharisees acknowledge that the world went after Him, and even the Greeks seek His acquaintance, as the nations will come up to Jerusalem in the millennial kingdom.

There is no intimation that the curiosity of the Greeks was satisfied. In the kingdom they will have their place, but before that, immediately athwart His path, is the death that will open the way for the blessing of all. The Greeks must wait until the grain of wheat has died.

hearing that Jesus is coming into Jerusalem, got fronds of palms and came out to meet Him. And they clamored, saying, "*Hosanna! Blessed is He Who is coming in the name of the Lord!*" and "*the King of Israel!*"

14 Now Jesus, finding a little ass, is seated on it, according as it is written,

15 "Fear not, daughter of Zion!
Lo! Your King is coming sitting on an ass's colt."

16 Now His disciples do not know these things, at first, but when Jesus is glorified, then they remember that these things were written of Him and they do these things to Him.

17 The throng, then, which was with Him when He summons Lazarus out of the tomb, and rouses him from among the dead, testified.

18 Therefore, also, the vast throng meets Him, seeing that they hear that He has done this sign. Then the Pharisees say among themselves, "You are beholding that you are benefiting nothing. *Lo! the world went away after Him!*"

20 Now there were some Greeks among those going up that they should be worshiping in the festival.

21 These, then, approached Philip from Bethsaida of Galilee, and they asked him, saying, "Lord, we want to become acquainted with

22 Jesus." Philip is coming and telling Andrew, and again Andrew and Philip are coming and telling

23 Jesus. Yet Jesus is answering them, saying, "The hour has come that the Son of Mankind should be glorified.

24 Verily, verily, I am saying to you, except a kernel of wheat, falling into the earth, should be dying, it is remaining alone, yet if it

^{AS OMIT THE}
ΥΡΙΟΝΟΟΧΛΟΣΠΟΛΥΣΟΕΛΘ 20
^{HOW THE THrong MANY THE ones-}

ΩΝΕΙΣΤΗΝΕΟΡΤΗΝΑΚΟΥΣΑ 40
^{COMING INTO THE FESTIVAL HEARING}
ΝΤΕΣΟΤΙΕΡΧΕΤΑΙΟΙΗΣΟΥ 60
^{A JEW IS-COMING AS OMIT THE that IS-COMING THE JESUS}

ΣΕΙΣΙΕΡΟΣΟΛΥΜΑΕΛΑΒΟΝ 60
^{3 INTO JERUSALEM THEY-GOT}

ΤΑΒΑΙΔΤΩΝΦΟΙΝΙΚΩΝΚΑΙ 100
^{THE FRONDS OF-THE PALMS AND}

ΕΞΗΛΘΟΝΕΙΣΥΠΑΝΤΗΣΙΝΑ 20
^{A Δ=FROM- OUT-CAME INTO UNDER-meeting to-}

ΥΤΦΚΑΙΕΚΡΑΥΓΑΖΟΝΛΕΓΟ 40
^{A O. O. O.=CRIED B OMIT SAVING Him AND THEY-CLAMORED SAYING}

ΝΤΕΣΩΣΑΝΝΑΕΥΛΟΓΗΜΕΝΟ 60
^{HOSANNA being-blessed}

ΣΟΕΡΧΟΜΕΝΟΣΕΝΟΝΟΜΑΤΙ 60
^{THE One-COMING IN NAME}

ΚΥΡΙΟΥΚΑΙΟΒΑΣΙΛΕΥΣΤΟ 200
^{A OMITS AND A ONCE DOTTED AND A OMITS THE OF-Master AND THE KING OF-THE}

ΥΣΡΑΗΛΕΥΡΩΝΔΕΟΙΗΣΟΥ 20
^{14 ISRAEL FINDING YET THE JESUS}

ΣΟΝΑΡΙΟΝΕΚΑΘΙΣΕΝΕΠΑΥ 40
^{ASS (dim.) IS-seated ON it}

ΤΟΚΑΘΩΣΕΣΤΙΝΓΕΓΡΑΜΜΕ 60
^{according-as IS HAVING-been-WRITTEN}

ΝΟΝΜΗΦΟΒΟΥΗΘΥΓΑΤΗΡΣΕ 60
^{15 NO BE-FEARING THE DAUGHTER SION}

ΙΩΝΙΔΟΥΟΒΑΣΙΛΕΥΣΣΟ 300
^{A OMITS OF-YOU BE-PERCEIVING THE KING OF-YOU IS-}

ΡΧΕΤΑΙΚΑΘΗΜΕΝΟΣΕΠΙΩ 20
^{COMING sitting ON COLT}

ΛΟΝΟΝΟΥΤΑΥΤΑΔΕΟΥΚΕΓΗ 40
^{16 OF-ASS these YET NOT THEY-}

ΩΣΑΝΑΥΤΟΥΟΙΜΑΘΗΤΑΙΤΟ 60
^{A THE LEARNERS OF-Him KNOW OF-Him THE LEARNERS THE}

ΠΡΩΤΟΝΑΛΛΟΤΕΕΔΟΞΑΣΘΗ 60
^{BEFORE-most but when IS-esteemized}

ΙΗΣΟΥΣΤΟΤΕΜΗΝΣΘΗΣΑΝ 400
^{JESUS then THEY-ARE-REMINDED}

ΟΤΙΤΑΥΤΑΗΝΕΠΑΥΤΩΓΕΓΡ 20
^{ON Him WAS that these WAS ON Him HAVING-}

ΑΜΜΕΝΑΚΑΙΤΑΥΤΑΕΠΟΙΗΣ 40
^{been-WRITTEN AND these THEY-DO}

ΔΝΑΥΤΩΕΜΑΡΤΥΡΕΙΟΥΝΟΟ 60
^{17 to-Him witnessed THEN THE TH-}

ΧΛΟΣΩΝΜΕΤΑΥΤΟΥΟΤΕΤΟ 60
^{BUNG THE BEING WITH Him when THE}

ΝΑΖΑΡΟΝΕΦΩΝΗΣΕΝΕΚΤΟ 500
^{LAZARUS He-BOUNDS OUT OF-THE}

^{S O.}
ΥΜΝΗΜΕΙΟΥΚΑΙΗΓΕΙΡΕΝΑ 20
^{memorial-vault AND ROUSES him}

ΥΤΟΝΕΚΝΕΚΡΩΝΔΙΑΤΟΥΤΟ 40
^{18 OUT OF-DEAD-ones THUS this}
ΚΑΙΥΠΗΝΤΗΣΕΝΑΥΤΩΟΧΛ 60
^{AND OMITTED BY B1 S OMITS THE B ADDS Δ AND AND UNDER-meets to-Him THE THrong}
ΟΣΠΟΛΥΣΟΤΙΗΚΟΥΣΑΝΤΟΥ 60
^{AS OMIT MANY S Him this MANY that THEY-UNAR this}

ΤΟΑΥΤΟΝΠΕΠΟΙΗΚΕΝΑΙΤΟ 600
^{Him TO-HAVE-DONE THE}

ΣΗΜΕΙΟΝΟΙΟΥΝΦΑΡΙΣΑΙΟ 20
^{19 SIGN THE THEN PUBLISHES}

ΙΕΙΠΑΝΠΡΟΣΕΛΥΤΟΥΣΒΕΩ 40
^{A O say TOWARD selves TO-ABE-}

ΡΕΙΤΕΟΤΙΟΥΚΩΦΕΛΕΙΤΕΟ 60
^{beholding that NOT YE-ARE-benefiting NOT-}

ΥΔΕΝΙΔΕΟΚΟΜΟΣΟΠΙΩ 60
^{S+Θ TET-ONE BE-PERCEIVING THE SYSTEM BEHIND Him}

ΥΤΟΥΑΠΗΛΘΕΝΗΣΑΝΔΕΕΛΛ 700
^{20 FROM-CAME THEY-WERE TET GREEKS}

ΗΝΕΣΤΙΝΕΣΕΚΤΩΝΑΝΑΒΑΙ 20
^{A ANY GREEKS ANY OUT OF-THE ones-UP-STEPPING}

ΝΟΝΤΩΝΙΝΑΠΡΟΣΚΥΝΗΣΩΣ 40
^{THAT THEY-SHOULD-BE-worshipping}

ΙΝΕΝΤΗΕΟΡΤΗΟΥΤΟΙΟΥΝ 60
^{21 IN THE FESTIVAL these THEN TO-}

ΡΟΧΛΑΘΟΝΦΙΛΙΠΠΩΤΩΑΠΟ 60
^{WARD-CAME to-Philip THE FROM}

ΒΗΘΣΑΙΔΑΤΗΣΓΑΛΙΛΑΙΑΣ 600
^{BETHSAIDA OF-THE GALILEE}

ΚΑΙΗΡΩΤΩΝΑΥΤΟΝΛΕΓΟΝΤ 20
^{AND THEY-ASKED him SAYING}

ΕΣΚΥΡΙΕΒΕΛΟΜΕΝΤΟΝΙΗΣ 40
^{Master! WE-ARE-WILLING THE JESUS}

ΟΥΝΙΔΕΙΝΕΡΧΕΤΑΙΟΦΙΛΙ 60
^{S O. AS OMIT THE TO-BE-PERCEIVING IS-COMING THE Philip}

ΠΟΣΚΑΙΛΕΓΕΙΤΩΑΝΔΡΕΑ 60
^{22 AND he-IS-saying to-THE ANDREW}

ΚΑΙΠΑΛΙΝΕΡΧΕΤΑΙΑΝΔΡΕ 600
^{AND AGAIN IS-COMING ANDREW}

ΑΣΚΑΙΦΙΛΙΠΠΟΣΚΑΙΛΕΓΟ 20
^{AND Philip AND THEY-ARE-say-}

ΥΣΙΝΤΩΙΗΣΟΥΟΔΕΙΗΣΟΥΣ 40
^{23 ING to-THE JESUS THE YET JESUS}

ΑΠΟΚΡΙΝΕΤΑΙΑΥΤΟΙΣΛΕΓ 60
^{A E B+G A T O O. IS-ANSWERING to-them SAYING}

ΩΝΕΛΗΛΥΘΕΝΗΡΑΙΝΑΔΟΞ 60
^{HAS-COME THE HOUR THAT SHOULD-}

ΑΣΘΗΟΥΙΟΣΤΟΥΑΝΘΡΩΠΟΥ 4000
^{BE-BEING-esteemized THE SON OF-THE human}

²⁴ The millennial vision fades away and gives place to the black shadows of Golgotha. The King has come, but they do not know Him. The kingdom proclamation is withdrawn. Death looms large ahead. The Wheat kernel must die. Only in resurrection can be realized the close unity with His own which He craved.

²⁵ We fail to feel the force of this if we confound the *soul* with *life*. We could hardly say, in verse 27, "Now is My *life* troubled", yet it is the very same word. The soul has to do with sensation. Some forms of life, as plants, have no soul, or sensation. He who is fond of his soul will shrink from discomfort and suffering. He will not endure the affliction which precedes the kingdom. He will lose the joy and blessedness of the reward. He who hates his soul will not allow any sorrow to stand between him and faithfulness to God.

²⁷ The Lord Himself is the first to hate His own soul. His darkest hour has come. Shall He shrink from its horrors? No! Let God's name be glorified whatever the bitter cost! The rendering "life", in place of "soul", fails to give the true thought. A man may love life, yet hate his soul. Those who fear persecution and distress for Christ's sake are fond of their souls, and they will forfeit the very ease and delight which they crave, when the kingdom comes.

³¹ "Now is the judgment of this world" suggests that God was, at that time, about to judge mankind. But He did not. Judgment still waits. It is the *world* that was doing the judging. This is confirmed by the same form of the word in "the judgment of gehenna" (Mt. 23³³), "the judgment of God" (2 Th. 1⁵). See also Un. 14⁷; 16⁷; 18¹⁰; 19². The world would hardly judge Satan, so the Chief here spoken of must be Christ Himself. This title is used again in 14³⁰ and 16¹¹, where further evidence is given that our Lord is speaking of Himself. The judgment is His exaltation on the cross, for it was a reference to the manner of His death. So it was that the throng understood the term. We should not give one of His titles to Satan. Christ is the world's Chief.

should be dying, it is bringing forth much fruit. He who is fond of his soul is destroying it, and he who is hating his soul, in this world, shall be guarding it for eonian life.

²⁶ If anyone should be serving Me let him be following Me, and where I am, there My servant also shall be. And if anyone should be serving Me, the Father shall be honoring him. Now is My soul disturbed. And what may I be saying? 'Father, save Me out of this hour'? But because of this I came into this hour. Father, glorify Thy name!" A voice, then, came out of heaven, "I glorify it and shall also be glorifying it again!"

²⁹ The throng, then, which stands and hears it, said, "It thunders!" Others said, "A messenger has spoken to Him!"

³⁰ Jesus answered and said, "Not because of Me has come this voice, but because of you. Now is this world's judging. Now shall the Chief of this world be cast out. And I, if I should be exalted out of the earth, shall be drawing all to Myself." Now this He said, signifying what death He was about to be dying.

³⁴ The throng, then, answered Him, "We hear out of the law that the Christ is remaining for the eon, and how are *you* saying that the Son of Mankind must be exalted? Who is this Son of Mankind?"

³⁵ Jesus, then, said to them, "Still a little time the light is among you. Be walking while you have the light lest the darkness should be overtaking you. And he who is walking in the darkness is not aware whither he is going. As you have the light, be believing into

24 ΑΜΗΝ ΑΜΗΝ ΛΕΓΩΜΙΝ ΕΑΝ ΜΕ 20
 AMEN AMEN I-AM-SAYING to-TOUP IF-EVER NO
 Η ΟΚΟΚΚΟΣΤΟΥΣΙΤΟΥ ΠΕΣΩ 40
 the KENNEL OF-THE OBAIN FALLING
 ΝΕΙΣΤΗΝ ΓΗΝ ΑΠΟΘΑΝΗ ΑΥΤ 60
 INTO THE LAND MAY-BE-FROM-DYING SAME
 ΟΣΜΟΝΟΣ ΜΕΝΕΙ ΕΑΝ ΔΕ ΑΠΟ 80
 ONLY IS-REMAINING IF-EVER YET it-MAY-BE-
 ΘΑΝΗ ΠΟΛΥΝ ΚΑΡΠΟΝ ΦΕΡΕΙ 100
 FROM-DYING MUCH FRUIT it-IS-CARRYING
 25 ΟΦΙΛΩΝΤΗΝ ΨΥΧΗΝ ΑΥΤΟΥ 20
 the one-BEING-FOND THE soul OF-him IS-
 ΠΟΛΛΕΙ ΑΥΤΗΝ ΚΑΙ ΟΜΕΙ 40
 destroying her AND THE one-HATING
 ΩΝΤΗΝ ΨΥΧΗΝ ΑΥΤΟΥ ΕΝΤΩΚ 60
 THE soul OF-him IN THE SYS-
 ΟΣΜΩΤΟΥ ΤΩ ΕΙΣ ΩΝΗΝ ΑΙΩΝ 80
 TEM this INTO LIFE eonian
 26 ΙΟΝ ΦΥΛΑΣΣΕΙ ΑΥΤΗΝ ΕΑΝ ΜΕ 100
 WILL-BE-GUARDING her IF-EVER to-ME
 ΟΙΤΙΣ ΔΙΑΚΟΝΕΜΟΙ ΑΚΟΛ 20
 ANY MAY-BE-THRU-SERVING to-ME LET-him-BE-
 ΟΥΘΕΙΤΩ ΚΑΙ ΟΠΟΥ ΕΙΜΙ ΕΓ 40
 following AND THE-? where AM I
 ΩΚΕΙ ΚΑΙ ΟΔΙΑΚΟΝ ΟΣΟ 60
 there AND THE THRU-SERVITOR THE MY
 ΟΣ ΕΣΤΑΙ ΚΑΙ ΕΑΝΤΙΣ ΕΜΟΙ 80
 WILL-BE AND IF-EVER ANY to-ME
 ΔΙΑΚΟΝΗΤΙ ΗΣΕΙ ΑΥΤΟΝ Ο 100
 MAY-BE-THRU-SERVING WILL-BE-VALUING him THE
 ΠΑΤΗΡ ΝΥΝ ΨΥΧΗ ΜΟΥ ΤΕΤΑ 20
 27 FATHER NOW THE soul OF-ME HAS-been-
 ΡΑΚΤΑΙ ΚΑΙ ΤΙ ΕΙΠΩ ΠΑΤΕΡ 40
 DISTURBED AND ANY I-MAY-BE-SAYING FATHER
 ΩΣ ΟΝ ΜΕ ΕΚ ΤΗΣ ΡΑΣΤΑΥΤ 60
 HAVE ME OUT OF-THE HOUR this
 ΗΣΑ ΛΑΔΙΑ ΤΟΥΤΟΝ ΑΘΟΝΕ 80
 but THRU this I-CAME IN-
 ΙΣΤΗΝ ΩΡΑΝ ΑΥΤΗΝ ΠΑΤΕΡ 100
 28 to THE HOUR this FATHER
 ΔΟΞΑΣΟΝ ΟΥΤΟ ΟΝΟΜΑ ΗΘ 20
 esteemize OF-YOU THE NAME NAME
 ΕΝΘΥΝΩΝ ΗΕΚΤΟΥ ΟΥΡΑΝΟ 40
 THEN SOUND OUT OF-THE heaven
 ΥΚΑΙ ΕΔΟΞΑΣΑ ΚΑΙ ΠΑΛΙΝ Δ 60
 AND I-esteemize AND AGAIN I-LL-
 ΟΣΑ ΩΘΟΥΝ ΟΧΛΟΣ ΕΣΤΗΚ 80
 29 BE-esteemizing THE THEN THROUG THE HAVING-STOOD
 ΩΣΚΑΙ ΑΚΟΥΣΑΣ ΕΛΕΓΕΝ ΒΡ 100
 AND HEARING said THUNDER

ΟΝΤΗΝ ΓΕ ΓΟΝΕΝ ΑΙ ΑΛΛΟΙ Ε 20
 to-HAVE-BECOME others said
 ΛΕΓΟΝ ΑΓΓΕΛΟΣ ΑΥΤΩ ΛΕΛΑ 40
 MESSENGER to-Him HAS-TALKED
 ΑΗΚΕΝ ΑΠΕΚΡΙΘΗΝ ΗΣΟΥΣ 60
 30 answered THE JESUS
 AND said omitted by s
 ΚΑΙ ΕΙΠΕΝ ΟΥΔΙ ΕΜΕ Η ΦΩΝΗ 80
 AND said NOT THRU ME THE SOUND
 ΑΥΤΗ ΓΕ ΓΟΝΕΝ ΑΛΛΑ ΔΙ' ΕΜΕ 100
 this HAS-BECOME but THRU YOU
 ΣΥΝ ΚΡΙΣΙΣ ΕΣΤΙΝ ΤΟ ΥΚΟ 20
 31 NOW JUDGING IS OF-THE SYSTEM
 ΚΑΙ ΓΑΡ ΝΩΝ ΤΟ ΚΕΦΑΛΟΝ ΤΗΣ ΣΥΣΤΗΜΑΤΟΣ 40
 31 KAI for NOW THE Chief OF-THE SYSTEM this, s supplies,
 ΣΜΟΥ ΤΟΥΤΟΥ ΝΥΝ Ο ΑΡΧΩΝ 40
 this NOW THE Chief OF-
 but s deletes and adds the words himself, larger
 ΟΥΚ ΟΣΜΟΥ ΤΟΥΤΟΥ ΕΚΒΑΛΕ 80
 THE SYSTEM this WILL-BE-BEING-
 ΗΣ ΕΤΑΙ ΕΙΣ ΤΟ ΚΑΙ ΕΑΝ ΨΕ 80
 32 OUT-CAST OUT AND-I IF-EVER I-MAY-BE-BEING-
 ΦΕΚΤΗΣ ΓΗΣ ΠΑΝΤΑΣ ΕΑΚΥΣ 700
 HEIGHTENED OUT OF-THE LAND ALL I-LL-BE-DRAWING
 ΩΠΡΟΣΕΑΥΤΟΝ ΤΟ ΤΟ ΔΕ 20
 33 TOWARD Myself this YET He-
 ΛΕΓΕΝ ΣΗΜΑΙΝΩΝ ΠΟΙΘΩ ΑΝ 40
 said s signifies ?-to-THE-which DEATH
 ΑΤΩ ΗΜΕΛΛΕΝ ΑΠΟΘΗΝΕΣΚΕΙ 60
 He-WAS-ABOUT to-BE-FROM-DYING
 ΝΑ ΠΕΚΡΙΘΟΥΝ ΑΥΤΩ ΟΧΛΟΙ 80
 34 answered THEN to-Him THE THROUG
 ΟΣ ΗΜΕΙΣ ΗΚΟΥΣΑΜΕΝ ΕΚΤΟ 100
 WE HEAR OUT OF-THE
 ΥΝΟΜΟΥ ΟΤΙ Ο ΧΡΙΣΤΟΣ ΜΕΝ 20
 LAW that THE ANOINTED IS-REMAIN-
 ΕΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΚΑΙ ΠΩΣ Α 40
 ING INTO THE eon AND how AB-
 ΕΓΕΙΣΣΟΤΙ ΔΕΙ ΨΩΘΗΝΑ 60
 saying YOU that it-IS-BINDING to-BE-HEIGHTENED
 ΙΤΟΝ ΥΙΟΝ ΤΟΥ ΑΝΘΡΩΠΟΥ 80
 THE SON OF the human ANY
 ΙΣ ΕΣΤΙΝ ΟΥΤΟΣ ΟΥΙΟΣ ΤΟΥ 100
 IS this THE SON OF-THE
 ΑΝΘΡΩΠΟΥ ΕΙΠΕΝ ΟΥΝ ΑΥΤΟ 20
 35 human said THEN to-them
 ΙΣΟΙ ΗΣΟΥΣ ΕΤΙ ΜΙΚΡΟΝ ΧΡ 40
 THE JESUS STILL LITTLE TIME
 ΟΝΟΝΤΟ ΦΩΣ ΕΝ ΜΟΝΟΝ 60
 A MGOYMON WITH YOUR
 THE LIGHT IN YOU IS
 ΠΕΡΙΠΑΤΕΙΤΕ ΕΝ ΤΩ ΦΩΣ 80
 AD O, = AS
 BE-YE-ABOUT-TREADING TILL THE LIGHT YE-
 ΧΕΤΕ ΙΝΑ ΜΗ ΗΣΚΟΤΙΑΥΜΑΣ 4000
 AB-E-HAVING THAT NO THE DARKNESS YOUR

³⁷ What better proof could be found that they were walking in darkness than their rejection of the Man of Sorrows? The prophets plainly foretold their action and yet they are too much in the dark to see.

³⁸ Our Lord has now come to that stage of His ministry which was so graphically described by His namesake, Isaiah. His public ministry is at its close. He hides Himself. As the prophet continues (Isa. 53²⁻³):

He has no shapeliness or honor,
And, seen by us, He is no sight to be
coveted.

He is despised and shunned by men,
A Man of pains and knowing illness,
And, as One concealing His face from
us,

He is despised, and we take no account
of Him.

³⁹ Outside the Scriptures we hear much of human responsibility, and that those who reject the light deserve the judgment they have invited. This passage makes us pause. These men had heard the most powerful of all preachers and seen the most marvelous of all miracle workers, yet we are distinctly told that *they could not believe*. The reason given is that *the Scriptures must be fulfilled*. God's purpose demands a measure of unbelief as well as of faith. He looks up all in stubbornness that He may have mercy on all (Ro.11³²). To damn these men who *could not believe* with irretrievable and irrecoverable ruin is unthinkable of God.

⁴⁰ Isaiah's message of doom to Israel is always quoted when their apostasy has passed repair. It divides our Lord's ministry and the accounts given of it into two distinct and different epochs. He begins His proclamation of the kingdom and continues until its rejection. Then, after quoting the sixth of Isaiah, He speaks to His own of His suffering and death. See Mt. 13¹³⁻¹⁵. In the Pentecostal era we see the same. The kingdom is proclaimed to the whole nation once again, but when their rejection is irrevocable, Paul quotes from Isaiah and seals their doom for the eon. This rejection is the basis on which the present secret economy of transcendent grace has been established.

the light, that you may be becoming sons of light."

These things speaks Jesus, and, coming away, He was hid from them. Yet, having done so many signs in front of them, they believed not into Him, that the word of Isaiah, the prophet, may be fulfilled which he said,

"Lord, who believes our tidings?

And to whom was the arm of the
Lord revealed?"

³⁹ Therefore they could not be believing, seeing that Isaiah said again,

⁴⁰ "He has blinded their eyes
And callouses their heart,
Lest they may be perceiving with
their eyes,
And should be apprehending with
their heart,
And turn about, and I shall be
healing them."

⁴¹ These things Isaiah said, seeing that he perceived His glory, and speaks concerning Him.

⁴² Howbeit, likewise, of the chiefs also many believe into Him, but because of the Pharisees they avowed it not, lest they should be put out of the synagogue, for they love the glory of men rather than even the glory of God.

⁴⁴ Now Jesus cries and said, "He who is believing into Me is not believing into Me, but into Him Who sends Me. And he who is beholding Me is beholding Him Who sends Me. I have come into the world a Light, that every one who is believing into Me should not be remaining in darkness.

⁴⁷ And if anyone should be hearing My declarations and not be maintaining them, I am not judging him, for I came not that I should be judging the world, but that I should be saving the world. He who is repudiating Me and not get-

- 35 ^{A O. O.}
 ΚΑΤΑΛΑΒΗΚΑΙΟΠΕΡΙΠΑΤΩ 20
 MAY-BE-DOWN-GETTING AND THE ONE-ABOUT-TREADING
 ΕΝΤΗΣΚΟΤΙΑΔΟΥΚΟΙΔΕΝ 40
 IN THE DARKNESS NOT HAD-PERCEIVED ?-
 ΟΥΥΠΑΓΕΙΩΣΤΟΦΩΣΕΧΕΤΕ 60
 36 where he-is-UNDER-LEADING AS THE LIGHT YE-ARE-HAVING
 ΠΙΣΤΕΥΕΤΕΕΙΣΤΟΦΩΣΙΝΑ 80
 BE-YE-BELIEVING INTO THE LIGHT THAT
 ΥΙΟΙΦΩΤΟΣΓΕΝΗΣΘΕΤΑΥΤ 100
 SONS OF-LIGHT YE-MAY-BE-BECOMING these
 ΔΕΑΛΛΗCΕΝΟΙΗΣΟΥCΚΑΙΑ 20
 TALKS THE JESUS AND FROM-
 ΠΕΛΘΩΝΕΚΡΥΒΗΝΑΥΤΩΝΤ 40
 37 COMING WAS-HID FROM them SO-
 ΟCΑΥΤΑΔΕΑΥΤΟΥCΗΜΕΙΑΠ 60
 much YET OF-Him SIGNS HAV-
 ΕΠΟΙΗΚΟΤΟCΕΜΠΡΟCΘΕΝΑ 80
 ING-DONE IN-TOWARD-PLACE OF-
 ΥΤΩΝΟΥΚΕΠΙCΤΕΥΟΝΕΙCΑ 200
 them NOT THEY-BELIEVED INTO Him
 38 ΥΤΟΝΙΝΑΟΛΟΓΟCΗCΑΙΟΥΤ 20
 THAT THE SAYING OF-ISAIAH THE
 ΟΥΠΡΟΦΗΤΟΥΠΛΗΡΩΘΗΟΝΕ 40
 BEFORE-AVERG? MAY-BE-BEING-FILLED WHICH he-
 ΙΠΕΝΚΥΡΙΕΤΙCΕCΠΙCΤΕΥC 60
 said Master! ANY BELIEVES
 ΕΝΤΗΑΚΟΗΗΜΩΝΚΑΙΟΒΡΑΧ 80
 to-THE HEARING OF-US AND THE upper-
 ΙΩΝΚΥΡΙΟΥΤΙΝΙΑΠΕΚΑΛΥ 300
 arm OF-Master to-ANY WAS-FROM COVERED
 39 ΦΘΗΔΙΑΤΟΥΤΟΟΥΚΗΔΥΝΑΝ 20
 THRU this NOT THEY-WERE-ABLE
 ΤΟΠΙCΤΕΥΕΙΝΟΤΙΠΑΙΝΕ 40
 to-BE BELIEVING that AGAIN said
 40 ΙΠΕΝΗCΑΙCΤΕΤΥΦΛΩΚΕΝ 60
 ISAIAH He-HAS-BLINDED
 ΑΥΤΩΝΤΟΥCΟΦΘΑΛΜΟΥCΚΑ 80
 OF-them THE VIEWERS AND
 41 ^{B' Π + s H K = He-ΠAS-CALLOUSED}
 ΙΕΠΩCΕΝΑΥΤΩΝΤΗΝΚΑΡ 400
 He-CALLOUSES OF-them THE HEART
 ΔΙΑΝΙΝΑΜΗΔΩCΙΝΤΟΙCΟ 20
 THAT NO THEY-MAY-BE-PERCEIVING to-THE
^{s' Π + s H K = He-ΠAS-CALLOUSED}
 ΦΘΑΛΜΟΙCΑΙΝΟΗCΩCΙΝΤ 40
 VIEWERS AND THEY-SH'D-BE-MINDING to-
 ΗΚΑΡΔΙΑΚΑΙΕΠΙCΤΡΑΦΩC 60
 THE HEART AND THEY-MAY-BE-ON-TURNED
 41 ^{B O.}
 ΙΝΚΑΠΑCΟΜΑΙΑΥΤΟΥCΤΑ 80
 AND I-SHALL-BE-HEALING them these
^{A O.}
 ΥΤΑΕΙΠΕΝΗCΑΙCΟΤΙΕΙΔ 500
 said ISAIAH that he-PER-
- ΕΝΤΗΝΔΟΞΙΑΝΑΥΤΟΥΚΑΙΕΛ 20
 CEIVED THE esteem OF-Him AND TALKS
 42 ΑΛΛΗCΕΝΠΕΡΙΑΥΤΟΥΟΜΩC 40
 ABOUT Him LIKE-AS how-
 ΕΝΤΟΙΚΑΙΕΚΤΩΝΑΡΧΟΝΤΩ 60
 beit AND OUT OF-THE chiefs
 ΝΠΟΛΛΟΙΕΠΙCΤΕΥCΑΝΕΙC 80
 MANY BELIEVE INTO
 ΑΥΤΟΝΑΛΛΑΔΙΑΤΟΥCΦΑΡΙ 400
 Him but THRU THE PHARISEES
 CΑΙΟΥCΟΥΧΩΜΟΛΟΓΟΥΝΙΝ 20
 NOT THEY-AVOwed THAT
 ΑΜΗΑΠΟCΥΝΑΓΩΓΟΙΓΕΝΩΝ 40
 NO FROM-TOGETHER-LED THEY-MAY-BE-BE-
 ΤΑΙΝΓΑΠΗCΑΝΓΑΡΤΗΝΔΟΞ 60
 43 COMING THEY-LOVE for THE esteem
 ΑΝΤΩΝΑΝΘΡΩΠΩΝΜΑΛΛΟΝΗ 80
 OF-THE humans RATHER OR
 ΠΕΡΙΤΗΝΔΟΞΙΑΝΤΟΥΘΕΟΥΙΝ 700
 44 EVEN THE esteem OF-THE God JESUS
 CΟΥCΔΕΕΚΡΑΙΕΝΚΑΙΕΙΠΕ 20
 YET CHIEFS AND said
 ΝΟΠΙCΤΕΥΩΝΕΙCΕΜΕΟΥΠΙ 40
 THE one-BELIEVING INTO ME NOT IS-
 CΤΕΥΕΙΕΙCΕΜΕΑΛΛΑΕΙCΤ 60
 BELIEVING INTO ME but INTO THE
 ΟΝΠΕΜΨΑΝΤΑΜΕΚΑΙΟΘΕΩΡ 80
 45 One-SENDING ME AND THE one-beholding
 ΩΝΕΜΕΘΕΩΡΕΙΤΟΝΠΕΜΨΑΝ 800
 ME IS-beholding THE One-SENDING
 ΤΑΜΕΓΩΦΩCΕΙCΤΟΝΚΟCΜ 20
 46 ME I LIGHT INTO THE SYSTEM
 ΟΝΕΛΗΛΥΘΑΙΝΑΠΑCΟΠΙCΤ 40
 HAVE-COME THAT EVERY THE one-BELIEV-
 ΕΥΩΝΕΙCΕΜΕΕΝΤΗCΚΟΤΙΑ 60
 ING INTO ME IN THE DARKNESS
 ΜΗΜΕΙΝΗΚΑΙΕΑΝΤΙCΜΟΥΑ 80
 47 NO SH'D-BE-REMAINING AND IF-EVER ANY OF-ME SH'D-
 ΚΟΥCΗΤΩΝΡΗΜΑΤΩΝΚΑΙΜΗ 900
 BE-HEARING THE declarations AND NO
 ΦΥΛΑΞΗΓΩΟΥΚΡΙΝΩΑΥΤΟ 20
 SH'D-BE-GUARDING I NOT AM-JUDGING him
 ΝΟΥΓΑΡΛΘΟΝΙΑΚΡΙΝΩΤ 40
 NOT for I-CAME THAT I-SH'D-BE-JUDGING
 ΟΝΚΟCΜΟΝΑΛΛΙΝΑCΩCΩΤΟ 60
 THE SYSTEM but THAT I-SH'D-BE-SAVING THE
 ΝΚΟCΜΟΝΟΑΒΕΤΩΝΕΜΕΚΑΙ 80
 48 SYSTEM THE one-UN-PLACING ME AND
 ΜΗΑΛΜΒΑΝΩΝΤΑΡΗΜΑΤΑΜΟ 16000
 NO GETTING-UP THE declarations OF-ME

¹ The path of our Lord as brought before us in John's account may be compared with the path of a priest who comes out of the tabernacle and returns thither within the curtain. We find Him first with God (¹¹). Then He is the Light (¹⁰), reminding us of the seven-branched lampstand. At His baptism (¹²⁹) we see Him at the laver and as the Lamb He is on the brazen altar of sacrifice. Thus He came out from God. Now that He is rejected, He goes back to God. The order is reversed. He bears witness to His death (¹²²⁴)—the brazen altar. He washes the disciples' feet (¹³⁵)—the laver. He partakes of the "last supper"—the shewbread. The holy spirit—the lampstand. Within the curtain in chapter seventeen—the mercy seat. Thus we see how really He came out from God and is going back to God (³). He returns whence He came.

² This act is characteristic of the Slanderer's opposition. He was to "bruise His heel" (Gen. 3¹⁵), a special phrase denoting the treachery of one who seems to serve while he plots destruction. The name Jacob, literally "heeler" or supplanter, conveys this same idea of unfair advantage (Gen. 25²¹⁻²⁶). The tribe of Dan is "a horned snake in the path to bite the horse's heels" (Gen. 49¹⁷). Its treachery excluded it from the list of tribes in the Unveiling (74-8).

³ The majesty of humility is seldom so splendidly set forth as in this passage. First we have His high place in reference to the world. All is in His hands. Then we are told of His relation to God. Did not such dignity and power entitle Him to the highest esteem? Yet, *as such*, He stoops to the meanest humility.

⁵ Many features of oriental life are very different from our customs. We remove our hats on entering a house, as a token of respect. In the East they keep on their turbans, but remove their footgear, leaving it in the small, lower entrance to the reception room (See Ex. 3⁵; Josh. 5¹⁵; Ac. 7³³). It is then the duty of the humblest slave in the establishment to wash the feet of the guest, by pouring water over them, and wiping them off with the towel with which he is girded.

ting My declarations, has that which is judging him: the word which I speak, that will be judging ⁴⁹ him in the last day, seeing that I speak not from Myself, but the Father Who sends Me, *He* has given Me the precept, what I may be saying and what I should be speaking. ⁵⁰ And I am aware that His precept is eonian life; which, then, *I* am speaking, according as the Father has declared to Me—thus am I speaking."

¹³ Now before the festival of the Passover, Jesus, being aware that His hour came that He may be proceeding out of this world to the Father, loving His own who are in the world, He loves them to the consummation. And at the coming of dinner, the Slanderer having already cast into the heart of Judas, of Simon Iscariot, that he may be ³ betraying Him, Jesus, being aware that the Father has given all into His hands, and that He came out ⁴ from God and is going to God, is rising from dinner and is laying down His garments, and, getting a cloth, He girds Himself.

⁵ Thereafter He is draining water into a basin, and begins washing the feet of the disciples and wiping them off with the cloth with which ⁶ He was girded. He is coming, then, to Simon Peter. And *he* is saying to Him, "Lord, art *Thou* washing my feet?" Jesus answered and said to him, "What *I* am doing *you* are not aware at present, yet you will know after these things."

⁸ Peter is saying to Him, "Under no circumstances should you be washing my feet for the eon!"

Jesus answered him, "If I should not be washing you, you are having no part with Me."

⁹ Simon Peter is saying to Him,

ΥΕΧΕΙΤΟΝΚΡΙΝΟΝΤΑΥΤΟ 20
IS-HAVING THE one-JUDGING him

ΝΟΛΟΓΟΣΟΝΕΛΑΛΗΣΑΕΚΕΙ 40
THE SAYING WHICH I-TALK that

ΝΟΣΚΡΙΝΕΙ ΑΥΤΟΝ ΕΝ ΤΗΣ 50
WILL-BE-JUDGING him IN THE LAST

ΧΑΤΗ Η ΜΕΡΑ ΟΤΙ ΕΓΩ ΕΞΕΜΑ 60
DAY that I OUT OF-MY-

ΥΤΟΥ ΟΥΚ ΕΛΑΛΗΣΑ ΛΑΛΩ 100
myself NOT TALK but THE One-

ΜΥΣΑΜΕΝΑΤΗΡΑΥΤΟΣ ΜΟΙ Ε 20
BENDING ME FATHER He to-ME di-

ΝΤΟΛΗΝ ΔΕ ΔΩΚΕΝΤΙ ΕΙΠΩΚ 40
rection HAS-GIVEN ANY I-MAY-BE-SAYING

ΑΙ ΤΙ ΛΑΛΗΣ ΦΚΑΙ ΟΙ ΔΑΟΤΙ 50
AND ANY I-SHOULD-BE-TALKING AND I'VE-PERCEIVED that

ΝΕΝΤΟΛΗΝ ΑΥΤΟΥ ΖΩΗΝ 80
THE direction OF-Him LIFE eonian

ΟΣ ΕΣΤΙΝ ΛΟΥΝΕΓΩ ΛΑΛΩ ΚΑ 200
IS WHICH THEN I AM-TALKING accord-

ΘΩΣ ΕΙΡΗΚΕΝ ΜΟΙ ΑΤΗΡΟ 20
ing-AS HAS-declared to-ME THE FATHER thus

ΥΤΩΣ ΛΑΛΩ ΠΡΟ ΕΤΗΣ ΕΟΡΤ 40
I-AM TALKING BEFORE YET OF-THE FESTIVAL

13 ΗΣΤΟΥ ΠΑΣΧΑ ΕΙΔΩΣ ΟΙ ΗΣΟ 80
OF-THE PASSOVER HAVING-PERCEIVED THE JESUS

ΥΣ ΟΤΙ ΗΘΕΝ ΑΥΤΟΥ Η ΩΡΑ 80
that CAME OF-Him THE HOUR THAT

ΝΑΜΕΤΑΒΗΕΚΤΟΥ ΚΟΣΜΟΥ 300
He-MAY-BE-after-STEPPING OUT OF-THE SYSTEM this

ΟΥΤΟΥ ΠΡΟΣ ΤΟΝ ΠΑΤΕΡΑ ΑΓ 20
TOWARD THE FATHER Loving

ΑΠΗΣ ΑΣΤΟΥΣ ΙΔΙΟΥΣ ΤΟΥΣ 40
THE OWN THEE-ones

ΕΝΤΩ ΚΟΣΜΩ ΕΙΣ ΤΕΛΟΣ ΗΓΑ 60
IN THE SYSTEM INTO FINISH He-

2 ΠΗΣ ΕΝ ΑΥΤΟΥΣ ΚΑΙ ΕΙΠΝΟ 80
LOVES them AND OF-DINNER

ΥΓΕΝΟΜΕΝΟΥ ΤΟΥ ΔΙΑΒΟΛΟ 100
BECOMING OF-THE THRU-CASTER

ΥΝΔΗ ΒΕΒΛΗΚΟΤΟΣ ΕΙΣ ΤΗΝ 20
ALREADY HAVING-CAST INTO THE

Α JUDAS OF-S.I. THAT Him He-MAY-BE-B.G. BAI* ΟΙ 39
HEART THAT He-MAY-BE-BESIDE-GIVING Him

ΟΝΙΟΥ ΔΑΣΣΙΜΩΝΟΣ ΚΑΡΙ 60
JUDAS OF-SIMON ISCARIOT

3 ΦΤΗΣ ΕΙΔΩΣ ΟΙ ΗΣΟΥΣ ΟΤΙ Π 80
HAVING-PERCEIVED THE JESUS that ALL

ΑΝΤΑ ΔΕ ΔΩΚΕΝ ΑΥΤΩ ΠΑΤΗ 100
HAS-GIVEN to-Him THE FATHER

ΡΕΙΣΤΑΣ ΧΕΙΡΑΣ ΚΑΙ ΟΤΙ Α 20
INTO THE HANDS AND that FROM

ΠΟΡΕΥΕ ΣΗΛΩΘΕΝ ΚΑΙ ΠΡΟΣ 40
God He-OUT-CAME AND TOWARD

ΤΟΝ ΘΕΟΝ ΥΠΑΓΕΙΓΕΙΡΕΤ 60
4 THE God IS-UNDER-LEADING He-IS-BEING-ROUBED

ΑΙ ΕΚ ΤΟΥ ΔΕΙΠΝΟΥ ΚΑΙ ΤΗ 80
OUT OF-THE DINNER AND IS-PLAC-

ΗΣΙΝ ΤΑ ΙΜΑΤΙΑ ΚΑΙ ΛΑΒΩΝ 60
ING THE GARMENTS AND GETTING

ΛΕΝ ΤΙ ΟΝ ΔΙΕΖΩΣΕΝ ΕΑΥΤΟ 20
CLOTH He-THRU-GIRDS Self

5 ΝΕΙΤΑΒΑΛΛΕΙ ΤΩ ΦΡΕΙΣΤΟ 40
THEREAFTER He-IS-CASTING water INTO THE

ΝΝΙΠΤΗΡΑ ΚΑΙ ΗΡΞΑΤΟ ΝΙΠ 80
WASH basin AND begins TO-BE-

ΤΕ ΙΝΤΟΥΣ ΠΟΔΑΣ ΤΩΝ ΜΑΘΗ 80
WASHING THE FEET OF-THE LEARNERS

ΤΩΝ ΚΑΙ ΕΚΜΑΣΣΕΙΝ ΤΩ ΛΕΝ 700
AND TO-BE-OUT-WIPING to-THE CLOTH

6 ΤΩ ΦΩΝΗ ΔΙΕΖΩΣΜΕΝΟΣ ΕΡΧ 20
to-which He-WAS HAVING-been-THRU-GIRDED, He-IS-

ΕΤΑΙΟΥΝ ΠΡΟΣ ΣΙΜΩΝΑ ΠΕΤ 40
COMING THEN TOWARD SIMON Peter

Β omits AND s.o. BAI* omit that-one s.o. 60
ΡΟΝ ΚΑΙ ΛΕΓΕΙ ΑΥΤΩ ΕΚΕΙ 60
AND IS-SAYING to-Him that-one

s1* omits Master! s.o. 80
ΟΣΚΥΡΙΕΣ ΜΟΥ ΝΙΠΕΙΣ Τ 80
Master! YOU OF-ME ARE-WASHING THE

7 ΟΥΣ ΠΟΔΑΣ ΑΠΕΚΡΙΘΗΝΟΣ 800
FEET answered JESUS

ΥΣ ΚΑΙ ΕΠΕΝ ΑΥΤΩ ΘΕΓΩ ΠΟ 20
AND said to-Him WHICH I AM-

ΙΩΣ ΟΥ ΟΥΚ ΟΙΔΑΣ ΑΡΤΙ ΓΝΩΣ 40
DOING YOU NOT HAVE-PERCEIVED at-PRESENT YOU'LL-

B1 s.o. 80
ΗΔΕΜΕΤΑ ΤΑΥΤΑ ΛΕΓΕΙ ΑΥΤ 80
BE-KNOWING YET after these IS-SAYING to-Him

ΦΠΕ ΤΡΟΣΟΥ ΜΗΝΙ ΨΗΣΤΟΥΣ 80
Peter NOT NO YOU-SH D-BE-WASHING THE

Β OF-ME THE FEET 900
ΠΟΔΑΣ ΜΟΥ ΕΙΣ ΤΟΝ ΑΙΩΝΑ 900
FEET OF-ME INTO THE eon AN-

AB omits THE s to-him THE JESUS 20
ΠΕΚΡΙΘΗΝΟΙΣ ΟΥΣ ΑΥΤΩ ΕΑ 20
SWERED THE JESUS to him IF-EVER

ΝΜΗΝΙ ΨΩΣΕ ΟΥΚΕ ΧΕΙΣΜΕΡ 40
NO I-SHOULD-BE-WASHING YOU NOT ARE-HAVING PART

9 ΟΣ ΜΕΤΕ ΜΟΥ ΛΕΓΕΙ ΑΥΤΩ ΣΙ 80
WITH ME IS-SAYING to-Him SIMON

Β Peter SIMON s1* omits Master! 80
ΜΩΝ ΠΕΤΡΟΣ ΚΥΡΙΕ ΜΗ ΤΟΥΣ 80
Peter Master! NO THE

ΠΟΔΑΣ ΜΟΥ ΜΟΝΟΝ ΑΛΛΑ ΚΑΙ 47000
FEET OF-ME ONLY but AND

"The most menial service the Lord could perform for them was the washing of their feet. No wonder Peter protested! He has not fully learned the lesson that the Lord is abasing Himself even to death, before His exaltation. He is giving them an example which has had very few followers among His disciples. Those who have aspired to be teachers and masters have not stooped to lowly service, but have held to high honors and dignities. The true slave of Christ, in this day of grace, will emulate the example of our Lord as set forth by Paul in his Philippian epistle. There he traces His descent from the form of God down to the death of the cross. God will see to His exaltation.

It was not only a lesson in humility but a condition of fellowship. Not being under pure grace or having been justified as we are, but having only a probationary pardon, fellowship with Christ depended on continual confession and cleansing (1 Jn. 19). The daily washing of the priest at the laver (Ex. 30¹⁹⁻²¹) was absolutely essential to continued communion, but it was not necessary that they be bathed as at their consecration (Ex. 29⁴).

18-20 Compare Mt. 26²⁰⁻²⁵; Mk. 14¹⁷⁻²¹; Lu. 22²¹⁻²³.

18 See Ps. 41⁹.

18 It is very evident that the Lord chose Judas—he was one of "the elect"—for the purpose of betraying Him. He knew him from the beginning, and now He quotes the prophecy which foretold his act and sets forth most vividly the extreme treachery of it. According to the custom of the orient, those who partake of food together are enjoined by the most sacred obligations from doing harm to one another. The great depth of Judas' degradation is not in the betrayal alone so much as in his previous privileges and position of trust. It is one of the marvels of our Lord's life that He never "betrayed" Judas to the other disciples. He treated him as the rest, and so successfully concealed his true character from them that, at the very last, they did not guess why he went out, neither did they understand what our Lord said concerning him. His treatment of Judas is worth copying.

"Lord, not my feet only, but the hands also and the head!"

10 Jesus is saying to Him, "He who is bathed has no need except to be washing the feet, but is wholly clean. And *you* are clean, but not all." For He was aware who is betraying Him. Therefore He said that "You are not all clean."

12 When, then, He washes their feet, and took His garments and leans back again, He said to them, "Do you know what I have done to you? *You* are shouting to Me 'Teacher!' and 'Lord!' and you are saying ideally, for I am. 14 If, then, *I*, the Lord and Teacher, wash your feet, *you* also ought to be washing one another's feet. For I have given you an example, that, according as *I* do to you, *you* also may be doing.

16 Verily, verily, I am saying to you, a slave is not greater than his lord, neither an apostle greater than He Who sends him. If you are aware of these things, happy are you if you should be doing them! Not concerning all of you am I speaking, for *I* am aware whom I choose. But that the scripture may be fulfilled,

'He who is masticating bread with Me
Lifts up his heel against Me.'

19 Henceforth I am speaking to you before it is occurring, that you should be believing, whenever it should be occurring, that *I* am.

20 Verily, verily, I am saying to you, whoever is taking any one I shall be sending, is taking Me, yet he who is taking Me is taking Him Who sends Me."

21 Saying these things, Jesus was disturbed in spirit, and testifies and said, "Verily, verily, I am saying to you that one from among 22 you will be betraying Me." The

- ΤΑΣΧΕΙΡΑΣΚΑΙΤΗΝΚΕΦΑΛΑ 20
 THE HANDS AND THE HEAD
 ΗΝΛΕΓΕΙΑΥΤΩΟΙΗΣΟΥΣΟΛ 40
 10 HE-SAYING to-him THE JESUS THE one-
 ΕΛΟΥΜΕΝΟΣΟΥΚΕΧΕΙΧΡΕΙ 60
 HAVING-been-BATHED NOT IS-HAVING need
 ΑΝΕΙΜΗΤΟΥΣΠΟΔΑΣΝΙΨΑΣ 80
 IF NO THE FEET TO-WASH
 ΘΑΙΑΛΛΑΕΣΤΙΝΚΑΘΑΡΟΣΟ 100
 but IS clean WHOLE 17
 ΛΟΣΚΑΙΥΜΕΙΣΚΑΘΑΡΟΙΕΣ 20
 AND YE clean ARE
 ΤΕΑΛΛΟΥΧΙΠΑΝΤΕΣΗΔΕΙΓ 40
 11 but NOT (emph.) ALL He-HAD-FEB-
 ΑΡΤΟΝΠΑΡΑΔΙΔΟΝΤΑΥΤΟ 60
 CEIVED FOR THE one-BESIDE-DIVING Him
 ΝΑΙΑΤΟΥΤΟΕΙΠΕΝΟΤΙΟΥΧ 80
 THOU this He-said that NOT (emph.)
 ΙΠΑΝΤΕΣΚΑΘΑΡΟΙΕΣΤΕΟΤ 200
 12 ALL clean YE-ARE when
 ΕΟΥΝΕΝΙΨΕΝΤΟΥΣΠΟΔΑΣ 20
 THEN He-WASHES THE FEET OF-
 ΥΤΩΝΚΑΙΕΛΑΒΕΝΤΑΙΜΑΤΙ 40
 them AND GOT THE GARMENTS
 ΑΥΤΟΥΚΑΙΑΝΑΠΕΣΩΝΠΑΛ 60
 OF-Him AND UP-FALLING AGAIN
 ΙΝΕΙΠΕΝΑΥΤΟΙΣΓΕΙΝΩΣΚ 80
 He-said to-them YE-ARE-KNOWING
 ΕΤΕΤΙΠΕΠΟΙΗΚΑΥΜΙΝΥΜΕ 200
 13 ANY I-HAVE-DONE to-YOUP YE
 ΙΣΦΩΝΕΙΤΕΜΕΟΔΙΔΑΣΚΑΛ 20
 ARE-FOUNDING ME THE TEACHER
 ΟΣΚΑΙΟΥΡΙΟΣΚΑΙΚΑΛΩΣ 40
 AND THE Master AND IDEALLY
 ΛΕΓΕΤΕΕΙΜΙΝΓΑΡΕΙΟΥΝΕΓ 60
 14 YE-ARE-SAYING I-AM for IF THEN I
 TEACHER
 ΨΕΝΙΨΑΥΜΩΝΤΟΥΣΠΟΔΑΣΟ 80
 WASH OF-YOUP THE FEET THE
 ΚΥΡΙΟΣΚΑΙΟΔΙΔΑΣΚΑΛΟΣ 400
 Master AND THE TEACHER
 ΚΑΙΥΜΕΙΣΟΦΕΙΛΕΤΕΑΛΛΗ 20
 AND YE ARE-OWING OF-one-another
 ΑΝΕΙΜΗΤΟΥΣΠΟΔΑΣΥ 40
 15 TO-BE-WASHING OF-one-another s ha-i + Δ
 ΤΩΝΝΙΠΤΕΙΝΤΟΥΣΠΟΔΑΣΥ 40
 TO-BE-WASHING THE FEET UN-
 ΠΟΔΕΙΓΜΑΓΑΡΔΕΔΩΚΑΥΜΙ 60
 DEB-SHOW for I-HAVE-GIVEN to-YOUP
 ΝΗΝΑΚΑΘΩΣΕΓΩΠΕΠΟΙΗΣΑΥ 80
 THAT according as I DO to-
 ΜΙΝΚΑΙΥΜΕΙΣΠΟΙΗΤΕΑΜΗ 600
 16 YOUP AND YE MAY-BE-DOING AMEN
 ΝΑΜΗΝΛΕΓΩΥΜΙΝΟΥΚΕΣΤΙ 20
 AMEN I-AM-SAYING to-YOUP NOT Ie
 ΝΔΟΥΛΟΣΜΕΙΖΩΝΤΟΥΚΥΡΙ 40
 B O. s O. SLAVE GREATER OF-THE master
 ΟΥΑΥΤΟΥΟΥΔΕΑΠΟΣΤΟΛΟΣ 60
 OF-him NOT-YET commissioner
 ΜΕΙΖΩΝΤΟΥΠΕΜΨΑΝΤΟΣΑΥ 80
 GREATER OF-THE One-SENDING him
 ΤΟΝΕΙΤΑΥΤΑΟΙΔΑΤΕΜΑΚΑ 600
 IF these YE-HAVE-PERCEIVED HAPPY
 ΡΙΟΙΕΣΤΕΕΑΝΠΟΙΗΤΕΑΥΤ 20
 YE-ARE IF-EVER YE-MAY-BE-DO-NG them
 ΑΟΥΠΕΡΙΠΑΝΤΩΝΥΜΩΝΛΕΓ 40
 18 NOT ABOUT ALL OF-YOUP I-AM say-
 ΦΕΓΩΓΑΡΟΙΔΑΤΙΝΑΣΕΙΛΑ 60
 B omits for A OYC WHOM ING I for HAVE-PERCEIVED ANY I-choose
 ΕΞΑΜΗΝΑΛΙΝΑΗΓΡΑΦΗΝ 80
 but that THE WRITING MAY-
 ΗΡΩΘΗΟΤΡΩΓΩΝΜΕΤΕΜΟΥΤ 700
 BE-BEING-FILLED THE one-CHEWING WITH ME THE
 ΟΝΑΡΤΟΝΕΠΗΡΕΝΕΜΕΤΗ 20
 BREAD ON-LIFTS ON ME THE
 ΝΠΤΕΡΝΑΝΑΥΤΟΥΑΠΑΡΤΙΑ 40
 19 HEEL OF-him FROM at-PRESENT I-
 ΕΓΩΥΜΙΝΠΡΟΤΟΥΓΕΝΕΣΘΑ 60
 AM-SAYING to-YOUP BEFORE OF-THE TO-BE BECOMING
 Α W. I-I-M-BE-B. YE-S-BE-B. B O. s ΔI for Ε
 ΙΝΑΠΙΣΤΕΥΣΤΕΟΤΑΝΓΕ 80
 THAT YE-SHOULD-BE-BELIEVING when-EVER it-MAY-
 ΝΗΤΑΙΟΤΙΕΓΩΕΙΜΙΑΜΗΝΑ 400
 20 BE-BECOMING THAT I AM AMEN A-
 ΜΗΝΛΕΓΩΥΜΙΝΟΛΑΜΒΑΝΩΝ 20
 MEN I-AM-SAYING to-YOUP THE one-GETTING-UP
 ΑΝΤΙΝΑΠΕΜΨΕΜΕΛΑΜΒΑΝ 40
 A O. EVER ANY I-SHALL-BE-SENDING ME IS-GETTING-UP
 ΕΙΟΔΕΞΕΜΕΛΑΜΒΑΝΩΝΛΑΜΒ 60
 THE YET ME GETTING-UP IS-GETTING-
 ΑΝΕΙΤΟΝΠΕΜΨΑΝΤΑΜΕΤΑΥ 80
 21 UP THE One-SENDING ME these
 ΤΑΕΙΠΩΝΟΙΗΣΟΥΣΕΤΑΡΑΧ 900
 B s omi! THE saying THE JESUS WAS-DISTURBED
 ΘΗΤΩΠΝΕΥΜΑΤΙΚΑΙΕΜΑΡΤ 20
 to-THE spirit AND witnesses
 ΥΡΗΣΕΝΚΑΙΕΙΠΕΝΑΜΗΝΑΜ 40
 AND said AMEN AMEN
 ΗΝΛΕΓΩΥΜΙΝΟΤΙΕΙΣΕΙΣΥΜ 60
 B to-YOUP I-AM-SAYING I-AM-SAYING to-YOUP that ONE OUT OF-YOUP
 ΩΝΠΑΡΑΔΩΣΕΙΜΕΕΒΛΕΠΟΝ 80
 22 WILL-BE-BESIDE-DIVING ME looked
 ΟΥΝΕΙΣΑΛΗΛΟΥΣΟΙΜΑΘΗ 48000
 B om. t. 18 + OYN and + OI OYΔA I OI and deleted THEN INTO one-another THE LEARNERS

²⁶ In the East all eating was done with the fingers, no knives or forks or spoons being used at a meal. In their place a small three-cornered piece of the thin, hard biscuit, like pancake, which is always served, is used to convey the food to the mouth. This is eaten with the morsel. How surpassingly kind and delicate was this method of indicating His betrayer! Only one would understand. The others would look upon it as a special mark of His favor, for the giving of the morsel was considered the highest mark of respect and honor which a host can show his guest. It is evident that not one of the disciples except John knew what it meant. It was the last loving act of the Lord for Judas, before His betrayal. Who can doubt that His grace will save him yet?

²⁷ Satan entered into Judas. This statement lifts the veil of the invisible powers of darkness and greatly modifies our judgment of Judas. It is evident that the Adversary did not think him capable of committing the capital crime, so forces him forward by actually obsessing him, and controlling his mind and his actions until it had been accomplished. He was not himself when he did it. But later, when he realized what he had done, his heart was filled with bitter regret and he did not hesitate to fling the money he had received into the faces of the chief priests, and acknowledged his terrible trespass.

³⁰ The day of Christ's ministry was done. Now it was night, the time when man does no work, but when the authority of darkness is most active. Not Judas, or the chief priests, or the scribes or Pharisees were the most malignant opponents of Christ. They, like Judas, were but puppets in the hands of His unseen spiritual adversaries. He was the One Who would crush the serpent's head; but He was also the One Whose heel the serpent would bruise. And now was the time. Satan uses all his arts and exerts all his power to crush Him. The cross is not merely the crisis of man's enmity to God. It is the culmination of the enmity of the spirit world as well. It is not confined to earth. It is the moral center of the universe.

disciples, then, looked at one another, perplexed about which one

²³ He is saying it. Now one of His disciples, whom Jesus loved, was lying back in the bosom of Jesus.

²⁴ Simon Peter, then, is nodding to this one to ascertain whoever he may be of whom He spoke, and is saying to him, "Whatever did He say? About whom is He saying it?" That one, then, leaning back thus on the chest of Jesus, is saying to Him, "Lord, who is it?"

²⁵ Then Jesus is answering and saying, "It is that one to whom I, dipping in the morsel, shall be giving it to him." Dipping in the morsel, then, He is taking it and giving it to Judas of Simon Iscariot.

²⁷ And after the morsel, then Satan entered into that one. Jesus, then, is saying to him, "What you

²⁸ are doing do more quickly." Now no one of those lying back at table

²⁹ knew why He said this to him. For some supposed, since Judas had the coffer, that Jesus is saying to him "Buy what we have need of for the festival," or that he may be giving something to the poor.

³⁰ Then, on getting the morsel, he straightway came out. Now it was night.

³¹ When, then, he came out, Jesus is saying, "Now is the Son of Man glorified, and God is glorified in Him. If God is glorified in Him, God also shall be glorifying Him in Himself and shall straightway be glorifying Him."

³³ Little children, I am still with you for a little time. You shall be seeking Me, and, according as I said to the Jews that 'Where I am going you cannot be coming,' at present I am saying it to you also.

³⁴ A new precept am I giving to you, that you be loving one another,

- ΤΑΙ ΑΠΟΡΟΥΜΕΝΟΙ ΠΕΡΙ ΤΙ 20
being-perplexed ABOUT ANY
- ΝΟΣ ΛΕΓΕΙ ΗΝ ΔΕ ΑΝΑΚΕΙΜΕ 40
He-is-saying WAS YET UP-LYING
- ΝΟΣ ΕΙΣ ΕΚ ΤΩΝ ΜΑΘΗΤΩΝ ΑΥ 60
ONE OUT OF-THE LEARNERS OF-
- ΤΟΥ ΕΝΤΩΚΟΛΩ ΤΟΥ ΙΗΣΟΥ 60
HIM IN THE BOSOM OF-THE JESUS
- ΟΝ ΗΓΑΠΟΙΗΣΟΥΣ ΝΕΥΕΙΟ 100
WHOM LOVED THE JESUS IS-NODDING THEN
- ΥΝΤΟΥ ΤΩΣΙΜΩΝ ΠΕΤΡΟΣ ΠΥ 20
to-this-ONE SIMON Peter TO-BE
- Β ΘΒ ΑΙΤΙΣ ΑΝΕΙΗΝ ΠΕΡΙΟΥ 40
ASCERTAINING ANY EVER MAY-be-ABOUT WHOM
- ΕΛΕΓΕΝ ΚΑΙ ΛΕΓΕΙ ΑΥΤΩ ΕΙ 60
He-said AND IS-SAYING to-him said
- ΠΕΤΙΣ ΑΝΕΣΤΙΝ ΠΕΡΙΟΥ ΛΕ 60
ANY EVER IS ABOUT WHOM IS-
- ΓΕΙΑΝ ΑΠΕΣΦΩΝΟΥΝ ΕΚΕΙΝΟ 200
AS-SAYING UP-FALLING THEN that-ONE
- ΟΥ ΤΩΣ ΕΠΙ ΤΟ ΣΤΗΘΟΣ ΤΟΥ 20
thus ON THE CHEST OF-THE
- ΙΗΣΟΥ ΛΕΓΕΙ ΑΥΤΩ ΚΥΡΙΕ Τ 40
JESUS IS-SAYING to-Him Master! ANY
- ΙΣ ΕΣΤΙΝ ΑΠΟΚΡΙΝΕΤΑΙ ΟΥ 60
it-IS IS-ANSWERING THEN
- ΝΟΣ ΙΗΣΟΥΣ ΚΑΙ ΛΕΓΕΙ ΕΚΕΙ 60
THE JESUS AND IS-SAYING that-ONE
- ΝΟΣ ΕΣΤΙΝ ΩΣ ΓΩ ΕΜΒΑΨΑΣΤ 300
it-IS to-WHOM I IN-DIPPING THE
- ΟΥ ΦΜΙΟΝ ΕΠΙ ΔΩ ΑΥΤΩ ΕΜ 20
MORSEL (dim.) ON SHALL-BE-GIVING to-him IN-
- ΒΑΨΑΣΟΥΝΤΟ ΦΜΙΟΝ ΛΑΜΒ 40
DIPPING THEN THE MORSEL (dim.) He-IS-
- ΑΝΕΙΚΑΙ ΔΙΔΩΣΙΝ ΟΥΔΑΣ 60
GETTING-UP AND IS-GIVING to-JUDAS OF-
- ΙΜΩΝ ΟΣΙΣ ΚΑΡΙΩ ΤΟΥ ΚΑΙΜ 60
27 SIMON ISCARIOT AND after
- ΕΤΑΤΟ ΦΜΙΟΝ ΤΟΤΕ ΕΙΣ ΗΛ 400
THE MORSEL (dim.) THEN INTO-CAME
- ΘΕΝ ΕΙΣ ΕΚΕΙΝΟΝ ΟΣΑΤΑΝΑ 20
INTO that-ONE THE SATAN (adversary)
- ΣΛΕΓΕΙ ΟΥΝ ΑΥΤΩ ΙΗΣΟΥΣ 40
IS-SAYING THEN to-him THE JESUS
- ΟΠΟΙΕΙΣ ΠΟΙΗΣΟΝΤΑ ΧΕΙΟ 60
WHICH YOU-ARE-DOING DO SWIFTERLY
- ΝΤΟΥ ΤΟ ΔΕ ΟΥΔΕΙΣ ΓΕΓΝΩΤΩ 60
38 THIS YET NOT-YET-ONE KNEW OF-THE
- ΝΑΝΑΚΕΙΜΕΝΩΝ ΠΡΟΣΤΙΕΙ 600
OTHERS UP-LYING TOWARD ANY He-
- ΠΕΝ ΑΥΤΩ ΤΙΝΕΣ ΓΑΡ ΕΔΟΚΟ 20
29 said to-him ANY for SEEMED
- ΥΝΕΠΕΙ ΤΟ ΓΑΛΩΣ ΟΚΟΜΟΝΕ 40
since THE TONGUE-PETCHER HAD
- ΙΧΕΝ ΟΥΔΑ ΣΟΤΙΛΕ ΓΕΙΑΥ 60
BUT OMIT THE JUDAS THAT IS-SAYING to-him
- ΤΩ ΟΙ ΗΣΟΥΣ ΑΓΟΡΑΣΟΜΕΝΩΝ 60
THE JESUS BUY OF-WHICH
- ΕΙΘΑΝ ΕΧΟΜΕΝ ΕΙΣ ΤΗΝ ΕΟΡ 600
need WE-ARE-HAVING INTO THE FESTIVAL
- ΤΗΝ ΗΤΟΙΣ ΠΤΩΧΟΙΣ ΙΝΑΤΙ 20
OR to-THE POOR THAT ANY
- ΔΩΛΑΒΩΝ ΟΥΝ ΤΟ ΦΜΙΟΝ ΕΚ 40
30 MAY-BE-GIVING GETTING THEN THE MORSEL (dim.) that-
- ΕΙΝΟΣ ΕΙΝΑΒΕΝ ΕΥΘΥΣ ΗΝΔ 60
one OUT-CAME straightway WAS YET
- ΕΝΥΣΤΟ ΕΟΥΝ ΕΙΝΑΒΕΝ ΛΕΓ 60
31 NIGHT when THEN he-OUT-CAME IS-SAYING
- ΕΙΘΙ ΗΣΟΥΣ ΝΥΝ ΕΔΟΞΑΣΘΗ 700
BUT OMIT THE THE JESUS NOW IS-ESTEEMIZED
- ΟΥΙΟΣ ΤΟΥ ΑΝΘΡΩΠΟΥ ΚΑΙΟ 20
THE SON OF-THE human AND THE
- ΘΕΟΣ ΕΔΟΞΑΣΘΗ ΕΝ ΑΥΤΩ ΕΙ 40
32 God IS-ESTEEMIZED IN Him IF
- ΘΕΟΣ ΕΔΟΞΑΣΘΗ ΕΝ ΑΥΤΩ Κ 60
BUT OMIT IF to Him THE God IS-ESTEEMED IN Him AND
- ΑΙΘΕΟΣ ΔΟΞΑΣΕΙ ΑΥΤΟΝ Ε 60
THE God WILL-BE-ESTEEMING Him IN
- ΝΕ ΑΥΤΩ ΚΑΙ ΕΥΘΥΣ ΔΟΞΑΣΕ 600
BUT OMIT AND ST ERASED Self AND straightway WILL-BE-ESTEEMING
- ΙΑΥΤΟΝ ΤΕ ΚΝΙΑΕΤΙ ΜΙΚΡΟ 20
33 Him little-offsprings STILL LITTLE
- Ν ΧΡΟΝΟΝ ΜΕΘΥΜΩΝΕΙΜΙ ΖΗ 40
AB OMIT TIME TIME WITH YOU I-AM YE'LL-
- ΤΗΣ ΕΤΕΡΕΚΑΙ ΚΑΘΩΣ ΕΙΠΟ 60
AS ΔΙ FOR Ε BE-SEEKING ME AND according-as I-said
- ΝΤΟΙΣ ΟΥΔΑΙΟΙΣ ΟΤΙ ΟΠΟ 60
BUT OMIT THAT to-THE JUDA-ANS that THE-? where
- ΥΕΓΩ ΥΠΑΓΩ ΜΕΙΣ ΟΥΔΥΝΑ 900
I AM-UNDER-LEADING YE NOT ARE-ADLE
- ΣΘΕΕΛΘΕΙΝ ΚΑΙ ΜΙΝ ΛΕΓΩ 20
AS ΔΙ FOR Ε TO-BE-COMING AND to-YOU I-AM-SAYING
- ΑΡΤΙ ΕΝΤΟΛΗΝ ΚΑΙΝΗΝ ΔΙΔ 40
34 at-PRESENT direction NEW I-AM-DIV-
- ΦΜΙ ΜΙΝ ΙΝΑ ΑΓΑΠΑΤΕ ΑΛΛ 60
ING to-YOU THAT BE-YE-LOVING one-
- ΗΛΟΥΣ ΚΑΘΩΣ Η ΓΑΠΗΣΑΥΜΑ 60
another according-as I-LOVE YOU
- ΣΙΝΑ ΚΑΙ ΜΕΙΣ ΑΓΑΠΑΤΕΑ 6000
BUT OMIT THAT THAT AND YE BE-LOVING one-

²⁴ As our Lord is about to leave His beloved disciples, He compresses His ministry into one new precept—love. That was to be their law and their life and make them a light in the world. This should characterize His saints in this gracious economy in an even greater degree, for we have quaffed far deeper draughts of grace than His disciples ever tasted.

²⁶⁻²⁸ Compare Mt. 26³³⁻³⁵; Mk. 14²⁹⁻³¹; Lu. 22³¹⁻³⁴.

³⁰ Impetuous Peter's heart was in the right place, but it took many bitter trials to teach him the truth concerning Christ and His sufferings and his own cowardice. How graciously the Lord overlooks his failures by immediately following his present inability by a prophecy of his future martyrdom! It is probably true, as tradition reports, that Peter was crucified, like his Lord. Typically, he represents those in Israel who suffer and die before the kingdom comes, while John stands for those who live through until the kingdom is established.

² The temple in Jerusalem was the Father's house. In the walls were many abodes for the priests and Levites who officiated in its precincts. There is no hint anywhere in the Scriptures that the disciples go to heaven. A celestial destiny was not revealed until the apostle Paul was in his Roman prison. Then he first made it known in his Ephesian epistle. But it is not for the saints of the Circumcision. All their blessings are heavenly in character and, like the new Jerusalem, come down out of heaven, but they are all enjoyed on earth. Only those in the present secret economy of God's grace are blessed with all spiritual blessings among the celestials. The Circumcision enjoy the days of heaven on earth. Hence Christ comes again and is with them in the kingdom.

⁷ Christ's usual character in this evangel is the Word of God. Here, however, He gives us a glimpse of Himself as the Image of the Father. No man can see the invisible God. But surely the disciples had seen all the attributes of the Father manifested in Him, as He loved them and led them, taught them and fed them, giving them all the care and keeping of little

other, according as I love you, that ³⁵ *you* also be loving one another. By this all shall be knowing that you are My disciples, if you should be having love for one another."

³⁶ Simon Peter is saying to Him, "Lord, whither art Thou going?"

Jesus answered him, "Where *I* am going you cannot follow Me now, yet you shall be following subsequently."

³⁷ Peter is saying to Him "Lord, wherefore cannot I follow Thee at present? I will lay down my soul for Thy sake."

³⁸ Jesus is answering "You will be laying down your soul for My sake? Verily, verily, I am saying to you, under no circumstances should the cock be crowing till you will be renouncing Me thrice."

14 Let not your heart be disturbed. Be believing into God, and be be-

² lieving into Me. In My Father's house are many abodes, otherwise I should have told you, seeing that I am going to make ready a place ³ for you. And if I should be going and making ready a place for you, I am coming again and I will be taking you to Myself, that where ⁴ *I* am, *you* also may be. And you are aware where *I* am going, and you are aware of the way."

⁵ Thomas is saying to Him, "Lord, we are not aware whither you are going, and how can we be aware of the way?"

⁶ Jesus is saying to him, "*I* am the Way and the Truth and the Life. No one is coming to the Father except through Me. If you had known Me you would have known My Father also. And henceforth you know Him and have seen Him."

⁸ Philip is saying to Him, "Lord, show us the Father, and it is sufficient us."

35 **ΑΛΛΗΛΟΥΣΕΝΤΟΥΤΩΓΝΩΣΩΝ** 20
another IN this WILL-BE-KNOWING

ΤΑΙΠΑΝΤΕΣΟΤΙΕΜΟΙΜΑΘΗ 40
ALL that to-ME LEARNERS

ΤΑΙΕΣΤΕΕΑΝΑΓΑΠΗΝΕΧΗΤ 60
YE-ARE IF-EVER LOVE YOU-MAY-BE-

ΔΙ¹ΜΕΤΕΡΕΝ²ΩΝ³ Ο. ΕΝ. ^{BY} ΔΙ⁴ 5
ΕΞΑΛΛΗΛΟΙΣΑΛΕΓΕΙΑΥΤΩ 80
HAVING IN one-another IS-SAYING to-Him

ΣΙΜΩΝ ΠΕΤΡΟΣ ΚΥΡΙΕ ΠΟΥ 100
SIMON Peter Master! ?-where YOU-

ΠΑΓΕΙΣΑ ΠΕΚΡΙΘΗΝΑΥΤΩ 20
ARE-UNDER-LEADING ANSWERED to-Him THE JE-

ΗΣΟΥΣ Ο ΠΟΥ ΕΩΠΑΓΩΟΥΔ 40
HIS THE?-where I AM-UNDER-LEADING NOT

ΥΝΑΣΑΙ ΜΟΙΝ ΥΝΑΚΟΛΟΥΘΗ 60
YOU-ARE-ABLE to-ME NOW to-follow

ΣΑΙ ΑΚΟΛΟΥΘΗΣΕΙ ΔΕ ΥΣΤ 80
YOU-WILL-BE-FOLLOWING YET subse-

ΕΡΩΝ ΑΛΕΓΕΙΑΥΤΩ Ο ΠΕΤΡΟΣ 200
37 quently IS-SAYING to-Him THE Peter

ΚΥΡΙΕ ΔΙΑ ΤΙ ΟΥΔΥΝΑΜΑΙ 20
Master! THOU ANY NOT I-AM-ABLE to-

ΟΙΑΚΟΛΟΥΘΗΣΑΙ ΑΡΤΙ ΤΗΝ 40
YOU to-follow at-PRESENT THE

ΨΥΧΗΝ ΜΟΥ ΥΠΕΡ ΣΟΥ ΘΗΣΩ 60
34 soul OF-ME OVER YOU I'LL-BE-PLACING

ΠΟΚΡΙΝΕΤΑΙ ΗΝ ΣΟΥ ΣΤΗΝ Ψ 80
IS-ANSWERING JESUS THE soul

ΥΧΗΝ ΣΟΥ ΥΠΕΡ ΜΟΥ ΘΗΣΕΙ 300
OF-YOU OVER ME YOU'LL-BE-PLAC-

ΣΑ ΜΗΝ ΑΜΗΝ ΛΕΓΩ ΣΟΙ ΟΥ ΜΗ 20
ING AMEN AMEN I-AM-SAYING to-YOU NOT NO

ΔΕΚΤΩ ΡΦΩΝΗΣΗ ΔΕ ΣΟΥ ΑΥ 40
UN-LATER SH'D-BE-NOUING TILL OF-WHICH YOU-

ΑΡΝΗΣΗ ΜΕ ΤΡΙΣ ΜΗΤΑΡΑΣ 60
14 WILL-BE-REPUNING ME THREE NO LET-BE-BEING-

ΣΕ ΘΩΜΩ ΜΗΝ ΚΑΡΔΙΑ ΠΙΣΤ 80
DISTURBED OF-YOU THE HEART BE-BELIEV-

ΕΥΕΤΕ ΕΙΣ ΤΟΝ ΘΕΟΝ ΚΑΙ ΕΙ 400
ING INTO THE God AND INTO

ΣΕ ΜΕ ΠΙΣΤΕΥΕΤΕ ΕΝ ΤΗ ΟΙΚ 20
2 ME BE-BELIEVING IN THE HOME

ΙΑ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΜΟΝΑΙ 40
OF-THE FATHER OF-ME REMAINS MA-

ΟΛΛΑ ΕΙΣΙΝ ΕΙΔΕ ΜΗ ΕΙΠΟ 60
NY ARE IF YET NO I-said

ΝΑΝΥΜΙΝΟΤΙ ΠΟΡΕΥΟΜΑΙ 80
s omits EVER EVER to-YOU that I-AM-GOING to-

ΤΟΙΜΑΣΑΙ ΤΟ ΠΟΝΥΜΙΝ ΚΑΙ 500
3 make-READY PLACE to-you AND

ΕΑΝ ΠΟΡΕΥΘΩΚΑΙ ΕΤΟΙΜΑΣ 20
IF-EVER I-MAY-BE-BEING-GONE AND I-SH'D-BE-MAKING-

ΩΤΟ ΠΟΝΥΜΙΝ ΠΑΛΙΝ ΕΡΧΟ 40
READY PLACE to-YOU AGAIN I-AM-COMING

ΔΙΚΑΙ ΠΑΡΑΛΗΨΟΜΑΙ ΜΑ 60
AND I-SHALL-BE-BESIDE-GETTING YOU

ΣΠΡΟΣΕΜΑΥΤΟΝ ΙΝΑ ΟΡΟΥ 80
TOWARD MYSELF THAT THE?-where AM

ΙΜΙ ΕΓΩ ΚΑΙ ΜΕΙΣ ΤΗ ΚΑΙ 600
I AND YE MAY-BE AND

ΟΠΟΥ ΕΓΩ ΠΑΓΩ ΟΙΔΑΤΕ ΚΑ 20
THE?-where I AM-UNDER-LEADING YE'VE-PERCEIVED

ΙΤΗΝ ΟΔΟΝ ΟΙΔΑΤΕ ΛΕΓΕΙΑ 40
5 AND THE WAY YE'VE-PERCEIVED IS-SAYING to-

ΥΤΩ ΘΩΜΑΣ ΚΥΡΙΕ ΟΥΚ ΟΙΔΑ 60
HIM THOMAS Master! NOT WE'VE-PER-

ΜΕΝ ΠΟΥ ΠΑΓΕΙΣ ΚΑΙ ΠΩΣ 80
CEIVED ?-where YOU-ARE-UNDER-LEADING AND HOW WE-

ΣΤΗΝ ΟΔΟΝ ΟΙΔΑΜΕΝ 700
ARE-ABLE THE WAY to-PERCEIVE

ΥΝΑΜΕΘΑ ΤΗΝ ΟΔΟΝ ΕΙΔΕΝΑ 700
B WE-HAVE-PERCEIVED THE WAY s omits THE

ΙΛΕΓΕΙΑΥΤΩ ΙΝΑ ΣΟΥ ΕΓΩ 20
6 IS-SAYING to-him THE JESUS I

ΕΙΜΙΝ ΟΔΟΣ ΚΑΙ Η ΑΛΗΘΕΙΑ 40
AM THE WAY AND THE TRUTH

ΚΑΙ Η ΖΩΗ ΟΥΔΕΙΣ ΕΡΧΕΤΑΙ 60
AND THE LIFE NOT-YET-ONE IS-COMING

ΠΡΟΣ ΤΟΝ ΠΑΤΕΡΑ ΕΙΜΗΔΙ 80
TOWARD THE FATHER IF NO THRU ME

ΜΟΥ ΕΙΓΝΩΚΕΙΤΕ ΜΕ ΚΑΙ 800
7 IF YE-HAD-KNOWN ME AND THE

ΟΝ ΠΑΤΕΡ ΜΟΥ ΕΓΝΩΚΕΙΤΕ 20
for YE-HAD-K B ANH ΔΕΙΤΕ and s ΓΝΩΣΕΘΑΙ

ΑΝ ΚΑΙ ΑΡΤΙ ΓΙΝΩΣΚΕΤΕ 40
s omits EVER B omits AND B+Ε ΓΝΩΣΕΘΑΙ

ΑΥΤΟΝ ΚΑΙ ΕΦΡΑΚΕΤΑΥΤΟ 60
Him AND YE-HAVE-SEEN Him

ΝΑ ΛΕΓΕΙΑΥΤΩ ΦΙΛΙΠΠΟΣ 80
8 IS-SAYING to-Him THE Philip Mas-

ΥΡΙΕ ΔΕΙΞΟΝ ΗΜΙΝ ΤΟΝ ΠΑΤ 900
ter! SHOW to-US THE FATHER

ΕΡΑ ΚΑΙ ΑΡΚΕΙ ΗΜΙΝ ΛΕΓΕΙ 20
9 AND it-IS-SUFFICING to-US IS-SAYING

ΑΥΤΩ ΙΝΑ ΣΟΥ ΤΟΣΟΥΤΟΝ Χ 40
to-him THE JESUS so-much TIME

ΡΟΝ ΟΝ ΜΕΘΥΝΩΝ ΕΙΜΙΚΑΙ 60
s* (1) O. WITH YOU I-AM AND NOT

ΥΚΕΓΝΩΚΑΣ ΜΕ ΦΙΛΙΠΠΕ 80
YOU-HAVE-KNOWN ME Philip! THE ONE-

ΩΡΑΚΩΣ ΕΜΕ ΕΦΡΑΚΕΝ ΤΟΝ Π 50000
HAVING-SEEN ME HAS-SEEN THE FA-

children. He was not the Father, but the Father was in Him, and could be seen nowhere else. But this glimpse of the Father is (as is fitting in this account) most evident in His words and works. These were not His own, but the Father's.

¹² We have here an intimation of the marvelous miracles accomplished by the apostles and others in the Pentecostal period, following His ascension, and also of the still greater marvels which will inaugurate the kingdom in the future. The spiritual blessings of the present are in reality far greater than any of these, but they were not in view at this time, for they were a secret, hidden in God, and could not be even hinted at until Israel's final failure was assured.

¹⁴ These words have proved a snare to many. They have requested much in His name which has not come to pass. This seems to reflect on His faithfulness. The difficulty vanishes when we see that this is not for the Uncircumcision (Ro.15⁹). Far higher truth is ours. It is set forth in Phil.4⁶. We make our requests known to God with thanksgiving, and leave them with Him to act upon as His love determines, not as we dictate.

¹⁶ The Lord Himself was the Consoler of the apostles while He was with them. Now that He was about to leave they would not only need the consolation He had given them, but a special measure to make up for His absence as well. It is most touching to see, as the dark shadows of the cross are crowding His soul, that He is not concerned for His own relief, but for the sorrows of His beloved disciples. The spirit He had promised after His glorification (7³⁹) was to be a living spring, but, in view of the sorrow so soon to engulf them, it is now called a consoler, for this would be its first function.

It is called "the spirit of truth" in contrast to "the spirit of deception" (1 Jn. 4⁶). The world seeks comfort in its false philosophy but God's saints find consolation in the truth. The spirit of deception is that false flood of spirit force which is sweeping the world on to the worship of the anti-christ. The spirit of truth is its opposite.

⁹ Jesus is saying to him, "I am so much time with you and you do not know Me, Philip! He who has seen Me has seen the Father, and how are *you* saying, 'Show us the Father'?" Are you not believing that I am in the Father and the Father is in Me? The declarations which *I* am speaking to you, I am not speaking from Myself. Now the Father remaining in Me, *He* is doing His works.

¹¹ Believe Me that I am in the Father and the Father in Me, otherwise be believing Me because of the works themselves. Verily, verily, I am saying to you, he who is believing into Me, the works which I am doing, *he* also will be doing, and greater than these will *he* be doing, seeing that *I* am going to the Father. And whatever you should be requesting in My name, this I shall be doing, that the Father should be glorified in the Son. If you should be requesting anything in My name, this I shall be doing. If you should be loving Me, you will be keeping My precepts.

¹⁶ And *I* shall be asking the Father, and *He* will be giving you another consoler, that it, indeed, may be with you for the con; the spirit of truth, which the world cannot get, seeing that it is not beholding it, neither is knowing it. Yet *you* know it, seeing that it is remaining with you and will be in you.

¹⁸ I will not leave you bereaved: I am coming to you. Still a little and the world is beholding Me no longer, yet *you* are beholding Me. Seeing that *I* am living, you also are to live. In that day *you* shall know that I am in My Father, and you in Me, and I in you. He who has My precepts and is keeping them, *he* it is who is loving Me.

¹ ^{as omil} ^{AND} ²⁰ ^{as o. 1st} ^{OTI}
 ΑΤΕΡΑΚΑΙΠΩΣΣΥΛΕΓΕΙΣΔ ²⁰
 THERE AND how YOU ARE-SAYING SHOW
¹⁰ ^{to-us} ^{THE} ^{FATHER} ^{NOT}
 ΕΙΣΟΝΗΜΙΝΤΟΝΠΑΤΕΡΑΟΥ ⁴⁰
 YOU-ARE BELIEVING that I IN THE FA-
²⁰ ^{pl+C}
 ΠΙΣΤΕΥΕΙΣΟΤΙΕΓΩΕΝΤΩΠ ⁶⁰
 YOU-ARE BELIEVING that I IN THE FA-
²⁰ ^{1st omil} ^{AND} ^{2nd I-AM-SAYING} ¹⁸
 ΑΤΡΙΚΑΙΟΠΑΤΗΡΕΝΕΜΟΙΕ ⁸⁰
 THERE AND THE FATHER IN ME
¹⁰⁰ ^{1st omil} ^{AND} ^{2nd I-AM-SAYING} ¹⁸
 ΣΤΙΝΑΡΗΜΑΤΑΔΕΓΩΛΑΛΩ ¹⁰⁰
 THE declarations WHICH I AM-TALKING
²⁰
 ΥΜΙΝΑΠΕΜΑΥΤΟΥΟΥΛΑΛΩ ²⁰
 to-YOU FROM MYSELF NOT I-AM-TALKING THEN
⁴⁰ ^{1st omil} ^{AND} ^{2nd I-AM-SAYING} ¹⁸
 ΔΕΠΑΤΗΡΕΝΕΜΟΙΜΕΝΟΝΑ ⁴⁰
 YET FATHER THE IN ME REMAINING He
⁶⁰ ^{1st omil} ^{AND} ^{2nd I-AM-SAYING} ¹⁸
 ΥΤΟΣΠΟΙΕΙΤΑΕΡΓΑΥΤΟΥ ⁶⁰
 IS-DOING THE ACTS OF-HIM
⁸⁰ ^{1st omil} ^{AND} ^{2nd I-AM-SAYING} ¹⁸
 ΠΙΣΤΕΥΕΤΕΜΟΙΟΤΙΕΓΩΕΝ ⁸⁰
 BE-BELIEVING to-ME that I IN
²⁰⁰ ^{1st omil} ^{AND} ^{2nd I-AM-SAYING} ¹⁸
 ΤΩΠΑΤΡΙΚΑΙΟΠΑΤΗΡΕΝΕΜ ²⁰⁰
 THE FATHER AND THE FATHER IN ME
²⁰ ^{1st omil} ^{AND} ^{2nd I-AM-SAYING} ¹⁸
 ΟΙΕΙΔΕΜΗΔΙΑΤΑΕΡΓΑΥΤ ²⁰
 IF YET NO THEN THE ACTS SAME
⁴⁰ ^{1st omil} ^{AND} ^{2nd I-AM-SAYING} ¹⁸
 ΑΠΙΣΤΕΥΕΤΕΜΟΙΑΜΗΝΑΜΗ ⁴⁰
 BE-BELIEVING to-ME AMEN AMEN
⁶⁰
 ΝΑΕΓΩΥΜΙΝΟΠΙΣΤΕΥΩΝΕΙ ⁶⁰
 I-AM-SAYING to-YOU THE ONE-BELIEVING INTO
⁸⁰
 ΣΕΜΕΤΑΕΡΓΑΔΕΓΩΠΟΙΩΚΑ ⁸⁰
 ME THE ACTS WHICH I AM-DOING AND-
³⁰⁰
 ΚΕΙΝΟΣΠΟΙΗΣΕΙΚΑΙΜΕΙΖ ³⁰⁰
 that-one WILL-BE-DOING AND GREATER
²⁰
 ΟΝΑΤΟΥΤΩΠΟΙΗΣΕΙΟΤΙΕ ²⁰
 OF-these he-WILL-BE-DOING that I
⁴⁰
 ΓΩΠΡΟΣΤΟΝΠΑΤΕΡΑΡΟΕΥ ⁴⁰
 TOWARD THE FATHER AM-GOING
⁶⁰ ^{1st omil} ^{AND} ^{2nd I-AM-SAYING} ¹⁸
 ΟΜΑΙΚΑΙΟΤΙΑΝΑΙΤΗΣΤΕ ⁶⁰
 AND WHICH ANY EVER YE-SH'D-DE-BE-REQUESTING
⁸⁰
 ΕΝΤΩΝΟΜΑΤΙΜΟΥΤΟΥΤΟΠ ⁸⁰
 IN THE NAME OF-ME this I'LL-
⁴⁰⁰
 ΟΙΗΣΩΙΝΑΔΟΣΑΘΝΟΠΑΤΗ ⁴⁰⁰
 BE-DOING THAT SH'D-BE-BEING-ESTEEMED THE FATHER
²⁰
 ΡΕΝΤΩΥΙΦΕΑΝΤΙΑΙΤΗΣΧΗ ²⁰
 IN THE SON IF-EVER ANY YE-SH'D-DE-BE-REQUESTING
⁴⁰ ^{1st omil} ^{AND} ^{2nd I-AM-SAYING} ¹⁸
 ΕΜΕΕΝΤΩΝΟΜΑΤΙΜΟΥΤΟΥ ⁴⁰
 ME IN THE NAME OF-ME this
⁶⁰ ^{1st omil} ^{AND} ^{2nd I-AM-SAYING} ¹⁸
 ΤΟΠΟΙΗΣΩΕΑΝΑΓΑΠΑΤΕΜΕ ⁶⁰
 I'LL-BE-DOING IF-EVER YE-MAY-BE-LOVING ME
⁸⁰
 ΤΑΣΕΝΤΟΛΑΣΤΑΣΕΜΑΣΤΗΡ ⁸⁰
 THE directions THE MY YE-WILL-
⁵⁰⁰ ^{1st omil} ^{AND} ^{2nd I-AM-SAYING} ¹⁸
 ΗΣΕΤΕΚΑΙΕΓΩΠΩΓΗΤΗΣΩΤΟ ⁵⁰⁰
 BE-KEEPING AND I SHALL-BE-ASKING THE

²⁰ ^{1st omil} ^{AND} ^{2nd I-AM-SAYING} ¹⁸
 ΠΑΤΕΡΑΚΑΙΑΛΛΟΝΠΑΡΑΚ ²⁰
 FATHER AND other BESIDE-CALLER
⁴⁰ ^{1st omil} ^{AND} ^{2nd I-AM-SAYING} ¹⁸
 ΑΝΤΟΝΔΩΣΕΙΥΜΙΝΑΜΕΝ ⁴⁰
 He'LL-BE-GIVING to-YOU THAT INDEED
⁶⁰ ^{1st omil} ^{AND} ^{2nd I-AM-SAYING} ¹⁸
 ΗΜΕΘΥΜΩΝΕΙΣΤΟΝΑΙΩΝΑΤ ⁶⁰
 I-AM-BE-GIVING to-YOU INTO THE EON THE
⁸⁰ ^{1st omil} ^{AND} ^{2nd I-AM-SAYING} ¹⁸
 ΟΠΝΕΥΜΑΤΗΣΑΛΗΘΕΙΑΣ ⁸⁰
 spirit OF-THE TRUTH WHICH
⁶⁰⁰
 ΚΟΣΜΟΣΟΥΔΥΝΑΤΑΙΛΑΒΕΙ ⁶⁰⁰
 THE SYSTEM NOT IS-ABLE TO-BE-GETTING
²⁰ ^{1st omil} ^{AND} ^{2nd I-AM-SAYING} ¹⁸
 ΝΟΤΙΟΥΒΕΦΡΕΙΑΤΟΥΟΥΔ ²⁰
 that NOT it-is-beholding it NOT-YET
⁴⁰ ^{1st omil} ^{AND} ^{2nd I-AM-SAYING} ¹⁸
 ΓΙΝΩΣΚΕΙΑΥΤΟΥΜΕΙΣΔΕ ⁴⁰
 IS-KNOWING it YN YET ARE-
⁶⁰
 ΕΙΝΩΣΚΕΤΕΑΥΤΟΟΤΙΠΑΡΥ ⁶⁰
 KNOWING it that BESIDE to-
⁸⁰
 ΜΙΝΜΕΝΕΙΚΑΙΕΝΥΜΙΝΕΣΤ ⁸⁰
 YOUR it-is-REMAINING AND IN YOUR WILL-BE
²⁰⁰ ^{1st omil} ^{AND} ^{2nd I-AM-SAYING} ¹⁸
 ΑΙΟΥΚΑΦΗΣΩΥΜΑCΟΡΦΑΝΟ ²⁰⁰
 NOT I'LL-BE-FROM-LETTING YOU BE REAVED
²⁰
 ΥCΕΡΧΟΜΑΙΠΡΟΣΥΜΑCΕΤΙ ²⁰
 I-AM-COMING TOWARD YOU STILL
⁴⁰ ^{1st omil} ^{AND} ^{2nd I-AM-SAYING} ¹⁸
 ΜΙΚΡΟΝΚΑΙΟΚΟCΜΟCΜΕΟΥ ⁴⁰
 LITTLE AND THE SYSTEM ME NOT-
⁶⁰
 ΚΕΤΙΒΕΦΡΕΙΥΜΕΙCΔΕΘΕΩ ⁶⁰
 STILL IS-beholding YE YET ARE-behold-
⁸⁰
 ΡΕΙΤΕΜΕΘΟΤΙΕΓΩCΦΚΑΙΥΜ ⁸⁰
 ING ME that I AM-LIVING AND YE
⁶⁰⁰ ^{1st omil} ^{AND} ^{2nd I-AM-SAYING} ¹⁸
 ΕΙCΤΗCΕCΘΑΙΕΝΕΚΕΙΝΗΤ ⁶⁰⁰
 TO-BE-LIVING IN that THE
²⁰ ^{1st omil} ^{AND} ^{2nd I-AM-SAYING} ¹⁸
 ΗΜΕΡΑΥΜΕΙCΓΙΝΩCΘΕΟ ²⁰
 DAY YE WILL-BE-KNOWING that
⁴⁰
 ΤΙΕΓΩΕΝΤΩΠΑΤΡΙΜΟΥΚΑΙ ⁴⁰
 I IN THE FATHER OF-ME AND
⁶⁰ ^{1st omil} ^{AND} ^{2nd I-AM-SAYING} ¹⁸
 ΥΜΕΙCΕΝΕΜΟΙΚΑΓΩΕΝΥΜΙ ⁶⁰
 YE IN ME AND-I IN YOU
⁸⁰
 ΝΟΕΧΩΝΤΑCΕΝΤΟΛΑCΜΟΥΚ ⁸⁰
 THE one-HAVING THE directions OF-ME AND
⁹⁰⁰
 ΑΙΤΗΡΩΝΑΥΤΑCΕΚΕΙΝΟCΕ ⁹⁰⁰
 KEEPING them that-one IS
²⁰
 CΤΙΝΟΑΓΑΠΩΝΜΕΟΔΕΑΓΑΠ ²⁰
 THE one-LOVING ME THE YET one-LOVING
⁴⁰
 ΩΝΜΕΑΓΑΠΗΘΗCΕΤΑΙΥΠΟΤ ⁴⁰
 ME WILL-BE-BEING-LOVED by THE
⁶⁰ ^{1st omil} ^{AND} ^{2nd I-AM-SAYING} ¹⁸
 ΟΥΠΑΤΡΟCΜΟΥΚΑΙΕΓΩΑΓΑ ⁶⁰
 FATHER OF-ME AND I SHALL-BE-
⁸⁰
 ΠΗCΩΑΥΤΟΝΚΑΙΕΜΦΑΝΙCΘ ⁸⁰
 LOVING him AND SHALL-BE-IN-APPEARIZING
⁵⁰⁰⁰
 ΑΥΤΩΕΜΑΥΤΟΝΑΛΕΓΕΙΑΥΤΩ ⁵⁰⁰⁰
 to-him MYSELF IS-SAYING to-him

He told them that the *declarations* which He spoke are spirit and are life. It is the spirit that vivifies (6⁰³). Hence we may take it that the impartation of the spirit, after His vivification, when He inflated and said "get holy spirit!" (20²²), corresponds to the impartation of the breath of the living to Adam (Gen. 2⁷), so that he became a living soul. In this way the last Adam showed Himself a life imparting Spirit (1 Co. 15⁴⁵).

Pentecost was not the reception of holy spirit to give life, but its baptism for cleansing, its filling for utterance, and its coming on for power.

The reception of holy spirit was dependent on repentance and baptism in the evangel of the kingdom (Ac. 2³⁸). In Samaria, the gift waited on the prayer and imposition of the hands of the apostles (Ac. 8¹⁵⁻¹⁷) according to the authority which the Lord conferred on them when it was first given (20²³). In the present economy of transcendent grace it is the portion of all who believe (Eph. 1¹³). It is an earnest of all the spiritual possessions which are ours in Christ Jesus, among the celestials.

²⁸ In the East they do not say, as we do, "I am going", but rather "I am going and returning" when speaking of an ordinary journey. So the Lord assures them that He was not about to leave them permanently, but only for a while.

³⁰ When our Lord spoke of Himself in relation to the world He often used the third person. Witness the Son of Man (9³⁷). See also 7¹⁸; 9³⁷. He is the Coming One, for Whom all creation waits. Yet, when He came, the world had nothing at all in Him. It rejected His chieftainship just as Israel also rejected His messiahship and "there is nothing for Him" (Dan. 9²⁶). None of the glories pertaining to Him were allowed by Israel and He will not assume them until He comes again in power and glory as revealed in the Unveiling, when He appears as the White Horse Rider, crowned with many diadems, the King of kings and Lord of lords (Un. 19¹¹⁻²⁶). He, and not Satan, is the Chief of the world. This title occurs only in this account. See 12³¹ and 16¹¹.

Now he who is loving Me will be loved by My Father, and I shall be loving him and shall be disclosing Myself to him."

²² Judas (not Iscariot) is saying to Him, "Lord, and what has occurred that Thou art about to be disclosing Thyself to us and not to the world?"

²³ Jesus answered and said to him, "If anyone should be loving Me, he will be keeping My word, and My Father will be loving him, and We shall be coming to him and making an abode with him. He who is not loving Me is not keeping My words. And the word which you are hearing is not Mine, but the Father's Who sends Me.

²⁵ These things have I spoken to you remaining with you. Now the consoler, the holy spirit which the Father will be sending in My name, that will be teaching you all, and reminding you of all that I said to you.

²⁷ Peace I am leaving with you. My peace I am giving to you. Not according as the world is giving to you am I giving to you. Let not your heart be disturbed, neither let it be timid. You hear that I said to you, 'I am going and I am coming to you.' If you loved Me, you rejoiced that I am going to the Father, seeing that the Father is greater than I. And now I have declared it to you ere it is occurring, that, whenever it should be occurring you should be believing.

³⁰ No longer shall I be speaking much with you, for the Chief of the world is coming, and in Me it has nothing at all. But that the world may know that I am loving the Father, and according as the Father directs Me, thus I am doing. Rouse! We may be going hence.

³¹ What grace is there here! The world judges Him and casts Him out, so He immediately uses their hatred to reveal the love of God to Him and to them. Indeed, here we have love's greatest triumph. Men could not do worse or God better. His love needed their hatred for a foil and makes good use of it to emerge into the open where all the world can see.

¹ The fig, the olive, and the vine are used by God to picture the political, the spiritual, and the social blessedness of Israel as a nation. He brought a vine out of Egypt, cast out the nations, and planted it. It filled the land, but was destroyed (Ps. 80⁸⁻¹⁰). The vineyard of the Lord of Hosts is the house of Israel (Is. 57). Jeremiah laments that Jehovah had planted them an excellent local variety, yet they had turned into a foreign vine by their unfaithfulness and their joylessness (Jer. 2²¹). Jotham, in his parable of the trees, tells us that grape juice gladdens both God and mortals (Jud. 9¹³). But Hosea cries "Israel is a vacant vine. The fruit is equivalent to it" (Hos. 10¹). Israel failed to gladden either God or mortals. Christ came and did both. He is the true Vine. The fruitless branches, those who remained not in Him, are taken away. His own are cleansed by the belief of the truth. All gladness for God or mortals must now come through the Messiah.

⁵ He now restates the truth as to the vine. Only those with Him are the branches. Israel as a nation has no part in Him.

^a The salvation proclaimed by our Lord and the twelve apostles was probational. There was always the danger of "drifting by" (Heb. 2¹). They were His house if they retained the boldness and glorying of the expectation confirmed unto the consummation (Heb. 3⁰). They could withdraw from the living God (Heb. 3¹²). Many of those once enlightened fell aside (Heb. 6⁴⁻⁶). Such are those who did not remain in the vine, but withered and were destroyed. We, however, are not in the vine, but members of the body of Christ. and the members of a body cannot be lopped off like the branches of a vine. We are saved by grace, and do not depend on our own abiding, but

15 *I am the true grapevine, and My*
² *Father is the Farmer. Every branch in Me bringing forth no fruit, He is taking it away, and every one bringing forth fruit, He is cleansing it, that it may be bringing forth more fruit.*

³ *Already you are clean because of the word which I have spoken to*
⁴ *you. Remain in Me, and I in you. According as the branch cannot be carrying fruit from itself, if it should not be remaining in the grapevine, thus neither you, if you should not be remaining in Me.*

⁵ *I am the grapevine. You are the branches. He who is remaining in Me, and I in him, this one is bringing forth much fruit, seeing that, apart from Me you can do nothing.*

⁶ *If anyone should not be remaining in Me, he was cast out as a branch and is withered. And they are gathering them, and casting them into the fire, and he is being*
⁷ *burned. If you should be remaining in Me and My declarations should be remaining in you, whatever you should be wanting, request and it will come to pass to you. In this is My Father glorified, that you may be bringing forth much fruit, and become My disciples.*

⁹ *According as the Father loves Me, I, also, love you. Remain in*
¹⁰ *My love. If you should be keeping My precepts, you will be remaining in My love, according as I have kept the precepts of My Father*
¹¹ *and am remaining in His love. I have spoken these things to you that My joy should be remaining in you and your joy may be filled.*

¹² *- This is My precept, that you be loving one another, according as I*
¹³ *love you. Greater love has no man than this, that any one may be laying down his soul for the sake of*

<p>1 A MORE FRUIT 3 W O. O. 3 ΠΟΝ ΠΛΕΙΟΝ ΑΦΕΡΗΝΗΔΗΥΜΕ 20 MORE it-MAY-BE-CARRYING ALREADY YE</p>	<p>B E O. O. O. O. ΗΣΕΘΑΙ ΕΜΟΙ ΜΑΘΗΤΑΙ ΚΑ 20 BECOMING to-ME LEARNERS accord-</p>
<p>ΙΣΚΑΘΑΡΟΙ ΕΣΤΕ ΔΙΑ ΤΟΝ Α 4 clean ARE THRU THE say-</p>	<p>ΘΩ ΣΗ ΓΑΠΗ ΣΕ ΝΜΕ ΟΠΑΤΗΡ Κ 40 ing-as LOVES ME THE FATHER AND-</p>
<p>Ο ΓΟΝΟΝ ΛΕ ΛΑΛΗΚΑΥΜΙΝ ΜΕ 50 4 ing WHICH I-HAVE-TALKED to-YOUP BE-</p>	<p>Α ΓΩΝ Η ΓΑΠΗ ΣΕ ΝΜΕ ΟΠΑΤΗΡ Κ 60 I LOVE YOUP REMAIN</p>
<p>ΙΝΑ ΤΕ ΕΝ ΕΜΟΙ ΚΑ ΓΩ ΕΝ ΥΜΙ 80 MAIN-TE IN ME AND-I IN YOUP</p>	<p>10 ΕΕΝΘΑ ΓΑΠΗΤΗΜΕ ΗΕΝΑΝΤΑ 80 A for OF-ME has the MY TACSMAC 10 10 IN THE LOVE THE MY IF-EVER THE</p>
<p>Ν ΚΑΘΩΣ ΤΟ ΚΑΝΗΜΑ ΟΥ ΔΥΝΑΤ 100 according-as THE BREAK NOT IS-ABLE</p>	<p>10 ΕΕΝΘΑ ΓΑΠΗΤΗΜΕ ΗΕΝΑΝΤΑ 80 A for OF-ME has the MY TACSMAC 10 10 IN THE LOVE THE MY IF-EVER THE</p>
<p>ΑΙ ΚΑΡΠΟΝ ΦΕΡΕΙΝ ΑΦ ΕΑΥΤ 20 FRUIT to-BE-CARRYING FROM self</p>	<p>10 ΕΕΝΘΑ ΓΑΠΗΤΗΜΕ ΗΕΝΑΝΤΑ 80 A for OF-ME has the MY TACSMAC 10 10 IN THE LOVE THE MY IF-EVER THE</p>
<p>ΟΥ ΕΑΝ ΜΗ ΜΗΝΕΝΤΗ ΜΠΕΛ 40 IF-EVEN NO it-MAY-BE-REMAINING IN THE GRAPE-VINE</p>	<p>10 ΕΕΝΘΑ ΓΑΠΗΤΗΜΕ ΗΕΝΑΝΤΑ 80 A for OF-ME has the MY TACSMAC 10 10 IN THE LOVE THE MY IF-EVER THE</p>
<p>ΦΟΥΤΩ ΣΟΥ ΔΕΥΜΕΙ Ε ΕΑΝ ΜΗ 60 thus NOT-YET YE IF-EVEN NO</p>	<p>10 ΕΕΝΘΑ ΓΑΠΗΤΗΜΕ ΗΕΝΑΝΤΑ 80 A for OF-ME has the MY TACSMAC 10 10 IN THE LOVE THE MY IF-EVER THE</p>
<p>ΕΝ ΕΜΟΙ ΜΗΝΤΕ ΕΓΩ ΕΙΜΙ Η 80 6 IN ME YE-MAY-BE-REMAINING I AM THE</p>	<p>10 ΕΕΝΘΑ ΓΑΠΗΤΗΜΕ ΗΕΝΑΝΤΑ 80 A for OF-ME has the MY TACSMAC 10 10 IN THE LOVE THE MY IF-EVER THE</p>
<p>ΑΜΠΕΛΟΣ ΥΜΕΙΣ ΤΑ ΚΑΝΗΜΑΤ 200 GRAPE-VINE YE THE BREAKS</p>	<p>10 ΕΕΝΘΑ ΓΑΠΗΤΗΜΕ ΗΕΝΑΝΤΑ 80 A for OF-ME has the MY TACSMAC 10 10 IN THE LOVE THE MY IF-EVER THE</p>
<p>ΑΟΜΕΝΩΝ ΕΝ ΕΜΟΙ ΚΑ ΓΩ ΕΝ Α 20 THE one-REMAINING IN ME AND-I IN him</p>	<p>10 ΕΕΝΘΑ ΓΑΠΗΤΗΜΕ ΗΕΝΑΝΤΑ 80 A for OF-ME has the MY TACSMAC 10 10 IN THE LOVE THE MY IF-EVER THE</p>
<p>ΥΤΩ ΟΥΤΟΣ ΦΕΡΕΙ ΚΑΡΠΟΝ Π 40 this-one IS-CARRYING FRUIT much 12</p>	<p>10 ΕΕΝΘΑ ΓΑΠΗΤΗΜΕ ΗΕΝΑΝΤΑ 80 A for OF-ME has the MY TACSMAC 10 10 IN THE LOVE THE MY IF-EVER THE</p>
<p>ΟΛΥΝΟΤΙ ΧΩΡΙΣ ΕΜΟΥ ΟΥΔΥ 80 that apart-from ME NOT YE-</p>	<p>10 ΕΕΝΘΑ ΓΑΠΗΤΗΜΕ ΗΕΝΑΝΤΑ 80 A for OF-ME has the MY TACSMAC 10 10 IN THE LOVE THE MY IF-EVER THE</p>
<p>ΝΑΣΘΕ ΠΟΙΕΙΝ ΟΥΔΕΝΕ ΑΝ 80 6 ANE-ABLE to-BE-DOING NOT-YET-ONE IF-EVER</p>	<p>10 ΕΕΝΘΑ ΓΑΠΗΤΗΜΕ ΗΕΝΑΝΤΑ 80 A for OF-ME has the MY TACSMAC 10 10 IN THE LOVE THE MY IF-EVER THE</p>
<p>ΜΗΤΙΣ ΜΗΝ ΕΝ ΕΜΟΙ ΕΒΛΗΘ 300 NO ANY MAY-BE-REMAINING IN ME BE-WAS-CAST</p>	<p>10 ΕΕΝΘΑ ΓΑΠΗΤΗΜΕ ΗΕΝΑΝΤΑ 80 A for OF-ME has the MY TACSMAC 10 10 IN THE LOVE THE MY IF-EVER THE</p>
<p>ΗΕΙΣ ΩΣ ΤΟ ΚΑΝΗΜΑ ΚΑΙ ΕΞΗΡ 20 OUT AS THE BREAK AND IS-DRIED</p>	<p>10 ΕΕΝΘΑ ΓΑΠΗΤΗΜΕ ΗΕΝΑΝΤΑ 80 A for OF-ME has the MY TACSMAC 10 10 IN THE LOVE THE MY IF-EVER THE</p>
<p>ΑΝΘΗ ΚΑΙ ΣΥΝΑΓΟΥΣΙΝ ΑΥΤ 40 AND THEY-ARE-TOGETHER-LEADING them</p>	<p>10 ΕΕΝΘΑ ΓΑΠΗΤΗΜΕ ΗΕΝΑΝΤΑ 80 A for OF-ME has the MY TACSMAC 10 10 IN THE LOVE THE MY IF-EVER THE</p>
<p>10 ΑΚΑΙ ΕΙΣ ΤΟ ΠΥΡ ΒΑΛΛΟΥΣΙ 60 AND INTO THE FIRE THEY-ARE-CASTING</p>	<p>10 ΕΕΝΘΑ ΓΑΠΗΤΗΜΕ ΗΕΝΑΝΤΑ 80 A for OF-ME has the MY TACSMAC 10 10 IN THE LOVE THE MY IF-EVER THE</p>
<p>7 ΝΚΑΙ ΚΑΙ ΕΤΑΙΡΕΙΑΝ ΗΝΤ 80 7 AND he-IS-BEING-BURNED IF-EVER YE-SH'D-BE-REMAINING</p>	<p>10 ΕΕΝΘΑ ΓΑΠΗΤΗΜΕ ΗΕΝΑΝΤΑ 80 A for OF-ME has the MY TACSMAC 10 10 IN THE LOVE THE MY IF-EVER THE</p>
<p>8 ΕΕΝ ΕΜΟΙ ΚΑΙ ΤΑ ΡΗΜΑΤΑ ΜΟ 400 8 IN ME AND THE decarations OF-ME</p>	<p>10 ΕΕΝΘΑ ΓΑΠΗΤΗΜΕ ΗΕΝΑΝΤΑ 80 A for OF-ME has the MY TACSMAC 10 10 IN THE LOVE THE MY IF-EVER THE</p>
<p>ΥΕΝ ΥΜΙΝ ΜΕΙΝΗ ΟΣΑ ΕΑΝΘΕ 20 IN YOUP SH'D-BE-REMAINING AS-much-as IF-EVER</p>	<p>10 ΕΕΝΘΑ ΓΑΠΗΤΗΜΕ ΗΕΝΑΝΤΑ 80 A for OF-ME has the MY TACSMAC 10 10 IN THE LOVE THE MY IF-EVER THE</p>
<p>ΑΝΤΕΑΙΤΗΣ ΑΣΘΕΚΑΙ ΓΕΝΗ 40 YE-MAY-BE-WILLING REQUEST-YE AND it-WILL-BE-</p>	<p>10 ΕΕΝΘΑ ΓΑΠΗΤΗΜΕ ΗΕΝΑΝΤΑ 80 A for OF-ME has the MY TACSMAC 10 10 IN THE LOVE THE MY IF-EVER THE</p>
<p>8 ΣΕΤΑΙ ΥΜΙΝ ΕΝ ΤΟ ΥΤΩ ΕΔΟΞ 60 8 BECOMING to-YOUP IN this IS-esteemized</p>	<p>10 ΕΕΝΘΑ ΓΑΠΗΤΗΜΕ ΗΕΝΑΝΤΑ 80 A for OF-ME has the MY TACSMAC 10 10 IN THE LOVE THE MY IF-EVER THE</p>
<p>ΑΣΘΗΝΟΠΑΤΗΡ ΜΟΥ ΙΝΑ ΚΑΡΠ 80 THE FATHER OF-ME THAT FRUIT</p>	<p>10 ΕΕΝΘΑ ΓΑΠΗΤΗΜΕ ΗΕΝΑΝΤΑ 80 A for OF-ME has the MY TACSMAC 10 10 IN THE LOVE THE MY IF-EVER THE</p>
<p>ΟΝ ΠΟΛΥΝ ΦΕΡΗΤΑΙ ΚΑΙ ΓΕΝ 500 much YE-MAY-BE-CARRYING AND to-BE-</p>	<p>10 ΕΕΝΘΑ ΓΑΠΗΤΗΜΕ ΗΕΝΑΝΤΑ 80 A for OF-ME has the MY TACSMAC 10 10 IN THE LOVE THE MY IF-EVER THE</p>

on His power and love. We are vitally and organically a part of Christ Himself. He would be maimed by the excision of members of His body. How thankful we should be that we are not branches in that vine!

¹² As the Lord had explained in His kingdom proclamation, the whole law was included in the one word, love. Love to God and love to man is far more than all the precepts of the law. So, in His final charge, as He is about to give them the greatest example of love the universe has seen or ever will see, in the offering of His soul to God for the sin of the world, He presses home to their hearts the excellent way of love.

Paul, in his appeal to us, the Uncircumcision, lays even greater stress on love. We have no law, no precepts. But love remains, and conduct in accord with love needs no law, but soars far above all its righteous demands.

¹⁶ Too often is salvation made a matter of the sinner's choice. This sadly mars the full and clear apprehension of God's love which it is intended to reveal. All active effort in redemption is the outflow of divine love, and is entirely on God's side. All the sinner's activity is a hindrance. He would choose any one but God. His part is a passive or a negative one.

This basic truth is much more forcibly revealed later on in connection with the call of the nations. We were chosen by God in Christ before the disruption. Sin itself was subsequent to His choice of us. Hence, sin, either past or present, cannot affect God's purpose for us, or our acceptance of His grace. He chooses, He calls, He glorifies. He does not give man his choice or a chance. He has the wisdom and the power to impel men to fall into line with His purpose no matter what their natural inclination may be. All human experience confirms the divine declaration that He it is Who is operating in us to will as well as to work for the sake of His delight (Phil.2:13). Man can carry out his own will only so far as it accords with the purpose of God. When men rage against God, He uses their wrath as far as it is useful to His plans. The remainder of their wrath He restrains.

¹⁴ his friends. *You are My friends, if you should be doing whatever I am directing you.*

¹⁵ No longer am I terming you slaves, seeing that the slave is not aware what his lord is doing. Yet I have declared that you are friends, seeing that all that I hear from My Father I make known to you. *You do not choose Me, but I choose you, and I appoint you, that you may be going away and be bringing forth much fruit, and your fruit should be remaining, that whatever you should be requesting the Father in My name, He will be giving it to you.*

¹⁷ I am directing you in these things that you may be loving one another. If the world is hating you, you know that it has hated Me before you. If you were of the world, the world would be fond of its own. Now, seeing that you are not of the world, but I choose you out of the world, therefore the world is hating you.

²⁰ Remember the word which I said to you, 'A slave is not greater than his lord.' If they persecute Me, they will be persecuting you also. If they keep My word, they will be keeping yours also. But all these things will they be doing to you because of My name, seeing that they are not acquainted with Him Who sends Me.

²² If I came not and speak to them, they had no sin. Yet now they have no pretense concerning their sin. He who is hating Me is hating My Father also. If I do not the works among them which no other one does, they had no sin. Yet now they have seen also, and they have hated Me and My Father also, but that the word written in their law may be fulfilled, that 'They hate Me gratuitously.'

- ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΕΓΝΩΡΙΣΑ ²⁰
 THE FATHER OF-ME I-KNOWISE
 ΥΜΙΝ ΟΥΧ ΥΜΕΙΣ ΕΞ ΕΛΕΞΑ ⁴⁰
 10 to-you NOT YE ME choose
 ΑΣΗ ΔΙ' ΑΓΓΕΛΩ ΕΞ ΕΛΕΞΑΜΗΝ ⁶⁰
 but I choose
 ΥΜΑΣ ΚΑΙ ΕΘΗΚΑ ΥΜΑΣ ΙΝΑ ⁸⁰
 you AND I-PLACE you THAT YE
 ΜΕΙΣ ΥΠΑΓΗΓΕΤΕ ΚΑΙ ΠΟΛΥΚΑ ¹⁰⁰
 MAY-BE-UNDER-LEADING AND much FRUIT
 ΡΡΟΝ ΦΕΡΗΤΕ ΚΑΙ ΟΚΑΡΠΟΣ ²⁰
 MAY-BE-CARRYING AND THE FRUIT
 ΥΜΩΝ ΜΗΝ ΙΝΑ ΟΤΙ ΕΑΝ ΙΤ ⁴⁰
 of-you MAY-BE-REMAINING THAT WHICH-ANY IF-EVEN
 ΗΣΗΤΕ ΤΟΝ ΠΑΤΕΡΑ ΕΝ ΤΩΝ ⁶⁰
 ye-sh'd-be-REQUESTING THE FATHER IN THE NAME
 ΟΜΑΤΙ ΜΟΥ ΔΩΣΕΙ ΥΜΙΝ ΤΑΥΤΑ ⁸⁰
 17 OF-ME He'll-be-giving to-you these
 ΤΑ ΕΝΤΕΛΛΟΜΑΙ ΥΜΙΝ ΙΝΑ ²⁰⁰
 I-AM-directING to-you THAT YE-
 ΓΑΠΑΤΕ ΑΛΛΗΛΟΥΣ ΕΙ ΟΚΟΣ ²⁰
 18 MAY-BE-LOVING one-another IF THE SYSTEM
 ΜΟΣ ΥΜΑΣ ΜΕΙΓΙΝΩΣΚΕΤ ⁴⁰
 you IS-HATING YE-ARE-KNOWING
 ΕΟΤΙ ΜΕ ΠΡΩΤΟΝ ΥΜΙΝ ⁶⁰
 that ME BEFORE-most OF-you I-HAS-
 ΙΣΗΚΕΝ ΕΙΣ ΤΟΝ ΚΟΣΜΟΝ ⁸⁰
 19 HATED IF OUT OF-THE SYSTEM YE-
 ΤΕ ΟΚΟΣ ΜΟΙ ΑΝΤΙΘΙΟΝ Ε ³⁰⁰
 WERE THE SYSTEM EVER THE OWN WAS-
 ΙΔΕΙ ΟΤΙ ΔΕ ΕΚ ΤΟΥ ΚΟΣΜΟΥ ²⁰
 FOND that YET OUT OF-THE SYSTEM
 ΟΥΚ ΕΣΤΕ ΑΛΛΕ ΓΩ ΕΞ ΕΛΕΞΑ ⁴⁰
 NOT YE-ARE but I choose
 ΜΗΝ ΥΜΑΣ ΕΚ ΤΟΥ ΚΟΣΜΟΥ ΔΙ ⁶⁰
 you OUT OF-THE SYSTEM THRU
 ΑΤΟΥΤΟ ΜΕΙΣ ΥΜΑΣ ΟΚΟΣ ⁸⁰
 this IS-HATING you THE SYSTEM
 ΟΣ ΜΗΝ ΜΟΝΕΥΕΤΕ ΤΟΥ ΛΟΓΟΥ ⁴⁰⁰
 20 BE-YE-remem'ring OF-THE saying
 Ν ΣΕΛΑΛΗΣΑ Ι ΤΑΛΚ Σ+ΑC HAD ²⁰
 OF-WHICH I said to-you NOT IS
 ΤΙΝ ΔΟΥΛΟΣ ΜΕΙΖΩΝ ΤΟΥ ΚΥ ⁴⁰
 SLAVE GREATER OF-THE mas-
 ΡΙΟΥ ΑΥΤΟΥ ΕΙ ΜΕ ΔΙΩΣΑ ⁶⁰
 ter OF-him IF ME THEY-CHASE
 Ν ΚΑΙ ΥΜΑΣ ΔΙΩΣΟΥΣΙΝ ΕΙΤ ⁸⁰
 AND you THEY-WILL-BE-CHASING IF THE
 ΟΝ ΛΟΓΟΝ ΜΟΥ ΕΤΗΡΗΣΑΝ ΚΑ ⁵⁰⁰
 saying OF-ME THEY-KEEP AND
- Ι ΤΟΝ ΥΜΕΤΕΡΟΝ ΤΗΡΗΣΟΥΣ ²⁰
 THE YOU-MORE THEY-WILL-BE-KEEPING
 ΙΝΑ ΑΛΛΑ ΤΑΥΤΑ ΠΑΝΤΑ ΠΟΙΗ ⁴⁰
 21 but these ALL THEY-WILL-
 ΣΟΥΣΙΝ ΕΙΣ ΜΑΣ ΔΙΑ ΤΟ ΟΝ ⁶⁰
 BE-DOING INTO you THRU THE NAME
 ΟΜΑΝ ΟΥΤΙ ΟΥΚ ΟΙΔΑΣΙΝ ⁸⁰
 OF-ME that NOT THEY'-PERCEIVED THE
 ΟΝ ΠΕΜΨΑΝΤΑ ΜΕ ΕΙ ΜΗΝ ΛΑΘΟ ⁶⁰⁰
 22 One-sending ME IF NO I-CAME
 Ν ΚΑΙ ΕΛΑΛΗΣΑ ΥΤΟΙΣ ΑΜΑ ²⁰
 AND TALK to-them missing
 ΡΤΙΑΝ ΟΥΚ ΕΙΧΟΝ ΑΝΥΝΔΕ ⁴⁰
 NOT THEY-HAVE NOW YET
 ΠΡΟΦΑΣΙΝ ΟΥΚ ΕΧΟΥΣΙΝ ⁶⁰
 BEFORE-APPEARING NOT THEY-ARE-HAVING ABOUT
 ΡΙΤΗΣ ΑΜΑΡΤΙΑΣ ΑΥΤΩΝ Ο ⁸⁰
 23 THE missing OF-them THE-one
 ΜΕ ΜΕΙΣ ΟΥΚ ΑΝ ΤΟΝ ΠΑΤΕΡΑ ⁷⁰⁰
 ME HATING AND THE FATHER
 ΜΟΥ ΜΙΣΕΙ ΕΙΤΑ ΕΡΓΑ ΜΗ ²⁰
 24 OF-ME IS-HATING IF THE ACTS NO I-DO
 ΟΙ ΗΣΑΝ ΑΥΤΟΙΣ ΛΟΓΩ ΔΕ ⁴⁰
 IN them WHICH NOT-YET-ONE
 ΑΛΛΟ ΣΠΟΙΝ ΗΣΑΝ ΑΜΑΡΤΙΑ ⁶⁰
 other DOES missing
 Ν ΟΥΚ ΕΙΧΟΝ ΑΝΥΝΔΕ ΚΑΙ ⁸⁰
 NOT THEY-HAVE NOW YET AND THEY-
 ΦΡΑΚΑΣΙΝ ΚΑΙ ΜΕ ΜΙΣΗΚΑΣ ⁴⁰⁰
 HAVE-SEEN AND THEY-HAVE-HATED
 ΙΝ ΚΑΙ ΕΜΕ ΚΑΙ ΤΟΝ ΠΑΤΕΡΑ ²⁰
 AND ME AND THE FATHER
 ΜΟΥ ΑΛΛΙΝ ΑΠΛΗΡΩΘΗ Ο ΛΟΓ ⁴⁰
 25 OF-ME but THAT MAY-BE-BEING-FILLED THE SAYING
 Α Η-δ-ω-INT.L OF-T-3 I* KOC MW SYSTEM FOR LAW
 ΟΣ ΕΝ ΤΩ ΝΟΜΩ ΑΥΤΩΝ ΕΓΕΡ ⁶⁰
 THE IN THE LAW OF-them HAVING-been-
 ΑΜΜΕΝ ΟΣ ΟΤΙ ΕΜΕ ΙΗΣΑΝ ⁸⁰
 WRITTEN that THEY-HATE ME
 ΕΩΡΕΑΝ ΟΤΑΝ ΔΕ ΕΛΘΗ Ο ΠΑ ⁹⁰⁰
 26 gratuitously WHENEVER YET MAY-BE-COMING THE BE-
 ΡΑΚΑΝΤΟΣ ΟΝ ΕΓΩ ΠΕΜΨΩΝ ²⁰
 SIDE-CALLER WHOM I SHALL-BE-SENDING to-
 ΙΝ ΠΑΡΑ ΤΟΝ ΠΑΤΡΟΣ ΤΟ ΠΝΕ ⁴⁰
 you BESIDE THE FATHER THE spirit
 ΥΜΑΤΗΣ ΑΛΗΘΕΙΑΣ ΟΠΑΡΑ ⁶⁰
 OF-THE TRUTH WHICH BESIDE THE
 ΟΥ ΠΑΤΡΟΣ ΕΚΠΟΡΕΥΕΤΑΙ ⁸⁰
 FATHER IS-OUT-GOING that
 ΚΕΙΝΟΣ ΜΑΡΤΥΡΗΣΕΙ ΠΕΡΙ ⁵⁴⁰⁰⁰
 WILL-BE-witnessING ABOUT

¹ There is no hatred like religious hatred, no persecution so fierce as that fired by a mistaken zeal for God. Not only were the apostles persecuted in their day, but the truth of God is just as offensive to the recognized heads of Christendom now as it was to the chief priests of Judaism then. Those who boldly defend some doctrine, will just as boldly do their best to denounce and destroy the testimony to a truth of which they are ignorant, or which conflicts with their accepted creed. Happy is that servant of God who bares his brow to the storm in the consciousness that God not only knew and knows of all the opposition to His truth by the religious world, but who realizes that this also is a part of His purpose. Lack of success will not sadden, apparent failure will not make him faint. His only real defeat will follow any attempt to retaliate. Let us never be found on the side of those who persecute. Blessed (not happy!) are the persecuted! Their reward is sure. May His grace enable us to enjoy suffering for Him!

⁸ The world is to be convicted on three counts by the spirit, now that Christ is absent. His sinless life, His righteousness, His proclamation of the kingdom all cease with His return to His Father. But all are used by the spirit to convict the world. Even the unbeliever is convinced that all have sinned except the Christ of the scriptures. No other man is acknowledged to have been perfectly just. They assent to the injustice of His judgment.

If we make "the Chief of this world" a title of Satan we involve ourselves in a maze of difficulties. If the world or God had judged Satan, how would that convict the world? And he certainly has not been judged yet. Christ is the great Chief of the world. He was judged and crucified by it. We question whether any sane man, today, will justify its action. The world has been convicted or convinced by the spirit of truth even though it knows it not.

¹¹ The three occurrences of the title "Chief of this world" (12³¹; 14³⁰; 16¹¹) are most difficult and contradictory if assigned to Satan, but clear and consistent if connected with Christ.

²⁶ Now whenever the consoler which *I* shall be sending you from the Father should be coming, the spirit of truth which is going out from the Father, *that* will be testifying concerning Me. Now *you*, also, are testifying, seeing that you are with Me from the beginning.

¹⁶ I have spoken these things to you that you may not be snared, ² for they will be putting you out of the synagogues; but the hour is coming that every one who is killing you shall suppose he is offering divine service to God. And they will be doing these things to you seeing that they know not the Father nor ⁴ yet Me. But these things have I spoken to you that whenever their hour should be coming you may be remembering them, seeing that *I* told you.

Now I did not tell you these things from the beginning, seeing ⁵ that I was with you. Yet now I am going away to Him Who sends Me, and not one of you is asking Me, 'Whither art Thou going?'

⁶ But, seeing that I have spoken these things to you, sorrow has filled your heart.

⁷ But *I* am telling you the truth. It is expedient for you that *I* am coming away, for if I should not be coming away, the consoler will not be coming to you. Now if I should be gone, I shall be sending him to ⁸ you. And coming, that will be exposing the world concerning sin and concerning righteousness and ⁹ concerning judgment: concerning sin, indeed, seeing that they are ¹⁰ not believing into Me; yet concerning righteousness, seeing that I am going to My Father and you are no ¹¹ longer beholding Me; yet concerning judgment, seeing that the Chief of this world has been judged.

ΕΜΟΥΚΑΙΥΜΕΙΣΔΕΜΑΡΤΥΡ	20	BE omit I	ΝΓΑΡΕΓΩΜΗΝΑΠΕΛΘΩΟΠΑΡΑ	20
27 ME AND YE YET ARE-WITNESSING			EVER for I NO MAY-BE-FROM-COMING THE BE-	
ΕΙΤΕΟΤΙΑΠΑΡΧΗΣΜΕΤΕΜΟ	40	# O.	NOT NO MAY-BE-COMING ΜΗΣΑΘΗ for NOT WILL-BE-C.	
that FROM ORIGINAL WITH ME			SIDE-CALLER NOT WILL-BE-COMING TO-	40
ΥΕΣΤΕΤΑΥΤΑΛΕΛΑΛΗΚΑΥΜ	60	ΔI for Ε	OCΥΜΑΣΕΑΝΔΕΠΟΡΕΥΘΩΠΕ	60
16 YE-ARE these I-HAVE-TALKED to-YOUP			WARD YOUP IF-EVER YET I-MAY-BE-BEING-GONE I'LL-	
ΙΝΙΝΑΜΗΣΚΑΝΔΑΛΙΣΘΗΤΕ	80	ΔI* omits NO # O.	ΜΥΦΑΥΤΟΝΠΡΟΣΥΜΑΣΚΑΙ	80
THAT NO YE-MAY-BE-BEING-SNARED			8 BE-SENDING him TOWARD YOUP AND COM-	
ΑΠΟΣΥΝΑΓΩΓΟΥΣΓΑΡΠΟΙΗ	100	AB omit for	ΛΘΩΝΕΚΕΙΝΟΣΕΛΕΓΙΕΙΤΟ	100
2 FROM-TOGETHER-LEADS for THEY-WILL-			ING that WILL-BE-EXPOSING THE	
COΥΣΙΝΥΜΑΣΑΛΛΑΕΡΧΕΤΑ	20	AB O. AB O.	ΝΚΟΣΜΟΝΠΕΡΙΑΜΑΡΤΙΑΣΚ	20
BE-DOING YOUP but IS-COMING			SYSTEM ABOUT missing AND	
ΙΦΡΑΙΝΑΠΑΣΟΑΠΟΚΤΕΙΝΑ	40	# O.	ΑΙΠΕΡΙΔΙΚΑΙΟΣΥΝΗΣΚΑΙ	40
HOUB THAT EVERY THE ONE-FROM-KILLING			9 ABOUT Justice AND	
CΥΜΑΣΔΟΣΙΝΑΤΡΕΙΑΝΠΡΟ	60	AB omit YOUP # O.	ΠΕΡΙΚΡΙΣΕΩΣΠΕΡΙΑΜΑΡΤ	60
YOUP SHOULD-BE-BEEMING DIVINE-SERVICE TO-BE-			ABOUT Judging ABOUT missing	
CΦΕΡΕΙΝΤΩΦΕΦΚΑΙΤΑΥΤΑ	80	Δ KYPIΩ Master	ΙΑCΜΕΝΟΤΙΟΥΠΙCΤΕΥΟΥC	80
3 TOWARD-CARRYING to-THE God AND these			INDEED that NOT THEY-ARE-BELIEVING	
ΠΟΙΝCΟΥCΙΝΥΜΙΝΟΤΙΟΥΚ	200	Δ O. AB omit to-YOUP	ΙΝΕΙCΜΕΠΕΡΙΔΙΚΑΙΟΥC	200
THEY-WILL-BE-DOING to-YOUP that NOT			10 INTO ME ABOUT Justice	
ΕΓΝΩCΑΝΤΟΝΠΑΤΕΡΑΟΥΔΕ	20	Δ O.	ΝΗCΔΕΟΤΙΠΡΟCΤΟΝΠΑΤΕΡ	20
THEY-KNOW THE FATHER NOT-YET			YET that TOWARD THE FATHER	
ΕΜΕΑΛΛΑΤΑΥΤΑΛΕΛΑΛΗΚΑ	40	Δ O.	ΑΜΟΥΥΠΑΓΩΦΚΑΙΟΥΚΕΤΙΘΕ	40
4 ME but these I-HAVE-TALKED			OF-ME I-AM-UNDER-LEADING AND NOT-STILL YE-	
ΥΜΙΝΙΝΑΟΤΑΝΕΛΘΗΝΦΡΑΔ	60	ΔI* omits when- Δ O. = IF- ΔI* omits or-them	ΦΡΕΙΤΕΜΕΠΕΡΙΔΕΚΡΙCΕΩ	60
to-YOUP THAT WHENEVER MAY-BE-COMING THE HOUB OF-11			ABZ-beholding ME ABOUT YET Judging	
ΥΤΩΝΜΗΝΗΜΟΝΕΥΗΤΕΥΤΩΝ	80	ΔI for Ε	CΟΤΙΟΑΡΧΩΝΤΟΥΚΟCΜΟΥΤ	80
them YE-MAY-BE-remembering of-them			that THE Chief OF-THE SYSTEM this	
ΟΤΙΕΓΩΕΙΠΟΝΥΜΙΝΤΑΥΤΑ	300	ΔI* omits to-YOUP	ΟΥΤΟΥΚΕΚΡΙΤΑΙΕΤΙΠΟΛΛ	300
that I said to-YOUP these			12 HAS-been-JUDGED STILL much	
ΔΕΥΜΙΝΕΞΑΡΧΗCΟΥΚΕΙΠΟ	20	Δ O.	ΔΕΧΩΥΜΙΝΛΕΓΕΙΝΑΛΛΟΥΔ	20
YET to-YOUP OUT OF-ORIGINAL NOT I-said			I-AM-HAVING to-YOUP TO-BE-SAYING but NOT YE-	
ΝΟΤΙΜΕΘΥΜΩΝΗΜΗΝΝΥΝΔΕ	40	AB omit I	ΥΝΑCΘΕΒΑCΤΑΞΕΙΝΑΡΤΙΟ	40
5 that WITH YOUP I-WAS NOW YET			13 ABZ-ABLE TO-BE-BEARING at-PRESENT when-	
ΕΓΩΥΠΑΓΩΠΡΟCΤΟΝΠΕΜΥΔ	60	Δ O.	ΤΑΝΔΕΕΛΘΗΕΚΕΙΝΟCΤΟΠΗ	60
I AM-UNDER-LEADING TOWARD THE One-Sending			EVER YET MAY-BE-COMING that THE spirit	
ΝΤΑΜΕΚΑΙΟΥΔΕΙCΕCΥΜΩΝ	80	# O.	ΕΥΜΑΤΗCΑΛΗΘΕΙΑCΟΔΗΓΗ	80
ME AND NOT-YET-ONE OUT OF-YOUP			OF-THE TRUTH it-WILL-BE-WAY-	
ΕΡΩΤΑΜΕΠΟΥΥΠΑΓΕΙCΑΛΛ	400	ΔI* O. ΔI* omits but	CΕΙΥΜΑCΕΙCΤΗΝΑΛΗΘΕΙΑ	400
6 I=ASKING ME ?-where YOU-ARE-UNDER-LEADING but			LEADING YOUP INTO THE TRUTH	
ΟΤΙΤΑΥΤΑΛΕΛΑΛΗΚΑΥΜΙΝ	20	# O.	ΝΠΑCΑΝΟΥΓΑΡΑΑΛΗCΕΙΑΦ	20
that these I-HAVE-TALKED to-YOUP			EVERY NOT for it-WILL-BE-TALKING IN OM	
ΗΛΥΠΗΠΕΠΑΗΡΩΚΕΝΥΜΩΝΤ	40	ΔI* omits IF-EVER # O.	ΕΑΥΤΟΥΑΛΛΟCΕΑΝΑΚΟΥC	40
THE SOBROW HAS-FILLED OF-YOUP THE			self but AS-MUCH-AS IF-EVER it-SH'D-BE-	
ΗΝΚΑΡΔΙΑΝΑΛΛΕΓΩΤΗΝΑΛ	60	ΔI for H	ΗΑΛΗCΕΙΚΑΙΤΑΕΡΧΟΜΕΝ	60
8 HEART but I THE TRUTH			HEARING it-WILL-BE-TALKING AND THE COMING	
ΗΘΕΙΑΝΛΕΓΩΥΜΙΝCΥΜΦΕΡ	80	Δ O.	ΑΝΑΓΓΕΛΕΙΥΜΙΝΕΚΕΙΝΟ	80
AM-SAYING to-YOUP it-IS-BEING-expedient 14			it-WILL-BE-UP-MESSAGING to-YOUP that	
ΕΙΥΜΙΝΙΝΑΕΓΩΠΕΛΘΩΕΑ	600	Δ O.	CΕΜΕΔΟΞΑCΕΙΟΤΙΕΚΤΟΥΕ	600
to-YOUP THAT I MAY-BE-FROM-COMING IF-			ME WILL-BE-esteemizing that OUT OF-THE ME	

¹² The words of our Lord preserved for us in the four accounts of His life come very far from giving us all that He had to say. They were sadly limited by the incapacity of His hearers. Even His closest disciples could not understand some of the simplest facts, simply told. They would not listen to the story of His supreme sacrifice. His temporary departure was a puzzle to them. As the great galaxy of truth subsequently revealed depends on His shameful death and glorious exaltation for its very foundation, how could they begin to understand?

Hence it will be seen that the transcendent truths of scripture should not be sought in the words of our Lord, but in the subsequent utterances of the spirit of truth. Furthermore, much could not be revealed until Israel had once more definitely refused the proclamation of the kingdom by the apostles, as recorded in the book of Acts. This, and the fact that the spirit is given a much larger place in Paul's ministry than ever before, leads us to look in his epistles for the supreme revelation. And a thorough study will convince us that this is so, for he it is who reveals those secrets which enabled him to "complete the word of God" (Col. 1²⁵). He takes us back before Genesis (Eph. 1⁴), and brings us far beyond the Unveiling (1 Co. 15²⁴).

Any system of theology which plays our Lord's words against Paul's, or does not recognize the predominant place of Paul's epistles for the present, is in practical opposition to the plain statement made by our Lord Himself. Much of what our Lord wished to say He has spoken through His apostles, by means of that spirit of truth which would enable them to apprehend what would otherwise be beyond them.

The great apostasy of the present time is largely fortified by the refusal to heed these clear declarations of the Lord Himself. The truth especially given for the nations is ignored and the truth intended only for the Circumcision, more especially that taught by our Lord, is wrested from its place and forced into a position for which it was never intended.

¹² I have much to say to you still, but you are not able to bear it at present. Yet whenever that may be coming, the spirit of truth, it will be guiding you into all the truth, for it will not be speaking from itself, but whatever it should be hearing will it be speaking, and it will be informing you of what is coming. That will be glorifying Me, seeing that it will be getting of Mine and informing you. All, whatever the Father has, is Mine. Therefore I said to you that it will be getting of Mine and informing you.

¹⁶ A little, and you are beholding Me no longer; and again, a little, and you shall be seeing Me."

¹⁷ Some, then, among His disciples said to one another, "What is this that He is saying to us, 'A little, and you are not beholding Me, and again, a little, and you shall be seeing Me?' and that 'I am going away to the Father'?" They said, then, "What is this 'little' of which He is speaking? We are not aware of what He is speaking."

¹⁹ Jesus, then, knew that they wanted to ask Him, and He said to them, "Are you seeking with one another concerning this that I said, 'A little, and you are not beholding Me, and again, a little, and you shall be seeing Me'? Verily, verily, I am saying to you that *you* shall be lamenting and wailing, yet the world will be rejoicing: yet *you* shall be sorrowing, but your sorrow shall become joy. A woman, whenever she may be bringing forth, has sorrow; seeing that her hour has come, yet whenever she should be bearing the little child, she no longer is remembering the affliction because of the joy that a human being was born into the world. You, then, also, now, in-

²⁷ There is a common but false feeling that God is a stern Judge but Christ a lenient Saviour. This is very wrong, for Christ is but a reflection of the Father. Christ Himself in His time will be a Judge and deal out justice. But let us not imagine that He came to appease God's wrath entirely of His own volition. All that He did was in obedience to the will of God and in order to display the heart of God. It is a sure sign of true spiritual progress when we are enabled to look through Christ to the God that He portrays.

²⁸ His miraculous entry into the world is more than matched by His marvelous exit. He alone knew what His childlike words implied: "I am leaving the world and going to the Father." Little did His disciples dream of the shame and suffering, distress and death that lay upon that appalling path to the Father!

³¹ Their belief in His return to the Father fled when the hour of His trial arrived. Had they believed they would not have forsaken Him at a time when He needed them most.

³² Compare Mt. 26³¹; Mk. 14²⁷.

³³ "I have conquered the world." Who thinks of the lowly Nazarene as a world conqueror? Who would include Him in such a list? The world would mention Nebuchadnezzar, Alexander, Caesar, Charlemagne, Napoleon. These have written their names in blood on the bar sinister of the world's escutcheon. No one gives them homage now. The sober and sane shudder at their sinful excesses. Christ is the real world conqueror! He has held the homage of men's hearts and will bend them into perfect acquiescence with the will of God.

³ The knowledge of God is not given as the definition of eonian life, but eonian life is imparted that *they may be knowing Him*. Eonian life is life during the eons of Christ's reign and glory. Two methods are used by Him to acquaint His saints with Himself. First, they are left to taste the sorrows of sin at a distance from Him. Then, in the eons of the eons, in glorious fellowship with His Son, each high tide of bliss will mark some new discovery of His love, some fresh token of His affection.

deed, will be having sorrow, yet I shall be seeing you again, and your heart shall be rejoicing, and your joy no one shall be taking away from you. And in that day you will not be asking Me one thing.

Verily, verily, I am saying to you that anything you should be requesting the Father in My name, He will be giving it to you. Hitherto you request nothing in My name. Request and you shall obtain, that your joy may be filled full.

²⁵ These things have I spoken to you in proverbs. The hour is coming when I shall no longer be speaking to you in proverbs, but shall be reporting to you boldly concerning the Father. In that day you will be requesting in My name, and I am not telling you that I shall be asking the Father concerning you, for the Father Himself is fond of you, seeing that *you* have been fond of Me, and have believed that I came out from God. I came out from the Father and have come into the world. Again, I am leaving the world and going to the Father."

²⁹ His disciples are saying to Him, "*Lo!* now Thou art speaking boldly, and Thou art speaking no proverb. Now we are aware that Thou art aware of all and hast no need that any one may be asking Thee. By this we are believing that Thou camest out from God."

³¹ Jesus answered them, "At present you are believing. *Lo!* the hour is coming and has come that you should be scattered, each to his own and you may be leaving Me alone. And I am not alone, seeing that the Father is with Me. These things have I spoken to you that you may have peace in Me. In the world you have affliction. But, courage! I have conquered the world."

<p>ΛΕΛΑΛΗΚΑΥΜΙΝ ΕΡΧΕΤΑΙ Ω 20 I-HAVE-TALKED to-you IS-COMING HOUS ^{s1*} ΟΠΟΥ THE-?-where ΡΑΘΕΟΥ ΚΕΤΙ ΕΝ ΠΑΡΟΙΜΙ 40 when NOT-STILL IN proverbs</p>	<p>ΕΚΡΙΘΗΝΑΥΤΟΙΣ ΟΙΝΣΟΥΣ Α 20 answered to-them THE JESUS at- ^s ΔΙ for Ε ΡΤΙ ΠΙΣΤΕΥΕΤΕ ΤΕ ΙΔΟΥ ΕΡΧΕ 40 32 PRESENT YE-ARE-BELIEVING BE-PERCEIVING IS-COM-</p>
<p>ΑΙΣ ΛΑΛΗΣ ΦΩΜΙΝ ΑΛΛΑ ΠΑΡ 60 I'LL-BE-TALKING to-you BUT to-boldness</p>	<p>ΤΑΙ ΦΡΑΚΑΙ ΕΛΗΛΥΘΕΝ 60 ING HOUS AND HAS-COME THAT</p>
<p>^{s1} ο. ΡΗΝΣΙΑ ΠΕΡΙ ΤΟΥ ΠΑΤΡΟΣ ΑΝ 60 ABOUT THE FATHER I'LL-BE-</p>	<p>ΣΚΟΡΠΙΣΘΗΤΕΣ ΚΑΚΟΣΤΟΣ ΕΙ 80 YE-SH'D-BE-BEING-SCATTERED EACH INTO</p>
<p>ΑΓΓΕΛΩΜΙΝ ΕΝ ΕΚΕΙΝΗ 100 26 FROM-MESSAGING to-YOU IN that THE</p>	<p>ΣΤΑΙ ΔΙ ΑΚΑΙ ΕΜΟΝΟΝ ΑΦ 600 THE OWN AND ME ONLY YE-MAY-BE</p>
<p>^s YE-WILL-BE-REQUESTING IN THE NAME OF-ME ΗΜΕΡΑ ΕΝ ΤΩ ΟΝΟΜΑΤΙ ΜΟΥ Α 20 DAY IN THE NAME OF-ME YE-</p>	<p>ΗΤΕ ΚΑΙ ΟΥΚ ΕΙΜΙ ΜΟΝΟC 20 FROM-LETTING AND NOT I-AM ONLY that</p>
<p>^s Δ ^s ΔΙ for Ε ΙΤΗΣΕCΘΕ ΚΑΙ ΟΥΔΕ ΓΩ ΜΙ 40 WILL-BE-REQUESTING AND NOT I-AM-SAYING to-YOU</p>	<p>ΙΟ ΠΑΤΗΡ ΜΕΤΕ ΜΟΥ ΕCΤΙΝ 40 33 THE FATHER WITH ME IS these</p>
<p>ΝΟΤΙ ΕΓΩ ΕΡΩΤΗΣΩ ΤΟΝ ΠΑΤ 60 that I SHALL-BE-ASKING THE FATHER</p>	<p>ΑΥΤΑ ΕΛΑΛΗΚΑΥΜΙΝ ΙΝ ΑΕ 60 I-HAVE-TALKED to-YOU THAT IN</p>
<p>ΕΡΑ ΠΕΡΙ ΜΟΥ ΑΥΤΟΣ ΓΑΡ Ο 80 27 ABOUT YOU He for THE</p>	<p>ΝΕΜΟΙ ΕΙΡΗΝΗΝ ΗΝ ΕΧΕΤΕ 80 ME PEACE YOU-MAY-BE-HAVING IN THE</p>
<p>ΠΑΤΗΡ ΦΙΛΕΙ ΜΑC ΟΤΙ ΜΕ 200 FATHER IS-BEING-FOND YOU that YE</p>	<p>ΦΚΟC ΜΩΒΑΙ ΨΙΝ ΕΧΕΤΕ ΑΛΛ 700 SYSTEM CONSTRICTION YE-ARE-HAVING BUT</p>
<p>^s ο. ΙC ΕΜΕ ΠΕΦΙΛΗΚΑΤΕ ΚΑΙ ΠΕ 20 ME HAVE-BEEN-FOND AND YE-</p>	<p>ΑΒΑΡCΕΙΤΕ ΕΓΩ ΕΝΙΚΗΝ Α 20 BE-YE-COURAGE-ING I HAVE-CONQUERED</p>
<p>ΠΙCΤΕΥΚΑΤΕ ΟΤΙ ΕΓΩ ΠΑΡΑ 40 HAVE-BELIEVED that I BESIDE</p>	<p>ΤΟΝ ΚΟCΜΟΝ ΤΑΥΤΑ ΕΛΑΛΗΣ 40 17 THE SYSTEM these TALKS</p>
<p>BR ΤΟΥ ΠΑΤΡΟC OF-THE FATHER for God B ΕΚ OUT ΘΕΟΥ ΕΞΗΛΘΟΝ ΕΞΗΛΘΟΝ ΠΑ 60 28 God OUT-CAME I-OUT-CAME BESIDE</p>	<p>ΕΝ ΟΙΝCΟΥCΚΑΙ ΕΠΑΡCΤΟ 60 THE JESUS AND ON-LIFTING THE</p>
<p>^{s1} had FATHER (line above) but delect d ΤΟΥ ΠΑΤΡΟC ΚΑΙ ΕΛΗΛΥΘ 80 OF-THE FATHER AND I-HAVE-COME</p>	<p>ΥC ΟΦΘΑΛΜΟΥC ΑΥΤΟΥ ΕΙCΤ 80 VIEWERS ol-llim INTO THE</p>
<p>ΑΕΙCΤΟΝ ΚΟCΜΟΝ ΠΑΛΙΝ ΑΦ 300 INTO THE SYSTEM AGAIN I'M-FROM-</p>	<p>ΟΝΟΥ ΕΡΑΝΟΝ ΚΑΙ ΕΠΕΝ ΠΑΤ 800 heaven AND said FATHER</p>
<p>ΙΝ ΗΜΙ ΤΟΝ ΚΟCΜΟΝ ΚΑΙ ΠΟΡΕ 20 LETTING THE SYSTEM AND I-AM-GOING</p>	<p>ΕΡΕΛΗΛΥΘΕΝ ΗΩΡΑ ΔΟΞΑCΟ 20 HAS-COME THE HOUR esteemize</p>
<p>ΥΟΜΑΙ ΠΡΟCΤΟΝ ΠΑΤΕΡΑ Ε 40 29 TOWARD THE FATHER ARE-</p>	<p>^s pro'ally had EN=God n omit OF-YOU ΝCΟΥ ΤΟΝ ΥΙΟΝ ΙΝ ΑΟΥΙΟC 40 OF-YOU TIL SON THAT THE SON OF-</p>
<p>ⁿ omit to-Him ΓΟΥCΙΝ ΑΥΤΩ ΟΙ ΜΑΘΗΤΑΙ Α 60 saying to-Him THE LEARNERS OF-</p>	<p>ΟΥ ΔΟΞΑCΗCΕ ΚΑΘΩC ΕΔΩΚΑ 60 2 YOU SH'D-BE-esteeming YOU according-AS YOU-GIVE</p>
<p>^{s1*} to-Ω ο. ^{s2} omit IN ΥΤΟΥ ΙΔΕΝΥΝΕΝ ΠΑΡΡΗΣΙΑ 80 Him BE-PERCEIVING NOW IN boldness</p>	<p>CΑΥΤΩ ΕΙCΟΥCΙΑΝ ΠΑCΗC Α 80 to-Him authority OF-EVERY FLESH</p>
<p>ΑΛΛΕΙC ΚΑΙ ΠΑΡΟΙΜΙ ΔΝΟΥ 400 YOU-ARE-TALKING AND proverb NOT-YET-</p>	<p>ΡΚΟC ΙΝΑ ΠΑΝΟΔΕΔΩΚΑC ΑΥ 900 THAT EVERY WHICH YOU-HAVE-GIVEN to-Him</p>
<p>ΔΕ ΜΙΑΝ ΑΕ ΓΕΙCΝΥΟΙΔΑΜ 20 30 ONE YOU-ARE-SAYING NOW WE'VE-PERCEIV-</p>	<p>ⁿ E1 and s1* Ω for H s1* Ω ο. ο. ΤΩ ΔΩCΗCΑΥΤΟΙC ΖΩΗΝ ΑΙΩ 19 He-sh' D-BE-giving to-them LIFE eonian</p>
<p>ΕΝ ΟΤΙ ΟΙ ΔΑC ΠΑΝΤΑ ΚΑΙ ΟΥ 40 ED THAT YOU-HAVE-PERCEIVED ALL AND NOT</p>	<p>ΝΙΟΝ ΑΥΤΗ ΔΕ ΕCΤΙΝ Η ΑΙΩΝ 40 3 this YET IS THE eonian</p>
<p>^s o. ΧΡΕΙΑΝ ΕΧΕΙC ΙΝΑ ΤΙC CΕΕ 60 need YOU-ARE-HAVING THAT ANY YOU MAY-</p>	<p>ΙΟC ΖΩΗΝ ΑΓΕΙΝ ΟCΚΩC ΙΝ 60 LIFE THAT THEY-MAY-BE-KNOWING</p>
<p>ΡΩΤΑΕΝΤΟΥ ΤΩ ΠΙCΤΕΥΟΜΕ 60 BE-ASKING IN this WE-ARE-BELIEVING</p>	<p>CΕΤΟΝ ΜΟΝΟΝ ΑΛΗΘΙΝΟΝ ΘΕ 80 YOU THE ONLY TRUE God</p>
<p>ΝΟΤΙΑ ΠΟΘΕΟΥ ΕΞΗΛΘΕC ΑΠ 500 31 that FROM God YOU-OUT-CAME AN-</p>	<p>ΟΝ ΚΑΙ ΟΝ ΑΠΕCΤΕΙΛΑC ΙΗC 57000 AND WHOM YOU-COMMISSION JESUS</p>

⁴ The charge against all mankind is that all sin and are wanting of the glory of God (Ro. 3²³). God guarantees to give glory and honor and incorruption to all who endure in good acts. Our Lord is the only one who can claim the reward. He is the only one who glorified God on the earth. He is the only one who accomplished the work God gave Him. Hence it seems perfectly natural for Him to demand glorification. Yet He does not ask for the glory His work deserves, but the glory which He had before the world is. He leaves His reward with God Himself. The saints will be a precious part of it.

⁶ Hebrew names were usually most expressive of character, life or ministry. Even we speak of a good or a bad "name", referring rather to character than sound or significance. Among the Jews the name of their God was given the honor due to the deity, hence it was never pronounced. Christ manifested God's name by displaying His attributes in His life and conduct.

It is a precious thought to consider the disciples as a gift from the Father to His Son. As such, He valued them, not for their own sakes alone, but because of the Giver. It is this interweaving of human lives into the affections of God and His Christ which should give us the greatest cause for confidence and comfort. Our little lives are bound up with the love of God for His Son and the Son's response to the Father. As He says (¹⁰), all His belong to God, and all God's are His. It is a great thing to have a God. But it is a much greater to know ourselves as the valued possession of God and His Beloved.

¹⁰ Glory consists in the esteem in which we are held by others. In the world Christ had no glory then, but in His own He was esteemed more than ever was the lot of man, and it has come to pass that, even in the world that rejects Him and repudiates His teaching, His name is placed upon the pinnacle of moral glory.

¹¹ It seems evident that, in spirit, the Lord is beyond the cross. There it was that He finished His work (*), and until then He was still in the world.

¹⁷ These things speaks Jesus, and lifting His eyes to heaven, He said, "Father, the hour has come. Glorify Thy Son, that Thy Son should be glorifying Thee, according as Thou givest Him authority over all flesh, that every one whom Thou hast given to Him, to them He should be giving eonian life. Now this conian life is that they may be knowing Thee, the only true God and Jesus Christ, Whom Thou dost commission.

⁴ I glorify Thee on the earth, finishing the work which Thou hast given Me, that I should be doing it.

⁵ And now glorify *Thou* Me, Father, with Thyself, with the glory which I had with Thee before the world is. I make manifest Thy name to the men whom Thou givest Me out of the world. Thine they were and Thou givest them to Me, and they have kept Thy word. Now they know that all, whatever Thou hast given Me is from Thee, seeing that the declarations which Thou hast given Me I have given them, and *they* took them, and know truly that I came out from Thee, and they believe that *Thou* dost commission Me.

⁹ I am asking concerning them. Not concerning the world am I asking, but concerning those whom Thou hast given Me, seeing that they are Thine. And all Mine are Thine, and Thine Mine. And I have been glorified in them. And I am no longer in the world, and *they* are in the world, and I am coming to Thee. Holy Father, keep them in Thy name in which Thou hast given them to Me, that they may be one, according as We are. When I was with them in the world I kept those whom Thou hast given Me in Thy name, and I

4 ΟΥΝ ΧΡΙΣΤΟΝ ΕΓΩ ΕΣΤΕΙΖΩ 20
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ON THE LAND THE ACT matur-

ΛΕΙΨΑΣ Ο ΔΕ ΔΩΚΑ ΣΜΟΙ ΙΝ
ing WHICH YOU-HAVE-GIVEN TO-ME THAT

5 ΑΠΟΙΝΣ ΦΚΑΙΝΥΝ ΔΟΞΑΣΩΝ 80
I-SHOULD-BE-DOING AND NOW esteemize

ΜΕ ΣΥ ΠΑΤΕΡ ΠΑΡΑΣ ΕΑΥΤΩ
ME YOU FATHER BESIDE YOURSELF to-

ΝΔΟΣ ΗΝ ΕΙΧΟΝ ΠΡΟ ΤΟΥ ΤΩΝ 20
THE esteem WHICH I-HAD BEFORE THE THE

8 ΚΟΣΜΟΝ ΕΙΝΑΙ ΠΑΡΑΣ ΟΙ ΕΦ 40
SYSTEM TO-BE BESIDE YOU I-make-

ΑΝΕΡΨΑΣ ΟΥ ΤΟΟΝΟΜΑΤΟ 60
APPEAR OF-YOU THE NAME to-TOE

ΣΑΝΘΡΩΠΟΙΣ ΟΥΣ ΔΩΚΑ ΣΜ 80
humans WHOM YOU-GIVE to-

ΟΙ ΕΚ ΤΟΥ ΚΟΣΜΟΥ ΣΟΙ ΗΝ ΣΑΝ 200
ME OUT OF-THE SYSTEM to-YOU THEY-WERE

ΚΑΙ ΕΜΟΙ ΑΥΤΟΥΣ ΔΩΚΑ ΣΚ 20
AND to-ME them YOU-GIVE AND

ΑΙ ΤΟΝ ΛΟΓΟΝ ΣΟΥ ΤΗΤΗΡΗΚ 40
THE saying OF-YOU THEY-HAVE-KEPT

9 ΑΝΥΝΕΓΝΩΚΑΝ ΟΤΙ ΠΑΝΤΑ 60
NOW THEY-HAVE-KNOWN THAT ALL

ΟΣ ΔΕ ΔΩΚΑ ΣΜΟΙ ΠΑΡΑΣ ΟΥ 80
as-much-as YOU-HAVE-GIVEN to-ME BESIDE YOU

Α ΤΙ ΕΙΣΙΝ ΟΤΙ ΑΡΗΜΑΤΑ ΔΕ Δ 300
ARE that THE declarations WHICH YOU'VE-

ΨΑ ΣΜΟΙ ΔΕ ΔΩΚΑ ΑΥΤΟΙΣ Κ 20
GIVEN to-ME I-HAVE-GIVEN to-them AND

ΑΙ ΑΥΤΟΙΣ ΔΕ ΒΟΝ ΚΑΙ ΕΓΝΩ 40
they GOT AND THEY-KNOW

ΣΑΝ ΑΝΘΩΣ ΟΤΙ ΠΑΡΑΣ ΟΥ Ε 60
truly that BESIDE YOU I-

ΞΗΛΘΟΝ ΚΑΙ ΕΠΙΣΤΕΥΣΑΝ Ο 80
OUT-CAME AND THEY-BELIEVE that

ΤΙΣ ΜΕ ΑΠΕΣΤΕΙΛΑΣ ΕΓΩ Π 400
YOU ME commission I A-

ΕΡΙΑΥΤΩΝ ΕΡΩΤΩΟΥ ΠΕΡΙ Τ 20
BOU THEM AM-ASKING NOT ABOUT THE

ΟΥ ΚΟΣΜΟΥ ΕΡΩΤΩΑΛΛΑ ΠΕΡ 40
SYSTEM I-AM-ASKING but ABOUT

ΙΩΝ ΔΕ ΔΩΚΑ ΣΜΟΙ ΟΤΙ ΟΙ Ε 60
WHOM YOU-HAVE-GIVEN to-ME that to-YOU THEY-

ΙΣΙΝ ΚΑΙ ΤΑ ΕΜΑ ΠΑΝΤΑ ΣΑ Ε 80
to-ME them YOU GIVE FOR THE MY ALL YOUR IS AND THE

10 ΣΤΙΝ ΚΑΙ ΤΑ ΣΑ ΕΜΑ ΚΑΙ ΔΕ Δ 500
AND THE YOUR MY AND I-HAVE-been-

YOUR MY 20
11 ΕΣΤΕΙΜΙΖΩ ΙΝ ΕΝ ΤΗΜΑΝ ΟΥΚ ΑΙΝΟΥ 20
esteemized IN them AND NOT-

ΚΕΤΙ ΕΙΜΙ ΕΝ ΤΩ ΚΟΣΜΩ ΚΑΙ 40
STILL I-AM IN THE SYSTEM AND

ΑΥΤΟΙΣ ΕΝ ΤΩ ΚΟΣΜΩ ΕΙΣΙΝ Κ 60
they IN THE SYSTEM ARE AND

ΔΙΕΓΩ ΠΡΟΣ ΕΡΧΟΜΑΙ ΠΑ 80
I TOWARD YOU AM-COMING FATHER

12 ΤΕΡΑΓΙ ΕΤΗΡΗΣ ΟΝ ΑΥΤΟΥΣ 600
HOLY! KEEP them

ΕΝ ΤΩ ΟΝΟΜΑΤΙ ΣΟΥ ΔΕ ΔΩΚ 20
IN THE NAME OF-YOU YOU-HAVE

ΑΣΜΟΙΝΑ ΨΙΝ ΕΝ ΚΑΘΨΩ 40
GIVEN to-ME THAT THEY-MAY-BE ONE according-as WE

ΜΕΙΣ ΟΤΙ ΕΝ ΤΩ ΣΥΣΤΗΜΑΤΙ 60
12 when I-WAS WITH them IN

ΝΤΩ ΚΟΣΜΩ ΕΓΩ ΕΤΗΡΟΥΝ ΑΥ 80
THE SYSTEM I KEPT them

ΤΟΥΣ ΕΝ ΤΩ ΟΝΟΜΑΤΙ ΣΟΥ 700
IN THE NAME OF-YOU WHOM

ΣΑ ΔΕ ΔΩΚΑ ΣΜΟΙ ΚΑΙ ΕΦΥΛΑΞ 20
YOU-HAVE-GIVEN to-ME AND I-GUARD

ΑΚΑΙΟΥ ΔΕ ΕΙΣ ΑΥΤΩΝ ΑΠΩ 40
AND NOT-YET-ONE OUT OF-them was-de-

ΛΕΤΟ ΕΙΜΗ ΟΥΙ ΟΣΤΗΣ ΑΠΩ 60
stroyed IF NO THE SON OF-THE destruction

ΕΙΣΙΝ ΑΝΗΓΡΑΦΗ ΠΛΗΡΩΘΗ 80
THAT THE WRITING MAY-BE-DEING-FILLED

ΝΥΝ ΔΕ ΠΡΟΣ ΕΡΧΟΜΑΙ ΚΑ 900
13 NOW YET TOWARD YOU I-AM-COMING AND

ΙΤΑΥΤΑ ΑΛΛΑ ΕΝ ΤΩ ΚΟΣΜΩ Ι 20
these I-AM-TALKING IN THE SYSTEM THAT

ΝΑ ΕΧΩΣΙ ΤΗΝ ΧΑΡΑΝ ΤΗΝ Ε 40
THEY-MAY-BE-HAVING THE JOY THE MY

ΜΗΝ ΠΕ ΠΛΗΡΩΜΕΝ ΗΝ ΕΝ Ε 60
HAVING-been-FILLED IN selves

ΤΟΙΣ ΕΓΩ ΔΕ ΔΩΚΑ ΑΥΤΟΙΣ Κ 80
14 I HAVE-GIVEN to-them THE

ΟΝ ΛΟΓΟΝ ΣΟΥ ΚΑΙ Ο ΚΟΣΜΟΣ 900
saying OF-YOU AND THE SYSTEM

ΕΜΕΙΣ ΗΝ ΣΕΝ ΑΥΤΟΥΣ ΟΤΙ ΟΥ 20
HATES them that NOT

ΚΕΙΣ ΙΝ ΕΚ ΤΟΥ ΚΟΣΜΟΥ ΚΑΘ 40
THEY-ARE OUT OF-THE SYSTEM according-

ΨΕΓΩ ΟΥΚ ΕΙΜΙ ΕΚ ΤΟΥ ΚΟΣ 60
as I NOT AM OUT OF-THE SYSTEM

ΜΟΥ ΟΥΚ ΕΡΩΤΩΙΝ ΑΡΗΣΑΥ 80
15 NOT I-AM-ASKING THAT YOU-SHOULD-BE-LIFT-

ΤΟΥΣ ΕΚ ΤΟΥ ΚΟΣΜΟΥ ΑΛΛΙΝ 8000
ing them out OF-THE SYSTEM but THAT

¹⁹ That holiness, or sanctification, is not essentially a cleansing from sin is evident from this statement, for our Lord would not cleanse Himself from His own sin, for He had none, and He was not cleansed from, but bore, the sins of others. When the priest was consecrated, his hands were filled with the sacrifice. Real holiness consists in a positive occupation with the things of God, rather than a negative absence of sin.

²² The unity existing between the Son and the Father is here defined, for He desires the same oneness for His disciples. It is a unity of spirit and a community of interests which characterized the early disciples. This is the unity which exists between the Son and the Father. There is no thought of identity. How distinct they were in will, which is the vital element in personality, was to be seen a little later, in the garden of Gethsemane, where the will of Christ was not in line with God's. The cross was not His will, but the subordination of it to His Father.

²³ It is with awed hearts and unshod feet that we enter into the pure precincts of God's love to His Son. We feel most unworthy to listen to such sacred secrets. Before the disruption, before sin or sorrow or a single sigh had sent its shadows across this scene, God's love for His Son had its birth. He came into the world, not to win God's love, but in response to it. His whole ministry was an exhibition of it, and an appeal for a suitable response. Now He reveals its fullest force, when He declares that God loves them as He loved Him. Few of His followers at that time, or even after the enlightening aid of the spirit that He had promised, entered into the fullness of this marvelous manifestation of God's affections.

¹ The visits to this garden seem to have been the only pleasure the Lord allowed Himself during His ministry. In the arid East a watered garden is a delightful spot in contrast to its surroundings. How sad that this should witness the awful agony, instead of providing rest and refreshment!

¹⁻³ Compare Mt. 26³⁶⁻⁵⁰; Mk. 14³²⁻⁴⁶; Lu. 22³⁹⁻⁴⁸.

guard them, and not one of them was destroyed except the son of destruction, that the scripture may be fulfilled. Yet now I am coming to Thee, and these things am I speaking in the world that they may be having My joy fulfilled in themselves.

¹⁴ I have given them Thy word. And the world hates them, seeing that they are not of the world, according as I am not of the world. I am not asking that Thou shouldst be taking them away out of the world, but that Thou shouldst be keeping them out of the wickedness. They are not of the world, according as I am not of the world. ¹⁷ Hallow them by Thy truth. Thy word is truth.

¹⁸ According as Thou dost dispatch Me into the world, I also dispatch ¹⁹ them into the world. And for their sakes I am hallowing Myself, that *they* also may be hallowed by the truth. Yet not concerning these only am I asking, but also concerning those who are believing ²¹ into Me through their word, that they may all be one, according as Thou, Father, art in Me, and I in Thee, that *they* also may be in Us, that the world should be believing that *Thou* dost commission Me.

²² And I have given them the glory which Thou hast given Me, that they may be one, according as *We* ²³ are One. I in them and Thou in Me, that they may be perfected in one, and that the world may be knowing that *Thou* dost commission Me and dost love them according as Thou dost love Me.

²⁴ Father, whom Thou hast given Me, I will that where I am *they* also may be with Me, that they may be beholding My glory, which Thou hast given Me, seeing that

⁸ Darkness is the day, for evil doers. The Lord worked in the day. Satan fears the light. Even in the night they need a squad of soldiers and armed deputies to take a gentle, unarmed Man and His timid disciples. His simple words cast them to the earth. He calmly orders them to leave His disciples alone. It would seem that He was in authority, rather than they.

⁴ We must look behind the scenes to appreciate the tremendous issues involved in this betrayal. The cohorts of darkness were in command of Satan. The one who had deluded Eve in the garden of Eden was bruising the heel of the woman's Seed. He had managed to enlist mankind against Him. Christ Himself had called the Jews children of their father the Slanderer. Satan had actually obsessed Judas, and in him was present as chief actor and spectator. The Prince of light and the Prince of darkness meet in the treacherous kiss of Judas.

¹⁰⁻¹¹ Compare Mt. 26⁵¹⁻⁵⁷; Mk. 14⁴⁷⁻⁵³; Lu. 22⁴⁹⁻⁵⁴.

¹⁰ Impulsive Peter has not yet learned the lesson of the cross, and so he does the very worst possible thing. The difficulty with the Lord's enemies was that they had no ears that heard. What use is it to strike off the very thing they lacked? But the Lord has a heart for His enemies even in this time of His sorest distress. Elsewhere we read that He healed the hurt of the one who came to take His life. What a marvelous hint of the blessings to which His sorrows would give birth!

¹¹ The Lord was aware of His enemies' thoughts. He perceived the opposition of Satan, yet He saw behind it all the will of His Father. The cup He was to drain was a bitter one. He had no wish to drink it. He knew what men would do, but did not blame them for it. He prayed for their forgiveness. He knew the craft of Satan, but He also knew that behind all these was, not only the iron will of a sovereign God, but the loving affection of a Father. He received it all from His hands. He not only bends beneath the stroke, but He leaves it all to the Father's love. He could trust, though He slay Him. His was the faith that never failed.

Thou lovest Me before the disruption of the world. Just Father, the world, also, knew Thee not, yet I knew Thee. And these know that ²⁵Thou dost commission Me. And I make known to them Thy name, and I shall make it known, that the love with which Thou lovest Me may be in them and I in them."

¹⁸ Saying these things, Jesus came out with His disciples to the other side of the Kedron winter brook, where there was a garden, into which He entered, He and His disciples. Now Judas also, who is betraying Him, is acquainted with the place, seeing that Jesus was often assembled there with His disciples.

³ Judas, then, getting a squad and deputies of the chief priests and Pharisees, is coming there with lanterns and torches and weapons.

⁴ Jesus, then, being aware of all that is coming upon Him, coming out, said to them, "Whom are you seeking?" They answered Him, "Jesus, the Nazarene." Jesus is saying to them, "I am." Now Judas, also, who is betraying Him, stood with them.

⁶ As, then, He said to them, "I am," they drop behind and fall ⁷on the ground. Again, then. He inquires of them, "Whom are you seeking?" Now they said, "Jesus, the Nazarene." Jesus answered, "I said to you that I am. If, then, you are seeking Me, let these go away," that the saying may be fulfilled which He said, that "Of those whom Thou hast given Me, of them I lose not one."

¹⁰ Simon Peter, then, having a sword, draws it, and hits the chief priest's slave and strikes off his right ear. Now the name of the ¹¹slave was Malchus. Jesus, then, said to Peter, "Put the sword into

ΔΑΣΟΠΑΡΑΔΙΔΟΥΣΑΥΤΟΝΤ 20
 THE one-BESIDE-GIVING Him THE
 ΟΝΤΟΠΟΝΟΤΙΠΟΛΛΑΚΙΣ 40
 PLACE that MANY-TIMES WAS-
^{as omits the} B WITH THE LEARNERS OF-Him there
 ΝΗΧΘΗΟΙΝΗΣΟΥΣΚΕΙΜΕΤΑ 50
 TOGETHER-LED THE JESUS there WITH
 ΤΩΝΜΑΘΗΤΩΝΑΥΤΟΥΟΥΝΙ 80
 THE LEARNERS OF-Him THE THEN JU-
 ΟΥΔΑΣΛΑΒΩΝΤΗΝΣΠΕΙΡΑΝ 100
 DAB GETTING THE BAND
 ΚΑΙΕΚΤΩΝΑΡΧΙΕΡΕΦΩΝΚΑΙ 20
 AND OUT OF-THE chief-SACRED-ones AND
^{1st} ΕΚ had ^{2nd} Ε omits OF-THE and ^{3rd} once dotted it
 ΤΩΝΦΑΡΙΣΑΙΩΝΥΠΗΡΕΤΑΣ 40
 OF-THE PHARISEES subservients
 ΕΡΧΕΤΑΙΕΚΕΙΜΕΤΑΦΑΝΩΝ 50
 IS-COMING there WITH APPEARERS
 ΚΑΙΛΑΜΠΑΔΩΝΚΑΙΟΠΛΩΝΙ 80
 AND SHINERS AND IMPLEMENTS JE-
^{1st} ΔΕ A O.
 ΗΣΟΥΣΟΥΝΕΙΔΩΣΠΑΝΤΑΤΑ 200
 BUS THEN HAVING-PERCEIVED ALL THE
 ΕΡΧΟΜΕΝΑΠΑΥΤΟΝΞΕΛΘ 20
 COMING ON Him OUT-COMING
^{1st} Ε B O.K. ΔΙΔΕΓΕ and SAYING for said
 ΩΝΕΙΠΕΝΑΥΤΟΙΣΤΙΝΑΖΗΤ 40
 said to-them ANY YE-ARE-
 ΕΙΤΕ ΑΠΕΚΡΙΘΗΣΑΝΑΥΤΩΙ 60
 5 ANSWERED THEY-ANSWERED to-Him JE-
 ΗΣΟΥΝΤΟΝΝΑΖΩΡΔΙΟΝΛΕΓ 80
 BUS THE NAZARENE IS-SAYING
^{as omits the} B I AM JESUS
 ΕΙΔΥΤΟΙΣΟΙΝΗΣΟΥΣΕΓΩΕΙ 300
 to-them THE JESUS I AM
^{1st} Ε B O.
 ΜΕΙΣΤΗΚΕΙΔΕΚΑΙΙΟΥΔΑ 20
 HAD-STOOD YET AND JUDAS
 ΣΟΠΑΡΑΔΙΔΟΥΣΑΥΤΟΝΜΕΤ 40
 THE one-BESIDE-GIVING Him WITH
^{as omits then} ΑΥΤΩΝΩΣΟΥΝΕΙΠΕΝΑΥΤΟΙ 60
 10 them AS THEN He-said to-them
^{1st} Ε B O.
 ΣΕΓΩΕΙΜΙΑΠΗΛΑΝΕΙΣΤΑ 80
 I AM THEY-FROM-COME INTO THE
^{1st} Ε B O.
 ΟΠΙΣΦΚΑΙΕΠΕΣΑΝΧΑΜΑΙΠ 400
 7 BEHIND AND THEY-FALL ON-GROUND A-
^{as them} ΑΙΝΟΥΝΕΠΗΡΩΤΗΣΕΝΑΥΤ 20
 GAIN THEN He-inquires-of them
 ΟΥΣΤΙΝΑΖΗΤΕΙΤΕΟΙΔΕΕΙ 40
 ANY YE-ARE-SEEKING THE-ones YET said
 ΠΟΝΙΗΣΟΥΝΤΟΝΝΑΖΩΡΑΙΟ 60
 JESUS THE NAZARENE
 ΝΑΠΕΚΡΙΘΗΝΗΣΟΥΣΕΙΠΟΝ 80
 18 ANSWERED JESUS I-said
 ΥΜΙΝΟΤΙΕΓΩΕΙΜΙΕΙΟΥΝΕ 500
 to-you that I AM IF THEN ME
 ΜΕΖΗΤΕΙΤΕΑΦΕΤΕΤΟΥΤΟΥ 20
 YE-ARE-SEEKING FROM-LET these
 ΣΥΠΑΓΕΙΝΙΝΑΠΛΗΡΩΘΗΟΛΑ 40
 9 TO-BE-UNDER-LEADING THAT MAY-BE-BEING-FILLED THE
 ΟΓΟΣΟΝΕΙΠΕΝΟΤΙΟΥΣΔΕΔ 60
 saying WHICH He-said that WHOM YOU-HAVE-
 ΦΚΑΣΜΟΙΟΥΚΑΠΩΛΕΣΑΣΑ 80
 GIVEN to-ME NOT I-destroy OUT OF-
^{1st} Ε B O.
 ΥΤΩΝΟΥΔΕΝΑΣΙΜΩΝΟΥΝΠΕ 600
 10 them NOT-YET-ONE SIMON THEN Peter
 ΤΡΟΣΕΦΩΝΜΑΧΑΙΡΑΝΕΙΛΑΚ 20
 HAVING SWORD DRAWS
 ΥΣΕΝΑΥΤΗΝΚΑΙΕΠΑΙΣΕΝΤ 40
 her AND HITS THE
 ΟΝΤΟΥΑΡΧΙΕΡΕΦΣΔΟΥΛΟΝ 60
 OF-THE chief-SACRED-ones SLAVE
 ΚΑΙΑΠΕΚΟΥΕΝΑΥΤΟΥΤΩΤ 80
 AND FROM-STRIKES OF-him THE EAR-lobe
^{1st} Ε B O.
 ΑΡΙΟΝΤΟΔΕΣΙΟΝΗΝΔΕΟΝΟ 700
 THE RIGHT WAS YET NAME
 ΜΑΤΦΩΟΥΛΩΜΑΛΧΟΣΕΙΠΕΝ 20
 11 to-THE SLAVE MALCHUS said
 ΟΥΝΟΙΗΣΟΥΣΤΩΠΕΤΡΩΒΑΛ 40
 THEN THE JESUS to-THE Peter BE-CASTING
 ΕΤΗΝΜΑΧΑΙΡΑΝΕΙΣΤΗΝΘ 60
 THE SWORD INTO THE scabbard
 ΚΗΝΤΟΠΟΤΗΡΙΟΝΟΔΕΔΩΚΕ 80
 bard THE DRINK-cup WHICH WAS-GIVEN
 ΝΜΟΙΟΠΑΤΗΡΟΥΜΗΠΙΦΑΥΤ 600
 to-ME THE FATHER NOT NO I-MAY-BE-DRINKING
^{1st} Ε B O.
 ΟΝΟΥΝΣΠΕΙΡΑΚΑΙΟΧΙΛΙΑ 20
 12 it THE THEN BAND AND THE THOUSAND-
 ΡΧΟΣΚΑΙΟΙΥΠΗΡΕΤΑΙΤΩΝ 40
 chief AND THE subservients OF-THE
 ΙΟΥΔΑΙΩΝΣΥΝΕΛΑΒΟΝΤΟΝ 60
 JUDA-ans TOGETHER-GOT THE
 ΙΗΣΟΥΝΚΑΙΕΔΗΝΑΥΤΟΝ 80
 JESUS AND THEY-BIND Him
^{1st} Ε B O.K. ^{as omits} ΗΜΕ ^{as omits} ΗΜΕ
 ΚΑΙΑΠΗΓΑΓΟΝΑΥΤΟΝΠΡΟΣ 900
 13 AND THEY-FROM-LED Him TOWARD
 ΑΝΝΑΝΠΡΩΤΟΝΗΝΓΑΡΠΕΝΘ 20
 ANNAS BEFORE-most he-was for father-IN-
 ΕΡΟΣΤΟΥΚΑΙ ΑΦΑΟΣΗΝΑΡΧ 40
 LAW OF-THE CAIAPHAS WHO WAS chief-SA-
 ΙΕΡΕΥΣΤΟΥΕΝΙΑΥΤΟΥΕΚΕ 60
 CHIEF-ones OF-THE year that
 ΙΝΟΥΗΝΔΕΚΑΙΑΦΑCOCΥΜΒ 80
 14 it-WAS YET CAIAPHAS THE one-TOGETH-
 ΟΥΛΕΥCΑCΤΟΙCΙΟΥΔΑΙΟΙ 60000
 EN-COUNSELLING to-THE JUDA-ans

15-21 Compare Mt. 26⁵⁸⁻⁶⁰; Mk. 14⁵⁴⁻⁶⁵; Lu. 22⁵⁴⁻⁷¹.

17 We can imagine what a tumult was in the heart of the impetuous, warm-hearted, self-confident Peter. *He* would never disown His Lord! *He* would suffer anything for His sake! He would not believe the Lord's plain prediction of his faithlessness. He was ready to face torture and death—some great thing which would bring him applause—but he was not ready for a simple question from a mere maid. Perhaps he prided himself on following the Lord into the house, but his pride must have suffered severely as he pondered his craven conduct. He was having a practical experience of what the apostle records concerning those who seek to please God in the flesh—"What I am hating, this am I doing" (Ro. 7¹⁵). How many since have found that they, too, were like Peter, strong to will, but unable to carry out the desires of their heart. And the best part of such an experience is that it destroys confidence in the flesh and drives us to the ground of grace, where we receive power and ability to carry out the mind of the spirit.

18 Houses in the cities of Palestine are heated by means of a charcoal brazier. It is a copper stand about two feet high, with a chafing dish on top. This pan is filled with ashes and on this the charcoal is placed. It is taken outside and lighted and kindled by the breeze or a fan. Then it is brought into the house.

19 Contrast Peter's craven course with the firm fortitude of his Master. The chief priest, the symbol of holiness and truth, masks his diabolical design by a hypocritical inquiry into the Lord's teachings. But the Lord reads his heart and tears off his mask. There was not the slightest weakness or compromise. It never occurred to Him to deny aught of His teaching or to evade the sufferings which threw their gloomy shadows across His path.

24 Annas was made chief priest by Cyrenius, but was deposed seven years later. After three others had held the office, his son-in-law, Caiaphas, became chief priest, and he always seems to be reckoned as holding the office with him. Luke tells us that both were

the scabbard. The cup which the Father has given Me, should I not drink it at all?"

- 12 The squad, then, and the captain, and the deputies of the Jews apprehended Jesus and they bind Him, and led Him away to Annas first, for he was the father-in-law of Caiaphas, who was the chief priest of that year. Now it was Caiaphas who advises the Jews that it is expedient for one man to be dying for the sake of the people.
- 15 Now Simon Peter and another disciple followed Jesus. Now that disciple was known to the chief priest, and he entered together with Jesus into the courtyard of the chief priest. Yet Peter stood at the door outside.

- The other disciple, then, who was known to the chief priest, came out and told the doorkeeper and he led Peter in. The maid, then, who kept the door, is saying to Peter, "Are not you also of this man's disciples?" *He* is saying, "I am not!"
- 18 Now the slaves and deputies also stood by, having made a charcoal fire, seeing that it was cold, and they warmed themselves. Now Peter, also, was standing with them, and warming himself.

- 19 The chief priest, then, asks Jesus concerning His disciples and concerning His teaching. And Jesus answered him, "I have spoken boldly to the world. I always teach in a synagogue and in the sanctuary where all the Jews are coming together, and I speak nothing in hiding. Why are you asking Me? Inquire of those who have heard what I talk to them. *Lo! they* are aware what I said."

- 22 Now at His saying these things, one of the deputies standing by gives Jesus a slap, saying "Are you

5 COTICYMΦERE IE NΔANΘPΩ 20
 that it-is-being-expedient one human
 A ΔΕC (s. o.) Θ ΔΙ
 10 ΠΟΝ ΑΠΟΘΑΝΕΙΝΥΠΕΡΤΟΥΑ 40
 TO-BE-FROM-DYING OVER THE FEO-
 ΔΟΥΗΚΟΛΟΥΘΕΙΔΕΤΩΙΗC 0
 15 FLE followed YET TO-THE JESUS
 YC IMΩN ΠΕΤΡΟC KAI AΛΛOC 50
 SIMON Peter AND other
 ΜΑΘΗΤΗC ΟΔΕ ΜΑΘΗΤΗC ΕΚΕ 100
 LEARNER THE YET LEARNER that
 B KNOWN WAS
 10 CΗCΗΓΝΩCΤΟCΤΩΡΧΙΕ 20
 WAS KNOWN TO-THE chief-SACRED-
 ΡΕΙΚΑΙCΥΝΕΙCΗΛΘΕΝΤΩΙ 40
 one AND he-TOGETHER-INTO-CAME TO-THE JE-
 ΗCΟΥΕΙCΤΗΝΑΥΑΗΝΤΟΥΑΡ 60
 SUS INTO THE COURT OF-THE chief-
 ΧΙΕΡΩC ΟΔΕ ΠΕΤΡΟC ΕΙCΤ 50
 16 SACRED-one THE YET Peter HAD-STOOD
 # OUT TOWARD THE DOOR
 ΗΚΕΙ ΠΡΟCΤΗΘΥΡΑΕΙΣΘΕΙΗ 200
 TOWARD THE DOOR OUT OUT-CAME
 ΑΒΕΝΟΥΝΟΜΑΘΗΤΗC Ο ΑΛΛΟ 20
 THEN THE LEARNER THE other
 B O. O. = THE C OF OY
 CΟCΗΓΝΩCΤΟCΤΩΡΧΙΕΡ 40
 WHO WAS KNOWN TO-THE chief-SACRED-one
 B ΩC for I
 ΕΙΚΑΙ ΕΙΠΕΝΤΗΘΥΡΩΡΚΑ 60
 AND said TO-THE DOOR-SEE-er AND
 # ΝΕΓΚΕΒΟ.
 17 ΙΕΙCΗΓΕΝΤΟΝ ΠΕΤΡΟΝ Α 50
 INTO-LED THE Peter IS-
 B¹ O. B TO-THE Peter the maid the DOOR-SEE-er
 ΕΓΕΙΟΥΝΗ ΠΑΙΔΙCΚΗΝ ΘΥΡ 300
 SAYING THEN THE maid THE DOOR-
 ΦΡΟCΤΩ ΠΕΤΡΩ ΜΗ ΚΑΙ CΥ ΕΚ 20
 SEE-er TO-THE Peter NO AND YOU OUT
 ΤΩΝ ΜΑΘΗΤΩΝ ΕΙ ΤΟΥ ΑΝΘΡΩ 40
 OF-THE LEARNERS ARE OF-THE human
 ΠΟΥ ΤΟΥΤΟΥ ΛΕΓΕΙ ΕΚΕΙΝΟ 60
 this he-is-saying that-one
 A B¹ O. # O.
 CΟΥΚΕΙΜΙ ΕΙCΤΗΚΕΙC ΑΝΔ 50
 18 NOT I-AM HAD-STOOD YET
 A B OMI AND
 ΕΚΑΙ ΟΙ ΔΟΥΛΟΙ ΚΑΙ ΟΙ ΥΠΗ 400
 AND THE SLAVES AND THE subservients
 ΡΕΤΑΙ ΑΝΘΡΑΚΙΑΝ ΠΟΙΗ 20
 EMBER (charcoal) HAVING-made
 ΚΟΤΕC ΟΤΙ ΨΥΧΟC ΗΝ ΚΑΙ ΕΘ 40
 that cold it-was AND THEY-
 A Θ O. A OMI AND
 ΕΡΜΑΙΝΟΝ ΤΟΝ ΔΕ ΚΑΙ Ο ΠΕ 60
 WARMED WAS YET AND THE Peter
 A WITH them THE Peter
 ΤΡΟC ΜΕΤΑΥΤΩΝ ΕCΤΩC ΚΑΙ 80
 WITH them HAVING-STOOD AND
 A Θ O.
 19 ΘΕΡΜΑΙΝΟΜΕΝΟC ΟΥΝ ΑΡΧ 500
 WARMING THE THEN chief-SA-

5 ΙΕΡΕΥC ΗΡΩΤΗCΕΝ ΤΟΝ ΙΗC 20
 CREED-one asks THE JESUS
 ΟΥΝ ΠΕΡΙ ΤΩΝ ΜΑΘΗΤΩΝ ΑΥΤ 40
 ABOUT THE LEARNERS OF-Him
 ΟΥΚΑΙ ΠΕΡΙ ΤΗC ΔΙΔΑΧΗC Α 60
 AND ABOUT THE TEACHING OF-
 A B OMI AND # I* JESUS to-him B OMI THE
 20 ΥΤΟΥ ΚΑΙ ΑΠΕΚΡΙΘΗΝ ΑΥΤΩ 60
 Him AND answered to-him THE
 B¹ O.
 ΙΗCΟΥC ΕΓΩ ΠΑΡΗC ΙΔΕΛΑ 600
 JESUS I TO-BOLDNESS HAVE-
 ΑΛΗΚΑΤΩΚΟC ΜΩ ΕΓΩ ΠΑΝΤΟ 20
 TALKED TO-THE SYSTEM I always
 ΤΕC ΔΙΔΑCΙΑC ΕCΥΝΑΓΩΓΗΚ 40
 TEACH IN TOGETHER-LEAD AND
 ΑΙΕΝΤΩ ΙΕΡΩ ΟΠΟΥ ΠΑΝΤΕC 60
 IN THE SACRED-PLACE THE-? WHERE ALL
 ΟΙ ΙΟΥΔΑΙΟΙ CΥΝΕΡΧΟΝΤΑ 80
 THE JUDA-IDS ARE-TOGETHER-COMING
 ΙΚΑΙ ΕΝ ΚΡΥΠΤΩ ΕΛΑΛΗΣΑΟ 700
 AND IN HIDDEN I-TALK NOT-
 ΥΔΕΝΤΙ ΕΕΡΩΤΑCΕΙΡΕΩΤ 20
 21 YET-ONE ANY ME YOU-ARE-ASKING INQUIRE-OF
 A Δ
 ΗC ΟΝΤΟΥC ΑΚΗΚΟΟΤΑCΤΙΕ 40
 THE ONEc-HAVING-HEARD ANY I-
 ΑΛΛΗC ΑΥΤΟΙC ΙΔΕΟΥΤΟΙ 60
 TALK TO-them BE-PERCEIVING these
 ΟΙ ΔΑCΙΝ ΑΕΙ ΠΟΝΕΓΩΤΑΥΤ 80
 22 HAVE-PERCEIVED WHICH said I these
 ΔΕ ΑΥΤΟΥ ΕΙΠΟΝΤΟC ΕΙCΤ 300
 YET OF-Him SAYING ONE OF-
 A OF-THE subservients (A B¹ O. ΩC for O) ONcS-HAVING-B-S.
 ΩΝ ΠΑΡΕCΤΗΚΟΤΩΝ ΥΠΗΡΕΤ 20
 THE ONEc-HAVING-BESIDE-STOOD subservients
 B O.
 ΩΝΕΔΩΚΕΝ ΡΑ ΠΙCΜΑΤΩ ΙΗ 30
 GIVES SLAP TO-THE JESUS
 CΟΥ ΕΙΠΩΝ ΟΥΤΩC ΑΠΟΚΡΙ 60
 saying thus YOU-ARE-ANSWERING
 # ΟΔΕΙΗC CΟΥC ΕΙΠΕΝ
 23 ΗΤΩΡΧΙΕ ΡΕΙΑ ΠΕΚΡΙΘΗ 80
 TO-THE chief-SACRED-one answered TO-
 A YΤΩ (A+O) for a. to-h. J. # I* ΕΙΠΟΝ said
 ΥΤΩ ΙΗCΟΥC ΕΙΚΑΚΩC ΕΛΑΛ 900
 him JESUS IF evilly I-TALK
 ΗC ΑΜΑΡΤΥΡΗC ΟΝ ΠΕΙΤΟΥ 20
 witness-you ABOUT THE
 ΚΑΚΟΥ ΕΙΔΕΚΑΛΩCΤΙ ΜΕ ΔΕ 40
 EVIL IF YET IDEALLY ANY ME YOU-ARE-
 # O. # O. A OMI T. # Δ Θ YET
 24 ΡΕΙC ΑΠΕCΤΕΙΛΕΝ ΟΥΝ ΑΥΤ 60
 SKINNING COMMISSIONS THEN Him
 ΟΝ ΟΑΝΝΑC ΔΕ ΔΕ ΜΕΝΟΝ ΠΡΟ 80
 THE ANNAS HAVING-been-BOUND TOWARD
 CΑΙ ΑΦΑΝΤΟΝ ΑΡΧΙΕΡΕΑ Η 6100
 25 CAIAPHAS THE chief-SACRED-one WAS

chief priests (Lu. 3²). This alone shows how little regard they had for God's law, which prescribed a single succession absolutely independent of human interference. They were false, chosen by ungodly alien enemies, He was the true Priest about to offer up the true Lamb. They were supposed to put away the sin of the people. Instead, they are the instigators of the sin of sins.

25-27 Compare Mt. 26⁷¹⁻⁷⁵; Mk. 14⁶⁹⁻⁷²; Lu. 22⁵⁸⁻⁶².

28-32 Compare Mt. 27¹⁻²; Mk. 15¹; Lu. 23¹.

28 What insufferable hypocrites they were! Plotting the death of God's holy One, and afraid their bloody feet would be defiled by entering where He was! The law said, "You shall not murder." And their greatest regret was that they could not kill Him themselves! The only accusation they could bring was that they demanded His death.

29 In marked contrast with the high priest is the conduct of Pilate. They were enlightened by the law, but their light had become darkness. He had nothing but the feeble flicker of natural conscience, but he wished to follow it. His first thought, however, was for himself. If possible, he would get out of this dilemma by turning Him over to them. In so doing he would not invite their displeasure and would avoid the immediate responsibility of doing what was undoubtedly an unjust act. But they did not want to try Him. They wanted to murder Him.

33-38 Compare Mt. 27¹¹⁻¹⁴; Mk. 15²⁻⁵; Lu. 23²⁻¹².

36 Scripture knows of five "worlds", which correspond to the five eons. Before Christ's kingdom will be set up there must be the great judgments which usher in a new eon and a new world. Had the Jews received Him, humanly speaking, the kingdom would have come, but, since they reject Him, He could say "Now is My kingdom not hence." Ever since the crisis in His ministry when it became evident that the nation would not hear, He had put off the kingdom to a distant time. For some time He had not been proclaiming the kingdom, so that Pilate had no fault to find.

answering the chief priest thus?"

23 Jesus answered him, "If I speak evilly, testify concerning the evil, yet if ideally, why are you lashing Me?" Annas, then dispatches Him bound to Caiaphas the chief priest.

25 Now Simon Peter was standing and warming himself. They said, then, to him, "Are not *you* also of his disciples?" He disowns and

26 said "I am not." One of the chief priest's slaves, being a relative of the one whose ear Peter strikes off, is saying "Did *I* not perceive you in the garden with him?" Again, then, Peter disowns. And immediately a cock crows.

28 They are, then, leading Jesus from Caiaphas to the pretorium. Now it was morning and *they* did not enter the pretorium lest they may be defiled, but may be eating the passover.

29 Then Pilate came out to them and is averring, "What accusation are you bringing against this man?"

30 They answered and said to him, "If this man was doing no evil, we should not give him up to you."

31 Pilate then, said to them, "*You* take him and judge him according to your law."

The Jews, then, said to him, "It is not allowed us to kill any one," that the word of Jesus may be fulfilled which He said, signifying what death He was about to die.

33 Again, then, Pilate entered into the pretorium and summons Jesus and said to Him, "Are *you* the king of the Jews?"

34 Jesus answered him, "Are *you* saying this of yourself, or did others tell you concerning Me?"

35 Pilate answered, "Am *I* a Jew? Your nation and the chief priests give you up to me. What do you do?"

ΝΔΕ ΣΙΜΩΝ ΠΕΤΡΟΣ ΕΣΤΩ Κ 20
 YET SIMON Peter HAVING-STOOD AND
 ΑΘ. 31
 ΔΙΕΡΜΑΙΝΟΜΕΝΟΣ ΕΙΠΟΝ 40
 WARMING THEY-said
 ΟΥΝ ΑΥΤΩ ΜΗ ΚΑΙ ΣΥ ΕΚ ΤΩΝ Μ 60
 THEN to-him NO AND YOU OUT OF-THE LEARN-
 ΑΝΤΩΝ ΑΥΤΟΥ ΕΙ ΗΡΗΝΗΣΑΤ 80
 OF-Him ARE he-disowns
 ΟΕΚ ΕΙΝΟ ΣΚΑΙ ΕΙΠΕΝ ΟΥΚΕ 100
 that-one AND said NOT I-AM
 ΙΜΙ ΛΕΓΕΙ ΕΙΣ ΕΚ ΤΩΝ ΔΟΥΛΩΝ 20
 26 IS-SAYING ONE OUT OF-THE SLAVES
 ΩΝ ΤΟΥ ΑΡΧΙΕΡΕΩΣ ΣΥΓΓΕΝ 40
 OF-THE chief-SACRED-ONE TOGETHER-gener-
 ΗΣΩΝ ΟΥ ΑΠΕΚΟΥΕΝ ΠΕΤΡΟΣ 40
 ated being OF-WHOM FROM-STRIKES Peter
 ΤΩ ΤΙΟΝ ΟΥΚ ΕΓΩ ΣΕ ΙΔΟΝ 80
 THE EAR NOT I YOU PERCEIVED
 ΕΝ ΤΩ ΚΗΠΩ ΜΕΤΑ ΤΟΥΤΟΥ ΠΑΛΙ 200
 27 IN THE GARDEN WITH Him AGAIN
 ΝΟΥΝ ΗΡΗΝΗΣΑΤΟ ΠΕΤΡΟΣ Κ 20
 THEN disowns THE Peter AND
 ΔΙΕΥΘΕΩΣ ΑΛΕΚΤΩΡ ΕΦΩΝΗ 40
 immediately UN-LAYER SOUNDS
 ΣΕΝΑΓΟΥΣΙΝ ΟΥΝ ΤΟΝ ΙΗΣΟΥ 60
 28 THEY-ARE-LEADING THEN THE JESUS
 ΥΝΑΠΟ ΤΟΥ ΚΑΙ ΔΦΑΙΣΤΟ Π 80
 FROM THE CALAPHAS INTO THE PRE-
 ΡΑΙΤΩΡΙΟΝ ΗΝ ΔΕ ΠΡΩΚΑΙ 300
 TORIUM it-was YET morning AND
 ΑΥΤΟΙ ΟΥΚ ΕΙΣΗΛΘΟΝ ΕΙΣ Τ 20
 they NOT INTO-CAME INTO THE
 Ο ΠΡΑΙΤΩΡΙΟΝ ΙΝΑ ΜΗ ΜΙΑΝ 40
 PRETORIUM THAT NO THEY-MAY-BE-
 ΘΩΣΙΝ ΑΛΛΑ ΦΑΓΩΣΙΝ ΤΟ ΠΑ 60
 BEING-DEFILED but THEY-MAY-BE-EATING THE PASS-
 ΣΧΑΣΙΝ ΑΝΘΕΝΟΥΝ Ο ΠΕΙΛΑΤ 80
 29 OVER OUT-CAME THEN THE PILATE
 ΑΘΙ 31
 ΟΣ ΕΙΣ ΠΡΟΣ ΑΥΤΟΥ ΣΚΑΙ ΦΗ 400
 OUT TOWARD them AND IS-AVER-
 ΠΕΝ said
 ΣΙΝΤΙΝΑ ΚΑΤΗΓΟΡΙΑΝ ΦΕΡ 20
 KING ANY accusation YE-ARE-CAR-
 ΕΤΕΚΑΤΑ ΤΟΥ ΑΝΘΡΩΠΟΥΤΟΥ 40
 RYING DOWN OF-THE human this
 ΥΤΟΥ ΑΠΕΚΡΙΘΗΝ ΣΑΝ ΚΑΙ ΕΙ 60
 30 THEY-answered AND THEY-
 Α 31
 ΠΟΝΑΥΤΩ ΕΙΜΗΝΟΥ ΤΟΣΚΑ 80
 said to-Him IF NO WAS this-ONE EVIL
 ΑΘ. 31
 ΚΟΝΠΟΙΩΝ ΟΥΚΑΝΟΙ ΠΑΡΕ 500
 DOING NOT EVER to-YOU WE-BESIDE-
 ΔΦΑΜΕΝ ΑΥΤΟΝ ΕΙΠΕΝ ΟΥΝ 20
 31 GIVE Him said THEN
 ΑΥΤΟΙΣ Ο ΠΕΙΛΑΤΟΣ ΑΒΕΤ 40
 to-them THE PILATE BE-GETTING
 ΕΑΥΤΟΝ ΜΕΙΣ ΚΑΙ ΚΑΤΑ ΤΟ 60
 Him YE AND according-to THE
 ΝΝΟΜΟΝ ΟΥ ΜΗ ΚΡΙΝΑΤΕ ΑΥΤ 80
 LAW OF-YOU JUDGE-YE Him
 ΟΝΕΙΠΟΝ ΟΥΝ ΑΥΤΩ Ο ΙΟΥΔΑ 600
 said THEN to-him THE JUDA-ANS
 ΑΙ ΟΙ ΗΜΙΝ ΟΥΚ ΕΣΤΙΝ ΑΠ 20
 to-US NOT IS-allowed TO-
 ΟΚΤΕΙΝΑΙ ΟΥΔΕΝΑΙΝ ΔΟΛΟ 40
 32 FROM-KILL NOT-YET-ONE THAT THE say-
 ΓΟΣ ΤΟΥ ΙΗΣΟΥ ΠΛΗΡΩΘΗΝ 60
 ing OF-THE JESUS MAY-BE-BEING-FILLED WHICH
 ΕΙΠΕΝ ΣΗΜΑΙΝΩΝ ΠΟΙΩΘΑΝ 80
 He-said SIGNIFYING to-THE-WHICH DEATH
 ΑΤΩ ΗΜΕΛΛΕΝ ΑΠΟΘΗΝΗΣΚΕΙ 100
 He-WAS-ABOUT TO-BE-FROM-DYING
 ΝΕΙΣ ΗΛΘΕΝ ΟΥΝ ΕΙΣ ΤΟ ΠΡΑ 20
 33 INTO-CAME THEN INTO THE PRETORIUM
 ΙΤΩΡΙΟΝ ΠΑΛΙΝ Ο ΠΕΙΛΑΤΟ 40
 AGAIN INTO THE PRETORIUM THE PILATE
 ΣΚΑΙ ΕΦΩΝΗΣΕ ΤΟΝ ΙΗΣΟΥ 60
 AND SOUNDS THE JESUS
 ΝΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΣΥ ΕΙΣ ΒΑ 80
 AND said to-Him YOU ARE THE KING
 ΣΙΛΕΥΣΤΩ ΝΙΟΥΔΑΙΩΝ ΑΠΕ 600
 34 OF-THE JUDA-ANS answered
 ΚΡΙΒΗΝ ΑΥΤΩ Ο ΙΗΣΟΥΣ ΑΦΘ. 20
 to-him THE JESUS FROM YOUR-
 ΕΑΥΤΟΥΣ ΤΟΥΤΟ ΛΕΓΕΙΣ 40
 self YOU this are-saying OR
 ΑΛΛΟΙΣ ΟΙΣ ΠΟΝ ΠΕΡΙ ΕΜΟ 60
 others to-YOU said ABOUT ME
 ΥΑΠΕΚΡΙΘΗΝ Ο ΠΕΙΛΑΤΟΣ ΜΗ 80
 35 answered THE PILATE NO-
 ΤΙ ΕΓΩΙΟΥΔΑΙΟΣ ΕΙΜΙ ΤΟ 900
 ANY I JUDA-AN AM THE NA-
 ΘΝΟΣ ΤΟΣΟΝ ΚΑΙ ΟΙ ΑΡΧΙΕΡ 20
 tion THE YOUR AND THE chief-SACRED-ONES
 ΕΙΣ ΠΑΡΕΔΩΚΑΝ ΣΕ ΕΜΟΙ ΤΙ 40
 31 Y BESIDE-GIVE YOU to-ME ANY
 ΕΠΟΙΗΣΑΣ ΑΠΕΚΡΙΘΗΝ ΗΣΟ 60
 36 YOU-DO answered JESUS
 ΥΣ ΗΒΑΣΙΛΕΙΑ ΗΜΗΝ ΟΥΚΕ 80
 THE KINGDOM THE MY NOT IS
 ΤΙΝΕΚ ΤΟΥ ΚΟΣΜΟΥ ΤΟΥΤΟΥ 62000
 OUT OF-THE SYSTEM this

³⁷ Pilate, like many others who have mistaken the Lord's meaning, thought that He denied being a King. Perhaps he thought that He was founding a "spiritual kingdom". But the Lord corrects this false supposition. He solemnly asseverates that He is in very truth a King. This was a very serious matter for Pilate to pass upon, for he was the political head of the people. It is this charge alone that appeals to him, hence he gives our Lord the private investigation noted only in this account. Many zealous impostors arose from time to time among the Jews, proclaiming themselves to be the Messiah, and inciting the Jews to insurrection against the Romans. The real issue between Pilate and our Lord was to settle the question whether He intended to lead an armed resistance to the rule of Rome. In case He did, Pilate perforce must act to suppress the incipient rebellion and to execute the leader. But, as the Lord had no thought of establishing His kingdom in this manner, He convinces Pilate of His innocence in that regard. The other charges were religious and did not interest Pilate. Hence he desired to set Him free.

³⁸⁻⁴⁰ Compare Mt. 27:15-23; Mk. 15:6-15; Lu. 23:13-25.

⁴⁰ The people choose Bar-Abbas, which signifies Son-Father. They preferred a son of their own father, the Slanderer, a man who was a robber and a murderer, to the Son of the Father, Who not only brought them an untold wealth of blessing but actually brought the dead to life again. What a contrast between these two, whose names are so similar! The Saviour suffers: the sinner is set free! Bar-Abbas is a type of the great mass who will eventually be saved without faith.

¹⁻³ Compare Mt. 27:24-31; Mk. 15:15-20.

¹ The Roman soldiers mock the Messianic hope of Israel by making Him a mimic monarch. The royal purple and the thorny wreath are accompanied by mocking adulation of His imaginary majesty. Some day that bleeding brow will wear its many diadems. But all the regal rank that these reveal will not endear Him to our hearts like the cruel wreath of thorns. It is the symbol of a power and a glory that compels a willing homage and an adoring loyalty.

³⁶ Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, My deputies, also, would have contended, lest I should be given up to the Jews. Yet now is My kingdom not hence."

³⁷ Pilate, then, said to Him, "Are you not a king, then?"

Jesus answered, "*You* are saying that *I* am a King. For this also have *I* been born, and for this have I come into the world, that I should be testifying to the truth. Every one who is of the truth is hearing My voice."

³⁸ Pilate is saying to Him, "What is truth!" And, saying this, he came out again to the Jews and is saying to them, "*I* am finding nothing to charge him with. Now it is your usage that I should be releasing one to you in the Passover. Are you intending, then, that I should be releasing to you the king of the Jews?"

⁴⁰ They, then, all clamor again, saying, "Not this one, but Bar-Abbas!" Now Bar-Abbas was a robber.

¹⁹ Then Pilate took Jesus, then, and ² scourges Him. And the soldiers, braiding a wreath out of thorns, place it on His head, and with a purple cloak they clothed Him.

³ And they came to Him and said, "Rejoice! O king of the Jews!"

⁴ and give Him slaps. And Pilate came outside again and is saying to them, "*Lo!* I am leading him out to you, that you may know that I am finding nothing to charge him with."

⁵ Jesus, then, came out, wearing the thorny wreath and the purple cloak. And he is saying to them,

ΕΙ ΕΚ ΤΟΥ ΚΟΣΜΟΥ ΤΟΥΤΟΥ Η 20
 IF OUT OF-THE SYSTEM this WAS
 # MY KINGDOM O. omits THE AS omits AND
 ΗΝ ΒΑΣΙΛΕΙΑ ΤΗΣ ΜΗΚΑΙΟΥ 40
 THE KINGDOM THE MY AND THE sub-
 A EVER THE to-ME CONTENTED
 ΠΗΡΕΤΑΙ ΟΙ ΕΜΟΙ Η ΓΩΝΙΖΟ 60
 servants THE to-ME CONTENTED
 B1 omits EVER
 ΝΤΟ ΔΙΝΑΜΗ ΠΑΡΑΔΟΘΩΤΟ 80
 EVER THAT NO I-MAY-BE-BEING-BESIDE-GIVEN to-
 ΙCΙΟΥ ΔΑΙΟΥC ΝΥΝ ΔΕ Η ΒΑΣ 100
 THE JUDA-ans NOW YET THE KINGDOM
 # MY KINGDOM omits THE
 Ι ΛΕΙ ΑΝΗΜΟΥ ΚΕΣΤΙΝΕΤΙ 20
 THE MY NOT IS hence
 ΕΥΘΕΝ ΕΙΠΕΝ ΟΥΝ ΑΥΤΩ 37
 said THEN to-Him THE PI-
 Ι ΛΑΤΟΣ ΟΥΚ ΟΥΝ ΒΑΣΙΛΕΥC 60
 LATE NOT THEN KING
 B had + C
 ΕΙCΥ ΑΠΕΚΡΙΘΗC ΟΥC 80
 ARE YOU answered THE JESUS YOU
 ΥΛΕ ΓΕΙC ΟΤΙ ΒΑΣΙΛΕΥC ΕΙ 200
 are-saying that KING AM
 B omits I
 ΜΙΕΓΩ ΕΓΩ ΕΙC ΤΟΥΤΟ ΚΑΙ 20
 I I INTO this AND HAVE-
 ΕΓΕΝΝΗΜΑΙ ΚΑΙ ΕΙC ΤΟΥΤΟ 40
 been-generated AND INTO this
 ΕΛΗΛΥΘΑ ΕΙC ΤΟΝ ΚΟΣΜΟΝ 60
 I-HAVE-COME INTO THE SYSTEM THAT
 I had ABOUT THE TRUTH Η ΠΕΡΙ ΤΗΣ Α (so.) ΛΗ
 ΝΑ ΜΑΡΤΥΡΗΣΩ ΤΗ ΑΛΗΘΕΙΑ 80
 I-SHOULD-BE-witnessing to-THE TRUTH
 ΘΙC A omits OUT
 ΠΑΣΩΝ ΕΚ ΤΗΣ ΑΛΗΘΕΙΑC 300
 EVERY THE one-BEING OUT OF-THE TRUTH IS-
 ΚΟΥ ΕΙΜΟΥ ΤΗΣ ΦΩΝΗΣ ΛΕΓΕ 20
 38 HEARING OF-ME THE SOUND IS-saying
 Ι ΑΥΤΩ Ο ΠΕΙΛΑΤΟΣ ΤΙ ΕCΤΙ 40
 to-Him THE PILATE ANT IS
 ΝΑ ΛΗΘΕΙΑ ΚΑΙ ΤΟΥΤΟ ΕΙΠΩ 60
 TRUTH AND this saying
 ΝΑΛΙΝΕ ΞΗΘΕΝ ΠΡΟΣ ΤΟΥ 80
 AGAIN he-OUT-CAME TOWARD THE
 CΙΟΥ ΔΑΙΟΥC ΚΑΙ ΛΕΓΕΙ ΑΥ 400
 JUDA-ans AND is-saying to-them
 ΤΟΙC ΕΓΩ ΕΜΙΑΝ ΑΙΤΙΑ 20
 I NOT-YET-ONE cause
 ΝΕΥΡΙCΚΩΝ ΑΥΤΩC ΕCΤΙΝ Δ 40
 39 AM-FINDING IN Him IS YET
 ΕCΥΝΗΘΕΙΑ ΜΙΝ ΙΝΑ ΕΝ ΑΔ 60
 TOGETHER-CUSTOM to-YOU THAT ONE I-SH'D-
 to-YOU I-SH'D-BE-FROM-LOOSING B omits IN
 ΠΟΛΥCΩΜΙΝΕΤΩ ΠΑCΧΑΒ 80
 BE-FROM-LOOSING to-YOU IN THE PASSOVER YE-
 A At for E AS omits THAT
 ΟΥ ΛΕCΘΕ ΟΥΝ ΙΝΑ ΠΟΛΥCΩ 500
 ARE-intending THEN THAT I-SH'D-BE-FROM-LOOSING

ΥΜΙΝ ΤΟΝ ΒΑΣΙΛΕΑ ΤΩΝ ΙΟΥ 20
 to-YOU THE KING OF-THE JUDA-ans
 ΔΑΙΩΝ ΕΚΡΑΥΓΑΣΑΝ ΟΥΝ ΠΑ 40
 40 THEY-cried THEN AGAIN
 B omits ALL
 ΑΙΝ ΠΑΝΤΕC ΑΕΓΟΝΤΕC ΜΗΤ 60
 ALL saying NO this-
 ΟΥΤΟΝ ΑΛΛΑ ΤΟΝ ΒΑΡΑΒΒΑΝ 80
 One but THE Bar-Abbas
 ΗΝ ΔΕ Ο ΒΑΡΑΒΒΑC ΑΝΗCΤΗCΤ 600
 19 WAS YET THE Bar-Abbas ROBBER then
 OΤΕ ΟΥΝ ΕΛΑΒΕΝ Ο ΠΕΙΛΑΤΟ 20
 THEN GOT THE PILATE
 C omits AND
 CΤΟΝ ΗCΟΥC ΚΑΙ ΕΜΑCΤΙ 40
 THE JESUS AND SCOURGES
 ΦCΕΝ ΚΑΙ ΟΙ CΤΡΑΤΙΩΤΑΙ 60
 2 AND THE WARRIORS BRAID-
 ΛΕΞΑΝΤΕC CΤΕΦΑΝΟΝ ΕΞ ΑΚ 80
 ing WREATH OUT OF-POINT-
 B omits ON
 ΑΝΩΝ ΕΠΕΘΗΚΑΝ ΑΥΤΩ ΕΝ 100
 FLOWERS THEY-ON-PLACE OF-Him ON
 B omits B omits A + C
 ΙΤΗΝ ΚΕΦΑΛΗΝ ΑΚΑΙΜΑΤΙΟ 20
 THE HEAD AND cloak
 Ν ΠΟΡΦΥΡΟΥΝ ΠΕΡΙΕΒΑΛΟΝ 40
 PURPLE THEY-ABOUT-CAST (past)
 A omits THEY-CAME TOWARD Him AND
 ΑΥΤΟΝ ΚΑΙ ΗΡΧΑΝΤΟ ΤΟCΡΑ 60
 3 Him AND THEY-CAME TOWARD Him
 ΥΤΟΝ ΚΑΙ ΕΛΕΓΟΝ ΧΑΙΡΕΟC 80
 AND THEY-said BE-JOYING THE KING
 ΑCΙ ΛΕΥCΤΩΝ ΙΟΥΔΑΙΩΝ ΚΑ 800
 OF-THE JUDA-ans AND
 A Y O.
 ΙΕΔΙΔΟCΑΝ ΑΥΤΩ ΡΑΠΙCΜΑ 20
 THEY-GIVE to-Him SLAPS
 C omits AND B O. THE PILATE OUT
 ΤΑΚΑΙ ΞΗΘΕΝ ΠΑΛΙΝ ΕΞ 40
 4 AND OUT-CAME AGAIN OUT
 OΠΕΙΛΑΤΟC ΚΑΙ ΛΕΓΕΙ ΑΥΤ 60
 THE PILATE AND is-saying to-them
 ΟΙCΙΔΕΛΓΩ ΥΜΙΝ ΑΥΤΟΝ Ε 80
 BE-PERCEIVING I-AM-LEADING to-YOU Him out
 B cause NOT-YET-ONE # hal OYX for NOT-YET-ONE
 ΦΙΝΑΓΝΩCΤΕ ΟΤΙ ΟΥΔΕ ΜΙΑΝ 900
 THAT YE-MAY-BE-KNOWING that NOT-YET-ONE
 A IN Him cause I-AM-FINDING
 ΑΙΤΙΑΝ ΕΥΡΙCΚΩΝ ΑΥΤΩ 20
 5 cause I-AM-FINDING IN Him OUT-
 B omits THE
 ΞΗΘΕΝ ΟΥΝ ΗCΟΥC ΕΞΩΦ 40
 CAME THEN THE JESUS OUT wear-
 ΟΡΩΝ ΤΟΝ ΑΚΑΝΘΙΝΟΝ CΤΕΦ 60
 ing THE POINT-FLOWERY WREATH
 A omits THE
 ΑΝΟΝ ΚΑΙ ΤΟ ΠΟΡΦΥΡΟΥΝ 80
 AND THE PURPLE cloak
 ΑΤΙΟΝ ΚΑΙ ΛΕΓΕΙ ΑΥΤΟΙC 63000
 AND is-saying to-them DE-

⁷ It appears on the surface, that Pilate's question, when he heard that the Lord claimed to be the Son of God, was ignored. Not so. Since the Lord *was* the Son of God it was far beneath His dignity to reply in words. His conduct was far more convincing. Pilate understood His silence far better than any words.

⁸ The magnificent bearing of Christ before Pilate is without a parallel in the annals of justice. He should have been afraid of the cruel and unscrupulous Roman minion, but it is Pilate who fears. And when the haughty Roman threatens Him He calmly tells him that there is a higher authority. What a triumphant trust in God sustained Him in all this terrific and heart rending ordeal! Can we not picture to ourselves the furious, blood-thirsty mob, keeping its distance for hypocritical-fear of contamination, yet fouling the very atmosphere with their false and fiendish accusations; the disdainful governor, who has no wish to become involved in their religious controversies, arrogant, yet fearful, strong, yet weakly catering to their unjust demands; and the solitary, self-composed, lowly Man. He was meekly bowing to the will of God; they were ignorantly fulfilling the behest of Satan.

¹² Pilate was submitting to what he deemed a political necessity. We must concede that he did all any Roman governor would have done under the circumstances. The Jews could easily have caused trouble at Rome if he should fail to deal summarily with one who was popularly hailed as a political opponent of Cæsar.

¹⁴ The reading "third" (instead of the usual "sixth") is used on the evidence of the editor of Sinaiticus. Many ingenious explanations have been offered in order to harmonize the sixth hour in this passage with the third hour in Mk. 15:25, but none of them are satisfactory. The darkness did not fall until the sixth hour, which is midday, but that came not only after His own crucifixion, and that of the malefactors, but also after the robbers had been impaled.

¹⁶⁻²⁴ Compare Mt. 27:24-35; Mk. 15:15-24; Lu. 23:24-34.

⁶ "*Lo! the man!*" When, then, the chief priests and the deputies perceived Him, they clamor, saying, "*Crucify! Crucify Him!*"

And Pilate is saying to them, "*You take him and crucify him, for I am finding nothing to charge him with.*"

⁷ The Jews answered him, "*We have a law, and according to our law he ought to die, seeing that he makes himself the son of God.*"

⁸ When, then, Pilate hears this ⁹ saying he was the more afraid. And he entered the pretorium again and is saying to Jesus, "*Whence are you?*" Yet Jesus gives him no ¹⁰ answer. Pilate, then, is saying to Him, "*You are not talking to me!*" Are you not aware that I have authority to release you and have authority to crucify you?"

¹¹ Jesus answered him, "*You have no authority against Me in a single thing except it were given you from above. Therefore he who is betraying Me to you has the greater sin.*"

¹² At this, Pilate sought to release Him, yet the Jews clamored, saying, "*If you should be releasing this man, you are not a friend of Cæsar! Every one who is making himself king is contradicting Cæsar!*" Pilate, then, hearing these words, led Jesus outside, and he is seated on the dais in a place termed the "*Pavement*", yet in Hebrew "*Gabbatha*".

¹⁴ Now it was the preparation of the Passover. It was about the third hour. And he is saying to ¹⁵ the Jews, "*Lo! your king!*" Yet *they* clamor then, "*Away! Away! Crucify him!*" Pilate is saying to

¹⁷ Stoning was the mode prescribed by the law of Moses for the death penalty. It was a comparatively swift and painless death, as a single blow on the head would stun the victim into unconsciousness. The Roman cross or stake was far more painful and shameful. The victim was nailed to a single upright stake and left to die, a lingering and humiliating spectacle to all who beheld.

The glamour with which religion seeks to surround the cross is false and misleading. Its only halo is dense darkness, its power weakness, its glory shame.

The shameful of crucifixion is the fitting climax to the descent of Christ from the highest glory to the lowest humiliation. Even as He had been far above all, so now it was meet that He should come down to the lowest depths of degradation. It is this aspect of His death which is intended by the term "cross" or "pale". This registers, not the fact of His death, but the manner of it. This, in turn, throws a lurid light on the world that had so little respect for the One Who had the highest place in heaven.

But, besides this, the cross is the place of the curse. It was necessary for the sinless One to become sin. It was needful for Him to forsake the place of the blessing for the place of the curse. "Accursed is every one being hanged on a pole" was a portion of the law which He had never fulfilled. This form of death—crucifixion—robbed Him of His last refuge. God Himself became His enemy, and forsook Him.

²³ As our Lord belonged to the lower class, He would doubtless dress accordingly. They wore only five articles of clothing, a long cotton shirt, a girdle, usually of leather or worsted, a turban, sandals, and a tunic over all made of goat's or camel's hair or worsted. The four soldiers could readily divide the first four among themselves, but the fifth, being specially made without a seam, was probably of more value than all the rest together. It would spoil it to divide it, so it was that they were compelled to cast lots and fulfill the Scriptures.

²⁴ See Ps.22¹⁸.

them, "Shall I be crucifying your king?" The chief priests answered, "We have no king except Cæsar!"

¹⁶ He, then, gives Him up to them, then, that He may be crucified.

They took Jesus along, then, and ¹⁷ led Him away. And, bearing the cross Himself, He came out into the place termed the "Skull", which is termed, in Hebrew, "Golgotha", where they crucify Him, and with Him two others, hence and hence, yet Jesus in the midst.

¹⁹ Now Pilate writes a title also, and places it on the cross. Now it was written,

JESUS THE NAZARENE,
THE KING OF THE JEWS.

²⁰ This title, then, many of the Jews read, seeing that the place where Jesus was crucified was near the city, and it was written in Hebrew, Latin, Greek.

²¹ The chiefs priests of the Jews, then, said to Pilate, "Do not be writing 'The king of the Jews' but that that one said 'I am king of the Jews'."

²² Pilate answered, "What I have written, I have written!"

²³ The soldiers, then, when they crucify Jesus, took His garments and make four parts, to each soldier a part, and the tunic. Now the tunic was seamless, woven from above throughout the whole. ²⁴ Then they said to one another, "We should not be rending it, but take chances on it, whose it shall be," that the scripture may be fulfilled which is saying

"They divide My garments among themselves,
And on My vesture they cast the lot."

The soldiers, indeed, then, do these things.

<p>1 ^o Ι Ο Π Ι Λ Τ Ο Σ Τ Ο Ν Β Α Σ Ι Λ Ε 20</p> <p>THE PILATE THE KING</p>	<p>Η Σ ΟΥ Σ Κ Α Ι Η Ν Γ Ε Γ Ρ Α Μ Μ Ε Ν Ο 20</p> <p>SUS AND WAS HAVING-been-WRITTEN</p>
<p>Α Υ Μ Ω Ν Σ Τ Α Υ Ρ Ω Σ Ω Α Π Ε Κ Ρ Ι Θ 40</p> <p>OF-YOUP I-SHALL-BE-impaling ANSWERED</p>	<p>Ν Ε Β Ρ Α Ι Σ Τ Ρ Ω Μ Α Ι Σ Τ Ι Ε Λ 40</p> <p>to-GREEK to-ROMIATIC to-HEBREW to-ROMIATIC (Latin) to-GREEK</p>
<p>Η Σ Α Ν Ο Ι Α Ρ Χ Ι Ε Ρ Ε Ι Σ ΟΥ Κ Ε Χ 60</p> <p>THE chief-sacred-ones NOT WE-ARE-</p>	<p>Η Ν Ι Σ Τ Ι Ε Λ Ε Γ Ο Ν ΟΥ Ν Τ Ω Π Ε 10 60</p> <p>said THEN to-TOE PILATE</p>
<p>Ο Μ Ε Ν Β Α Σ Ι Λ Ε Δ Ε Ι Μ Η Κ Α Ι Σ Α 60</p> <p>HAVING KING IF NO CAESAR</p>	<p>Λ Α Τ Ω Ι Α Ρ Χ Ι Ε Ρ Ε Ι Σ Τ Ω Ν Ι Ο 60</p> <p>THE chief-sacred-ones OF-TOE JUDA-</p>
<p>Ρ Α Τ Ο Τ Ε ΟΥ Ν Π Α Ρ Ε Δ Ω Κ Ε Ν Α Υ 100</p> <p>15 then THEN he-BESIDE-GIVES Him</p>	<p>Υ Δ Ι Ω Ν Η Μ Η Γ Ρ Α Φ Ε Ο Β Α Σ Ι Λ Ε 600</p> <p>ans NO YOU-BE-WRITING THE KING</p>
<p>Τ Ο Ν Α Υ Τ Ο Ι Σ Ι Ν Α Σ Τ Α Υ Ρ Ω Η Ν 20</p> <p>to-them Him to-them THAT He-MAT-BE-BEING-impaled</p>	<p>Υ Σ Τ Ω Ν Ι ΟΥ Δ Α Ι Ω Ν Α Λ Λ Ο Τ Ι Ε 20</p> <p>OF-TOE JUDA-ans but that that-</p>
<p>¹ Ο Ι Δ Ε 1 Α Σ Τ Ε Σ Α Δ Ε Α ¹ Σ ¹ Ο Μ Ι Σ Τ Η Ν 20</p> <p>THEY-BESIDE-GOT THEN THE JESUS</p>	<p>Κ Ε Ι Ν Ο Σ Ε Ι Π Ε Ν Β Α Σ Ι Λ Ε Υ Σ Ε 40</p> <p>one said KING I-AM</p>
<p>¹ Ο Μ Ι Σ Τ Η Ν Δ Ε Ι Μ Η Σ Τ Α Υ Ρ Ω Η Ν 20</p> <p>17 AND FROM-LED Him AND</p>	<p>Ι Μ Ι Τ Ω Ν Ι ΟΥ Δ Α Ι Ω Ν Α Π Ε Κ Ρ Ι 60</p> <p>22 OF-TOE JUDA-ans ANSWERED</p>
<p>Β Α Σ Τ Α Ζ Ω Ν Ε Α Υ Τ Ω Ν Τ Α Υ 20</p> <p>hearing to-self THE pale</p>	<p>Θ Η Ο Π Ε Ι Λ Α Τ Ο Σ Ο Γ Ε Γ Ρ Α Φ Α Γ 80</p> <p>THE PILATE WHICH I-HAVE-WRITTEN I-</p>
<p>Ρ Ο Ν Ε Ι Ν Α Θ Ε Ν Ι Σ Τ Ο Ν Α Λ Ε 200</p> <p>He-OUT-CAME INTO THE BEING-said</p>	<p>Ε Γ Ρ Α Φ Α Ο Ι ΟΥ Ν Σ Τ Ρ Α Τ Ι Ω Τ Α 700</p> <p>23 HAVE-WRITTEN THE THEN warriors</p>
<p>Μ Ε Ν Ο Ν Κ Ρ Α Ν Ι ΟΥ Τ Ο Π Ο Ν Ο Λ Ε 20</p> <p>OF- Skull PLACE WHICH IS-</p>	<p>¹ Ο Ι Τ Ε Σ Τ Α Υ Ρ Ω Σ Α Ν Τ Ο Ν Ι Η Σ 20</p> <p>when THEY-impale THE JESUS</p>
<p>Γ Ε Τ Α Ι Ε Β Ρ Α Ι Σ Τ Ι Γ Ο Λ Ο Θ Υ Α 40</p> <p>being-said to-HEBREW GOLGOTHA</p>	<p>ΟΥ Ν Ε Λ Ο Ν Τ Α Ι Μ Α Τ ΙΑ Α Υ 20</p> <p>GOT THE GARMENTS OF-Him</p>
<p>Ο Υ Κ Α Ι Ε Π Ο Ι Ν Σ Α Ν Τ Ε Σ Σ Ε Ρ Α 60</p> <p>18 the-? where Him THEY-impale AND</p>	<p>ΟΥ Κ Α Ι Ε Π Ο Ι Ν Σ Α Ν Τ Ε Σ Σ Ε Ρ Α 60</p> <p>AND THEY-make FOUR</p>
<p>Δ Ι Μ Ε Τ Α Υ Τ ΟΥ Α Λ Λ ΟΥ Σ Δ Υ Ο Ε 60</p> <p>WITH Him others two hence</p>	<p>Μ Ε Ρ Η Κ Ε Α Σ Τ Ω Σ Τ Ρ Α Τ Ι Ω Τ Η Μ 60</p> <p>PARTS to-EACH warrior PART</p>
<p>Ν Τ Ε Υ Θ Ε Ν Κ Α Ι Ε Ν Τ Ε Υ Θ Ε Ν Μ Ε 300</p> <p>AND hence IN MIDST</p>	<p>Ε Ρ Ο Σ Κ Α Ι Τ Ο Ν Χ Ι Τ Ω Ν Η Ν Δ Ε 800</p> <p>AND THE TUNIC WAS YET</p>
<p>Σ Ο Ν Δ Ε Τ Ο Ν Ι Η Σ ΟΥ Ν Ε Γ Ρ Α Υ Ε 20</p> <p>19 YET THE JESUS WRITES</p>	<p>Ο Χ Ι Τ Ω Ν Α Ρ Α Φ Ο Σ Ε Κ Τ Ο Ν Α Ν Ω 20</p> <p>THE TUNIC UN-SEWED OUT OF-TOE UP-PLACE</p>
<p>Ν Δ Ε Κ Α Ι Τ Ι Λ Ο Ν Ο Π Ε Ι Λ Α Τ Ο 40</p> <p>YET AND TITLE (Latin) THE PILATE</p>	<p>Θ Ε Ν Υ Φ Α Ν Τ Ο Σ Α Ι Ο Λ ΟΥ Ε Ι Π Ο 40</p> <p>24 WOVEN THRU WHOLE THEY-said</p>
<p>Σ Κ Α Ι Ε Π Ε Θ Η Κ Ε Ν Ε Π Ι Τ ΟΥ Σ Τ 60</p> <p>AND ON-PLACES ON THE pale</p>	<p>¹ Α Υ Τ ΟΥ Σ Ε Τ Α Υ Ρ Ω Η Ν 20</p> <p>THEN TOWARD one-another NO WE-SH'D-</p>
<p>Α Υ Ρ ΟΥ Η Ν Δ Ε Γ Ε Γ Ρ Α Μ Μ Ε Ν Ο Ν 60</p> <p>WAS YET HAVING-been-WRITTEN</p>	<p>Ι Σ Ο Μ Ε Ν Α Υ Τ Ο Ν Α Λ Α Λ Α Χ Ω Μ 60</p> <p>BE-SPLITTING it but WE-MAY-BE-CHANG-</p>
<p>Ι Η Σ ΟΥ Σ Ο Ν Α Ζ Ω Ρ Α Ι Ο Σ Ο Β Α Σ 400</p> <p>JESUS THE NAZARENE THE KING</p>	<p>Ε Ν Π Ε Ρ Ι Α Υ Τ ΟΥ Τ Ι Ν Ο Σ Ε Σ Τ Α 900</p> <p>ING-UPON ABOUT it OF-ANY it-W-LL-BE</p>
<p>Ι Λ Ε Υ Σ Τ Ω Ν Ι ΟΥ Δ Α Ι Ω Ν Τ ΟΥ Τ 20</p> <p>20 OF-TOE JUDA-ans this</p>	<p>Ι Ι Ν Α Η Γ Ρ Α Φ Η Π Α Η Ρ Φ Θ Η Η Λ Ε 20</p> <p>THAT THE WRITING MAY-BE-BEING-FILLED THE SAY-</p>
<p>¹ Ο Μ Ι Σ Τ Η Ν Δ Ε Ι Μ Η Σ Τ Α Υ Ρ Ω Η Ν 20</p> <p>THEN THE TITLE (Latin) MANY</p>	<p>Γ ΟΥ Σ Α Δ Ι Ε Μ Ε Ρ Ι Σ Α Ν Τ Ο Υ Α Ι 60</p> <p>ING THEY-THRU-PART THE GAR-</p>
<p>Α Ν Ε Γ Ν Ω Σ Α Ν Τ Ω Ν Ι ΟΥ Δ Α Ι Ω Ν 60</p> <p>read OF-TOE JUDA-ans</p>	<p>Μ Α Τ ΙΑ Μ ΟΥ Ε Α Υ Τ Ο Ι Σ Κ Α Ι Ε Π 60</p> <p>MENTS OF-ME to-selves AND ON</p>
<p>Ο Τ Ι Ε Γ Γ Υ Σ Η Ν Ο Τ Ο Π Ο Σ Τ Η Σ Π 60</p> <p>that NEAR WAR THE PLACE OF-TOE city</p>	<p>Ι Τ Ο Ν Ι Μ Α Τ Ι Σ Μ Ο Ν Μ ΟΥ Ε Β Α 80</p> <p>THE GARMENTING OF-ME THEY-CAST (past)</p>
<p>Ο Λ Ε Ω Σ Ο Π ΟΥ Ε Σ Τ Α Υ Ρ Ω Η Ν Ι 600</p> <p>THE-? where WAS-impaled THE JE-</p>	<p>Ο Ν Κ Α Ι Η Ρ Ο Ν Ι Μ Ε Ν ΟΥ Ν Σ Τ Ρ Α 80000</p> <p>LOT THE INDEED THEN warriors</p>

25 Physical relationships are temporary, and will be superseded by spiritual ties. All lasting spiritual bonds are made at the foot of the cross.

28-30 Compare Mt. 27:45-51; Mk. 15:33-36; Lu. 23:46; see Ps. 22:15; 69:21.

28 Perhaps in no other circumstances could we realize the intense passion of Christ for the word of God. His work was accomplished. We may know a little of what He felt from the words of the Psalmist (22:14-16):

I am poured out as water,
And all My bones are dissected.
My heart becomes as wax;
It is melted in the midst of My bowels.
My vigor is dry as earthenware,
And My tongue is clinging to My jaws,
And on the soil of death,
Thou art setting Me as the hearth stones.

Death, at the hands of God, not His enemies, was before Him. Yet one passage of scripture was not fulfilled. He had done His part, but men had not done theirs. The Psalmist had foretold (69:21):

And they put poison in My repast;
And for My thirst they cause Me to drink vinegar.

So He prompts them, and they fill the sponge and fulfill the passage.

Truly, not one letter of the law shall fail till all is fulfilled! If He could drink that bitter draught in the moment of His greatest weakness and deepest despair, *that the scripture may be perfected*, what will He do in the day of His power and glory? He will surely see that not a single line of the scriptures will fail of fulfillment.

30 The death of Christ was not due to the failure of His faculties, or to exhaustion. It was a deliberate act of His will. After having accomplished the work the Father set for Him to do, there was no need of further suffering. So He laid down His soul of His own volition; He gave up His spirit to God.

31 There were many sabbaths in Israel beside the weekly one. This sabbath was the first day of the festival of Unleavened bread (Lev. 23:7). As it introduced the seven day festival when all leaven was excluded from their houses, it was considered a far greater day than a weekly sabbath. It may be that the spirit of God is hinting also at

25 Now there had stood beside the cross of Jesus His mother and His mother's sister, Mary of Clopas, and Mary Magdalene. Jesus, then, perceiving His mother and the disciple whom He loved standing beside Him, is saying to His mother, 27 "Woman, *lo!* your son!" Thereafter He is saying to the disciple, "Lo! your mother!" And from that hour the disciple took her to his own.

28 After this, Jesus, being aware that all has already been accomplished, that the scripture may be perfected, is saying, "I am thirsting!" 29 Now a vessel lay there distended with vinegar. Then placing a sponge distended with vinegar on hyssop, they carry it to His mouth. 30 When, then, Jesus took the vinegar, He said, "It has been accomplished!" And reclining His head, He gives up the spirit.

31 The Jews, then, since it was preparation, lest the bodies should be remaining on the cross on the sabbath (for that sabbath was a great day), ask Pilate that they might be fracturing their legs and they may be taken away. 32 The soldiers, then, came and fracture indeed the legs of the first and of the other who was crucified with Him. 33 Yet on coming to Jesus, as they perceived He had already died, they do not fracture His legs.

34 But one of the soldiers punctures His side with a lance head, and straightway blood and water 35 came out. And he who has seen has testified, and his testimony is true. And *he* is aware that he is telling the truth, that *you*, also, 36 should be believing. For these

- 25 **ΤΙΩΤΑΙΤΑΥΤΑΕΠΟΙΗΣΑΝΕ**^{AB¹ o.}
these DO HAD-
- ΙΣΤΗΚΕΙΣΑΝΔΕΠΑΡΑΤΩΣΤ**^{o.}
stood YET BESIDE THE pale
- ΑΥΡΩΤΟΥΙΗΣΟΥΗΜΗΤΗΡΑΥ**^{o.}
OF-THE JESUS THE MOTHER OF-Him
- ΤΟΥΚΑΙΗΔΕΛΦΗΤΗΣΜΗΤΡ**^{o.}
AND THE sister OF-THE MOTHER
- ΟΣΑΥΤΟΥΜΑΡΙΑΝΤΟΥΚΛΩΠ**^{+M}
OF-Him MARY THE OF-THE CLOPAS
- ΔΚΑΙΜΑΡΙΑΝΗΜΑΓΔΑΛΗΝΗ**^{+M}
AND MARY THE MAGDALENE JE-
- ΗΣΟΥΣΟΥΝΙΔΩΝΤΗΜΗΤΕΡ**^{ΔΕ}
HUS THEN PERCEIVING THE MOTHER
- ΑΚΑΙΤΟΝΜΑΘΗΤΗΝΠΑΡΕΣΤ**^{o.}
AND THE LEARNER HAVING-BESIDE-
- ΩΤΑΟΝΗΓΑΠΑΛΕΓΕΙΤΗΜΗΤ**^{* adds K ΔΙ AND, but Δ¹ cancels}
stood whom He-loved IS-saying TO-THE MOTHER
- ΡΙΑΥΤΟΥΓΥΝΑΙΔΟΥΟΥΙΟ**^{us omit OF-Him B E o.}
OF-Him WOMAN BE-PERCEIVING THE SON
- ΣΣΟΥΕΙΤΑΛΕΓΕΙΤΩΜΑΘΗΤ**^{o.}
27 OF-YOU, THEREAFTER He-IS-saying TO-THE LEARNER
- ΗΙΔΕΝΗΜΗΤΡΣΟΥΚΑΙΔΠΕΚ**^{+E A OY for E}
HE-PERCEIVING THE MOTHER OF-YOU AND FROM THAT
- ΕΙΝΗΣΤΗΣΩΡΑΚΕΛΑΒΕΝΟΝ**^{o.}
THE HOUR GOT THE LEA-
- ΔΩΗΤΗΣΑΥΤΗΝΕΙΣΤΑΙΔΙΑ**^{o.}
HER THE LEARNER
- ΜΕΤΑΤΟΥΤΟΕΙΔΩΣΟΙΗΣΟΥ**^{IN JESUS HAVING-PERCEIVED B omits THE}
28 after this HAVING-PERCEIVED THE JESUS
- ΣΟΤΙΝΔΗΠΑΝΤΑΤΕΤΕΛΕΣΤ**^{o.}
that ALREADY ALL HAS-BEEN-FINISHED
- ΑΙΠΑΝΑΤΕΛΕΙΩΘΗΗΓΡΑΦΗΛ**^{* T Δ H P o.}
THAT MAY-BE-BEING-matured THE WRITING He-
- ΕΓΕΙΔΙΥΩΣΚΕΥΟΣΔΕΕΚΕΙ**^{AB omit YET}
29 IS-saying I-AM-THIRSTING INSTRUMENT YET LAY
- ΤΟΟΣΟΥΣΜΕΣΤΟΝΣΠΟΓΓΟΝ**^{A adds THE YET one-φILLING OI ΔΕΠΑΛΗC A}
OF-vinegar DISTENDED SPONGE
- ΝΤΕC A omits T. D. AS¹ o. omit OF-THE B¹ omit AND**
THEN DISTENDED OF-THE vinegar AND
- ΥCΣΩΠΩΠΕΡΙΘΕΝΤΕCΠΡΟC**^{o.}
LO-HYSSOP ABOUT-PLACING THEY-TOWARD-
- ΗΝΕΓΚΑΝΔΥΤΟΥΤΩCΤΟΜΑΤ**^{o.}
CARNT OF-IT TO-THE MOUTH
- ΙΟΤΕΟΥΝΕΛΑΒΕΝΤΟΟΣΟC**^{o.}
30 when THEN GOT THE vinegar THE
- ΙΗΣΟΥCΕΙΠΕΝΤΕΤΕΛΕCΤΑ**^{* omits JESUS}
JESUS He-said IT-HAS-BEEN-FINISHED
- ΙΚΑΙΚΛΕΙΝΑΣΤΗΝΚΕΦΑΛΗ**^{o.}
AND DECLINING THE HEAD
- 31 **ΝΠΑΡΕΔΩΚΕΝΤΟΠΝΕΥΜΑΟΙ**^{AB¹ o. A puts since pre-}
He-BESIDE-GIVES THE spirit THE
- ΟΥΝΙΟΥΔΑΙΟΙCΕΠΕΙΠΑΡΑC**^{AB¹ o. A puts since pre-}
THEN JUDA-ans since preparation
- ΚΕΥΗΝΗΝΑΜΗΜΕΙΝΗΕΠΙΤ**^{o.}
PARATION IT-WAS after SABBATH
- ΟΥCΤΔΥΡΟΥΤΑCΩΜΑΤΑΕΝΤ**^{o.}
pale THE BODIES IN THE
- ΩCΑΒΒΑΤΩΗΝΓΑΡΜΕΓΑΛΗΗ**^{AB omit THE}
SABBATH WAS for GREAT THE
- ΗΜΕΡΑΚΕΙΝΟΥΤΟΥCΑΒΒΑ**^{o.}
DAY OF-that THE SABBATH
- ΤΟΥΗΡΩΤΗΣΑΝΤΟΝΤΕΙΛΑΤ**^{* adds OYN THEN S O.}
THEY-ask THE PLATE
- ΟΝΙΝΑΚΑΤΕΑΓΩCΙΝΑΥΤΩΝ**^{o.}
THAT THEY-MAY-BE-DOWN-FRACTURING OF-them
- ΤΑCΚΕΛΗΚΑΙΔΡΘΩCΙΝΗΛΘ**^{o.}
32 THE LEGS AND THEY-MAY-BE-BEING-LIFTED CAME
- ΟΝΟΥΝΟΙCΤΡΑΤΙΩΤΑΙΚΑΙ**^{o.}
THEN THE warriors AND
- ΤΟΥΜΕΝΠΡΩΤΟΥΚΑΤΕΔΙΞΑΝ**^{o.}
OF-THE INDEED BEFORE-most THEY-DOWN-FRACTURE
- ΤΑCΚΕΛΗΚΑΙΤΟΥΑΛΛΟΥΤΩ**^{o.}
THE LEGS AND OF-THE other OF-THE
- ΥCΥΝCΤΑΥΡΩΕΝΤΟCΑΥΤΩ**^{* C probably}
BEING-TOGETHER-impaled TO-Him
- ΕΠΙΔΕΤΟΝΙΗΣΟΥΝΕΛΘΟΝΤ**^{o.}
33 ON YET THE JESUS COMING
- ΕCΩCΕΙΔΟΝΑΥΤΟΝΗΔΗΤΕΘ**^{* EY (e) PON}
HE-PERCEIVED HIM 'ALREADY HAVING-
- ΝΗΚΟΤΔΟΥΚΑΤΕΔΙΞΑΝΑΥΤΟ**^{AB¹ adds K ΔΙ AND (erase!)}
DIED NOT THEY DOWN-FRACTURE OF-Him
- ΥΤΑCΚΕΛΗΑΛΛΕΙCΤΩΝCΤΡ**^{o.}
34 THE LEGS but ONE OF-THE warriors
- ΔΤΙΩΤΩΝΛΟΓΧΗΑΥΤΟΥΤΗΝ**^{o.}
TO-lance-head OF-Him THE
- ΠΛΕΥΡΑΝΕΝΥΣΕΝΚΑΙΕΞΗΛ**^{o.}
RIB PUNCTURES AND OUT-CAME
- ΘΕΝΕΥΘΥCΑΙΜΑΚΑΙΥΔΩΡΚ**^{o.}
35 straightway BLOOD AND water AND
- ΔΙΟΕΦΡΑΚΩCΜΕΜΑΡΤΥΡΗΚ**^{o.}
THE ONE-HAVING-SEEN HAS-witnessed
- ΕΝΚΑΙΛΗΘΙΝΗΑΥΤΟΥΕCΤ**^{B o. A +E S-HC for INH}
AND TRUE OF-Him IS
- ΙΝΗΜΑΡΤΥΡΙΑΚΑΙΕΚΕΙΝΟ**^{AB o. o.}
THE witness AND that-one
- CΟΙΔΕΝΟΤΙΑΛΗΘΗΛΕΓΕΙΙ**^{o.}
HAS-PERCEIVED THAT TRUE he-IS-saying
- ΝΑΚΑΙΥΜΕΙCΠΙCΤΕΥCΗΤΕ**^{AB¹ o.}
THAT AND YE SHOULD-BE-BELIEVING

its real greatness. Leaven is a type of sin. Now the great Sin Offering had been slain, and sin was indeed put away! It was the greatest day in the Jewish calendar.

³² The course of the narrative here clearly shows that there were four others crucified with Christ. There were two malefactors and two robbers. The soldiers crush the legs of two before they come to Christ, so there must have been two on each side. There were no "thieves". One of the malefactors believed on Him.

³⁶ See Nu. 9:12; Ex. 12:46; Ps. 34:20.

³⁶ With His supernatural vitality He would have remained alive long after the others, and suffered the breaking of His bones if He had not laid down His soul of Himself. It is remarkable that, in all this, there is a divine intelligence behind the ignorance of man. They marred His flesh but did not break His bones. They poured out His blood, but did not mutilate His form. So that, in resurrection, His body is composed of flesh and bones and has no blood. The soul of the flesh is in the blood, but the spirit needs no blood. The wanton hands of His enemies were used to transform His body to the new condition needed in resurrection!

³⁷ See Zech. 12:10.

³⁸⁻⁴² Compare Mt. 27:57-60; Mk. 15:42-46; Lu. 23:50-54.

³⁸ What a notable change the crucifixion makes in two of the secret disciples of our Lord! Joseph of Arimathea was afraid of the Jews, but now he has the courage to go to Pilate and he takes the body away before the eyes of those he once feared. Nicodemus, also, does not wait till dark to bring the spices for embalming the body. He comes forth in the light of day. It is the cross, the suffering and shame, the agony and the degradation, of the One Who had won their hearts which took their timidity away. And it is still the inspiration for brave deeds and noble acts free from the fear of man.

¹ Compare Mt. 28:1; Mk. 16:1-4; Lu. 24:1.

¹ "One of the sabbaths" is the true rendering. The usual "first day of the week" is absolutely devoid of scriptural evidence.

²⁻¹⁰ Compare Lu. 24:12.

things occurred that the scripture may be fulfilled,

"A bone of Him shall not be crushed."

³⁷ And again, a different scripture is saying,

"They shall see Him Whom they stab."

³⁸ Now after these things Joseph from Arimathea (who was a disciple of Jesus, yet hidden because of fear of the Jews) asks Pilate that he should be taking away the body of Jesus. And Pilate permits him. He came, then, and takes His body away.

³⁹ Now Nicodemus also came (who first came to Him at night) bringing a mixture of myrrh and aloes, about a hundred pounds [75 lbs.].

⁴⁰ They got the body of Jesus, then, and they bind it in swathings with the spices, according as the custom of the Jews is to bury.

⁴¹ Now in the place where He was crucified there was a garden, and in the garden a new tomb in which ⁴² no one was placed as yet. There, then, because of the Jews' preparation, seeing that the tomb was near, they place Jesus.

20 Now on one of the sabbaths, Miriam Magdalene is coming to the tomb in the morning, it being still dark, and is observing the stone taken away from the door of the ² tomb. She is racing, then, and coming to Simon Peter and to the other disciple of whom Jesus was fond, and she is saying to them. "They take away the Lord out of the tomb and we are not aware where they place Him!"

³ Peter, then, and the other disciple, came out and they came to the ⁴ tomb. Now the two raced alike, and the other disciple runs more swiftly before Peter and came to

ΕΓΕΝΕΤΟ ΓΑΡ ΤΑΥΤΑ ΙΝΑ ΗΓ 20
36 BECAME for these THAT THE WRIT-

ΡΑΦΗ ΠΛΗΡΩΘΗ ΟΣΤΟΥΝΟΥΣ 40
TINQ MAY-BE-Being-FILLED BONE NOT WILL-

ΥΝΤΡΙΒΗ ΣΕΤΑΙ ΑΠ' ΑΥΤΟΥ Κ 60
37 BE-Being-Crushed FROM Him AND

ΔΙΠΛΙΝΕ ΤΕΡΑΓΡΑΦΗΛΕΓ 80
AGAIN DIFFERENT WRITING IS-SAYING

ΕΙΟΨΟΝΤΑΙ ΕΙΣ ΟΝ ΕΞΕΚΕΝ 100
THEY'LL-BE-Viewing INTO WHOM THEY-Slab

ΤΗΣ ΑΝ ΜΕΤΑ ΔΕ ΤΑΥΤΑ ΗΡΩΤ 20
38 after YET these asks

ΗΣ ΕΝ ΤΟΝ ΠΕΙΛΑΤΟΥ ΙΩΣΗΦ 40
THE PILATE THE JOSEPH

ΦΟΒΟΔΡΙΜΑ ΘΑΙ ΔΙΣΦΝΑΘ 60
AD omit THE B+Ε THE FROM ANIMATEA BEING LEARNER

ΗΤΗΣ ΤΟΥ ΙΗΣΟΥ ΚΕΚΡΥΜΜΕΝ 80
B omits OF-THE OF-THE JESUS HAVNG-been-HID

ΝΟΣ ΔΕ ΔΙ' ΑΤΟΝ ΦΟΒΟΝ ΤΩΝ 200
YET THRU THE FEAR OF-THE JUDA-

ΟΥ ΔΑΙΩΝΙΝΑ ΔΡΗΤΟΣ ΦΜΑΤ 20
808 THAT he-sh'ld-BE-LIFTING THE BODY OF-

ΟΥ ΙΗΣΟΥ ΚΑΙ ΕΠΕΤΡΕΥΕΝΟ 40
A omits from AND TO OF-Him OUT THE JESUS AND permits THE

ΠΕΙΛΑΤΟΣ ΗΛΘΕΝ ΟΥΝ ΚΑΙ Η 60
S.O. PILATE he-CAME THEN AND LIFTS

ΡΕΝΤΟΣ ΦΜΑ Δ' ΑΥΤΟΥ ΗΘΕΝ Δ 50
S+Δ S+ omits THE BODY S+ N THE BODY OF-Him CAME YET

ΕΚΑΙ ΝΙΚΟΔΗΜΟΣ ΕΛΘΩΝ Η 300
B+Ε AND Nicodemus THE one-COMING TO-

ΡΟΣ ΑΥΤΩΝ ΝΥΚΤΟΣ ΤΟ ΠΡΩΤ 20
S.O. O.=THE S+H COYN JESUS WAND Him OF-NIGHT THE BEFORE-most

ΟΝ ΦΕΡΩΝ ΜΙΓΜΑ ΜΥΡΡΗΝΗΣ Κ 40
S+ O. X B+1* ΕΛ for M S+Z CARRYING MIXTURE OF-MYRRH AND

ΔΙ' ΑΛΟΗΣ ΦΣΕΙΛΙΤΡΑΣ ΕΚΑ 60
B+ omits IF B+Ε OF-ALOE AS-IF POUNDS (of 12 oz.) HUNDRED

ΤΟΝ ΕΛΒΟΝΟΥΤΟΣ ΦΜΑΤΟ 80
40 THEY-GOT THEN THE BODY OF-THE

ΥΙΟΥ ΚΑΙ ΕΔΗΣΑΝ ΑΥΤΟΥ 400
A ΘΕΟΥ God B+ omits IN JESUS AND THEY-BIND it IN

ΝΟΒΟΝ ΙΟΙΣ ΜΕΤΑ ΤΩΝ ΡΩΜ 20
S+ H N WAS B.O. SUEETS (dim.) WITH THE SPICES

ΑΤΩΝ ΚΑΘΩΣ ΕΘΕΣΤΟ 40
S+ H N WAS B.O. according-as CUSTOM IS TO-THE

ΙΣΙΟΥ ΔΑΙΟΙΣ ΕΝΤΑΦΙΑΣΕ 60
JUDA-ANS TO-BE-IN-sepulcherizing

ΙΝΗΝ ΔΕ ΕΝ ΤΩ ΤΟΠΩ ΟΠΟΥ ΕΣ 80
41 WAS YET IN THE PLACE THE-?-where He-WAS-

ΤΑΥΡΩΝ ΚΗΝΟΣ ΚΑΙ ΕΝ ΤΩ Κ 500
unpaled GARDEN AND IN THE GAR-

Η ΠΩΜΗΝ Η ΜΕΙΟΝ ΚΑΙ ΝΟΝ ΕΝΩ 20
DEN memorial-vault NEW IN WHICH

ΟΥΔΕ ΠΩ ΟΥΔΕ ΙΣΗΝΤΕΘΕΙ 40
S NOT-YET-ONE NOT-YET-as-vet O. A ΕΤΕΘΗ WAS-PLACED NOT-YET-as-yet NOT-YET-ONE WAS HAVING-been-

ΕΝ ΟΣΕ ΚΕΙ ΟΥΝ ΔΙΑ ΤΗΝ ΠΑΡ 60
42 PLACED there THEN THRU THE prepara-

ΔΟΣ ΚΕΥΗΝ ΤΩΝ ΙΟΥΔΑΙΩΝ ΤΟ 80
tion OF-THE JUDA-ANS that

ΙΕΓΓΥΣΗΝ ΤΟ ΜΗΝΗ ΜΕΙΟΝ 600
S.O. S+1* adds ΟΠΟΥ NEAR WAS THE memorial-vault THEY-

ΗΚΑΝ ΤΟΝ ΙΗΣΟΥΝ ΤΗΝ ΔΕ ΜΙΑ 20
20 PLACE THE JESUS TO-THE YET ONE

ΤΩΝ ΣΑΒΒΑΤΩΝ ΜΑΡΙ ΔΗΜΗ 40
OF-THE SABBATHS MARIAM THE MAG-

ΓΔΑΛΗΝ ΗΡΧΕΤΑΙ ΠΡΩΙΣΚ 60
DALENE IS-COMING MORNING OF-DARK-

ΟΤΙ ΑΣΕΤΙ ΟΥΣ ΗΣΕΙΣ ΤΟ ΜΗ 80
ness STILL BEING INTO THE memor-

Η ΜΕΙΟΝ ΚΑΙ ΒΛΕΠΕΙ ΤΟΝ ΛΙ 700
ial-vault AND is-looking THE STONE

ΘΟΝ ΗΡΜΕΝΟΝ ΑΠΟ ΤΗΣ ΘΥΡΑ 20
AD omit FROM THE DOOR HAVING-been-LIFTED FROM THE DOOR

ΣΕΚΤΟΥ ΜΗ ΜΕΙΟΥ ΤΡΕΧΕΙ 40
2 OUT OF-THE memorial-vault she-IS-RACING

ΟΥΝ ΚΑΙ ΕΡΧΕΤΑΙ ΠΡΟΣ ΤΟΝ 60
AD omit THE THEN AND IS-COMING TOWARD THE

ΣΙΜΩΝΑ ΠΕΤΡΟΝ ΚΑΙ ΠΡΟΣ ΤΟ 80
SIMON Peter AND TOWARD THE

ΟΝ ΑΛΛΟΝ ΜΑΘΗΤΗΝ ΟΝ ΕΦΙΛ 800
other LEARNER WHOM WAS-FOND

ΕΙΟΙΗΣΟΥ ΚΑΙ ΕΛΓΕΙΑΥΤ 20
THE JESUS AND IS-saying to-them

ΟΙΣ ΗΡΑΝ ΤΟΝ ΚΥΡΙΟΝ ΕΚ ΤΟΥ 40
THEY-LIFT THE Master OUT OF-THE

ΥΜΝΗ ΜΕΙΟΥ ΚΑΙ ΟΥΚ ΟΙΔΑΜ 60
S.O. memorial-vault AND NOT WE-HAVE-PER-

ΕΝ ΠΟΥ ΕΗΚΑΝ ΑΥΤΟΝ ΕΙΝΑ 80
3 CEIVED ?-where THEY-PLACE Him OUT-CAME

ΘΕΝ ΟΥΝ Ο ΠΕΤΡΟΣ ΚΑΙ Ο ΑΛΛ 900
THEN THE Peter AND THE other

ΟΣ ΜΑΘΗΤΗΣ ΚΑΙ ΗΡΧΟΝΤΟΣ 20
S+ cancels but restores AND S+1* omits THEY-CAME INTO LEARNER AND THEY-CAME INTO

ΙΣΤΟΜΗ ΜΕΙΟΝ ΕΤΡΕΧΟΝ Δ 40
S.O. THE memorial-vault RACED YET

ΕΟΙΔΥΟΜΟΥ ΚΑΙ Ο ΑΛΛΟΣ 60
S+1* omits AND THE other LEARN- A+ΔΕ. omits AND

ΑΒΗΤΗΣ ΠΡΟΕΔΡΑΜΕΝΤΑ 80
S.O. THE TWO LIKEWISE AND THE other LEARN- S+1* adds YET ΔΕ S.O.

ΕΡ ΕΒΟΡΕΝΟΥΝΣ 80
er BEFORE-RUNS SWIFTERLY

ΙΟΝ ΤΟΥ ΠΕΤΡΟΥ ΚΑΙ Η ΑΒΕΝ 67000
B.O. OF-THE Peter AND CAME

6 There is a blessed contrast between the resurrection of Lazarus and the vivification of our Lord. Lazarus saw corruption. Christ saw none. Lazarus was raised bound foot and hand with grave clothes and his face was covered with a handkerchief. These are the signs of mortality and corruption. These are the symbols of weakness. Our Lord was raised in power. His feet were free, His hands untrammelled, His face uncovered. He had the power to take up His soul again. He had the strength to remove the grave clothes and roll aside the stone. He is not merely the Resurrection, but He is the Life!

8 How tragie is unbelief! Peter and John, His closest companions, refuse to credit His word when He tells them of His sufferings and death and resurrection. Now they had witnessed His shameful death, they had seen His empty tomb, and still they doubt His word!

11 Mary Magdalene, probably from the town of Magdala, had been possessed with seven demons. The Lord healed her and she became part of that elect company of women who dispensed to Him of their possessions (Lu. 8:2-3). She seems to have been among the last to leave the tomb, after witnessing where Joseph of Arimathea had laid Him. Along with some of the other women she seems to have been at the tomb very early, in order to complete the preparation of His body for burial.

Peter and John seem to have left her. She does not take a look and leave. She lingers, and her faith is rewarded by the unspeakable boon of being first to behold the risen Christ. Peter and John, when they looked, saw the grave clothes. She saw the messengers, but is not satisfied with any one but her Lord.

11-18 Compare Mk. 16:9-11.

18 What a world of pathos lies within the range of the human voice! There was no need to tell Who He was, once He had caressed her name as He only could intone it. "Miriam!" And immediately she recognizes the voice of her beloved Lord and Teacher. She alone is told of His victorious ascension to the Father, immediately after His resurrection. She carries the glorious news to the rest.

5 the tomb first. And, stooping over, he is observing the swathings lying. Howbeit, he did not enter.

6 Simon Peter, then, is also coming following him, and he entered the tomb and he is beholding the
7 swathings lying, and the handkerchief which was on His head, not lying with the swathings, but folded
8 up in one place apart. The other disciple also, then, who came first to the tomb, entered then, and he perceived and believes, for they not as yet were aware of the scripture that He must rise from among the
10 dead. The disciples, then, came away again by themselves.

11 Now Mary stood outside the tomb, lamenting. As, then, she lamented, she stoops over into the
12 tomb and is beholding two messengers in white seated, one at the head and one at the feet, where the
13 body of Jesus lay. And *they* are saying to her, "Woman, why are you lamenting?" And she is saying to them that "They take away my Lord, and I am not aware where they place Him!"

14 Saying these things, she turned behind, and is beholding Jesus standing, and she was not aware
15 that it is Jesus. Jesus is saying to her, "Woman, why are you lamenting? Whom are you seeking?" *She*, supposing that He is the gardener, is saying to Him, "Lord, if *you* bear Him off, tell me where you place Him, and I will
16 take Him away." Jesus is saying to her, "Miriam!" Now *she*, being turned, is saying to Him in Hebrew, "Rabboni!" which is the
17 term for "Teacher". Jesus is saying to her, "Touch Me not, for I

8 INTO THE memorial-vault BEFORE ^{8 o.}
 ΠΡΩΤΟΣ ΕΙΣ ΤΟ ΜΝΗΜΕΙΟΝ ΚΑΙ 20
 BEFORE-most INTO THE memorial-vault AND

ΔΙΑΠΑΡΑΚΥΨΑΣ ΒΛΕΠΕΙΤΑΙ 60
 BESIDE-BENDING he-is-looking THE SHEETS
 BY LYING THE SHEETS ^{1* omits NOT TO LYING}
 ΘΟΝΙΑΚΕΙ ΜΕΝΑΟΥΜΕΝΤΟΙ 60
 (dim.) LYING NOT howbeit

ΕΙΣ ΗΛΘΕΝ ΕΡΧΕΤΑΙ ΟΥΝ ΚΑΙ 80
 he-into-CAME IS-COMING THEN AND

ΙΣΙΜΩΝ ΠΕΤΡΟΣ ΑΚΟΛΟΥΘΩ 100
 SIMON Peter following

^{1* omits to-him AND INTO-CAME INTO THE}
 ΝΑΥΤΩ ΚΑΙ ΕΙΣ ΗΛΘΕΝ ΕΙΣ ΤΟ 20
 to-him AND INTO-CAME INTO THE

ΟΜΝΗΜΕΙΟΝ ΚΑΙ ΘΕΩΡΕΙΤΑΙ 40
 memorial-vault AND IS-beholding THE

ΘΩΝΙΑΚΕΙ ΜΕΝΑ ΚΑΙ ΤΟΣΟ 60
 SHEETS (dim.) LYING AND THE handker-

ΥΔΑΡΙΟΝ ΟΝ ΗΝ ΕΠΙ ΤΗΣ ΚΕΦΑ 80
 chief WHICH WAS ON THE HEAD

ΑΝΘΑΥΤΟΥ ΟΥ ΜΕΤΑ ΤΩΝ ΘΕΩ 200
 OF-Him NOT WITH THE SHEETS

ΝΙΩΝ ΚΕΙΜΕΝΟΝ ΑΛΛΑ ΧΩΡΙ 20
 (dim.) LYING but apart-from

ΣΕΝΤΕΤΥΛΙ ΓΜΕΝΟΝ ΕΙΣ ΕΝ 40
 HAVING-been-IN-FOLED INTO ONE

ΔΤΟΝ ΤΟΤΕ ΟΥΝ ΕΙΣ ΗΛΘΕ 60
 PLACE THEN THEN INTO-CAME

Ν ΚΑΙ Ο ΑΛΛΟΣ ΜΑΘΗΤΗΣ Ο ΕΛ 80
 AND THE OTHER LEARNER THE ONE-

ΘΩΝ ΠΡΩΤΟΣ ΕΙΣ ΤΟ ΜΝΗΜΕΙΟΝ 100
 COMING BEFORE-most INTO THE memorial-vault

ΟΝ ΚΑΙ ΕΙΔΕΝ ΚΑΙ ΕΠΙΣΤΕΥ 20
 AND he-PERCEIVED AND BELIEVES

ΣΕΝΟΥ ΔΕ ΠΡΟΦΑΡΗ ΔΕΙΞΑΝΤ 40
 NOT-YET-as-yet for THEY'D-PERCEIVED THE

ΗΝ ΓΡΑΦΗΝ ΟΤΙ ΔΕΙΑΥΤΟΝ Ε 60
 WRITING that IS-BINDING Him OUT

ΚΝΕΚΡΩΝΑΣΤΗΝ ΑΙ ΑΠΗΛ 80
 0 OF-DEAD-ONES TO-UP-STAND THEY-FROM-

ΘΟΝ ΟΥΝ ΠΑΛΙΝ ΠΡΟΣΕΛΥΤΟ 400
 CAME THEN AGAIN TOWARD SELVES

ΥΣ ΟΙ ΜΑΘΗΤΑΙ ΜΑΡΙΑ ΔΕ ΕΙ 20
 1 THE LEARNERS MARY YET HAD-

ΣΤΗΚΕΙ ΕΝ ΤΩ ΠΡΟΣΤΩ ΜΝΗΜΕΙΩ 40
 STOOD TOWARD THE memorial-vault OUT

ΣΦΚΑΛΙΟΥ ΣΑΦΣ ΟΥΝ ΕΚΑΛΕΙ 60
 LAMENTING AS THEN she-LAMENTED

ΕΝ ΠΑΡΕΚΥΒΕΝ ΕΙΣ ΤΟ ΜΝΗΜ 80
 she-BESIDE-BENDS INTO THE memorial-

ΕΙΟΝ ΚΑΙ ΘΕΩΡΕΙ ΔΥΟ ΑΓΓΕ 600
 2 vault AND IS-beholding TWO MESSENGERS

8 BEING-seated IN WHITE ^{8 A}
 ΛΟΥΣΕΝ ΛΕΥΚΟΙΣ ΚΑΘΕΖΟΜ 20
 IN WHITE BEING-seated

ΕΝ ΟΥΣ ΕΝΑΠΡΟΣΤΗΚΕ ΦΑΛΗ 40
 ONE TOWARD THE HEAD

ΚΑΙ ΕΝΑΠΡΟΣΤΟΙΣ ΠΟΣΙΝΟ 60
 AND ONE TOWARD THE FEET THE-

ΠΟΥ ΕΚΕΙ ΤΟ ΤΟΣΟΜΑΤΟΥ ΗΝ 80
 ?-where LAY THE BODY OF THE JESUS

^{8 omits AND}
 ΣΟΥ ΚΑΙ ΛΕΓΟΥΣΙΝ ΑΥΤΗΣ 600
 13 AND ARE-saying to-her those

ΕΙΝ ΟΙ ΓΥΝΑΙΚΑΙ ΤΙΚΑΙ ΕΙΣΚ 20
 WOMAN ANY YOU-ARE-LAMENTING AND

ΑΙ ΛΕΓΕΙ ΑΥΤΟΙΣ ΟΤΙ ΗΡΑΝ 40
 IS-saying to-them that THEY-LIFT

ΤΟΝ ΚΥΡΙΟΝ ΜΟΥ ΚΑΙ ΟΥΚ ΟΙ 60
 THE Master OF-ME AND NOT I-HAVE-

ΔΑΠΟΥ ΕΘΗΚΑΝ ΑΥΤΟΝ ΤΑΥΤ 80
 14 PERCEIVED ?-where THEY-PLACE Him these

ΛΕΙΠΟΥΣ ΑΕΣΤΡΑΦΗ ΕΙΣ ΤΑ 700
 saying she-TURNED INTO THE

ΟΠΙΣΘΑ ΚΑΙ ΘΕΩΡΕΙ ΤΟΝ ΗΝ 20
 BEHIND AND IS-beholding THE JESUS

ΟΥΝ ΕΣΤΩΤΑΚΑΙ ΟΥΚ ΗΔΕΙΟ 40
 HAVING-STOOD AND NOT HAD-PERC-VD THAT

ΤΙ ΗΝ ΟΥΣ ΕΣΤΙΝ ΑΓΕΙΑΥ 60
 15 JESUS it-IS IS-saying to-her

ΤΗ ΟΙ ΗΝ ΟΥΣ ΕΣΤΙΝ ΑΓΕΙΑΥ 80
 THE JESUS WOMAN ANY YOU-ARE-LA-

ΕΙΣΤΙΝ ΑΖΗΤΕΙΣ ΕΚΕΙΝΗ ΔΕ 800
 MENTIONING ANY YOU-ARE-SEEKING that-one SEEM-

ΟΚΟΥΣ ΔΟΤΙ ΟΚΗ ΠΟΥΡΟΣ Ε 20
 ING that THE GARDEN-SEE-er He-IS

ΤΙΝΑ ΛΕΓΕΙ ΑΥΤΩ ΚΥΡΙΕ ΕΙ 40
 IS-saying to-Him Master! IF YOU

^{1* -I O = THE-ONE BEARING}
 ΥΕ ΒΑΣΤΑΣΑC ΑΥΤΟΝ ΕΙΠΕ ΜΕ 60
 BEAR Him BE-saying to-ME

ΟΙ ΠΟΥ ΕΘΗΚΑC ΑΥΤΟΝ ΚΑΓΩ 80
 ?-where YOU-PLACE Him AND-I

ΑΥΤΟΝ ΑΡΩΛΕΓΕΙ ΑΥΤΟΙ ΗΝ 900
 16 Him SHALL-BE-LIFTING IS-saying to-her THE JESUS

ΣΟΥC ΜΑΡΙΑ ΜΕΙΝΤΡΑΦΕΙC ΔΕ 20
 A O. AB OMIT YET
 MARIAM BEING-TURNED YET

ΕΕΚΕΙΝΗ ΛΕΓΕΙ ΑΥΤΩ ΕΒΡΑ 40
 that-one IS-saying to-Him to-HEBREW

ΙCΤΙΡΑΒΒΟΥΝΙΟ ΛΕΓΕΤΑΙ 80
 RABBONI WHICH IS-BEING-said

^{1* adds, s brackets} ΚΑΙ ΠΡΟΣΕΔΡ (n omits THE)
 ΔΙΔΑCΚΑΛΕC ΛΕΓΕΙ ΑΥΤΟΙ 80
 17 TEACHER! IS-saying to-her THE JE-

ΑΜΕΝ ΑΨΑCΘ ΔΙΑΥΤΟΥ Β ΕΠΕΤΟΧΟΥC ΟΥ ΜΕ 80000
 HCOUS CMHMOY APTOY OY PΩΓ

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 SUS NO OF-ME BE-TOUCHING NOT-as-yet for

¹⁷ In the scriptures, omissions are of ten of supreme significance. To accord with the character of the account, this ascension of our Lord is mentioned only here. The other narratives omit it entirely. But it is still more significant to note the silence as to the nature and object of this ascension. The reason is clear. John is not detailing the celestial glories of Christ. That belongs to Paul's later ministry.

The conquest of the cross of Christ is not confined to earth. It places Him at the head of the whole universe. Messengers and sovereignties and authorities and powers among the celestials are all made subject to the Crucified One. After His resurrection He was proclaimed throughout the universe as Lord of all. When was this proclamation made? When was His public investiture with the tokens of His universal sovereignty? Surely that could not wait for forty days, until after His public ascension. Doubtless it was done soon after He delegated Mary to carry the news to His disciples. Then He ascended, and the crucified King of the Jews is acclaimed the Conqueror over all the powers of evil and the universal Suzerain. How little did His disciples dream of His exalted honors!

¹⁹⁻²⁰ Compare Mk. 16:14; Lu. 24:33-43.

²² Here is where the disciples received the holy spirit. Pentecost was an endowment with power. Spirit is the vital force in the universe. Adam became a living soul as soon as the breath of God entered his body. So here the breath of Christ imparted the vital spirit which He had promised them after His glorification. Our breath is poisonous, death-dealing. His is vital, life-giving.

²³ In the proclamation of the kingdom the disciples certainly were given the right to forgive sins, or the opposite. Though the claims of priestcraft to this power at present are false, this should not blind us to the fact that such authority was given to His disciples by our Lord, and was exercised so long as the kingdom was proclaimed to Israel. This promise should make us hesitate in appropriating all in this account to ourselves, or to claim all its promises as our own.

have not as yet ascended to the Father. Now go to My brethren, and say to them, "*Lo! I am ascending to My Father and your Father, and My God and your God.*"

¹⁸ Miriam Magdalene is coming, reporting to the disciples that "I have seen the Lord!"—and these things He said to her.

¹⁹ Then, being evening of that day, one of the sabbaths, and the doors where the disciples were gathered together having been locked because of fear of the Jews, Jesus came and stood in the midst, and is saying to them, "Peace to ²⁰ you!" And saying this, He shows them the hands, and the side. The disciples, then, rejoiced at perceiving the Lord.

²¹ Jesus, then, said to them again, "Peace to you! According as the Father has commissioned Me, *I also* am sending you." And, saying ²² this, He exhales and is saying to them, "Get holy spirit! If you ²³ should be forgiving any one's sins, they have been forgiven them; if any one's you should be holding, they are held."

²⁴ Now Thomas, one of the twelve, termed Didymus, was not with them when Jesus came. The other ²⁵ disciples, then, said to him, "We have seen the Lord!" Yet he said to them, "Except I should perceive in His hands the print of the nails, and should put my finger into the print of the nails, and put my hand into His side, I will by no means be believing."

²⁶ And after eight days His disciples were again within, and Thomas was with them. The doors having been locked, Jesus is coming

²⁷ While we hardly care to sympathize with doubting Thomas, yet we feel grateful for the unanswerable evidence his case called forth. The reality of our Lord's resurrection is put beyond all question by his lack of faith. The very body that was marred by the nails and the spear, which saw no corruption, was actually made alive and could be felt and handled, to the satisfaction of one who refused to believe on less evidence.

³¹ It is evident that the signs in this account are a selection, chosen to give a complete picture of Israel's failure and Israel's Saviour. They are intended to signify to all who have ears to hear that the One Who speaks and acts is no other than the Messiah foretold by the prophets of old, and the further fact that He is also the Son of God. Eonian life is for all who receive this testimony. As we have seen, His present exaltation, while Israel is apostate, is carefully overlooked. Hence we must not expect to find present truth in John's account. He never had a commission for the nations, not even for proselytes, as Peter had. Because his ministry seems especially intended for millennial days, when the nations will be blessed *through* Israel, his allusions to world-wide blessing are often mistaken for that which has come to us while Israel is apostate.

³ Peter had a commission to fish for *men*. But he returns to his old trade and takes his companions with him. They toil all night and net nothing. Undoubtedly there is a solemn lesson in obedience here. The path of self-will brings much labor but no results. The path of obedience is fraught with blessing. But there seems a deeper lesson here than this. Peter's failure is a dispensational forecast. Peter and the apostles labor much to proclaim the kingdom during the darkness which has fallen on Israel. But their efforts are unavailing. Israel is not recalled to repentance. But in the morning, when the Lord comes again, the kingdom will once more be proclaimed. Then the results will be miraculous. All Israel will be saved. The miracle will be repeated then, and the net will include the 144,000 as well as a throng innumerable.

and stood in the midst and said,
²⁷ "Peace to you!" Thereafter He is saying to Thomas, "Bring your finger here, and perceive My hands, and bring your hand and put it into My side, and do not become un-
²⁸ believing but believing." And Thomas answered and said to Him,
²⁹ "My Lord and my God!" Now Jesus is saying to him, "Seeing that you have seen Me, you have believed. Happy are those who are not perceiving and believe."

³⁰ Many and other signs, indeed, then, Jesus does before His disciples which are not written in this scroll. Yet these are written that you should be believing that Jesus is the Christ, the Son of God, and that, believing, you may have eonian life in His name.

²¹ After these things Jesus manifests Himself again to the disciples on the sea of Tiberias. Now He manifests thus: There were alike
² Simon Peter and Thomas who is termed Didymus, and Nathanael from Cana of Galilee, and those of Zebedee, and two others of His disciples.

³ Simon Peter is saying to them, "I am going fishing!" They are saying to him, "We also are coming with you!" Then they came out and stepped into the ship straightway, and in that night they net nothing.

⁴ Now as it already becomes morning, Jesus stood on the beach. Howbeit, the disciples had not perceived that it is Jesus. Jesus, then,
⁵ is saying to them, "Little children, have you any viands?" They answered Him, "No!" Now He
⁶ said to them, "Cast the net on the right parts of the ship and you will

ΕΣΤΗΕΙΣΤΟΜΕΣΟΝΚΑΙΕΙΠ ²⁰	ΡΩΣΕΝΕΑΥΤΟΝΠΑΛΙΝΟΙΗΣ ²⁰
STOOD INTO THE MIDST AND SAID	Self AGAIN Self B omits THE
ΕΝΕΙΡΗΝΗΥΜΙΝΕΙΤΑΛΕΓΕ ⁴⁰	ΟΥΣΤΟΙΣΜΑΘΗΤΑΙΣΕΠΙΤΗ ⁴⁰
PEACE to-YOU THEREAFTER He-is-saying	to-THE LEARNERS ON THE
ΙΤΘΩΜΑΦΕΡΕΤΟΝΔΑΚΤΥΛ ⁴⁰	ΣΒΑΛΑΣΧΗΣΤΗCTIBΕΡΙΔ ⁶⁰
to-THE THOMAS BE-CARRYING THE FINGER	SEA OF-THE TIBERIAS
ΟΝΟΟΥΦΔΕΚΑΙΠΙΔΕΤΑΣΧΕΙ ⁸⁰	ΟΣΕΦΑΝΕΡΩΣΕΝΔΕΟΥΤΩΣΗ ⁸⁰
OF-YOU here AND BE-PERCEIVING THE HANDS 2	He-makes-appear TET thus WERE
ΡΑΣΜΟΥΚΑΙΦΕΡΕΤΗΝΧΕΙΡ ¹⁰⁰	ΣΑΝΟΜΟΥΣΙΜΩΝΠΕΤΡΟΣΚΑ ⁶⁰⁰
OF-ME AND BE-CARRYING THE HAND	LIKEWISE SIMON Peter AND
ΑΣΟΥΚΑΙΒΑΛΕΙΣΤΗΝΠΛΕ ²⁰	ΙΘΦΜΑΣΟΛΕΓΟΜΕΝΟΣΔΙΔΥ ²⁰
OF-YOU AND BE-CASTING INTO THE BIR	THOMAS THE one-being-said twin (Didy-
ΥΡΑΝΜΟΥΚΑΙΜΗΓΙΝΟΥΑΠΙ ⁴⁰	ΜΟΣΚΑΙΝΑΘΑΝΑΗΛΑΠΟΚΑ ⁴⁰
OF-ME AND NO BE-BECOMING UN-	THUS) AND NATHANAEΛ THE-one FROM CANA
ΣΤΟΣΑΛΛΑΠΙΣΤΟΣΚΑΙΠΕ ⁶⁰	ΝΑΤΗΣΓΑΛΙΛΑΙΑΣΚΑΙΟΙ ⁶⁰
28 BELIEVING BUT BELIEVING AND ANSWERED	OF-THE GALILEE AND THE OF-
ΚΡΙΘΗΝΘΩΦΜΑΣΚΑΙΕΙΠΕΝΑ ⁸⁰	ΙΟΙ SONS
THE THOMAS AND SAID to-	ΟΥΣΕΒΕΔΔΙΟΥΚΑΙΑΛΛΟΙΕ ⁸⁰
ΥΤΦΟΚΥΡΙΟΣΜΟΥΚΑΙΘΕΟ ²⁰⁰	ΤΗ ΖΕΒΕΔΕΕ AND others OUT
lim THE Master OF-ME AND THE God	ΚΤΩΝΜΑΘΗΤΩΝΑΥΤΟΥΔΥΟ ⁷⁰⁰
ΣΜΟΥΛΕΓΕΙΔΕΑΥΤΩΦΩΙΗΣΟ ²⁰	3 OF-THE LEARNERS OF-lim TWO IS-
29 OF-ME IS-SAYING TET to-him THE JESUS	ΕΓΕΙΑΥΤΟΙΣΣΙΜΩΝΠΕΤΡΟ ²⁰
ΥΣΟΤΙΕΦΡΑΚΑΣΜΕΠΕΠΙΣΤ ⁴⁰	5 SAYING to-them SIMON Peter
that YOU-HAVE-SEEN ME YOU-HAVE-BELIEV-	ΣΥΠΑΓΩΑΙΕΥΕΙΝΛΕΓΟΥΣ ⁴⁰
ΕΥΚΑΣΜΑΚΑΡΙΟΙΟΙΜΗΝΙΔΟ ⁶⁰	I-AM-UNDER-LEADING to-BE-fishing THEY-ARE-SAYING
ED ME ME+T-PE and omits AND	ΙΝΑΥΤΩΕΡΧΟΜΕΘΑΚΑΙΗ ⁸⁰
ΝΤΕΣΚΑΙΠΙΣΤΕΥΣΑΝΤΕΣΠ ⁶⁰	to-him ARE-COMING AND WE
30 ING AND BELIEVING MANY	A adds KAI AND AB omits TIEN
ΟΛΛΑΜΕΝΟΥΝΚΑΙΑΛΛΑΣΗΜ ³⁰⁰	ΙCΣΥΝCΟΙΕΞΗΛΘΟΝΟΥΝΚΑ ⁸⁰
INDEED THEN AND other SIGNS	TOGETHER to-YOU THEY-OUT-CAME THEN AND
ΕΙΑΕΠΟΙΗΣΕΝΟΙΗΣΟΥCΕΝ ²⁰	ΙΕΝΕΒΗCΑΝΕΙCΤΟΠΛΟΙΟΝ ⁸⁰⁰
DOES THE JESUS IN-VIEW	THEY-IN-STEPPED INTO THE FLOATER
ΦΠΙΟΝΤΩΝΜΑΘΗΤΩΝΑΥΤΟΥ ⁴⁰	ΕΥΘΥCΚΑΙΕΝΕΚΕΙΝΗΤΗΝΥ ²⁰
OF-THE LEARNERS OF-Him	straightway AND IN THAT THE NIGHT
ΑΟΥΚΕCΤΙΝΓΕΓΡΑΜΜΕΝΑ ⁶⁰	ΚΤΙΕΠΙCΑΝΟΥΔΕΝΠΡΩΙΑ ⁴⁰
WHICH NOT IS HAVING-been-WRITTEN IN	4 THEY-arrest NOT-YET-ONE OF-morning
ΝΤΩΒΙΒΑΙΩΤΟΥΤΩΤΑΥΤΑΔ ⁸⁰	5 CΔΕΝΗΔΓΕΙΟΜΕΝΗCΕCΤΗ ⁶⁰
31 THE SCHOLLET this these YET	TET ALREADY OF-BECOMING STOOD
ΕΓΕΓΡΑΠΤΑΙΙΝΑΠΙCΤΕΥC ⁴⁰⁰	ΙΝCΟΥCΕΠΙΤΟΝΑΙΓΙΑΛΟΝ ⁸⁰
HAS-been-WRITTEN THAT YOU-SH D-BE-BELIEV-	JESUS ON THE BEACH
ΗΤΕΟΤΙΗCΟΥCΕCΤΙΝΟΧΡ ²⁰	ΟΥΜΕΝΤΟΙΗΔΕΙCΑΝΟΙΜΑΘ ⁹⁰⁰
ING that JESUS IS THE ANOIN	NOT howbeit HAD-PERCEIVED THE LEARNERS
ΙCΤΟCΟΥΙΟCΤΟΥΒΕΟΥΚΑΙ ⁴⁰	ΗΤΑΙΟΤΙΗCΟΥCΕCΤΙΝΑ ²⁰
TED THE SON OF-THE God AND	5 that JESUS it-IS IS-SAY-
ΙΝΑΠΙCΤΕΥΟΝΤΕCΖΩΗΝΑΙ ⁶⁰	ΓΕΙΟΥΝΑΥΤΟΙCΟΙΗCΟΥCΠ ⁴⁰
THAT BELIEVING LIFE ecclian	ING THEN to-them THE JESUS little-
ΩΝΙΟΝΕΧΗΤΕΕΝΤΩΝΟΜΑΤ ⁸⁰	ΑΙΔΙΑΜΗΤΙΠΡΟCΦΑΓΙΟΝΕ ⁶⁰
YOU-MAY-BE-HAVING IN THE NAME	boys NO ANY toward-EATING YE-
ΙΑΥΤΟΥΜΕΤΑΤΑΥΤΑΦΑΝΕ ⁵⁰⁰	ΧΕΤΕΑΠΕΚΡΙΘΗCΑΝΑΥΤΩ ⁸⁰
21 OF-lim after these makes-appear	ARE-HAVING THEY-answered to-lim NOT
	5 YΟΔΕΕΙΠΕΝΑΥΤΟΙCΒΑΛΕΤ ⁷⁰⁰⁰⁰
	6 THE YET He-said to-them BE-YE-CASTING

⁶ There are several methods of fishing from the shore in the day time. A baited hook was cast by Peter when he got the redemption money for himself and the Lord (Mt.17²⁷). Simon and Andrew were using a purse net when they were called to become fishers of men (Mk.1⁶). A seine or drag net was also used (Mt.13⁴⁷). The net here used was a large one let down from a ship. On one occasion, though the net broke, the haul filled two boats overfull (Lu.5⁴⁻⁶). Boat fishing was done at night. Seines were set and the fishermen, with flares and the beating of old metal pans, drove the fish toward the net. This cannot be done in the day time. After scouring the waters all night it must have seemed silly to lower the large net. It took faith to do that. And it was nothing less than a miracle that the net was not rent.

¹¹ The night of futile fishing seems to correspond to the time typified in Israel's yearly calendar by the period between the festival of Unleavened Bread and the festival of Trumpets, which was about one hundred and fifty-three days. It may be that the number of fish caught is an allusion to this. The past labors of the twelve apostles seem to have netted nothing, yet when He appears in the future, there will be a rich harvest. At present their ministry is not in force.

¹² A whole night of toil did not provide a breakfast for the faithless fishermen. Yet He makes manifest His care and provision by supplying their need. The meal is all ready and cooked. They do not do anything to provide it. This is the gracious rebuke of the Lord to Peter's fishing expedition. We never hear that he went back to fishing again.

¹³ The rich pathos of this passage will be apparent only if we carefully keep the finer shades of meaning conveyed by the original, as "fond" and "love", "graze" and "shepherd", "lambkins" and "sheep". This is the special commission given to Peter which he fulfills in the writing of his epistles. His humiliating experiences, in disowning the Lord and doubting His care and provision (of which the other apostles were not guilty) has chastened his spirit, so that he no longer boasts of his loyalty, though all the rest prove

find." Then they cast, and they no longer had the strength to draw it, for the multitude of fishes.

⁷ Then that disciple whom Jesus loved is saying to Peter, "It is the Lord!" Simon Peter, then, hearing that it is the Lord, girds on his overcoat (for he was naked) and cast himself into the sea. Yet the other disciples came in the other boat (for they were not far from the land, but about two hundred cubits), dragging the net of fishes.

⁹ As, then, they stepped off to the land, they are observing a charcoal fire laid and food fish lying on it, and bread. Jesus is saying to them, "Bring of the food fish which you now net."

¹¹ Simon Peter, then, ascended and draws the net to the land distended with a hundred and fifty-three large fishes. And, being so much, the net is not rent.

¹² Jesus is saying to them, "Come hither! Lunch!" Now no one of the disciples dared to inquire of Him, "Who art *Thou*?" being aware that it is the Lord. Jesus, then, is coming and taking the bread and is giving it to them, and the food fish likewise.

¹⁴ Now this was already the third time Jesus was manifested to the disciples, being roused from among the dead.

¹⁵ When, then, they lunch, Jesus is saying to Simon Peter. "Simon of John, are you loving Me more than these?" He is saying to Him, "Yes, Lord. *Thou* art aware that I am fond of Thee." He is saying to him, "Be grazing My lambkins." Again, a second time He is saying to him, "Simon of John, are you loving Me?" He is saying to Him, "Yes, Lord, *Thou* art aware that I am fond of Thee." He

to be cowards. He knows that he loves his Lord, despite his craven heart, but he refuses to boast that he *loves* Him more than his fellows. He hides behind a weaker word, denoting the attractive force of friendship. But he does not put himself behind the assertion, but rather appeals to the Lord's omniscience. His humility is rewarded by the charge to provide sustenance for those weak in the faith.

The Lord repeats His question, but without any reference to Peter's boast or failure. Peter again refuses to vouch for himself, and is given charge of the Lord's flock.

The Lord now descends to Peter's profession of fondness, but questions even that. This touches Peter very sorely, but he refuses to vaunt. He feels full of love to the Lord but he is aware how dismally he had failed but a few days before. So he once more refers the Lord to his own omniscience. He has learned his lesson well. So the Lord commissions him to provide food for the mature saints.

¹⁸ Peter had boasted that he would lay down his soul for Him (13³⁷). It was this that led the Lord to predict that he would disown Him. Now He assures Peter that he will some day fulfill his boast. There is a tradition that Peter was crucified. See 2 Pe. 1:14.

²⁰ Now we are given a hint of John's commission. In a veiled way we are given to understand that John was to remain alive until the Lord's return. This is fulfilled in his vision of the Unveiling. There, in spirit, he sees all the events leading up to the kingdom and the kingdom itself. Truly, in spirit, he remained until the Lord comes.

The thought that John's special ministry, as distinct from Peter's, finds its fullest expression in the future when the kingdom is set up, is further enforced by the fact that it was not written until after the close of the Pentecostal era. Had it been intended to be used in that day, or in connection with Paul's evangel to the nations, it certainly would have been written much earlier. Only in the light of Israel's glorious future, as a blessing to all nations, can we fully appreciate the special message it contains.

is saying to him, "Be shepherding
¹⁷ My sheep." He is saying to him the third time, "Simon of John, are you fond of Me?" Peter was sorry that He said to him a third time "Are you fond of Me?" and he is saying to Him, "Lord, *Thou* art aware of all things. *Thou* knowest that I am fond of Thee." And Jesus is saying to him, "Be grazing
¹⁸ My little sheep. Verily, verily, I am saying to you, when you were young, you girded yourself and walked whither you would, yet whenever you may be decrepit you will stretch out your hands, and another shall be girding you and carrying you whither you would not."
¹⁹ Now this He said signifying by what death he will be glorifying God. And, saying this, He is saying to him, "Be following Me!"

²⁰ Now Peter, turning about, is observing the disciple whom Jesus loved, following, who leans back also on His chest at the dinner, and said to Him, "Lord, who is it
²¹ who is betraying Thee?" Peter, then, perceiving this one, is saying to Jesus, "Lord, yet what of
²² this one?" Jesus is saying to him, "If I should be wanting him to be remaining till I am coming, what is it to you? *You* be following
²³ Me!" This word, then, came out to the brethren, that that disciple is not dying. Now Jesus did not say to him that he is not dying, but "If I should be wanting him to be remaining till I am coming, what is it to you?"

²⁴ This is the disciple who is testifying also concerning these things, and who writes these things. And we are aware that his testimony is
²⁵ true. Now there are many other things also, which Jesus does, which, if they should be written,

ABO. AN. O.

ΝΟΥΑΓΑΠΑΣΜΕΛΕΓΕΙΑΥΤΩ 20
YOU BE-LOVING ME he-is-saying to-Him

TEA omitted by ^{s1*}
TEA Master! YOU HAVE-PERCEIVED THAT I-AM-
ΛΩΣΕΛΕΓΕΙΑΥΤΩΠΟΙΜΑΙΝ 60
being-FOND YOU. He-is-saying to-him BE-SHEPHERDING

ΕΤΑΠΡΟΒΑΤΑΜΟΥΛΕΓΕΙΑΥ 80
THE sheep OF-ME He-is-saying to-him

ΤΩΤΟΤΡΙΤΟΝCΙΜΩΝΙΩΑΝΝ 100
THE third SIMON OF-JOHN

Α Δ. O. ^{s1* adds} ΔΕ ΤΕΤ
ΟΥΦΙΛΕΙCΜΕΕΛΥΠΗΘΗΝΟΠΕ 20
YOU-ARE-BEING-FOND ME WAS-SORROWED THE Peter

ΤΡΟΣΟΤΙΕΙΠΕΝΑΥΤΩΤΟΤΡ 40
THAT He-said to-him THE third

^{s1 adds} ΚΑΙ ΑΝΔ ^{Α ΟΜΙΛ} AND ^{Β ΕΙΠΕΝ} SAID
ΙΤΟΝΦΙΛΕΙCΜΕΚΑΙΛΕΓΕΙ 60
YOU-ARE-BEING-FOND ME AND he-is-saying

ΤΩ-ΗΜ ^{ΟΜΙΛ} BY B ^{Α ΤΟΥ} ALL
ΤΩ-ΗΜ Master! ALL YOU HAVE-PERCEIV-
B+Ε

CΣΥΓΓΙΝΩCΚΕΙCΟΤΙΦΙΛΩC 200
ED YOU-ARE-KNOWING THAT I-AM-BEING-FOND

AB ΟΜΙΛ ^{Β ΟΜΙΛ} THE ^{Σ ΟΜΙΛ} JESUS
ΕΚΑΙΛΕΓΕΙΑΥΤΩΙΝCΟΥC 20
YOU AND IS SAYING to-him THE JESUS

ΒΟΣΚΕΤΑΠΡΟΒΑΤΙΑΜΟΥΑΜ 40
18 BE-DEBDDING the sheep (dim.) OF-ME AMEN

ΗΝΑΜΗΝΛΕΓΩCΙΟΤΙΕCΗCΝΕ 60
AMEN I-AM-SAYING to-YOU when YOU-WERE TO-

ΩΤΕΡΟCΕΖΩΝΝΥΕCCE ΑΥΤΟ 81
UNG YOU-GUARDED YOURSELF

ΝΚΑΙΠΕΡΙΕΠΑΤΕΙCΟΠΟΥΗ 300
AND YOU-ABOUT-THOUB THE-? where YOU-

ΘΕΛΕCΟΤΑΝΔΕΓΗΡΑCΗCΕΚ 20
WILLED when-EVER YET YOU-MAY-BE-BEING-VETERAN

ΤΕΝΕΙCΤΑCΧΕΙΡΑCΟΥΚΑ 40
YOU LL-BE-OUT-STRETCHING THE HANDS OF-YOU AND

Ι ΑΛΛΟC ΑΥΤΩC ΕΙCΕΚΑΙΟΙCΕ 60
I others I A YOU W. S.-ΟΥCΙΝ ^{ΑΤΟΙCΟΥ} ^{ΑΤΟΙCΟΥ} ^{ΑΤΟΙCΟΥ}
other WILL-BE-GUARDING YOU AND WILL-BE-CAR-

CIN CΙΝCΙΟC Α ^{Β ΟΜΙΛ} YOU ^{Σ Ο}
ΙCΕΟΠΟΥΘΥΒΕΛΙCΤΟΥΤΟ 80
19 RYING TO THE-? where NOT YOU-ARE-WILLING THIS

ΔΕΕΙΠΕΝCΗΜΑΙΝΩΝΠΟΙΩΘ 400
YET He-said signifying I-to-THE-WHICH

ΑΝΑΤΩΔΟCΑCΕΙΤΟΝΘΕΟΝΚ 20
DEATH he'LL-BE-estcemizing THE God AND

ΑΙΤΟΥΤΟΕΙΠΩΝΛΕΓΕΙΑΥΤ 40
this saying He-is-saying to-him

ΦΑΚΟΛΟΥΘΕΙΜΟΙΕΠΙCΤΡΑ 60
20 BE-following to-ME BEING-ON-TURNED

AB ΟΜΙΛ ^{Σ Ο} YET
ΦΕΙCΔΕΟΠΕΤΡΟCΒΛΕΠΕΙΤ 80
YET THE Peter IS-LOOKING THE

ΟΝΜΑΘΗΤΗΝΟΝΗΓΑΠΟΙΗC 500
LEARNER WHOM LOVED THE JESUS

^{s1 omits} following

ΟΥCΑΚΟΛΟΥΘΟΥΝΤΑΟCΚΑΙ 20
following WHO AND

ΑΝΕΠΕCΕΝΕΝΤΩΔΕΙΠΝΩΕΠ 40
UP-FALLS IN THE DINNER ON

ΙΤΟCΤΗΘΟCΑΥΤΟΥΚΑΙΕΙΠ 60
THE CHEST OF-Him AND said

ΕΝΑΥΤΩΚΥΡΙΕΤΙCΕCΤΙΝΟ 80
AB ΟΜΙΛ to-Him Master! ANY IS THE

ΠΑΡΑΔΙΔΟΥCCEΤΟΥΤΟΝΟΥ 600
21 one-BESIDE-GIVING YOU this-one THEN

ΝΙΔΩΝΟΠΕΤΡΟCΛΕΓΕΙΤΩΙ 20
PERCEIVING THE Peter he-is-saying TO THE JE-

ΗCΟΥΚΥΡΙΕΟΥΤΟCΔΕΤΙΛΕ 40
22 JESUS Master! this-one YET ANY IS-SAY-

ΓΕΙΑΥΤΩΙΝCΟΥCΕΑΝΑΥΤ 60
ING to-him THE JESUS IF-EVER HIM

ΟΝΘΕΛΩΜΕΝΕΙΝΩCΕΡΧΟΜ 80
A for Ε has ΔΙ S O.
I-MAY-BE-WILLING TO-BE-REMAINING TILL I-AM-COMING

ΑΙΤΙΠΡΟCCECΥΜΟΙΑΚΟΛΟ 700
ANY TOWARD YOU YOU TO-ME BE-following

ΥΘΕΙΕΙΝΑΘΕΝΟΥΝΟΥΤΟC 20
S O. A THE saving this
23 OUT-CAME THEN this THE

ΛΟΓΟCΕΙCΤΟΥCΑΔΕ ΛΦΟΥC 40
saying INTO THE brothers

ΟΤΙΟΜΑΘΗΤΗCΚΕΙΝCΟΥC 60
that THE LEARNER that NOT

ΚΑΠΟΘΗΝCΚΕΙΟΥΚΕΙΠΕΝΑ 80
A adds ΚΑΙ ΑΝΔ A ΟΜΙΛ YET
IS-FROM-DYING NOT said YET

ΕΑΥΤΩΙΝCΟΥCΟΤΙΟΥΚΑΠ 800
to-him THE JESUS that NOT he-IS-

ΟΘΗΝCΚΕΙΔΑΛΛΕΑΝΑΥΤΟΝΘ 20
FROM-DYING but IF-EVER him I-AM-

ΕΛΩΜΕΝΕΙΝΩCΕΡΧΟΜΑΙΤ 40
A ΔΙ A
WILLING TO-BE-REMAINING TILL I-AM-COMING ANY

ΙΠΡΟCCEΟΥΤΟCΕCΤΙΝΟΜΑ 60
TOWARD YOU this-one IS THE LEARN-

ΘΗΤΗCΟΚΑΙΜΑΡΤΥΡΩΝΠΕΡ 80
As ΟΜΙΛ AND
er THE AND one-witnessing ABOUT

ΙΤΟΥΤΩΝΚΑΙΟΓΡΑΥΑCΤΑΥ 900
* adds O As ΟΜΙΛ THE
these AND THE one-WRITING these

ΤΑΚΑΙΟΙΔΑΜΕΝΟΤΙΑΛΗΘΗ 20
AND WE-HAVE-PERCEIVED THAT TRUE

CΕCΤΙΝΗΜΑΡΤΥΡΙΑΑΥΤΟΥ 40
B OF-HIM the witness IS
IS THE witness OF-him

ΕCΤΙΝΔΕΚΑΙΔΑΛΛΑΠΟΛΛΑ 60
25 IS YET AND others MANY WHICH

ΕΠΟΙΗCΕΝΟΙΝCΟΥCΑΤΙΝΑ 80
DOES THE JESUS WHICH-ANY

ΕΑΝΓΡΑΦΗΤΑΚΑΘΕΝΟΥΔΑ 72000
A+Ε
IF-EVER MAY-BE-BEING-WRITTEN according-to ONE NOT-YET

²⁵ In the glory we shall know of all His acts. Till then we know of more than we can at present appreciate. May they fill our minds and hearts!

one by one, I am surmising not even the world itself would contain the written scrolls.

ΥΤΟΝΟΙΜΑΙΤΟΝΚΟΣΜΟΝΧΩ²⁰
 NAME I-AM-SURROUNDING THE SYSTEM TO-BE-

^{A Δι for} ΕΙΝ
 ΡΗΞΕΙΝΤΑΓΓΡΑΦΟΜΕΝΑΒΙΒ⁴⁰
 SPACING THE BEING-WRITTEN SCROLL-
 ΛΙΑ
 ets

THE ACTS OF THE APOSTLES

THE ACTS is a continuation of the proclamation of the kingdom of God, no longer by the King Himself, but by the spirit of God through His apostles. He prayed, "Father forgive them, they know not what they do!" In answer to this petition the unbelieving nation once more hears the evangel of the kingdom, enforced by His resurrection from the dead. Israel had rejected Jehovah under the law. They rejected their Messiah when He came in mercy. Acts is a record of their rejection of the spirit of grace which lingers over them until blindness overtakes them for the eon. It begins with the descent of the spirit. It traces the rejection of the spirit. It ends with the spirit's repudiation of Israel. In the beginning, Peter unlocks the door of the kingdom for the Jews; at the close, Paul, in Rome, shuts the door of the kingdom and locks up Israel in obstinacy.

This treatise is transitional. From the first extreme where the nations seem to have no place at all, it leads us on until we arrive at the opposite, where the Jew loses his priority.

It is a record of Israel's response to the renewed proclamation of pardon, and chronicles their apostasy and their gradual rejection. But it also records God's answer to their defection, so that He, instead of being balked in His purpose to bless the other nations, makes their apostasy the basis of a much greater and grander grace than the nations could have experienced if Israel had not apostatized. There is no definite statement of this, for the subject of the book forbids it, yet all the symp-

oms of the present grace will be found, and each symptom follows a crisis in the apostasy of the chosen nation. In reading Acts let us remember that God is concerned with the kingdom to Israel, yet all the while He is making room for that distinct display of grace which we enjoy and which is fully expounded in Paul's epistles, most of which were written during this interregnum.

This account is a series of acts and counter acts. Jerusalem's stoning of Stephen is followed by the introduction of Saul of Tarsus. The persecution in Judea and Samaria is followed by his call on the Damascus road. The murder of James is succeeded by the severance of Saul. When the Jerusalem believers try to kill Paul, he is sent to Rome, where the nation of Israel is set aside and the salvation of God is sent to the other nations.

Peter appears prominently in the first part of Acts, but Paul replaces him in the latter portion. All that Peter did was more than matched by Paul. Every miracle the chief of the Circumcision apostles wrought was eclipsed by a similar sign, greater in glory and grace.

No truth characteristic of the present actually appears on the pages of Acts. Yet the distinctive doctrines we enjoy did not fall from heaven like a meteor; they gradually rose to view like the sun. In Acts we see their early refracted light before they appear above the horizon. Justification of a kind is preached at Pisidian Antioch, conciliation becomes clear as

MINISTRIES OF THE TWELVE

Ac. 1⁸

The Rejection of Israel

Testimony in Jerusalem
2-7⁶⁰

Judea and Samaria
8⁴⁰

The Limits of the Land
9:1-11:30

The Reception of the Nations

Saul Introduced
8:1³

Saul Called
9:1³¹

Saul Separated by the Spirit
13¹

Dispensation Pardon for Repentance and Baptism

MINISTRIES OF PAUL

2 Cor. 3¹⁸

Decrees Issued for the Nations
15:1³⁹

Persecution of Paul
21²⁰-25¹¹

Israel is Thrust Aside
28^{24, 25}

Paul Repudiates the Physical
19²¹ 2 Cor. 5¹⁶

Reveals the Secret
Eph. 3¹

Justification

Conciliation

Celestial Glory

OUTBREAKS OF ISRAEL'S APOSTASY

Christ Crucified
1⁸

Stephen Stoned
7⁶⁰

Disciples Scattered
8¹

James Killed
12¹

Paul Stoned at Lystra
14¹⁹

Paul about to be Killed
21¹¹

Paul Imprisoned in Rome
28^{24, 25}

the evangel reaches the nations through Jewish opposition, and the way is opened for the celestial secret of Paul's prison epistles by the public repudiation of Israel in Rome. The ministries of Paul, as recorded in Acts, bring us up to, but never into, present truth. That is found alone in his epistles.

This transitional era, from our Lord's crucifixion to the full establishment of the present secret economy, was marked by a series of changes in dispensation and administration. It is of prime importance that we understand the trend and character of these dispensational divisions, so that we may intelligently follow the inauguration of the economy or administration which is in force today.

These changes may be viewed from two entirely different standpoints. In the book of Acts they mark the steps which led to the rejection of the kingdom by Israel and of Israel by God. In Paul's epistles the same crises are seen as they prepare for the introduction of the present administration. The trend of truth is continually away from the earthly and physical to the celestial and spiritual.

The accompanying outline suggests the steps in Israel's defection and the gradual reception of the nations into blessing. One line is associated with the ministries of the twelve, the other with the apostle Paul. The two lines overlap. Paul is introduced immediately after the murder of Stephen by Jerusalem and each successive lapse of Israel is followed by adding another step in the course which culminated in the revelation of the present secret economy when he became a prisoner in Rome.

Paul's ministries keep pace with each phase of Israel's apostasy. Their unrighteousness is offset by faith righteousness as proclaimed at Pisidian Antioch. When their folly and poverty are manifest, he proclaims God's wisdom and wealth in Corinth, the commercial capital of the day. When their priestly functions fail, he goes to Ephesus, the religious center of the gentile world, and reveals the concilia-

tion. Finally, when the promise of political supremacy is taken from them, Paul is in Rome, the world's political capital, and there he proclaims a new economy based on their political repudiation.

According to the prophets of old, all blessing for the nations is through and with the nation of Israel. So it will be in the kingdom. The distinctive truths of the present secret economy are based on the opposite of this. They follow Israel's failure and apostasy. So far as revealed in the Hebrew scriptures, in the accounts of our Lord, and in the Circumcision epistles, there is no basis for blessing at all now, for Israel is the only channel that they know. The book of Acts fills the chasm between the kingdom economy and the present and traces the many steps which lead up to the blessing of the nations during this period, while Israel is thrust aside. It prepares the devout student of previous revelation for the astounding declaration with which it closes, that the salvation of God is to be sent directly to the nations, apart from Israel's mediacy, and that the nations will hear it.

Throughout the Acts the nations are treated as subjects of the kingdom and subordinate to the Jewish nation. This is the case even in Paul's early epistles. The nations were debtors to Israel (Ro.15²⁷). But Israel's blessing waits until the fullness of the nations has come in (Ro. 11), and when the apostle reveals the great secret that those under Paul's ministry are to be joint enjoyers of a heavenly allotment, and a joint body and joint partakers of the promise in Christ Jesus (Eph.3^a), the entire kingdom economy vanishes and a new, secret economy takes its place. The great confusion among the saints today will vanish to a large extent if they will recognize the transitional, kingdom character of Acts, and draw their doctrine from Paul's epistles, especially those written at its close, before which the present secret administration was not revealed, and its doctrines were undeveloped, while God lingered over His ancient and beloved people Israel.

¹ Acts is a continuation of the accounts of our Lord's ministries as recorded by Matthew, Mark, Luke and John. As Theophilus is mentioned only in Luke's account, it seems that the beloved physician is the writer of Acts (Lu.1³). Though carried on through His apostles, it is the same ministry which the Lord began. It is not confined to the one aspect treated in Luke's narrative—Christ as Man—but covers all the characters in which He is presented. He is the King of Israel, as in Matthew, the Servant as in Mark, and the Son of God as in John. The distinct commissions in each previous account are often combined in this continuation of the history of the kingdom proclamation.

³ The interval between His resurrection and ascension was used by our Lord to present indisputable proofs of His resurrection and to instruct His disciples concerning the kingdom of God. This was the preparation He deemed necessary for the ministry recorded in this book. These two subjects dominate it to the very end.

⁶ He had been telling them about the kingdom of Israel, but did not tell them *when* it would be restored to them. He does not correct their ideas as to the *character* of the kingdom, but keeps them in suspense as to the *time*. That would depend on the reception accorded their testimony, hence could not be foretold without unfavorably affecting its proclamation. Indeed, we are kept in suspense throughout the book, till the very close, when the kingdom is rejected by the Jews in Rome, and even then we are referred to Isaiah's question, "Till when?" God alone knows when, though in these days there are many signs that the longed-for time is near.

⁸ The ministry of the twelve apostles was confined to three spheres—Jerusalem, Samaria, and the rest of the land. Beyond this they had no commission. Paul was called outside the land and commissioned for the regions beyond. The first seven chapters deal with their ministry in Jerusalem, the eighth and ninth with Samaria, and the tenth, eleventh and twelfth with the proselytes and Jews in the land. The balance of the book leads us outside the sphere of the ministry of the Twelve.

THE first account, indeed, I make, O Theophilus, concerning all which Jesus begins to do as well as
² to teach, until the day on which He was taken up; directing the apostles whom He chooses, through
³ holy spirit; to whom He presents Himself alive also, after His suffering, with many tokens, during forty days, being visualized to them and telling them that which concerns the kingdom of God. And,
⁴ being foregathered, He charges them not to be departing from Jerusalem, but to be remaining about for the promise of the Father,
⁵ "which you hear of Me, seeing that John, indeed, baptizes in water, yet *you* shall be baptized in holy spirit after not many of these days."
⁶ Those, indeed, then, who are coming together, asked Him, saying, "Lord, art Thou at this time restoring the kingdom to Israel?"
⁷ Yet He said to them, "It is not for you to know the times or the eras which the Father placed in His
⁸ own jurisdiction. But you shall be obtaining power at the coming of the holy spirit on you, and you shall be My witnesses in Jerusalem, as well as in entire Judea and Samaria, and to the limits of the land."

⁹ And, saying these things, while they are looking, He was lifted up, and a cloud took Him up from their eyes. And, as they were looking intently into heaven at His going, *lo!* two men stand beside them
¹⁰ in white attire, who say also, "Men! Galileans! Why do you stand looking into heaven? This

1	ΤΟΝ ΜΕΝ ΠΡΟΤΟΝ ΛΟΓΟΝ ΕΠΟ	20	ΧΗΡΟΤΟΝ ΑΥΤΟΝ ΛΕΓΟΝΤΕΣ	20
	THE INDEED BEFORE-most saying I-make		asked Him saying	
	ΙΗCΑΜΗΝ ΠΕΡΙ ΠΑΝΤΩΝ ΘΕ	40	ΚΥΡΙΕ ΙΕΙΕΝΤΩ ΧΡΟΝΩ ΤΟΥΤ	40
	ABOUT ALL of God-		Master! IF IN THE TIME this	
	ΟΦΙΛΕΩΝ ΗΡΞΑΤΟ Ο ΙΗΣΟΥC	40	Ω ΑΠΟΚΑΘΙCΤΑΝΕΙCΤΗΝ ΒΑ	60
	FOND! OF-WHICH begins THE JESUS		YOU-ARE-restoring THE KING-	
	ΠΟΙΕΙΝ ΤΕ ΚΑΙ ΔΙΔΑCΚΕΙΝ	80	CΙ ΛΕΙΑΝΤΩ CΙCΡΑ ΗΛΕΙΠΕΝ	80
	TO-HE-DOING BESIDES AND TO-BE-TEACHING		7 dom to-THE ISRAEL He-said	
	ΑΧΡΙ ΗC ΗΜΕΡΑ CΕΝΤΕΙΛΑΜ	100	ΔΕ ΠΡΟC ΑΥΤΟΥC ΟΥΧ ΥΜΩ	600
2	UNTIL WHICH DAY directing		YET TOWARD them NOT OF-YOU P il-	
	ΕΝ ΟCΤΟΙC ΑΠΟCΤΟΛΟΙC ΑΙ	20	CΤΙΝ ΓΝΩΝΑΙ ΧΡΟΝΟΥ CΗΚΑ	20
	to-THE commissioners THRU		IS TO-KNOW TIMES OR SEA-	
	ΑΠΝΕΥΜΑΤΟC ΑΓΙΟΥ ΟΥC ΕΙ	40	ΙΡΟΥC ΟΥC ΟΠΑΤΗΡ ΕΘΕΤΕ	40
	spirit HOLY WHOM HE-		SONS WHICH THE FATHER PLACED IN	
	ΕΛΕΞΑΤΟ ΑΝΕΛΗΦΘΗ ΟΙΚ	60	ΝΤΗCΙ ΔΙΕCΤΟΥCΙΑ ΛΑΛΑΛΗ	60
3	chooses He-WAS-UP-GOTTEN to-WHOM AND 8		THE OWN authority but YE-	
	ΑΠΑΡΕCΤΗCΕΝ ΑΥΤΟΝ CΩ	80	ΜΥCΘΕ ΔΥΝΑΜΙΝ ΕΠΕΛΘΩ	80
	He-BESIDE-STANDS Self LIVING		WILL-BE-GETTING ABILITY OF-ON-COMING	
	ΝΤΑ ΜΕΤΑ ΤΟ ΠΑΘΕΙΝ ΑΥΤΟΝ	200	ΤΟCΤΟΥ ΑΓΙΟΥ ΠΝΕΥΜΑΤΟC	700
	after THE TO-BE-EMOTIONING Him		OF-THE HOLY spirit	
	ΕΝ ΠΟΛΛΟΙC ΤΕΚΜΗΡΙΟΙC Δ	20	ΕΦΥΜΑCΚΑΙ ΕCΘΕ ΜΟΥ ΜΑ	20
	IN MANY TOKENS THRU		ON YOU AND YE-WILL-BE OF-ME WIL-	
	ΙΗ ΜΕΡΩΝ ΤΕC CΕΡΑΚΟΝΤΑ Ο	40	ΡΤΥΡΕC ΕΝΤΕΙΕΡΟΥC ΑΛΗΜ	40
	DAYS FOUR-TY n ¹ Δ BEING-		nesses IN BESIDES JERUSALEM	
	ΠΤΑΝΟΜΕΝΟC ΑΥΤΟΙC ΚΑΙ ΑΙ	60	ΚΑΙ ΕΝ ΠΑCΗ ΤΗ ΟΥΔΑΙΑ ΚΑ	60
	VIEWED-UP to-them AND say-		AND IN EVERY THE JUDEA AND	
	ΕΓΩΝΤΑ ΠΕΡΙ ΤΗC ΒΑCΙΛΕΙ	80	ΙC ΑΜΑΡΕΙΑΚΑΙ ΕΩC ΕCΧΑΤ	80
	ING THE ABOUT THE KINGDOM		SAMARIA AND TILL OF-LAST	
	ΑCΤΟΥ ΘΕΟΥ ΚΑΙ CΥΝΑΙΖΟ	300	ΟΥΤΗC ΓΗC ΚΑΙ ΤΑΥΤΑ ΕΙΠΘ	800
4	OF-THE God AND BEING-TOGETHER-SALTED		9 OF-THE LAND AND these SAYING	
	ΜΕΝΟC ΠΑΡΗΓΓΕΙΛΕΝ ΑΥΤΟ	20	Ν ΒΛΕΠΟΝΤΩΝ ΑΥΤΟΝ ΕΠΗΡΘ	20
	He-charges to-them		OF-looking OF-them He-WAS-ON-LIFT-	
	ΙC ΑΠΟΙΕΡΟC ΟΥ ΜΩΝΗΧΩ	40	ΗΚΑΙΝΕ ΦΕΛΗ ΠΕΛΑΒΕΝ ΑΥ	40
	FROM JERUSALEM NO TO-BE-		ED AND CLOUD UNDER-GOT Him	
	ΡΙΖΕC ΘΑΙ ΑΛΛΑ ΠΕΡΙ ΜΕΝΕ	60	ΤΟΝ ΑΠΟ ΤΟΝ ΟΦΘΑΛΜΩΝ ΑΥΤ	60
	ERACIZING but TO-BE-ABOUT-REMAINING		FROM THE VIEWERS OF-them	
	ΙΝ ΤΗΝ ΕΠΑΓΓΕΛΙΑΝ ΤΟΥ ΠΑ	80	ΩΝ ΚΑΙ ΩC ΑΤΕΝΙΖΟΝΤΕC ΗC	80
	THE promise OF-THE FATHER		10 AND AS STRETCHING THEY-	
	ΤΡΟCΗΝ ΗΚΟΥCΑΤΕ ΜΟΥ ΟΤΙ	400	ΑΝΕΙCΤΟΝ ΟΥΡΑΝΟΝ ΠΟΡΕΥ	900
5	WHICH YE-HEAR OF-ME that		WERE INTO THE heaven OF-GOING	
	ΙΩΑΝΝΗC ΜΕΝ ΕΒΑΠΤΙCΕΝΥ	20	Ο ΜΕΝ ΟΥ ΑΥΤΟΥ ΚΑΙ ΙΔΟΥ ΑΝ	20
	JORN INDEED DIPIZES to-		OF-Him AND BE-RECEIVING	
	ΔΑΤΙ ΥΜΕΙC ΔΕ ΒΑΠΤΙCΘΗC	40	ΔΡΕC ΔΥΟ ΠΑΡΙCΤΗΚΕΙC Α	40
	water YE YET WILL-BE-BEING-DIPIZED		MEN TWO HAD-BESIDE-STOOD	
	ΕCΘΕ ΕΝ ΠΝΕΥΜΑΤΙ ΑΓΙΟΥ	60	Ν ΑΥΤΟΙC ΕΝΕCΘΗCΕCΙ ΛΕΥ	60
	IN spirit HOLY NOT		to-them IN GARMENTS WHITE	
	ΜΕΤΑ ΠΟΛΛΑCΤΑΥΤΑC ΗΜΕΡ	80	ΚΑΙCΙ ΟΙΚΑΙ ΕΙΠΑΝ ΑΝΔΡΕC	80
	after MANY these DAYS		11 WHO AND SAY MEN	
	ΑC ΟΙ ΜΕΝ ΟΥCΥΝ ΕΛΘΟΝΤΕ	600	ΓΑΛΙΛΑΙΟΙ ΤΙ ΕCΤΗΚΑΤΕ	1000
6	THE INDEED THEN one-to-GETHER-COMING		GALILEANS ANY YE-HAVE-STOOD IN-	

⁹ The resurrection and ascension of Christ are the two dominating factors in the kingdom testimony in this book. The kingdom had been proclaimed by the King in meekness and humiliation. Now it was about to be proclaimed in power by His apostles while He is glorified in heaven. They rejected Him when He spoke on earth. Will they refuse when He speaks from heaven? They scorned Him before His death. Will they hear One Who had risen from the dead?

¹¹ The manner of His descent upon Olivet is to be precisely that which Zechariah had foretold (Zech.14³⁻⁴):

And Jehovah shall go forth and fight
against those nations,
As the day He fought in the day of
the attack.
And His feet stand in that day upon
the mount of Olives
Which faces Jerusalem from the east.

He will come with the clouds of heaven (Dan.7¹³, Un.17) with power and great glory (Mt.24³⁰) as the Son of Mankind to a handful of faithful Israelites, just as He left. But for the church, the body of Christ, He comes, not to Olivet, but to the air, not to judge and make war, but to save us and take to Himself in glory all the members of His body, long before He returns to the mount of Olives.

¹² The apostles seem to have had permanent quarters in Jerusalem. The list is probably arranged according to rank, for Peter and John, the "pillars", come first, followed by James. Simon the Zealot, so named from a class in the nation which arose at the time of the Maccabees, who were excessively zealous for the Mosaic law, is called a Cananite, the Hebrew equivalent of zealot, in Matthew (10⁴) and Mark (3¹⁸). Judas James was surnamed Thaddeus (Mt.10³) and Lebbeus.

¹⁶ The buying of a freehold was typical of Judas' loss of his allotment and going to his "own" place. Almost all land in Israel was held in common and allotted each year. But there were a few parcels of ground, such as the garden of Gethsemane, the titles of which were held by individuals. Judas bought one of these. This shows that he had no faith in the coming kingdom, when lands would be re-distributed. Contrast the course of the believing disciples (4⁸⁴).

Jesus Who is being taken up from you into heaven shall come in the same manner as you gaze upon Him going into heaven."

¹² Then they return into Jerusalem from the mount called Olivet, which is near Jerusalem a sabbath's journey. And when they entered it, they ascended into the upper chamber where they were residing — Peter as well as John, and James, and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alphaeus and Simon the Zealot, and Judas of James. These all were persevering with one accord in prayer, together with the women and Miriam, the mother of Jesus, and His brothers.

¹⁵ And in these days Peter, rising in the midst of the brethren, said (there was besides a throng in the same place of about a hundred and twenty names): "Men! Brethren! The scripture must be fulfilled in which the holy spirit predicted through the mouth of David, concerning Judas, who becomes the guide of those apprehending Jesus, seeing that he was numbered among us, and chanced upon the allotment of this dispensation."
¹⁸ (This man, indeed, then, acquires a freehold with the wages of injustice, and falling prone, ruptures in the middle, and all his intestines were poured out. And it became known to all who are dwelling in Jerusalem, so that the freehold is called, in their own vernacular, "Acheldamach," that is, "Freehold of blood.") "For it is written in the scroll of the Psalms,

ΜΒΛΕΠΟΝΤΕΣ ΕΙΣ ΤΟΝ ΟΥΡΑ 20
 looking INTO THE heaven
ΝΟΝΟΥΤΟΣ Ο ΙΗΣΟΥΣ ΟΥΣ Ο ΑΝΑ 40
 this THE JESUS THE One-BEING-
ΗΜΘΕΙΣ ΑΦΥΜΩΝ ΕΙΣ ΤΟΝ 60
 UP-GOTTEN FROM YOUR INTO THE hea-
ΥΡΑΝΟΝΟΥΤΩΣ ΕΛΕΥΣΕΤΑΙ 60
 ven thus WILL-BE-COMING
ΟΝΤΡΟΠΟΝΘΕ ΑΣ ΑΣΘΕΛΥΤ 100
 WHICH manner YE-gaze Him
ΟΝ ΠΟΡΕΥΟΜΕΝΟΝ ΕΙΣ ΤΟΝ 20
 GOING INTO THE hea-
ΥΡΑΝΟΝ ΤΟΤΕ ΥΠΕΣΤΡΕΨΑΝ 40
 12 you then THEY-RETURN
ΕΙΣ ΤΟ ΕΡΟΥΣΑΛΗΜ ΑΠΟ ΟΡΟΥ 60
 INTO JERUSALEM FROM mountain
ΣΤΟΥ ΚΑΛΟΥ ΜΕΝΟΥ ΕΛΑΙΩΝ 80
 THE BEING-CALLED OLIVE
ΟΣ ΕΣΤΙΝ ΕΓΓΥΣ ΤΟ ΕΡΟΥΣΑ 200
 WHICH IS NEAR JERUSALEM
ΛΗΜΣΑΒΒΑΤΟΥ ΕΧΟΝ ΟΔΟΝ 20
 13 OF-SABBATH HAVING WAY AND
ΑΙ ΤΕ ΕΙΣΑΛΘΟΝ ΕΙΣ ΤΟ ΥΠ 40
 # THEY-UP-STEPPED INTO THE OVER-apartment
 when THEY-INTO-CAME INTO THE OVER-
ΕΡΦΟΝ ΑΝΕΒΗΝ ΕΣΤΑΝ ΟΥΝ ΕΝ 60
 #* omits THEY-UP-STEPPED
 apartment THEY-UP-STEPPED where THEY-WERE
ΑΤΑ ΜΕΝΟΝΤΕΣ ΟΤΕ ΠΕΤΡΟΣ 80
 DOWN-REMAINING WHICH BESIDES Peter
ΚΑΙ ΙΩΑΝΝΗΣ ΚΑΙ ΙΑΚΩΒΟΣ 300
 AND JOHN AND JACOBUS
ΚΑΙ ΑΝΔΡΕΑΣ ΦΙΛΙΠΠΟΣ 20
 AND ANDREW Philip AND
ΙΘΩΜΑΣ ΒΑΡΘΟΛΟΜΑΙΟΣ 40
 THOMAS Bartholomew AND
ΙΜΑΘΘΑΙΟΣ ΙΑΚΩΒΟΣ ΑΛΦΑ 60
 MATTHEW JACOBUS OF-ALPHEUS
ΙΟΥΚΑΙΣΙΜΩΝ Ο ΖΗΛΩΤΗΣ 80
 AND SIMON THE ZEALOT AND
ΑΙΟΥΔΑΣ ΙΑΚΩΒΟΥ ΟΥΤΟΙ 400
 14 JUDAS OF-JACOBUS these
ΠΑΝΤΕΣ ΟΙΣ ΑΝΤΙΠΡΟΣΚΑΤΕΡ 20
 ALL WHO were persevering
ΟΥΝΤΕΣ ΟΜΟΘΥΜΑΔΟΝΤΗΡ 40
 #* cancels LIKE-FEEL here repeated
 LIKE-FEEL to-THY pray-
ΟΣ ΕΥΧΗΣΥΝ ΓΥΝΑΙΣΙΝ ΚΑΙ 60
 #* omits OF-THE
 #* omits OF-THE
ΜΑΡΙΑΜ ΤΗ ΜΗΤΡΙ ΤΟΥ ΙΗΣΟΥ 80
 MARIAM THE MOTHER OF-THY JESUS
ΥΚΑΙ ΤΟΙΣ ΑΔΕΛΦΟΙΣ ΑΥΤΟΥ 600
 AND to-THY brothers OF-Him

ΥΚΑΙ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΤΑΥΤΑΙΣ 20
 15 AND IN THE DAYS these
ΤΑΙΣ ΑΝΑΣΤΑΣΙΝ ΠΕΤΡΟΣ ΕΝ 40
 UP-STANDING Peter IN MIDST
ΕΣΩΤΟΝ ΑΔΕΛΦΩΝ ΕΙΠΕΝ 60
 OF-THE brothers said WAS
ΤΕ Ο ΧΛΟΣΟΜΟΜΑΤΩΝ ΕΠΙ 80
 BESIDES THROG OF-NAMES ON THE
ΑΥΤΟ ΕΙΣ ΕΚΑΤΟΝ ΕΙΚΟΣΙ 600
 SAME AS-IF HUNDRED TWENTY
ΑΝΔΡΕΣ ΑΔΕΛΦΟΙ ΕΔΕΙΠΑΝ 20
 16 MEN brothers it-WAS-BINDING to-BE-
ΡΩΝ Η ΑΙΤΗΝ ΓΡΑΦΗΝ 40
 FILLED THE WRITING WHICH BE-
Ο ΕΙΠΕΝ ΤΟ ΠΝΕΥΜΑ ΤΟ ΑΓΙΟ 60
 #* omits OF-THE
 FORE-said THE spirit THE HOLY
ΝΔΙΑΣΤΟΜΑΤΟΣ ΔΑΥΙΔ ΕΙΠΕ 80
 THRU MOUTH of-DAVID ABOUT
ΡΙΟΥ ΔΑΤΟΥ ΓΕΝΟΜΕΝΟΥ 700
 JUDAS THE ONE-BECOMING WAY-
ΔΗΓΟΥ ΤΟΙΣΣΥΝ ΑΛΛΟΙΣ 20
 LEADER to-THE ones-TOGETHER-GETTING
ΙΗΣΟΥΝ ΟΤΙ ΚΑΤΗΡΙΘΗΜΕ 40
 17 JESUS that BEING-DOWN-NUMBERED
ΝΟΧΗΝ ΕΝ ΜΗΝ ΚΑΙ ΕΛΑΧΕΝ 60
 #* omits he-WAS
 #* omits he-WAS IN US AND CHANCED-UPON
ΤΟΝ ΚΛΗΡΟΝ ΤΗΣ ΔΙΑΚΟΝΙΑΣ 80
 THE LOT OF-THE THRU-SERVICE
ΣΤΑΥΤΗΣ ΟΥΤΟΣ ΜΕΝΟΥΝΕΚ 600
 18 this this-one INDEED THEN AC-
ΤΗΣ ΑΤΟΧΩΡΙΟΝ ΕΚ ΜΕΙΣ ΘΟΥ 20
 QUIRES freehold OUT OF-HIRE
ΤΗΣ ΑΔΙΚΙΑΣ ΚΑΙ ΠΡΗΝΗΣ 40
 OF-THE UN-JUSTICES AND PRONE OF-
ΕΝΟΜΕΝΟΣ ΕΛΑΧΗΣ ΕΝ ΜΕΣ 60
 COMING he-RUPTURES MIDST
ΣΚΑΙ ΕΞ ΕΧΥΘΗ ΠΑΝΤΑ ΤΑ ΣΠ 80
 AND WAS-POURED-OUT ALL THE INTES-
ΛΑΓΧΝΑΥΤΟΥ ΚΑΙ ΓΝΩΣΤΟ 900
 19 TIMES OF-him AND KNOWN
ΝΕ ΓΕΝΕΤΟ ΠΑΣΙΝ ΤΟΙΣ ΚΑΤ 20
 #* omits OF-THE
 it-BECAME to-ALL THY ones-DOWN-
ΟΙΚΟΥΣΙΝ ΕΡΟΥΣΑΛΗΜ 40
 HOMING JERUSALEM AS-BE-
ΤΕ ΚΑΝΘΗΝΑΙ ΤΟ ΧΩΡΙΟΝ ΕΚ 60
 SIDES to-BE-CALLED THE freehold that
ΕΙΝΟΤΗΔΙΑ ΔΙΑΛΕΚΤΩ 80
 #* omits OWN
 to-THE OWN dialect OF-
ΤΩΝ ΑΧΕΛΑΜΑΧ ΤΟΥΤΕΣΤΙ 2000
 them ACHELDAMACH this IS

²⁰ It seems that Judas did not pay for the freehold, but returned the thirty pieces of silver to the chief priests. They had a consultation, and used the money to complete the purchase. The freehold was called the Field of the Potter and was used for the burial of strangers (Mt.27⁷). But Judas not only lost his land and his life but also his place among the apostles.

²¹ These qualifications shut out the apostle Paul. He could never be one of the twelve, for he had not known the Lord at all during His earthly ministry. That the kingdom to Israel is in view is apparent from the very necessity of *twelve* apostles. Why would not the eleven be enough? Paul was associated with an indefinite number of apostles, but there must always be exactly twelve kingdom apostles, one for each of the tribes of Israel (Mt. 19²⁸).

²² The casting of lots was quite the opposite of a "lottery" in Israel. It was a constant recourse in order to know the mind of the Lord (Prov.16³³).

The lot is cast forth in a bosom,
And from Jehovah is all its judgment.

Matthias was duly and lawfully chosen and will have his place in the kingdom ruling over a tribe of Israel. That his name is not again mentioned does not disprove this, for several of the lesser apostles are never heard of afterward.

¹ Pentecost is simply the Greek word "Fiftieth", because it was fifty days after the Passover. There were three feasts in Israel each year (Ex.23¹⁴). The first was the feast of unleavened bread, after the Passover; the second, the feast of harvest, or firstfruits (which is here called Pentecost because it was held seven weeks after the Passover), and the feast of ingathering. As the latter is a type of the time when all Israel shall be saved, so Pentecost is a picture of the salvation of a firstfruit of the nation. This is what occurred, both on the day of Pentecost and during the entire period covered by this book (Jas.1¹⁸).

² This is not the reception of the spirit by the apostles, for they had already received it (Jn.20²²). This is the "coming on" of *power* which the Lord had promised a few days before (1⁸). The baptism of the spirit was

'Let his domicile become desolate,
And let no one be dwelling in it'.

and

'His supervision let a different one
take.'

- ²¹ Then of the men coming together with us in all the time in which the Lord Jesus came in and out with
²² us, beginning from the baptism of John until the day on which He was taken up from us, of these one must become a witness of His resurrection together with us."
²³ And they nominate two, Joseph, called Bar-Sabbas, who was sur-
²⁴ named Justus, and Matthias. And praying, they say, "*Thou*, Lord, Knower of all hearts, indicate one whom Thou choosest, out of these
²⁵ two, to take the place of this dispensation and apostleship, from which Judas transgressed, to be gone into
²⁶ his own place." And they give lots to them, and the lot falls on Matthias, and he is enumerated with the eleven apostles.

- ² And in the fulfillment of the day of Pentecost they were all alike in
² the same place. And suddenly there came out of heaven a blare even as a violent carrying blast, and it fills the whole house where they
³ were sitting. And dividing tongues were seen by them as if of fire, and they are seated on each one of
⁴ them. And they are all filled with holy spirit, and they begin to speak in different languages, according as the spirit gave them to declaim.

- ⁵ Now there were dwelling in Jerusalem Jews, pious men from every

20 **ΝΧΦΡΙΟΝΑΙΜΑΤΟΣΓΕΓΡΑΨ** 20
freehold OF-BLOOD it-HAS-been-WRIT-

ΤΑΙΓΑΡΕΝΒΙΒΑΨΑΛΜΟΥ 40
TEN for IN SCROLL OF-psalms LET-

ΕΝΗΘΗΤΩΝΕΠΑΥΛΙΣΑΥΤΟΥ 60
HE-BEING-BECOME THE ON-COUNT OF-him

ΕΡΗΜΟΣΚΑΙΜΗΕΣΤΩΟΚΑΤΟ 80
DESOLATE AND NO LET-BE THE ONE-DOWN-

ΙΚΩΝΕΝΑΥΤΗΚΑΙΤΗΝΕΠΙ 100
HOMING IN her AND THE ON-NOTING

ΚΟΠΗΝΑΥΤΟΥΛΑΒΕΤΘΕΤΕΡ 20
OF-him LET-BE-GETTING DIFFERENT-ONE

21 **ΟΣΔΕΙΟΥΝΤΟΝΣΥΝΕΛΘΟΝΤ** 40
it-IS-BINDING THEN OF-THE one-TOGETHER-COMING

ΩΝΗΜΙΝΑΝΔΡΩΝΕΝΠΑΝΤΙΧ 60
to-US MEN IN EVERY TIME

ΡΩΝΩΝΩΕΙΣΗΛΘΕΝΚΑΙΕΙ 80
IN WHICH INTO-CAME AND OUT-

ΗΛΘΕΝΕΦΗΜΑΣΟΚΥΡΙΟΣΙΗ 200
CAME ON US THE Master JESUS

22 **ΣΟΥΣΑΡΣΑΜΕΝΟΣΑΠΟΤΟΥΒ** 20
beginning FROM THE DIP-

ΑΠΤΙΣΜΑΤΟΣΙΩΑΝΝΟΥΑΧΡ 40
ISH OF-JOHN UNTIL

ΙΤΗΣΗΜΕΡΑΣΗΝΑΕΛΗΜΘΘ 60
THE DAY WHICH HE-WAS-UP-GOTTEN

ΗΑΦΗΜΩΝΜΑΡΤΥΡΑΤΗΣΑΝΑ 80
FROM US witness OF-THE UP-STAND-

ΣΤΑΣΕΩΣΑΥΤΟΥΣΥΝΗΜΙΓ 300
ing OF-Him TOGETHER-TO-US TO-

23 **ΕΝΕΣΘΑΙΕΝΑΤΟΥΤΩΝΚΑΙΕ** 20
BE-BECOMING ONE OF-these AND THEY-

ΣΤΗΣΑΝΔΥΟΙΩΣΗΦΤΟΝΚΑΛ 40
STAND TWO JOSEPH THE one-BEING-

ΟΥΜΕΝΟΝΒΑΡΣΑΒΒΑΝΟΣΕΠ 60
CALLED Barsabbas WHO WAS-ON-

ΕΚΑΗΘΗΙΟΥΣΤΟΣΚΑΙΜΑΤΘ 80
CALLED JUSTUS AND MATTHIAS

24 **ΙΑΚΑΙΠΡΟΣΕΥΞΑΜΕΝΟΙΕ** 400
AND praying THEY-

ΙΠΑΝΣΥΚΥΡΙΕΚΑΡΔΙΟΓΝΩ 20
ay YOU Master! HEART-KNOWER

ΣΤΑΠΑΝΤΩΝΑΝΑΔΕΙΞΟΝΟΝ 40
OF-ALL UP-SHOW WHOM

ΕΙΣΕΛΕΙΣΦΕΚΤΟΥΤΩΤΩΝΔΥ 60
YOU-choose OUT OF-these THE TWO

25 **ΟΕΝΑΛΑΒΕΙΝΤΟΝΤΟΠΗΝ** 80
ONE TO-BE-GETTING THE PLACE OF-THE

ΣΔΙΑΚΟΝΙΑΣΤΑΥΤΗΣΚΑΙΑ 500
THRU-SERVICE this AND com-

ΠΟΣΤΟΛΗΣΑΦΗΣΠΑΡΕΒΗΙΟ 20
mission FROM WHICH BESIDE-STEPS-ED JU-

ΥΔΑΣΠΟΡΕΥΘΗΝΑΙΕΙΣΤΟΝ 40
DAS TO-BE-GONE INTO THE

ΤΟΠΟΝΤΟΝΙΔΙΟΝΚΑΙΕΔΩΚ 60
26 PLACE THE OWN AND THEY-GIVE

ΑΝΚΑΗΡΟΥΣΑΥΤΟΙΣΚΑΙΕΠ 80
LOTS to-them AND FALLS

ΕΣΕΝΟΚΑΗΡΟΣΕΠΙΜΑΤΘΙΑ 600
THE LOT ON MATTHIAS

ΗΚΑΙΣΥΝΚΑΤΕΥΗΦΘΙΣΗΜΕ 20
AND he-IS-TOGETHER-DOWN-FEDDLED WITH

ΤΑΤΟΝΕΝΔΕΚΑΑΠΟΣΤΟΛΩΝ 40
THE ONE-TEN commissioners

ΚΑΙΕΝΤΩΣΜΥΝΑΗΡΟΥΣΘΑΙ 60
2 AND IN THE TO-BE-BEING-TOGETHER-FILLED

ΤΗΝΗΜΕΡΑΝΤΗΣΠΕΝΤΗΚΟΣ 80
THE DAY OF-THE FIVE-thich

ΤΗΣΧΑΝΠΑΝΤΕΣΟΜΩΣΕΠΙ 700
THEY-WERE ALL LIKEWISE ON

ΤΟΑΥΤΟΚΑΙΕΓΕΝΕΤΟΑΦΝΩ 20
2 THE SAME AND BECAME suddenly

ΕΚΤΟΥΡΑΝΟΥΗΧΟΣΟΣΠΕ 40
OUT OF-THE heaven RESOUND AS-EVEN

ΡΦΕΡΟΜΕΝΗΣΠΝΟΗΣΒΙΑΙΑ 60
OF-BEING-CARRIED BLOWING OF-FORCE

ΣΚΑΙΕΠΑΗΡΩΣΕΝΟΛΟΝΤΟΝ 60
AND it-FILLS WHOLE THE

ΟΙΚΟΝΟΥΗΚΑΝΚΑΘΗΜΕΝΟΙ 800
HOME where THEY-WERE siting

ΚΑΙΦΘΗΣΑΝΑΥΤΟΙΣΔΙΑΜ 20
3 AND WERE-VIEWED to-them BEING-THRU-

ΕΡΙΖΟΜΕΝΑΙΓΛΩΣΣΑΙΦΩΣΕ 40
PARTED TONGUES AS-IF

ΙΠΥΡΟΣΚΑΙΕΚΑΘΙΣΕΝΕΦΕ 60
OF-FIRE AND is-scaled ON ONE

ΗΑΕΚΑΣΤΟΝΑΥΤΩΝΚΑΙΕΠΑ 80
4 EACH OF-them AND THEY-ARE-

ΗΘΗΣΑΝΠΑΝΤΕΣΠΝΕΥΜΑΤ 300
FILLED ALL OF-spirit

ΟΣΑΓΙΟΥΚΑΙΗΡΞΑΝΤΟΑΛΛ 20
HOLY AND THEY-began TO-BE-

ΕΙΝΕΤΕΡΑΙΣΓΛΩΣΣΑΙΣΚΑ 40
TALKING to-DIFFERENT TONGUES accord-

ΘΩΣΤΟΠΝΕΥΜΑΕΔΙΔΟΥΑΠΟ 60
ing-as THE spirit GAVE TO-BE-

ΦΘΕΓΓΕΣΘΑΙΑΥΤΟΙΣΗΣΑΝ 80
5 FROM-UTTERING to-them WERE

ΔΕΕΝΙΕΡΟΥΣΑΛΗΜΚΑΤΟΙΚ 3000
A¹ IN JERUSALEM DOWN-HOMING

given for *cleansing* (not power), and the filling for *utterance*.

⁵ To this day it has been the hope of the pious among the dispersion to return to Jerusalem. Many aged Jews have spent their last days there. So, on the day of Pentecost, there were many in the city who had been born abroad, but who had returned to dwell near the temple. They were typical of that return to the land of their fathers which will precede the setting up of the kingdom. Then salvation and deliverance will be in mount Zion and in Jerusalem (Joel 2³²). To be in that remnant is the highest privilege open to the pious repatriate of the dispersion.

⁵ These men came literally from every nation under heaven. Then, as now, the Jew had penetrated to every part of the known world. The list of countries mentioned includes practically every language or dialect spoken at the time. They are grouped accordingly into Eastern Aramaic, Central Grecian, Western Roman and Southern Egyptian dialects.

¹² The object of this manifestation, as found in Joel, was to make them know that God was in the midst of Israel. (Joel 2²⁷). *Afterward* the signs which usher in the day of the Lord were due. In other words, Pentecost was the prelude to the era of *judgment* which precedes the setting up of the kingdom. This shows that it was not intended to be the commencement of the present economy of *grace* which was later introduced through Paul's ministries. In that future judgment period the signs foretold by Peter will take place. The salvation offered at Pentecost was principally concerned with these judgment scenes through which they hoped to be saved for a place in the kingdom when Christ would return to the Mount of Olives.

¹⁴ Peter *declaims*. He does not address them in common words, but uses choice and rare expressions in making this oration. Perhaps this was done partly to meet and refute the charge of drunkenness. His immediate appeal is to their own scriptures, which he brought home to them with power.

¹⁶ *This is what*. Such is Peter's interpretation of Pentecost. It was a

⁶ nation under heaven. Now when this sound occurs, the multitude came together, and was confused, seeing that each one hears them speaking in his own vernacular.

⁷ Now they are all amazed, and marveled, saying, "*Lo!* are not all these who are speaking, Gali-

⁸ leans? And how are *we* hearing, each in our own vernacular in

⁹ which we were born? Parthians and Medes and Elamites and those dwelling in Mesopotamia, Judea as well as Cappadocia, Pontus and the

¹⁰ [province of] Asia, Phrygia as well as Pamphylia, Egypt and the parts of Libya about Cyrene, and Roman

¹¹ repatriates, Jews as well as proselytes, Cretans and Arabs—we are hearing them speaking in these languages of ours of the great things of God!"

¹² Now they are all amazed and bewildered, saying to one another, "What does this want to be?"

¹³ Yet others, taunting, said that "They are bloated with sweet

¹⁴ wine!" Now Peter, standing with the eleven, lifts up his voice and declares to them: "Men! Judeans! and all who are dwelling at Jerusalem! Be this known to you, and

¹⁵ give ear to my declarations, for *these* are not drunk, as *you* take it, for it is the third hour of the day.

¹⁶ But this is what has been declared through the prophet Joel:

¹⁷ 'And it shall be'

(in the last days, God is saying)

<p> ^{s omits} ΟΥΝΤΕΣΙΟΥΔΑΙΟΙ ΑΝΔΡΕΣ 20 <small>JUDA-ANS MEN</small> ΕΥΛΑΒΕΙΣ ΑΠΟ ΠΑΝΤΟΣ ΕΘΝΟΥ 40 <small>PIOUS FROM EVERY NATION</small> ΟΥΣ ΤΟΝ ΥΠΟ ΤΟΝ ΟΥΡΑΝΟΝ 60 <small>OF-THE UNDER THE heaven OF-</small> ΕΝΟΜΕΝΗ ΣΔΕ ΤΗΣ ΦΩΝΗΣ ΤΑ 60 <small>BECOMING YET THE SOUND this</small> ΥΠΗΓΕΝΝΗΛΕΤΟ ΠΛΗΘΟΣ 100 <small>TOGETHER-CAME THE multitude AND</small> ΑΙΣΥΝΕΧΥΘΗΝ ΤΗ ΚΟΥΣΕΝ 20 <small>WAS-CONFUSED that HEARS</small> ^{ONE omitted by s} ΕΙΣ ΕΚΑΣΤΟΝ ΤΗΣ ΔΙΑΔΙΑΛ 40 <small>ONE EACH to-THE OWN dialect</small> ^{h had} ΕΚ ΤΟΝ ΤΩΝ ΟΥΡΑΝΟΝ ΤΟΝ ΕΙ 60 <small>OF-TALKING them THEY-</small> ΙΣΤΑΝΤΟ ΔΕ ΠΑΝΤΕΣ ΚΑΙ Θ 80 <small>ste-OUT-STOOD YET ALL AND THEY-</small> ΑΥΜΑΖΟΝ ΛΕΓΟΝΤΕΣ ΟΥΧ ΨΙ 200 <small>MARVELLED saying NOT emph. BE-</small> ΔΟΥ ΑΠΑΝΤΕΣ ΟΥΤΟΙ ΕΙΣ 20 <small>PERCEIVING ALL emph. these ARE</small> ΟΙ ΑΛΛΟΥΝΤΕΣ ΓΑΛΙΛΑΙΟΙ 40 <small>THE ones-TALKING GALILEANS</small> ΚΑΙ ΠΩΣ ΗΜΕΙΣ ΚΑΚΟΥ ΟΜΕΝΕ 60 <small>AND how WE ARE-HEARING EACH</small> ΚΑΣΤΟΣ ΤΗΣ ΔΙΑΔΙΑΛΕΚΤΟΥ 60 <small>to-THE OWN dialect</small> ΗΜΟΝ ΕΝΗΓΕΝΝΗΘΗΝ ΜΕΝ ΠΑ 300 <small>OF-US IN WHICH WE-WERE-generated PAR-</small> ^{s omits} ΡΘΟΙ ΚΑΙ ΗΜΔΟΙ ΚΑΙ ΕΛΑΜΙ 20 <small>THIANS AND MEDES AND ELAMITES</small> ΤΑΙ ΚΑΙ ΟΙΚΑΤΟΙΚΟΥΝΤΕΣ 40 <small>AND THE ones-DOWN-HOMING</small> ΤΗΝ ΜΕΣΟΠΟΤΑΜΙΑΝ ΙΟΥΔΑ 60 <small>THE MID-RIVER (Mesopotamia) JUDEA</small> ΙΑΝΤΕ ΚΑΙ ΑΠΠΑΔΟΚΙΑΝ 80 <small>BESIDES AND CAPPA DOCIA MA-</small> ΟΝΤΟΝ ΚΑΙ ΤΗΝ ΑΣΙΑΝ ΦΡΥΓ 400 <small>10 RINE (Pontus) AND THE ASIA PERYGIA</small> ΙΑΝΤΕ ΚΑΙ ΠΑΜΦΥΛΙΑΝ ΑΙΓ 20 <small>BESIDES AND Pamphylia EGYPT</small> ΥΠΤΟΝ ΚΑΙ ΤΑ ΜΕΡΗ ΤΗΣ ΛΙΒ 40 <small>AND THE PARTS OF-THE LIBYA</small> ΥΝΗΣ ΤΗΣ ΚΑΤΑ ΚΥΡΗΝΗΝ ΚΑΙ 60 <small>THE according-to CYRENE AND</small> ΟΙ ΕΠΙ ΔΗΜΟΥΝΤΕΣ ΡΩΜΑΙΟ 80 <small>THE ON-PUBLIC-ING ROMANS</small> ΙΟΥΔΑΙΟΙ ΤΕ ΚΑΙ ΠΡΟΣΧΑ 500 <small>11 JUDA-ANS BESIDES AND TOWARD-COMERS</small> </p>	<p> ΥΤΟΙΚΡΗΤΕΣ ΚΑΙ ΑΡΑΒΕΣ 20 <small>ORITANS AND ARABS WH-</small> ΚΟΥΟΜΕΝΑ ΛΑΛΟΥΝ ΤΟΝ ΑΥΤΟ 40 <small>ARE-HEARING OF-TALKING them</small> ΝΤΑΙΣ ΗΜΕΤΕΡΑΙΣ ΓΛΩΣΣΑ 60 <small>THE OUR-more TONGUES</small> ΙΣΤΑΜΕΓΑΛΕΙΑ ΤΟΥ ΘΕΟΥ 60 <small>12 THE GREATNESSES OF-THE God are-</small> ΙΣΤΑΝΤΟ ΔΕ ΠΑΝΤΕΣ ΚΑΙ Δ 600 <small>OUT-STOOD YET ALL AND were-</small> ΙΗΠΟΡΟΥΝΤΟ ΑΛΛΟΣ ΠΡΟΣ Δ 20 <small>bewildered other TOWARD O-</small> ΛΟΝ ΛΕΓΟΝΤΕΣ ΤΙ ΘΕΛΕΙ Τ 40 <small>ther saying ANY IS-WILLING this</small> ΟΥΤΟ ΕΙΝΑΙ ΕΤΕΡΟΙ ΔΕ ΔΙΑ 60 <small>13 TO-BE DIFFERENT-ones YET THRU-</small> ΧΑΛΕΥΑΖΟΝΤΕΣ ΛΕΓΟΝΤΙ 60 <small>JEBBERING said that</small> ΓΛΕΥΚΟΥΣ ΜΕΜΕΣΤΩΜΕΝΟΙ 700 <small>OF-SWEET HAVING-been-DISTENDED</small> ΕΙΣΙΝ ΑΡΕΙΝΟΙ ΔΕ Ο ΠΕΤΡΟ 20 <small>14 THEY-ARE BEING-STOOD YET THE Peter</small> ΣΥΝ ΤΟΙΣ ΕΝΔΕΚΑ ΕΠΗΡΕΝ 40 <small>TOGETHER to-THE ONE-TEN ON-LIFTS</small> ΤΗΝ ΦΩΝΗΝ ΑΥΤΟΥ ΚΑΙ ΑΠΕΦ 60 <small>THE SOUND OF-him AND FROM-UTTERS</small> ΘΕΓΑΤΟ ΑΥΤΟΙΣ ΑΝΔΡΕΣΙ 60 <small>to-them MEN JU-</small> ΟΥΔΑΙΟΙ ΚΑΙ ΟΙΚΑΤΟΙΚΟΥ 800 <small>DA-ANS AND THE ones-DOWN-HOMING</small> ΝΤΕΣΙ ΕΡΟΥΣΑΛΗΜ ΠΑΝΤΕΣ 20 <small>JERUSALEM ALL</small> ΤΟΥΤΟΥ ΜΙΝ ΓΝΩΣΤΟΝ ΕΣΤΩ 40 <small>this to-YOU KNOWN LET-BE</small> ΚΑΙ ΕΝΩΤΙΣ ΑΣΘΕΤΑΡΗΜΑΤ 60 <small>AND IN-EARIZE-YE THE declarations</small> ΑΜΟΥ ΟΥΓΑΡ ΦΩΣ ΜΕΙΣ ΥΠΟ 80 <small>15 OF-ME NOT for AS YE ARE-UNDER-</small> ΑΜΒΑΝΕΤΕ ΟΥΤΟΙ ΜΕΘΥΟΥΣ 900 <small>GETTING-UP these ARE-BEING-DRUNK</small> ΙΝΕΣΤΙΝ ΓΑΡ ΩΡΑ ΤΡΙΤΗ ΤΗ 20 <small>it-IS for HOUR third OF-THE</small> ΣΗΜΕΡΑΣ ΑΛΛΑ ΤΟΥΤΟ ΕΣΤΙ 40 <small>16 DAY but this IS</small> ΝΤΟ ΕΙΡΗΜΕΝΟΝ ΔΙΑ ΤΟΥ ΠΡ 60 <small>THE HAVING-been-declared THRU THE BEFORE-</small> ΟΦΤΟΥΙ ΦΩΝΗΝ ΑΚΙΣΤΑΙ ΕΝ 60 <small>17 AVERRED JOEL AND it-WILL-BE IN</small> ΤΑΤΑΥΤΑ ΑΦΕΡΕΣΕΙΣ ΕΝ ΤΑΙΣ 4000 <small>THE LAST DAYS IS-</small> </p>
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fulfillment of ancient prophecy. God was in their midst as foretold in Joel (2²⁷). This, however, was introductory to the terrible celestial convulsions and earthly upheavals which prepare for the dreadful day of the Lord. It promised a time of trial and affliction unparalleled by any that earth has suffered hitherto. It introduced God in the character of an Avenger of His people, Who is about to gather the nations to battle and Who will destroy them in His fury. Had the nation of Israel repented, and the Pentecostal economy continued without interruption, there would never have been a parenthetical period like the present of which none of the prophets ever spoke, which was a secret hid in God (Eph. 3⁹) and which presents God as a Supplicant, petitioning for conciliation, and preserving peace at all costs (2Co. 5²⁰), Who showers His richest blessings on the nations and gives them a celestial allotment immeasurably beyond the highest thought of Pentecost.

¹⁸ Peter, not Joel, speaks of prophesying. It is an inspired break between that part of Joel's prophecy which was fulfilled at Pentecost and that which is yet future.

²² In the evangel of the kingdom the appeal is to the life of our Lord during His earthly ministry. Paul never knew Him in this character. He did not meet Him until after His ascension, and the present economy, based on Paul's experience and revelations, does not recognize Christ after the flesh. Peter's appeal, in proclaiming the kingdom, is no model for us now. Our relationship to Christ begins with His death, burial, resurrection and ascension.

²³ The Jews knew that Christ should suffer. Their sacred scrolls were explicit. This was the counsel which determined His death beforehand.

²⁴ The resurrection is the central and essential theme of every evangel. As Peter is proclaiming the kingdom, he proves His resurrection by referring his hearers to king David and his throne. David is the one with whom the throne covenant had been made (2Sam.23⁵). It is as David's Heir that Christ will sit on the throne, ruling the nation of Israel, during the thousand years.

'I shall be pouring out from My spirit on all flesh,
And your sons and your daughters shall be prophesying,
And your youths shall be seeing visions,
And your elders shall be dreaming dreams,

- 18 And surely on My men slaves and on My women slaves in those days
Shall I be pouring out from My spirit,'

And they shall be prophesying.

- 19 'And I will be giving miracles in heaven above,
And signs on the earth below,
Blood and fire and exhalation of smoke,
20 The sun shall be converted into darkness,
And the moon into blood
Ere the coming of the great advent day of the Lord.
21 And it shall be that everyone, whoever should be invoking the name of the Lord, shall be saved.'

- 22 Men! Israelites! Hear these words: Jesus, the Nazarene, a Man demonstrated to be from God for you by powers and miracles and signs, which God does through Him in the midst of you, according as
23 you yourselves are aware, *This One*, given up by the specific counsel and foreknowledge of God, you, gibbeting with lawless hands, assassinate,
24 Whom God raises, loosing the pangs of death, forasmuch as He could not be held by it.

- 25 For David is saying to Him,

'I saw the Lord before me continually,
Seeing that He is at my right hand, that I may not be shaken.

- 26 Therefore my heart was gladdened and my tongue exults.
Now, further, my flesh also shall be tenting in expectation,

ΕΓΕΙΘΕΘΕΟΣΕΚΧΕΦΑΠΟΤΟΥ 20
saying THE God I'LL-BE-OUT-POURING FROM THE

ΠΝΕΥΜΑΤΟΣΜΟΥΕΠΙΠΑCΑΝ 40
spirit OF-ME ON EVERY

CΑΡΚΑΚΑΙΠΡΟΦΗΤΕΥCΟΥC 60
FLESH AND WILL-BE-BEFORE-AVERTING

ΙΝΟΙΥΙΟΙΥΦΩΝΚΑΙΔΙΘΥΓ 80
THE SONS OF-YOU AND THE DAUGHTERS

ΑΤΕΡΕCΥΜΩΝΚΑΙΟΙΝΕΑΝΙ 100
OF-YOU AND THE YOUTHS

CΚΟΙΥΜΩΝΟΡΑCΕΙCΟΥΝΤ 20
OF-YOU SEEINGS WILL-BE-VIEWING

ΑΙΚΑΙΟΙΠΡΕCΒΥΤΕΡΟΙΥΜ 40
AND THE SENIORS OF-YOU

ΩΝΕΝΥΠΝΙΟΙCΕΝΥΠΝΙΑCΘ 60
TO-IN-SLEEPERS WILL-BE-BEING-IN-SLEEPIZED

18 ΗCΟΝΤΑΙΚΑΙΓΕΕΠΙΤΟΥCΔ 60
AND SURELY ON THE SLAVES

ΟΥΛΟΥCΜΟΥΚΑΙΕΠΙΤΑCΔΟ 200
OF-ME AND ON THE SLAVES

ΥΛΑCΜΟΥΕΝΤΑΙCΗΜΕΡΑΙC 20
(feminine) OF-ME IN THE DAYS

ΕΚΕΙΝΑΙCΕΚΧΕΦΑΠΟΤΟΥΠ 40
those I'LL-BE-OUT-POURING FROM the spirit

ΝΕΥΜΑΤΟCΜΟΥΚΑΙΠΡΟΦΗΤ 60
OF-ME AND THEY-WILL-BE-BE-

ΕΥCΟΥCΙΝΚΑΙΔΩCΩΤΕΡΑΤ 80
19 FORE-AVERTING AND I'LL-BE-GIVING MIRACLES

ΔΕΝΤΩΟΥΡΑΝΦΑΝΩΚΑΙCΗΜ 300
A omits UP
IN THE heaven UP AND SIGNS

ΕΙΔΕΠΙΤΗCΓΗCΚΑΤΩΔΙΜΑ 20
A o.
ON THE LAND DOWN BLOOD

ΚΑΙΠΥΡΚΑΙΑΤΜΙΔΑΚΑΠΝΟ 40
A+G
AND FIRE AND EXHALATION OF-SMOKE

20 ΥΟΗΛΙΟCΜΕΤΑCΤΡΑΦΗCΕΤ 60
THE SUN WILL-BE-BEING-AFTER-TURNED

ΔΙΕΙCΚΟΤΟCΚΑΙΗCΕΛΗΝ 80
INTO DARKNESS AND THE MOON

ΗΕΙCΑΙΜΑΠΡΙΝΕΛΘΕΙΝΤΗ 400
A+G
INTO BLOOD ERE TO-BE-COMING THE

ΗΝΜΕΡΑΝΚΥΡΙΟΥΤΗΝΜΕΓΑ 20
DAY OF-Master THE GREAT

21 ΑΗΝΚΑΙΕΠΙΦΑΝΗΚΑΙΕCΤΑ 40
A omits AND ON-A. A omits AND TO W-BE-SAYED S
AND ON-APPEARED AND IT-WILL-BE

Α o. A omits IF-
ΙΠΑCΘCΕΑΝΕΠΙΚΑΛΕCΗΤΑ 80
EVERY-ONE WHO IF-EVER SHOULD-BE-ON-CALLING

A o. o.
ΙΤΟΟΝΟΜΑΚΥΡΙΟΥCΩΘΗCΕ 80
THE NAME OF-Master WILL-BE-BEING-SAVED

22 ΤΑΙΑΝΔΡΕCΙCΡΑΗΛΕΙΤΑΙ 500
S+Δ and a faint T S o. o.
MEN ISRAELITES

ΑΚΟΥCΑΤΕΤΟΥCΛΟΓΟΥCΤΟ 20
HEAR-YE THE sayings these

ΥΤΟΥCΙΝCΟΥΝΤΟΝΝΑΖΩΡΑ 40
JESUS THE NAZARENE

A F. T. G. H-b-f-s. A o. o.
ΙΟΝΑΝΔΡΑΔΑΠΟΔΕΔΕΙΓΜΕΝ 60
MAN HAVING-been-FROM-SHOWN

ΟΝΑΠΟΤΟΥΘΕΟΥΕΙCΥΜΑCΔ 80
FROM THE God INTO YOU LO-

ΥΝΑΜΕCΙΚΑΙΤΕΡΑCΙΚΑΙC 600
ABILITIES AND TO-MIRACLES AND TO-

Α o. o.
ΗΜΕΙΟΙCΟΙCΕΠΟΙΗCΕΝΔΙ 20
SIGNS WHICH DOES THRU

ΑΥΤΟΥΘΕΟCΕΝΜΕCΩΜΩΝ 40
A M
Him THE God IN MIDST OF-YOU

ΚΑΘΩCΑΥΤΟΙΟΙΔΑΤΕΤΟΥΤ 60
A ΔΙ
23 according-AS SAME YE-HAVE-PERCEIVED this-One

ΟΝΤΗΩΡΙCΜΕΝΗΒΟΥΛΗΚΑΙ 80
to-THE HAVING-been-DEIGNED COUNSEL AND

ΠΡΟΓΝΩCΕΙΤΟΥΘΕΟΥΕΚΔΟ 700
BEFORE-KNOWLEDGE OF-THE God OUT-GIVEN

24 ΔΑΒΟΝΤΕC ΓΕΤΤΙΓ
ΤΟΝΔΙΑΧΕΙΡΟCΑΝΟΜΩΝΠΡ 20
THRU HAND OF-UN-LAWED-oneS TOWARD

ΟCΠΗΞΑΝΤΕCΑΝΕΙΛΑΤΕΟΝ 40
24 FASTENING YE-UP-LIFT WHOM

ΟΘΕΟCΕCΤΗCΕΝΑΥCΑCΤ 60
H o.
THE God UP-STANDS LOOSING THE

25 ΔCΩΔΙΝΑCΤΟΥΘΑΝΑΤΟΥΚΑ 40
A+G
travails OF-THE DEATH DOWN-

ΘΟΤΙΟΥΚΗΝΔΥΝΑΤΟΝΚΡΑΤ 300
that NOT WAS ABLE TO-BE-BEING-

A o. o.
ΕΙCΘΑΙΔΥΤΟΥΝΥΠΑΥΤΟΥΔΑ 20
25 HELD Him UNDER it DAVID

ΥΕΙΔΓΑΡΛΕΓΕΙΕΙCΑΥΤΟΝ 40
for IS-saying INTO Him

26 ΠΡΟΩΡΩΜΗΝΤΟΝΚΥΡΙΟΝΕΝ 60
B+G
I-BEFORE-SAW THE Master IN-

ΩΠΙΟΝΜΟΥΔΙΑΠΑΝΤΟCΟΤΙ 80
VIEW OF-ME THRU EVERY that

ΕΚΔΕCΙΩΝΜΟΥΕCΤΙΝΙΝΑΜ 300
OUT OF-RIGHTS OF-ME He-IS THAT NO

ΗCΑΛΕΥΘΩΔΙΑΤΟΥΤΟΥΗΦΡ 20
26 I-MAY-BE-BEING-SHAKEN THRU this WAS-claddden

A o. o. A o. o.
ΑΝΘΗΜΟΥΗΚΑΡΔΙΑΚΑΙΗΓΑ 40
OF-ME THE HEART AND exults

ΑΛΙΑCΑΤΟΝΓΛΩCCΑΜΟΥΕΤ 60
THE TONGUE OF-ME STILL

ΙΔΕΚΑΙΗCΑΡΙCΜΟΥΚΑΤΑCΚ 80
YET AND THE FLESH OF-ME WILL-BE-DOWN-

27 ΗΝΩCΕΙΕΠΕΛΠΙΔΙΟΤΙΟΥC 5000
S o.
27 BOOTHING ON EXPECTATION that NOT

²⁷ Death is a return. The spirit returns to God Who gave it (Ecc.12⁷). The soul returns to the unseen. The body returns to the soil (Ecc.12⁷, cf. Gen.3¹⁰). In the case of our Lord, He commended His spirit to the Father (Lu.23⁴⁶). Here he speaks of His soul in the unseen. But His body did not return to the soil. In this His death differs from others. There was no dissolution or decomposition which accompanies the death of other men. His resurrection was unique also. Others who are vivified, will not rise with the same body which was put into the tomb, but God will give each one a body according to His pleasure (1Co.15³⁸). But He arose with the identical frame which bore our sins, pure, spotless and unsullied even by the hand of death.

³⁰ God's covenants are of two kinds, conditional and unconditional. All those conditioned on human effort, such as the covenant at Sinai, end in failure. All dependent entirely on God, as the covenant with Abraham concerning the land, and with David, concerning the throne, are sure of fulfillment. Moreover, God interposes with an oath, so that there is nothing more sure than that One shall sit on David's throne ruling the sons of Israel.

³⁴ The whole passage shows that Peter is proclaiming a literal king and a literal kingdom for Israel. The descent of the spirit had nothing to do with the formation of the body of Christ, but was a well known sign which indicated the approach of the judgment era which precedes Messiah's advent. In accordance with the burden of his message Peter chooses to bring before them king David and the covenant God made with him, because, if they accept his words, it is this covenant which would be fulfilled. They had crucified Him as the King of Israel. His resurrection proves Him to be the One Whom David foretold. All that remains to be done, should Israel, as a nation, repent, would be the judging of His enemies. This will occur in the judgment era. Here is no hint of, or preparation for, the present interval of undiluted grace, in which God is raising up His enemies, like Saul of Tarsus, to sit with Christ on His celestial throne.

²⁷ Seeing that Thou wilt not be abandoning my soul in the unseen, Neither wilt Thou be giving Thy Benign One to be acquainted with decay.

²⁸ Thou makest known to me the paths of life
Thou wilt be filling me with gladness with Thy face.'

²⁹ Men! Brethren! Allow me to say to you with boldness concerning the patriarch David, that he is deceased also, and was entombed, and his tomb is among us until this day.

³⁰ Belonging, then, to the prophets, and having perceived that God swears to him with an oath, out of the fruit of his loins to seat One on

³¹ his throne, foreseeing this, he speaks concerning the resurrection of Christ, that He was neither abandoned in the unseen, nor was His flesh acquainted with decay.

³² This Jesus God raises, Whose witness *we* all are. Being, then, exalted to God's right hand, besides obtaining the promise of the holy spirit from the Father, He pours out this which *you* are observing and hearing.

³⁴ For David did not ascend into the heavens, yet *he* is saying,

"The Lord said to my Lord,
"Be sitting at My right hand

³⁵ Till I should be placing your enemies
As a footstool for your feet."'

³⁶ Let all the house of Israel know certainly, then, that God makes Him Lord as well as Christ—this Jesus Whom *you* crucify!"

³⁷ Now as they hear, their heart was pricked with compunction. Besides, they said to Peter and the rest of the apostles, "Men, brethren, what should we be doing?" Now Peter is averring to them, "Repent and be baptized each of you in the name

An¹ N^{as o.}
 ΕΓΚΑΤΑΛΕΙΨΕΙΣΤΗΝΨΥΧΗΝ 20
 YOU-WILL-BE-ABANDONING THE soul
 ΝΟΜΟΥΕΙΣ ΑΔΗΝΟΥΔΕ ΔΨΕΙ 40
 OF-ME INTO UN-PERCEIVED NOT-YET YOU'LL-BE-DIV-
 CΤΟΝ ΟCΙΟΝ CΟΥ ΙΔΕΙΝ ΔΙΑ 60
 ING THE DENIGN-ONE OF-YOU TO-BE-PERCEIVING
 ΦΘΟΡΑ ΜΕ ΓΝΩΡΙCΑCΜΟΙ ΟΔ 80
 28 THIR-CORRUPTION-YOU-KNOW IZC TO-ME WAYS
 ΟΥC ΩΝ ΗC ΠΑΡΕCΙC ΜΕ ΕΥ 100
 OF-LIFE YOU-WILL-BE-FILLING ME OF-
 ΦΡΟCΥΝΗC ΜΕ ΤΑ ΤΟΥ ΠΡΟCΦ 20
 gladness WITH THE face
 ΠΟΥC ΟΥ ΑΝΔΡΕC ΑΔΕΛΦΟΙ Ε 40
 20 OF-YOU MEN brothers al-
 ΞΟΝ ΕΙΠΕΙΝ ΜΕΤΑ ΠΑΡΡΗΣΙ 60
 lowing TO-BE-SAYING WITH boldness
 ΑC ΠΡΟC ΜΑC ΠΕΡΙ ΤΟΥ ΠΑΤ 80
 TOWARD YOU P ABOUT THE patriarch
 ΡΙΑΡΧΟΥ ΔΑΥΕΙΔ ΟΤΙ ΚΑΙ Ε 200
 DAVID THAT AND he-
 ΤΕΛΕΥΤΗC ΕΝ ΚΑΙ ΕΤΑΦΗ ΚΑ 20
 deceases AND WAS-ENCOLOBED AND
 ΙΤΟ ΜΝΗΜΑ ΔΑΥΟΥ ΕCΤΙΝ ΕΝ 40
 THE memorial-tomb OF-him IS IN
 ΗΜΙΝ ΑΧΡΙ ΤΗC ΗΜΕΡΑC ΤΑΥ 60
 (S UNTIL THE DAY this
 ΤΗC ΠΡΟΦΗΤΗC ΟΥΝ ΥΠΑΡΧΩ 30
 30 BEFORE-AVERING THEN belonging
 ΝΚΑΙ ΕΙΔΩC ΟΤΙ ΟΡΚΩΘΟΜΟC 300
 AND HAVING-PERCEIVED THAT TO-OATH SWEARS
 ΕΝ ΑΥΤΩ ΘΕΟC ΕΚΚΑΡΠΟΥΤ 20
 to-him THE God OUT OF-FRUIT OF-
 ΗC ΟC ΦΥΟC ΑΥΤΟΥ ΚΑΒΙCΑΙ 40
 THE LOIN OF-him TO-be-seated
 ΕΠΙ ΤΟΝ ΘΡΟΝΟΝ ΑΥΤΟΥ ΠΡΟ 60
 31 ON THE THRONE OF-him BEFORE-
 ΙΔΩΝ ΕΛΑΛΗΣ ΕΝ ΠΕΡΙ ΤΗC Α 80
 PERCEIVING he-TALES ABOUT THE UP-
 ΝΑCΤΑCΕΩC ΤΟΥ ΧΡΙCΤΟΥ ΟΥ 400
 STANDING OF-THE ANOINTED that
 ΤΙΟΥ ΤΕ ΕΓΚΑΤΕΛΕΙΦΘΗ ΕΙ 20
 NOT-DESIDES He-was-ABANDONED INTO
 CΑΔΗ ΜΟΥ ΤΗC ΑΡΙΑΥΤΟΥ Ε 40
 UN-PERCEIVED NOT-DESIDES THE FLESH OF-Him PER-
 ΙΔΕΝ ΔΙΑ ΦΘΟΡΑΝ ΤΟΥΤΟΝ Τ 60
 32 CEIVED THIR-CORRUPTION this THE
 ΟΝ ΗC ΟΥΝ ΑΝΕCΤΗC ΕΝ ΘΕ 80
 JESUS UP-STANDS THE God
 ΟC ΟΥ ΠΑΝΤΕC ΗΜΕΙC ΕCΜΕΝ 500
 OF-WHOM ALL WE ARE
 ΜΑΡΤΥΡΕC ΤΗ ΔΕ ΣΙΔΟΥΝΤΟ 20
 33 witnesses to-THE RIGHT THEN OF-THE
 ΥΘΕΟΥ ΥΨΘΕΙCΤΗΝ ΤΕ ΕΠΑ 40
 God BEING-HEIGHTENED THE DESIDES promise
 ΓΓΕΛΙΑΝ ΤΟΥ ΠΝΕΥΜΑΤΟC Τ 60
 OF-THE spirit THE
 ΟΥ ΑΓΙΟΥ ΑΛΒΩΝ ΠΑΡΑ ΤΟΥ Π 80
 HOLY GETTING BESIDE THE FA-
 ΑΤΡΟC ΕΙC ΧΕΕΝ ΤΟ ΥΤΟΟΥ Μ 600
 THER He-OUT-FOURS this WHICH YE
 ΕΙC ΒΛΕΠΕΤΕ ΚΑΙ ΑΚΟΥΕΤΕ 20
 ARE-LOOKING AND ARE-HEARING
 ΟΥ ΓΑΡ ΔΑΥΕΙΔ ΑΝΕΒΗ ΕΙCΤ 40
 34 NOT for DAVID UP-STEPED INTO THE
 ΟΥC ΟΥ ΡΑΝΟΥC ΛΕΓΕΙ ΔΕ ΑΥ 60
 heavens IS-SAYING YET he
 ΤΟC ΕΙΠΕΝ ΟΚΥΡΙΟC ΤΩ ΚΥΡ 60
 said THE Master to-THE Master
 ΙΩ ΜΟΥ ΚΑΘΟΥΕΚ ΔΕ ΣΙΩΝ ΜΟ 700
 OF-ME YOU-BE-SITTING OUT OF-RIGHTS OF-ME
 ΥΕΘCΑΝ ΘΤΟΥC ΕΧΘΡΟΥC 20
 35 TILL EVER I-MAY-BE-PLACING THE enemies OF-
 ΟΥ ΥΠΟ ΠΟΔΙΟΝ ΤΩΝ ΠΟΔΩΝC 40
 YOU UNDER-FOOT OF-THE FEET OF-
 ΟΥ ΑC ΦΑΛC ΟΥΝ ΓΙΝΩCΚΕΤ 60
 36 YOU UN-TOTTERLY THEN LET-BE-KNOWING
 Ω ΠΑC ΟΙΚΟC ΙCΡΑΗΛ ΟΤΙ ΚΑ 80
 EVERY HOME OF-ISRAEL that AND
 ΙΚΥΡΙΟΝ ΑΥΤΟΝ ΚΑΙ ΧΡΙCΤ 800
 Master Him AND ANOINTED
 ΟΝ ΕΠΟΙΗC ΕΝ ΘΕΟC ΤΟΥΤΟ 20
 makes THE God this
 ΝΤΟΝ ΗC ΟΥΝ ΟΝΥΜΕΙC ΕCΤ 40
 THE JESUS WHOM YE impale
 ΑΥΡΟC ΑΤΕ ΑΚΟΥCΑΝΤΕC ΔΕ 60
 37 HEARING YET
 ΚΑΤΕΝΥΓΗCΑΝ ΤΗΝ ΚΑΡΔΙΑ 80
 THEY-WERE-DOWN-FUNCTURED THE HEART
 ΝΕΙ ΠΟΝΤΟC ΤΟΝ ΠΕΤΡΟ 900
 THEY-said BESIDES TOWARD THE Peter
 ΝΚΑΙ ΤΟΥC ΛΟΙΠΟΥC ΑΠΟCΤ 20
 AND THE rest commissioners
 ΟΛΟΥC ΤΙ ΠΟΙΗCΩΜΕΝ ΑΝΔΡ 40
 ANY WE-SHOULD-BE-DOING MEN
 ΕCΑΔΕΛΦΟΙ ΠΕΤΡΟC ΔΕ ΠΡΟ 60
 38 brothers Peter YET TOWARD
 CΑΥΤΟΥC ΜΕΤΑΝΟΗCΑΤΕ ΦΗ 80
 them after-MIND-YE he-IS-
 CΙΝ ΚΑΙ ΒΑΠΤΙCΘΗΤΕ ΚΑC 1000
 AVERRING AND LET-BE-BEING-DIPIZED EACH

³⁸ Repentance and baptism lead to a probationary pardon, which may be withdrawn. This pardon is extended by Christ as the King. Its operation is illustrated by the parable of the ten thousand talent debtor (see Mt.18²⁷⁻³⁴) whose debt was remitted, but who refused to remit the smaller sum which his fellow slave owed to him. Hence the remission of his debt was canceled. So it is with Israel in this chronicle. Many of those who, in the beginning, received the pardon of their sins, refused to share their pardon with the other nations, objecting to proselytes like Cornelius, raising a riot on the supposition that an alien has entered the sanctuary, seeking to kill Paul even though he brought alms to Jerusalem. They finally fall away (Heb.6^{4,10}²⁷) where there is no longer any room for repentance, but a fearful prospect of judgment. This pardon, however, is in sharp contrast to our justification, or acquittal, which comes from the Judge on the sole grounds of grace and faith, and from which there can be no fall, as it places us beyond the sphere of judgment. Conciliation (Ro.5¹¹) is immeasurably beyond any pardon, as it places us in the unclouded favor of God's grace.

³⁹ The promise was to Israel, both in the land and in the dispersion (Dan. 9⁷). Those "afar" were Jews in the lands where God had driven them, and not Gentiles or the church.

⁴⁰ The salvation was from the judgments about to visit that crooked generation.

⁴² The "breaking of bread" is an idiomatic Hebrew expression like our "taking tea" or the Arab's "eating salt", and denoted an ordinary meal. The bread, or flat cakes, which they used, were broken into convenient bits by each person and used as a spoon to convey the liquid portions of the meal to the mouth.

⁴⁵ Each Israelite had an allotment according to the law, which could not be permanently disposed of, but came back to him at the jubilee. Those who had bought such allotments would lose them when the kingdom would be set up, for then there will be the great jubilee, when each allotment will be returned to its true tenant. These believers did not sell their own allot-

of Jesus Christ for the pardon of your sins, and you shall be obtaining the gratuity of the holy spirit.

³⁹ For the promise is to you and to your children, and to all those afar, as many as ever the Lord our God ⁴⁰ should be calling." Besides, with more and different words, he conjures and entreated them, saying, "Be saved from this crooked generation!"

⁴¹ Those indeed, then, who welcome his word are baptized, and in that day about three thousand souls ⁴² were added. Now they were persevering in the teaching of the apostles, and in fellowship, and in the breaking of bread, and in prayers.

⁴³ Now fear came on every soul, yet many miracles and signs came to pass through the apostles in Jerusalem. Besides, great fear was on all, and all those who believe were in the same place and had all things ⁴⁵ in common. And they disposed of the acquisitions and property, and divided them to all, as much as ever ⁴⁶ any had need. Persevering daily with one accord in the sanctuary, as well as breaking bread at home, they partook of nourishment with exultation and simplicity of heart, ⁴⁷ praising God and having favor with the whole people. Now the Lord daily added those being saved in the same place.

3 Now Peter and John went up into the sanctuary at the hour of ² prayer, the ninth. And a certain man, inherently lame from his mother's womb, was borne, whom

<p>ΤΟCΥΜΩΝΕ^{n EN IN} ΠΙΤΦΟΝΟΜΑΤΗ 20 OF-YOUP ON THE NAME OF-</p>	<p>ΑΙCΗΜΕΙΔΙΑΤΩΝΑΠΟCΤΟ 20 SIGNS THRU THE COMMISSIONERS</p>
<p>ΗCΟΥΧΡΙCΤΟΥΕΙCΑΦΕCΙΝ 40 JES'8 ANOINTED INTO FROM-LETTING</p>	<p>ΑΩΝΕΓΙΝΕΤΟCΘΝΙΕΡΟΥCΑΛ 40 BECAME IN JERUSALEM</p>
<p>ΤΩΝΑΜΑΡΤΙΩΝΥΜΩΝΚΑΙΛΗ 60 OF-THE MISSES OF-YOUP AND YE-WILL-</p>	<p>ΗΜΦΟΒΟCΤΕΝΗΜΕΓΑCΕΠΗ 60 FEAR BESIDES WAS GREAT ON ALL</p>
<p>ΜΥCΘΕΤΗΝΔΟΡΕΑΝΤΟΥΑΓ 80 HE-GETTING THE GRATUITY OF-THE HOLY</p>	<p>ΑΝΤΑCΚΑΙΠΑΝΤΕCΔΕΘΙΠΙ 80 AND ALL YET THE ONEC-</p>
<p>ΙΟΥΠΝΕΥΜΑΤΟCΥΜΙΝΓΑΡΕ 100 39 spirit to-youp for is</p>	<p>CΤΕΥCΑΝΤΕCΗCΑΝΕΠΙΤΟ 400 BELIEVING WERE ON THE SAME</p>
<p>CΤΙΝΗΠΑΓΓΕΛΙΑΚΑΙΤΟΙ 20 THE PROMISE AND to-THE</p>	<p>ΥΤΟΚΑΙΕΙΧΟΝΑΠΑΝΤΑΚΟΙ 20 AND THEY-HAD ALL emph. COMMON</p>
<p>CΤΕΚΝΟΙCΥΜΩΝΚΑΙΠΑCΙΤ 40 offspring OF-YOUP AND to-ALL THE-</p>	<p>ΝΑΚΑΙΤΑΚΤΗΜΑΤΑΚΑΙΤΑC 40 AND THE ACQUISITIONS AND THE</p>
<p>ΟΙCΕΙCΜΑΚΡΑΝΟCΟΥCΑΝΠ 60 ONEC INTO FAR AS-much-as EVER SHOULD-</p>	<p>ΥΠΑΡΙΞΕΙCΕΠΙΠΡΑCΚΟΝΚΑ 60 belongings THEY-disposed-of AND</p>
<p>ΡΟCΚΑΛΕCΗΤΑΙΚΥΡΙΟCΘΘ 80 BE-toward-CALLING Master THE God</p>	<p>ΙΔΙΕΜΕΡΙZΟΝΑΥΤΑΠΑCΙΝ 80 THEY-THRU-PARTED them to-ALL</p>
<p>ΕΟCΗΜΩΝΕΤΕΡΟΙCΤΕΛΟΓΟ 200 40 OF-'8 DIFFERENT BESIDES to-sayings</p>	<p>ΚΑΘΟΤΙΑΜΤΙCΧΡΕΙΑΝΕΙΧ 700 DOWN-that EVER ANY need HAD</p>
<p>ΙCΠΛΕΙΟCΙΝΔΙΕΜΑΡΤΥΡΑ 20 MORE he-THRU-witnesses</p>	<p>ΕΝΚΑΘΗΜΕΡΑΝΤΕΠΡΟCΚΑΡ 20 46 according-to DAY BESIDES persevering</p>
<p>ΤΟΚΑΙΠΑΡΕΚΑΛΕΙΑΥΤΟΥC 40 AND BESIDE-CALLED them</p>	<p>ΤΕΡΟΥΝΤΕCΟΜΘΥΜΑΔΟΝΕ 40 LIKE-FEEL IN</p>
<p>ΛΕΓΟΝCΘΗΤΕΑΠΟΤΗCΓΕΝ 60 SAYING BE-BEING-BAVED FROM THE generation</p>	<p>ΝΤΩΙΕΡΦΟΚΑΘΗCΤΕΚΑΤΟ 60 THE SACRED-place BREAKING BESIDES according-</p>
<p>ΕΑCΤΗCCΚΟΛΙΑCΤΑΥΤΗCΘ 60 41 THE CROOKED this THE</p>	<p>ΙΚΟΝΑΡΤΟΝΜΕΤΕΛΑΜΒΑΝΟ 80 to HOME BREAD THEY-WITH-GOT</p>
<p>ΙΜΕΝΟΥΝΑΠΟΔΕΞΑΜΕΝΟΙΤ 100 INDEED THEN oneC-FROM-RECEIVING THE</p>	<p>ΝΤΡΟΦΗCΕΝΑΓΑΛΛΙΑCΕΙΚ 300 OF-NURTURE IN exulting AND</p>
<p>ΟΝΑΛΟΓΟΝΑΥΤΟΥΕΒΑΠΤΙCΘ 20 SAYING OF-him ARE-DIPIZED</p>	<p>ΑΙΑΦΕΛΟΤΗΤΙΚΑΡΔΙΑCΑΙ 20 47 UN-DARK OF-HEART FRAIS-</p>
<p>ΗCΑΝΚΑΙΠΡΟCΕΤΕΘΗCΑΝΕ 40 AND WERE-added IN</p>	<p>ΝΟΥΝΤΕCΤΟΝΘΕΟΝΚΑΙΕΧΟ 40 ING THE God AND HAVING</p>
<p>ΝΤΗΗΜΕΡΑΕΚΕΙΝΗΨΥΧΑΙΩ 60 THE DAY that souls AB-</p>	<p>ΝΤΕCΧΑΡΙΝΠΡΟCΟΛΟΝΤΟΝ 60 grace TOWARD WHOLE THE</p>
<p>1* omits IF AN+Ε 80 42 IF THREE-THOUSAND THEY-WERE YET per-</p>	<p>ΛΑΟΝΟΔΕΚΥΡΙΟCΠΡΟCΕΤΙ 80 PEOPLE THE YET Master added</p>
<p>ΡΟCΚΑΡΤΕΡΟΥΝΤΕCΤΗΝΙΔ 400 SUFFERING to-THE TEACH-</p>	<p>ΘΕΙΤΟΥCCΩZΟΜΕΝΟΥCΚΑΘ 300 THE oneC-being-BAVED according-</p>
<p>ΑΧΗΤΩΝΑΠΟCΤΟΛΟΝΚΑΙΤΗ 20 ING OF-THE COMMISSIONERS AND to-THE</p>	<p>ΗΜΕΡΑΝΕΠΙΤΟΑΥΤΟΠΕΤΡΟ 20 3 to DAY ON THE SAME Peter</p>
<p>ΚΟΙΝΩΝΙΑΚΑΙΤΗΚΛΑCΕΙ 40 ANSI* omit AND S.O. COMMUNION AND to-THE BREAKING OF-</p>	<p>CΔΕΚΑΙΦΑΝΗCΑΝΕΒΑΙΝ 40 n o. A, for E, AI A EN for AI YET AND JOHN UP-STEPPED</p>
<p>ΟΥΑΡΤΟΥΚΑΙΤΑΙCΠΡΟCΕΥ 80 THE READ AND to-THE prayers</p>	<p>ΟΝΕΙCΤΟΙΕΡΟΝΕΠΙΤΗΝΩΡ 60 INTO THE SACRED-place ON THE HOUR</p>
<p>ΧΑΙCΕΓΙΝΕΤΟΔΕΠΑCΗΨΥΧ 80 43 BECAME YET to-EVERY soul</p>	<p>ΑΝΤΗCΠΡΟCΕΥΧΗCΤΗΝΕΜΑ 80 OF-THE prayer THE NINTH</p>
<p>ΗΦΟCΠΟΛΛΑΔΕΤΕΡΑΤΑΚ 500 FEAR MANY YET MIRACLES AND</p>	<p>ΤΗΝΚΑΙΤΙCΑΝΗΡΧΩΛΟCΕΚ 7000 2 AND ANY MAN LAME OUT</p>

ments, but those which they had *acquired*, which they would forfeit in the jubilee. This showed their faith in the coming of the kingdom.

¹ It is evident that, at this time, there was no thought among the disciples of severing from the customs and worship of the nation. The sanctuary was their principal place of resort until persecution drove them from it.

² Can we not see, in the man lame from his birth, a close likeness to the people of Israel? They had a beautiful way of approach to God, but it availed them little, for they were unable to walk through it, into the divine presence. The healing of the lame man was a *sign* (416). As a miracle it was full of significance. To those who read its message it proclaimed the advent of One Who could heal Israel's impotence and bring them, like the lame man, into God's house and fill them with joy and praise. But above all, it was a sign of that day when the desert shall rejoice and blossom as the narcissus, for then shall the lame man leap as a fallow deer (Isa.35⁸). The powers of the age to come are present in Israel! No wonder the devout and reverent worshipers in the sanctuary are filled with awe and amazement! To them it was no mere prodigy, no unmeaning exhibition of supernatural power, but the key to that kingdom which was the goal of all their hopes and aspirations. It meant the end of the Gentile yoke, the sovereignty of Israel over the nations, the coming of Messiah and a thousand blessings for a thousand years.

⁵ How like are we to the lame man! We look to God for a bare alms, and He pours upon us the true riches and adds the joy of His presence. It was worth while to be lame for forty years to become the object of God's mercy and a signal instance of His power for the blessing of His people. So we, too, will one day bless the impotence and the trials which afford Him a field for the display of His favor. This is the "beautiful gate" which leads us into the sanctuary where the Divine Presence assures us of joy unending and unalloyed. Let us ask, expecting to receive.

⁶ God gives more and better than we seek, or hope to obtain.

they placed daily at the door of the sanctuary which is termed "Beautiful", requesting alms from those
³ entering into the sanctuary, who, perceiving Peter and John being about to pass into the sanctuary,
⁴ asked to obtain alms. Now Peter, looking at him intently together with John, said, "Look at us!"
⁵ And he attended to them, hoping to
⁶ get something from them. Yet Peter said, "Silver and gold I do not possess: yet what I have, this I am giving to you. In the name of Jesus
⁷ Christ, the Nazarene, *walk!*" And, taking his right hand, he raises him up. Now instantly his insteps
⁸ and ankles were given stability, and, leaping up, he stood and walked and entered with them into the sanctuary, walking and leaping and praising God.

⁹ And the entire people perceived
¹⁰ him walking and praising God. Now they recognized him, that this was the one sitting for alms at the Beautiful Gate of the sanctuary. And they are filled with awe and amazement at that which has befallen him.

¹¹ Now, while he is holding Peter and John, the entire people ran together to them at the portico which is called Solomon's, overawed.
¹² Now Peter, perceiving it, answers the people: "Men! Israelites! Why are you marveling at this? Or why are you staring at us as if our own power or devoutness has
¹³ made him walk? The God of Abra-

ΚΟΙΛΙΑΣ ΜΗΤΡΟΣ ΑΥΤΟΥ 20
OF-CAVITY OF-MOTHER OF-him belong-

ΑΡΧΩΝ ΕΒΑΣΤΑΖΕΤΟ ΟΝΕΤΙ 40
1st o. o. WGS-HORNE WHOM THEY-

ΘΟΥΝ ΚΑΘΗΜΕΡΑ ΠΡΟΣ ΤΗΝ 60
PLACED according-to DAY TOWARD THE

ΒΥΡ ΑΝΤΟΥΙΕΡΟΥ ΤΗΝ ΛΕΓΟ 80
DOOR OF-THE SACRED-place THE ONE-being-

ΜΕΝΗΝ ΩΡΑΙΑΝ ΤΟΥ ΑΙΤΕΙΝ 100
said beautiful OF-THE TO-BE-REQUESTING

ΕΛΕΗΜΟΣΥΝΗΝ ΠΑΡΑ ΤΩΝ ΕΙ 20
alms BESIDE THE ONE-

ΣΠΟΡΕΥΟΜΕΝΩΝ ΕΙΣ ΤΟΙΕΡ 40
INTO-GOING INTO THE SACRED-

ΟΝΟΣ ΙΔΩΝ ΠΕΤΡΟΝ ΚΑΙ ΙΩΑΝΝΗΝ 60
3 place WHO PERCEIVING Peter AND JOHN

ΝΗΝ ΜΕΛΛΟΝΤΑΣ ΕΙΣ ΕΙΝΑ 80
n. o. BEING-ABOUT TO-INTO-BE

ΙΕΙΣ ΤΟΙΕΡΟΝ ΗΡΩΤΑ ΕΛΕΗ 200
INTO THE SACRED-place asked alms

ΜΟΣΥΝΗΝ ΛΑΒΕΙΝ ΑΤΕΝΙΣ 20
4 TO-BE-GETTING STRETCHING

ΣΔΕ ΠΕΤΡΟΣ ΕΙΣΑΥΤΟΝ ΣΥΝ 40
YET Peter INTO him TOGETHER

ΤΩ ΙΩΑΝΝΗΝ ΕΙΠΕΝ ΒΛΕΨΟΝΕ 60
to-THE JOHN said look-YOU INTO

ΙΣ ΗΜΑΣ ΟΔΕ ΕΠΕΙ ΧΕΝ ΑΥΤΟ 80
5 US THE-one YET ON-HAD to-them

ΙΣ ΠΡΟΣΔΟΚΩΝΤΙ ΠΑΡΑΥΤΟ 300
TOWARD-BEEMING ANY BESIDE them

ΝΑ ΛΑΒΕΙΝ ΕΙΠΕΝ ΔΕ ΠΕΤΡΟΣ 20
6 TO-BE-GETTING said YET Peter

ΑΡΓΥΡΙΟΝ ΚΑΙ ΧΡΥΣΙΟΝ ΟΥ 40
SILVER AND GOLD NOT

ΚΥΠΑΡΧΕΙ ΜΟΙ Ο ΔΕ ΕΧΩ ΤΟΥ 60
⁸ K. IS-belonging to-ME WHICH YET I'M-HAVING this

ΤΟΣΟΙΔΙΩΜΙΕΝΤΩ ΟΝΟΜΑ 80
to-YOU I'M-GIVING IN THE NAME

ΤΗΣ ΟΥ ΧΡΙΣΤΟΥ ΤΟΥ ΝΑΖΑΡΕΘ 400
OF-JESUS ANOINTED THE NAZARENE

10⁸ O. A adds ΕΓΕΙΡΕ ΚΑΙ ΒΕΒΟΥΣΙΝ ΑΝΔΡΑ ΟΥ ΠΕΡΙΠΑΤΕΙ ΚΑΙ ΠΙ 20
7 BE-ABOUT-TREADING AND arrest-

ΑΣ ΑΥΤΟΝ ΤΗΣ ΔΕ ΣΙΔΗΣ 40
ing him OF-THE RIGHT HAND

ΙΡΟΣ ΗΓΕΙΡΕΝ ΑΥΤΟΝ ΠΑΡΑ 60
he-ROUSES him instantly

ΧΡΗΜΑ ΔΕ ΕΣΤΕΡΕΦΘΗΣΑΝΑ 80
YET WERE-BOLMIDGED THE

10⁸ O. IΒΑΣ ΕΙΣ ΑΥΤΟΥ ΚΑΙ ΤΑΣ ΦΥ 600
STEEPERS OF-him AND THE ANKLES

Δ completely erased in B, partly obliterated in s
ΔΡΑΚΑΙ ΕΞΑΛΟΜΕΝΟΣ ΕΣΤ 20
AND OUT-LEAPING he-STOOD

ΗΚΑΙ ΠΕΡΙΕΠΑΤΕΙ ΚΑΙ ΕΙΣ 40
AND ABOUT-TROD AND INTO-

ΗΛΘΕΝ ΣΥΝ ΑΥΤΟΙΣ ΕΙΣ ΤΟΙ 60
CAME TOGETHER to-them INTO THE SA-

ΕΡΟΝ ΠΕΡΙΠΑΤΩΝ ΚΑΙ ΑΛΛΟ 80
CRED-place ABOUT-TREADING AND LEAPING

ΜΕΝΟΣ ΚΑΙ ΑΙΝΩΝ ΤΟΝ ΘΕΟΝ 600
A omits AND AND PRAISING THE God

ΚΑΙ ΕΙΔΕΝ ΠΑΣ Ο ΛΑΟΣ ΑΥΤΟ 20
9 AND PERCEIVED EVERY THE PEOPLE him

Ν ΠΕΡΙΠΑΤΟΥΝΤΑ ΚΑΙ ΑΙΝΩ 40
ABOUT-TREADING AND PRAISING

10 ΥΝΤΑΤΟΝ ΘΕΟΝ ΕΠΕΓΙΝΩΣΚ 60
THE God THEY-ON-KNEW

ΟΝ ΔΕ ΑΥΤΟΝ ΤΟΥΤΟ ΣΗΝΟ 80
10⁸ supplies him As he YET him that this WAS THE-ONE

ΠΡΟΣ ΤΗΝ ΕΛΕΗΜΟΣΥΝΗΝ ΚΑ 700
TOWARD THE alms silling

ΘΗΜΕΝΟΣ ΕΠΙ ΤΗ ΩΡΑΙΑ 20
10⁸ accusative +N ON THE beautiful GATE

10⁸ N ΗΤΟΥΙΕΡΟΥ ΚΑΙ ΕΠΛΗΣΘΗΣ 40
OF-THE SACRED-place AND THEY-ARE-FILLED

ΑΝΘΑΜΒΟΥΣ ΚΑΙ ΕΚΣΤΑΣΕΩ 60
OF-AWE AND OF-OUT-STANDING

ΣΕ ΠΙΤΩΣ ΜΕΒΕΒΗΚΟΤΙΑΥΤ 80
ON THE HAVING-befallen to-him

11 ΟΚΡΑΤΟΥΝΤΟΣ ΔΕ ΑΥΤΟΥ ΤΟΥ 800
A T = BESIDES OF-HOLDING YET him THE

Ν ΠΕΤΡΟΝ ΚΑΙ ΤΟΝ ΙΩΑΝΝΗΝ 20
Peter AND THE JOHN

ΣΥΝΕΔΡΑΜΕΝ ΠΑΣ Ο ΛΑΟΣ ΠΡ 40
TOGETHER-RAN EVERY THE PEOPLE TOWARD

ΟΣ ΑΥΤΟΥΣ ΕΠΙ ΤΗ ΣΤΟΑ ΤΗΣ 60
them ON THE portico THE one-

ΑΛΟΟΥΜΕΝΗΣ Ο ΣΟΛΟΜΟΝΤΟΣ ΕΚ 80
A Δ BEING-CALLED OF-SOLOMON OUT-

12 ΘΑΜΒΟΙ ΔΩΝ ΔΕ Ο ΠΕΤΡΟΣ Α 600
AWED PERCEIVING YET THE Peter ad-

ΠΕΚΡΙΝΑΤΟ ΠΡΟΣ ΤΟΝ ΛΑΟΝ 20
swears TOWARD THE PEOPLE

10⁸ inserts Δ (n has a faint T) ΑΝΔΡΕΣ ΙΣΡΑΗΛΕΙΤΑΙ Θ 40
MEN ISRAELITES ANY YE-

10⁸ I P ΑΥΜΑΖΕΤΕ ΕΠΙ ΤΟΥΤΩ ΗΜΙ 60
ARE-MARVELING ON this OR to-US

10⁸ Δ ΝΤΙΑΝΙΖΕΤΕ ΦΣΙΔΙΑΔΥ 80
ANY YE-ARE-STRETCHING AS to-OWN ABILITY

10⁸ O. NAME ΙΝΕΥΣΕΒΕΙΑ ΠΕΠΟΙΗ 600
ON devoutness HAVING-DONE

¹³ The word "Boy" is here used because it, like its Greek equivalent, may be used both of a child and a servant. The common version renders it *servant*, *child* and *son*. Each of these, however, better represents another Greek word, and all fail to give the dual meaning which this word seems to have. It is usually restricted to a boy or girl between seven and fourteen years of age. It is used of our Lord when He was twelve years old and remained behind when they went home from the festival (Lu.2⁴³).

¹⁴ The complete restoration of Peter to divine favor is nowhere more clearly seen than when he charges them, "*You disown the holy and just One!*" None of them were as guilty as he himself had been, yet he does not allow his personal failure to hinder his faithful proclamation of the evangel. In order to get them to repent, or change their minds regarding the Messiah, it was necessary to press home their awful guilt. Yet the most important point is the witness he bears to the resurrection of Christ. This it is which proves His Messiahship. The healing of the lame man is but one more proof that He is alive and able to do all that the prophets foretold of Him.

¹⁷ Under the law, sins of ignorance were distinguished from willful disobedience. This was the ground of the Saviour's prayer for them. "Father, forgive them, *they know not what they do!*" (Lu.23³⁴). This is the real clue to the so-called "unpardonable sin". The sin against the Son of Mankind was forgiven, for it was done in ignorance. But the sin against the testimony borne by the holy spirit in the book of Acts was unpardonable because it was done deliberately and willfully, after the resurrection of Christ.

²¹ The times of restoration include the terrific judgments of the Unveiling, when by means of seals, trumpets and bowls, the earth is restored to the sovereignty of Christ as Son of Mankind. It has no reference to individual destiny, but to redemption of the enslaved and the disinherited by their Kinsman Redeemer (Lev.25).

ham and the God of Isaac and the God of Jacob, the God of our fathers, glorifies His Boy Jesus. Whom *you*, indeed, betray and disown before the face of Pilate, when ¹⁴ he decides to release Him. Now *you* disown the holy and just One, and request a man, a murderer, to be ¹⁵ surrendered to you. Yet you kill the Inaugurator of Life, Whom God rouses from among the dead, ¹⁶ Whose witnesses *we* are. And in the faith of His name, His name gives stability to him whom you are beholding, with whom, also, you are acquainted, and the faith which is through Him gives him this unimpaired soundness in front of you all.

¹⁷ And now, brethren, I am aware that you commit it in ignorance. ¹⁸ even as your chiefs also. Yet what God announces before through the mouth of all the prophets—the suffering of His Christ—He thus fulfills. Repent, then, and turn about for the erasure of your sins, so that the seasons of refreshing should be coming from the face of the Lord. ²⁰ and He may dispatch the One selected before for you, Christ Jesus, ²¹ Whom heaven must indeed receive until the times of the restoration of all which God speaks through the mouth of His holy prophets from the eon. ²² Moses, indeed, said that "The Lord, your God, will be raising up to you a Prophet from among your brethren, as me. Him you shall hear, according to all whatever He ²³ should be speaking to you. Yet it shall be, every soul which should

ΚΟCΙΝΤΟΥ ΠΕΡΙ ΠΑΤΕΙΝΑΥ 20

OF-THE TO-BE-ABOUT-TREADING him

ΤΟΝ ΘΕΟC ΑΒΡΑΑΜ ΚΑΙ ΘΕΟ 40

of-omit THE of-omit God
THE God of-ABRAHAM AND THE God

ΟC ΙCΑΑΚ ΚΑΙ ΘΕΟC ΙΑΚΩΒ 80

of-omit THE of-omit God
of-ISAAC AND THE God of-JACOB

ΘΕΟC ΤΩΝ ΠΑΤΕΡΩΝ ΗΜΩΝ 80

THE God OF-THE FATHERS OF-US es-

ΔΟΞΑΣΕΝ ΤΟΝ ΠΑΤΕΡΑ ΔΙΔΑΥΤΟΥ 100

pr PATERA FATHER (by s^g)
teous THE Boy OF-Him

ΙΗΣΟΥΝ ΟΥΜΕΙC ΜΕΝ ΠΑΡ 20

JESUS WHOM YE INDEED BESIDE-

ΔΩΚΑΤΕ ΚΑΙ ΗΡΗΝΗCΑCΘΕ ΚΑ 40

GIVE AND disown accordi-

ΤΑ ΠΡΟCΦΩΝ ΠΕΡΙ ΙΛΑΤΟΥ Κ 60

ing-to face OF-PILATE OF-

ΙΝΑΝΤΟC ΕΚΕΙΝΟΥ ΑΠΟΛΥΕ 80

JUDGING OF-that-One TO-BE-FROM-LOOS-

ΙΝΥΜΕΙC ΔΕ ΤΟΝ ΑΓΙΟΝ ΚΑΙ 200

4 ING YE YET THE HOLY-One AND

ΔΙΚΑΙΟΝ ΗΡΗΝΗCΑCΘΕ ΚΑΙ Η 20

JUST disown AND YE-

ΤΗCΑCΘΕ ΑΝΔΡΑΦΟΝΕΑΧ ΑΡ 40

request man MURDERER TO-BE-

ΙCΘΗΝΑΙ ΜΙΝ ΤΟΝ ΔΕ ΑΡΧΗ 60

5 GRACED to-youc THE YET ORIGIN-

ΓΟΝΤΗC CΩΗC ΑΠΕΚΤΕΙΝΑΤ 80

LEADER OF-THE LIFE YE-FROM-KILL

ΕΟΝΘΕ ΟC ΗΓΕΙΡΕΝΕΚ ΝΕΚ 300

WHOM THE God ROUSES OUT OF-DEAD-

ΡΩΝΟΥ ΗΜΕΙC ΜΑΡΤΥΡΕC ΕC 20

ones OF-WHOM WE witnesses ARE

ΜΕΝ ΚΑΙ ΕΠΙ ΤΗ ΠΙCΤΕΙ ΤΟΥ 40

6 AND ON THE BELIEF OF-THE

ΟΝΟΜΑΤΟC ΑΥΤΟΥ ΤΟΥΤΟΝ Ο 60

NAME OF-Him this-one WHOM

ΗΘΕΩΡΕΙΤΕ ΚΑΙ ΟΙΔΑΤΕC 80

YE-ARE-beholding AND YE-HAVE-perceived so-

ΤΕΡΕCΕΝ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ 400

LIDIES THE NAME OF-Him

ΚΑΙ Η ΠΙCΤΙC ΗΔΙΑΥΤΟΥ ΕΔ 20

AND THE BELIEF THE THRU Him GIVES

ΘΚΕΝ ΑΥΤΩ ΤΗΝ ΟΛΟΚΑΗΡΙΑ 40

to-him THE WHOLE-LOT

ΝΤΑΥΤΗΝ ΑΠΕΝΑΝΤΙ ΠΑΝΤΩ 60

this FROM-IN-STEAD OF-ALL

ΝΥΜΩΝ ΚΑΙ ΝΥΝ ΑΔΕΛΦΟΙ ΟΙ 80

7 OF-youc AND NOW brothers I-HAVE-

ΔΟΤΙΚΑ ΤΑ ΑΓΝΟΙΑΝ ΕΠΡΑ 500

PERCEIVED that according-to UN-KNOWLEDGE YE-PRACTICE

ΣΑΤΕ ΩC ΠΕΡ ΚΑΙ ΟΙ ΑΡΧΟΝΤ 20

AS-EVEN AND THE chiefs

ΕCΥΜΟΝΟC ΔΕ ΘΕΟC ΑΠΡΟΚΑΤ 40

18 OF-youc THE YET God WHICH He-BEFORE-

ΗΓΓΕΙΛΕΝ ΔΙΑCΤΟΜΑΤΟC Π 60

DOWN-MESSAGES THRU MOUTH OF-

ΑΝΤΩΝ ΤΩΝ ΠΡΟΦΗΤΩΝ ΠΑΡ 80

ALL THE BEFORE-AVERTERS TO-BE-EMO-

TO-BE-EMOTIONING THE ANOINTED omitted by A

ΙΝ ΤΟΝ ΧΡΙCΤΟΝ ΑΥΤΟΥ ΕΠΛ 600

TIONING THE ANOINTED OF-Him He-FILLS

ΗΡΘΕΝ ΟΥΤΩC ΜΕΤΑΝΟΗCΑ 20

19 thus after-MIND-YE

ΤΕ ΟΥΝ ΚΑΙ ΕΠΙCΤΡΕΨΑΤΕ 40

ΔΙ THEN AND ON-TURN-YE TO-

ΙC ΤΟΝ ΡΟCΤΟ ΕΞΑΛΕΙΦΘΗΝΑΙ ΜΥ 60

IC INTO OF-omit O. B¹ O. WARD THE TO-BE-OUT-RUBBED OF-youc

ΝΤΑC ΜΑΡΤΙΑC ΟC ΠΑΝΕΛ 80

THE MISSES WHICH-HOW-EVER MAY-

ΘΩC ΙΝ ΚΑΙ ΡΟΙΑΝ ΑΥΨΕΩC 700

BE-COMING SEASONS OF-UP-COOLING

ΑΠΟ ΠΡΟCΦΩΤΟΥ ΤΟΥ ΚΥΡΙΟΥ 20

FROM face OF-THE Master

ΚΑΙ ΑΠΟCΤΕΙΛΗΝ ΤΟΝ ΠΡΟΚΕ 40

20 AND He-MAY-be-commissioning the One-HAVING-

Α Ο Α Η Α ΙΗΣΟΥC ΑΝΟΙΝΤ 60

χΕΙΡΙC ΜΕΝ ΟΝΥΜΙΝ ΧΡΙCΤ

been-BEFORE-HANDED to-youc ANOINTED

ΟΝ ΙΗCΟΥC ΟΝ ΔΕ ΙΟΥΡΑΝΟΝ 80

21 JESUS WHOM IT-IS-BINDING heaven

ΜΕΝ ΔΕ ΣΑCΘΑΙ ΧΡΙCΤΟΝ Ω 800

INDEED TO-RECEIVE UNTIL TIMES

ΝΑ ΠΟΚΑΤΑCΤΑCΕΩC ΠΑΝΤΩ 20

OF-restoration OF-ALL

ΝΩΝ ΕΑΛΛΗCΕΝ Ο ΘΕΟC ΔΙΑC 40

WHICH TALKS THE God THRU MOUTH

ΤΟΜΑΤΟC ΤΩΝ ΑΓΙΩΝ ΤΩΝ ΑΠ 60

of-omit THE OF-THE HOLY THE FROM

ΔΙ ΟC ΑΥΤΟΥ ΠΡΟΦΗΤΩΝ Μ 80

22 con OF-Him BEFORE-AVERTERS MO-

ΟC (A spells MOSES in full. The Y is usually omitted)

ΨΥCΗC ΜΕΝ ΕΙΠΕΝ ΟΤΙ ΠΡΟΦ 900

SES INDEED said that BEFORE-

ΗΤΗΝ ΜΙΝ ΑΝΑCΤΑCΕΙC ΚΥΡ 20

AVERTER to-youc WILL-BE-UP-STANDING Master

ΙΟC ΘΕΟC ΟΥΜΕΝ ΕΚ ΤΩΝ ΑΔΕ 40

THE God OF-youc OUT OF-THE brothers

ΑΦ ΟΝΥΜΟC ΜΕΜΕΛΟΥΤΑΥΚΑ 80

OF-youc AS ME OF-Him YE-

ΟΥC CΕΘΕΚΑΤΑ ΠΑΝΤΑ ΟC ΑΔ 80

WILL-BE-BEARING according-to ALL as-much-as EV-

ΝΑ ΕΛΛΗCΗ ΠΡΟC ΜΑC ΕCΤΑΙ 900

23 ER He-SHOULD-BE-TALKING TOWARD youc IT-WILL-BE

²³ Christ is the Prophet like Moses sent to lead Jehovah's people out of Egypt, through the wilderness, into the kingdom. The whole period of the book of Acts is typified by Israel's wilderness journey. Because the people did not hearken to Moses they were strewn along in the wilderness and never entered the holy land. Likewise, because the nation did not hearken to One Who was more than Moses, they did not enter the kingdom.

The threat of extermination is an inspired alteration. In Deut. 18:¹⁹ the Hebrew is, literally, "I will *inquire*," or, as we say "I will *require* it of him." The LXX renders this "I will *take vengeance* on him."

²⁶ The term "Boy" is used here with all reverence, for want of a better. The difficulties encountered in its translation are apparent from the variety of renderings in the common version, all of which are better fitted to some other Greek word. They use *child*, *son*, *servant*, *young man*, *maid*, etc. It is used of the boys under two years of age in Bethlehem (Mt.2:¹⁶). It is used of Jesus when He was twelve years old (Lu.2:⁴³). It is quoted from Isaiah when he spoke of Him (Mt.12:¹⁸). It is applied to Him four times in this book (3:¹³, 4:²⁷⁻³⁰). It is a word like our "boy" or "girl" which may be applied either to a child or a young servant.

¹ The apostles offended both the priests and the Sadducees by their action. It was the privilege of the priests to teach the people. They should have been the chief support of the apostles in heralding the proclamation of the kingdom. But they are jealous because these common men command a hearing and usurp their authority in matters of doctrine. The Sadducees are especially offended, inasmuch as they denied the doctrine of the resurrection, which was the principal point in the proclamation of the apostles. Apart from the resurrection Messiah was dead and all hope of His kingdom was crucified with Him. But, given the power of His resurrection, all the promises of the kingdom are confirmed. The officer of the sanctuary was in command of the Levitical guard which had the military oversight of the sacred precincts, where the Gentiles could not enter.

not be hearing that Prophet shall be utterly exterminated from among
²¹ the people.' Now all the prophets also; from Samuel, and those succeeding him, as many as speak, also
²⁵ announce these days. *You* are the sons of the prophets and of the covenant which God covenanted with your fathers, saying to Abraham, 'And in your seed all the kindreds
²⁶ of the earth shall be blessed.' To you first God, raising His Boy, commissions Him to bless you by turning each of you from your wickednesses."

⁴ Now, at their speaking to the people, the priests and officer of the sanctuary and the Sadducees stand
² by them, being exasperated because of their teaching the people and announcing in Jesus the resurrection
³ from among the dead. And they laid hands on them and they were placed in custody for the morrow, for it was already dusk.

⁴ Now many of those who hear the word believe, and the number of men became about five thousand.

⁵ Now it occurred on the morrow that their chiefs and the elders and the scribes assembled in Jerusalem,
⁶ and Annas, the chief priest, and Caiaphas and John and Alexander and as many as were of the chief
⁷ priestly race. And, standing them in the midst, they inquired to ascertain "By what power or in what name do *you* do this?"

⁸ Then Peter, being filled with

	ΔΕ ΠΑΣΑ ΨΥΧΗΝΤΙΣ ΕΑΝ ΜΗ Α 20	ΙΔΙΑ ΤΟ ΔΙΔΑΣΚΕΙΝ ΑΥΤΟΥ 20
	YET EVERY soul WHO-ANY IF-EVER NO SHOULD-	THRU THE TO-BE-TEACHING them
	ΚΟΥΣΗΤΟΥ ΠΡΟΦΗΤΟΥ ΕΚΕΙ 40	ΣΤΟΝ ΛΑΟΝ ΚΑΙ ΚΑΤΑΓΓΕΛΛ 40
	BE-HEARING OF-THE BEFORE-AVERTER that	THE PEOPLE AND TO-BE-DOWN-MESSAGING
	ΝΟΥ ΕΞΟΛΕΘΡΕΥΘΗΣΕΤΑΙ Ε 60	ΕΙΝΕΝ ΤΩ ΙΗΣΟΥ ΤΗΝ ΑΝΑΣΤ 60
	WILL-BE-BEING-OUT-WHOLE-RUINED OUT	IN THE JESUS THE UP-STANDING
	ΚΤΟΥ ΛΑΟΥ ΚΑΙ ΠΑΝΤΕΣ ΔΕ Ο 80	ΑΚΙΝΗΤΗΝ ΕΚΝΕΚΡΩΝ ΚΑΙ ΕΠ 80
24	OF-THE PEOPLE AND ALL YET THE	3 THE OUT OF-DEAD-ONES AND THEY-
	ΠΡΟΦΗΤΑΙ ΑΠΟ ΣΑΜΟΥΗΛ 100	ΕΒΑΛΟΝ ΑΥΤΟΙΣ ΤΑΣ ΧΕΙΡΑΣ 600
	BEFORE-AVERTERS FROM SAMUEL AND	ON-CAST (past) to-them THE HANDS
	ΑΙ ΤΩΝ ΚΑΘΕ ΙΗΣΟΥΣ ΟΙΕ ΛΑΛ 20	ΣΚΑΙ ΕΘΕΝΤΟ ΕΙΣ ΤΗΡΗΣΙΝ 20
	OF-THE DOWN-next as-many-as TALK	AND THEY-WERE-PLACED INTO KEEPING
	Η ΣΑΝ ΚΑΙ ΚΑΤΗΓΓΕΙΛΑΝΤΑ 40	ΕΙΣ ΤΗΝ ΑΥΡΙΟΝ ΗΝ ΓΑΡ ΕΣΤ 40
	AND DOWN-MESSAGE THE	INTO THE MORROW WAS for EVENING-
	ΣΗΜΕΡΑΣ ΤΑΥΤΑΣ ΟΥ ΜΕΙΣ ΕΣ 60	ΕΡΑΝ Η ΠΟΛΛΟΙ ΔΕ ΤΩΝ ΚΑΚΟ 80
25	DAYS these YE ARE	4 STAR ALREADY MANY YET OF-THE ones-HEAR-
	ΤΕ ΟΙ ΥΙΟΙ ΤΩΝ ΠΡΟΦΗΤΩΝ Κ 80	ΥΣΑΝΤΩΝ ΤΟΝ ΛΟΓΟΝ ΕΠΙΣΤ 80
	THE SONS OF-THE BEFORE-AVERTERS AND	ing THE saying BELIEVE
	ΑΙ ΤΗΣ ΔΙΑΘΗΚΗΣ ΗΣ ΔΙΕΘΕ 200	ΕΥΣΑΝ ΚΑΙ ΕΓΕΝΗ ΘΗΡΙΑΘΜ 700
	OF-THE covenant WHICH covenantED	AND WAS-BECOME NUMBER
	ΤΩ ΘΕΩ ΣΠΡΟΣΤΟΥ ΣΠΑΤΕΡ 20	Ο ΣΤΩΝ ΑΝΔΡΩΝ ΧΙΛΙΑΔΕ 20
	THE God TOWARD THE FATHERS	OF-THE MEN AS THOUSAND
	ΑΣ ΟΥΝ ΛΕΓΩΝ ΠΡΟΣ ΑΒΡΑΑ 40	ΣΠΕΝΤΕ ΕΓΕΝΕΤΟ ΔΕ ΕΠΙ ΤΗ 40
	OF-YOU saying TOWARD ABRAHAM	5 FIVE it-BECAME YET ON THE
	ΜΚΑΙ ΕΝ ΤΩ ΣΠΕΡΜΑΤΙ ΟΥ Ε 60	Ν ΑΥΡΙΟΝ ΣΥΝ ΑΧΘΗΝΑΙ ΑΥΤΟ 60
	AND IN THE seed OF-YOU WILL-	MORROW TO-BE-TOGETHER-LED OF-them
	ΝΕΥ ΛΟΓΗΘΗΣ ΟΝΤΑΙ ΠΑΣΑΙ 80	ΩΝ ΤΟΥΣ ΑΡΧΟΝΤΑΣ ΚΑΙ ΤΟΥ 80
	BE-BEING-IN-blessed ALL	THE chiefs AND THE
	ΔΙ ΠΑΤΡΙΔΙ ΤΗΣ ΓΗΣ ΟΥ ΜΙΝ Π 100	ΣΠΡΕΣΒΥΤΕΡΟΥΣ ΚΑΙ ΤΟΥΣ 800
26	THE FATHERHOODS OF-THE LAND to-you BE-	SENIORS AND THE
	ΡΩΤΟΝ ΑΝΑΣΤΗΣΑΣ ΘΕΟΣ Τ 20	ΓΡΑΜΜΑΤΕΙΣ ΕΝ ΙΕΡΟΥΣΑΛ 20
	FORE-most UP-STANDING THE God THE	WRITERS IN JERUSALEM
	ΟΝ ΠΑΙΔΑ ΑΥΤΟΥ ΑΠΕΣΤΕΙΛΑ 40	ΗΜΚΑΙ ΑΝΝΑΣ Ο ΑΡΧΙΕΡΕΥΣ 40
	Boy OF-Him commissions	6 AND ANNAS THE chief-SACRED-ONE
	ΕΝ ΑΥΤΩ ΝΕΥ ΛΟΓΟΥΝΤΑΥΜΑ 60	ΚΑΙ ΚΑΙ ΑΦΑΣΚΑΙ ΙΩΑΝΝΗΣ 60
	Him blessing YOU	AND CAIAPHAS AND JOHN
	ΣΕΝ ΤΩ ΑΠΟ ΣΤΡΕΦΕΙΝ ΕΚΑΣ 80	ΚΑΙ ΑΛΕΞΑΝΔΡΟΣ ΚΑΙ ΟΙ 80
	IN THE TO-BE-FROM-TURNING EACH	AND ALEXANDER AND AS-many-as
	ΤΩΝ ΑΠΟ ΤΩΝ ΠΟΝΗΡΙΩΝ ΜΟ 100	Η ΣΑΝ ΕΚ ΓΕΝΟΥΣ ΑΡΧΙΕΡΑΤ 900
	FROM THE wickednesses OF-YOU	WERE OUT OF-breed OF-chief-SACRED
	Ν ΑΛΛΟΥΝΤΟΝ ΔΕ ΑΥΤΩΝ ΠΡΟ 20	ΙΚΟΥ ΚΑΙ ΣΤΗΣΑΝΤΕΣ ΑΥΤΟ 20
4	OF-TALKING YET them TOWARD	7 AND STANDING them
	ΣΤΟΝ ΛΑΟΝ ΕΠΕΣΤΗΣΑΝ ΑΥΤ 40	ΥΣΕΝΤΟΜΕΣ Ω ΕΠΥΝΘΑΝΟΝΤ 40
	THE PEOPLE ON-stand to-them	IN THE MIDST THEY-UP-ASCERTAINED
	ΟΙΣ ΟΙ ΠΕΡΕΙΣ ΚΑΙ ΟΙ ΣΤΡΑΤ 60	ΟΕΝ ΠΟΙΔΥΝΑΜΕΙΝ ΕΝ ΠΟΙ 60
	THE SACRED-ONES AND THE officer	IN ?-THE-which ABILITY OR IN ?-THE-which
	Η ΓΟΣΤΟΥ ΙΕΡΟΥ ΚΑΙ ΟΙ ΣΑΔ 80	ΩΝ ΟΝΟΜΑΤΙ ΕΠΟΙΗΣΑΤΕ ΤΟΥ 80
	OF-THE SACRED-place AND THE SADDUCEES	NAME DO this
2	ΔΟΥ ΚΑΙ ΟΙ ΔΙΑΠΟΝΟΥΜΕΝΟΙ 500	ΤΟΥ ΜΕΙΣΤΟΤΕ ΠΕΤΡΟΣ ΠΑΝ 1000
	BEING-THRU-MISERIED	8 YE then Peter BEING-

⁸ This was the supreme spiritual judiciary in Israel. It comprised the heads of the twenty-four courses of priests, the scribes, and elders, said to have been in all seventy-one. The names of the chief priest and his immediate associates are mentioned for their official weight. Christ admitted their authority (Mt.23²).

⁸ The evangel of the kingdom is now for the first time since the death of Christ, proclaimed to Israel as a nation, as represented by her chiefs and elders and scribes. Hitherto it has gone to individuals in the nation with considerable success. Now everything hinges on the attitude of the official heads of the people. They had rejected Messiah Himself and were responsible for His crucifixion. The chief priests and elders knew that He had foretold His resurrection (Mt.27⁶³). They had the evidence of the Roman guard and had bribed them to tell a false story (Mt.28¹³). To this the apostles now add their testimony and confirm it by healing the lame man. When Peter speaks they are quite unable to answer him. Surely now they are convinced that Jesus is the Messiah! If He can save the lame man He can save the nation. Here was Israel's opportunity. They stood on the verge of the kingdom. If they accepted Him, He would soon rid them of their enemies and come to set up the sovereignty promised by the prophets. Should they refuse the testimony of the holy spirit as they had rejected Him it would involve the whole nation in an eonian sin, and the kingdom could not come.

The disciples' question concerning the restoration of the kingdom *at this time*, is here answered for us for the first time. Again and again, during the course of its proclamation, the Jews reject the King and the kingdom. Here, however, we have the first refusal. This is the supreme crisis in the book of Acts. Had they accepted the apostles' testimony, the nation would have followed their lead, and the success of the apostles' proclamation would have been assured. Now that they reject the testimony to His resurrection, it is clear that Israel's rightful sovereignty will *not* be restored to them at this time.

holy spirit, said to them, "Chiefs
⁹ of the people and elders! If *we* today are being examined concerning the infirm man's benefaction, by
¹⁰ what *he* has been saved, let it be known to you all and to the entire people of Israel, that in the name of Jesus Christ, the Nazarene, Whom
you crucify, Whom God rouses from among the dead, by this One, this
¹¹ man stands before you sound. This is the Stone which is being scorned
¹² by you builders, which is becoming the head of the corner. And there is no salvation in any other, for neither has any other name been given under heaven among men in which we must be saved."

¹³ Now, on beholding the boldness of Peter and John, and grasping that they are illiterate and ordinary men, they marveled. Besides, they recognized them, that they were
¹⁴ with Jesus. Besides, observing the man who has been cured standing with them, they had nothing to contradict.

¹⁵ Now, ordering them to come out of the Sanhedrin, they parleyed
¹⁶ with one another, saying, "What should we be doing to these men? For, indeed, that a known sign has occurred through them, is apparent to all who are dwelling at Jerusalem, and we cannot deny it. But, lest it may disseminate more among the people, we should be threatening them no longer to be speaking
¹⁷ in this Name to any man." And, calling them, they give them a sweeping charge not to utter aught, neither to be teaching, in the name of Jesus.

- ^o **ΓΕΝΕΣ ΠΝΕΥΜΑΤΟΣ ΑΓΙΟΥ** ²⁰ **ΕΙΠΕΝ** **ΠΡΟΣ ΑΥΤΟΥΣ** **ΑΡΧΟΝΤΕΣ**
 FILLED OF-spirit HOLY said TOWARD them chiefs
- ΕΣΤΟΥ ΑΔΟΥΚΑΙ ΠΡΕΣΒΥΤΕ** ⁶⁰
 OF-THE PEOPLE AND SENIORS
- ^o **ΡΟΙ ΕΙΗΜΕΙΣ ΣΗΜΕΡΑ** **ΝΑ** ⁸⁰
 IF WE TODAY ARE-be-
- ^{n+G} **ΚΡΙΝΟΜΕΘΑ ΕΠΙ ΕΥΡΕΣΙ** ¹⁰⁰
 ING-examined ON WELL-ACTION
- ΑΝΘΡΩΠΟΥ ΑΘΕΝΟΥΣ** ²⁰
 OF-human UN-FIRM IN ANY
- ΙΝΟΥΤΟΣ ΕΣΤΑΙ ΓΝΩΣ** ⁴⁰
 this-one HAS-been-SAVED KNOWN
- ΤΟΝ ΕΣΤΩ ΠΑΣΙΝ ΥΜΙΝ** **ΚΑΙ** ⁶⁰
 LET-it-be to-ALL YOUR AND to-
- ^o **ΑΝΤΙΤΩ ΛΑΩ ΙΣΡΑΗΛ** **ΤΙΝ** ⁸⁰
 EVERY THE PEOPLE OF-ISRAEL that IN
- ΤΩ ΟΝΟΜΑΤΙ ΗΣΟΥ ΧΡΙΣΤΟΥ** ²⁰⁰
 THE NAME OF-JESUS ANOINTED
- ^o **ΥΤΟΥ ΝΑΖΑΡΕΘ** **ΟΥ ΟΥΝ** **ΕΙΣ** ²⁰
 THE NATARENE WHOM YE
- ΕΣΤΑΥΡΩΣΑΤΕ ΟΝΟΘΕΟΝ** ⁴⁰
 impale WHOM THE God HOUSES
- ΕΙΡΕΝΕ ΚΝΕΚΡΩΝΕΝΤΟΥΤΩ** ⁶⁰
 OUT OF-DEAD-ONES IN this-One
- ΟΥΤΟΣ ΠΑΡΕΣΤΗΚΕΝ ΕΝΩΠΙ** ⁸⁰
 this-one HAS-BE-IDE-STOOD IN-VIEW
- ΟΝ ΥΜΩΝ** **ΥΓΙΝΟ** **ΟΥΤΟΣ ΕΣΤΙ** ³⁰⁰
 OF-you SOUND this IS
- ΝΟΛΙΘΟΣ ΕΙΣ ΟΥΘΕΝ** **Η ΕΙΣ** ²⁰
 THE STONE THE One-BE-ING-scorned
- ΥΦΥΜΩΝΤΩΝ ΟΙΚΟΔΟΜΟΥ** **ΝΟ** ⁴⁰
 by you THE ones-HOME-BUILDING THE One-
- ΕΝΟΜΕΝΟΣ ΕΙΣ ΚΕΦΑΛΗΝ** **Ω** ⁶⁰
 BECOMING INTO HEAD OF-COR-
- ΝΙΑΣ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΕΝ ΑΛΛ** ⁸⁰
 12 NEAR AND NOT IS IN other
- ΟΥ ΔΕΝΙ ΗΣΩΤΗΡΙΑ ΟΥ ΔΕ** ⁴⁰⁰
 NOT-YET-ONE THE SAVING NOT-YET for
- ^o **ΑΡΟΝΟΜΑ ΕΣΤΙΝ ΕΤΕΡΟΥ** **Ν** ²⁰
 DIFFERENT NAME IS A DIFFERENT IS UNDER
- ΟΤΟΥΡΑΝΟΝΤΟ ΔΕ ΔΟΜΕΝ** ⁴⁰
 THE heaven THE one-HAVING-been-GIVEN
- ΟΝ ΕΝΑΝΘΡΩΠΟΙΣ ΕΝΩΔΕΙΣ** ⁶⁰
 IN humans IN WHICH it-IS-BIND-
- ⁿ **ΩΝ ΗΝΑΙΜΑΣΘΕ ΟΡΟΥΝΤΕΣ** ⁸⁰
 13 ING TO-BE-SAVED US beholding
- ΔΕ ΤΗΝ ΤΟΥ ΠΕΤΡΟΥ ΠΑΡΡΗΣ** ³⁰⁰
 LET THE OF-THE Peter holdness
- ΙΑΝ ΚΑΙ ΙΩΑΝΝΟΥ ΚΑΙ ΚΑΤΑ** ²⁰
 AND JOHN AND DOWN-
- ΛΑΒΟΜΕΝ ΟΙΟΤΙ ΑΝΘΡΩΠΟΙ** ⁴⁰
 GETTING that humans
- ΑΓΡΑΜΜΑΤΟΙ ΕΙΣ ΚΑΙ** **ΙΔ** ⁸⁰
 UN-WRITE THEY-ARE AND ordin-
- ΙΩΤΑΙ ΕΒΑΥΜΑΖΟΝ ΕΠΕΙ** ⁸⁰
 say THEY-MARVELED THEY-ON-KNEW
- ΩΣΚΟΝΤΕ ΑΥΤΟΥΣ ΟΤΙ** **ΣΥΝΤ** ⁶⁰⁰
 BESIDES them that TOGETHER to-
- ΩΝ ΗΣΟΥ ΗΣΑΝΤΟΝΤΕ** **ΑΝΘΡΩ** ²⁰
 14 THE JESUS THEY-WERE THE BESIDES human
- ΠΟΝΒΛΕΠΟΝΤΕΣ** **ΣΥΝ ΑΥΤΟΙ** ⁴⁰
 looking TOGETHER to-them
- ΕΣΤΩΤΑ ΤΟΝΤΕ ΘΕΡΑΠΕΥΜ** ⁶⁰
 HAVING-STOOD THE one-HAVING-been-cured
- ΕΝ ΟΝΟΥ ΔΕ ΝΕΙΧΟΝΑΝΤΕ** **ΙΝ** ⁸⁰
 NOT-YET-ONE THEY-HAD TO-BE-contradict-
- ^o **ΕΙΝΚΕΛΕΥΣΑΝΤΕΣ ΔΕ ΑΥΤΟΥ** ⁷⁰⁰
 15 ING ORDERING YET them
- ΥΣ ΕΙΣ ΤΟΥΣ** **ΣΥΝΕΔΡΙΟΥ** **ΑΠΕ** ²⁰
 OUT OF-THE Sanhedrin TO-BE-
- ΛΘΕΙΝ** **ΣΥΝΕΒΑΛΛΟΝ** **ΠΡΟΣ** ⁴⁰
 FROM-COMING THEY-TOGETHER-CAST (past) TOWARD one-
- ΑΛΛΗ ΟΥΣ ΛΕΓΟΝΤΕΣ** **ΤΙΠΟΙ** ⁶⁰
 16 another saying ANY WE-
- ΗΣΩΜΕΝ ΟΙΣ ΑΝΘΡΩΠΟΙΣ** **Τ** ⁸⁰
 SHOULD-BE-DOING to-THE humans these
- ΟΥΤΟΙΣ ΟΤΙ ΜΕΝ ΓΑΡ ΓΝΩΣΤ** ⁶⁰⁰
 that INDEED for KNOWN
- ΟΝ ΣΗΜΕΙΟΝ ΓΕΓΟΝΕΝ ΔΙΑ** ²⁰
 SIGN HAS-BE-COME THRU them
- ^o **ΤΩΝ ΠΑΣΙΝ ΤΟΙΣ ΚΑΤΟΙΚΟΥ** ⁴⁰
 to-ALL THE ones-DOWN-HOMING
- ΣΙΝ ΕΡΟΥΣΑΛΗΜ ΦΑΝΕΡΟΝ** ⁶⁰
 JERUSALEM apparent
- ΚΑΙ ΟΥ ΔΥΝΑΜΕΘΑ ΑΡΝΕΙΣΘ** ⁸⁰
 AND NOT WE-ARE-ABLE TO-BE-disowning
- ^o **ΑΙ ΑΛΛΑ ΙΝΑ ΗΠΙΣΤΑΙ** **ΟΝ** ⁶⁰⁰
 17 but THAT NO ON MORE MAY-
- ΙΑΝ ΕΜΗΘΕΝ ΙΣΤΟΝ ΛΑΟΝ** ²⁰
 BE-BEING-THRU-APPROPRIATED INTO THE PEOPLE WE-
- ^o **ΕΙΛΗΣΘΕ ΜΕΘΑΥΤΟΙΣ** **ΗΜΙΝ** ⁴⁰
 SHOULD-BE-threatening to-them NO-NOT-STILL
- ^o **ΤΙ ΑΛΛΕΙΝ ΕΠΙ ΤΩ ΟΝΟΜΑΤΙ** ⁸⁰
 TO-BE-TALKING ON THE NAME
- ΟΥΤΩΜΗΔΕΝΙΑΝΘΡΩΠΩΝ** **Κ** ⁸⁰
 18 this to-NO-YET-ONE OF-humans AND
- ΑΙ ΚΑΛΕΣΑΝΤΕΣ ΑΥΤΟΥΣ** **ΠΑ** ¹⁰⁰⁰
 CALLING them THEY-

¹³ Peter and John were not *ignorant* men by any means, though they lacked the culture and affectation which marked the learned class of that day. They had been in the school of Christ.

¹⁹ The attitude of the Sanhedrin had the immediate effect of abrogating their authority. They should have ruled for God, now they are arrayed against God. They should have been a terror to evil-doers: now they menace those who are carrying out His will. Peter, as an apostle of the Messiah, was one of the real rulers in Israel, and will one day sit upon a throne in the kingdom (Mt.19²⁷). Hence he has the right to oppose the Sanhedrin and to carry out the commission which he has from his Master. This is no example for us to follow in this economy. We are to be subject to the superior authorities (Ro.13¹).

²² The healing of the lame man is called a sign, hence has some typical significance, especially in regard to his age. May this not suggest the forty years which followed, during which Israel was not able to walk before God?

²³ The threats of the Sanhedrin produced a powerful effect on the believers. They were accustomed to obey their religious rulers implicitly. In fact, they gave their own chiefs and elders a place which the Roman power never could obtain. They must have some divine direction for continuing in a course prohibited by the highest Jewish authority. This is found in the second part of the first Psalm (usually called the second Psalm). Here their own chiefs are associated with the nations in hostility to Messiah. The Psalm should be read to the end. The threats of the Sanhedrin are as nothing compared to Jehovah's threats against them. The judges of the land are exhorted to be instructed and serve the Lord, lest they perish when His anger is burning but a little (Ps.2 ¹⁰⁻¹²). The fact that their chiefs are no longer under Jehovah's protection but the objects of His indignation emboldens them to go forth with the proclamation in spite of their opposition. Moreover, the Lord's hand had been with the apostles, for many had believed, and it was evident that the Sanhedrin itself was afraid to exercise its full power, or Peter and John would not have been released.

¹⁹ Yet Peter and John, answering, said to them, "If it is just before God to be hearing you rather than God, judge you; for *we* cannot but be speaking of what we perceive and hear". Yet those who menace them release them, not finding how they should be chastening them because of the people, seeing that all glorified God for that which ²² has occurred, for the man was of more than forty years, on whom this sign of healing had occurred.

²³ Now, being released, they came to their own and report whatever the chief priests and elders say to ²⁴ them. Now those who hear lift up their voice to God with one accord, and say, "O Owner, Thou Who makest heaven and earth and the ²⁵ sea and all that is in them, Who through holy spirit, by the mouth of our father, Thy boy David, art saying,

'Why do the nations rage,
And the people meditate empty things?

²⁶ The kings of the land stand by,
And the chiefs were assembled
for the same intent,
Against the Lord and against His Christ.'

²⁷ For of a truth, in this city, were assembled against Thy holy Boy Jesus, Whom Thou dost anoint, Herod, as well as Pontius Pilate, together with the nations and the ²⁸ peoples of Israel, to do whatever Thy hand and Thy counsel designates beforehand to occur.

²⁹ And now, Lord, take notice of their threats, and be Thou en-

^{s.o.} ^{h¹} omit THE	ΡΗΓΓΕΙΛΑΝΤΟΚΑΘΟΛΟΥΜΗ 20	ΕΑΚΟΥΣΑΝΤΕΣΟΜΟΘΥΜΑΔΟ 20
charge	THE DOWN-WHOLE NO	ones-hearing LIKE-FEEL
ΦΘΕΓΓΕΣΘΑΙΜΗΔΕΙΔΑΣΚ 40	ΤΟ-DE-UTTERING NO-YET TO-BE-TEACHING	ΝΗΡΑΝΦΩΝΗΝΠΡΟΣΤΟΝΘΕΟ 40
	^{n¹} omits OF-THE	LIFT SOUND TOWARD THE God
ΕΙΝΕΠΙΤΩΟΝΟΜΑΤΙΤΟΥΙΗ 60	ON THE NAME OF-THE JE-	ΝΚΑΙΕΙΠΑΝΔΕΣΠΟΤΑΚΥΟ 60
	^{a+O} THE	AND say OWNER YOU THE One-
19 ^{s.o.} ^{h¹} THE YET Peter	90 ^{AND} JOHN	ΟΙΗCΑCΤΟΝΟΥΡΑΝΟΝΚΑΙ 80
	AND JOHN	making THE heaven AND THE
ΗCΑΠΟΚΡΙΘΕΝΤΕCΕΙΠΟΝ 100	^{n¹} Δ TO-	ΗΝΓΗΝΚΑΙΤΗΝΘΑΛΑCΣΑΝΚ 600
answering	said TO-	LAND AND THE SEA AND
ΡΟCΑΥΤΟΥCΕΙΔΙΚΑΙΟΝΕC 20	WARD them IF JUST it-IS	ΑΙΠΑΝΤΑΤΑΕΝΑΥΤΟΙCΟΤΟ 20
		25 ALL THE IN them THE OF-THE
ΤΙΝΕΝΩΠΙΟΝΤΟΥΘΕΟΥΥΜΩ 40	IN-VIEW OF-THE God OF-YOU	ΥΠΑΤΡΟCΗΜΩΝΔΙΑΠΝΕΥΜΑ 40
		FATHER OF-US THRU spirit
ΝΑΚΟΥΕΙΝΜΑΛΛΟΝΗΤΟΥΘΕ 60	TO-DE-BEARING RATHER OR-OF-THE God	ΤΟCΑΓΙΟΥCΤΟΜΑΤΟCΔΑΥΕ 60
	^{n+G} ^Δ ^u O	HOLY OF-MOUTH of-DAVID
20 ΟΥΚΡΙΝΑΤΟΥΔΥΝΑΜΕΒΑΓ 80	JUDGE-YE NOT WE-ARE-ABLE for	ΙΔΠΑΙΔΟC CΟΥΕΙΠΩΝΙΝΑΤ 80
	^{u¹} O	boy OF-YOU SAYING THAT ANY
ΑΡΗΜΕΙCΑΕΙΔΑΜΕΝΚΑΙΗΚ 200	WE WHICH WE-PERCEIVE AND WE-	ΙΕΦΡΥΑΞΑΝΕΘΝΗΚΑΙΛΑΟΙ 700
		SNORT NATIONS AND PEOPLES
ΟΥCΑΜΕΝΜΗΑΛΕΙΝΟΙΔΕΠ 20	^{s.o.} NO TO-DE-TALKING THE YET ones-	^{As Δ} ^{for G}
21 HEAR	26 meditate	ΕΜΕΛΕΤΗCΑΝΚΕΝΑΠΕCΤ 20
		EMPTIES BESIDE-STAND
ΡΟCΑΠΕΙΛΗCΑΜΕΝΟΙΑΠΕΛ 40	TOWARD-threatening FROM-LOOSE	ΗCΑΝΟΙΒΑCΙΛΕΙCΤΗCΓΗC 40
		THE KINGC OF-THE LAND
ΥCΑΝΑΥΤΟΥCΜΗΔΕΝΕΥΡΙC 60	them NO-YET-ONE FINDING	ΚΑΙΟΙΑΡΧΟΝΤΕC CΥΝΗΓΕC 60
	^{n¹} C IN	AND THE chiefs WERE-TOGETHER-LED
ΚΟΝΤΕCΤΟΠΩCΚΟΛΑCΩΝΤΑ 80	THE bow THEY-SHOULD-DE-CHASTEN-	CΑΝΕΠΙΤΟΑΥΤΟΚΑΤΑΤΟΥΚ 80
^{D.O.}	IN them THRU THE PEOPLE that	ON THE SAME DOWN OF-THE Mas-
10 ^{IN} ΑΥΤΟΥCΔΙΑΤΟΝΑΛΟΝΟΤΙ 100		ΥΡΙΟΥΚΑΙΚΑΤΑΤΟΥΧΡΙCΤ 800
		ter AND DOWN OF-THE ANOINTED
ΠΑΝΤΕCΕΔΟΞΑΖΟΝΤΟΝΘΕΟ 20	ALL esteemed THE God	ΟΥΑΥΤΟΥC CΥΝΗΧΘΗCΑΝΓΑΡ 20
		27 OF-Him WERE-TOGETHER-LED for
ΝΕΠΙΤΩΓΕΓΟΝΟΤΙΕΤΩΝΓΑ 40	22 ON THE HAVING-BECOME OF-YEARS for	^{s.o. A+C}
	^{n¹} Δ	ΕΠΑΛΗΘΕΙΑCΕΝΤΗΠΟΛΕΙ 40
ΡΗΝΠΛΕΙΟΝΩΝΤΕC CΕΡΑΚΟ 60	WAS OF-MORE FOUR-TY	ON TRUTH IN THE city this
		^{OY} OF-YOU
ΝΤΑΘΑΝΘΡΩΠΟCΕΦΟΝΕΓΕΓ 80	THE human ON WHOM HAD-BECOME	ΑΥΤΗΝΕΠΙΤΟΝΑΓΙΟΝΠΑΙΔΑ 60
		ON THE HOLY Boy
ΟΝΕΙΤΟCΗΜΕΙΟΝΤΟΥΤΟΤΗ 100	THE SIGN this OF-THE	COYΙΗCΟΥΝΟΝΕΧΡΙCΑCΗΡ 80
		OF-YOU JESUS WHOM YOU-ANOINT HEROD
CΙΑCΦCΑΠΟΛΥΘΕΝΤΕCΔΕ 20	23 HEALING BEING-FROM-LOOSED YET	ΩΑΝCΤΕΚΑΙΠΟΝΤΙΟCΠΕΙΛΑ 900
		BESIDES AND Pontius PILATE
ΗΛΘΟΝΠΡΟCΤΟΥCΙΔΙΟΥCΚ 40	THEY-CAME TOWARD THE OWN AND	ΑΤΟC CΥΝΕΘΝΕCΙΝΚΑΙΛΑΟ 20
	^{sN} ^{s.o.}	TOGETHER to-NATIONS AND PEOPLES
ΔΙΑΠΗΓΓΕΙΑΝΟCΑΠΡΟCΑ 60	THEY-FROM-MESSAGE as-much-as TOWARD them	ΙCΙCΡΑΗΛΑΠΟΙΗCΑΙΟCΑΝΧ 40
		^{s.o.} of-ISRAEL TO-DO as-much-as THE
ΥΤΟΥCΟΙΑΡΧΙΕΡΕΙCΚΑΙΟ 80	THE chief-SACRED-ones AND THE	^{s.o.} ΕΙΡCΟΥΚΑΙΗΒΟΥΛΗCΟΥΠΡ 60
		HAND OF-YOU AND THE COUNSEL OF-YOU BEFORE-
ΙΠΡΕCΒΥΤΕΡΟΙΕΙΠΑΝΟΙΔ 500	^{A O}	ΟΩΡΙCΕΝΓΕΝΕCΘΑΙΚΑΙΤΑ 80
24 SENIORB say THE YET		29 SEIZES TO-BE-BECOMING AND THE
		^{A ΦG} for Π
		ΝΥΝΚΥΡΙΕΕΠΙΔΕΕΠΙΤΑCΑ 12000
		NOW Master ON-PERCEIVE ON THE threats

³⁰ The timid opposition of the Sanhedrin is in contrast to the boldness of those who proclaimed the evangel. God manifested Himself by miraculous interventions, and the powers of the kingdom abounded.

³² The laws concerning property were so different in Israel from anything with which we are acquainted that it is difficult for us to understand this and similar passages. First of all, each Jew had his allotment, which could not be sold. Even if it was disposed of, it came back to him in the jubilee. This was his means of living. If the kingdom should come, the land would be re-distributed according to the prophets (Eze.47¹³). The action of the Pentecostal believers is all based on this fact. Whatever they had beyond their allotment would go back to its rightful allottee when the kingdom is set up. In view of this they sold the lands and houses they had acquired besides their allotment, and shared their possessions, or personal property such as money, among themselves.

³⁴ A *freehold* was a piece of property to which actual title could be acquired, as is the custom among western nations today. The name, which means *separated*, shows that a freehold was not land held in common, like an allotment, but held by a title unaffected by the jubilee. Gethsemane was such a freehold (Mt.26³⁰). Judas manifested his unbelief by purchasing a freehold with the price of his Lord, and the chief priest completed the purchase by paying the money. This was evidence that they did not believe in the coming kingdom, for they never would have bought the bloody field, only to find its title invalid when the land is reappportioned to the tribes in that day. The disciples, knowing that freeholds were not in line with the law and that they would be forfeited under the righteous rule of Messiah, put the means obtained from their sale into a common fund.

³⁸ The allotment of the Levites could not be sold (Lev.25³⁴). But this field was his personal property. Had the kingdom come, he would have had his share in their allotment (Eze.48¹³⁻¹⁴).

³ Ananias and Sapphira sold a *freehold* which they had *acquired*, over and beyond their own allotment in the

dowing Thy slaves with all boldness to be speaking Thy word, by stretching out Thy hand for healing and signs and miracles, to occur through the Name of Thy holy Boy Jesus."

³¹ And at their beseeching, the place in which they were assembled was shaken and they are all filled with holy spirit, and they spoke the word of God with boldness.

³² Now the multitude of believers was of one heart and soul, and not one said that any of his possessions were his own, but it was all theirs

³³ in common. And with great power the apostles rendered testimony to the resurrection of Jesus Christ the Lord. Besides, great grace was on them all, for neither was there any indigent among them, for as many as had acquired freeholds or possessed houses, selling them, brought the price of that which is being disposed of, and placed it at the feet of the apostles. Now they distributed to each as much as ever any had need.

³⁶ Now Joseph, whom the apostles surnamed "Barnabas" (which is construed as "Son of Consolation"),
³⁷ a Levite, a native Cyprian, selling a field belonging to him, brings the money and places it at the feet of the apostles.

⁵ Now a certain man named Ananias, together with Sapphira, his
² wife, sells an acquisition and embezzles from the price (his wife also having been conscious of it) and, bringing a certain part, he places
³ it at the feet of the apostles. Now

- ^{g o.}
 ΠΕΙΛΑΣΑΥΤΩΝΚΑΙΔΟΣΤΟΙ 20
 of-them AND BE-GIVING to-THS 34
 ΤΑΣΑΥΤΟΥΣΟΥΔΕΓΑΡΕΝΔΕ 20
 them NOT-YET for IN-BOUND
^{B WAS ANY}
 ΗΣΤΙΧΗΝΕΝΑΥΤΟΙΣΟCΟΙΓ 40
 ANY WAS IN them as-many-as for
 ΔΟΥΛΟΙC CΟΥΜΕΤΑΡΡΗ 40
 SLAVES OF-YOU WITH boldness
 ΚΙΑCΠΑCΗCΑΛΛΕΙΝΤΟΝΑΟ 80
 EVERY TO-DE-TALKING THE saying
 ΓΟΝCΟΥΕΝΤΩΤΗΝΧΕΙΡΑCΟ 80
 OF-YOU IN THE THE HAND OF-YOU
^{omit OF-Y. A. o. s o. A omits YOU s o.}
 ΥΕΚΤΕΙΝΕΙΝCΕΕΙCΙΑCΙΝ 100
 TO-BE-OUT-STRETCHING YOU INTO HEALING
^{A o.}
 ΚΑΙCΗΜΕΙΑΚΑΙΤΕΡΑΤΑΓΕ 20
 AND SIGNS AND MIRACLES TO-DE-
 ΙΝΕCΘΑΙΔΙΑΤΟΥΟΝΟΜΑΤΟ 40
 BECOMING THRU THE NAME
 CΤΟΥΑΓΙΟΥΠΑΙΔΟC CΟΥΙΗ 80
 OF-THE HOLY Boy OF-YOU JESUS
 CΟΥΚΑΙΔΕΗΘΕΝΤΩΝΑΥΤΩΝ 80
 AND OF-DEING-BOUND them
 ΕCΑΛΕΥΘΗΤΟΠΟCΕΝΩΗCΑ 200
 WAS-SHAKEN THE PLACE IN WHICH THEY-
 ΝCΥΝΗΓΜΕΝΟΙΚΑΙΕΠΑΝCΘ 20
 WERE HAVING-been-TOGETHER-LED AND THEY-ARE-FILLED
^{1* o.}
 ΗCΑΝΑΠΑΝΤΕCΤΟΥΑΓΙΟΥΠ 40
 ALL (emphatic) OF-THE HOLY spir-
 ΝΕΥΜΑΤΟCΚΑΙΕΛΑΛΟΥΝΤΟ 60
 it AND THEY-TALKED THE
 ΝΑΟΓΟΝΤΟΥΘΕΟΥΜΕΤΑΡΡ 80
 saying OF-THE God WITH boldness
 ΡΗCΙΑCΤΟΥΔΕΠΑΝΘΟΥCΤΩ 300
 OF-THE YET multitude OF-THE
 ΝΠΙCΤΕΥCΑΝΤΩΝΗΝΚΑΡΔΙ 20
 once-BELIEVING WAS HEARTY
 ΑΚΑΙΨΥΧΗΜΙΑΚΑΙΟΥΔΕΕΙ 40
 AND soul ONE AND NOT-YET ONE
 CΤΙΤΩΝΥΠΑΡΧΟΝΤΩΝΑΥΤΩ 60
 ANY-OF-THE belongingS to-him
^{n o}
 ΕΛΕΓΕΝΙΔΙΟΝΕΙΝΑΙΑΛΛΗ 80
 said OWN TO-BE but WAS
 ΝΑΥΤΟΙCΑΠΑΝΤΑΚΟΙΝΑΚΑ 400
 to-them ALL (emphatic) COMMON AND
^{s o.}
 ΙΔΥΝΑΜΕΙΜΕΓΑΛΗΑΠΕΔΙΑ 20
 to-ABILITY GREAT FROM-GAVE
^{A THE commissioners THE witness}
 ΟΥΝΤΟΜΑΡΤΥΡΙΟΝΟΙΑΠΟC 40
 THE witness THE commissioners
^{B THE Master JESUS OF-THE UP-STANDING}
 ΤΟΛΟΙΤΗCΑΝΑCΤΑCΕΩCΙΗ 80
 OF-THE UP-STANDING OF-
^{n omits ANOINTED}
 CΟΥΧΡΙCΤΟΥΤΟΥΚΥΡΙΟΥΧ 80
 JESUS ANOINTED THE Master grace
 ΑΡΙCΤΕΜΕΓΑΛΗΗΝΕΠΙΠΑΝ 600
 BESIDES GREAT WAS ON ALL
- 34
 ΤΑΣΑΥΤΟΥCΟΥΔΕΓΑΡΕΝΔΕ 20
 them NOT-YET for IN-BOUND
^{B WAS ANY}
 ΗCΤΙΧΗΝΕΝΑΥΤΟΙCΟCΟΙΓ 40
 ANY WAS IN them as-many-as for
 ΑΡΚΤΗΤΟΡΕCΧΩΡΙΩΝΗΟΙΚ 80
 ACQUIRERS OF-freeholds OR OF-HOMES
^{1* omits belonged}
 ΙΩΝΥΠΗΡΧΟΝΠΩΛΟΥΝΤΕCΕ 80
 belonged SELLING THEY-
^{B + E}
 ΦΕΡΟΝΤΑCΤΙΜΑCΤΩΝΠΙΠΡ 800
 CARRIED THE VALUES OF-THE ones-Being-
 ΑCΚΟΜΕΝΩΝΚΑΙΕΤΙΘΟΥΝΗ 20
 35 disposed-of AND THEY-PLACED BE-
 ΑΡΑΤΟΥCΠΟΔΑCΤΩΝΑΠΟCΤ 40
 SIDE THE FEET OF-THE commissioners
^{n o}
 ΟΛΩΝΔΙΕΔΙΔΕΤΟΔΕΕΚΑCΤ 60
 THEY-THRU-GAVE YET to-EACH
^{g o.}
 ΦΚΑΘΟΤΙΑΝΤΙCΧΡΕΙΑΝΕΙ 80
 DOWN-that EVER ANY need HAD
 ΧΕΝΙΩCΗΦΔΕΟΕΠΙΚΑΗΘΕ 700
 36 JOSEPH YET THE one-Being-on-called
 CΒΑΡΝΑΒΑCΑΠΟΤΩΝΑΠΟCΤ 20
 Barnabas FROM THE commissioners
^{B omits after-}
 ΟΛΩΝΟΕCΤΙΝΜΕΘΕΡΜΗΝΕΥ 40
 WHICH IS being-after-translated
 ΟΜΕΝΟΝΥΟCΠΑΡΚΑΝΗCΕΩ 40
 SON OF-BESIDE-calling
^{As o.}
 CΛΕΥΕΙΤΗCΚΥΠΡΙΟCΤΩΓΕ 80
 LEVITE CYPRIAN to-THE breed
 ΝΕΙΥΠΑΡΧΟΝΤΟCΑΥΤΩΓΑΡ 800
 37 belonging to-him OF-FIELD
 ΟΥΠΩΛΗCΑCΗΝΕΓΚΕΝΤΟΧΡ 20
 SELLING CARRIES THE money
^{g PROC TOWARD}
 ΗΜΑΚΑΙΕΘΗΚΕΝΠΑΡΑΤΟΥC 40
 AND PLACES BESIDE THE
 ΠΟΔΑCΤΩΝΑΠΟCΤΟΛΩΝΑΗ 80
 5 FEET OF-THE commissioners MAN
^{A to-NAME ANANIAS}
 ΡΑΕΤΙCΑΝΑΝΙΑCΟΝΟΜΑΤΙ 80
 YET ANY ANANIAS to-NAME
^{1* Π s o. n A}
 CΥΝCΑΠΦΕΙΡΗΤΗΓΥΝΑΙΚΙ 900
 TOGETHER to-SAPPHIRA THE WOMAN
 ΑΥΤΟΥΕΠΩΛΗCΕΝΚΤΗΜΑΚΑ 20
 2 OF-him SELLS ACQUISITION AND
 ΙΕΝΟCΦΙCΑΤΟΑΠΟΤΗCΤΙΜ 40
 EMDEZZLES FROM THE VALUE
^{AB o. s o.}
 ΗC CΥΝΕΙΔΥΙΗCΚΑΙΤΗCΓΥ 60
 OF-HAVING-been-conscious AND THE WOMAN
 ΝΑΙΚΟCΚΑΙΕΝΕΓΚΑCΜΕΡΟ 80
 AND CARRYING PART
 CΤΙΠΑΡΑΤΟΥCΠΟΔΑCΤΩΝΑ 13000
 ANY BESIDE THE FEET OF-THE COM-

land. In this they did well. They brought a part to the apostles. This, too, was a commendable act. Their sin seems to have been, not in withholding a part, but in giving the impression that they had contributed all for the common good. Here we have a practical illustration of the righteous rule which will characterize the kingdom of God. The hidden motive is brought to light. An act appearing most praiseworthy on the surface is declared to be tainted with falsehood. No witnesses are needed. The Lord's apostle can detect evil though most skillfully concealed. Judgment is immediate and summary.

4 Ananias was under no compulsion to sell the freehold. Neither was he obliged to contribute the sum he obtained to the common fund. All this was voluntary. But such a course would have lowered him in the eyes of the disciples and he wished to be well thought of. But his avarice was too strong to allow him to part with the whole sum, so he, in effect, steals a part of the gift, and presents the rest as though it were the whole amount. This was hypocrisy in its most hateful form. In an administration of grace, such as we enjoy today, such sins are not followed by swift judgment. They wait until the tribunal of Christ (2Co. 5:10). But in the administration of the kingdom, righteousness will reign and sin will be suppressed.

11 The result of the sudden and severe judgment of Ananias and Sapphira was great fear, both among the believers and others who hear of it. The resultant conduct was not the free unforced desire to please God which is inspired by His love and grace, which should actuate us in this economy, but restraint from evil through dread of judgment. It is based on power from without rather than an impulse from within. We are not in danger of any judgment, hence have no such motive to mold our behavior. Our lives should be the fruit of love.

13 The awful atmosphere of inflexible righteousness which repelled the unbelieving was an adumbration of the day when a King shall reign in righteousness and through the greatness of His power His enemies shall yield a feigned obedience to Him (Ps.18:44;

Peter said, "Ananias, wherefore does Satan fill your heart for you to falsify the holy spirit and to embezzle from the price of the freehold?"

4 While remaining, did it not remain yours? And, being disposed of, it belonged to you by right. Why is it that you placed this matter in your heart? You do not lie to men, but to God."

5 Now Ananias, hearing these words, falling down, gives up the soul. And great fear came on all
6 hearing these things. Now the young men, rising, enshroud him, and, carrying him out, they entomb him.

7 Now it occurred, after an interval of about three hours, and his wife, not being aware of what has occurred, entered. Now Peter answered her, "Tell me if you took so much pay for the freehold?" Now she said, "Yes, so much."
9 Now Peter said to her "Why is it that you agreed to try the spirit of the Lord? Lo! the feet of those entombing your husband are at the door and they shall be carrying you out."

10 Now, instantly, she falls at his feet and gives up the soul. Now the youths, entering, found her dead, and carrying her out, entomb her with her husband. And great fear came on the whole ecclesia and on all hearing these things.

12 Now through the hands of the apostles many signs and miracles occurred among the people. And they were all, with one accord, in the portico of Solomon. Now of the rest no one dared to be joined to them, but the people magnify

3 **ΠΟΣΤΟΛΩΝ ΕΘΗΚΕΝ ΕΙΠΕΝ** Δ 20
missioners PLACES said YET

ΕΟ ΠΕΤΡΟΣ ΑΝΑΝΙΑ ΔΙΑΤΙ Δ 40
THE Peter ANANIAS THRU ANY FILLS 9

^{1st o.} **ΠΑΗΡΟΣ ΕΝ ΟΣΑΤΑΝ ΑΣΤΗΝ** Κ 60
THE SATAN (adversary) THE HEART

ΑΡΔΙΑΝ ΟΥ ΨΕΥΣΑΣΘΑΙ Ε 60
OF-YOU TO-FALSIFY YOU

ΤΟ ΠΝΕΥΜΑ ΤΟ ΑΓΙΟΝ ΚΑΙΝΟ 100
THE spirit THE HOLY AND TO-

ΣΦΙΣΑΣΘΑΙΑ ΠΟΤΗ ΣΤΙΜΗ Σ 20
EMBUZZLE FROM THE VALUE

^{s had E prefixed}
4 **ΤΟΥ ΧΩΡΙΟΥ ΟΥ ΧΙΜΕΝΟΣ** Κ 40
OF-THE freehold NOT (emph.) REMAINING to-YOU

Ι ΕΜΕΝΕΝ ΚΑΙ ΠΡΑΘΕΝ ΕΝ Θ 60
IT-REMAINED AND BEING-DISPOSED-OF IN THE

ΣΗΣ ΤΟΥΣΙΑΥ ΠΗΡ ΧΕΝΙΟΤ 80
YOUR authority IT-belonged ANY that

^{A had I}
Ι ΕΘΟΥ ΕΝ ΤΗ ΚΑΡΔΙΑ ΟΥΤΟ 200
YOU-PLACED IN THE HEART OF-YOU THE

ΠΡΑΓΜΑΤΟΥΤΟ ΟΥΚ ΕΨΕΥΣ Φ 20
PRACTICE this NOT YOU-FALSIFY

⁵ **ΑΝΘΡΩΠΟΙΣ ΑΛΛΑ ΤΩ ΘΕΩ** ΑΚ 40
to-humans but to-THE God HEAR-

ΟΥ ΦΩΝΔΕΟ ΑΝΑΝΙΑ ΣΤΟΥΣ Λ 60
ING YET THE ANANIAS THE SAY-

ΓΟΥΣ ΤΟΥΤΟΥΣ ΠΕΣΦΝΕΣ Ψ 60
ings these FALLING he-OUT-

ΥΣ ΕΝ ΚΑΙ ΕΓΕΝΕΤΟ ΦΟΒΟΣ Μ 300
souls AND BECAME FEAR GREAT

ΕΓΑΣΕ ΠΙ ΠΑΝΤΑΣ ΤΟΥΣ ΑΚΟ 20
ON ALL THE ones-

^{Ans omit these}
6 **ΥΟΝΤΑΣ ΤΑΥΤΑ ΑΝΑΣΤΑΝΤΕ** Δ 40
HEARING these UP-STANDING

^{s o.}
Σ ΔΕ ΟΙΝΕΩΤΕΡΟΙΣ ΨΝΕΣΤΕ 60
YET THE YOUNG THEY-TOGETHER-PUT

ΙΑΝ ΑΥΤΟΝ ΚΑΙ ΕΞΕΝΕΓΚΑ 80
him AND OUT-CARRYING

^{1st + E = TILL}
7 **ΝΤΕΣ ΘΕΒΑΥΑΝ ΕΓΕΝΕΤΟ ΔΕ** Ψ 400
THEY-entomb BECAME YET AS

ΣΦΩΝΤΗΡΩΝ ΔΙΑΣΤΗΜΑ ΚΑ 20
HOUBS THREE THRU-STAND AND

^{s o.}
ΙΝ ΓΥΝΗ ΑΥΤΟΥ ΜΗ ΕΙΔΥΙΑΤ Δ 40
THE WOMAN OF-him NO HAVING-PERCEIVED

Ο ΓΕΓΟΝΟΣ ΕΙΣ ΗΘΕΝ ΑΠΕΚ 80
8 THE HAVING-BECOME INTO-CAME ANSWERED

ΡΙΘΝ ΔΕ ΠΡΟΣ ΑΥΤΗΝ ΠΕΤΡΟ 80
YET TOWARD her Peter

Σ ΕΙΠΕ ΜΟΙ ΕΙΤΟΣ ΟΥΤΟΥΤΟ 600
BE-SAYING to-ME IF OF-so-much THE

^{As Δ}
ΧΩΡΙΟΝ ΑΠΕΔΟΣ ΘΕΝ ΔΕ ΕΙΠ 20
freehold YE-FROM-GAVE THE YET said

^{YEA added above the line in A}
ΕΝΝΑΙΤΟΣ ΟΥΤΟΥ ΔΕ ΠΕΤΡ Δ 40
YEA OF-so-much THE YET Peter

^{s o.}
ΟΣ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΗΝ ΙΟΤ 60
said TOWARD her ANY that

ΙΣΥΝΕΦΩΝΗΘΥΜΙΝ ΠΕΙΡΑ 80
it-WAS-agreed to-you TO-try

ΣΑΙ ΤΟ ΠΝΕΥΜΑ ΚΥΡΙΟΥ ΙΔΟ 800
THE spirit OF-Master BE-PER-

^{A Δ for E}
ΥΟΙ ΠΟΔΕΣ ΤΩΝ ΘΑΨΑΝΤΩΝ Τ 20
CEIVING THE FEET OF-THE ones-entombing THE

^{A plural}
ΟΝ ΑΝΔΡΑΣ ΟΥ ΕΠΙ ΤΗ ΘΥΡΑ Κ 40
MAN OF-YOU ON THE DOOR AND

ΑΙ ΕΞ ΟΙΣ ΟΥΣΙΝ ΕΣΕΠΕΣΕΝ 60
10 THEY 'LL-BE-OUT-CARRYING YOU she-FALLS

ΔΕ ΠΑΡΑ ΧΡΗΜΑ ΠΡΟΣ ΤΟΥΣ Π 80
YET INSTANTLY TOWARD THE FEET

ΟΔΑΣ ΑΥΤΟΥ ΚΑΙ ΕΞ ΨΥΣΕΝ 700
OF-him AND OUT-souls

ΕΙΣ ΕΛΘΟΝΤΕΣ ΔΕ ΟΙ ΝΕΑΝΙ 20
INTO-COMING YET THE YOUTH

^{A Δ}
ΣΚΟΙ ΕΥΡΟΝ ΑΥΤΗΝ ΝΕΚΡΑΝ Δ 40
THEY-FOUND her DEAD

ΚΑΙ ΕΞΕΝΕΓΚΑΝΤΕΣ ΘΕΒΑΥΑ 60
AND OUT-CARRYING THEY-entomb

Ν ΠΡΟΣ ΤΟΝ ΑΝΔΡΑ ΑΥΤΗΣ ΚΑ 80
11 TOWARD THE MAN OF-her AND

Ι ΕΓΕΝΕΤΟ ΦΟΒΟΣ ΜΕΓΑΣ Φ 800
BECAME FEAR GREAT ON

^{A omits on}
ΟΛΗΝ ΤΗΝ ΕΚΚΛΗΣΙΑΝ ΚΑΙ 20
WHOLE THE OUT-CALLED AND ON

ΠΙ ΠΑΝΤΑΣ ΤΟΥΣ ΑΚΟΥΟΝΤΑ Δ 40
ALL THE ones-HEARING

^{B T = BESIDES s o.}
Σ ΤΑΥΤΑ ΔΙΑΔΕΤΩΝ ΧΕΙΡΩΝ 60
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ΤΩΝ ΑΠΟΣΤΟΛΩΝ ΕΓΙΝΕΤΟ 80
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ΣΗΜΕΙΑ ΚΑΙ ΤΕΡΑΤΑ ΠΟΛΛΑ Δ 900
SIGNS AND MIRACLES MANY

ΕΝ ΤΩ ΛΑΦΚΑΙ ΗΣΑΝ ΟΜΟΘΥΜ 20
IN THE PEOPLE AND THEY-WERE LIKE-FEEL

^{A prefixed by s}
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ΥΔΕΙΣ ΤΟ ΛΑΜΑ ΚΟΛΛΑΣΘΑΙ 80
YET-ONE DARED TO-BE-BEING-JOINED

ΑΥΤΟΙΣ ΑΛΛΕ ΜΕΓΑΛΥΝΕΝ Δ 4000
to-them but magnifies them

81¹⁵; 66⁸). The fear of the drawn sword in the King's hand will repress evil and rebellion.

¹⁴ The prayer of the disciples, after the threats of the Sanhedrin, seems to have been abundantly answered. Not only was the kingdom proclaimed with power but the word was confirmed by many signs and miracles. Multitudes joined the disciples and they met openly in the sanctuary.

¹⁷ As ever, the great point of their proclamation was the resurrection of Christ from the dead. Nothing could be more offensive to the Sadducees than this, for it upheld the Pharisees in the principal point of difference between them. Both, however, united in their common hostility to Christ. The increasing popularity and numbers of the disciples filled them with jealousy. They thought that they must show their authority before the new movement should get beyond their control.

¹⁸ As before (4⁸), the apostles are confined during the night, that they may appear before the Sanhedrin in the morning. Then they were held until the Sanhedrin sends for them. Now, however, the Lord condescends to give the rebellious rulers a token of His power as well as their impotence. He will give a public exhibition of the futility of opposing Him. No evidence shall be lacking to convince them that God is behind Peter's proclamation.

²⁰ Had the apostles left the city and escaped for their lives, as Peter did on a subsequent occasion, the testimony would have collapsed and the Sanhedrin would have suppressed the further proclamation of the evangel. Their fearless course in resuming their work just where they had left off, was even more impressive than the miraculous deliverance from prison. It gave them a place in the eyes of the people and before the Sanhedrin which demanded respect if not fear. The kingdom which they proclaimed had not only power to set captives free, but to uphold them in their freedom.

²¹ Once again all of Israel's rulers are gathered together and given an opportunity to hear the evangel. The fate of the nation depends on their action, for they are the responsible heads of the people. Their rejection involves all the rest.

¹⁴ them, yet, rather, multitudes of men as well as women who are believing were added to the Lord, so that they are carrying out the infirm into the squares also, and placing them on cots and pallets, that, at Peter's coming, if even his shadow should be overshadowing some of them. Now a multitude also from the cities about Jerusalem came together, bringing the infirm and those molested by unclean spirits, all of whom were cured.

¹⁷ Now when the chief priest and all those with him rise (being the sect of the Sadducees) they are filled with jealousy, and laid hands on the apostles and placed them in public custody. Yet a messenger of the Lord, during the night, opens the doors of the jail, and, leading them out, said, "Go, and, standing in the sanctuary, speak to the people all the declarations of this life." Now, hearing this, they entered into the sanctuary very early and taught.

Now the chief priest and those with him, coming along, call together the Sanhedrin and the entire senate of the sons of Israel, and they dispatch to the prison to have them led forth. Yet the deputies, coming along, did not find them in the jail. Now, returning, they report, saying that "The prison we found locked with all security and the guards standing at the doors. Yet, when opening them, we found no one within." Now, as they hear

14 **ΥΤΟΥΣ ΟΛΛΟC ΜΑΛΛΟΝ ΔΕ ΠΡ** 20
 THE PEOPLE RATHER YET ²⁰ *were-*
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 to-THE Master multitudes OF-MEN BESIDES
 15 **ΕΚΑΙ ΓΥΝΑΙΚΩΝ ΟCΤΕ ΚΑΙ Ε** 80
 AND OF-WOMEN AS-BESIDES AND INTO
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 THE BROADS ² *o.* TO-BE-OUT-CARRYING
ΝΤΟΥC ΑCΘΕΝΕΙC ΚΑΙ ΤΙΘΕ 20
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³ *o.* **ΝΑΙ ΕΠΙΚΑΙΝΑΡΙΩΝ ΚΑΙ ΚΡ** 40
 ON ⁴ *o.* *adds* ⁵ *o.* *adds* ⁶ *o.* *adds* ⁷ *o.* *adds* ⁸ *o.* *adds* ⁹ *o.* *adds* ¹⁰ *o.* *adds* ¹¹ *o.* *adds* ¹² *o.* *adds* ¹³ *o.* *adds* ¹⁴ *o.* *adds* ¹⁵ *o.* *adds* ¹⁶ *o.* *adds* ¹⁷ *o.* *adds* ¹⁸ *o.* *adds* ¹⁹ *o.* *adds* ²⁰ *o.* *adds* ²¹ *o.* *adds* ²² *o.* *adds* ²³ *o.* *adds* ²⁴ *o.* *adds* ²⁵ *o.* *adds* ²⁶ *o.* *adds* ²⁷ *o.* *adds* ²⁸ *o.* *adds* ²⁹ *o.* *adds* ³⁰ *o.* *adds* ³¹ *o.* *adds* ³² *o.* *adds* ³³ *o.* *adds* ³⁴ *o.* *adds* ³⁵ *o.* *adds* ³⁶ *o.* *adds* ³⁷ *o.* *adds* ³⁸ *o.* *adds* ³⁹ *o.* *adds* ⁴⁰ *o.* *adds* ⁴¹ *o.* *adds* ⁴² *o.* *adds* ⁴³ *o.* *adds* ⁴⁴ *o.* *adds* ⁴⁵ *o.* *adds* ⁴⁶ *o.* *adds* ⁴⁷ *o.* *adds* ⁴⁸ *o.* *adds* ⁴⁹ *o.* *adds* ⁵⁰ *o.* *adds* ⁵¹ *o.* *adds* ⁵² *o.* *adds* ⁵³ *o.* *adds* ⁵⁴ *o.* *adds* ⁵⁵ *o.* *adds* ⁵⁶ *o.* *adds* ⁵⁷ *o.* *adds* ⁵⁸ *o.* *adds* ⁵⁹ *o.* *adds* ⁶⁰ *o.* *adds* ⁶¹ *o.* *adds* ⁶² *o.* *adds* ⁶³ *o.* *adds* ⁶⁴ *o.* *adds* ⁶⁵ *o.* *adds* ⁶⁶ *o.* *adds* ⁶⁷ *o.* *adds* ⁶⁸ *o.* *adds* ⁶⁹ *o.* *adds* ⁷⁰ *o.* 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*adds* ⁵¹⁰ *o.* *adds* ⁵¹¹ *o.* *adds* ⁵¹² *o.* *adds* ⁵¹³ *o.* *adds* ⁵¹⁴ *o.* *adds* ⁵¹⁵ *o.* *adds* ⁵¹⁶ *o.* *adds* ⁵¹⁷ *o.* *adds* ⁵¹⁸ *o.* *adds* ⁵¹⁹ *o.* *adds* ⁵²⁰ *o.* *adds* ⁵²¹ *o.* *adds* ⁵²² *o.* *adds* ⁵²³ *o.* *adds* ⁵²⁴ *o.* *adds* ⁵²⁵

²⁵ The popular favor enjoyed by the apostles reached its culmination at this time. The increasing number of the disciples, the many benefits conferred on the sick, which would enlist friends, as well as the well-known fact that the apostles had been imprisoned without warrant and then delivered without human aid, by the messenger of God—all this would act very powerfully with the impressionable populace and give the apostles a prestige they had never before enjoyed. This, too, accounts for the mild attitude of the chief priest and the bold assurance of the apostles when called to account for their disobedience to the commands of the Sanhedrin. It is significant that the rulers ask no questions, and are silent before the disciples and the multitude as to the manner of their release. They did not wish to elicit further testimony to the supernatural deliverances, both of the Lord from the grave and His servants from the prison.

²⁶ It is evident that, had the apostles wished to do so, they could have started an insurrection even against the Sanhedrin, and this was what the officer of the sanctuary and the chief priest feared.

²⁹ Peter begins by reminding the Sanhedrin that they were going contrary to God and that, in such circumstances, he had no alternative but to ignore their commands. This is exactly what he had told them before (⁴¹⁹). They cannot but infer that any further charge they may lay on the apostles would not be heeded. Peter does not stop to consider any answer to this ultimatum but goes right on and charges them with the murder of their Messiah, Whom God exalts to His right hand. He offers them a pardon. Instead of standing before them to be judged he brings them into judgment before God. The whole situation is reversed. The judges are pronounced guilty by the prisoner.

³³ Having killed the Master, they do not hesitate to assassinate His servants.

³⁴ This is probably the same Gamaliel who was the instructor of Saul of Tarsus (²²³), one of the most celebrated teachers of the law in his day. His grandfather was the famous Hillel, and his grandson, of the same name, also obtained great eminence in Judaism.

these words, the officer of the sanctuary as well as the chief priests were bewildered concerning them, as to whatever this may come to.

²⁵ Now some one, coming along, reports to them that "*Lo!* the men whom you placed in the jail are in the sanctuary, standing and teaching the people." Then the officer, together with the deputies, coming forth, led them without violence, for they feared the people, lest they ²⁶ should be stoned. Now, leading them, they stand them in the Sanhedrin. And the chief priest inquires of them, saying, "Do we not strictly charge you not to teach in this Name? And *lo!* you have filled Jerusalem with your teaching, and are intending to bring the blood of this Man on us."

²⁹ Yet Peter and the apostles, answering, say, "One ought to be yielding to God rather than to men.

³⁰ Now the God of our fathers raises Jesus, on Whom *you* lay hands, ³¹ hanging Him on a tree. This Inaugurator and Saviour God exalts to His right hand, to give repentance to Israel and the pardon of ³² sins. And *we* are witnesses to these declarations, and the holy spirit which God gives to those yielding to Him."

³³ Now those who hear were harrowed, and they intended to assassinate them. Yet a certain Pharisee rises in the Sanhedrin, named Gamaliel, a teacher of the law, honored by the entire people. He orders them to put the men outside a bit. Besides he said to them, ³⁵ "Men! Israelites! Take heed to

ΟΥΤΟΥΣ ΟΤΕ ΣΤΡΑΤΗΓΟΥΣ 20
 THE BESIDES officer OF-THE
 ΥΙΕΡΟΥ ΚΑΙ ΟΙ ΑΡΧΙΕΡΕΙΣ 40
 SACRED-place AND THE chief-SACRED-ones
 ΔΙΗΡΟΥΝ ΝΗΠΕΡΙΑΥΤΩΝΤΙ 80
 were-be-wildered ABOUT them ANY
 ΑΝ ΓΕΝΟΙΤΟ ΤΟΥΤΟ ΠΑΡΑΓΕ 80
 25 EVER MAY-IT-BE-BECOMING this BESIDE-BECOMING
 ΝΟΜΕΝΟΣ ΔΕΤΙΣ ΑΠΗΓΓΕΙΑ 100
 YET ANY he-FROM-MESSAGES
 ΕΝ ΑΥΤΟΙΣ ΟΤΙ Η ΟΥΟΙΑΝ 20
 to-them that BE-PERCEIVING THE MEN
 ΡΕΣΟΥΣ ΕΒΕΘΕΤΗΝ ΦΥΛΑ 40
 WHOM YE-PLACED IN THE GUARD-house
 ΚΗΕΙΣΙΝ ΕΝ ΤΩ ΕΡΩΦΕΣΤΩΤ 60
 ARE IN THE SACRED-place HAVING-STOOD
 ΕΣΚΑΙΔΙΔΑΣΚΟΝΤΕΣ ΤΟΝ 80
 AND TEACHING THE PEO-
 ΛΟΝ ΤΟΤΕ ΑΠΕΛΘΟΝ ΣΤΡΑΤ 200
 26 PLE then FROM-COMING THE officer
 ΗΓΟCCΥΝΤΟΙΣ ΥΠΗΡΕΤΑΙΣ 20
 TOGETHER to-THE subalterns
 Α+ΓΔ ΗΓΕΝ ΑΥΤΟΥΣ ΟΥ ΜΕΤΑΒΙΑΣ 40
 LED them NOT WITH FORCE
 ΕΦΟΒΟΥΝΤΟ ΓΑΡ ΤΟΝ ΛΑΟΝ 60
 THEY-FEARED for THE PEOPLE THAT
 ΝΑΜΗΛΙΘΑΣΘΩΣΙΝ ΑΓΑΓΟΝ 80
 27 NO THEY-SHOULD-BE-USING-STONED LEADING
 ΤΕΣ ΔΕ ΑΥΤΟΥΣ ΕΣΤΗΝ ΑΝΕΝ 300
 YET them THEY-STAND IN
 ΤΩ ΣΥΝΕΔΡΙΩ ΚΑΙ ΕΠΗΡΩΤΗ 20
 THE Sanhedrin AND inquires-of
 ΣΕΝ ΑΥΤΟΥΣ Ο ΑΡΧΙΕΡΕΥΣ 40
 28 them THE chief-SACRED-one say-
 ΕΓΩ ΟΥ ΠΑΡΑΓΓΕΛΙΑ ΠΑΡΗ 60
 ING NOT charge we-charge
 ΓΓΕΙΑ ΑΜΕΝ ΥΜΙΝ ΜΗΔΙΔΑΣ 80
 to-you NO to-BE-TEACH-
 ΚΕΙΝΕ ΠΙΤΩ ΟΝΟΜΑΤΙ ΤΟΥΤ 400
 ING ON THE NAME this
 ΦΚΑΙ ΔΟΥΠΕ ΠΑΡΗ ΦΚΑΤΕΤ 20
 AND BE-PERCEIVING YE-HAVE-FILLED THE
 ΗΝΙΕΡΟΥΣ ΑΛΗΜΤΗΣ ΔΙΔΑΧ 40
 JERUSALEM OF-THE TEACHing
 ΗΣ ΥΜΩΝ ΚΑΙ ΒΟΥΛΕΘΕ ΕΠΑ 80
 OF-YOU AND YE-ARE-intending to-BE-
 ΓΑΓΕΙΝ ΕΦΗΜΑΣΤΟ ΑΙΜΑΤΟ 80
 ON-LEADING ON US THE BLOOD OF-THE
 ΥΑΝΘΡΩΠΟΥ ΤΟΥΤΟΥ ΑΠΟΚΡ 600
 29 Human this ANSWERING
 ΙΒΕΙΣ ΔΕ ΠΕΤΡΟΣ ΚΑΙ ΟΙ ΑΠ 20
 YET Peter AND THE com-
 ΟΣΤΟΛΟΙ ΕΙΠΑΝ ΠΕΙΘΑΡΧΕ 40
 missionaries say to-BE-yielding
 ΙΝΔΕΙΘΕ ΦΜΑΛΛΟΝ ΗΑΝΘΡΩ 80
 IS-BINDING to-God RATHER OR to-humans
 ΠΟΙΣ ΔΕ ΘΕΟΣ ΤΩΝ ΠΑΤΕΡΩ 80
 30 THE YET God OF-THE FATHERS
 ΝΗΜΩΝ Η ΕΙΡΕΝΗΣ ΟΥΝΟΝ 600
 OF-US HOUSES JESUS WHOM
 ΥΜΕΙΣ ΔΙΕΧΕΙΡΙΣΑΘΕ ΚΡ 20
 YE THRU-HAND HANG-
 ΕΜΑΣ ΑΝΤΕΣ ΕΠΙΣΥΛΟΥΤΟ 40
 31 ing ON WOOD this-One
 ΤΟΝ ΘΕΟΝ ΑΡΧΗΓΟΝ ΚΑΙ Ω 60
 THE God ORIGIN-LEADER AND SAVIOUR
 ΤΗΡΑΥΦΕΝ ΤΗ ΔΕ ΣΙΑΥΤ 80
 HEIGHTENS to-THE RIGHT OF-Him
 ΟΥΔΟΥΝΑΙ ΜΕΤΑΝΟΙΑΝ ΤΩ 700
 32 TO-GIVE after-MIND to-THE IS-
 ΣΡΑΗΛ ΚΑΙ ΑΦΕΣΙΝ ΑΜΑΡΤΙΑ 20
 ISRAEL AND FROM-LETTING OF-misses
 ΩΝ ΚΑΙ ΗΜΕΙΣ ΕΣΜΕΝ ΜΑΡΤΥ 40
 32 AND WE ARE witnesses
 ΡΕΣ ΤΩΝ ΡΗΜΑΤΩΝ ΤΟΥΤΩΝ 60
 OF-THE declarations these AND
 ΑΙΤΟ ΠΝΕΥΜΑΤΟ ΑΓΙΟΥ ΕΔ 80
 THE spirit THE HOLY WHICH GIVES
 ΩΚΕΝ ΘΕΟΣ ΟΙΣ ΠΕΙΘΑΡΧ 300
 33 THE God to-THE ones-yielding
 ΟΥΣΙΝ ΑΥΤΟΙΣ ΔΕ ΑΚΟΥΣΑΝ 20
 to-Him THE YET ones-hearing
 ΤΕΣ ΔΕ ΕΠΙΟΝΤΟ ΚΑΙ ΕΒΟΥ 40
 were-THRU-sawn AND they-intend-
 ΕΝ ΕΙΣΕΡΧΟΜΕΝΟΙΣ ΑΥΤΟΥΣ 60
 34 ED TO-BE-UP-LIFTING them UP-
 ΑΣΤΑΣΕΤΙΣ ΕΝ ΤΩ ΣΥΝΕΔΡ 80
 STANDING YET ANY IN THE Sanhedrin
 ΙΦΑΡΙΣΑΙΟΣ ΟΝΟΜΑΤΙ ΓΑ 900
 PHARISEE to-NAME GA-
 ΜΑΛΙΝΑΝ ΟΜΟΔΙΔΑΣΚΑΛΟΣ 20
 MAMMEL LAW-TEACHER
 ΤΙΜΙΟΣ ΠΑΝΤΙ ΤΩ ΛΑΩ ΕΚΕ 40
 VALUABLE to-EVERY THE PEOPLE he-ORDERS
 ΕΥΣΕΝΕ ΣΩΒΡΑΧΥΤΟΥΣ ΑΝΘ 60
 OUT BIT THE humans
 ΡΩΠΟΥΣ ΠΟΙΝΑΙ ΕΠΕΝΤΕ 80
 35 TO-DO he-said BESIDES
 ΠΡΟΣ ΑΥΤΟΥΣ ΑΝΔΡΕΣ ΙΣΡΑ 600
 TOWARD them MEN ISRAELITES

³⁶ The fact that this Theudas is not mentioned in profane literature is no reason for doubting the truthfulness and accuracy of the narrative. Josephus, in his *Antiquities*, hints at many disturbances of this character at about the time indicated. He does, indeed, tell of another Theudas, about fifty years later, during the reign of the emperor Claudius, whose career corresponds closely to the one mentioned by Gamaliel, but it was plainly impossible for Gamaliel to speak of an insurrection which had not yet occurred. Such a statement would not have gone unchallenged during the early centuries of our era, if it had no foundation in fact.

³⁷ Judas, the Galilean, is often mentioned by Josephus (*Antiquities* 18. 1, 1; *Wars of the Jews* 2, 8, 1). He charges him with starting a new sect of Jewish philosophy from which sprang many misfortunes and wars. This sect agreed in the main with the Pharisees, but they had an inviolable attachment to liberty, and said that God is to be their only Ruler and Lord. They did not hesitate to die any kind of death, nor did they heed the death of their relatives and friends, nor could any fear make them call any man lord. In the book on the Wars of the Jews, Josephus characterizes him thus: "a certain Galilean, whose name was Judas, prevailed on his countrymen to revolt, and said that they were cowards if they would endure to pay a tax to the Romans, and would, after God, submit to mortal men as their lords. This man was a teacher of a peculiar sect of his own and was not at all like the rest of their leaders." His followers were dispersed, but the love of liberty was spread among the people and later led to many other uprisings.

³⁸ Gamaliel's cowardly evasion suited the Sanhedrin because they were afraid of the people. Though God used this speech for the apostles' salvation, his specious reasoning is not to be trusted. So Job's friends falsely argued. "Truth is mighty and will prevail"—yes, ultimately, but not necessarily here and now. Gamaliel left out *faith*, an omission which invalidates his conclusions and makes it impossible to accept as witnesses for God

yourselves, as to these men, what you are about to be committing.

³⁶ For before these days Theudas rose, saying that he is somebody, to whom men numbering about four hundred inclined, who was assassinated, and as many as were persuaded by him were all disbanded, and nothing came of it.

³⁷ After this Judas, the Galilean, rose in the days of the registration, and draws away people after him, and *he* was destroyed, and as many as were persuaded by him

³⁸ are all scattered. And now I am saying to you, Withdraw from these men and let them alone, seeing that, if this counsel or this work should be of men, it will be demolished,

³⁹ yet if it is of God, you will not be able to demolish them—lest at some time you may be found fighters against God also."

⁴⁰ Now they are persuaded by him, and, calling the apostles, and lashing them, they charge them not to be speaking in the name of Jesus,

⁴¹ and release them. They, indeed, then, went from the face of the Sanhedrin, rejoicing that they were deemed worthy to be dishonored

⁴² for the sake of the Name. Besides, every day, in the sanctuary and at the homes, they ceased not teaching and preaching the evangel of Christ Jesus.

6 Now in these days of multiplying disciples, there came to be a murmuring of the Hellenists against the Hebrews that their widows were overlooked in the

² daily dispensation. Now the twelve, calling for the multitude of the disciples, say, "It is not pleasing

ΗΛΕΙΤΑΙ ΠΡΟΣ ΕΧΕΤΕ ΕΑΥΤ	20	ΑΙ ΑΥΤΟΥΣ ΜΗ ΠΟΤΕ ΚΑΙ ΘΕ	20
BE-YE-heeding	to-selves	them	NO ?-when AND God-
ΟΙΣ ΕΠΙ ΤΟΙΣ ΑΝΘΡΩΠΟΙΣ	40	ΜΑΧΟΙ ΕΥΡΕΘΗΤΕΣ ΠΕΙΣΘ	40
ON THE humans	these	FIGHTERS	YOU-MAY-BE-BEING-FOUND THEY-ARE-PER-
ΟΥ ΤΟΙΣ ΤΙΜΕΛΕΤΕ ΠΡΟΣ	60	ΣΑΝ ΔΕ ΑΥΤΟ ΚΑΙ ΠΡΟΣ ΚΑΛΕ	60
AMT YE-ARE-ABOUT	TO-BE-FRACTIS-	40 SUADED YET to-him	AND TOWARD-CALLING
ΕΙΝ ΠΡΟΓΑΡ ΤΟΥΤΩΝ ΤΩΝ ΗΜ	80	ΣΑ ΜΕΝ ΟΙΤΟΥΣ ΑΠΟΣΤΟΛΟΥ	80
36 ING BEFORE for	OF-these THE DAYS	THEM	commissioners
ΕΡΘΑΝ ΕΣΤΗΘΕ ΥΔΑΣ ΛΕΓ	100	ΣΔΕΙΡΑΝΤΕΣ ΠΑΡΗΓΓΕΙΛΑ	600
UP-STOOD	THE UDAS	SKINNING	THEY-charge
ΝΕΙΝ ΑΙΤΙΝΑ ΕΑΥΤΩΝ Ω ΠΡΟ	20	ΝΜΗ ΑΛΕΙΝΕ ΠΙΤΩΝΟΜΑΤ	20
TO-BE ANY	self to-whom WAS-	NO	TO-BE-TALKING ON THE NAME
ΣΕ ΚΛΙΘΑΝ ΔΡΩΝ ΑΡΙΘΜΟΣ	40	ΙΤΟΥ ΗΝ ΟΥΚ ΑΙ ΑΠΕΛΥΣΑΝ	40
TOWARD-CLINED OF-MEN	NUMBER	OF-THE JESUS	AND THEY-FROM-LOOSE
ΦΣΤΕ ΤΡΑΚΟΣΙ ΦΝΟΣΑΝ ΗΡΕ	60	ΟΙ ΜΕΝ ΟΥΝ ΕΠΟΡΕΥΟΝΤΟ ΧΑ	60
AN	OF-FOUR-hundred WHO WAS-UP-LIFTED	41 THE-ONE	INDEED THEN WENT JOY-
ΘΗΚΑΙ ΠΑΝΤΕΣ ΟΣΟΙ ΕΠΕΙΘ	80	ΙΡΟΝΤΕΣ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΟΥ	80
AND ALL	AS-MANY-AS WERE-PERSUADED	ING	FROM face OF-THE
ΟΝΤΟ ΑΥΤΩ ΔΙΕΛΥΘΗ ΣΑΝ ΚΑ	200	ΥΣΥΝΕΔΡΙΟΥ ΟΤΙ ΚΑΘΙΣΤΩ	100
to-him	WERE-THRU-LOOSED AND	Sanhedrin	that THEY-WERE-DOWN-
ΙΕΓΕΝΟΝΤΟ ΕΙΣ ΟΥΔΕΝ ΜΕΤ	20	ΘΗ ΣΑΝΥ ΠΕΡ ΤΟΥ ΟΝΟΜΑΤΟΣ	20
37 BECAME	INTO NOT-YET-ONE after	WORTHY OVER	THE NAME
Α ΤΟΥΤΩΝ ΑΝΕΣΤΗ ΟΥΔΑΣ	40	ΑΤΙ ΜΑΣ ΘΗΝΑΙ ΠΑΣ ΑΝΤΗΝ	40
this	UP-STOOD JUDAS THE	42 TO-BE-UN-VALUED	EVERY BESIDES DAY
ΓΑΛΙΛΑΙΟΣ ΕΝΤΑΙΣ ΗΜΕΡΑ	60	ΕΡΑΝ ΕΝΤΩΙΕΡΩ ΚΑΙ ΚΑΤΟΙ	60
GALILEAN	IN THE DAYS	IN THE	SACRED-place and according-to
ΙΣΤΗΣ ΑΠΟ ΓΡΑΦΗΣ ΚΑΙ ΑΠΕ	80	ΚΟΝΟΥ ΚΕ ΠΑΥΟΝΤΟ ΔΙΔΑΣΚ	80
OF-THE FROM-writing	AND FROM-	HOME NOT	THEY-CEASED TEACHING
ΣΤΗΣΕΝ ΛΑΘΟΝΟΜΙΣ ΦΑΥΤΟΥ	300	ΟΝΤΕΣ ΚΑΙ ΕΥΑΓΓΕΛΙΖΟΜΕ	800
STANDH	PEOPLE BEHIND him	AND WELL-MESSAGING	
ΚΑΚΕΙΝΟΣ ΑΠΩΛΕΤΟ ΚΑΙ ΠΑ	20	ΝΟΙ ΤΟΝ ΧΡΙΣΤΟΝ ΗΝ ΟΥΝ Ε	20
AND-that-one	was-destroyed AND ALL	6 THE	ANointed JESUS IN
ΝΤΕΣ ΟΣΟΙ ΕΠΕΙΘΟΝ ΤΑΥΤ	40	ΝΔΕΤΑΙΣ ΗΜΕΡΑΙΣ ΤΑΥΤΑΙ	40
as-many-as were-PERSUADED	to-him	YET THE DAYS	these
Ω ΔΙΕΣΚΟΡΠΙΣΘΗ ΣΑΝ ΚΑΙ	60	ΣΠΑΘΥΝΟΝΤΩΝ ΤΩΝ ΜΑΘΗΤ	60
38 ARE-THRU-SCATTERED	AND THE	OF-multiplying	OF-THE LEARNERS
ΑΝΥΝ ΛΕΓΩ ΜΙΝ ΑΠΟ ΣΤΗΤΕ	80	ΩΝ ΕΓΕΝΕΤΟ ΓΟΓΓΥΣΜΟΣ ΤΩ	80
NOW I-AM-saying to-YOU	BE-YE-FROM-STANDING	BECAME	MURMURING OF-THE
ΑΠΟ ΤΩΝ ΑΝΘΡΩΠΩΝ ΤΩΝ	400	ΝΕΛΛΗΝΙΣΤΩΝ ΠΡΟΣ ΤΟΥΣ	900
FROM THE humans	these	GREEKS	TOWARD THE HE-
ΚΑΙ ΑΦΕΤΕ ΑΥΤΟΥΣ ΟΤΙ ΕΑΝ	20	ΒΡΑΙΟΥΣ ΟΤΙ ΠΑΡΕΘΕΩΡΟΥ	20
AND FROM-LET	them that IF-EVER	BREWS	that THEY-WERE-BESIDE-beheld
ΗΞΑΝΘΡΩΠΩΝ Η ΒΟΥΛΗ ΑΥΤ	40	ΝΤΟ ΕΝ ΤΗ ΔΙΑΚΟΝΙΑ ΤΗ ΚΑΘ	40
MAY-BE OUT OF-humans	THE COUNSEL this	IN THE THRU-SERVICE	THE according-
ΗΝ ΤΟ ΕΡΓΟΝ ΤΟΥΤΟ ΚΑΤΑΛΥ	60	Η ΜΕΡΙΝ ΗΛΙΧΗΡΑΙ ΑΥΤΩΝ Η	60
ON THE ACT	this it-WILL-BE-BEING-	2 to-DAY	THE WIDOWS OF-them TO-
ΘΗΣ ΕΤΑΙΡΙΔΕ ΕΚΘΕΟΥ ΕΣΤ	80	ΠΡΟΣΚΑΛΕΣΑΜΕΝΟΙ ΔΕ ΟΙ Δ	80
39 DOWN-LOOKED	IF YET OUT OF-God it-is	WARD-CALLING	YET THE TWO-
ΙΝΟΥ ΔΥΝΗΣΕ ΘΕ ΚΑΤΑΛΥΣ	500	ΔΕΚΑΤΟ ΠΑΝΘΟΣ ΤΩΝ ΜΑΘΗΤ	17000
NOT YE-WILL-BE-ABLE	TO-DOWN-LOOSE	TEN	THE multitude OF-THE LEARNERS

such as "the last apostles, death doomed, seeing that we became a *gazing stock to the world and to messengers and to men*" (1Co.4⁹⁻¹³).

¹ It is important to grasp clearly the distinction between the "Hebrews" and "Hellenists." The latter were not gentiles. They were Israelites just as really as the Hebrews. The Hellenists were those in the nation who had renounced the ancient customs and traditions to a large extent and had taken up Greek culture. All classes spoke Greek, but the Hebrews also used an Aramaic vernacular in familiar intercourse. The Hellenists were largely those Jews who had resided in foreign lands and had acquired the customs and manners of the Greeks. In one sense the Hellenists were Hebrews, but this term gradually came to be confined to those who were true to the old traditions. Thus, when Paul speaks of himself as a Hebrew of the Hebrews he means that he was not a Hellenist, but had clung closely to Judaism and had resisted the influence of foreign culture and customs. The usual definition of a Hellenist, "a Greek-speaking Jew," is not adequate, for all Jews spoke Greek. Our Lord and His apostles used it in their public discourses and the most illiterate could understand them. Only occasionally did they use Aramaic expressions. The Hebrews looked down on the Hellenists, hence they formed a separate class of disciples.

⁵ Though these seven names are all Greek, the fact that one proselyte, Nicholas, was included, seems to indicate that all parties were represented. Only the first two are mentioned again in the Scriptures. They do not seem to have confined themselves to the serving of tables, but took a leading part in the evangel.

⁹ There were hundreds of synagogues in Jerusalem, some of which were maintained by the various groups of Jews in foreign lands. About B. C. 63 Pompey carried a large number of Jews to Rome. When they were liberated and returned to Judea, they formed the synagogue of the Freedmen. These synagogues seem to have been composed mostly of Hellenists. In all probability Saul of Tarsus belonged to the synagogue of Cilicia.

for us, leaving the word of God, to
³ be serving at tables. Now, brethren, pick out seven reputable men from among you, full of the spirit and wisdom, whom we will place over
⁴ this need. Yet *we* shall be persevering in prayer and the dispensation of the word."

⁵ And the word pleases the entire multitude, and they choose Stephen, a man full of faith and holy spirit, and Philip and Prochoros and Nicanor and Timon and Parmenas and Nicholas, a proselyte of
⁶ Antioch, whom they stand before the apostles. And, praying, they place hands on them.

⁷ And the word of God grows, and the number of the disciples in Jerusalem was multiplied tremendously. Besides, a vast throng of priests obeyed the faith.

⁸ Now Stephen, full of grace and power, did great miracles and signs
⁹ among the people. Now there rise certain of the synagogue which is termed Freedmen, and of the Cyrenians, and Alexandrians, and those from Cilicia and the [province of] Asia, discussing with Stephen.
¹⁰ And they had not the strength to withstand the wisdom and the spirit with which he spoke.

¹¹ Then they suborned men, saying that, "We have heard him speaking declarations blaspheming Moses
¹² and God." Besides, they stir up the people and the elders and the scribes, and, standing by, they grip him, and led him into the

ΩΝΕΙΠΑΝΟΥΚΑΡΕΣΤΟΝΕΣΤ²⁰
 THEY-say NOT PLEASEING it-IS
 ΙΝΗΜΑΚΑΤΑΛΕΙΨΑΝΤΑΣΤ⁴⁰
 us leaving THE
 ΟΝΛΟΓΟΝΤΟΥΘΕΟΥΔΙΑΚΟΝ
 saying OF-THE God TO-BE-THRU-SERV-
 ΕΙΝΤΡΑΠΕΖΑΙΣΕΠΙΣΚΕΨΑ⁸⁰
 INO to-tables TO-ON-NOCKEΨΑ
 ΜΕΘΑ Α Η brothers omitted by Α
 ΣΒΑΙΔΕΔΕΛΦΟΙΑΝΔΡΑΣΕ¹⁰⁰
 YET brothers MEN OUT
 ΣΥΜΦΩΝΑΡΤΥΡΟΥΜΕΝΟΥΣΕ²⁰
 OF-YOUP being-witnessed SEV-
 ΠΤΑΠΗΡΕΙΣΠΝΕΥΜΑΤΟΣ⁴⁰
 EN FULL OF-spirit AND
 ΓΙΟΥ ΗΛΟΙΣΙΑΣΟΥΚΑΤΑΣΤΗΣΟ⁶⁰
 WISDOM WHOM WE-SHALL-DE-DOWN-STAND-
 ΜΕΝΕΠΙΤΗΣΧΡΕΙΑΣΤΑΥΤΗ⁸⁰
 INQ ON THE need this
 ΣΗΜΕΙΣΔΕΤΗΠΡΟΣΕΥΧΗΝΚΑ²⁰⁰
 WE YET TO-THE prayer AND
 ΙΤΗΔΙΑΚΟΝΙΑΤΟΥΛΟΓΟΥΠ²⁰
 to-THE THRU-SERVICE OF-THE saying SHALL-
 ΡΟΣΚΑΡΤΕΡΗΣΟΜΕΝΚΑΙΗΡ⁴⁰
 DE-persuering AND PLEAS-
 ΕΣΕΝΟΛΟΓΟΣΕΝΩΠΙΟΝΠΑΝ⁶⁰
 ES THE saying IN-VIEW OF-EVERY
 ΤΟΤΟΥΠΛΗΘΟΥΣΚΑΙΕΞΕΛ⁸⁰
 THE multitude AND THEY-choose
 ΕΞΑΝΤΟΣΤΕΦΑΝΟΝΑΝΔΡΑ¹⁰⁰
 B O. s¹* OF-spirit AND OF-BELIEF
 ΑΗΡΗΣΠΙΣΤΕΨΚΑΙΠΝΕΥΜ²⁰
 OF-BELIEF AND OF-spirit
 ΑΤΟΣΑΓΙΟΥΚΑΙΦΙΛΙΠΠΟΝ⁴⁰
 HOLY AND FOND-HORSE (Philip)
 ΚΑΙΠΡΟΧΟΡΟΝΚΑΙΝΙΚΑΝΟ⁶⁰
 AND Prochoros AND Nicanor
 ΡΑΚΑΙΤΙΜΩΝΑΚΑΙΠΑΡΜΕΝ⁸⁰
 AND TIMON AND PARMENAS
 ΑΝΚΑΙΝΙΚΟΛΑΟΝΠΡΟΣΗΛΥ¹⁰⁰
 AND CONQUER-PEOPLE (Nicholas) TOWARD-COMER
 ΤΟΝΑΝΤΙΟΧΕΔΟΥΣΕΣΤΗΣΑ²⁰
 ANTIOCHITE WHOM THEY-STAND
 ΝΕΝΩΠΙΟΝΤΩΝΑΠΟΣΤΟΛΩΝ⁴⁰
 IN-VIEW OF-THE commissioners
 ΚΑΙΠΡΟΣΕΥΣΙΑΜΕΝΟΙΕΠΕΘ⁶⁰
 AND praying THEY-ON-
 ΗΚΑΝΑΥΤΟΙΣΤΑΣΧΕΙΡΑΣΚ⁸⁰
 PLACE to-them THE HANDS AND
 ΑΙΟΛΟΓΟΣΤΟΥΘΕΟΥΗΥΙΑΝ¹⁰⁰
 THE saying OF-THE God GROWS-UP

ΕΝΚΑΙΕΠΑΝΘΥΝΕΤΟΟΑΡΙΘ²⁰
 AND was-multiplied THE NUMBER
 ΜΟΣΤΩΝΜΑΘΗΤΩΝΕΝΙΕΡΟΣΑΛΗΜ⁴⁰
 OF-THE LEARNERS IN JERUSALEM
 ΣΑΛΗΜΣΦΟΔΡΑΠΟΛΥΣΤΕΟΧ⁶⁰
 VENEMENT MANY DESIDES
 ΛΟΣΤΩΝΙΕΡΕΘΝΟΥΠΗΚΟΥΟΝ⁸⁰
 s¹* JUDA-ans IOYΔΑΙΩΝ Α Ε
 THRONG OF-THE SACRED-ones obeyED
 ΤΗΠΙΣΤΕΙΣΤΕΦΑΝΟΣΔΕΠΛ⁸⁰⁰
 s O.
 8 to-THE BELIEF Stephen YET FULL
 ΗΡΗΣΧΑΡΙΤΟΣΚΑΙΔΥΝΑΜΕ²⁰
 OF-grace AND OF-ABILITY
 ΨΕΠΟΙΕΙΤΕΡΑΤΑΚΑΙΣΗΜ⁴⁰
 DID MIRACLES AND SIGNS
 ΕΙΜΕΓΑΛΑΝΤΩΛΛΑΘΑΝΕΣ⁶⁰
 s O.
 9 GREAT IN THE PEOPLE UP-STAND
 ΤΗΣΑΝΔΕΤΙΝΕΣΤΩΝΕΚΤΗΣ⁸⁰
 s omits OF-THE
 YET ANY OF-THE OUT OF-THE
 ΣΥΝΑΓΩΓΗΣΤΩΝΛΕΓΟΜΕΝΩ⁷⁰⁰
 n singular H C H
 TOGETHER-LEAD OF-THE ones-being-said
 ΝΑΙΒΕΡΤΙΝΩΝΚΑΙΚΥΡΗΝΑ²⁰
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 freedmen AND OF-CYRENIANS
 ΙΩΝΚΑΙΑΛΕΞΑΝΔΡΕΩΝΚΑΙ⁴⁰
 AND OF-ALEXANDRINES AND
 ΤΩΝΑΠΟΚΙΛΙΚΙΑΣΚΑΙΑΣΙ⁶⁰
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 OF-THE-ones FROM CILICIA AND ASIA
 ΑCΣΥΝΖΗΤΟΥΝΤΕCΤΩCΤΕΦ⁸⁰
 TOGETHER-SEEKING to-the Stephen
 ΑΝΩΚΑΙΟΥΚΙCΧΥΟΝΑΝΤΙC⁸⁰⁰
 10 AND NOT THEY-were-STRONG to-with-
 ΤΗΝΑΙΤΗΣΟΦΙΑΚΑΙΤΩΠΝΕ²⁰
 STAND to-THE wisdom AND to-THE spirit
 ΥΜΑΤΙΩΕΛΑΛΕΙΤΟΤΕΥΠΕΒ⁴⁰
 11 to-which he-TALKED then THEY-UNDER-
 ΑΛΟΝΑΝΔΡΑΣΛΕΓΟΝΤΑCΟΤ⁶⁰
 A+Ε
 CAST MEN saying that
 ΙΑΚΗΚΟΑΜΕΝΑΥΤΟΥΑΛΛΟΥ⁸⁰
 s¹* saying Α Ε Γ Ο
 WE-HAVE-HEARD OF-him TALKING
 ΝΤΟCΡΗΜΑΤΑΒΛΑCΦΗΜΑΕ¹⁰⁰⁰
 s, omitting INTO, had-ΙΑC
 declarations ΠΑΙΝM-AVERting INTO
 CΜΩΥCΗΝΚΑΙΤΟΝΘΕΟΝCΥΝ²⁰
 12 MOSES AND THE God THEY-TO-
 ΑΝ+Ε
 ΕΚΙΝΗΣΑΝΤΕΤΟΝΑΛΟΝΚΑΙ⁴⁰
 OETHER-STIR BESIDES THE PEOPLE AND
 ΤΟΥCΠΡΕCΒΥΤΕΡΟΥCΚΑΙΤ⁶⁰
 THE SENIORS AND THE
 ΟΥCΓΡΑΜΜΑΤΕΙCΚΑΙΕΠΙC⁸⁰
 s¹* omits ON-STANDING
 WRITERS AND ON-STAND-
 ΤΑΝΤΕCΣΥΝΗΡΠΑCΑΝΑΥΤΟ¹⁸⁰⁰⁰
 ing THEY-TOGETHER-SNATCH him

¹³ These synagogues were doubtless very lax in their adherence to the Jewish law and customs, yet they are not ashamed to charge Stephen with this, in order to inflame the Sanhedrin against him. The false witness did not consist in trumping up charges with no foundation in fact, but in perverting the truth, just as was done in the case of our Lord. Indeed, they brought up the very same charge (Mt 26⁶¹). While Christ was on earth, His body was the true temple of God (Jno.2²¹). Jehovah did not inhabit Herod's splendid pile. It did not house the Shekinah glory. The only times that it was tenanted by the Divine Effulgence was when He came into its courts. When He left it the last time, He exclaimed, "Lo! your house is left to you desolate!" (Mt.23³⁸). Stephen had doubtless brought this truth home to them, and perhaps had also pressed our Lord's prediction concerning the destruction of Herod's shrine, so that not one stone should be left on another (Mt.24²). But in no case could he have said that Christ (Whom they contemptuously termed the Nazarene) would Himself destroy the temple. On the contrary, He said that, when *they* destroyed it, *He* would *raise it up* (Jno.2¹⁰). This He did in His resurrection (Jno.2²²). And now the glory of God's presence illuminates the face of Stephen, so that he becomes, for the time, the messenger, or angel of God to them.

¹ The address of Stephen is a model for presenting the Messiah to the Jews. They stumbled at His sufferings and rejection, so Stephen takes up the greatest of the nation's heroes, who were types of Messiah, and shows that, in each case, there was a preliminary separation or rejection. Abraham was compelled to leave his kindred and his father's house, Joseph was hated by his brethren, Moses was not recognized when he first came to help his people, even David, that unparalleled type of the coming King, not only spent years in rejection, but had to leave the building of the temple to Solomon. All of these are pictures of a *rejected* Messiah. In each the glory followed suffering and separation. Such is the picture which the ancient scriptures draw, and the inference is clear that Jesus is Messiah.

¹³ Sanhedrin. Besides, false witnesses stand up, saying, "This man does not cease talking, [making] declarations against this holy place and ¹⁴ the law, for we have heard him saying that this Jesus the Nazarene will be demolishing this place and will be changing the customs which ¹⁵ Moses gives over to us." And, looking intently at him, all those seated in the Sanhedrin perceived his face as if it were the face of a messenger.

⁷ Now the chief priest said, "Are ² these things so?" Now he averred, "Men, brethren and fathers, hear! The God of glory was seen by our father Abraham, being in Mesopotamia, ere he dwelt in Haran, and said to him, 'Come out of your land and from among your relationship and come hither into the land which I shall be showing to ⁴ you.' Then, coming out of the land of the Chaldeans, he dwells in Haran, and thence, after the death of his father, He exiles him into this land in which *you* are now dwelling. ⁵ And He gives him no allotment to enjoy in it, nor a platform for a foot.

And He promises to give it to him for a tenure and to his seed after him, he having no child. Yet God speaks thus, that "his seed shall be a sojourner in an alien land, and they shall enslave it and ⁷ illtreat it four hundred years. And the nation for which they should be slaving *I* shall judge", said God, "and after these things they shall

<p>18⁰⁰¹</p> <p>ΝΚΑΙ ΗΓΑΓΟΝΕΙΣΤΟΣΥΝΕΔ²⁰ AND THEY-LED INTO THE Sanhedrin</p> <p>13 ΡΙΟΝΕΣΤΗΝCΑΝΤΕΜΕΤΥΡΑ⁴⁰ STAND BESIDES witnesses</p> <p>13 CΥΕΥΔΕΙCΑΛΕΓΟΝΤΑCΘΑΝΘ⁶⁰ FALSIFYERS SAYING THE human</p> <p>ΡΩΠΟCΟΥΤΟCΟΥΠΑΥΕΤΑΙ⁸⁰ this NOT IS-CEASING TALK- A declarations TALKING</p> <p>ΑΛΟΦΡΗΜΑΤΑΚΑΤΑΤΟΥΤΟΠ¹⁰⁰ ING declarations DOWN OF-THE PLACE</p> <p>ΟΥΤΟΥΑΓΙΟΥΤΟΥΤΟΥΚΑΙΤ²⁰ As omit this THE HOLY this AND OF-</p> <p>ΟΥΝΟΜΟΥΑΚΗΚΟΛΑΜΕΝΓΑΡΑ⁴⁰ 14 THE LAW WE-HAVE-HEARD for OF-</p> <p>ΥΤΟΥΑΛΕΓΟΝΤΟCΟΤΙΙΗΣΟΥ⁴⁰ him SAYING that JESUS</p> <p>CΟΝΑΖΦΡΑΙΟCΟΥΤΟCΚΑΤΑ⁸⁰ THE NAZARENE this WILL-BE-</p> <p>ΑΥCΕΙΤΟΝΤΟΠΟΝΤΟΥΤΟΝΚ²⁰⁰ DOWN-LOOING THE PLACE this AND</p> <p>ΔΙΑΛΛΑΞΕΙΤΑΕΘΗΠΑΡΕΔ²⁰ WILL-BE-CHANGING THE CUSTOMS WHICH BESIDE-</p> <p>ΦΚΕΝΗΜΙΝΜΩCΥCΗCΚΑΙΤΕ⁴⁰ 15 GIVES to-US MOVES AND STRETCH- ing</p> <p>ΝΙCΑΝΤΕCΕΙCΑΥΤΟΝΠΑΝΤ⁶⁰ ing INTO him ALL</p> <p>ΕCΟΙΚΑΒΕΖΟΜΕΝΟΙΕΝΤΩC⁸⁰ THE oneS-being-seated IN THE San-</p> <p>ΥΝΕΔΡΙΩΦΕΙΔΟΝΤΟΠΡΟCΩΠ³⁰⁰ hedria PERCEIVED THE face</p> <p>ΟΝΑΥΤΟΥΩCΕΙΠΡΟCΩΠΟΝΑ²⁰ OF-him AS-IF face OF-</p> <p>ΓΓΕΛΟΥΕΙΠΕΝΔΕΘΑΡΧΙΕΡ⁴⁰ 7 MESSENGER said YET THE chief-SACRED-</p> <p>ΕΥCΕΙΤΑΥΤΑΟΥΤΩCΕΧΕΙΟ⁶⁰ one IF these thus IS-HAVING THE</p> <p>ΔΕΕΦΗΑΝΔΡΕCΑΔΕΛΦΟΙΚΑ⁸⁰ 2 YET he-AVERBed MEN brothers AND</p> <p>ΙΠΑΤΕΡΕCΑΚΟΥCΑΤΕΘΕΟ⁴⁰⁰ FATHERS HEAR-YE THE God</p> <p>CΤΗCΔΟΞΗCΦΘΗΤΩΠΑΤΡΙ²⁰ OF-THE esteem WAS-VIEWED-to-THE FATHER</p> <p>ΗΜΩΝΑΒΡΑΑΜΟΝΤΙΕΝΤΗΜΕ⁴⁰ OF-US ABRAHAM to-BEING IN THE MESO-</p> <p>CΟΠΟΤΑΜΙΑΠΡΙΝΗΚΑΤΟΙΚ⁶⁰ POTAMIA HERE OR to-DOWN-HOME</p> <p>ΗCΑΙΔΥΤΟΝΕΝΧΑΡΡΑΝΚΑΙ⁸⁰ 3 him IN CHAIRMAN AND</p> <p>ΕΙΠΕΝΠΡΟCΑΥΤΟΝΕΞΕΛΘΕ¹⁰⁰⁰ said TOWARD him BE-OUT-COMING</p>	<p>ΕΚΤΗCΓΗCCOΥΚΑΙΕΚΤΗC²⁰ OUT OF-THE LAND OF-YOU AND OUT OF-THE TO-</p> <p>ΥΓΓΕΓΕΝΕΙΑCCOΥΚΑΙΔΕΥΡΟ⁴⁰ s¹ o. GETHRE-generated OF-YOU AND HITHER</p> <p>ΕΙCΤΗΝΓΗΝΗΑΝCΟΙΔΕΙC⁶⁰ s¹ * + s¹ = IT. s¹ o. INTO THE LAND WHICH EVEN to-YOU I'LL-BE-SHOW.</p> <p>ΦΤΟΤΕΞΕΛΘΟΝΕΚΓΗCΧΑΛ⁸⁰ 4 ING then OUT-COMING OUT OF-LAND OF-CHAL-</p> <p>ΔΑΙΩΝΚΑΤΟΚΗCΕΝΕΝΧΑΡ⁸⁰⁰ DEANS he-DOWN-HOMES IN CHAIRMAN</p> <p>ΑΝΚΑΚΕΙΘΕΝΜΕΤΑΤΟΑΠΘ²⁰ AND-thence after THE to-BE-FROM-</p> <p>ΑΝΕΙΝΤΟΝΠΑΤΕΡΑΔΥΤΟΥΜ⁴⁰ s¹ o. DYING THE FATHER OF-him he-</p> <p>ΕΤΩΚΙCΕΝΑΥΤΟΝΕΙCΤΗΝΓ⁶⁰ after-HOMES him INTO THE LAND</p> <p>ΗΝΤΑΥΤΗΝΕΙCΗΝΥΜΕΙCΝΥ⁸⁰ this INTO WHICH YE NOW</p> <p>ΝΚΑΤΟΙΚΕΙΤΕΚΑΙΟΥΚΕΔΩ⁷⁰⁰ 5 ARE-DOWN-HOMING AND NOT GIVES</p> <p>ΚΕΝΑΥΤΩΚΑΗΡΟΝΟΜΙΑΝΕΝ²⁰ to-him tenancy IN</p> <p>ΑΥΤΗΟΥΔΕΒΗΜΑΠΟΔΟCΚΑΙ⁴⁰ her NOT-YET platform OF-FOOT AND</p> <p>ΕΠΗΓΓΕΙΛΑΤΟΔΟΥΝΑΙΑΥΤ⁶⁰ s¹ o. He-promises to-GIVE it</p> <p>ΗΝΕΙCΚΑΤΑCΧΕCΙΝΑΥΤΩΚ⁸⁰ B s¹ o. n HN INTO DOWN-HAVING to-him AND</p> <p>ΑΙΤΩCΕΠΕΡΜΑΤΙΑΥΤΟΥΜΕΤ⁸⁰⁰ to-THE seed OF-him after</p> <p>ΑΥΤΟΝΟΥΚΟΝΤΟCΑΥΤΩΤΕΚ²⁰ him NOT OF-BEING to-him offspring</p> <p>ΝΟΥΕΛΑΛΗCΕΝΔΕΟΥΤΩCΘ⁴⁰ 6 s¹ o. TALKS YET thus THE God</p> <p>ΕΟCΟΤΙΕCΤΑΙΤΟCΠΕΡΜΑ⁶⁰ s¹ OF-YOU COY that WILL-BE THE seed OF-</p> <p>ΥΤΟΥΠΑΡΟΙΚΟΝΕΝΓΗΑΛΛΟ⁸⁰ him BESIDE-HOMER IN LAND other-place</p> <p>ΤΡΙΑΚΑΙΔΟΥΛΩCΟΥCΙΝΑΥ⁹⁰⁰ AND THEY-WILL-BE-ENSLAVING it</p> <p>ΤΟΚΑΙΚΑΚΩCΟΥCΙΝΕΤΗΤΕ²⁰ AND THEY-WILL-BE-EVIL-treating YEARS FOUR-</p> <p>ΤΡΑΚΟCΙΑΚΑΙΤΟΕΘΝΟCΩ⁴⁰ 7 hundred AND THE NATION to-WHICH</p> <p>ΝΔΟΥΛΕΥCΩCΙΝΚΡΙΝΩΕΓΩ⁶⁰ A -WILL- OF for Ω EVER THEY-SHOULD-BE-SLAVING I SHALL-BE-JUDGING I</p> <p>ΘΕΟCΕΙΠΕΝΚΑΙΜΕΤΑΤΑΥ⁸⁰ THE God said AND after these</p> <p>ΤΑΕΞΕΛΕΥCΟΝΤΑΙΚΑΙΛΑΤ¹⁹⁰⁰⁰ THEY-WILL-BE-OUT-COMING AND WILL-BE-</p>
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² Abram was first called out of his land and from his relatives, and went as far as Haran, accompanied by his father's household. Further obedience to the divine command seems to have been hindered by his father, and they went no further. At his father's death, he leaves his father's house and completes his journey to Canaan. Yet he received none of the land which should become his, and thus prefigures Him Who came to his own and received nothing but a tomb (Gen.23). The rite of circumcision likewise tells of the cutting off of His flesh on the cross.

⁹ Joseph is a marvelous miniature of the suffering and glorified Messiah. The jealous hatred of his brethren placed him in the pit and in the prison, but God was with him and exalted him to the highest place on earth. He became the deliverer, not only of his own brethren, but of all of Egypt also. The one whom they despised and ill-treated became their lord and saviour. The Sanhedrin could hardly miss the application of this to the Messiah Whom Stephen proclaimed. *They* were the brethren of Messiah ben Joseph.

¹¹ The great affliction of Jacob is typical of the great affliction of the end time, after which Messiah will make Himself known to His brethren.

¹⁴ The Septuagint, or Greek version, differs from the Hebrew text in Genesis 46²⁶⁻²⁷ by giving Joseph nine sons in place of two, and thus bringing the total up to seventy-five. But, as the enumeration in Genesis does not necessarily include all who are alluded to by Stephen, there is no reason why they should give the same total. The Septuagint differs greatly from the Hebrew text in regard to numbers, especially in the genealogies, and it may preserve some true readings.

¹⁶ The bones of Joseph were transferred from Egypt to the land by Moses (Ex.13¹⁹). So the rest of the patriarchs were transferred to Sychem, where Jacob had bought a parcel of a field (Gen.33¹⁹), probably near, or adjoining the sepulcher which Abraham had bought before, of which there is no record in Genesis. If Stephen had made even a minute blunder regarding this the Sanhedrin would soon have set him right. They were much "higher" critics than any we have today.

be coming out and offering divine service to Me in this place." "

⁸ And He gives him the covenant of circumcision. And thus he begets Isaac, and circumcised him the eighth day, and Isaac Jacob, and Jacob the twelve patriarchs.

⁹ And the patriarchs, being jealous of Joseph, gave him up into Egypt.

¹⁰ And God was with him, and extricates him out of all his afflictions, and gives him favor and wisdom in front of Pharaoh, king of Egypt, and constitutes him governor over Egypt, and over his whole house.

¹¹ Now a famine came on the whole of Egypt and Canaan, and the affliction was great, and our fathers

¹² found no provender. Now Jacob, hearing that there is grain in Egypt, delegates our fathers first.

¹³ And in the second [time] Joseph is made known again to his brethren, and Joseph's race became apparent to Pharaoh.

¹⁴ Now Joseph, dispatching them, calls for Jacob, his father, and the entire relationship among seventy-five souls. And Jacob descended into Egypt, and he is deceased, he and our fathers, and they were transferred to Sychem and placed in the tomb which Abraham purchases for a price, in silver, from the sons of Emmor in Sychem.

¹⁷ Now, as the time of the promise which God avows to Abraham drew near, the people grow and were

¹⁸ multiplied in Egypt, until a different king arose over Egypt, who had

<p>ΠΕΥΣΟΥΣΙΝ ΜΟΙ ΕΝ ΤΩ ΤΟΠΩ 20 offering-DIVINE-SERVICE to-me IN THE PLACE</p> <p>ΤΟΥΤΩ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΩ ΔΙ 40 8 this AND he-GIVES to-him cov-</p> <p>ΔΩΗΚΗΝ ΠΕΡΙ ΤΟ ΜΗΣΚΑΙΟΥ 60 chant OF-ABOUT-CUTTING AND thus</p> <p>ΤΩΣ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΙΣΑΑΚ 80 he-generates THE ISAAC</p> <p>ΚΑΙ ΠΕΡΙΕΤΕ ΜΕΝ ΑΥΤΟΝ ΤΗ 100 AND ABOUT-CUT him to-THE</p> <p>ΗΜΕΡΑ ΤΗ ΟΓΔΩΝΗ ΚΑΙ ΙΣΑΑΚ 20 DAY THE EIGHTH AND ISAAC</p> <p>ΤΟΝ ΙΑΚΩΒ ΚΑΙ ΙΑΚΩΒ ΤΟΥΣ 40 THE JACOB AND JACOB THE</p> <p>ΔΥΟ ΔΕ ΚΑΤΑ ΠΑΤΡΙΑΡΧΑΣ ΚΑΙ Ο 60 9 two-TEN patriarchs AND THE</p> <p>ΠΑΤΡΙΑΡΧΑΙ ΖΗΛΩΣΑΝΤΕ 80 patriarchs BOILING</p> <p>ΣΤΟΝ ΙΩΣΗΦ ΑΠΕΔΟΝΤΟ ΕΙΣ 200 THE JOSEPH FROM-GAVE INTO</p> <p>ΑΙΓΥΠΤΟΝ ΚΑΙ ΗΝΘΕΘΕΟΣ ΜΕ 20 EGYPT AND WAS THE God WITH</p> <p>ΤΑΥΤΟΥ ΚΑΙ ΕΞΕΙΛΑΤΟ ΑΥΤ 40 10 him AND He-OUT-LIFTS him</p> <p>ΟΝ ΕΚ ΠΑΣΟΝΤΩΝ ΒΛΙΨΘΕΝΑ 60 OUT OF-ALL OF-THE CONSTRUCTIONS OF-</p> <p>ΥΤΟΥ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΩ ΧΑΡ 80 him AND GIVES to-him grace</p> <p>ΙΝΑ ΚΑΙ ΟΦΙΑΝΕΝ ΑΝΤΙΘΕΩΝ 300 AND WISDOM IN-INSTEAD of-</p> <p>ΑΡΑ ΦΩΒΑΣΙ ΕΩΣ ΑΙΓΥΠΤΟΥ 20 PHARAOH KING OF-EGYPT</p> <p>ΚΑΙ ΚΑΤΕΣΤΗΝ ΣΕΝΑΥΤΟΝ ΗΓ 40 AND DOWN-STANDS him one-</p> <p>ΟΥ ΜΕΝΟΝ ΕΠΑΙΓΥΠΤΟΝ ΚΑΙ 60 LEADING ON EGYPT AND</p> <p>ΕΦΟΛΟΝΤΟ ΝΟΙΚΟΝΑΥΤΟΥ Η 80 ON omitted by B TOUYTON this</p> <p>11 ON WHOLE THE HOME of-him CAME</p> <p>ΛΒΕΝΔΕΛΙΜΟΣ ΕΦΟΛΗΝΤΗΝ 400 B+G YET FAMINE ON WHOLE THE</p> <p>ΑΙΓΥΠΤΟΝ ΚΑΙ ΧΑΝΑΑΝ ΚΑΙ 20 EGYPT AND CHANAAN AND</p> <p>Β+G Ε+G ΘΑΙΥΙΣΜΕ ΓΑΛΗΝ ΚΑΙ ΟΥ ΧΕΥ 40 B H CONSTRUCTION GREAT AND NOT THEY-</p> <p>ΡΙΣΚΟΝ ΧΟΡΤΑΣΜΑΤΑ ΟΙ ΠΑ 60 FOUND FODDER-effects THE FA-</p> <p>ΤΕΡΕΣΗΜΩΝΑΚΟΥΣ ΑΣ ΔΕΙΑ 80 12 THERE OF-US HEARING YET JA-</p> <p>ΚΩΒΟΝ ΤΑΣΙΤΙΔΕΙΣ ΑΙΓΥΠ 500 B+G COB BEING GRAIN dim. INTO EGYPT</p>	<p>ΤΟΝ ΕΞ ΑΠΕΣΤΕΙΛΕΝ ΤΟΥΣ 20 FROM-PUTS THE FA-</p> <p>ΑΤΕΡΑΣΧΜΟΝ ΠΡΩΤΟΝ ΚΑΙ 40 13 THERE OF-US BEFORE-most AND IN</p> <p>ΝΤΩ ΔΕΥΤΕΡΩ ΑΝΕΓΝΩΡΙΣΘ 60 AB O. O. THE second IS-OF-KNOWED</p> <p>ΗΙΩΣΗΦ ΤΟΙΣ ΑΔΕΛΦΟΙΣ ΑΥ 60 JOSEPH to-THE brothers OF-</p> <p>ΤΟΥ ΚΑΙ ΑΝΕΡΟΝ ΕΓΕΝΕΤΟ 600 him AND apparent BECAME</p> <p>14 to-THE omitted by s AS ΑΥΤΟΥ him</p> <p>ΤΩ ΦΑΡΑΩ ΤΟ ΓΕΝΟΣ ΙΩΣΗΦ 20 to-THE PHARAOH THE breed of-JOSEPH COM-</p> <p>ΠΟΤΕΙΛΑΣ ΔΕ ΙΩΣΗΦ ΜΕΤΕ 40 s. o. missioning YET JOSEPH WITH-</p> <p>ΚΑΛΕΣΑΤΟ ΙΑΚΩΒ ΤΟΝ ΠΑΤΕ 60 CALLS JACOB THE FATHER</p> <p>ΡΑΥΤΟΥ ΚΑΙ ΠΑΣΑΝ ΤΗΝ ΣΥ 80 OF-him AND EVERY THE TO-</p> <p>ΓΓΕΝΕΙΑΝ ΕΝ ΨΥΧΑΙΣ ΕΒΔΟ 700 GETHER-generated IN souls SEVENTY</p> <p>ΜΗΚΟΝΤΑ ΠΕΝΤΕΚΑΚΑΤΕ 20 B omits AND FIVE AND DOWN-STEPPED</p> <p>15 ΔΕ YET added by B B omits INTO EGYPT</p> <p>ΙΑΚΩΒ ΕΙΣ ΑΙΓΥΠΤΟΝ ΚΑΙ 40 JACOB INTO EGYPT AND</p> <p>ΕΤΕΛΕΥΤΗΣΕΝ ΑΥΤΟΣ ΚΑΙ 60 deceases he AND THE</p> <p>ΠΑΤΕΡΕΣ ΧΜΩΝ ΚΑΙ ΜΕΤΕΤ 80 16 FATHERS OF-US AND THEY-WERE-</p> <p>ΕΘΗΣΑΝ ΕΙΣ ΣΥΧΕΜ ΚΑΙ ΕΤΕ 800 after-PLACED INTO SYCHEM AND THEY-WERE-</p> <p>ΘΗΣΑΝ ΕΝ ΤΩ ΜΗΝΗ ΜΑΤΙΩΝ Η 20 PLACED IN THE memorial-tomb WHICH pur-</p> <p>ΣΑΤΟ ΑΒΡΑΑΜ ΤΙΜΗ ΣΑΡΓΥΡ 40 CHASES ABRAHAM OF-VALUE OF-SILVER</p> <p>ΙΟΥ ΠΑΡΑ ΤΩ ΝΥΙΩΝ ΕΜΜΟΡ 60 B+G omit OF-THE BESIDE THE SONS of-EMMOR OF-</p> <p>ΟΥ ΕΝ ΣΥΧΕΜ ΑΚΟΡΔΙΩΣ Α+G 80 A omits according- according-as YET NEARED</p> <p>17 THE IN SYCHEM according-as YET NEARED</p> <p>Α ΚΑΙ ΡΟC ΣΕΑΙΟC Α+G 200 A KAIPOC SEASON THE TIME OF-THE promise</p> <p>ΙΑΣΗΦ ΜΟΛΟΓΗΣΕΝ ΘΕΟΣ 20 s. o. OF-WHICH AVOWS THE God</p> <p>ΤΩ ΑΒΡΑΑΜ ΗΥΞΕΝ Ο ΛΑΟΣ 40 to-THE ABRAHAM GROWS THE PEOPLE</p> <p>ΚΑΙ ΕΠΛΗΘΥΝΘΗ ΕΝ ΑΙΓΥΠΤ 60 AND WAS-multiplied IN EGYPT</p> <p>18 UNTIL OF-WHICH UP-STOOD KING</p> <p>ΥC ΕΤΕΡΟC ΕΠΑΙΓΥΠΤΟΝΟC 20000 s+G for ΔI DIFFERENT ON EGYPT WHO</p>
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¹⁸ It is probable that the lot of Israel in Egypt was pleasant under the dynasty which was acquainted with Joseph, who made these rulers absolute masters in Egypt, for he got for them all the silver and the cattle and the land in exchange for grain, in the time of the famine (Gen.47). Such service could not be forgotten. So it was that Israel prospered in the land of Goshen until the reigning dynasty was displaced by a different line of rulers, who knew nothing of Joseph and were not indebted to him for their power.

²⁰ Moses is a memorable example of God's method of meeting the wisdom of the world. Pharaoh plans the extermination of the Hebrew race, yet he himself nurtures and educates their deliverer!

²² Egypt is set before us as the sum of human wisdom, as Assyria was of human power. The Egyptian priests had a knowledge of science which, in some points at least, far surpassed what is known today. No scientist can accomplish the feats of Jannes and Jambres. Moses was far beyond our present standards of intellectual attainment.

²³ The incident concerning Moses' rejection by his brethren at his first attempt to become their deliverer must have had a powerful effect on the Sanhedrin, for nothing would appeal to them more than a parallel between Moses and Messiah. Except to the most hardened heart, the fact that Moses was, in the first place, scorned by those whom he came to save, and his efforts in their behalf misunderstood, proved positively that Messiah would receive similar treatment. As Pharaoh menaced the life of Moses, so Herod sought the life of Christ. As his own people cast out Moses and refused to accept the salvation he offered them, so the Jews murdered the Messiah and rejected His deliverance. And we may add, as Moses came back and led them out, so will Messiah return and lead them into the blessings of the millennial kingdom.

³⁰ The flaming thorn bush is a notable symbol of the nation of Israel. They were in the midst of the fire of persecution and have often been since they came out of Egypt, yet they are never consumed. They are the only eonian nation.

not been acquainted with Joseph.

¹⁹ This one, dealing astutely with our race, illtreats the fathers, making them expose their babes, that they should not live. In which era Moses was born (and was divinely handsome), who was reared three months in the home of his father.

²¹ Now, at his being exposed, Pharaoh's daughter lifts him up and rears him herself, for a son. And Moses was trained in all the wisdom of the Egyptians, yet was able in his words and works.

²³ Now as his forty-year time is completed, it came up on his heart to visit his brethren, the sons of Israel. And, perceiving one being injured, he succors him, and avenges the one being harried, smiting the Egyptian. Now he inferred that his brethren understood that God, through his hand, is giving salvation to them: yet they do not understand. Besides, the ensuing day he was seen by them as they fought, and he interceded with them for peace, saying, 'Men! You are brethren! Why are you injuring one another?' Yet he who is injuring his associate thrusts him from him, saying, 'Who constitutes *you* a chief and a justice over us? Do *you* want to despatch me in the manner you despatched the Egyptian yesterday?' Now Moses fled at this word, and became a sojourner in the land of Midian, where he begets two sons.

³⁰ And at the completion of forty years a messenger was seen by him in the wilderness of mount Sinai, in the fire of the flaming thorn bush.

³¹ Now Moses, perceiving it, marvels at the vision. Yet, at his approach-

ΟΥΚΗΔΕΙΤΟΝΙΦΣΗΦΟΥΤΟΣ
19 NOT HAD-PERCEIVED THE JOSEPH this-one

ΚΑΤΑΣΟΦΙΣΑΜΕΝΟCΤΟΓΕΝ
being-DOWN-WISE THE breed 40

ΟCΗΜΟΝΕΚΑΚΟCΕΝΤΟΥCΠΑ
OF-US EVIL-treats THE FA- 60

ΤΕΡΑCΤΟΥΠΟΙΕΙΝΤΑΒΡΕΦ
A+HΜΩΝ US
THERA OF-THE TO-BE-DOING THE BABES 80

ΗΕΚΒΕΤΑΔΥΤΩΝΕΙCΤΟΜΗΖ
A¹ O.
OUT-PLACED OF-them INTO THE NO TO- 100

ΦΟΓΟΝΕΙCΘΑΙΕΝΦΚΑΙΡΦΕ
A O. A O.
20 BE-BEING-LIVE-parented IN WHICH SEASON WAS-

ΓΕΝΝΗΘΗΜΩCΗCΚΑΙΗΝΑC
A O. A O.
generated MOSES AND WAS URBANE 40

ΤΕΙΟCΤΩΒΕΦΟCΑΝΕΤΡΑΦΗ
A O. A O.
to-THE GOD WHO WAS-UP-NURTURED 60

ΜΗΝΑCΤΡΙCΕΝΤΦΟΙΚΦΤΟ
MONTHS THREE IN THE HOME OF-THE 80

ΥΠΑΤΡΟCΕΚΤΕΒΕΝΤΟCΔΕΑ
A O. A O.
21 FATHER OP-BEING-OUT-PLACED YET OF-

ΥΤΟΥΑΝΕΙΛΑΤΟΔΥΤΟΝΗΒΥ
him UP-LIFTS him THE DAUGH- 20

ΓΑΤΗΡΦΑΡΑΦΚΑΙΑΝΕΘΡΕΥ
TER OF-PHARAOH AND UP-NURTURES 40

ΑΤΟΔΥΤΟΝΕΑΥΤΗCΙΥΙΟΝ
B omits INTO
him to-herself INTO SON 60

ΚΑΙΕΠΑΙΔΕΥΘΗΜΩCΗCΕΝ
A O. B omits IN
22 AND WAS-disciplined MOSES IN 80

ΠΑCΗCΦΙΔΑΙΓΥΠΤΙΩΝΗΝ
EVERY WIDOM OF-EGYPTIANS WAS 300

ΔΕΔΥΝΑΤΟCΕΝΛΟΓΟΙCΚΑΙ
YET ABLE IN SAYINGS AND 20

ΕΡΓΟΙCΑΥΤΟΥCΔΕΕΠΑΝΡ
23 ACTS OF-bim AS YET WAS-FILLED 40

ΟΥΤΟΔΥΤΩΤΕCCEΡΑΚΟΝΤΑ
B¹ A
to-him FOUR-TY-YEAR 60

ΕΤΗCΧΡΟCΑΝΕΒΗΕΠΙΤΗ
TIME UP-STEPPED ON THE 80

ΝΚΑΡΔΙΑΝΑΥΤΟΥΕΠΙCΚΕΥ
HEART OF-him TO-ON-NOTE 400

ΑCΘΑΙΤΟΥCΔΕΛΦΟΥCΑΥΤ
A O. A O.
THE brothers OF-bim 20

ΟΥΤΟΥCΥΙΟΥCΙCΡΑΗΛΚΑΙ
THE omits BY B
24 THE SONS OF-ISRAEL AND 40

ΙΔΦΟΝΤΙΝΑΔΔΙΚΟΥΜΕΝΟΝΗ
FIREOIVING ANY being-injured be- 60

ΜΥΝΑΤΟΚΑΙΕΠΟΙΗCΕΝΕΚΔ
BUCCONS AND DOES OUT-JUST- 80

ΙΚΗCΙΝΤΩΚΑΤΑΠΟΝΟΥΜΕΝ
ing to-THE one-BEING-DOWN-MISERED 600

ΦΠΑΤΑCΑCΤΟΝΑΙΓΥΠΤΙΟΝ 20
SMITING THE EGYPTIAN

ΕΝΟΜΙΖΕΝΔΕCΥΝΙΕΝΑΙΤΟ 40
25 he-inferred YET to-understand THE

ΥCΑΔΕΛΦΟΥCΑΥΤΟΥΟΤΙΘ
B omits OF-him
brothers OF-bim that THE God 60

ΕΟCΔΙΑΧΕΙΡΟCΑΥΤΟΥΔΙΑ
THRU HAND OF-him IS-GIVING 80

ΦCΙCΩΤΗΡΙΑΝΑΥΤΟΙCΟΙ
S O.
SAVING to-them THE 600

ΔΕΟΥCΥΝΗΚΑΝΤΗΤΕCΠΙΟΥ
20 YET NOT THEY-understand to-THE BESIDES ON-BEING

CΗΜΕΡΑΦΦΘΗΑΥΤΟΙCΜΑΧ
DAY he-WAS-VIEWED to-them once-FIGHT- 40

ΟΜΕΝΟΙCΚΑΙCΥΝΗΛΑCCE
A O. A O.
ING AND he-interceded-with 60

ΝΑΥΤΟΥCΕΙCΕΙΡΗΝΗΝΕΙΠ
them INTO PEACE SAYING 80

ΩΝΑΝΔΡΕCΑΔΕΛΦΟΙΕCΤΕΙ
MEN brothers YE-ARE THAT 700

ΝΑΤΙΑΔΙΚΕΙΤΕΑΛΗΛΟΥC
A+
ANY YE-ARE-injuring one-another 20

ΟΔΕΔΔΙΚΩΝΤΟΝΠΛΗCΙΟΝΑ
27 THE YET one-injuring THE NIGH-one FROM-

ΠΩCΑΤΟΔΥΤΟΝΕΙΠΩΝΤΙC
TERUSTS him SAYING ANY YOU 60

ΕΚΑΤΕCΤΗCΕΝΑΡΧΟΝΤΑΚΑ
DOWN-STANDS chief AND 80

ΙΔΙΚΑCΤΗΝΕΦΩΜΩΝΗΝΑ
A¹ A¹
28 JUSTER ON US NO TO-BE-UP-

ΛΕΙΝΜΕCΥΒΕΛΕΙCΟΝΤΡΟΠ
LIFTING ME YOU ARE-WILLING WHICH manner 20

ΟΝΑΝΕΙΛΕCΘΕCΤΟΝΑΙΓ
A O. A THE EGYPTIAN YESTERDAY
YOU-UP-LIFTED YESTERDAY THE EGYPTIAN 40

ΥΠΤΙΟΝΕΦΥΓΕΝΔΕΜΩCΗC
A O.
29 FLED YET MOSES 60

ΕΝΤΦΟΛΟΦΤΟΥΤΦΚΑΙΕΓΕΝ
IN THE SAYING THIS AND BECAME 80

ΕΤΟΠΑΡΟΙΚΟCΕΝΓΗΜΑΔΙΑ
BESIDE-HOMER IN LAND MADIAM 300

ΜΟΥΕΓΕΝΝΗCΕΝΥΙΟΥCΔΥΟ
where he-generates SONS TWO 20

ΚΑΙΠΑΝΡΦΘΕΝΤΩΝΕΤΩΝΤΕ
30 AND OF-BEING-FILLED YEARS FOUR-

CCEΡΑΚΟΝΤΑΦΦΘΗΑΥΤΩΕΝ
B¹ A
TY WAS-VIEWED to-him IN 60

ΤΗΡΗΜΩΤΟΥΟΡΟΥCCΙΝΑ
B+G
THE DEBOLATE OF-THE MOUNTAIN SINA MEB- 80

Α FIRE-OF-BLAZE ΠΥΡΙΦΛΟΓΟC
A FIRE-OF-BLAZE ΠΥΡΙΦΛΟΓΟC 21000

ΓΓΕΛΟCΕΝΦΛΟΓΙΠΥΡΟCΒΑ
BENDER IN BLAZE OF-FIRE OF-

³⁰ He Who is especially referred to as Jehovah in the Hebrew scriptures is here called a messenger or angel. The same term is used of the One seen by Moses on mount Sinai (⁶³). Hence it is evident that the theophanies, or visible appearances of the invisible God, were carried out by intermediate agents. Indeed, the deity is identified with the messenger even in Exodus. First we are told that the angel of the Lord appeared in the midst of the bush. And when Jehovah saw that he turned aside to see, Elohlm called unto him out of the midst of the bush (Ex.3²⁻⁴). The same is true of the giving of the law at Sinai. Moses went up unto Elohlm, and Jehovah called unto him out of the mountain (Ex.19³). Yet we are assured that the law was prescribed through messengers in the hands of a mediator (Gal.3¹⁹), and that it was spoken by messengers (Heb.2²).

³⁵ The prime point with Stephen is that it was the one whom they had disowned who was chosen by God to be their redeemer and judge. Just so with Messiah. The fact that He had been disowned was no proof that He was false. It was, rather, the great sign which identified Him with the types of old, for Moses was rejected by the people even after he led them out of Egypt and had received the law and wrought wonderful miracles to attest his office. This should be the key note in all evangelism of the people of the covenant. A prophet like Moses must suffer at the hands of his own people. This thought ought also to cheer the hearts of His lesser slaves, who find themselves rejected and despised because of their faithfulness to Him.

³⁶ The forty years covered by the book of Acts is the antitype of the wilderness wanderings. It is characterized by the same stubborn unbelief which strewed the bones of Israel along the wilderness, so that those who left Egypt did not enter the land of promise. Neither did those of the Pentecostal era enter the kingdom. The epistle to the Hebrews unfolds this likeness, for it was written to explain why the promise of the kingdom waits.

³⁷ Accused of disloyalty to Moses, he proves the falsity of the charge by his constant reference to Moses' writings.

ing to consider it, the voice of the Lord came, 'I am the God of your fathers, the God of Abraham and Isaac and Jacob.' Now Moses, becoming in a tremor, dared not consider it.

³³ Now the Lord said to him, 'Loose the sandals from your feet, for the place on which you stand is holy land. I have certainly perceived the evil treatment of My people in Egypt, and their groaning I hear, and I descended to extricate them. And now, come hither, I should dispatch you into Egypt.'

³⁵ This Moses, whom they disown, saying, 'Who constitutes *you* a chief and a justice over us?' this one has God commissioned to be a chief as well as a redeemer, a justice, with the hand of the messenger who was seen by him in the thorn bush. This one led them out, doing miracles and signs in the land of Egypt and in the Red Sea, and in the wilderness forty years. This is the Moses who says to the sons of Israel, 'A Prophet will God be raising up to you from among your brethren, as me.' This is he who came to be in the ecclesia in the wilderness with the messenger who speaks to him in mount Sinai, and with our fathers, who receives the living oracles to give to you, to whom our fathers will not become obedient, but they thrust him away, and turned to Egypt in their hearts, saying to Aaron, 'Make us gods who will go before us—for this man Moses, who led us out of the land

31 ^{A o.} ΤΟΥ ΟΔΕΜΟΥ ΣΗΣΙΔΩΝΕ ΘΑΥ 20
 THOU-NUSH THE YET MOSES PERCEIVING BE-MAR-
^{s Z A omits the sight} ΜΑΣΕΝΤΟ ΟΡΑΜΑ ΠΡΟΣΕΡΧΟ 40
 VELA THE sight OF-TOWARD-COMING
 ΜΕΝΟΥΔΕ ΑΥΤΟΥ ΚΑΤΑΝΟΗΣ 60
 YET OF-him TO-DOWN-MIND
 32 ΑΙ ΕΓΕΝΕΤΟ ΦΩΝΗΚΥΡΙΟΥ Ε 80
 BECAME SOUND OF-Master 1
 ΓΩ ΘΕΟΣ ΤΩΝ ΠΑΤΕΡΩΝ ΣΟΥ 100
 THE God OF-THE FATHERS OF-YOU
 Ο ΘΕΟΣ ΑΒΡΑΑΜ ΚΑΙ ΙΣΑΑΚ 20
 THE God OF-ABRAHAM AND ISAAC AND
^{s MOSES BECOMING} ΙΑΚΩΒ ΕΝ ΤΡΕΜΟΣ ΔΕ ΓΕΝ 40
 JACOB IN-TREMBLE YET BECOMING
^{n¹ o. o. o. o. A o. s DARES} Ο ΜΕΝΟΣ ΜΟΥ ΣΗΣΟΥ ΚΕΤΟΑΜ 80
 MOSES NOT DARED
^{s HCEN for A} ΑΚΑΤΑΝΟΗΣΑΙ ΕΠΕΝΔΕ ΑΥ 80
 TO-DOWN-MIND said YET to-
^{A omits the} ΤΩ ΚΥΡΙΩ ΣΟΥ ΤΟΥ ΠΟΔ 200
 him THE Master LOOSE-YOU THE sandal
^{B OF-YOU THE FEET} ΗΜΑΤΩΝ ΠΟΔΩΝ ΣΟΥ ΟΓ ΑΡΤΟ 20
 OF-THE FEET OF-YOU THE for PLACE
 ΠΟΣΕ ΦΩΣΤΗΚΑΣ ΓΗΑΓΙΑΣ 40
 ON WHICH YOU-HAVE-STOOD LAND HOLY IS
^{A o.} ΣΤΙΝ ΙΔΩΝΕ ΙΔΟΝΤΗΝ ΚΑΩ 60
 PERCEIVING I-PERCEIVED THE EVIL-treating
 34 ΣΙΝ ΤΟΥ ΛΑΟΥ ΜΟΥ ΤΟΥ ΕΝΑΙ 80
 OF-THE PEOPLE OF-ME OF-THE IN EGYPT
 ΓΥΠΤΩ ΚΑΙ ΤΟΥ ΣΤΕΝΑΓΜΟΥ 300
 AND OF-THE groaning
^{n o Y singular} ΑΥΤΩΝ ΗΚΟΥΣΑ ΚΑΙ ΚΑΤΕΒΗ 20
 OF-them I-HEAR AND I-DOWN-STEPPED
 ΝΕ ΣΕ ΛΕΣΘΑΙ ΑΥΤΟΥ ΣΚΑΙΝ 40
 TO-BE-OUT-LIFTING them AND NOW
^{s o.} ΥΝΔΕΥΡΟΑΠΟΣΤΕΙΛΩΣ ΕΕΙ 60
 HITHER I-SH'D-BE-commissioning YOU INTO
 35 ΣΑΙ ΓΥΠΤΟΝ ΤΟΥ ΤΟΝΤΟΝ ΜΩ 80
 EGYPT this THE MOSES
^{A o.} ΥΧΝΟΝ ΗΡΗΝΗΣΑΝΤΟ ΕΙΠΟΝ 400
 WHOM THEY-DISOWN SAYING
 ΤΕΣΤΙΣ ΕΚΑΤΕΣΤΗΣ ΕΝΑΡ 20
 ANY YOU DOWN-STANDS chief
 ΧΟΝΤΑ ΚΑΙ ΔΙΚΑΣΤΗΣ ΕΦΗΜ 40
 AND JUSTER ON US
^{AB omits on us} ΩΝ ΤΟΥ ΤΟΝ ΘΕΟΣ ΚΑΙ ΑΡΧΟ 80
 this-one THE God AND chief
^{As¹ omits AND A H} ΓΟΝ-ΛΗΔΕΡ ^{s¹ omits LOOSER} ΑΒ ΟΜΙΛ ^{JUDGER}
 ΝΤΑ ΚΑΙ ΑΥΤΡΩΤΗΝ ΔΙΚΑΣΤ 80
 AND LOOSER JUDGER
^{s EN IN} ΗΝΑΠΕΣΤΑΛΕΝ ΣΥΝ ΧΕΙΡΙ 500
 HAS-COMMISSIONED TOGETHER to-HAND

ΑΓΓΕΛΟΥ ΤΟΥ ΟΦΘΕΝΤΟΣ ΑΥ 20
 OF-MESSENGER THE one-BEING-VIEWED to-
 ΤΩ ΕΝΤΗ ΒΑΤΦΟΥ ΤΟΣΕ ΙΝΓΑ 40
 36 him IN THE THORN-BUSH this-one OUT-LED
 ΓΕΝΑΥΤΟΥΣ ΠΟΙΝΣΤΕΡΑ 60
 them DOING MIRACLES
^{s o. n T=THE} ΤΑΚΑΙ ΣΗΜΕΙΑ ΕΝ ΓΗΑΙ ΓΥΠ 80
 AND SIGNS IN LAND EGYPT
 ΤΩ ΚΑΙ ΕΝ ΕΡΥΘΡΑ ΘΑΛΑΣΣΗ 600
 AND IN RED SEA
^{B² A} ΚΑΙ ΕΝ ΤΗ ΕΡΗΜΩ ΕΤΗΤΕΣ 20
 AND IN THE DESOLATE YEARS FOUR-TY
 ΡΑΚΟΝΤΑΥΤΟΣ ΕΣΤΙΝ ΜΩ 40
 this is THE Moses
^{A o.} ΥΧΣΟ ΕΙΠΑΣ ΤΟΙΣ ΥΙΟΙΣ 60
 THE one-saying to-THE SONS of-
 ΣΡΑΗΛ ΠΡΟΗΝΤΗΝ ΥΜΙΝ ΑΝΑ 80
 ISRAEL BEFORE-AVERTER to-you P WILL-BE-
^{s o.} ΣΤΗΣΕΙΟ ΘΕΟΣ ΕΚ ΤΩΝ ΑΔΕΛ 700
 UP-STANDING THE God out-OF-THE brothers
^{s¹ omits OF-YOU P} ΦΩΝ ΥΜΩΝ ΕΣΜΕΟΥ ΤΟΣΕ ΣΤ 20
 38 OF-YOU P AS ME this IS
 ΙΝΟ ΓΕΝΟΜΕΝΟΣ ΕΝ ΤΗ ΕΚΚΑ 40
 THE one-BECOMING IN THE OUT-CALLED
 ΗΣΙΑ ΕΝ ΤΗ ΕΡΗΜΩ ΕΤΑΤΟΥ 60
 IN THE DESOLATE WITH THE
 ΑΓΓΕΛΟΥ ΤΟΥ ΑΛΛΟΥΝΤΟΣ Α 80
 MESSENGER THE one-TALKING to-
^{s o.} ΥΤΩ ΕΝ ΤΩ ΕΙΣΙΝΑΚΑΙ ΤΩ 800
 him IN THE mountain SINA AND OF-THE
^{s Y=you P n s¹ s¹ for A} Ν ΠΑΤΕΡΩΝ ΗΜΩΝ ΕΣΤΕ ΔΕ ΣΑΤ 20
 FATHERS OF-US WHO RECEIVES
^{A H=us} Ο ΛΟΓΙΑΖΩΝΤΑ ΔΟΥΝΑΙ ΥΜΙΝ 40
 oracles LIVING TO-GIVE to-you P
^{A o.} Ν ΦΟΥ ΚΗΘΕΛΗΝ ΑΝΥΠΗΚΟΟΙ 60
 30 to-whom NOT WILL obedient
 ΓΕΝΕΣΘΑΙ ΟΙ ΠΑΤΕΡΕΣ ΗΜΩ 80
 TO-BE-BECOMING THE FATHERS OF-US
 ΝΑΛΛΑ ΑΠΩΣΑΝΤΟ ΚΑΙ ΕΣΤΡ 900
 but THEY-FROM-THURST AND THEY-
^{s had KAI AND} ΑΦΗΣΑΝ ΕΝ ΤΑΙΣ ΚΑΡΔΙΑΙΣ 20
 TURNED IN THE HEARTS
^{s¹ s¹ for A} ΑΥΤΩΝ ΕΙΣ ΑΙΓΥΠΤΟΝ ΕΙΠΟ 40
 40 OF-them INTO EGYPT SAYING
 ΝΤΕ ΣΤΩ ΑΑΡΩΝ ΠΟΙΗΣΟΝ ΗΜ 60
 to-THE AARON make to-US
 ΙΝ ΘΕΟΥΣ ΟΙ ΠΡΟΠΟΡΕΥΣΟΝ 80
 gods WHO WILL-BE-BEFORE-GOING
^{A o.} ΤΑΙ ΗΜΩΝ ΟΓΑΡ ΜΟΥ ΣΗΣΟΥ 22000
 OF-US THE for MOSES this

⁴¹ Idolatry is, etymologically, the offering of divine service to that which can be perceived by the senses. In this way, all objects of worship, even if they are supposed to be representations of the true God, are idols. God will have no images of Himself but One—His beloved Son. He is the Image of the invisible God (Col.1:15). The idolatry here mentioned is usually referred to Israel in the wilderness. But their conduct at that time was hardly the occasion of the Babylonian exile. In neither Amos (5:25-27) nor Acts is the time given, but it was, most likely, in the days of the kings, before the captivity. One of the causes of their exile was that they had transgressed very much after all the abominations of the nations (2Chron.36:14). In the land they corrupted the form of the wilderness worship, substituting the tabernacle of Moloch for the testimony which Jehovah had directed to be constructed according to the model Moses had seen. It is possible that the Hebrew should be translated "your king", rather than "Moloch". Amos writes concerning Israel (Amos11), so that the reference may be to their first king, Jeroboam, the son of Nebat, who caused Israel to sin. He, like Aaron, made a "calf" or bull for the people to worship. In fact, he made two, and placed one in Bethel and the other in Dan (1Ki.12:25-30). In one case it was a revolt from the prophet of Jehovah, in the other it was secession from the rightful king and the house of David. Besides the false tabernacle, they also had a substitute for the glory, which seems to have been an image of one of the constellations. Thus they worshipped the "host of heaven". Raiphan, or Remphan, is sometimes identified with Saturn, but it is not certain.

⁴⁴ Stephen is charged with speaking against the temple. Hence he traces God's dwelling place to the temple of Solomon, yet proves from scripture that the true temple is not made with hands. The God of glory had left that temple tenantless (Eze.9:3,10:4,18,11:23) and had taken up His abode in His Son, as He had tabernacled amongst them, full of grace and truth (Jn.1:14). And now the glory was in their midst, irradiating the face of Stephen.

⁴⁸ The quotation from Isaiah provoked opposition. See Ac.22:22.

of Egypt, we are not aware what became of him.'

⁴¹ And they make a calf in those days and they led up the sacrifice to the idol, and made merry with
⁴² the works of their hands. Now God turns and gives them up to be offering divine service to the host of heaven, according as it is written in the scroll of the prophets, 'Do you not offer Me slain victims and sacrifices forty years in the wilderness, O house of Israel? And you took up the tabernacle of Moloch and the constellation of your god Raiphan, the models which you make, to worship them. And I shall be exiling you beyond Babylon.'

⁴⁴ The tabernacle of the testimony was with our fathers in the wilderness, according as He prescribes, speaking to Moses to make it according to the model which he had seen,
⁴⁵ which our fathers succeeding him, with Joshua, also led into the tenure of the nations, whom God thrusts out from the face of our
⁴⁶ fathers, till the days of David, who found favor before God. And he requests that he may find a tabernacle for the God of Jacob.

⁴⁷ Yet Solomon builds Him a
⁴⁸ house, but the Most High is not dwelling in what is made by hands, according as the prophet is
⁴⁹ saying, "'Heaven is My throne, yet the earth is a footstool for My feet. What kind of house shall be built for Me?' the Lord is saying, "or what is the place of
⁵⁰ My stopping? Is it not My hand that does all these things?'"

⁵¹ Stiff necked and uncircumcised in your hearts and ears, *you* are

AB OMIT THE HUMAN
 ΟΣΟΑΝΘΡΩΠΟΣ ΟΣΕ ΣΗΓΑΓΕ 20
 THE HUMAN WHO OUT-LED
 ΝΗΜΑΣ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ ΟΥ 40
 US OUT OF LAND OF-EGYPT NOT
 ΚΟΙΔΑ ΜΕΝΤΙ ΕΓΕΝΕΤΟ ΑΥΤ 80
 WE-HAVE-PERCEIVED ANY BECAME to-him
 41 ΦΚΑΙ ΕΜΟΣ ΧΟΠΟΙΗΣΑΝΕΝ 80
 AND THEY-call-make IN THE
 ΑΙΣ ΗΜΕΡΑΙΣ ΕΚΕΙΝΑΙΣ ΚΑ 100
 DAYS THOSE AND
 ΙΑΝ ΗΓΑΓΟΝ ΘΥΣΙΑΝ ΤΩ ΙΔ 20
 THEY-UP-LED SACRIFICE to-THE idol
 ΦΛΩΚΑΙ ΕΥΦΡΑΙΝΟΝΤΟ ΕΝ 40
 AND THEY-were-glad IN THE
 ΟΙΣ ΕΡΓΟΙΣ ΤΩΝ ΧΕΙΡΩΝ ΑΥ 60
 ACTS OF-THE HANDS OF-
 ΤΩΝ ΕΣΤΡΕΥΕΝΔΕΘΕΟΣ ΚΑ 80
 42 them TURNS YET THE God AND
 ΙΠΑΡΕΔΩΚΕΝ ΑΥΤΟΥΣ ΛΑΤΡ 200
 BESIDE-GIVES them to-BE-offERING-46
 ΕΥΕΙΝΗ ΤΗ ΣΤΡΑΤΕΙΑ ΤΟΥ ΟΥ 20
 DIVINE-SERVICE to-THE host OF-THE heaven
 ΡΑΝ ΟΥΚ ΑΘΩΣ ΓΕΓΡΑΠΤΑΙ Ε 40
 according-AS it-HAS-been-WRITTEN IN
 ΝΒΙΒΛΩ ΤΩΝ ΠΡΟΦΗΤΩΝ ΜΗ 60
 SCROLL OF-THE BEFORE-AVERTERS NO SLAT-
 47 ΦΑΓΙΑΚΑΙ ΘΥΣΙΑΣ ΠΡΟΣ ΗΝ 80
 (cl)-ones AND SACRIFICES YE-TOWARD-CARRY
 ΕΓΚΑΤΕΜΟΙΕΤΗΤΕΣ ΕΡΑΚ 300
 to-ME YEARS FOUR-YY
 IN THE DESOLATE by Bⁿ in margin, very small and faint
 ΟΝΤΑ ΕΝ ΤΗ ΕΡΗΜΩ ΟΙΚΟC IC 20
 IN THE DESOLATE HOME of-
 43 ΡΑΝ ΑΚΑΙΑΝΕ ΛΑΒΕΤΕ ΤΗΝC 40
 43 ISRAEL AND YE-UP-GOT THE BOOTH 49
 ΚΗΝΗΝ ΤΟΥ ΜΟΛΟΧ ΚΑΙ ΤΟ ΑC 60
 OF-THE MOLOCH AND THE GLEAM-
 ΤΡΟΝ ΤΟΥ ΘΕΟΥ ΥΜΩΝ ΡΑΙΦΑ 80
 er OF-THE god OF-YOUP RAI PHAN
 B O, ΝΤΟΥC ΤΥΠΟΥC ΟΥC ΕΠΟΙΗΣ 400
 THE types WHICH YE-make
 ΑΤΕ ΠΡΟΣΚΥΝΕΙΝ ΑΥΤΟΙC 20
 to-BE-Worshipping to-them AND
 ΑΙ ΜΕΤΟΙΚΙ ΟΥ ΜΑΣ ΕΠΕΚΕΙ 40
 I'LL-BE-after-BOMING YOUP ON-OUT-to-BE
 44 ΝΑΒΑΒΥΛΩΝ ΟC ΗΚΗΝΗΝ ΤΟΥ 60
 OF-BABYLON THE BOOTH OF-THE
 ΜΑΡΤΥΡΙΟ ΥΝΗΝΤΟΙC ΠΑΤΡΑ 80
 witness WAS to-THE FATHERS
 Α Υ=ΤΟΥΡ
 CΙΝΗΜΩΝ ΕΝ ΤΗ ΕΡΗΜΩ ΚΑΘ 500
 OF-US IN THE DESOLATE according-
 51 ΑΙ Ο. Ο. CΙ ΕΤΑΞΑΤΟ Ο ΑΛΛΩΝ ΤΩ ΜΩ 20
 as He-prescribes THE ONE-TALKING to-THE MO-
 A O. ΥCΗ ΠΟΙΗΣΑΙ ΑΥΤΗΝ ΚΑΤΑ Τ 40
 SES to-make her according-to THE
 45 ΟΝ ΤΥΠΟΝ ΟΝ ΕΦΑΚΕΙ ΗΝ ΚΑ 60
 type WHICH he-HAD-SEEN WHICH AND
 ΙΕΙC ΗΓΑΓΟΝ ΔΙΔΕΙ ΑΜΕΝ 80
 THEY-INTO-LED THEN-RECEIVING
 ΟΙ ΟΙ ΠΑΤΕΡΕC ΗΜΩΝ ΜΕΤΑΙ 600
 THE FATHERS OF-US WITH JE-
 ΗC ΟΥ ΕΝ ΤΗ ΚΑΤΑCΧΕCΕΙ ΤΩ 20
 BUS IN THE DOWN-HAVING OF-THE
 ΝΕΘΩΝ ΩΝ ΝΕΙΘC ΕΝ ΘΕΟC Α 40
 NATIONS WHICH OUT-THRUSTS THE God FROM
 ΠΟΠΡΟC ΤΩ ΠΟΥ ΤΩΝ ΠΑΤΕΡΩΝ 60
 face OF-THE FATHERS
 ΗΜΩΝ ΕΩC ΤΩΝ ΗΜΕΡΩΝ ΔΑΥΕ 80
 OF-US TILL OF-THE DAYS of-DAVID
 ΙΔΟC ΕΥΡΕΝ ΧΑΡΙΝ ΕΝ ΩΠΙΟ 700
 WHO FOUND grace IN-VIEW
 ΝΤΟΥ ΘΕΟΥ ΚΑΙ ΗΝ ΤΗC ΑΤΟΕΥ 20
 OF-THE God AND REQUESTS to-BE
 Bⁿ OIKΩ HOME
 ΡΕΙΝC ΚΗΝΩΜΑΤΩ ΘΕΟΦΙΑΚΩ 40
 FINDING BOOTH to-THE God of-JACOB
 ΑΙ ΔΑ ΔΩ Bⁿ O I omitted by Δ
 ΒCΟΛΟΜΩΝ ΔΕ ΦΙΚΟΔΟΜΗCΕ 60
 47 SOLOMON YET HOME-BUILDS
 ΝΑΥΤΩ ΟΙΚΟΝ ΑΛΛΟΥ ΧΟΥΨΙ 80
 48 to-Him HOME but NOT THE HIGH-
 CΤΟC ΕΝ ΧΕΙΡΑΙC ΠΟΙΗΤΟΙC 800
 est IN HAND-made IS-
 ΑΤΟΙΚΕΙ ΚΑΘΩC ΠΡΟΦΗΤΗ 20
 DOWN-HOMING according-as THE BEFORE-AVERTER
 C ΛΕΓΕΙ ΟΥΡΑΝΟC ΜΟΙ ΒΟ 40
 is-saying THE heaven to-ME THRONE
 B adds ΚΑΙ and omits yet
 ΝΟC ΔΕ ΗΥΠΟ ΠΟΔΙΟΝ ΤΩΝ 60
 THE YET LAND UNDER-FOOT OF-THE
 ΠΟΔΩΝ ΜΟΥ ΠΟΙΟΝ ΟΙΚΟΝΟΙ 80
 FEET OF-ME I-THE-which HOME WILL-
 B Δ Bⁿ ε for ΔΙ
 ΚΟΔΟΜΗCΕΤΑΙ ΜΟΙ ΛΕΓΕΙ Κ 300
 BE-BEING-HOME-BUILT to-ME IS-saying Mas-
 ΥΡΙΟC ΗΝΤΙCΤΟ ΠΟCΤΗC ΚΑ 20
 ter OR ANY PLACE OF-THE DOWN-
 ΑΠΑΥCΕΩC ΜΟΥ ΟΥ ΧΙΝ ΧΕΙΡ 40
 50 CEASING OF-ME NOT THE HAND
 ΜΟΥ ΕΠΟΙΗΣΑΝΤΑΥΤΑ ΠΑΝΤ 60
 OF-ME DOES these ALL
 ΑCΚΛΗΡΟΤΡΑΧΛΟΙΚΑΙΑ Π 80
 51 HARD-NECKS AND UN-
 B adds to-THE ΤΑΙC B O AB omit of-Y
 ΕΡΙ ΤΗΝ ΤΟΙΚΑΡΔΙΑΙC ΥΜΩ 300
 ABOUT-OUT to-HEARTS OF-YOUP

⁵¹ A review of Israel's history reveals a series of apostasies. All of God's spokesmen suffered at their hands. Even while maintaining the outward form they were always at variance with the holy spirit. This charge is of special import at this time, for this is the first great crisis in this book. The holy spirit's testimony to Jerusalem is summarily rejected. The question, Wilt Thou at this time restore the kingdom to Israel? receives an emphatic negative, so far as Jerusalem and Judea are concerned. The testimony now goes to Samaria.

⁵⁵ Stephen begins his address with "the God of glory" and now he beholds the glory in heaven, and Jesus standing, ready to return and bless them should they repent. After this He is always represented as seated, His work accomplished, waiting until the apostate nation is ready to receive Him as their Messiah.

⁵⁰ Like his Master, Stephen prays for his murderers with his last breath. But, for the nation, this sin against the holy spirit could not be pardoned. Until Paul's last visit, we hear of no further testimony in Jerusalem.

⁵⁵ Stephen was the messenger sent after the departed Nobleman with the message "We do not want this man to reign over us!" (Lu.19:14).

¹ With Stephen was interred the hope of the kingdom. Yet at the same time God begins to hint at another testimony of a very different character. The kingdom called for righteousness. It visited iniquity with swift judgment. In preparing for the new departure, God introduces Saul of Tarsus, not as a just or holy man, but as a malignant and vicious enemy. This is necessary because He is about to deal with those who are sinners and enemies on the ground of grace. Grace cannot be shown to those who deserve aught. Merit mars it and hinders its outflow. Saul was, in very truth, the foremost of sinners. He exceeded the most rabid of the Sanhedrin in his hatred of Messiah and His people. If any man deserved to be damned, that man was Saul of Tarsus. Yet, eventually, he it is who is raised to the highest pinnacle of glory—far beyond the fondest hopes of Stephen or the twelve apostles. Such is the potency of grace when it is unhindered by human help!

ever clashing with the holy spirit!

⁵² As your fathers, you also! Which of the prophets do not your fathers persecute? And they kill those who announce beforehand concerning the coming of the Just One, of Whom now *you* became traitors and murderers—who got the law by the mandate of messengers and do not maintain it!"—

⁵⁴ Now, hearing these things, they were harrowed in their hearts, and ⁵⁵ gnashed their teeth at him. Now, possessing the fullness of faith and holy spirit, looking intently into heaven, he perceived God's glory and Jesus standing at the right hand of God, and said, "*Lo!* I am beholding the heavens opened up, and the Son of Mankind standing at the right hand of God." Now, crying with a loud voice, they press their ears and rush on him with one accord. And, casting him outside of the city, they pelted him with stones.

And the witnesses placed their garments at the feet of a young man called Saul.

⁵⁹ And they pelted Stephen with stones, while he is invoking and saying, "Lord Jesus, receive my spirit!" Now, kneeling, he cries with a loud voice, "*Lord, Thou shouldst not stand this sin against them!*" And, saying this, he was put to repose.

8 Now Saul was endorsing his assassination.

Now in that day there came to be a great persecution of the ecclesia which is in Jerusalem, and they were all dispersed among the districts of Judea and Samaria, save

ΝΚΑΙΤΟΙΣΦΣΙΝΥΜΕΙΣΑΕΙ 20 AND to- ^{the} EARS YE ever	ΙΩΝΕΣΤΟΤΑΤΟΥΘΕΟΥΚΡΑΙΞ 20 HAVING-STOOD OF- ^{the} God CRYING
ΤΩΠΝΕΥΜΑΤΙΤΩΑΓΙΩΑΝΤΙ 40 to- ^{the} spirit THE HOLY ARE-	ΑΝΤΕΣΔΕΦΩΝΗΜΕΓΑΛΗΝΣΥΝ 40 YET to- ^{sound} GREAT THEY-had-
† ΕΠΙΤΗΤΕΨΟΙΠΑΤΕΡΕΣΥΜ 60 INSTEAD-FALLING AS THE FATHERS OF-	ΕΣΧΟΝΤΑΨΤΑΑΥΤΩΝΚΑΙΦ 60 pressed THE EARS OF-them AND THEY-
52 ΨΩΝΚΑΙΥΜΕΙΣΤΑΝΑΤΩΝΠΡΟ 80 of you AND YE ANY OF- ^{the} BEFORE-	ΜΗΣΑΝΟΜΘΥΜΑΔΟΝΕΠΑΥΤ 80 RUSH LIKE- ^{feel} ON him
ΦΗΤΩΝΟΥΚΕΔΙΨΙΑΝΟΙΠΑΤ 100 AVERTS NOT CHASE THE FATHERS	58 ΟΝΚΑΙΕΚΒΑΛΟΝΤΕΣΑΥΤΟΝ 600 AND OUT-CASTING him
ΕΡΕΣΥΜΩΝΚΑΙΑΠΕΚΤΕΙΝΑ 20 OF-you AND THEY-FROM-KILL	ΕΙΩΤΗΣΠΟΛΕΦΣΕΛΙΘΟΒΟΛ 20 OUT OF- ^{the} city THEY-STONE-CAST (past)
ΝΤΟΥΣΠΡΟΚΑΤΑΓΓΕΙΛΑΝΤ 40 THE ones-BEFORE-DOWN-MESSAGING	ΟΥΝΚΑΙΟΙΜΑΡΤΥΡΕΣΑΠΕΘ 40 AND THE witnesses FROM-
ΑΣΠΕΡΙΤΗΣΕΛΕΥΣΕΨΣΤΟΥ 60 ABOUT THE COMING OF- ^{the}	ΕΝΤΟΤΑΙΜΑΤΙΑΑΥΤΩΝΠΑΡ 60 PLACED THE GABMENTS OF-them BESIDE
ΔΙΚΑΙΟΥΟΥΝΥΝΥΜΕΙΣΠΡΟ 80 JUST-one OF-whom NOW YE BEFORE-	ΑΤΟΥΣΠΟΔΑΣΝΕΑΝΙΟΥΚΑΛ 80 THE FEET OF-YOUNG masc. being-
ΔΟΤΑΙΚΑΙΦΟΝΕΙΣΕΓΕΝΕΣ 200 givers AND MURDERERS BECAME	ΟΥΜΕΝΟΥΣΑΥΛΟΥΚΑΙΕΛΙΘ 700 59 CALLED SAUL (Heb. ASK) AND THEY-
81 † ΕΘΙΤΙΝΕΣΕΛΑΒΕΤΕΤΟΝΝ 20 53 WHO-ANY GOT THE LAW	ΟΒΟΛΟΥΝΤΟΝΣΤΕΦΑΝΟΝΕΠ 20 STONE-CAST (past) THE Stephen ON-
ΟΜΟΝΕΙΔΙΑΤΑΓΑΣΑΓΓΕΛ 40 INTO prescription OF-MESSENGERS	ΙΚΑΛΟΥΜΕΝΟΝΚΑΙΛΕΓΟΝΤ 40 CALLING AND saying
54 ΨΝΚΑΙΟΥΚΕΦΥΛΑΣΑΤΕΑΚΟ 80 AND NOT GUARD HEARING	ΑΚΥΡΙΕΙΗΣΟΥΔΕΞΑΙΤΟΠΝ 60 Master! JESUS RECEIVE THE spirit
ΥΟΝΤΕΣΔΕΤΑΥΤΑΔΙΕΠΡΙΟ 80 YET these THEY-were-THRU-	60 ΕΥΜΑΜΟΥΘΕΙΣΔΕΤΑΓΟΝΑΤ 80 OF-ME PLACING YET THE KNEES
ΝΤΟΤΑΙΣΚΑΡΔΙΑΙΣΑΥΤΩΝ 300 SAWN to- ^{the} HEARTS OF-them	ΑΕΚΡΑΞΕΝΦΩΝΗΜΕΓΑΛΗΚΥ 800 he-CRIES to- ^{sound} GREAT Mas-
ΚΑΙΕΒΡΥΧΟΝΤΟΥΣΟΔΟΝΤΑ 20 AND THEY-UNASHED THE TEETH	ΡΙΕΜΗΣΤΗΣΗΝΣΑΥΤΟΙΣΤΑΥ 20 ter NO YOU-SH'D-be-STANDING to-them this
55 ΣΕΠΑΥΤΟΥΝΠΑΡΧΘΝΔΕΠΑΗ 40 ON him belonging YET FULL	8 THE MISSING this ΤΗΝΤΗΝΑΜΑΡΤΙΑΝΚΑΙΤΟΥ 40 THE missing AND this
† ΡΗΣΠΙΣΤΕΨΚΑΙΠΝΕΥΜΑΤ 60 OF-BELIEF AND OF-spirit	8 ΤΟΕΙΨΩΝΕΚΟΙΜΗΘΗΣΑΥΛΟ 60 saying he-WAS-reposed SAUL
ΟΣΑΓΙΟΥΑΤΕΝΙΣΑCΕΙCΤΟ 80 HOLY STRETCHING INTO THE	CΔΕΗΝCΥΝΕΥΔΟΚΩΝΤΗΑΝΑ 80 YET WAS TOGETHER-WELL-SEEMING to- ^{the} UP-LIFT-
ΝΟΥΡΑΝΟΝΕΙΔΕΝΔΟΞΑΝΘΕ 400 heaven he-PERCEIVED esteem OF-God	† ΙΡΕCΕΙΑΥΤΟΥΕΓΕΝΕΤΟΔΕ 900 ing OF-him BECAME YET
ΟΥΚΑΙΗΝCΟΥΝΕCΤΨΤΑΕΚΔ 20 AND JESUS HAVING-STOOD OUT OF-	† ΕΝΕΚΕΙΝΗΤΗΜΕΡΑΔΙΨΓΜ 20 IN that THE DAY CHASING
56 ΕΞΙΩΝΤΟΥΘΕΟΥΚΑΙΕΙΠΕΝ 40 56 NIGHTS OF- ^{the} God AND said	† ΟCΜΕΓΑCΕΠΙΤΗΝΕΚΚΑΗCΙ 40 GREAT ON THE OUT-CALLED
ΙΔΟΥΘΕΨΩΡΤΟΥCΟΥΡΑΝΟΥ 60 he-PERCEIVING I-AM-beholding the heavens	ΑΝΤΗΝΕΙΕΡΟCΟΛΥΜΟΙC 59 THE IN JERUSALEM
† CΔΙΗΝΟΙΓΜΕΝΟΥCΚΑΙΤΟΝ 80 HAVING-been-THRU-UP-OPENED AND THE	† ΑΒC† OMIT AND B ADDS ΔΕ YET AND A TE BESIDES ΚΑΙΠΑΝΤΕCΔΙΕCΠΑΡΗCΑ 79 AND ALL WERE-THRU-BOWN
† CΔI* HAVING-STOOD OUT OF-NIGHTS ΥΙΟΝΤΟΥΑΝΘΡΩΠΟΥΕΚΔΕΞ 500 SON OF- ^{the} human OUT OF-NIGHTS	ΝΚΑΤΑΤΑCΧΩΡΑCΤΗΣCΙΟΥΔ 24000 according-to THE SPACES OF- ^{the} JUDEA

4 We now enter the second cycle of the kingdom testimony. Jerusalem and Judea have not heeded its proclamation. It is now offered to Samaria, then it will go to the limits of the land, and even to the proselytes like the eunuch and Cornelius. Thus it was that the Lord had commanded (18).

After the ten tribes, whose capital was Samaria, were exiled, the king of Assyria sent colonists to repopulate the country (2 Ki.17:24-27). They intermarried with the remaining Israelites and thus sprang the mixed race of the Samaritans. Because the Jews would not recognize them or allow them to help in rebuilding the temple, they stirred up the Persian king against the Jews, and hindered the work of restoration. They also built their own temple on mount Gerizim and worshiped according to the law. They recognized only the five books of Moses. Thus sprang up a jealous antagonism between them and the Jews, so that the latter refused to have any dealings with them. As they, however, worshiped Jehovah and taught the law and had a strain of Jewish blood, it was fitting that they should hear the proclamation of Christ, after Judea had been evangelized. Physically they were nearer the Jews than any other nation. Thus the widening testimony to the kingdom spread, until the evangel reaches the limits of the land. Then it is carried beyond by means of Saul, who at this time, was its chief opponent.

9 The Roman Empire was overrun with fortune tellers and jugglers and magicians, many of whom were Jews. The Samaritans were a simple, credulous people, and in their amazement, they gave Simon the place which belongs to Christ. But when the evangel came, Simon himself was amazed for he could see that it was accompanied with a power such as he had never known. His case is an example of "faith" founded on miracles, which is very different from the faith which is based on God's word, apart from the evidence of the senses. Many believed in the Lord when they beheld the signs which He did, yet Jesus did not entrust Himself to them, because He knew what was in humanity (Jn.2 23,26).

2 the apostles. Yet pious men are Stephen's pall-bearers and make a great grieving over him.

3 Now Saul devastated the ecclesia: going into the homes, dragging out men as well as women, he gave them over to jail.

4 They indeed, then, who are dispersed, passed through, evangelizing the word. Now Philip, coming down into the city of Samaria, proclaimed Christ to them. Now the throngs with one accord heeded the things being said by Philip, on hearing them and observing the signs which he did. For many of those having unclean spirits, imploring with a loud voice, they came out. Now many who were paralytics and lame were cured. 8 Now much joy came to be in that city.

9 Now a certain man named Simon belonged in the city before, using magic and amazing the nation of the Samaritans, saying 10 himself to be some great one, whom they all heeded, from the small to the great, saying "This is the power of the god, which is called Great." 11 Now they heeded him because of the considerable time the magic has amazed them.

12 Now when they believe Philip preaching the evangel concerning the kingdom of God and the name of Jesus Christ, they were baptized, 13 men as well as women. Now Simon himself also believes, and, being baptized, was waiting on Philip. Besides, beholding the great signs and powers occurring, he is amazed.

- 1 **ΔΙΑΣΚΑΙΣΑΜΑΡΕΙΑΣ ΠΛΗΝ** 20
 AND SAMARIA MORELY
- 2 **ΤΩΝ ΑΠΟΣΤΟΛΩΝ ΣΥΝΕΚΟΜΙ** 40
 OF-THE commissioners TOGETHER-FETCH
- 3 **ΣΑΝΔΕ ΤΟΝ ΣΤΕΦΑΝΟΝ ΑΝΔΡ** 60
 YET THE Stephen MEN
- 4 **ΕΣΕΥΛΑΒΕΙΣ ΚΑΙ ΕΠΟΙΗΣΑ** 80
 pious AND THEY-make
- 5 **ΝΚΟΠΕ ΤΟΝ ΜΕΓΑΛΕΝ ΠΑΥΤΟΣ** 100
 STRIKING GREAT ON him SAUL
- 6 **ΑΥΛΟΣ ΔΕ ΕΛΥΜΑΙΝΕ ΤΟ ΤΗΝ** 20
 YET LOOSE-MAD-ED THE
- 7 **ΕΚΚΛΗΣΙΑΝ ΚΑΤΑ ΤΟΥΣ ΟΙΚ** 40
 OUT-CALLED according-to THE HOMES
- 8 **ΟΥΣ ΕΙΣ ΠΟΡΕΥΟΜΕΝΟΣ ΥΡ** 60
 INTO-GOING DRAGGING
- 9 **ΩΝΤΕ ΑΝΔΡΑΣ ΚΑΙ ΓΥΝΑΙΚΑ** 80
 s^{1*} adds ΤΟΥΣ THE BESIDES MEN AND WOMEN
- 10 **ΣΠΑΡΕΔΙΔΟΥΕΙΣ ΦΥΛΑΚΗΝ** 200
 he-BESIDE-GAVE INTO GUARD-house
- 11 **ΟΙ ΜΕΝΟΥΝΔΙΑΣ ΠΑΡΕΝΤΕΣ** 20
 4 THE INDEED THEN once-BEING-THRU-BORN THRU- omitted by s^{1*}
- 12 **ΔΙΗΛΘΟΝ ΕΥΑΓΓΕΛΙΖΟΜΕΝ** 40
 THRU-CAME WELL-MESSAGING
- 13 **ΟΙ ΤΟΝ ΛΟΓΟΝ ΦΙΛΙΠΠΟΣ ΔΕ** 60
 5 THE saying Philip YET
- 14 **ΚΑΤΕΛΘΩΝ ΕΙΣ ΤΗΝ ΠΟΛΙΝ** 80
 DOWN-COMING INTO THE city OF-
- 15 **ΗΣΣΑΜΑΡΕΙΑΣ ΕΚΗΡΥΣΣΕΝ** 300
 s^{1*} KAI C s² O. THE SAMARIA PROCLAIMED
- 16 **ΑΥΤΟΙΣ ΤΟΝ ΧΡΙΣΤΟΝ ΠΡΟΣ** 20
 6 to-them THE ANOINTED heeded
- 17 **ΕΙΧΟΝ ΔΕ ΟΙ ΧΛΟΙΤΟΙΣ ΛΕ** 40
 YET THE THROGHS to-THE BEING-
- 18 **ΓΟΜΕΝΟΙΣ ΥΠΟ ΤΟΥ ΦΙΛΙΠ** 60
 said by THE Philip
- 19 **ΟΥ ΟΜΟΒΥΜΑΔΟΝΕΝ ΤΑΚΟΥ** 80
 LIKE-FEEL IN THE to-BE-HEAR-
- 20 **ΕΙΝΑΥΤΟΥΣ ΚΑΙ ΒΛΕΠΕΙΝ** 400
 s² O. A O. ING them AND to-BE-looking THE
- 21 **ΑΣΗΜΕΙΑ ΔΕ ΠΟΙΕΙ ΠΟΛΛΟΙ** 20
 7 SIGNS WHICH he-DID MANY
- 22 **ΓΑΡ ΤΟΝ ΕΧΟΝ ΤΟ ΠΝΕΥΜΑ** 40
 for OF-THE ones-HAVING spirits
- 23 **ΑΑΚΑΘΑΡΤΑ ΒΟΝΤΑ ΦΩΝΗΜ** 60
 unclean IMPLORING to-ROUND GREAT
- 24 **ΕΓΑΛΗΝ ΕΞΗΡΧΟΝΤΟ ΠΟΛΛΟΙ** 60
 THEY-OUT-CAME MANY
- 25 **ΔΕ ΠΑΡΑΛΕΛΥΜΕΝΟΙ ΚΑΙ Ψ** 500
 YET HAVING-been-paralyzed AND LAME
- 26 **ΛΟΙΕΘΕΡΑ ΠΕΥΘΗΣΑΝ ΕΓΕΝ** 20
 8 WERE-CURED BECAME
- 27 **ΕΤΟ ΔΕ ΠΟΛΛΗ ΧΑΡΑ ΕΝ ΤΗ ΠΟ** 40
 YET much JOY IN the city
- 28 **ΛΕΙΕΚΕΙΝ ΗΑΝΗΡΑ ΕΤΙCΟΝ** 60
 9 s² O. that MAN YET ANY to-
- 29 **ΟΜΑΤΙCΙΜΩΝ ΠΡΟΥΠΗΡΧΕΝ** 80
 NAME SIMON BEFORE-belonged
- 30 **ΕΝ ΤΗ ΠΟΛΕΙ ΙΜΑΓΕΥΩΝ ΚΑΙ** 600
 IN the city MAGIC-ING AND OUT-
- 31 **ΣΙΣΤΑΝΩΝ ΤΟ ΕΘΝΟΣ ΤΗΣΣΑ** 20
 STANDING THE NATION OF-THE SA-
- 32 **ΜΑΡΕΙΑC ΛΕΓΩΝ ΕΙΝΑΙ ΤΙΝ** 40
 s² O. MARIA saying TO-BE ANY
- 33 **ΔΕ ΑΥΤΟΝ ΜΕΓΑΛΩΝ ΠΡΟΣΕΙΧ** 60
 10 self GREAT to-whom heeded
- 34 **ΟΝ ΠΑΝΤΕC ΑΠΟ ΜΙΚΡΟΥ ΕΩC** 80
 s² Δ n+g ALL FROM LITTLE TILL
- 35 **ΜΕΓΑΛΟΥ ΛΕΓΟΝΤΕC ΟΥΤΟC** 700
 GREAT saying this
- 36 **ΕCΤΙΝ Η ΔΥΝΑΜΙC ΤΟΥ ΘΕΟΥ** 20
 IS THE ABILITY OF-THE god
- 37 **Η ΚΑΛΟΥΜΕΝΗ ΜΕΓΑΛΗ ΠΡΟC** 40
 11 THE once-BEING-CALLED GREAT THEY-
- 38 **ΕΙΧΟΝ ΔΕ ΑΥΤΩ ΔΙΑ ΤΟ ΚΑΝ** 60
 heeded YET to-him THRU THE to-enough
- 39 **ΩΧΡΟΝ ΩΤΑΙC ΜΑΓΕΙΑC ΕΞ** 80
 s² O. AS O. TIME THE MAGIC TO-
- 40 **ΕCΤΑΚΕΝ ΑΙ ΑΥΤΟΥC ΟΤΕ ΔΕ** 800
 12 HAVE-OUT-STOOD them when YET
- 41 **ΕΠΙCΤΕΥCΑΝ ΤΩ ΦΙΛΙΠΠΩ** 20
 s^{1*} OF- OY s^{1*} OF- OY THEY-BELIEVE to-THE Philip WELL-
- 42 **ΥΑΓΓΕΛΙΖΟΜΕΝΩ ΠΕΡΙ ΤΗΣ** 40
 s^{1*} -OY MESSAGING ABOUT THE
- 43 **ΒΑΣΙΛΕΙΑC ΤΟΥ ΘΕΟΥ ΚΑΙ** 60
 s² O. s^{1*} KΥΡΙΟΥ Master KINGDOM OF-THE God AND THE
- 44 **ΟΥ ΟΝΟΜΑΤΟCΙΝ ΟΥΧΡΙCΤ** 80
 NAME OF-JESUS ANOINTED
- 45 **ΟΥ ΕΒΑΠΤΙΖΟΝΤΟ ΑΝΔΡΕC** 900
 s² O. omits BESIDES THEY-were-DIPIZED MEN BE-
- 46 **ΕΚΑΙ ΓΥΝΑΙΚΕC ΟΔΕCΙΜΩΝ** 20
 13 SIGNS AND WOMEN THE YET SIMON
- 47 **ΚΑΙ ΑΥΤΟC ΕΠΙCΤΕΥCΕΝ ΚΑ** 40
 AND he BELIEVES AND
- 48 **ΙΒΑΠΤΙCΘΕΙC ΗΝ ΠΡΟCΚΑΡ** 80
 BEING-DIPIZED WAS persevering
- 49 **ΤΕΡΩΝ ΤΩ ΦΙΛΙΠΠΩ ΘΕΦΡΩΝ** 80
 s² O. to-THE Philip beholding
- 50 **ΤΕCΗΜΕΙΑ ΚΑΙ ΔΥΝΑΜΕΙC** 25000
 n Δ=THE s² O. s² O. BESIDES SIGNS AND ABILITIES GREAT

¹⁴ As our Lord told the woman at the well, salvation is of the Jews. And moreover, the twelve apostles were appointed to have jurisdiction over the whole land, including Samaria. Hence, holy spirit is not imparted to them except through the mediacy of the apostles. This is in marked contrast with the case of Cornelius and his friends, who received holy spirit without baptism or the laying on of hands. It is evident from this that physical affinity and miracles hinder rather than help the outflow of the spirit.

The exceptional dealing with the Samaritan believers, who were a circumcised people, is seen in the fact that, though repentant and baptized, they had not received the holy spirit upon these conditions as promised by Peter to the believers in Jerusalem (Ac.2³⁸). The ancient schism must now end, and Samaria must acknowledge Jerusalem as God's earthly seat of government. The supreme gift can be bestowed only as they recognize their dependence on Peter and John as come down from Jerusalem.

¹⁸ To this day men fondly imagine that spiritual gifts may be bought with money. One of the most delusive and disastrous notions in the church today is that a billion dollar budget will buy billions worth of spiritual benefit. God's gratuities are not sold to the best bidder; we cannot gain His grace with gold. Any effort to bribe Him can only bring down His displeasure. Would that there were more like Peter, who spurned the silver which sought to buy the benefits of the evangel! The church has sunk so low that it is eager to trade its blessings for sordid gain. Peter would lose prestige today if he would not take advantage of such an opportunity to add a godly sum to the fund for the furtherance of the kingdom!

¹⁹ Among the nations, in Paul's later ministries, the spirit is received on believing, without the intervention of apostles, or baptism, or laying on of hands (Eph.1¹³). And with the removal of such mediate causes, the effect of holy spirit's presence also changes. It is no longer manifest in signs which confirmed the coming of the kingdom, such as the gift of tongues and healing, but in the love, joy and peace which become God's dwelling place.

¹⁴ Now the apostles in Jerusalem, hearing that Samaria has received the word of God, dispatch to them ¹⁵ Peter and John, who, descending, pray concerning them so that they may be obtaining holy spirit, ¹⁶ for it was not as yet fallen on any of them, only, having been baptized, they belonged to the name of ¹⁷ the Lord Jesus. Then they place their hands on them and they obtained holy spirit.

¹⁸ Now Simon, perceiving that through the imposition of the hands of the apostles the spirit is being ¹⁹ given, offers them money, saying, "Give me also this authority, that on whomsoever I may be imposing hands, he may be obtaining holy spirit."

²⁰ Yet Peter said to him, "May your silver be for destruction together with you, seeing that you infer that the gratuity of God is to be acquired by means of money!

²¹ There is neither part nor lot for you in this matter, for your heart ²² is not straight in front of God. Repent, then, from this evil of yours, and be beseeching the Lord, if, consequently, the notion of your ²³ heart will be forgiven you. For I see you are in the bile of bitterness and the fetter of injustice."

²⁴ Now answering, Simon said, "You be beseeching the Lord for my sake so that none of the things you have declared may be coming on me."

²⁵ They indeed, then, who certify and speak the word of the Lord, returned to Jerusalem. They evangelized many of the villages of the Samaritans, besides.

ΕΓΑΛΑΣΓΕΙΝΟΜΕΝΑΣ ΕΙΣ 20 ^{1* them YC}
 BECOMING 14-OUT-STOOD
 ΤΑΤΟΑΚΟΥΣΑΝΤΕΣ ΔΕ ΟΙ ΕΝ 40
 1 ^{1*+N} HEARING YET THE IN
 ΙΕΡΟΣΟΛΥΜΟΙΣ ΑΠΟΣΤΟΛΟΙ 60
 JERUSALEM commissioners
 ΙΟΤΙ ΔΕ ΔΕΚΤΑΙ Η ΣΑΜΑΡΕΙΑ 80
 that HAS-RECEIVED THE SAMARIA
 ΑΤΟΝ ΛΟΓΟΝ ΤΟΥ ΘΕΟΥ ΑΠΕΣ 100
 THE saying OF-THE God THEY-COM-
 ΤΕΙΑΝ ΠΡΟΣ ΑΥΤΟΥΣ ΠΕΤΡ 20
 mission TOWARD them Peter
 ΟΝ ΚΑΙ ΙΩΑΝΝΗΝ ΟΙΤΙΝΕΣ 40
 5 AND JOHN WHO-ANY DOWN-
 ΑΤΑΒΑΝΤΕΣ ΠΡΟΣΧΥΖΑΝΤΟ 60
 STEPPING THEY-PRAY
 ΠΕΡΙ ΑΥΤΩΝ ΟΝΟΜΑΣΑΘΕCIN 80
 ABOUT them WHICH-HOW THEY-MAY-BE-GETTING 22
 ΠΝΕΥΜΑ ΑΓΙΟΝ ΟΥ ΔΕ ΠΩ ΓΑΡ 200
 6 spirit HOLY NOT-YET-as-yet for
 ΗΝ ΕΠΟΥΔΕΝΙΑ ΤΩΝ ΕΝ ΠΕ 20
 it-WAS ON NOT-YET-ONE OF-them HAVING-ON-
 ΠΤΩΚΟΣ ΜΟΝΟΝ ΔΕ ΒΕΒΑΠΤΙ 40
 FALLEN ONLY YET HAVING-been-DIP-
 ΣΜΕΝΟΙ ΥΠΗΡΧΟΝ ΕΙC ΤΟ ΟΝ 60
 ized THEY-belonged INTO THE NAME
 ΟΜΑΤΟΥ ΚΥΡΙΟΥ ΙΗΣΟΥ ΤΟΥ 80
 7 OF-THE Master JESUS then
 ΕΕ ΠΕΤΙΘΕCΑΝΤΑΣ ΧΕΙΡΑΣ 300
 THEY-ON-PLACE THE HANDS
 ΕΠΑΥΤΟΥC ΚΑΙ ΕΛΑΜΒΑΝΟΝ 20
 ON them AND THEY-GOT-UP
 ΠΝΕΥΜΑ ΑΓΙΟΝ ΙΩΝ ΔΕ ΟCΙ 40
 18 spirit HOLY PERCEIVING YET THE SI-
 ΜΩΝ ΟΤΙ ΔΙΑ ΤΗΣ ΕΠΙΘΕCΩ 60
 MON that THRU THE ON-PLACING
 CΤΩΝ ΧΕΙΡΩΝ ΤΩΝ ΑΠΟΣΤΟΛΩ 80
 OF-THE HANDS OF-THE commissioners
 ΩΝ ΔΙΔΟΤΑΙ ΤΟ ΠΝΕΥΜΑ ΠΡΟ 400
 18-being-GIVEN THE spirit he-
 ΙΟΝ ΤΗC ΗCΤΕC ΕΙC ΤΗC 20
 TOWARD-CARRIES TO-them moneys
 ΑΛΕΓΩΝ ΔΟΤΕ ΚΑΜΟΙ ΤΗΝ ΕΞ 40
 19 saying BE-YE-GIVING AND-TO-ME THE au-
 ΘΟΥCΙΑΝ ΑΥΤΗΝ ΙΝΑ ΩΕ ΑΝΕ 60
 thority this THAT TO-WHOM I-EVER I-
 ΠΙΘΩ ΤΑΣ ΧΕΙΡΑΣ ΑΛΛΑ ΜΕΛΛΗ 80
 MAY-BE-ON-PLACING THE HANDS he-MAY-BE-GETTING-UP
 ΠΝΕΥΜΑ ΑΓΙΟΝ ΠΕΤΡΟC ΔΕ 600
 20 spirit HOLY Peter YET said

ΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ ΤΟ ΑΡΓΥΡ 20
 TOWARD him THE SILVER
 ΙΟΝ CΟΥC ΥΝΟC ΟΙ ΕΙΝΕΙC ΑΠ 40
 OF-YOU TOGETHER lo-YOU MAY-BE INTO de-
 ΦΛΕΙΑΝ ΟΤΙ ΤΗΝ ΔΩΦΕΑΝΤΟ 60
 18 o. struction that THE gratuity OF-THE
 ΥΘΕΟΥ ΕΝΟΜΙCΑC ΔΙΑΧΡΗΜ 80
 God you-infer THRU moneys
 ΑΤΩΝ ΚΤΑΣΘΑΙ ΟΥΚ ΕCΤΙΝ 600
 21 TO-BE-ACQUIRING NOT IS to-
 ΟΙ ΜΕΡΙC ΟΥ ΔΕ ΚΑΝ ΡΟC ΕΝ 20
 YOU PART NOT-YET LOT IN THE
 ΦΛΟΓΟ ΤΟΥΤΩ Η ΓΑΡ ΚΑΡΔΙΑ 40
 saying this THE for HEART
 CΟΥ ΟΥΚ ΕCΤΙΝ ΕΥΘΕΙΑ ΕΝΑ 60
 OF-YOU NOT IS WELL-PLACED IN-INSTEAD
 ΝΤΙ ΤΟΥΘΕ ΟΥ ΜΕΤΑΝΟΗCΟΝ 80
 OF-THE God after-MIND-YOU
 ΟΥΝ ΑΠΟ ΤΗΣ ΚΑΚΙΑC CΟΥΤΑ 700
 THEN FROM THE EVIL OF-YOU this
 ΥΤΗC ΚΑΙ ΕΝΘΗΤΙ ΤΟΥ ΚΥΡ 20
 AND BE-YOU-BEING-BOUND OF-THE Master
 ΙΟΥ ΕΙΔΑΡΑ ΦΕΘΗCΕΤΑΙ CΟ 40
 IF CONSEQUENTLY WILL-BE-BEING-FROM-LET lo-
 ΙΝ ΕΠΙΝΟΙΑ ΤΗC ΚΑΡΔΙΑC 60
 YOU THH ON-MIND OF-THE HEART OF-
 ΟΥ ΕΙC ΓΑΡ ΧΟΛΗΝ Η ΠΙΚΡΙΑC 80
 23 YOU INTO for BILE OF-BITTERNESS
 ΚΑΙ CΥΝ ΔΕ CΜΟΝΑ ΔΙΚΙΑC 800
 AND TOGETHER-BOND OF-UNJUSTNESS I-AM-
 ΡΩC ΕΟΝΤΑ ΑΠΟΚΡΙΘΕΙC ΔΕ 20
 24 SEEING YOU BEING answering YET
 ΟCΙ ΜΩΝ ΕΙΠΕΝ ΔΕ ΕΝΘΗΤΕΥΜ 40
 THE SIMON said BE-BEING-BOUND YE
 ΕΙC ΥΠΕΡ ΕΜΟΥ ΠΡΟCΤΟΝ ΚΥ 60
 18 o. OVER ME TOWARD THE Mas-
 ΡΙΟΝ ΟΠΩC ΜΗ ΔΕ ΝΕ ΠΕΛΘΕ 80
 ter WHICH-HOW NO-YET-ONE MAY-BE-ON-COMING ON
 ΠΕ ΜΕ ΩΝ ΕΙΡΗΚΑΤΕ ΟΙ ΜΕΝΟ 900
 25 ME OF-WHICH YE-HAVE-declared THE INDEED THEN
 ΥΝ ΔΙΑ ΜΑΡΤΥΡΑ ΜΕΝΟΙ ΚΑΙ 20
 18 o. ones-THRU-witnessing AND
 ΑΛΛΗCΑΝΤΕC ΤΟΝ ΛΟΓΟΝ ΤΟ 40
 TALKING the saying OF-THE
 ΥΚΥΡΙΟΥ ΠΕCΤΡΕ ΦΟΝΕΙC 60
 Master RETURNED INTO
 ΙΕΡΟΣΟΛΥΜΑ ΠΟΛΛΑCΤΕ ΚΩ 80
 JERUSALEM MANY BESIDES VIL-
 ΜΑC ΤΩΝ CΑΜΑΡΕΙΤΩΝ ΕΥΗΓ 2600
 LAGES OF-THE SAMARITANS THEY-WELL-

²⁰ It is notable that the messenger, or angel, who spoke to Philip is also called "the spirit" (²⁰) and "the spirit of the Lord" (³⁰). This suggests that these expressions may refer to created beings in some places where we are accustomed to understanding it of the holy spirit of God. In order to leave the subject open and not inject our own opinions or prejudices it has been thought best to spell spirit always without a capital S. This will leave the matter open to the student's own interpretation.

²⁶ Gaza, once one of the five chief cities of the Philistines, was located near the southern limits of the land, not far from the Mediterranean.

²⁷ Ethiopia includes the country south of Egypt, of which the island of Meroe, in the upper Nile, was the chief center. The title, Candace, was usually given to the queens, who ruled in Ethiopia in ancient times. The eunuch must have been a proselyte of Judaism, to come all the way from Ethiopia to worship at Jerusalem. It seems strange that he should not have been reached with the evangel of Christ in the holy city, where the apostles still remained. It indicates the fact that Jerusalem and Judea are apostate, for this stranger is going away without knowing the One Who fulfilled the fifty-third of Isaiah. But where God has prepared such a reader and hearer of His word as this Ethiopian, He always sends His preacher.

The kingdom, when it is set up by Christ in the day of the Lord, will reach all the descendants of Noah's sons. In the early part of Acts they are evangelized representatively. The eunuch probably traced his lineage from Ham. Cornelius was a descendant of Japheth. The Jews, of course, sprang from Shem.

³² Hezekiah, king of Judah, was the most beautiful type of Christ as the Vicarious Sufferer. The prophet Isaiah probably refers to his experience in the fifty-third chapter, in which are some statements which cannot be applied literally to the great Antitype. But the spirit charges the prophet's words with higher truth and deeper doctrine, so that Hezekiah's typical sufferings foretell the sufferings of His Lord.

²⁶ Now a messenger of the Lord speaks to Philip, saying, "Rise and be going at midday on the road which is descending from Jerusalem to Gaza. This is a wilderness."

²⁷ And rising, he was gone. And lo! a man, an Ethiopian eunuch, a potentate of Candace, queen of the Ethiopians, who was over her entire exchequer, who had come, worshipping, to Jerusalem. And he was returning and sitting in his chariot, and read the prophet Isaiah.

²⁹ Now the spirit said to Philip, "Approach and join this chariot."

³⁰ Now Philip, running toward him, hears him reading Isaiah, the prophet, and said, "You surely

³¹ know what you are reading!" Yet he said, "How could I, should no one be guiding me?" And he entreats Philip, stepping up, to be seated with him. Now the context of the scripture which he read was this:

"As a sheep to slaughter was He led,

And as a lamb in front of its shearer is not bleating,
Thus He is not opening His mouth.

³³ In His humiliation His judgment was taken away.
Who will be relating His generation,
Seeing that His life is being taken away from the earth?"

³⁴ Now, answering, the eunuch said to Philip, "I am beseeching of you, concerning whom is the prophet saying this, concerning himself or concerning some different person?"

³⁵ Now Philip, opening his mouth, and beginning from this scripture, evangelizes to him Jesus.

^{A+E}
26 ΜΕΣΑΙΖΟΝΤΟ ΑΓΓΕΛΟΣ ΔΕ ΚΥ 20
MESAIZONTO MESSENGER YET OF-

ΡΙΟΥ ΕΛΛΑΔΙΝ ΣΕΝ ΠΡΟΣ ΦΙΛΙ 40
Master TALKS TOWARD Philip

ΠΠΟΝ ΛΕΓΩΝ ΑΝΑΣΤΗΘΙΚΑΙ 60
saying BE-UP-STANDING AND

ΠΟΡΕΥΟΥ ΚΑΤΑ ΜΕΣΗΜΒΡΙΑ 60
BE-GOING according to MID-DAY
^{n1 repeats THE WAY}
ΝΕ ΠΙΤΗΝ ΟΔΟΝ ΤΗΝ ΚΑΤΑ ΒΑ 100
ON THE WAY THE ONE-DOWN-STEP-

ΗΝ ΒΡΙΝΓΟ-ΚΑΛΕΔ
ΠΙΝΟΥΣ ΑΝΑΠΟΙΕΡΟΥΣ ΑΛΗΜ 20
FROM JERUSALEM

ΕΙΣ ΓΑΖΑΝ ΑΥΤΗΣ ΤΙΝΕΡΗ 40
INTO GAZA this IS DESOLATE

27 ΜΟΣΚΑΙ ΑΝΑΣΤΑΣΕ ΠΟΡΕΥΘ 60
AND UP-STANDING he-was-GONE

ΗΚΑΙ ΙΔΟΥ ΑΝΗΡ ΑΙΘΙΟΨΕΥ 60
AND BE-PERCEIVING MAN ETHIOPIAN EU-

ΝΟΥ ΧΟΣ ΔΥΝΑΣΤΗΣ ΚΑΝΔΑΚ 200
NUCH ABLE OF-CANDACE

^{A+E}
ΗΣ ΒΑΣΙΛΙΣΣΗΣ ΑΙΘΙΟΠΩΝ 20
KINGESS OF-ETHIOPIANS

Ο ΣΗΝΕ ΠΙ ΠΑΣ ΧΗΣΤΗΣ ΓΑΖΗΣ 40
WHO WAS ON EVERY OF-THE EXCHEQUER

^{A1* omit WHO}
ΑΥΤΗΣ ΟΣ ΑΝΑΥΘΕΙ ΠΡΟΣΚ 60
OF-her WHO HAD-COME worshipping(fut.)

28 ΥΝΗΣ ΟΝΕΙΣΙΕΡΟΥΣ ΑΛΗΜΗ 80
B Δ=YET INTO JERUSALEM he-

ΝΤΕΥ ΠΟΣΤΡΕΦΩΝ ΚΑΙ ΑΒΗ 300
WAS BESIDES RETURNING AND sitting

ΜΕΝΟΣ ΕΠΙ ΤΟΥ ΑΡΜΑΤΟΣ ΑΥ 20
ON THE chariot OF-

^{A1* omit AND} ^{B+E} ^{A adds BESIDES} ΤΕ
ΤΟΥ ΚΑΙ ΑΝΕΓΙΝΩΣΚΕΝ ΤΟ 40
him AND read THE

29 ΠΡΟΦΗΤΗΝ ΗΣΑΙΑΝ ΕΙΠΕΝ Δ 60
BEFORE-AVERTER ISAIAH said YET

ΕΤΟΠΝΕΥΜΑΤΩ ΦΙΛΙΠΠΩ 60
THE spirit to-the Philip BE-TO-

ΟΣ ΕΛΘΕ ΚΑΙ ΚΟΛΛΗΘΗΤΙ ΤΩ 400
WARD-COMING AND BE-BEING-JOINED to-the

30 ΑΡΜΑΤΙ ΤΟΥΤΩ ΠΡΟΣ ΔΡΑΜΩ 20
chariot this TOWARD-RUNNING

Ν ΔΕ Ο ΦΙΛΙΠΠΟΣ ΗΚΟΥΣΕΝΑ 40
YET THE Philip HEARS OF-

^{s o.}
ΥΤΟΥ ΑΝΑΓΕΙΝΩΣΚΟΝΤΟΣ Η 60
him reading I-

ΣΑΙΑΝΤΟΝ ΠΡΟΦΗΤΗΝ ΚΑΙ Ε 80
ISAIAH THE BEFORE-AVERTER AND said

^{B+E}
ΙΠΕΝ ΑΡΑ ΓΕΓΙΝΩΣΚΕΙΣΑ 500
CONSEQUENTLY SURELY TO U-ARE-KNOWING

^{B+E}
31 ΝΑΓΙΝΩΣΚΕΙΣ ΟΔΕ ΕΙΠΕΝ Π 20
WHICH YOU-ARE-reading THE YET said how

^{A omits EVER}
ΩΣ ΓΑΡ ΑΝ ΔΥΝΑΙΜΗΝ ΕΑΝ ΜΗ 40
for EVER MAY-I-BE-ABLE IF-EVER NO

ⁿ¹ Δ ^{s b1} ΕΙ ^{will-}
ΤΙΣ ΟΔΗΓΗΣΗ ΜΕ ΠΑΡΕΚΑΛ 50
ANY sh'd-BE-WAY-LEADING ME he-BESIDE-CALLS

ΕΣΕΝΤΕ ΤΟΝ ΦΙΛΙΠΠΟΝ ΑΝΑ 60
BESIDES THE Philip UP-

^{A+E} ^{s o.}
32 ΒΑΝΤΑΚΑ ΒΕΙΣ ΑΙΣΥΝΑΥΤΩ 500
STEPPING TO-be-sealed TOGETHER to-him THE

ΔΕ ΠΕΡΙΟΧΗ ΤΗΣ ΓΡΑΦΗΣ ΗΝ 20
YET ABOUT-HAVING OF-THE WRITING WHICH

^{B+E}
ΑΝΕΓΙΝΩΣΚΕΝ ΗΝ ΑΥΤΟΣ Π 40
he-read WAS this AS sheep

ΡΟΒΑΤΟΝ ΕΠΙ ΣΦΑΓΗΝ Η ΧΘΗ 60
ON SLAYING He-WAS-LED

ΚΑΙ ΩΣ ΑΜΝΟΣ ΕΝ ΑΝΤΙΟΝΤΟ 80
AND AS LAMB IN-INSTEAD OF-THE

^{s o.} ^{as} Δ ^{lamb}
ΥΚΕΙΡΟΝΤΟΣ ΑΥΤΟΝ ΑΦΩΝΟ 700
ONE-SHEARING him UN-BOUND

^{s v o.}
ΣΟΥΤΩ ΣΟΥΚΑΝΟΙΓΕΙ ΤΟ ΣΤ 20
thus NOT He-IS-UP-OPENING THE MOUTH

^{as o.}
33 ΟΜΑΛΟΥ ΕΝ ΤΗ ΤΑΠΕΙΝΩ 40
OF-Him IN THE Lowness

^{A+E}
ΕΙΗΚΡΙΣΙ ΑΥΤΟΥ ΗΡΩΤΗΤΗ 60
THE JUDGING OF-Him WAS-LIFTED THE

Ν ΓΕΝΕΑΝ ΑΥΤΟΥ ΤΙΣ ΔΙΗΓΗ 80
generation OF-Him ANY WILL-BE-re-

34 ΣΕΤΑΙ ΟΤΙ ΑΙΡΕΤΑΙ ΑΠΟ ΤΗ 800
lating that IS-BEING-LIFTED FROM THE

Σ ΓΗΣ Η ΖΩΗ ΑΥΤΟΥ ΑΠΟΚΡΙΒ 20
LAND THE LIFE OF-Him answering

ΕΙΣ ΔΕ Ο ΕΥΝΟΥΧΟΣ ΤΩ ΦΙΛΙ 40
YET THE EUNUCH to-the Philip

^{A ΔΔΙΟΜΕ}
ΠΠΩ ΕΙΠΕΝ ΔΕ ΟΜΑΙΣ ΟΥ ΠΕΡ 60
said I-AM-beseeching OF-YOU ABOUT

ΙΤΙΝΟΣ Ο ΠΡΟΦΗΤΗΣ ΛΕΓΕΙ 80
ANY THE BEFORE-AVERTER IS-SAYING

^{this by n1 in margin}
ΤΟΥΤΟΥ ΠΕΡΙ ΕΑΥΤΟΥ Η ΠΕΡ 300
this ABOUT self OR ABOUT

35 ΕΤΕΡΟΥ ΤΙΝΟΣ ΑΝΟΙΣΑΔΕ 20
DIFFERENT ANY UP-OPENING YET

Ο ΦΙΛΙΠΠΟΣ ΤΟ ΣΤΟΜΑ ΑΥΤΟ 40
THE Philip THE MOUTH OF-him

ΥΚΑΙ ΑΡΞΑΜΕΝΟΣ ΑΠΟ ΤΗΣ Γ 60
AND beginning FROM THE WRIT-

^{n1 adds K ΔΙ} ^{and}
ΡΑΦΗΣ ΤΑΥΤΗΣ ΕΥΗΓΓΕΛΙΣ 80
ing this he-WELL-MESSAGES

^{B+E}
ΑΤΟ ΑΥΤΩ ΤΟΝ ΙΗΣΟΥΣ ΟΣ ΔΕ 2000
to-him THE JESUS AS YET

¹ Saul was at the stoning of Stephen (7⁵⁸). He endorsed his assassination, and seems to have been the leader in the persecution which followed, until Jerusalem was emptied of all disciples except the apostles.

² The call of Saul is the most marvelous of all the manifestations of God's grace. It is a pattern for us who believe in this day of grace. He was the foremost of sinners, yet God made him the foremost of His saints. The grace of the Lord overwhelmed him, with faith and love in Christ Jesus (1Tim.1:12-14). The twelve apostles were called by the Lord on earth, before His ascension. Saul was called by the ascended glorified Lord, from heaven. They were called in the land. He was called outside the land. Their ministry was confined to the land and the Hebrews of the dispersion. Paul's service was outside the land among the Hellenists and aliens. They were concerned with the earthly life of our Lord before His ascension. Paul begins with the Lord in glory.

³ This is only a brief outline of what was said. The following combines the three accounts and probably includes all that passed between Saul and the Lord:

THE LORD: Saul, Saul why are you persecuting Me? It is hard for you to kick against the goads.

SAUL: Who art Thou, Lord?

THE LORD: I am Jesus, the Nazarene, Whom you are persecuting.

SAUL: What shall I do, Lord?

THE LORD: But rise and stand on your feet, for I was seen by you for this, to select you for a deputy and a witness of what you have perceived, as well as what will be seen by you, extricating you from the people and from the nations, to whom I am commissioning you, to open their eyes, to turn them from darkness to light, and the authority of Satan to God, for them to get the pardon of sins and an allotment among those who have been hallowed by faith that is in Me. Stand up and go into the city of Damascus, and there you will be spoken to concerning all which has been set for you to be doing.

⁷ The apparent discrepancies between this verse and 22⁹ are easily explained when we see that the vision was intended exclusively for Saul and

³⁶ Now as they went along the road they came to some water, and the eunuch is affirming, "Lo! Water! What is preventing me from being baptized?" And he orders the chariot to stand, and they both descended into the water, Philip as well as the eunuch, and he baptizes him. ³⁸ Now when they stepped up out of the water, the spirit of the Lord snatches away Philip, and the eunuch perceived him no longer, for he went his way rejoicing.

⁴⁰ Now Philip was found in Azotus, and, passing through, he preached the evangel in all the cities, till his coming into Cæsarea.

⁹ Now Saul, still breathing out threats and murder against the disciples of the Lord, approaching the chief priest, requests from him letters for Damascus to the synagogues, so that, if he should be finding some who are of the way, men as well as women, he may be leading them bound to Jerusalem.

³ Now in his going he came to be nearing Damascus. Suddenly a light out of heaven flashes about him. And, falling on the earth, he hears a voice saying to him, "Saul. Saul, why are you persecuting Me?" Yet he said, "Who art Thou, Lord?" Yet He said, "I am Jesus Whom *you* are persecuting. Nevertheless, rise and be entering the city, and it will be spoken to you what you must be doing."

⁷ Now the men who are journeying with him had stood dumbfounded, hearing, indeed, the sound, yet beholding no one. Now Saul was raised from the earth, yet, his eyes having been opened, he observed nothing. Now, leading him by the

not for his fellow travelers. They were probably a little distance away and heard a sound and saw a light, but did not see the Person Who was speaking or recognize the sound as His voice. At first they fell on their faces, but they rose before Saul. There is a close harmony rather than any discrepancy in the various accounts.

The call of Saul is an entirely novel departure in this book. It is the first exhibition of pure grace—favor shown to one who deserves punishment—and is the key to the character of the ministries of the apostle Paul which occupy the latter half of this treatise on the proclamation of the kingdom. After the failure of the testimony in Jerusalem and Judea, Saul is called to carry it to the dispersion among the nations and to the proselytes and even to the idolaters themselves. Hence it must be founded, not on righteousness, for they had no deserts, but on grace. So he is called outside the land, by the Lord from heaven, while he is still the most malignant enemy of the evangel and deserving of the direst doom.

¹⁰ God graciously gives a double witness to His dealing with Saul. Ananias is quite his opposite, being a devout disciple. Saul would have found it almost impossible to join the disciples as he did without some such confirmatory testimony to his conversion, for Ananias himself was afraid to go to him, knowing what he had done and what he proposed to do.

¹⁵ What grace and sovereignty is seen in terming the terrible persecutor of His people a "choice instrument"! God's choice is not like man's. He works His will in the face of human opposition. The most undeserving are the fittest instruments for the manifestation of His favor.

¹⁵ Here we have the field and scope of Paul's ministries—first and foremost to the nations, later to kings, and meanwhile to the sons of Israel among the nations.

¹⁶ Paul suffered more than any other apostle. Long before his course was completed he claimed to be foremost in this (2Co.11²³⁻³³). All who are faithful are sure to share in the privilege of suffering for Christ's sake (Phil. 1³⁰).

hand, they led him into Damascus, and he was three days without using his eyes, and he neither ate nor drank.

¹⁰ Now there was a certain disciple in Damascus named Ananias, and the Lord said to him in a vision, "Ananias!" Now he said, "*Lo!* it is I, Lord!" Now the Lord to him, "Rise, go to the street called 'Straight,' and seek a Tarsian named Saul in the house of Judas, for, *lo!* he is praying, and perceived in a vision a man named Ananias entering and placing his hands on him so that he should be recovering sight."

¹³ Yet Ananias answered, "Lord, I hear from many concerning this man, how much evil he does to Thy saints in Jerusalem. And here he has authority from the chief priests to bind all who are invoking Thy name." Yet the Lord said to him, "Go, seeing that *he* is a choice instrument of Mine, to bear My name before the nations as well as kings, besides the sons of Israel, for *I* shall be intimating to him how much he must suffer for My name's sake."

¹⁷ Now Ananias came away and entered the house, and, placing his hands on him, said, "Brother Saul, the Lord, Jesus, Who was seen by you on the road by which you came, has commissioned me, so that you should be recovering sight and be filled with holy spirit." And immediately as if scales fall from his eyes, and he recovers sight. And rising, he is baptized, and, obtaining nourishment, is strengthened.

ΦΓΟΥΝΤΕΣ ΔΕ ΑΥΤΟΝ ΕΙΣΗΓ ²⁰	ΤΩΝ ΑΡΧΙΕΡΕΩΝ ΔΗΝΣΑΙ ΠΑΝ ²⁰
1 yet him THEY-INTO-LED	OF-THE chief-SACRED-ones TO-BIND ALL
ΑΓΟΝΕΙΣ ΔΑΜΑΣΚΟΝ ΚΑΙ ΗΝ ⁴⁰	ΤΑΣ ΤΟΥΣ ΕΠΙΚΑΛΟΥΜΕΝΟΥ ⁴⁰
1 INTO DAMASCUS AND he-WAS	THE ones-ON-CALLING
ΗΜΕΡΑΣ ΤΡΙΣ ΜΗ ΒΛΕΠΩΝ ⁶⁰	ΣΤΟ ΟΝΟΜΑ ΣΟΥ ΕΠΕΝΔΕΥ ⁶⁰
DAYS THREE NO looking AND	15 THE NAME OF-YOU said YET TOWARD
ΑΙΟΥ ΚΕΦΑΓΕΝΟΥ ΔΕ ΕΠΙΕΝ ⁶⁰	ΟΣ ΑΥΤΟΝ ΟΚΥΡΙΟΣ ΠΟΡΕΥΟ ⁶⁰
NOT he-ATE NOT-YET he-DRANK	him THE Master YOU-BE-GOING
ΗΝ ΔΕ ΤΙΣ ΜΑΘΗΤΗΣ ΕΝ ΔΑΜΑ ¹⁰⁰	ΥΟΤΙΣ ΚΕΥΟΣ ΕΚΛΟΓΗΣ ΕΣΤ ⁶⁰⁰
10 WAS YET ANY LEARNER IN DAMASCUS	that INSTRUMENT OF-choice IS
ΣΚΩΦΟΝ ΜΑΤΙΑΝ ΑΝΑΝΙΑΣ ΚΑΙ ²⁰	ΕΝ ΜΟΙ ΟΥΤΟ ΣΤΟΥ ΒΑΣΤΑΣΑ ²⁰
to-NAME ANANIAS AND	to-ME this-one OF-THE TO-BEAR
ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ ΕΝ ΟΡΑΜ ⁴⁰	ΙΤΟ ΟΝΟΜΑ ΜΟΥ ΕΝ ΩΠΙΟΝ ΤΩ ⁴⁰
said TOWARD him IN sight	THE NAME OF-ME IN-VIEW OF-THE
ΑΤΙ ΟΚΥΡΙΟΣ ΑΝΑΝΙΑ Ο ΔΕ ⁶⁰	ΝΕΘΝΩΝΤΕ ΚΑΙ ΒΑΣΙΛΕΩΝ Υ ⁶⁰
THE Master ANANIAS THE YET he-	NATIONS BESIDES AND KINGS SONS
ΙΠΕΝ ΔΟΥΕΓΓΟ ΚΥΡΙΕ Ο ΔΕ ⁸⁰	ΙΩΝΤΕΙΣ ΡΑ ΗΛΕΓΩ ΓΑΡ ΥΠΟ ⁸⁰
11 said BE-PERCEIVING I Master! THE YET Mas-	16 BESIDES of-ISRAEL I for SHALL-BE-
ΥΡΙΟΣ ΠΡΟΣ ΑΥΤΟΝ ΑΝΑΣΤΑ ²⁰⁰	ΔΕΙΞΩ ΑΥΤΩ ΟΣ ΔΕΙ ΑΥΤΟΝ ⁷⁰⁰
ter TOWARD him UP-STANDING	UNDER-SHOWING to-him as-much-as IS-BINDING him
ΣΠΟΡΕΥΘΗΤΕ ΠΙΤΗΝ ΡΥΜΗ ²⁰	ΥΠΕΡ ΤΟΥ ΟΝΟΜΑΤΟΣ ΜΟΥ ΠΑ ²⁰
YOU-BE-BEING-GONE ON THE street	OVER THE NAME OF-ME TO-BE-
ΝΤΗΝ ΚΑΛΟΥΜΕΝΗΝ ΕΥΘΕΙΑ ⁴⁰	ΘΕΙΝΑ ΠΗΛΑΒΕΝ ΔΕ ΑΝΑΝΙΑΣ ⁴⁰
THE one-BEING-CALLED WELL-PLACE	17 EMOTIONING FROM-CAME YET ANANIAS
Η ΚΑΙ ΖΗΤΗΣΟΝ ΕΝ ΟΙΚΙΑΙΟ ⁶⁰	ΚΑΙ ΕΙΣΗΛΘΕΝ ΕΙΣ ΤΗΝ ΟΙΚ ⁶⁰
AND SEEK IN HOME OF-	AND INTO-CAME INTO THE HOME
ΥΔΑΣ ΑΥΛΟΝ ΟΝΟΜΑΤΙ ΤΑΡΣ ⁸⁰	ΙΑΝ ΚΑΙ ΕΠΙΘΕΙΣ ΕΠΑΥΤΟΝ ⁸⁰
11'DAS SAUL to-NAME TARBIAN	AND ON-PLACING ON him
ΕΑΙΔΟΥ ΓΑΡ ΠΡΟΣΕΥΧΕΤΑΙ ³⁰⁰	ΤΑΣ ΧΕΙΡΑΣ ΕΙΠΕΝ ΣΑΟΥΛ ⁸⁰⁰
BE-PERCEIVING for he-IS-praying	THE HANDS he-said SAUL (Heb.) bro-
ΚΑΙ ΕΙΔΕΝ ΑΝΔΡΑ ΕΝ ΟΡΑΜΑ ²⁰	ΔΕ ΛΦΕ ΟΚΥΡΙΟΣ ΑΠΕΣΤΑΛΚ ²⁰
12 AND he-PERCEIVED MAN IN sight	ther! THE Master HAS-commissionED
ΤΙΑΝ ΑΝΑΝΙΑΝ ΟΝΟΜΑΤΙ ΕΙΣ ⁴⁰	ΕΝ ΜΕΙΝΣΟΥΣ ΟΟΦΘΕΙΣ ΟΙ ⁴⁰
ANANIAS to-NAME INTO-COMING	ME JESUS THE ONE-BEING-VIEWED to-YOU
ΛΘΟΝΤΑ ΚΑΙ ΕΠΙΘΕΝΤΑ ΑΥΤ ⁶⁰	ΕΝ ΤΗ ΟΔΩ ΤΗΡΧΟΥ ΟΦΘΑΝΑ ⁶⁰
AND ON-PLACING to-him	IN THE WAY to-WHICH YOU-CAME WHICH-how YOU-
ΦΤΑΣ ΧΕΙΡΑΣ ΟΦΘΑΝΑ ΒΛΕ ⁶⁰	ΒΛΕΨΗΣ ΚΑΙ ΠΛΗΝ ΘΗΣΠΝΕΥ ⁶⁰
THE HANDS WHICH-how he-SHOULD-BE-UP-	HE'D-BE-UP-looking and HE'D-BE-BEING-FILLED OF-spirit
ΨΗ ΑΠΕΚΡΙΘΗ ΔΕ ΑΝΑΝΙΑΣ Κ ⁴⁰⁰	ΜΑΤΟΣ ΑΓΙΟΥ ΚΑΙ ΕΥΘΕΩΣ Α ⁹⁰⁰
13 looking answered YET ANANIAS Mas-	18 HOLY AND immediately FROM-
ΥΡΙΕΝ ΚΟΥΣ ΑΠΟ ΠΟΛΛΩΝ Π ²⁰	ΠΕΠΕΣΑΝ ΑΥΤΟΥ ΑΠΟ ΤΩ ΟΦ ²⁰
ter! I-HEAR FROM MANY A-	FALL OF-him FROM THE VIEW-
ΕΡΙ ΤΟΥ ΑΝΔΡΟΣ ΤΟΥΤΟΥ ΟΣ ⁴⁰	ΘΑΛΩΝ ΑΥΤΟΥ ΤΩΣ ΕΙΣ ΕΠΙ ⁴⁰
ABOUT THE MAN this as-much-	ers OF-him AS-IF FEELS
ΑΚΑΚΑΤΟΙΣ ΑΓΙΟΙΣ ΣΟΥ ΕΠ ⁶⁰	ΕΣΑΝ ΕΒΛΕΨΕΝΤΕ ΚΑΙ ΑΝΑΣ ⁶⁰
AS EVIL to-THE HOLY-ones OF-YOU he-	he-UP-looks BESIDES AND UP-STAND-
ΟΙΣ ΕΝΕΙΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑ ⁶⁰	ΤΑΣ ΕΒΑΠΤΙΣΘΗ ΚΑΙ ΑΒΩΝ ⁸⁰
14 DOES IN JERUSALEM AND	10 ing he-IS-DIPIZED AND GETTING
ΙΩ ΔΕ ΕΧΕΙ ΕΣΟΥΣΙΑΝ ΠΑΡΑ ⁶⁰⁰	ΤΡΟΦΗΝ ΝΕΙΣ ΧΥΣΕΝ ΕΓΕΝΕ ²⁹⁰⁰⁰
here he-IS-HAVING authority BESIDE	NURTURE he-IN-STRONGS BECAME

²⁰ The Jews in the synagogues must have been greatly astonished to find this emissary of the high priest, who had come hither to stamp out the heresy of the Nazarene, boldly proclaim that He is the Son of God. None of the other apostles ever proclaim the Messiah as the Son of God in the Acts. They are chiefly interested in Him as the Son of David (^{220,30}), the King of Israel. But Saul has become acquainted with Him in a higher, heavenly glory, hence proclaims Him, in accord with his own experience, as the Son of God. Besides, he reasoned out of the Hebrew scriptures, which foretold the Messiah, and deduced from them that He Whom he had been persecuting and Who met him on the road was indeed the Anointed One, the hope of Israel.

²³ At this point occurs one of those striking omissions in the narrative which assure us that it is concerned only with the kingdom, and that Paul's epistles differ from it in purpose and scope. Paul passed a large part of three years in Arabia (Gal. 1:17,18). This journey is included in the "considerable number of days". Where in Arabia he went is not revealed, in fact, the term itself is vague. He may have gone far south into the desert between the Red Sea and the Persian Gulf, which is properly called Arabia. He may have gone only a few miles from Damascus, and yet be in Arabia in the popular sense of the term. Wherever he went, and whatever he did, it is evident that it has no bearing on the narrative of Acts. Paul uses it in Galatians as evidence that he did not immediately consult those who were apostles before him, so could not have received his evangel from them. As Acts deals only with that aspect of his ministry which had contact with the commissions of the twelve, it is clear why this incident should be overlooked.

²⁵ Elsewhere Paul tells us (2Co. 11:32-33) that the Jews had gained the help of the governor under Aretas the king, and his soldiers, as well as the Jews, tried to arrest him. His ignominious escape was his greatest boast.

²⁷ Though most of the apostles were absent from Jerusalem, Paul saw the two real leaders, Peter and James.

Now he came to be with the disciples in Damascus some days. And immediately he proclaimed Jesus in the synagogues, that *He* is the Son of God. Now all who are hearing are amazed and said, "Is not this the one who, in Jerusalem, ravages those who are invoking this Name? And he had come here for this, that he may lead them bound to the chief priests." Yet Saul was the more invigorated, and confused the Jews dwelling in Damascus, deducing that this One is the Christ.

²³ Now as a considerable number of days were fulfilled, the Jews plan to assassinate him. Yet their plot is known to Saul. Now they scrutinized the gates day as well as night, so that they may be assassinating him. Yet the disciples, getting him at night, let him down through the wall, lowering him in a hamper.

²⁶ Now, on coming along to Jerusalem, he tried to join the disciples, and all feared him, not believing that he is a disciple. Yet Barnabas, getting hold of him, led him to the apostles and relates to them how he became acquainted with the Lord on the road, and that He talks to him, and how, in Damascus, he is bold in the name of Jesus.

²⁸ And he was with them, going in and out, in Jerusalem. Being bold in the name of the Lord Jesus, he talked as well as discussed with the Hellenists. Yet they take in hand

ΤΟ ΔΕ ΜΕΤΑ ΤΟ ΝΕ ΔΑΜΑΣΚΩ 20

YET WITH THE IN DAMASCUS

ΜΑΘΗΤΩΝ ΗΜΕΡΑΣ ΤΙΝΑΣ 40

20 LEARNERS DAYS ANY AND

ΙΕΥΘΕΩΣ ΕΝΤΑΙΣΣΥΝΑΓΩΓ 60

immediately IN THE TOGETHER-LEADS

ΑΙ ΕΚΗΡΥΣΣΕΝ ΤΟΝ ΗΙΗΣΟΥ 80

he-PROCLAIMED THE JESUS

ΝΟΤΙΟΥ ΤΟΣ ΕΣΤΙΝ ΟΥΙΟΣ Τ 100

that this-One IS THE SON OF-

ΟΥ ΘΕΟΥ ΕΞΙΣΤΑΝΤΟ ΔΕ ΠΑΝ 20

21 THE God are-OUT-STOOD YET ALL

ΤΕΣΣΑΡΟΝ ΟΝΤΕΣ ΚΑΙ ΕΛ 40

THE ones-HEARING AND. THEY-

ΓΟΝΟΥΧΟΥ ΤΟΣ ΕΣΤΙΝ Ο ΠΟΡ 60

said NOT this IS THE one-

ΗΝΣΑ ΕΙΣΙ ΕΙΣ ΕΡΟΥΣΑΛΗΜ ΤΟ 80

RAVAGING INTO JERUSALEM THE

ΥΣ ΕΠΙΚΑΛΟΥΜΕΝΟΥ ΣΤΟΟΝ 200

ones-ON-CALLING THE NAME

ΟΜΑΤΟΥ ΤΟ ΚΑΙ ΩΔΕ ΕΙΣ ΤΟ 20

this AND here INTO this

ΤΟ ΕΛΗΛΥΘΕ ΠΙΝΑΔΕΔΕΜΕΝ 40

he-HAD-COME THAT HAVING-been-BOUND

ΟΥΣ ΑΥΤΟΥΣ ΑΓΑΓΗΝ ΕΠΙ ΤΟ 60

them he-MAY-BE-LEADING ON THE

ΚΑΡΧΙΕΡΕΙΣ ΣΑΥΛΟΣ ΔΕ ΜΑ 80

22 chief-SACRED-ones SAUL YET RATHER

ΛΟΝ ΕΝΕΔΥΝΑΜΟΥ ΤΟ ΚΑΙ 300

was-IN-ABLE AND CON-

ΥΝΕΧΥΝΕΝ ΤΟΥΣ ΙΟΥΔΑΙΟ 20

fused AS O. THE omitted by Be!*

THE JUDA-ANS

ΥΣ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΕΝ 40

THE ones-DOWN-HOMING IN

ΔΑΜΑΣΚΩ ΣΥΜΒΙΒΑΖΩΝΟΤΙ 60

DAMASCUS TOGETHER-STEPPING that

ΟΥ ΤΟΣ ΕΣΤΙΝ Ο ΧΡΙΣΤΟΣ ΩΣ 80

23 this IS THE ANOINTED AS

ΔΕ ΠΛΗΡΟΥΝΤΟ ΗΜΕΡΑΙ 400

YET were-FILLED DAYS

ΑΝΔΙΣΥΝΕΒΟΥΛΕΥΣΑΝΤΟ 20

though TOGETHER-COUNSEL THE

ΙΟΥΔΑΙΟΙ ΑΝΕΛΕΙΝ ΑΥΤΟ 40

JUDA-ANS TO-BE-UP-LIFTING him

ΝΕΓΝΩΣΘΗΔΕ ΤΩ ΣΑΥΛΩ ΠΕ 60

24 he-KNOWN YET TO-THE SAUL THE ON-

ΙΒΟΥΛΗ ΑΥΤΩΝ ΠΑΡΕΤΗΡΟΥ 80

COUNSEL OF-them THEY-BESIDE-KEPT

Α W-H. THEY-SHOULD-BE OFFENDING h. D. A. N.

ΝΤΟ ΔΕ ΚΑΙ ΤΑΣ ΠΥΛΑΣ ΗΜΕΡ 500

YET AND THE GATES OF-DAY

ΑΣΤΕΚΑΙ ΝΥΚΤΟΣ ΟΠΩΣ ΑΥΤ 20

BESIDES AND OF-NIGHT WHICH-how him

for E has AI A has ΠΙΣΤΩΣΙΝ for T-M-BE-UP-L

25 THEY-MAY-BE-UP-LIFTING GETTING YET

ΟΙ ΜΑΘΗΤΑΙ ΑΥΤΟΥ ΝΥΚΤΟΣ 40

THE LEARNERS OF-him OF-NIGHT

ΔΙΑ ΤΟΥΤΕ ΙΧΟΥΣ ΚΑΘΗΚΑΝ 60

THRU. THE WALL THEY-DOWN-LET

ΑΥΤΟΝ ΧΑΛΑΣΑΝΤΕΣ ΕΝ ΣΠ 600

him LOWERING IN HAMPER

ΡΙΔΙ ΠΑΡΑΓΕΝΟΜΕΝΟΣ ΔΕ 20

26 BESIDE-BECOMING YET IN-

ΙΣ ΕΡΟΥΣΑΛΗΜ ΕΠΕΙΡΑΖΕ 40

TO JERUSALEM he-tried

Ν ΚΟΛΛΑΣΘΑΙ ΤΟΙΣ ΜΑΘΗΤΑ 60

TO-BE-BEING-JOINED TO-THE LEARNERS

ΙΣ ΚΑΙ ΠΑΝΤΕΣ ΦΟΒΟΥΝΤΟ 80

AND ALL FEARED

ΑΥΤΟΝ ΜΗ ΠΙΣΤΕΥΟΝΤΕΣ ΟΤ 700

him NO BELIEVING that

ΙΣΤΙΝ ΜΑΘΗΤΗΣ ΒΑΡΝΑΒΑ 20

27 he-IS LEARNER Barnabas

Σ ΔΕ ΕΠΙΛΑΒΟΜΕΝΟΣ ΑΥΤΟΝ 40

YET ON-GETTING him

ΗΓΑΓΕΝ ΠΡΟΣ ΤΟΥΣ ΑΠΟΣΤΟ 60

LED TOWARD THE commissioners

ΛΟΥΣ ΚΑΙ ΔΙΗΓΗΣΑΤΟ ΑΥΤΟ 80

AND relates to-them

ΙΣΤΩΣ ΕΝ ΤΗ ΟΔΩ ΕΙΔΕΝ ΤΟΝ 800

how IN THE WAY he-PERCEIVED THE

ΚΥΡΙΟΝ ΚΑΙ ΟΤΙ ΕΛΑΛΗΣΕΝ 20

Master AND that He-TALKS

ΑΥΤΩ ΚΑΙ ΠΩΣ ΕΝ ΔΑΜΑΣΚΩ 40

to-him AND how IN DAMASCUS he-

ΠΑΡΗΡΧΙΑΣΑΤΟ ΕΝ ΤΩ ΟΝΟΜ 60

is-bold IN THE NAME

ΑΝ ΟΜΙΛΕΤΕ ΤΟ Α Κ Υ = Master

ΑΤΙ ΤΟΥ ΙΗΣΟΥ ΚΑΙ ΗΝ ΜΕΤΑ 80

28 OF-THE JESUS AND he-WAS WITH them

ΥΤΩΝ ΕΙΣΠΟΡΕΥΟΜΕΝΟΣ ΚΑ 300

INTO-GOING AND

ΙΕΚΠΟΡΕΥΟΜΕΝΟΣ ΕΙΣ ΕΙΡ 20

OUT-JOINING INTO JER-

ΟΥΣΑΛΗΜ ΠΑΡΗΡΧΙΑΖΟΜΕΝ 40

USALEM being-bold

ΟΣ ΕΝ ΤΩ ΟΝΟΜΑΤΙ ΤΟΥ ΚΥΡΙ 60

IN THE NAME OF-THE Master

ΟΥ ΙΗΣΟΥ ΕΛΑΛΕΙΤΕ ΚΑΙ 80

29 JESUS he-TALKED BESIDE AND TOGETH-

ΝΕΖΗΤΕ ΠΡΟΣ ΤΟΥΣ ΕΛΛΗΝ 30000

ER-BOUGHT TOWARD THE GREEK INs

³⁰ Other details of Paul's stay in Jerusalem (not pertinent in this treatise) are interesting. Not only did the brethren lead him away, but the Lord Himself warned him to flee. While he was praying in the temple, in an ecstasy, the Lord urged him to hurry out of the holy city, because they would not receive his testimony (22:17-18). With the true tenacity of a Jew, Saul's heart's desire and petition to God for Israel was for their salvation (Ro.10¹). He would wish for nothing better than to be the instrument in God's hands to bring salvation to his own kith and kin. He did not yet understand God's greater purpose to bring salvation to the nations through their defection (Ro.11¹¹). It needed more than the entreaties of his brethren to make him leave Jerusalem, so God gives him a vision, reminding him of his commission for the nations afar.

³³ There is always a designed contrast between the acts of Peter and Paul, which it is most inspiring to apprehend and enjoy, for Paul dips into depths of grace and ascends to heights of glory unknown to Peter. They illustrate the distinction between mercy and grace, favor shown to those who have some claim on the divine pity and that which is wholly undeserved. Eneas should be compared to the lame man of Lystra (14⁸). Eneas, eight years paralyzed: the lame man never had walked in his life. The former stood up, the latter leaped and walked. These are types of the "walk" of the Circumcision and Uncircumcision. The former made no progress in divine things, the latter advanced joyfully.

Eneas means *praise* and his paralysis symbolizes the paralysis of praise in Israel. His healing is another taste of the powers of the age to come when Jerusalem shall be a praise in the earth (Isa.43:21; Jer.33⁹). As Eneas presents to us the healing of the sinners of the people, so Dorcas shows the resurrection of the saints who have been full of good works (Un.14¹³).

³⁴ Dorcas and Eutychus bring before us a picture of the former resurrection (Un.20⁵), and the eclectic resurrection which Paul preached, which precedes it, for which we look. Dorcas was full of good acts. She was deserving. So will those be who have part in the former resurrection, who live and

³⁰ to assassinate him. Now, realizing this, the brethren led him down into Cæsarea, and they send him away

³¹ to Tarsus. Then, indeed, the ecclesia of the whole of Judea and Galilee and Samaria had peace, being edified, and, going on in the fear of the Lord and the consolation of the holy spirit, was multiplied.

³² Now it occurred that Peter, passing through all, comes down also to the saints who are dwelling at Lydda.

³³ Now he found there a certain man named Eneas, eight years lying down on a pallet, who was paralyzed.

³⁴ And Peter said to him, "Eneas, Jesus Christ is healing you! Rise and spread [your pallet] by yourself!" And immediately he

³⁵ rose. And all those dwelling at Lydda and Saron are aware of it, who turn back to the Lord.

³⁶ Now in Joppa there was a certain disciple named Tabitha, which, being interpreted, is termed Dorcas. She was full of good acts and

³⁷ alms which she did. Now in those days, being infirm, she came to be dying. Now, bathing her, they place her in an upper chamber.

³⁸ Now, Lydda being near Joppa, the disciples, hearing that Peter is in it, dispatch two men to him, entreating, "You should not be sloth-

³⁹ ful in coming to us!" Now Peter, rising, came with them, whom, coming along, they led up into the upper chamber. And beside him stand

ο. ο. ο. ^{o.}
ΙΤΑΣΟΙΔΕΕΠΕΧΕΙΡΟΥΝΑ 20
 THE-ONES YET ON-HANDED TO-BE-

^{A Δι for} **ΝΕΛΕΙΝΑΥΤΟΝΕΠΙΓΝΟΝΤΕ** 40
 30 UP-LIFTING him ON-KNOWING

ΣΔΕΟΙΔΕΛΦΟΙΚΑΤΗΓΑΓΟ 60
 YET THE brothers THEY-DOWN-LED

^{A JERUSALEM} **ΙΕΡΟΣΟΛ (o.) ΥΜΑ**
^{hiiu} **ΝΑΥΤΟΝΕΙΣΚΑΙΣΑΡΕΙΑΝΚ** 60
 INTO CAESAREA AND

ΑΙΕΞΑΠΕΣΤΕΙΛΑΝΑΥΤΟΝ 100
 THEY-OUT-FROM-PUT him IN-

^{A o.} **ΙΣΤΑΡCONHMENOYNEKKAN** 20
 31 TO TARSUS THE INDEED THEN OUT-CALLED

ΣΙΑΚΑΘΟΛΗCΤΗΣCΙΟΥΔΑΙΑ 40
 DOWN WHOLE OF-THE JUDEA

^{B+} **ΣΚΑΙΓΑΛΙΛΑΙΑΣΚΑΙCΑΜΑ** 60
 AND GALILEE AND SAMARIA

^{o.} **ΡΕΙΑCΕΙΧΕΝΕΙΡΗΝΗΝΟΙΚ** 80
 HAD PEACE BEING-

ΟΔΟΜΟΥΜΕΝΗΚΑΙΠΟΡΕΥΟΜ 200
 HOME-BUILD AND GOING

^{A omits OF-THE} **ΕΝΗΤΦΘΕΒΟΤΟΥΚΥΡΙΟΥΚΑ** 20
 to-THE FEAR OF-THE Master AND

ΙΤΗΠΑΡΑΚΑΛΗΣΕΙΤΟΥΑΓΙΟ 40
 to-THE BESIDE-CALLING OF-THE HOLY

ΥΠΝΕΥΜΑΤΟCΕΠΑΝΘΥΝΕΤΟ 60
 spirit was-multiplied

ΕΓΕΝΕΤΟΔΕΠΕΤΡΟΝΔΙΕΡΧ 80
 32 BECAME YET Peter THRU-COMING

ΟΜΕΝΟΝΔΙΑΠΑΝΤΩΝΚΑΤΑ 300
 THRU ALL TO-BE-DOWN-

^{o.} **ΘΕΙΝΚΑΙΠΡΟΣΤΟΥCΑΓΙΟΥ** 20
 COMING AND TOWARD THE HOLY-ones

CΤΟΥCΚΑΤΟΙΚΟΥΝΤΑCΑΥΔ 40
 THE ones-DOWN-HOMING LYDDA

ΔΑΕΥΡΕΝΔΕΕΚΕΙΑΝΘΡΩΠΟ 60
 33 he-FOUND YET there human

ΝΤΙΝΑΟΝΟΜΑΤΙΑΙΝΕΑΝΕΙ 80
 ANY to-NAME ENEAH OUT

^{A Δι for} **ΕΤΦΟΚΤΟΚΑΤΑΚΕΙΜΕΝΟΝ** 100
 OF-YEARS EIGHT DOWN-LYING

^{B+} **ΕΠΙΚΡΑΒΑΤΤΟΥΟCΗΝΠΑΡΑ** 20
 ON FALLET WHO WAS HAVING-been-

ΛΕΛΥΜΕΝΟCΚΑΙΕΙΠΕΝΑΥΤ 40
 34 paralyzed AND said to-him

^{B+} **ΩΠΕΤΡΟCΑΙΝΕΙΑΤΑΙCΕ** 60
 THE Peter ENEAH IS-HEALING YOU

^{A+OKC} **ΙΝCΟΥCΧΡΙCΤΟCΑΝΕCΤΗΘ** 80
 JESUS ANOINTED BE-UP-STANDING

ΙΚΑΙCΤΡΩCΟΝCΕΑΥΤΩΚΑΙ 500
 AND STREW-YOU to-self AND

ΕΥΘΕΩCΑΝΕCΤΗΚΑΙΕΙΔΑΝ 20
 35 immediately he-UP-STOOD AND PERCEIVE

ΑΥΤΟΝΠΑΝΤΕCΟΙΚΑΤΟΙΚΟ 40
 it ALL THE ones-DOWN-HOMING

ΥΝΤΕCΑΥΔΑΚΑΙΤΟΝCΑΡΡ 60
 LYDDA AND THE SARON

^{A+} **ΩΝΑΟΙΤΙΝΕCΕΠΕCΤΡΕΨΑΝ** 80
 WHO-ANY ON-TURN

ΕΠΙΤΟΝΚΥΡΙΟΝΕΝΙΟΠΠΗΔ 600
 30 ON THE Master IN JOPPA YET

ΕΤΙCΗΝΜΑΘΗΤΡΙΑΟΝΟΜΑΤ 20
 ANY WAS LEARNERNESS to-NAME

^{B+} **ΙΤΑΒΙΑΘΑΙΕΡΜΗΝΕΥΟΜΕ** 40
 TABITHA WHICH BEING-THRU-TRANSLATED

ΝΗΛΕΓΕΤΑΙΔΟΡΚΑCΑΥΤΗΗ 60
 IS-BEING-said GAZELLE (Dorcas) this-one WAS

ΝΠΛΗΡΗCΑΓΑΘΟΝΕΡΓΟΝΚΑ 80
 FULL OF-GOOD OF-GOOD ACTS AND

^{A Δι for} **ΙΕΛΕΗΜΟCΥΝΩΝΩΝΕΠΟΙΕ** 700
 OF-almg WHICH she-DID

ΕΓΕΝΕΤΟΔΕΕΝΤΑΙCΗΜΕΡΑ 20
 37 BECAME YET IN THE DAYS

^{o.} **ΙCΕΚΕΙΝΑΙCΑCΘΕΝΗCΑCΑ** 40
 those BEING-UN-FIRM

ΝΑΥΤΗΝΑΠΟΘΑΝΕΙΝΛΟΥCΑ 60
 her to-DE-FROM-DYING BATHING

³ **ΝΤΕCΕΘΗΚΑΝΑΥΤΗΝΕΝΥ** 80
 her THEY-PLACE B omits her A adds THE TWO
 YET THEY-PLACE her IN OVER-

ΠΕΡΦΕΓΓΥCΔΕΟΥCΗCΑΥΔ 800
 38 apartment NEAR YET OF-BEING LYDDA

^{B+} **ΔΑCΤΗΙΟΠΠΗΟΙΜΑΘΗΤΑΙ** 20
 to-THE JOPPA THE LEARNERS NEAR-

ΚΟΥCΑΝΤΕCΟΤΙΠΕΤΡΟCΕC 40
 ing that Peter IS

ΤΙΝΕΝΑΥΤΗΑΠΕCΤΕΙΛΑΝΔ 60
 in her THEY-commission TWO

ΥΟΑΝΔΡΑCΠΡΟCΑΥΤΟΝΠΑΡ 80
 MEN TOWARD him BESIDE-

ΑΚΑΛΟΥΝΤΕCΜΗΟΚΝΗCΗCΔ 900
 CALLING NO YOU-SHOULD-BE-SLOTH-ING

^{o.} **ΙΕΛΘΕΙΝΕΩCΗΜΩΝΑΝΑCΤΑ** 20
 39 TO-BE-THRU-COMING TILL OF-US UP-STANDING

CΔΕΠΕΤΡΟCΥΝΗΛΘΕΝΑΥΤ 40
 YET Peter TOGETHER-CAME to-them

ΟΙCΟΝΠΑΡΑΓΕΝΟΜΕΝΟΝΑΝ 60
 WHOM BESIDE-BECOMING THEY-

ΗΓΑΓΟΝΕΙCΤΟΥΠΕΡΩΝΚΑ 80
 UP-LED INTO THE OVER-apartment AND

ΙΠΑΡΕCΤΗCΑΝΑΥΤΩΠΑCΑΙ 31000
 BESIDE-BYAND to-him ALL

reign with Christ the thousand years (Un.20⁴). This was in the day time. But Eutychus' case comes before us at a time which corresponds with our resurrection. It is at night, before the darkness that precedes the dawn. He had no deserts that we know of. He was drowning (20⁹). Nevertheless Paul brings him back to life (1Thes.5¹⁰).

¹ The kingdom has been proclaimed in Jerusalem and rejected; it has been heralded in Judea and Samaria, and now is being carried to the limits of the land. The Ethiopian proselyte has been reached by Philip. Now a Roman "proselyte of the gate" is brought before us in the person of Cornelius.

There were two classes of proselytes: the proselytes of righteousness and the proselytes of the gate. The former, by circumcision and conformation to the Jewish ritual, became incorporated into the Jewish people. The latter, called "fearers of God" or "the devout," renounced idolatry and acknowledged the God of Israel as the one true God, but were not circumcised and gave only scant heed to the ceremonial observances. Though highly esteemed, as Cornelius, they were regarded as outside the pale of Judaism, as "uncircumcised" and "of the nations." It was regarded as a crime for a Jew to enter the house of such a proselyte or to eat a meal with him.

Thus the kingdom message, as proclaimed by the twelve apostles, reaches its furthest limit in Cornelius. This accounts for the extraordinary pressure brought upon Peter, for none of the Jews thought that the proselyte of the gate was included in the kingdom commission. First the word was to the Jews only (including proselytes of righteousness), then the Hellenists are evangelized, followed by the despised Samaritans. Now that Cornelius is included, the original commission to the twelve (1⁸) is fulfilled. The twelve never went to the nations. That was reserved for the apostle Paul (Gal.2⁹).

As Cornelius was a Roman, descended from Japheth, and the eunuch was an Ethiopian, probably belonging to Ham, and the Jews were Shemites, all the sons of Noah were reached through their representatives. This was typical of the spread of the kingdom over

all the widows lamenting and exhibiting tunics and garments, whatever Dorcas made while she was with them.

⁴⁰ Now Peter, ejecting them all, and kneeling, prays. And, turning about to the body, he said, "Tabitha, rise!" Now she opens her eyes, ⁴¹ and, perceiving Peter, sits up. Now, giving her a hand, he raises her. Now, summoning the saints and the widows, he presents her alive.

⁴² Now it became known in the whole of Joppa, and many believe ⁴³ on the Lord. Now it occurred that he remains a considerable number of days in Joppa with a certain Simon, a tanner.

¹⁰ Now a certain man in Cæsarea, named Cornelius, a centurion, of ² the squadron called "Italian," devout and fearing God with his entire house, is doing many alms to the people and is beseeching God ³ continually. He perceived in a vision apparently, as if about the ninth hour of the day, a messenger of God entering toward him and ⁴ saying to him, "Cornelius!" Now, he, looking intently at him, and becoming affrighted, said, "What is it, lord?" Now he said to him, "Your prayers and your alms ascended for a memorial before God. ⁵ And now send men to Joppa and send after a certain Simon, who is ⁶ surnamed Peter. This man is lodging with a certain Simon, a tanner, whose house is beside the sea."

⁷ Now as the messenger who is speaking to him came away, sum-

- 1 ^{s o.}
 ΑΙΧΗΡΑΙΚΑΙ ΛΟΥΣΑΙΚΑΙ Ε 20
 THE WIDOWS LAMENTING AND ON-
 2 ^{af¹ o. Δ Γ}
 ΠΙΔΕΙΚΝΥΜΕΝΑΙ ΧΙΤΩΝΑΣ 40
 SHOWING TUNICS
 3 ^{A+Ε}
 ΚΑΙ ΙΜΑΤΙΑ ΟΣΑ ΕΠΟΙΕΙΜΕ 60
 AND GARMENTS as-many-as made WITH
 4 ΤΑΥΤΩΝ ΟΥΣΑΝ ΔΟΡΚΑΣ ΕΚ 80
 10 them BEING THE Dorcas OUT-
 ΑΛΦΟΝ ΕΞΙΟΠΑΝΤΑΣ Ο ΠΕΤΡ 100
 CASTING YET OUT ALL THE Peter
 ΟΣΚΑΙ ΘΕΙΣΤΑΓΟΝΑΤΑ ΠΡΟ 20
 AND PLACING THE KNEES he-prays
 5 ΧΥΣΑΤΟ ΚΑΙ ΕΠΙΣΤΡΕΨΑΣ 40
 AND ON-TURNING
 6 ΠΡΟΣ ΤΟ ΣΩΜΑ ΕΙΠΕΝ ΤΑΒΙΘ 60
 TOWARD THE BODY said TABITHA
 7 ΑΝΑΣΤΗΘΙ Η ΔΕ ΗΝΟΙΣΕΝΤ ^{s o.} 80
 HE-UP-STANDING THE-ONE YET UP-OPENS THE
 ΟΥΣ ΟΦΘΑΛΜΟΥΣ ΑΥΤΗΣ ΚΑΙ 200
 VIEWERS OF-her AND
 8 ΙΔΟΥΣΑΤΟΝ ΠΕΤΡΟΝ ΑΝΕΚΑ 20
 PERCEIVING THE Peter she-is-up-seated
 9 ^{A+Ε}
 ΘΙΣΕΝ Δ ΟΥΣ ΔΕ ΑΥΤΗΣ ΧΕΙΡΑ 40
 41 GIVING YET TO-her HAND
 ΑΝΕΣΤΗΣΕΝ ΑΥΤΗΝ ΦΩΝΗΣΑ 60
 he-up-stands her SOUNDING
 10 ΔΕ ΤΟΥΣ ΑΓΙΟΥΣ ΚΑΙ ΤΑΣΧ 80
 YET THE HOLY-ones AND THE WID-
 11 ΡΑΣ ΠΑΡΕΣΤΗΣΕΝ ΑΥΤΗΝ Ζ 300
 OWS he-BESIDE-STANDS her LIV-
 12 ΩΣΑΝ ΓΝΩΣΤΟΝ Δ ΕΓΕΝΕΤΟ 20
 42 ING KNOWN YET IT-BECAME
 13 ^{B omits OF-THE}
 ΚΑΘΩΣ ΗΣΤΗΣΙΟ ΠΗΝΚΑΙ Ε 40
 43 DOWN WHOLE OF-THE JOFFA AND BE-
 ΠΙΣΤΕΥΣΑΝ ΠΟΛΛΟΙ ΕΠΙΤΟ 60
 LIEVE MANY ON THE
 14 ΝΚΥΡΙΟΝ ΕΓΕΝΕΤΟ ΔΕ ΑΥΤΟ 80
 43 Master BECAME YET him
 15 ΗΝ ΜΕΡΑΣ ΚΑΝΑΣΜΕΙΝΑΙ Ε 100
 DAYS enough TO-REMAIN IN
 16 ΝΙΟ ΠΗΝ ΠΑΡΑΤΙΝΙΣΙ ΜΩΝΙ 20
 JOFFA BESIDE ANY SIMON
 17 ΒΥΡΣΕΙΑΝ ΗΡΑΕΤΙΣΕΝ ΚΑΙ 40
 10 tanner MAN YET ANY IN CAESAREA
 18 ^{s o.}
 ΣΑΡΕΙΑ ΟΝΟΜΑΤΙΚΟΡΝΗΝΑΙ 60
 lo-NAME CORNELIUS
 19 ΟΣ ΕΚΑΤΟΝΤΑΡΧΗΣ ΕΚ ΠΕΙ 80
 HUNDRED-chief OUT OF-BAND
 20 ^{B A}
 ΡΗΣΤΗΣ ΚΑΛΟΥΜΕΝΗΣ ΙΤΑΛ 800
 THE BEING-CALLED OF-ITALY-ic
- 2 ΙΚΗΣΕΥΣΕ ΒΗΣΚΑΙ ΦΟΒΟΥΜ 20
 devout AND FEARING
 3 ΕΝ ΟΥΣΤΟΝ ΘΕΟΝ ΣΥΝΠΑΝΤΙ 40
 THE God TOGETHER TO-EVERY THE
 4 ΦΟΙΚΩ ΑΥΤΟΥ ΠΟΙΩΝ ΕΛΕΗΜ 60
 HOME OF-him DOING alms
 5 Ο ΣΥΝΑΣΠΟΛΑΣΤΩ ΑΛΛΟΚΑΙ 80
 MANY TO-THE PEOPLE AND
 6 ΔΕ ΟΜΕΝΟΣ ΤΟΥ ΘΕΟΥ ΔΙΑ ΠΑ 800
 beseeching OF-THE God THRU-EVERY
 7 ^{s added Qat^o. IN omitted by s}
 ΝΤΟΣ ΕΙΔΕΝ ΟΡΑΜΑΤΙ ΦΑ 20
 he-PERCEIVED IN sight AP-
 8 ^{s¹ omits -IF}
 ΝΕΡΩΣ ΦΩΣ ΕΙΠΕΡΙΦΑΝΕΝΑ 40
 FEARLY AS-IF ABOUT HOUR NINTH
 9 ΤΗΝ ΤΗΣ ΗΜΕΡΑΣ ΑΓΓΕΛΟΝΤ 60
 OF-THE DAY MESSENGER OF-
 10 ΟΥ ΘΕΟΥ ΕΙΣΕΛΘΟΝΤΑ ΠΡΟΣ 80
 THE God INTO-COMING TOWARD
 11 ΑΥΤΟΝ ΚΑΙ ΕΙΠΟΝΤΑΥΤΩΚ 700
 him AND SAYING TO-him COR-
 12 ΟΡΝΗΑΙ ΕΟΔΕ ΑΤΕΝΙΣΑCAY 20
 4 NELIUS! THE-ONE YET STRETCHING TO-
 13 ΤΩ ΚΑΙ ΕΜΦΟΒΟΣ ΓΕΝΟΜΕΝΟ 40
 him AND IN-FAIR BECOMING
 14 ΣΕΙ ΠΕΝΤΙ ΕCΤΙΝ ΚΥΡΙΕ ΕΙ 60
 said ANY it-IS Master! he-
 15 ΠΕΝ ΔΕ ΑΥΤΩ ΑΙ ΠΡΟΣΕΥΧΑΙ 80
 said YET TO-him THE prayers
 16 ΟΥΚΑΙ ΑΙ ΕΛΕΗΜΟΣΥΝΑΙC 800
 OF-YOU AND THE alms OF-
 17 ^{s¹ omits INTO REMINDER}
 ΟΥ ΑΝΕΒΗΣΑΝ ΕΙC ΜΗΜΟΣΥ 20
 YOU UP-STEPPED INTO REMINDER
 18 ΝΟΝ ΕΜΠΡΟΣΘΕΝΤΟ ΥΘΕ ΟΥΚ 40
 5 IN-TOWARD-PLACE OF-THE God AND
 19 ΑΙ ΝΥΝ ΠΕΜΨΟΝΑΝ ΔΡΑΣΕΙC 60
 NOW SEND MEN INTO
 20 ^{A adds M above line}
 ΙΟ ΠΗΝ ΚΑΙ ΜΕΤΑ ΠΕΜΨΑΙC 80
 JOFFA AND after-MET
 21 ^{s omits ANY}
 ΙΜΩΝ ΑΤΙΝΑ ΟC ΕΠΙΚΑΛΕΙΤ 900
 MON ANY WHO IS-BEING-ON-CALLED
 22 ^{A Ε o.}
 ΑΙ ΠΕΤΡΟΣ ΟΥΤΟΣ ΣΕ ΝΙΖΕΤ 20
 6 Peter THIS-ONE IS-LOGIZING
 23 ^{A Ε o.}
 ΑΙ ΠΑΡΑΤΙΝΙCΙ ΜΩΝΙ ΒΥΡC 40
 BESIDE ANY SIMON tanner
 24 ΕΙΦΕCΤΙΝ ΟΙΚΙΑ ΠΑΡΑ ΒΑΛ 60
 lo-WHOM IS HOME BESIDE SEA
 25 ΑC CΑΝΘC ΔΕ ΑΠΗΛΘΕΝ Ο ΑΓΓ 80
 7 AS YET FROM-CAME THE MES-
 26 ΕΛΟC Ο ΑΛΦΟΝ ΑΥΤΩ ΦΩΝΗΣΑ 32000
 BENDER THE one-TALKING TO-him SOUNDING

the whole earth when it will be set up in power at Christ's return. His dominion will include all the descendants of Noah's sons, and embrace all the families of the earth. His salvation will be known from sea to sea.

As the Romans despised the Jews, the signs of the operation of the spirit of God in Cornelius were very marked even before he called for Peter. Centurions were not naturally devout or in fear of God, nor did they give alms to the Jews or pray to God. Cornelius believed the scriptures or he would not have recognized Israel's supremacy. He knew God or he would not have prayed to Him continually. Hence the salvation here proclaimed to him was not prefaced by repentance. It was of the same nature as that which Peter proclaimed at Pentecost. It was a deliverance which insured his entrance into the kingdom.

According to Solomon's dedicatory petition (1Ki.8⁴¹⁻⁴³) that Jehovah should do all that the stranger who prayed toward His house should call for, Cornelius' prayers and alms come up for a memorial before God. Yet he must be taught that all his blessings come to him through Israel. Hence he is told to call for Peter. This is in direct antithesis to the present truth, for now, during Israel's apostasy, we get our blessings direct from God.

The location of Peter at the time is suggestive. The nations are often represented by the sea, and he had gone as far as he could on land for he was at the sea side. His hunger is typical of the hunger of God for the worship of all his creatures—not Israel alone, hence Peter is told to "*sacrifice and eat.*" The ceremonially unclean animals must represent those among the nations whom God had cleansed. Hence we must regard Cornelius as one whom God had cleansed before Peter met him.

Peter, like all the Jews, was so prejudiced by birth and training that it was almost impossible for him to conceive of such a thing as having fellowship with a gentile, or even a proselyte of the gate, no matter how devout he might be. Henceforth the apostasy of Israel consists largely in refusing to be a channel of blessing to the nations. This led them to question Peter and persecute Paul.

moning two domestics and a devout soldier of those who waited on him, and unfolding it all to them, he dispatches them to Joppa.

Now on the morrow, while they are journeying and drawing near the city, Peter went up on the housetop to pray about the sixth hour of the day [noon]. Now he became ravenous and wanted to taste [food]. Now, while they are preparing it, an ecstasy came on him, and he is beholding heaven opened and a certain utensil descending, as a large sheet, with four edges, let down on the earth, in which belonged all the quadrupeds and reptiles of the earth and the flying creatures of heaven.

And a voice came to him, "Rise, Peter! Sacrifice and eat!" Yet Peter said, "Far be it from me, Lord, seeing that I never ate anything common and unclean!" And a second [time], a voice [came] to him again, "What God cleanses, do not *you* count common!" Now this occurred thrice, and immediately the utensil was taken up into heaven.

Now as Peter was bewildered in himself as to whatever the vision he perceived should be, *lo!* the men who have been dispatched by Cornelius, asking for the house of Simon, stand by at the portal. And, shouting, they inquired to ascertain if Simon, surnamed Peter, is lodging in this place.

Now, as Peter is engrossed with the vision, the spirit said to him, "*Lo!* three men are seeking you!"

But rise, descend and go with

20	ΔΑΥΟΤΩΝΟΙΚΕΤΩΝΚΑΙΣΤΡ	TWO OF-THE domestics AND warrior
14	ΦΑΓΕΘΕΠΕΤΡΟΣΕΙΠΕΝ	BE-EATING THE YET Peter said NO-
40	ΑΤΙΩΤΗΝΕΥΣΕΒΗΤΩΝΠΡΟΣ	devout OF-THE ones-per-
8	ΚΑΡΤΕΡΟΥΝΤΩΝΑΥΤΟΚΑΙ	8 averring to-him AND UN-
80	ΣΗΓΗΣΑΜΕΝΟCΑΠΑΝΤΑΥΤ	folding ALL (emphatic) to-them
100	ΟΙCΑΠΕCΤΕΙΛΕΝΑΥΤΟΥCΕ	he-commissions them IN-
20	ΙCΤΗΝΙΟΠΗΝΗΤΗΔΕΕΠΑΥΡ	9 to THE JORRA to-THE YET ON-MORROW
40	ΙΟΝΟΔΟΙΠΟΡΟΥΝΤΩΝΕΚΕΙ	AS OF-them ΔΥΤΩΝ OF-WAYS-GOING OF-those
40	ΝΩΝΚΑΙΤΗΠΟΛΕΙΕΓΓΙΖΟΝ	AND to-THE city OF-NEARING
80	ΤΩΝΑΝΕΒΗΤΕΡΟCΕΠΙΤΟΔ	UP-STEPPED Peter ON THE house-
100	ΩΜΑΠΡΟCΕΥCΑCΘΑΙΠΕΡΙΩ	top to-pray AS O. ABOUT HOUR
10	ΡΑΝΕΚΗΤΗΝΤΗΜΕΡΑCΕΓΕ	AS NINTH ΝΔ for K BE OMIT OF-THE DAY SIXTH OF-THE DAY be-BE-
40	ΝΕΤΟΔΕΠΡΟCΠΕΙΝΟCΚΑΙΗ	CAME YET TOWARD-HUNGRY AND WILL-
80	ΒΕΛΕΝΓΕΥCΑCΘΑΙΠΑΡΑCΚ	ED TO-TASTE OF-preparing
80	ΕΥΑΖΟΝΤΩΝΔΕΑΥΤΩΝΕΓΕΝ	YET OF-them BECAME
11	ΕΤΟΕΠΑΥΤΟΝΕΚCΤΑCΙCΚΑ	ON him OUT-STANDING AND
20	ΙΘΕΩΡΕΙΤΟΝΟΥΡΑΝΟΝΑΝΕ	he-is-beholding THE heaven HAVING-
40	ΩΓΜΕΝΟΝΚΑΙΚΑΤΑΒΑΙΝΟΝ	been-UP-OPENED AND DOWN-STEPPING
60	CΚΕΥΟCΤΙΩCΘΟΝΗΝΜΕΓΑ	INSTRUMENT ANY AS SHEET GREAT
80	ΑΗΝΤΕCΑΡCΙΝΑΡΧΑΙCΚΑ	AS ΔΙ for Ε to-FOUR ORIGINALS BEING-
8	ΘΙΕΜΕΝΟΝΕΠΙΤΗCΓΗCΕΝΩ	LET-DOWN ON OF-THE LAND IN WHICH
20	ΥΠΗΡΧΕΝΠΑΝΤΑΤΑΤΕΤΡΑΠ	belonged ALL THE FOUR-FOOTS
40	ΟΔΑΚΑΙΕΡΠΕΤΑΤΗCΓΗCΚΑ	AND NEPTILES OF-THE LAND AND
60	ΙΠΕΤΕΙΝΑΤΟΥΟΥΡΑΝΟΥΚΑ	it flies OF-THE heaven AND
80	ΙΕΓΕΝΕΤΟΦΩΝΗΠΡΟCΑΥΤΟ	BECAME SOUND TOWARD him
500	ΝΑΝΑCΤΑCΠΕΤΡΕΘΥCΟΝΚΑ	UP-STANDING Peter! SACRIFICE AND
20	ΙΦΑΓΕΘΕΠΕΤΡΟΣΕΙΠΕΝ	BE-EATING THE YET Peter said NO-
40	ΗΔΑΜΩCΚΥΡΙCΟΤΙΟΥΔΕΠΟ	YET-SIMULTANEOUS-AS Master that NOT-YET-when
60	ΤΕΕΦΑΓΟΝΠΑΝΚΟΙΝΟΝΚΑΙ	I-ATE EVERY COMMON AND
80	ΑΚΑΘΑΡΤΟΝΚΑΙΦΩΝΗΠΑΙ	15 unclean AND SOUND AGAIN
600	ΝΕΚΔΕΥΤΕΡΟΥΠΡΟCΑΥΤΟΝ	OUT OF-second TOWARD him
20	ΑΘΕΟCΕΚΑΘΑΡΙCΕΝCΥΜΗ	WHICH THE God cleanses AS O. A has N hope line YOU NO
40	ΚΟΙΝΟΥΤΟΥΤΟΔΕΕΓΕΝΕΤΟ	16 BE-COMMONING this YET BECAME
40	ΕΠΙΤΡΕΙCΚΑΙΕΥΘΥCΑΝΕΛ	ON THRICE AND immediately WAS-UP-GOT-
80	ΗΜΦΘΗΤΟCΚΕΥΟCΕΙCΤΟΝΟ	TEN THE INSTRUMENT INTO THE hea-
700	ΥΡΑΝΟΝΩCΔΕΕΝΕΑΥΤΩΔΙΗ	17 ven AS YET IN self WAS-
20	ΠΟΡΕΙΟΠΕΤΡΟCΤΙΑΝΕΙΝΤ	bewildered THE Peter ANY EVER MAY-BE THE
40	ΟΟΡΑΜΑΘΕΙΔΕΝΙΔΟΥΟΙΑΝ	AS O. sight WHICH be-PERCEIVED be-PERCEIVING THE
60	ΔΡΕCΟΙΑΠΕCΤΑΛΜΕΝΟΙΥΠ	MEN THE ones-HAVING-been-commissioned by
80	ΟΤΟΥΚΟΡΝΗΛΙΟΥΔΙΕΡΩΤΗ	THE CORNELIUS THRU-asking
800	CΑΝΤΕCΤΗΝΟΙΚΙΑΝΤΟΥC	THE HOME OF-THE SI-
20	ΜΩΝΟCΕΠΕCΤΗCΑΝΕΠΙΤΟΝ	MON THEY-ON-STAND ON THE
40	ΠΥΛΩΝΑΚΑΙΦΩΝΗCΑΝΤΕCΕ	18 GATE AND SOUNDING THRT-
60	ΠΥΝΑΝΟΝΤΟΕΙCΙΜΩΝΟΕΠ	AS O. O. O. UP-ASCERTAINED IF SIMON THE one-
80	ΙΚΑΛΟΥΜΕΝΟCΠΕΤΡΟCΕΝ	being-ON-CALLED Peter IN-PLACE-
900	ΑΔΕΞΕΝΙΖΕΤΑΙΤΟΥΔΕΠΕΤ	19 YET IS-LOGOIZING OF-THE YET Peter
20	ΡΟΥΔΙΕΝΘΥΜΟΥΜΕΝΟΥΠΕΡ	THRU-IN-FEELING ABOUT
40	ΙΤΟΥΟΡΑΜΑΤΟCΕΙΠΕΝΤΟΠ	THE sight said THE spir-
60	ΝΕΥΜΑΑΥΤΩΙΔΟΥΑΝΔΡΕCΤ	AS O. A ARE-S. C IN O. it to-him be-PERCEIVING MEN THREE
80	ΡΕΙCΖΗΤΟΥΝΤΕCΕΑΛΛΑΔ	20 SEEKING you but UP-
900	ΝΑCΤΑCΚΑΤΑΒΗΘΙΚΑΙΠΟΡ	STANDING BE-DOWN-STEPPING AND BE-ING

The vision alone was not sufficient to break through the prejudice of Peter, for he could not make out what it meant. But the presence of the three men, who were ceremonially unclean, like the animals he had just seen in the vision, made his course clear. He dared not refuse to fellowship with them or disregard the call of Cornelius. The character of Cornelius was evidence that God had cleansed him. Peter could no longer class him as common or unclean. The fact that Cornelius gave of his means to the people of the covenant was much in his favor, for in the judgment of the nations which precedes the kingdom the nations are judged according to their treatment of the sons of Israel (Mt. 25³¹⁻⁴⁰).

²³ The journey from Joppa to Cæsarea would lie along the sea shore. Thus Peter skirted the "limits of the land." The location of Cæsarea is doubtless typical also. Its geographical location corresponded with Cornelius' moral position. It was on the fringe of Judaism, near the outer gentile world.

²³ Later we learn that six brethren from Joppa accompanied Peter to Cæsarea. This was a prudent thing to do, for Peter well knew that he would have to defend his action in thus going against all Jewish precedent and prejudice. True, there was nothing in their scriptures which forbade all social intercourse with foreigners, but the apostles, as well as the other disciples, were bound by custom and tradition more firmly than by the divine revelation. In view of the storm of protest which was sure to arise, the six men accompany Peter so that they can confirm his account of the event.

²⁴ Cornelius seems to have carried many of his dependents and friends with him in his regard for the Jews and their religion. They also were in a measure prepared for Peter's message. They were not, like Paul's converts, turned from darkness to light and from idolatry to the worship of the true God. They already had much light and worshiped the God of Israel. So the proclamation to them is much the same as to the Jews.

³⁰ Cornelius calls the messenger, or angel, he had seen, a *man*. There is no warrant, in scripture, for the pop-

them, nothing doubting, seeing that I have commissioned them."

²¹ Now Peter, descending to the men, said, "*Lol* I am he whom you are seeking. What is the cause of ²² your presence?" Now they say, "The centurion Cornelius, a just and God-fearing man, besides being borne witness to by the whole Jewish nation, is apprized by a holy messenger to send after you [to come] into his house, and to hear ²³ declarations from you." Calling them in, then, he lodges them.

Now on the morrow, on rising, he came away with them, and some of the brethren from Joppa came with ²⁴ him. Now on the morrow he entered Cæsarea. Now Cornelius was hoping for them, calling together his relatives and intimate ²⁵ friends. Now as Peter came to enter, Cornelius, meeting him, falling at his feet, worships. Yet Peter raises him, saying, "Rise, I myself also am a man." And, conversing with him, he entered, and ²⁸ finds many come together. "Besides," he averred to them, "*you* are versed in the fact how illicit it is for a man who is a Jew to be joined to or approach another tribe, and God shows me not to say that any ²⁹ man is common or unclean. Wherefore, being sent after, I came without gainsaying also. I am inquiring to ascertain, then, on what account you send after me."

³⁰ And Cornelius averred, "Four days ago at this ninth hour [three o'clock] I was fasting and praying

ΕΥΟΥΣΥΝΑΥΤΟΙΣΜΗΔΕΝΔΙ 20
TOGETHER to-them NO-YET-ONE BEING-
 ΑΚΡΙΝΟΜΕΝΟΣΟΤΙΕΓΩΠΕ 40
THRU-JUDGED that I HAVE-
 21 ΣΤΑΛΚΑΔΥΤΟΥΣΚΑΤΑΒΑΣΔ 60
commissioned them DOWN-STEPPING YET
 ΕΠΕΤΡΟΣΠΡΟΣΤΟΥΣΑΝΔΡΑ 60
Peter TOWARD THE MEN
 ΣΕΙΠΕΝΙΔΟΥΕΓΩΕΙΜΙΟΝΖ 100
said BE-PERCEIVING I AM WHOM YE-
 ΗΤΕΙΤΕΤΙΣΗΑΙΤΙΑΔΙΗΝΠ 20
ARE-SEEKING ANY THE CAUSE THRU WHICH YE-
 22 ΑΡΕΣΤΕΙΟΔΕΕΙΠΑΝΚΟΡΝΗ 40
ARE-BESIDE-BEING THE-ones YET say CORNELIUS
 ΛΙΟΣΕΚΑΤΟΝΤΑΡΧΗΣΑΝΗΡ 60
HUNDRED-chief MAN
 ΔΙΚΑΙΟΣΚΑΙΦΟΒΟΥΜΕΝΟΣ 60
JUST AND FEARING
 ΤΟΝΘΕΟΝΜΑΡΤΥΡΟΥΜΕΝΟΣ 200
THE God BEING-wITNESSED
 ΤΕΥΠΟΛΟΥΤΟΥΕΘΝΟΥΣΤΟ 20
BESIDES BY WHOLE OF-THE NATION OF-THE
 ΝΙΟΥΔΑΙΩΝΕΧΡΗΜΑΤΙΣΘΗ 40
JUDA-ans IS-appRISED
 ΥΠΟΑΓΓΕΛΟΥΑΓΙΟΥΜΕΤΑΠ 40
by MESSENGER HOLY TO-after-BEND
 ΕΜΨΑΣΘΑΙΣΕΕΙΣΤΟΝΟΙΚΟ 80
YOU INTO THE HOME
 ΝΑΥΤΟΥΚΑΙΛΙΟΥΣΑΙΡΗΜΑ 300
OF-him AND TO-HEAR declarations
 23 ΤΑΠΑΡΑΣΟΥΕΙΣΚΑΛΕΣΑΜΕ 20
BESIDE YOU INTO-calling
 ΝΟΣΟΥΝΑΥΤΟΥΣΕΞΕΝΙCEN 40
THEN them he-LOGIZES
 ΤΗΔΕΕΠΑΥΡΙΟΝΑΝΑΣΤΑΣΕ 60
to-THE YET ON-MORROW UP-STANDING OUT-
 ΣΗΛΘΕΝΣΥΝΑΥΤΟΙΣΚΑΙΤΙ 60
CAME TOGETHER to-them AND ANY
 ΝΕΣΤΟΝΑΔΕΛΦΩΝΤΩΝΑΠΟΙ 400
OF-THE brothers OF-THE-ones FROM JOP-
 ΟΠΗCΣΥΝΗΛΘΟΝΑΥΤΟΤΗΔ 20
24 PA TOGETHER-CAME to-him to-THE YET
 ΕΕΠΑΥΡΙΟΝΕΙCΗΛΘΕΝΕΙC 40
ON-MORROW he-INTO-CAME INTO
 ΤΗΝΚΑΙCΑΡΑΙΑΝΟΔΕΚΟΡΝ 60
THE CAESAREA THE YET CORNELIUS
 ΗΛΙΟCΗΝΠΡΟCΔΟΚΩΝΑΥΤΟ 60
WAS TOWARD-BEEMING them
 ΥCΣΥΓΚΑΛΕCΑΜΕΝΟCΤΟΥC 600
TOGETHER-calling THE

ΣΥΓΓΕΝΕΙCΑΥΤΟΥΚΑΙΤΟΥ 20
TOGETHER-generated OF-him AND THE
 25 ΣΑΝΑΓΚΑΙΟΥCΦΙΛΟΥCΩCΔ 40
necessary FOND-ones AS YET
 ΕΒΕΓΕΝΕΤΟΤΟΥΕΙCΕΛΘΕΙΝ 60
BECAME OF-THE TO-BE-INTO-COMING
 ΤΟΝΠΕΤΡΟΝCΥΝΑΝΤΗCΑCΑ 60
THE Peter TOGETHER-meeting to-
 ΥΤΩΟΚΟΡΝΗΛΙΟCΠΕCΦΕΝ 600
him THE CORNELIUS FALLING ON
 ΙΤΟΥCΠΟΔΑCΠΡΟCΕΚΥΝΗC 20
OF-THE FEET he-worships
 ΕΝΟΔΕΠΕΤΡΟCΗΓΕΙΡΕΝΑΥ 40
26 THE YET Peter ROUSES him
 ΤΟΝΛΕΓΩΝΑΝΑCΤΗΘΗΚΑΙΕ 60
saying DE-UP-STANDING AND I
 ΓΩΑΥΤΟCΑΝΘΡΩΠΟCΕΙΜΙΚ 60
27 SAME human AM AND
 ΑΙCΥΝΟΜΕΙΛΩΝΑΥΤΩΕΙCΗ 700
TOGETHER-conversing to-him he-INTO-
 ΛΕΝΚΑΙΕΥΡΙCΚΕΙCΥΝΕΛ 20
CAME AND IS-FINDING HAVING-to-TOGETHER-
 28 ΗΛΥΒΟΤΑCΠΟΛΛΟΥCΕΦΗΤΕ 40
COME MANY he-aveNNED BESIDES
 ΠΡΟCΑΥΤΟΥCΥΜΕΙCΕΠΙCΤ 60
TOWARD them YE TO-BE-bEING-
 ΑCΘΑΙΩCΑΘΕΜΙΤΟΝΕCΤΙΝ 60
aDEPTED AS UN-PLACED it-IS
 ΑΝΔΡΙΟΥΔΑΙΩΚΟΛΛΑCΘΑ 600
to-MAN JUDA-ans TO-BE-bEING-JOINED
 ΙΗΠΡΟCΕΡΧΕCΘΑΙΑΛΛΟΦΥ 20
OR TO-BE-TOWARD-COMING to-other-tribe
 ΑΩΚΑΜΟΙΕΔΕΙΞΕΝΘΕΟCΜ 40
AND-to-me SHOWS THE God NO-
 ΗΔΕΝΑΚΟΙΝΟΝΗΑΚΑΘΑΡΤΟ 60
YET-ONE COMMON OR unclean
 ΝΛΕΓΕΙΝΑΝΘΡΩΠΟΝΔΙΟΚΑ 60
29 TO-BE-saying human THRU-which AND
 ΙΑΝΑΝΤΙΡΗΤΩCΗΛΘΟΝΜΕ 900
UN-INSTEAD-declare-ly I-CAME BEING-
 ΤΑΠΕΦΘΕΙCΠΥΘΑΝΟΜΑΙ 20
after-SENT I-AM-OF-ASCERTAINING
 ΟΥΝΤΙΝΙΛΟΓΩΜΕΤΕΠΕΜΨΑ 40
THEN to-ANY saying TO-after-BEND
 30 CΘΑΙΜΕΚΑΙΟΚΟΡΝΗΛΙΟCΕ 60
ME AND THE CORNELIUS AVER-
 ΦΗΑΠΟΤΕΤΑΡΤΗCΗΜΕΡΑCΜ 60
red FROM fourth DAY UN-
 ΕΧΡΙΤΑΥΤΗCΤΗCΦΑCΗΜΗ 34000
TO this THE HOUR I-WAS

ular idea that angels always have wings, like the cherubim. They usually appear in a human form.

³¹ The conversion of Cornelius is not in accord with the truth for today. Salvation is not offered to those who have access to God in prayer, for such are already saved. It is for sinners, and the ungodly and God's enemies (Ro.5:11). It is not of works (Ro.11^o). Cornelius and his friends were acceptable to God because they feared Him and acted righteously, and this *before* Simon was sent to them. They occupied the place of the godly Israelite before Christ came. They lacked the pardon and gifts which came with the proclamation of the kingdom. These are now made theirs through the chief of the twelve apostles. Their blessing is connected with and depends on the blessing of Israel in the kingdom. Our blessing depends on the opposite. It follows Israel's *apostasy*. Cornelius is blessed in accord with the prophetic prediction concerning the nations in the kingdom, as it will be during the millennial eon. We are blessed in accord with a secret administration, of which the prophets knew nothing, which could not be revealed until after the kingdom proclamation had been heralded to the people and the proselytes like Cornelius.

³⁴⁻³⁵ This statement teaches, not that the fear of God and righteous acts take the place of faith in Christ, but they take the place of Moses. Such as Cornelius who pant after the living God are candidates for the kingdom, but must hear the word of life in order to be saved (11¹⁴). Such as Cornelius are they who will enter the kingdom when the nations are judged (Mt.25^{34,38}).

³⁵ Peter's proclamation to the nations is in contrast with Paul's. He details the life of our Lord and His beneficent deeds in the land, leading up to His resurrection. Paul begins with His death and resurrection and proclaims His ascension and His heavenly glories. In a word Peter proclaims "Jesus Christ," Paul preaches "Christ Jesus." The former lays stress on His rejection on earth, the latter on His acceptance in heaven.

³⁹ Paul could have no place in this testimony, for he was not a witness of our Lord's earthly life.

in my house, and *lo!* a man stood ³¹ before me in splendid attire, and he is averring, 'Cornelius, your prayer is hearkened to and your alms are brought to remembrance ³² before God. Send, then, into Joppa, and call for Simon, who is surnamed Peter. He is lodging in the house of Simon the tanner, beside the sea.' Forthwith, then, I send to you, and *you* do ideally in coming along. Now, then, *we* are all present before God to hear all that you have been bidden by the Lord."

³⁴ Now Peter, opening his mouth, said, "Of a truth I am grasping ³⁵ that God is not partial, but in every nation he who is fearing Him and acting righteously is acceptable ³⁶ to Him. Of the word He dispatches to the sons of Israel, preaching the evangel of peace through Jesus Christ (He is Lord ³⁷ of all), *you* are aware. The declaration came down the whole of Judea, beginning from Galilee with the baptism which John proclaims: ³⁸ Jesus from Nazareth, as God anoints Him with holy spirit and power, Who passed through as a benefactor and healer of all those who are tyrannized over by the Slanderer, seeing that God was with Him.

³⁹ And we are witnesses of all that He does in the country of the Jews and in Jerusalem: Whom they assassinate also, hanging Him on a tree.

^{B omit fasting AND} ΝΗΝΣΤΕΥΩΝΚΑΙΤΗΝΕΝΑΤΗ ²⁰ fasting AND THE NINTH	²⁰ ΘΕΙΟΦΟΒΟΥΜΕΝΟΣΑΥΤΟΝ ²⁰ TION THE ONE-FEARING Him
ΝΠΡΟΣΕΥΧΟΜΕΝΟΣΕΝΤΩΙ ⁴⁰ praying IN THE HOME	ΚΑΙΕΡΓΑΖΟΜΕΝΟΣΔΙΚΑΙΟ ⁴⁰ AND WORKING JUSTICE
ΚΩΜΟΥΚΑΙΠΔΟΥΑΝΗΡΕΣΤΗ ⁶⁰ OF-ME AND BE-PERCEIVING MAN STOOD	^{A ΔΙ} ΣΥΝΗΔΕΚΤΟΣΑΥΤΩΕΣΤΙΝ ⁶⁰ RECEIVABLE to-Him IS
^{2+Ε} ^{AND ΔΙ for Ε} ΕΝΩΠΙΟΝΜΟΥΕΝΕΣΘΗΤΙΑ ⁶⁰ IN-VIEW OF-ME IN GARMENT SHIN-	³⁶ ^{THE saying} ^{He-commissioned} ^{to-THE} ΤΟΝΛΟΓΟΝΑΠΕΣΤΕΙΛΕΝΤΟ ⁸⁰
^{AB O.} ΜΠΡΑΚΑΙΦΗCΙΝΚΟΡΝΗΛΙΕ ¹⁰⁰ 31 ing AND he-IS-AVERTING CORNELIUS!	³⁶ ^{THE saying} ^{He-commissioned} ^{to-THE} ΙCΥΙΟΙCΙCΡΑΗΛΕΥΑΓΓΕΛ ⁶⁰⁰ SONS of-ISRAEL WELL-MESSAGIZING
ΕΙCΗΚΟΥCΘΗCΟΥΗΠΡΟΣΕΥ ²⁰ IS-INTO-HEARD OF-YOU THE prayer	^{IZ} ^{OMENOS} ^{ΕΙΡΗΝΗΝΔΙΑΙΗ} ²⁰ PEACE THRU JESUS
ΧΗΚΑΙΕΛΕΝΜΟΣΥΝΑΙCΟ ⁴⁰ AND THE WIFE OF-YOU	CΟΥΧΡΙCΤΟΥΟΥΤΟCΕCΤΙΝ ⁴⁰ ANOINTED this-One IS
ΥΕΜΝΗCΘΗCΑΝΕΝΩΠΙΟΝΤΟ ⁶⁰ ARE-REMINDED IN-VIEW OF-THE	³⁷ ^{OF-ALL} ^{Master} ^{YE} ^{HAVE-} ΠΑΝΤΩΝΚΥΡΙΟCΥΜΕΙCΙΟΙΔ ⁶⁰
ΥΘΕΟΥΠΕΜΥΟΝΟΥΝΕΙCΙΟ ⁸⁰ 32 God SEND THEN INTO JOPPA	ΑΤΕΤΟΓΕΝΟΜΕΝΟΝΡΗΜΑΚΑ ⁸⁰ PERCEIVED-THE BECOMING declaration DOWN
ΠΗΝΚΑΙΜΕΤΑΚΑΛΕCΑΙCΙΜ ²⁰⁰ AND WITH-CALL SIMON	ΒΟΛΗCΤΗCΙΟΥΔΑΙΑCΑΡΞΑ ⁷⁰⁰ WHOLE OF-THE JUDEA beginning
^{A Ε O.} ΦΝΑCΕΠΙΚΑΛΕΙΤΑΙΠΕΤΡ ²⁰ WHO IS-BEING-ON-CALLED Peter	^{A+ΓΑΡ} ^{for} ^{B+Ε} ΜΕΝΟCΑΠΟΤΗCΓΑΛΙΛΑΙΑC ²⁰ FROM THE GALILEE
ΟCΟΥΤΟCΙΕΝΙΖΕΤΑΙΕΝΟΙ ⁴⁰ this-one IS-LOGGIZING IN HOME	ΜΕΤΑΤΟΒΑΠΤΙCΜΑΟΕΚΗΡΥ ⁴⁰ after THE DIPISM WHICH PROCLAIMS
ΚΙΑCΙΜΩΝΟCΒΥΡCΕΦCΠΑΡ ⁶⁰ OF-SIMON LUNNER BESIDE	³⁸ ^{JOHN} ^{JOHN} ^{JESUS} ^{THE} ^{FROM} ΞΕΝΙΩΑΝΗΝCΙΝCΟΥΝΤΟΝΑ ⁶⁰
ΑΒΑΛΑCΘΑΝΕΞΑΥΤΗCΟΥΝΕ ⁸⁰ 33 SEA forthwith THEN I-	^{A Τ} ^{AS} ^{ANOINTS} ^{Him} ΠΟΝΑΖΑΡΕΘΦCΕΧΡΕΙCΕΝΑ ⁸⁰
ΠΕΜΥΑΠΡΟCCECΥΤΕΚΑΛΩC ³⁰⁰ BEND TOWARD YOU YOU BESIDES IDEALLY	ΥΤΟΝΘΕΟCΠΝΕΥΜΑΤΙΑΓΙΟ ⁸⁰⁰ THE God to-spirit HOLY
ΕΠΟΙΗCΑCΠΑΡΑΓΕΝΟΜΕΝΟ ²⁰ DO BESIDE-BECOMING	^{21* Ω} ΦΚΑΙΔΥΝΑΜΕΙΟCΔΙΗΛΘΕΝ ²⁰ AND ABILITY WHO THRU-CAME
CΝΥΝΟΥΝΠΑΝΤΕCΗΜΕΙCΕΝ ⁴⁰ NOW THEN ALL WE IN-	ΕΥΕΡΓΕΤΩΝΚΑΙΨΩΜΕΝΟCΠ ⁴⁰ WELL-ACTING AND HEALING ALL
ΩΠΙΟΝΤΟΥΘΕΟΥΠΑΡΕCΜΕΝ ⁶⁰ VIEW OF-THE God ARE-BESIDE-BEING	ΑΝΤΑCΤΟΥCΚΑΤΑΔΥΝΑCΤΕ ⁶⁰ THE once-BEING-DOWN-ABLED
^{A THE HAVING-been-bidden-to-you ALL} ΔΚΟΥCΑΙΠΑΝΤΑΤΑΠΡΟCΤΕ ⁸⁰ TO-HEAR ALL THE HAVING-been-	ΥΟΜΕΝΟΥCΥΠΟΤΟΥΔΙΑΒΟΛ ⁸⁰ by THE THRU-CASTER
^{B+I* Y=by} ΤΑΓΜΕΝΑCΟΙΑΠΟΤΟΥΚΥΡΙ ⁴⁰⁰ hidden to-you FROM THE Master	ΟΥΟΤΙΘΕΟCΗΝΜΕΤΑΥΤΟΥ ⁹⁰⁰ that THE God WAS WITH Him
ΟΥΑΝΟΙCΑCΔΕΠΕΤΡΟCΤΟC ²⁰ 34 UP-OPENING YET Peter THE MOUTH	^{A YE Y} ²⁰ ΚΑΙΗΜΕΙCΜΑΡΤΥΡΕCΠΑΝΤ ²⁰ AND WE Witnesses OF-ALL
^{B+I* omit of-him} ΤΟΜΑΥΤΟΥΕΙΠΕΝΕΠΑΛΗΘ ⁴⁰ of-him said ON TRUTH	ΩΝΩΠΕΠΟΙΗCΕΝΕΝΤΕΤΗCΦ ⁴⁰ WHICH He-DOES IN BESIDES THE SPACE
ΕΙΑCΚΑΤΑΛΑΜΒΑΝΟΜΑΙΟΤ ⁶⁰ I-AM-DOWN-GETTING that	⁶⁶ ΡΑΤΩΝΙΟΥΔΑΙΩΝΚΑΙΕΝΙΕ ⁶⁶ OF-THE JUDA-ANS AND IN JER-
ΙΟΥΚΕCΤΙΝΠΡΟCΦΠΟΛΗΜΠ ⁶⁰ NOT IS partial-er	⁸⁰ ΡΟΥCΑΛΗΜΟΝΚΑΙΕΛΙΑΝ ⁸⁰ USALEM WHOM AND THEY-UP-LIFT
ΤΗCΘΕΟCΑΛΛΑΕΝΠΑΝΤΙΕ ⁶⁰⁰ 35 THE God but IN EVERY NA-	ΚΡΕΜΑCΑΝΤΕCΕΠΙΞΥΛΟΥΤ ^{3000C} 40 HANGING ON WOOD this

Besides being a specimen of the future blessing of the believing nations in the kingdom, who will be rewarded according to their treatment of Israel, the case of Cornelius was undoubtedly divinely intended to bridge the almost impassable gap between the ministries of Peter and Paul, between the evangelists of the Circumcision and of the Uncircumcision. Here we see the blessings of the Circumcision given by God to those who are uncircumcised, and in such a way that His hand could not be doubted. Hence Peter claims (15⁷) that God chose him first to speak to the nations, and he was enabled to acknowledge Paul's commission to the Uncircumcision. Unless Peter had been so prepared, it would have been practically impossible for Paul to carry on his earlier ministries among the nations, for he would have had, not only the unbelieving Jews, but the disciples and the apostles themselves firmly set against his work. Paul did not confine himself to converts to Judaism, as Cornelius and his friends, but had a message of grace suited to idolaters who had never heard of the true God. Nevertheless the principle taught to Peter applied to them also, for God acknowledged them by spiritual gifts, which made it evident that He had cleansed them.

⁴⁴ At Pentecost the call to repent came to a people who had already rejected Jesus Christ. Peter says nothing of repentance to Cornelius (11¹⁸).

⁴⁸ By baptism they were united to the believing remnant in the nation of Israel, for the name used was the same (2³⁸). It is evident, however, that this was a loose union, for the fact of their uncircumcision would bar them from the temple and from everything which the disciples had in common with the Jewish nation. In practice, even the social communion was always on a most doubtful and hesitating basis. Many of the disciples never would have fellowship with the Uncircumcision, and even Peter himself, after boldly defending his course with Cornelius, as well as the truth involved, was intimidated by the prevailing opposition, so that, at Antioch he first ate with the Uncircumcision and then withdrew and severed himself for fear of the party headed by James, the brother of the Lord (Ga.2¹¹⁻¹²).

⁴⁰ This One God rouses the third day, and gives Him to become disclosed, ⁴¹ not to the entire people, but to witnesses who have been elected before by God, to us who ate and drank together with Him after His resurrection from among the dead. And He ⁴² charges us to proclaim to the people and to certify that this One is He Who is specified by God to be Judge of the living and the dead. ⁴³ To this are all the prophets testifying: everyone who is believing in Him is to be obtaining the pardon of sins through His name."

⁴⁴ While Peter is still speaking these declarations, the holy spirit falls on all those hearing the word.

⁴⁵ And as many of the faithful of the Circumcision as come with Peter were amazed, seeing that the gratuity of the holy spirit has been poured out on the nations also.

⁴⁶ For they heard them speaking languages and magnifying God. Then

⁴⁷ Peter answered, "Can anyone forbid water, that anyone of these is not to be baptized, who obtained ⁴⁸ the holy spirit even as we?" Now he bids them be baptized in the name of Jesus Christ. Then they ask him to stay some days.

¹¹ Now the apostles and the brethren who are of Judea hear that the nations also receive the word of ² God. Now when Peter went up into Jerusalem, those of the Circumcision doubted him, saying that ³ "You came in to uncircumcised men and ate with them!"

ΟΥΤΟΝ ΘΕΟΣ ΗΓΕΙΡΕΝ ΤΗΤΗ <i>One THE God ROUSES to-^{1st add}THE third</i>	ΙΣΥΝΗΛΘΑΝ ΤΟ ΠΕΤΡΟ ΤΗ <i>as TOGETHER-COME to-^{1st add}THE Peter that AND</i>
ΡΙΤΗ ΜΕΡΑ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΩ <i>DAY AND GIVES Him</i>	ΔΙΕΠΙΤΑΞΕΝ ΗΝ ΔΕ ΦΡΕΑΤΟΥ <i>ON THE NATIONS THE gratuity OF-^{1st add}THE</i>
ΤΟΝ ΕΦΑΝΗ ΓΕΝΕΣΘΑΙ ΟΥΠ <i>IN-APPEARED TO-BE-BECOMING NOT to-^{1st add}</i>	ΑΓΙΟΥ ΠΝΕΥΜΑΤΟΣ ΕΚΚΕΧΥ <i>HOLY spirit HAD-BEEN-OUT-^{1st add}</i>
ΑΝΤΙ ΤΩ ΛΑΦΑΛΑ ΜΑΡΤΥΣΙ <i>EVERY THE PEOPLE but to-Witnesses</i>	ΤΑΙ ΗΚΟΥΟΝ ΓΑΡ ΑΥΤΩΝ ΛΑΛ <i>POURED THEY-HEARD for OF-them TALKING</i>
ΤΟΙΣ ΠΡΟΚΕΧΕΙΡΟΤΟΝ ΗΜΕ <i>THE BEFORE HAVING-been-HAND-STRETCHED</i>	ΟΥΝ ΤΩΝ ΓΛΩΣΣΑΙ ΚΑΙ ΜΕ <i>to-TONGUES AND magnify-^{1st add}</i>
ΝΟΙΣ ΥΠΟ ΤΟΥ ΘΕΟΥ ΗΜΙΝ ΟΙ <i>by THE God to-US WHO-</i>	ΑΛΛΗΝ ΟΝΤΟΝ ΤΟΝ ΘΕΟΝ ΟΝΤΟΤΕ <i>ING THE God then</i>
ΤΙΝΕΣ ΣΥΝΕΦΑΓΟΜΕΝ ΚΑΙ <i>ANY TOGETHER-ATE AND TO-</i>	ΑΠΕΚΡΙΘΗΝ ΤΟ ΠΕΤΡΟΣ ΜΗ ΤΙ <i>47 answered Peter NO-ANY THE</i>
ΥΝΕΠΙΟΜΕΝ ΑΥΤΩ ΜΕΤΑ ΤΟ <i>GETHER-DRANK to-Him after THE TO-</i>	ΥΔΡΑΥΝ ΑΤΑΙ ΚΩΔΑΥΣΑΙ ΤΙ <i>water IS-ABLE TO-FORBID ANY</i>
ΝΑΣΤΗΝ ΑΙ ΑΥΤΟΝ ΕΚ ΝΕΚΡΩ <i>UP-STAND Him OUT OF-DEAD-ones</i>	ΣΤΟΥ ΜΗ ΒΑΠΤΙΣΘΗΝΑΙ ΤΟΥ <i>OF-^{1st add}THE NO TO-BE-DIPIZED these</i>
Ν ΚΑΙ ΠΑΡΗΓΓΕΙΛΕΝ ΗΜΙΝ <i>42 AND He-charges to-US TO-</i>	ΤΟΥΣ ΟΠΙΝΕΣ ΤΟ ΠΝΕΥΜΑΤ <i>WHO-ANY THE spirit THE</i>
ΗΡΥΞΑΙ ΤΟ ΛΑΦΟΝ ΚΑΙ ΔΙΑΜΑΡ <i>PROCLAIM to-^{1st add}THE PEOPLE AND TO-THRU-Witness</i>	Ο ΑΓΙΟΝ ΕΛΑΒΟΝ ΟΣΚΑΙ ΗΜΕ <i>HOLY GOT AS AND WE</i>
ΤΥΡΑΣ ΘΑΙΟΤΙ ΟΥΤΟΣ ΕΣΤΙ <i>that this IS</i>	ΙΣ ΠΡΟΣ ΕΤΑΙΕΝ ΔΕ ΑΥΤΟΙΣ <i>48 he-TOWARD-SETS YET to-them</i>
ΝΟΦΡΙΣ ΜΕΝΟΣ ΥΠΟ ΤΟΥ ΘΕΟΥ <i>THE One-HAVING-been-defined by THE God</i>	ΕΝ ΤΩ ΟΝΟΜΑΤΙ ΙΗΣΟΥ ΧΡΙΣ <i>IN THE NAME OF-JESUS ANOINTED</i>
ΥΚΡΙΤΗΣ ΤΩΝ ΤΩΝ ΚΑΙ ΝΕΚΡΩ <i>JUDGE OF-LIVING AND OF-DEAD</i>	ΤΟΥ ΒΑΠΤΙΣΘΗΝΑΙ ΤΟΤΕ ΗΡ <i>TO-BE-DIPIZED then THEY-</i>
ΩΝ ΤΟΥ ΤΩ ΠΑΝΤΕΣ ΟΙ ΠΡΟΦΗ <i>43 to-this ALL THE BEFORE-AVER-</i>	ΩΤΗΣ ΑΝ ΑΥΤΟΝ ΕΠΙΜΕΙΝΑΙ <i>ask him TO-ON-REMAIN</i>
ΤΑΙ ΜΑΡΤΥΡΟΥΣΙΝ ΑΦΕΣΙΝ <i>bers ARE-Witnessing FROM-LETTING</i>	ΗΜΕΡΑΣ ΤΙΝΑΣ ΗΚΟΥΟΝ ΔΕ <i>11 DAYS ANY HEAR YET</i>
ΑΜΑΡΤΙΩΝ ΑΒΕΙΝΔΙΑΤΟΥ <i>OF-misses TO-BE-GETTING THRU THE</i>	ΟΙ ΑΠΟΣΤΟΛΟΙ ΚΑΙ ΟΙ ΑΔΕΛ <i>THE commissioners AND THE brothers</i>
ΟΝΟΜΑΤΟΣ ΑΥΤΟΥ ΠΑΝΤΑ ΤΟ <i>NAME OF-Him EVERY THE</i>	ΦΟΙΟΙ ΟΝΤΕΣ ΚΑΤΑ ΤΗΝ ΙΟΥ <i>THE ones-BEING according-to THE JUDEA</i>
Ν ΠΙΣΤΕΥΟΝΤΑΣ ΕΙΣ ΑΥΤΟΝ <i>44 one-BELIEVING INTO Him STILL</i>	ΔΑΙΑΝΟΤΙΚΑΙ ΤΑ ΕΘΝΗ ΔΕ <i>that AND THE NATIONS RECEIVE</i>
ΤΙ ΑΛΛΟΥΝΤΟ ΣΤΟΥ ΠΕΤΡΟΥ <i>OF-TALKING THE Peter</i>	ΣΑΝΤΟΝ ΤΟΝ ΛΟΓΟΝ ΤΟΥ ΘΕΟΥ <i>THE saying OF-^{1st add}THE God</i>
ΤΑΡΗΜΑΤΑ ΤΑΥΤΑ ΕΠΕΠΕΣΕ <i>THE declarations these ON-FALLS</i>	ΟΤΕ ΔΕ ΑΝΕΒΗΝ ΤΟ ΠΕΤΡΟ ΕΙΣ <i>2 when YET UP-STEPPED Peter INTO JER-</i>
Ν ΤΟ ΠΝΕΥΜΑΤΟ ΑΓΙΟΝ ΕΠΙ <i>THE spirit THE HOLY ON ALL</i>	ΕΡΟΥΣ ΑΛΗΜΔΙΕΚΡΙΝΟΝΤΟ <i>US-LEM THRU-JUDGED</i>
ΑΝΤΑΣ ΤΟΥΣ ΑΚΟΥΟΝΤΑΣ ΤΟ <i>THE once-HEARING THE</i>	ΠΡΟΣ ΑΥΤΟΝ ΟΙ ΕΚ ΠΕΡΙ ΤΟ <i>TOWARD him THE OUT OF-ABOUT-CUTTING</i>
Ν ΛΟΓΟΝ ΚΑΙ ΣΕΣΤΗΣ ΑΝΟΙ <i>45 saying AND WERE-OUT-STOOD THE</i>	ΗΣ ΛΕΓΟΝΤΕΣ ΟΤΙ ΕΙΣ ΗΛΘΕ <i>3 saying that TO-INTO-CAME</i>
ΕΚ ΠΕΡΙ ΤΟ ΜΗ ΣΠΙΣΤΟΙΣ <i>OUT OF-ABOUT-CUTTING once-BELIEVING as-many-^{1st add}</i>	Σ ΠΡΟΣ ΑΝΔΡΑΣ ΑΚΡΟΥΣΤΙ <i>TOWARD MEN uncircumcised</i>

⁴ So important is this new departure that Peter's rehearsal before his indignant brethren is given in full, for it removes the great obstacle which lay in the way of the further spread of the evangel. The commission which was received by the eleven from the Lord did not include the uncircumcised. They had made it known in Jerusalem and Judea and Samaria and the whole land of Israel, but only to the Circumcision. None of the disciples had any thought of proclaiming it to those of another nation even if they, like Cornelius, were devout and God-fearing men. This conclusion proves that the Pentecostal ecclesia did not include a single one of the Gentiles, but absolutely excluded all except those of Jewish blood. They could not, of course, exclude the Hellenists, or Jews who leaned to Greek culture, for they were not Greeks, but circumcised Israelites.

Neither may we take the case of Cornelius as the beginning of the evangel to the nations, as such. We do not find that this case was followed up by the evangelization of the Uncircumcision in the land. Indeed, it seems to have had no effect at all in this direction. After the death of Stephen and the following persecution, the disciples spoke to none but the Jews only (¹⁹). And when some of the foreign Jews spoke to the Greeks at Antioch, outside the land, it is most probable that they, like Cornelius, were proselytes in that lesser degree which was called a proselyte of the gate. The first time the evangel was proclaimed to the idolaters was probably the case of Sergius Paul, proconsul of Cyprus (13⁷), or Paul's preaching to the people of Lystra (14⁷). Throughout his early ministries, however, Paul not only went into the synagogues and preached to the Jews first, but he also spoke to the devout and God-fearing proselytes, like Cornelius, before going out to the Uncircumcision. Such converts from Judaism formed the nucleus of most of the ecclesias founded by him so far as their Gentile contents were concerned. See 13^{4,14}, Lydia 16^{14,17}, 12, 18⁴ (contrast ⁶) and Justus 7. The gentiles were a distinct class.

¹⁶ Peter saw a new significance in the words of the Lord (15) that he had not seen at Pentecost. John's baptism

⁴ Now Peter begins and expounded
⁵ it to them consecutively, saying, "I was in the city of Joppa, praying, and I perceived, in an ecstasy, a vision, a certain utensil descending, as a large sheet with four edges, let down out of heaven, and it came as
⁶ far as me, into which, intently looking, I considered and perceived the quadrupeds of the earth and the wild beasts and the reptiles and the
⁷ flying creatures of heaven. Now, I hear a voice also, saying to me, 'Rise, Peter! Sacrifice and eat!'
⁸ Yet I said, 'Far be it from me, Lord, seeing that a thing common or unclean never entered into my
⁹ mouth!' Yet the voice answered a second [time] out of heaven, 'What God cleanses, do not *you*
¹⁰ count common!' Now this occurred thrice, and it is all pulled up again into heaven.

¹¹ And lo! forthwith three men stand by at the house in which we were, having been dispatched from
¹² Cæsarea to me. Now the spirit said to me to come together with them, nothing doubting. Now these six brethren also came with me, and we entered into the man's house.

¹³ Now he reports to us how he perceived the messenger standing in his house and saying, 'Dispatch to Joppa and send after Simon, who is
¹⁴ surnamed Peter, who will be speaking declarations to you by which *you* shall be saved, and your entire house.'

¹⁵ Now as I begin to speak, the holy spirit falls on them, even as on us
¹⁶ also in the beginning. Now I am reminded of the Lord's declaration,

<p>ΑΝΕΧΟΝΤΑΣΚΑΙΣΥΝΕΦΑΓΕ 20 HAVING AND YOU-TOGETHER-ATE</p>	<p>ΤΡΙΣΚΑΙ ΑΝΕΣΠΑΣΘΗΠΑΛΙ 20 THREE AND IS-UP-PULLED AGAIN</p>
<p>ΝΕΝΑΡΧΑΙΣΑΜΕΝΟΣΔΕΠΕΤΕΡ 40 to-him beginning YET Peter</p>	<p>ΝΑΠΑΝΤΑΕΙΣΤΟΝΟΥΡΑΝΟΝ 40 ALL-emphatic INTO THE heaven</p>
<p>ΤΡΟΣΕΙΤΙΘΕΤΟΑΥΤΟΙΣΚ 60 OUT-PLACED to-them ac-</p>	<p>ΚΑΙΔΟΥΕΞΑΥΤΗΣΤΡΕΙΣ 40 11 AND BE-PERCEIVING forthwith THREE MEN</p>
<p>ΑΘΕΙΣΗΣΛΕΓΟΝΕΓΩΜΗΝΕΝ 80 s o. 1* omits praying I WAS IN</p>	<p>ΝΑΡΕΣΕΠΕΣΤΗΣΑΝΕΠΙΤΗΝ 80 ON-stand ON THE</p>
<p>ΠΟΛΕΙΟΠΠΗΠΡΟΣΕΥΧΟΜΕ 100 city JOPPA praying</p>	<p>ΟΙΚΙΑΝΕΝΗΜΗΝΑΠΕΣΤΑΑ 000 HOME IN WHICH WE-WERE HAVING-been-com-</p>
<p>ΝΟΣΚΑΙΕΙΔΟΝΕΝΕΚΣΤΑΣΕ 20 AND I-PERCEIVED IN OUT-STANDING s o.</p>	<p>ΜΕΝΟΙΑΠΟΚΑΙΣΑΡΕΙΑΣΠΡ 20 s o. 1* + - OMISEIPENDETOΠΝΕΥΜΑ 40 MISSIONED FROM CAESAREA TOWARD ME said YET the spirit lo-</p>
<p>ΙΟΡΑΜΑΚΑΤΑΒΑΙΝΟΝΣΚΕΥ 40 sight DOWN-STEPPING INSTRUMENT</p>	<p>ΟΙΣΥΝΕΛΘΕΙΝΑΥΤΟΙΣΜΗΔ 60 ME TO-BE-TOGETHER-COMING to-them NO-YET-</p>
<p>ΟΣΤΙΩΣΘΘΟΝΗΗΜΕΓΑΛΗΝΤ 60 ANY AS GREAT GREAT lo-</p>	<p>ΕΝΔΙΑΚΡΙΝΑΝΤΑΗΛΘΟΝΕ 80 ONE THRU-JUDGING CAME YET</p>
<p>ΕΣΣΑΡCΙΝΑΡΧΑΙΣΚΑΒΙΕΜ 80 FOUR ORIGINALS being-DOWN-LET</p>	<p>ΣΥΝΕΜΟΙΚΑΙΟΙΕΞΑΔΕΛΦΟ 700 TOGETHER lo-ME AND THE SIX brothers</p>
<p>ΑΘΕΝΑΧΡΙΣΕΜΟΥΕΙΣΗΝΑΤ 20 UNTIL ME INTO WHICH STRETCH-</p>	<p>ΙΟΥΤΟΙΚΑΙΕΙΣΗΛΘΟΜΕΝΕ 20 these AND WE-INTO-CAME IN-</p>
<p>ΕΝΙΣΑΚΑΤΕΝΟΟΥΝΚΑΙΕΙ 40 ing I-DOWN-MINDED AND I-FER-</p>	<p>ΙΣΤΟΝΟΙΚΟΝΤΟΥΑΝΔΡΟΣΑ 40 13 TO THE HOME OF-THE MAN he-</p>
<p>ΔΟΝΤΑΤΕΤΡΑΠΟΔΑΤΗΣΓΗΣ 60 CEIVED THE FOUR-FOOTHS OF-THE LAND</p>	<p>ΠΗΓΓΕΙΛΕΝΔΕΗΜΙΝΠΩΣΕΙ 60 FROM-MESSAGES YET to-US how he-PER-</p>
<p>ΚΑΙΤΑΘΗΡΙΑΚΑΙΤΑΕΡΠΕΤ 80 AND THE WILD-BEASTS AND THE REPTILES</p>	<p>ΔΕΝΤΟΝΑΓΓΕΛΟΝΕΝΤΩΟΙΚ 80 CEIVED THE MESSENGER IN THE HOME</p>
<p>ΑΚΑΙΤΑΠΕΤΕΙΝΑΤΟΥΟΥΡΑ 300 AND THE fliers OF-THE heaven</p>	<p>ΦΑΥΤΟΥΣΤΑΒΕΝΤΑΚΑΙΕΙΠ 000 OF-him BEING-STOOD AND SAYING</p>
<p>ΝΟΥΗΚΟΥΣΑΔΕΚΑΙΦΩΝΗΣΑ 20 I-HEAR YET AND OF-SOUND say-</p>	<p>ΟΝΤΑΔΠΟΣΤΕΙΛΟΝΕΙCΙΟΠ 20 commission INTO JOPPA</p>
<p>ΕΓΟΥΣΧΣΟΜΑΝΑΣΤΑΣΠΕΤ 40 ing lo-ME UP-STANDING PeterI</p>	<p>ΠΗΝΚΑΙΜΕΤΑΠΕΜΨΑΙCΙΜΩ 40 AND after-SEND SIMON</p>
<p>ΡΕΘΥCΟΝΚΑΙΦΑΓΕΙΠΟΝΔ 60 8 SACRIFICE AND BE-EATING I-said YET</p>	<p>ΝΑΤΟΝΕΠΙΚΑΛΟΥΜΕΝΟΝΠΕ 60 THE one-being-on-called Peter</p>
<p>ΕΜΗΔΑΜΩCΚΥΡΙΕΟΤΙΚΟΙΝ 80 NO-YET-SIMULTANEOUS-as Master! that COMMON</p>	<p>ΤΡΟΝΟCΑΛΛΗΣΕΙΡΗΜΑΤΑΠ 80 14 WHO WILL-BE-TALKING declarations TO-</p>
<p>ΟΝΗΑΚΑΘΑΡΤΟΝΟΥΔΕΠΟΤΕ 400 s supplies ΘΑΡΤΟΝ ON unclean NOT-YET-? When</p>	<p>ΡΟCCEENOICCΘΩHCHCYKA 300 WARD YOU IN WHICH WILL-BE-BEING-SAVED YOU AND</p>
<p>ΕΙCΗΛΘΕΝΕΙCΤΟCΤΟΜΑΜΟ 20 INTO-CAME INTO THE MOUTH OF-ME</p>	<p>ΙΠΑΣΟΟΙΚΟCΣΟΥΕΝΔΕΤΩΑ 20 15 EVERY THE HOME OF-YOU IN YET THE TO-</p>
<p>ΥΑΠΕΚΡΙΘΗΔΕΦΩΗΗΚΔΕΥ 40 9 answered YET SOUND OUT OF-second</p>	<p>ΡΙΑCΘΑΙΜΕΛΑΛΕΙΝΕΠΕΠΕ 40 begin ME TO-BE-TALKING ON-FALLS</p>
<p>ΤΕΡΟΥΕΚΤΟΥΟΥΡΑΝΟΥΑΘ 60 OUT OF-THE heaven WHICH THE</p>	<p>CΕΝΤΟΠΝΕΥΜΑΤΟΑΓΙΟΝΕΠ 80 s o. THE spirit THE HOLY ON</p>
<p>ΕΟCΕΚΑΘΑΡΙCΕΝCΥΜΗΚΟΙ 80 God cleanses AND YOU NO BE-COM-</p>	<p>ΑΥΤΟΥCΩCΠΕΡΚΑΙΕΦΗΜΑC 80 them AS-EVEN AND ON US</p>
<p>ΝΟΥΤΟΥΤΟΔΕΕΓΕΝΕΤΟΕΠΙ 500 10 MONING this YET BECAME ON</p>	<p>ΕΝΑΡΧΗΜΕΜΗCΘΗΝΔΕΤΟΥΡ 37000 16 IN ORIGINAL I-AM-REMINDED YET OF-THE dec-</p>

never went beyond the Jews. Now as the gospel comes to this gentile proselyte the baptism of spirit takes precedence over that in water, and is Peter's justification for giving Israel's rite to this gentile.

¹⁷ The constant tendency, in this scroll, from the physical to the spiritual, is well illustrated by the gifts given to Cornelius and his friends, as a sign of their acceptance by God. The sign of the covenant, circumcision, was in the flesh. The lack of this excluded them from the blessings of the kingdom. In Israel, the spirit followed the bathing of their physical frames in the rite of baptism. But the Lord Himself baptizes these uncircumcised aliens in spirit *before* they are baptized in water. The spirit supersedes and governs the physical rite. In the case of these proselytes the rite of baptism followed the reception of the spirit (Ac.16¹⁵ Ro.6³ 1Co.12¹³⁻¹⁶), because of their association with Judaism, but it does not seem to have been universally administered in the case of non-proselytes (1Co.1⁷, Eph.4⁵, Col.2¹²).

¹⁸ We are now entering a new sphere, just outside the land of Israel. Driven out of Jerusalem and Judea, the disciples spread the proclamation among their Jewish brethren, utterly ignoring the gentile proselytes, even though they knew of the case of Cornelius. Some of them, however, were foreign Jews, who had come into closer contact with the gentiles. These, acting on the case of Cornelius, spoke to the Greeks, who may have been the first of the nations to believe. In this way a new center was formed for the evangel. It consisted largely of uncircumcised aliens who had been proselytes. From this new base it was that the evangel went forth and eventually reached the idolaters among the nations, giving them a subordinate place in the kingdom. It continued until Paul went to Rome, from which he sent forth the special truth for the present economy.

²² The Jerusalem disciples were most of them full of zeal for the law and the ritual, but Barnabas was full of holy spirit and faith, and thus was in line with God's purposes.

²⁵ Barnabas knew that Saul's commission was to the nations, hence he discerned that Antioch was the very field suited to his call.

as He said that 'John, indeed, baptizes in water, yet *you* shall be baptized in holy spirit.' If, then, God gives them the equal gratuity as to us also, when believing on the Lord Jesus Christ, who was *I*—able to forbid God?"

¹⁸ Now on hearing these things, they quiet down, and glorify God, saying, "Consequently God gives repentance unto life to the nations also!"

¹⁹ Those indeed, then, who are dispersed from the affliction which is occurring about Stephen, passed through as far as Phœnicia and Cyprus and Antioch, speaking the word to no one except to Jews only.

²⁰ Now some of them were Cyprian men, and Cyrenians, who, coming into Antioch, spoke to the Greeks also, preaching the evangel of the Lord Jesus. And the hand of the Lord was with them. Besides, a vast number who believe turn back to the Lord.

²² Now the account of them is heard in the ears of the ecclesia which is in Jerusalem, and they

²³ delegate Barnabas to Antioch, who, coming along and perceiving the grace of God, rejoiced and entreated all with purpose of heart to be

²⁴ remaining in the Lord—seeing that he was a good man and full of holy spirit and faith. And a considerable throng was added to the Lord.

²⁵ Now he came away to Tarsus to hunt Saul, and finding him, he led him to Antioch. Now it came that they assemble a whole year, also, in

<p>HMATOC TOY KYRIOY WCE AE 20 <small>larnion OF-THE Master AS He-said</small> <small>ABT* omit that B O.</small> GENOTI WANNHSMENEBA 40 <small>that JOHN INDEED DIFIZES</small></p>	<p><small>s^o cancels and but restores</small></p> <p>NEAΛA OYKAI PROCTOYCE 20 <small>TALKED AND TOWARD THE GREEKS</small> <small>s¹⁰ YAGΓEΛICTAC B inserts ICT after N=Hellenists</small> AΛHNAC EYAGΓEΛIZOM 27 <small>WELL-MESSAGING</small></p>
<p>TICENYΔATIYMEICΔEBAP 60 <small>to-water YE YET WILL-BE-</small></p>	<p>ENOITON KYRION HCOYNK 60 <small>21 THE Master JESUS AND</small></p>
<p>TICΘHCECΘAI EN PNEYMAT 80 <small>BEING-DIFIZED IN spirit</small></p>	<p>AHN XEIP KYRIOY METAYT 80 <small>WAS HAND OF-Master WITH them</small></p>
<p>17 IAGI WEI OYNTHNICHNAΦ 100 <small>HOLY IF THEN THE EQUAL gratuity</small> <small>s⁺ Δ=HAS-GIVEN B O.</small> EANEΔWKENAYTOICΘEBE 20 <small>GIVES to-them THE God</small></p>	<p>WNPOLYCTE APIMOC OPIC 600 <small>MANY BESIDES NUMBER THE ones-</small></p>
<p>WCKAI HMIN PICTEYCACIN 40 <small>AS AND to-US BELIEVING</small></p>	<p>TEYCAC EΠECTPEYENENIT 20 <small>BELIEVING ON-TURNS ON THE</small></p>
<p>EPITON KYRION HCOYNXP 60 <small>ON THE Master JESUS ANOINT-</small></p>	<p>ON KYRION HKOYCBHDE OLO 40 <small>22 Master IS-HEARD YET THE say-</small></p>
<p>ICTONEΓOTICHMHNAYNAT 80 <small>ED I ANY WAS ABLE</small></p>	<p>ΓOC EICTA WTATHCEKKANHC 60 <small>ing INTO THE EARS OF-THE out-CALLED</small> <small>A omits BEING</small> IACTHCOYCHCENIEROYCA 80 <small>THE BEING IN JERUSALEM</small></p>
<p>18 OCKWALYCAITONΘEONAKOY 200 <small>TO-FORBID THE God HEARING</small></p>	<p>AHM PERI AYTON KAI E ZAPE 700 <small>ABOUT them AND THEY-OUT-FROM-</small></p>
<p>CANTECΔETAUTAN CHYACA 20 <small>YET these THEY-QUIETIZE</small> <small>AZO</small> NKAI EDOZACANTONΘEONAI 40 <small>AND esteemize THE God say-</small></p>	<p><small>s^o.</small> CT EILANBARNABANEWCAN 20 <small>PUT Barnabas TILL AN-</small></p>
<p>EΓONTES AKAITOICEBN 60 <small>ING CONSEQUENTLY AND to-THE NATIONS</small></p>	<p>TIOX EIASCOS PARAGENOME 40 <small>23 TIOCH WHO BESIDE-BECOMING</small></p>
<p>ECIN OΘEOC THN METANOIA 80 <small>THE God THE after-MIND</small></p>	<p>NOC KAI ΔONTHN XARINTH 60 <small>AND PERCEIVING THE grace THE</small></p>
<p>NEIC ZΩHN EΔWKEN OIMENO 300 <small>19 INTO LIFE GIVES THE INDEED THEN</small></p>	<p>NTOUΘEOY EXARHN KAI PARE 80 <small>OF-THE God JOYED AND BESIDE-</small></p>
<p>YNΔIAC PARENTES APO THC 20 <small>ones-BEING-THROUGH-SOWN FROM THE</small> <small>n+E</small> ΘAINEWC THC GENOMENHC 40 <small>CONSTRUCTION THE BECOMING ON</small> <small>A OF-S. OY</small> PICTEΦANΩ DINATHONEWCΦ 60 <small>Stephen THRU-CAME TILL OF-</small></p>	<p>KALEIPANTASTH PROBECE 800 <small>CALLED ALL to-THE BEFORE-PLACING</small></p>
<p>OINIKH SKAI KYPROY KAI A 80 <small>PHOENICIA AND OF-CYPRUS AND OF-</small></p>	<p>ITHC KARDIAC PROCMENE 20 <small>OF-THE HEART TO-BE-TOWARD-REMAINING</small> <small>IN omitted by s¹</small> NENTW KYRIW OTI HN ANHPA 40 <small>24 IN THE Master that he-was MAN GOOD</small></p>
<p>NTIOX EIASCMHN ENIALA LOY 400 <small>ANTIOCH to-NO-YET-ONE TALKING</small></p>	<p>ΓABOC KAI PΛH PHC PNEYMA 60 <small>AND FULL OF-spirit</small></p>
<p>NTECTON ALOGONEIMH MONO 20 <small>THE saying IF NO ONLY</small></p>	<p>TOSAC IOYKAI PICTEWC KA 80 <small>HOLY AND OF-BELIEF AND</small></p>
<p>NI OYΔAIOIC HCANΔETINE 40 <small>20 to-JU'DA-NS WERE YET ANY</small></p>	<p>IPROCE TEΘNOX AOCIKAN O 300 <small>was-added to-THE Master omitted by s¹</small> <small>THRONG enough</small> CTW KYRIW E ZHABENΔEEIC 20 <small>25 to-THE Master he-OUT-CAME YET INTO</small></p>
<p>CEI AYTON ANΔRES KYPIPO 60 <small>OUT OF-them MEN CYPRIANS</small></p>	<p>TAPCONANAZHTHC AICAY A 40 <small>tarBUS TO-UP-SEEK SAUL</small></p>
<p>IKAI KYRHNAIOI OTINE C 50 <small>AND CYRENIANS WHO-ANY</small> <small>s⁺ O.</small> EABONTES EIC AN TIOX EIA 500 <small>COMING INTO ANTIOCH</small></p>	<p>ON KAI EY PWN HΓAΓENEICA 60 <small>AND FINDING he-LED INTO AN-</small></p>
	<p>NTIOX EIANEΓENETO ΔE AY 80 <small>26 TIOCH it-BECAME YET to-</small></p>
	<p>TOICKAI ENIAYTON OΛONC 30000 <small>them AND year whole to-</small></p>

²⁰ The name "Christian" is Latin in its termination, so seems to have been given by the Romans. It is mentioned only twice more (26²⁸; 1 Pet. 4¹⁴), and was a term of contempt. It is never used by the saints of themselves, though there are hundreds of passages where we would use the term today. The name probably arose from the fact that here, for the first time, gentiles, Romans, left the worship of the synagogue for the faith of Christ. They would be continually speaking of one "Christ" and their countrymen gave them this new name in derision. Paul never uses this term. Peter alone uses it of his fellow saints of the Circumcision who believed.

²⁹ What could have been better calculated to soften the hearts of the Judean disciples than the help thus received from these uncircumcised converts? Yet we never read that they ever relented in their antagonism to the alien believers, and certainly gave little consideration to Saul, who brought their gifts to them. It is not likely, however, that Saul went as far as Jerusalem with the contribution, for, in his Galatian epistle, he intimates that he did not visit the holy city for fourteen years after his return from Damascus. The reason seems to be that there was a persecution on the part of Herod, as well as a famine in Jerusalem, so that it was not prudent to enter the city. This is the first occasion in which the saints among the nations sought to make some payment to Israel for the spiritual gifts they had received (Ro. 15²⁷).

¹ The failure of the nation to respond to the proclamation of the kingdom is fully manifest, and it is reflected in the events now chronicled. The twelve are no longer sustained by divine power in the city of the King. Herod puts James to death and there is no effort made to fill his place and maintain the due number of the apostles. That James, rather than Peter or John, was taken is significant, for they are typical men. James, or Jacob, brings before us the nation in flesh, and, as this aspect of the kingdom proclamation has failed and is finished, he is removed. Peter (not Simon) was a spiritual name (Jn. 1⁴²), representative of the remnant who believed. He is persecuted, but not slain.

the ecclesia and teach a considerable throng. Besides, in Antioch firstly the disciples are styled "Christians."

²⁷ Now in these days prophets came down from Jerusalem to Antioch.

²⁸ One of them, named Agabus, rising, signifies, through the spirit, a great famine which is about to be on the whole inhabited earth, which occurred under Claudius.

²⁹ Now according as any of the disciples thrived, they each of them designate something to send to the brethren dwelling in Judea, for dispensing, which they do also, dispatching to the elders through the hand of Barnabas and Saul.

12 Now at that season Herod the king put forth his hands to illtreat
² some from the ecclesia. Now he assassinated James, the brother of
³ John, with the sword. Now, perceiving that it is pleasing to the Jews, he proceeded to apprehend Peter also (now they were the days
⁴ of unleavened [bread]), whom, arresting also, he placed in jail, giving him over to four quaternions of soldiers to guard him, intending after the Passover to lead him up to the people.

⁵ Peter, indeed, then, was kept in the jail, yet prayer was earnestly made by the ecclesia to God concerning him. Now when Herod
⁶ was about to be leading him to them, in that night Peter was reposing between two soldiers, having been bound with two chains, besides which guards before the

ΥΝΑΧΗΝΝΑΙΕΝΤΗΕΚΚΛΗΣΙ 20
BE-TOGETHER-LED IN THE OUT-CALLED

ΑΚΑΙΔΙΔΑΣΑΙΟΧΛΟΝΙΚΑΝ 40
AND TO-TEACH THONG enough

ΟΝΧΡΗΜΑΤΙΣΑΙΤΕΠΡΩΤΩΣ 60
TO-APPRIZE BESIDES BEFORE-mostly

Α ΕΙC ΙΝΤΟ ΕΝΑΝΤΙΟΧΕΙΑΤΟΥCΜΑΘΗΤ 80
IN ANTIOCH THE LEARNERS

ΑCΧΡΙCΤΙΑΝΟΥCΕΝΤΑΥΤΑ 100
AN OINTED-INDS IN these

ΙCΔΕΤΑΙCΗΜΕΡΑΙCΚΑΘΗ 20
YET THE DAYS DOWN-CAME

ΘΟΝΑΠΟΙΕΡΟCΟΛΥΜΩΝΠΡΟ 40
FROM JERUSALEM BEFORE-

ΦΗΤΑΙΕΙCΑΝΤΙΟΧΕΙΑΝΑΝ 60
28 AVEHTERS INTO ANTIOCH UP-

ΑCΤΑCΕΕΙCΕCΑΥΤΩΝΟΝΟ 80
STANDING YET ONE OUR OF-them TO-NAME

ΜΑΤΙΑΓΑΒΟCΕCΗΜΑΝΕΝΔΙ 200
AGABUS SIGNIFIES THRU

ΑΤΟΥΠΝΕΥΜΑΤΟCΛΙΜΟΝΜΕ 20
THE SPIRIT FAMINE GREAT

ΓΑΛΗΝΜΕΛΛΕΙΝΕCΕCΘΑΙΕ 40
TO-BE-BEING-ABOUT TO-WILL-BE ON

ΦΟΛΗΝΤΗΝΟΙΚΟΥΜΕΝΗΝΗΤ 80
WHOLE THE BEING-HOMED WHICH-

ΙCΕΓΕΝΕΤΟΕΠΙΚΛΑΥΔΙΟΥ 80
ANY BECAME ON CLAUDIUS

ΤΩΝΔΕΜΑΘΗΤΩΝΚΑΘΩCΕΥΠ 200
20 OF-THE YET LEARNERS according-as thrived

ΟΡΕΙΤΟΤΙCΩΡΙCΑΝΕΚΑCΤ 20
ANY define EACH

ΟCΑΥΤΩΝΕΙCΔΙΑΚΟΝΙΑΝΠ 40
OF-them INTO THRU-SERVICE TO-

ΕΜΥΑΙΤΟΙCΚΑΤΟΙΚΟΥCΙΝ 60
SEND TO-THE once-DOWN-HOMING

ΕΝΤΗΙΟΥΔΑΙΑΔΕΛΦΟΙCΟ 80
30 IN THE JUDEA brothers WHICH 6

ΚΑΙΕΠΟΙΗCΑΝΑΠΟCΤΕΙΛΑ 400
AND THEY-DO commissioning

ΝΤΕCΠΡΟCΤΟΥCΠΡΕCΒΥΤΕ 20
TOWARD THE SENIORS

ΡΟΥCΔΙΑΧΕΙΡΟCΒΑΡΝΑΒΑ 40
THRU HAND OF-Barnabas

ΚΑΙCΑΥΛΟΥΚΑΤΕΚΕΙΝΟΝΔ 60
12 AND OF-SAUL according-to that YET

ΕΤΟΝΚΑΙΡΟΝΕΠΕΒΑΛΕΝΗΡ 80
THE SEASON ON-CAST HEROD

ΦΑΝCΟΒΑCΙΛΕΥCΤΑCΧΕΙΡ 600
THE KING THE HANDS

ΑCΚΑΚΩCΑΙΤΙΝΑCΤΩΝΑΠΟ 20
TO-EVIL-treat ANY OF-THE FROM

ΤΗCΕΚΚΛΗΣΙΑCΑΝΕΙΛΕΝΔ 40
2 THE OUT-CALLED he-UP-LIFTED YET

ΕΙΑΚΩΒΟΝΤΟΝΑΔΕ ΑΦΟΝΙΩ 60
JACOBUS THE brother OF-

ΑΝΝΟΥΜΑΧΑΙΡΗΔΙΩΝΔΕ 80
3 JOHN TO-SWORD PERCEIVING YET that

ΙΑΡΕCΤΟΝΕCΤΙΝΤΟΙCΙΟΥ 600
PLEASING it-is TO-THE JUDA-

ΔΑΙΟΙCΠΡΟCΘΕΤΟCΥΛΛΑ 20
AUS be-added TO-BE-TOGETHER-

ΒΕΙΝΚΑΙΠΕΤΡΟΝΗCΑΝΔΕΗ 40
GETTING AND Peter THEY-WERE YET DAYS

ΜΕΡΑΙΤΩΝΑΖΥΜΩΝΟΝΚΑΙΠ 60
4 OF-THE UN-FERMENTED WHOM AND at-

ΙΑCΑCΕΒΕΤΟΕΙCΦΥΛΑΚΗΝ 80
resting he-PLACED INTO GUARD-house

ΠΑΡΑΔΟΥCΤΕCΑΡCΙΝΤΕΤ 700
BESIDE-GIVING TO-FOUR FOUR

ΡΑΔΙΟΙCΤΡΑΤΙΩΤΩΝΦΥΛΑ 20
(diminutive) OF-WARRIORS TO-BE-

ΑCΕΙΝΑΥΤΟΝΒΟΥΛΟΜΕΝΟ 40
GUARDING him intending

CΜΕΤΑΤΟΠΑCΧΑΑΝΑΓΑΓΕΙ 60
after THE PASSOVER TO-BE-UP-LEADING

ΝΑΥΤΟΝΤΩΛΑΦΟΜΕΝΟΥΝΠΕ 80
5 him TO-THE PEOPLE-THE INDEED THEN Peter

ΤΡΟCΕΤΗΡΕΙΤΟΕΝΤΗΦΥΛΑ 800
WAS-KEPT IN THE GUARD-house

ΚΗΠΡΟCΕΥΧΗΔΕΗΝΕΚΤΕΝΩ 20
prayer YET WAS OUT-STRETCHLY

CΓΙΝΟΜΕΝΗΥΠΟΤΗCΕΚΚΛΗ 40
BECOMING by THE OUT-CALLED

CΙΑCΠΡΟCΤΟΝΘΕΟΝΠΕΡΙΑ 80
TOWARD THE God ABOUT him

ΥΤΟΥΤΕΔΕΗΜΕΛΕΝΠΡΟC 80
when YET WAS-ABOUT TO-BE-TO-

ΑΓΑΓΕΙΝΑΥΤΟΝΟΗΡΩΔΗCΤ 900
WARD-LEADING him THE HEROD TO-

ΗΝΥΚΤΙΕΚΕΙΝΗΗΝΝΟΠΕΤΡΟ 20
THE NIGHT that WAS THE Peter

CΚΟΙΜΩΜΕΝΟCΜΕΤΑCΥΔΥΟ 40
reposing between two

CΤΡΑΤΙΩΤΩΝΔΕΔΕΜΕΝΟCΑ 60
WARRIORS HAVING-been-BOUND TO-

ΛΥCΕCΙΝΔΥCΙΝΦΥΛΑΚΕCΤ 80
UN-LOOSED TWO GUARDS BESIDES

ΕΠΡΟΤΗCΒΥΡΑCΕΤΗΡΟΥΝΤ 9000
A TOWARD-THE C A O. A O. BEFORE THE DOOR KEPT THE

The apostasy of the Jewish nation was attested by the death of James. Instead of mourning the fact that one of the apostles of the Messiah was put to death, they are pleased. They prefer the yoke of their hereditary enemy, the Idumean Herod, to the Messiah God had sent them. So will the apostate nation in the time of the end rejoice at the murder of God's two witnesses (Un.11).

It was contrary to Jewish custom to carry on a trial during the national festivals, so Herod was waiting until the passover week should be over. Then he would increase his popularity by making a public exhibition of Peter's trial and death.

The Lord had told Peter that, when he should be old and decrepit he would glorify God by his death (Jn.21¹⁸). That time had not yet come. No power on earth can touch God's servants before the appointed time.

The deliverance of Peter should be contrasted with that of Paul and Silas at Philippi. This will show the vast advance in Paul's ministry over that of the twelve. Peter's deliverance illustrates the power and stern righteousness associated with the kingdom. The grace and salvation revealed in Philippi is in closer accord with that which is ours in Christ Jesus. Peter slept. Paul and Silas, suffering from the Roman scourge and the stocks, sang praises and prayed. Peter was taken out by stealth unknown to the guards. Paul and Silas made no attempt to escape, even when the prison doors were open. The prisoners heard them, and the warden was saved by their testimony. Peter's escape did not bring salvation to his keepers. It brought death, for his guards had to pay with their lives for his. Peter flies from Jerusalem from the face of Herod. Paul and Silas are escorted out of the jail and through the city by the officers who had mistreated them. In every particular, the deliverance of Paul and Silas eclipses the escape of Peter. One figures Israel's deliverance by judgment on the nations, the other the salvation which comes through the temporary setting aside of Israel.

¹² What a touching picture we have here of the disciples praying in the dead of night, and the extreme joy occasioned by Peter's escape!

⁷ door kept the jail. And lo! a messenger of the Lord stood by, and a light shines in the room. Now, smiting Peter on the side, he rouses him, saying, "Rise quickly!" And the chains fall off from his ⁸ hands. Now the messenger said to him, "Gird yourself and bind on your soles." Now he does thus. And he is saying to him, "Throw your cloak about you and follow ⁹ me." And, coming out, he followed him. And he had not perceived that what is occurring by means of the messenger is true, yet he seemed to be observing a vision.

¹⁰ Now, passing through the first and second jail, they come to the iron gate that brings them into the city, which opened to them spontaneously. And, coming out, they came forward one street, and immediately the messenger withdrew ¹¹ from him. And Peter, coming to himself, said, "Now I truly perceive that the Lord delegates His messenger, and extricates me out of the hand of Herod and all the hope of the Jewish people."

¹² And, being conscious, he came to the house of Mary, the mother of John who is surnamed Mark, where a considerable number were convened together and praying.

¹³ Now, at his knocking at the door of the portal, a maid approached

¹⁴ to obey, named Rhoda. And, recognizing Peter's voice, for joy she does not open the portal. Yet, running in, she reports Peter standing ¹⁵ before the portal. Yet they say to her, "You are mad!" Yet she

7 **ΗΝΦΥΛΑΚΗΝΚΑΙΙΔΟΥΑΓΓΕ** 20
GUARD-house AND BE-RECEIVING MESSEN-

ΛΟΚΥΡΙΟΥΕΠΕΣΤΗΚΑΙΦ 40
GER OF-Master ON-STOOD AND LIGHT

ΣΕΛΑΜΥΕΝΕΝΤΩΟΙΚΗΜΑΤΙ 40
SERVES IN THE ROOM

ΠΑΤΑΣΑΣΔΕΤΗΝΠΑΕΥΡΑΝΤ 60
SMITING YET THE RIB OF-

ΟΥΠΕΤΡΟΥΗΓΕΙΡΕΝΑΥΤΟΝ 100
THE Peter he-HOUSES him

ΛΕΓΩΝΑΝΑΣΤΑΞΕΝΤΑΧΕΙΚΑ 20
SAYING UP-STAND IN SWIFTESS AND

ΙΕΙΞΕΠΕΣΑΝΑΥΤΟΥΔΙΑΛΥC 40
OUT-FALL OF-him THE UN-LOOSES

8 **ΕΙCΕΚΤΩΝΧΕΙΡΩΝΕΙΠΕΝΔ** 60
OUT OF-THE HANDS said YET

ΕΟΑΓΓΕΛΟCΠΡΟCΑΥΤΟΝΞΦ 80
THE MESSENGER TOWARD him GIRD

CΑΙΚΑΙΥΠΟΔΗCΑΙΤΑCΑΝΔ 200
AND UNDER-BIND THE PLANK-BIND-

ΔΙΔΑCΟΥΕΠΟΙHCΕΝΔΕΟΥΤ 20
CLES OF-YOU, he-DOES YET thus

ΦCΚΑΙΛΕΓΕΙΑΥΤΩΠΕΡΙΒΑ 40
AND he-is-saying to-him BE-ABOUT-CASTING

ΛΟΥΤΟΙΜΑΤΙΟΝCΟΥΚΑΙΑΚ 60
THE cloak OF-YOU AND BE-fol-

9 **ΟΛΟΥΒΕΙΜΟΙΚΑΙΕΞΕΛΘΩΝ** 80
LOWING to-me AND OUT-COMING

ΗΚΟΛΟΥΒΕΙΑΥΤΩΚΑΙΟΥΚΗ 300
he-followed him AND NOT he-HAD-

ΔΕΙΟΤΙΑΛΗΘΕCΕCΤΙΝΟΓ 20
PERCEIVED that TRUE IS THE BE-

ΙΝΟΜΕΝΟΝΔΙΑΤΟΥΑΓΓΕΛΟ 40
COMING THRU THE MESSENGER

ΥΕΔΟΚΕΙΔΕΟΡΑΜΑΒΛΕΠΕΙ 60
he-BEHEMD YET sight to-BE-looking

10 **ΝΔΙΕΛΘΟΝΤΕCΔΕΠΡΩΤΗΝΦ** 80
THRU-COMING YET BEFORE-most GUARD

ΥΛΑΚΗΝΚΑΙΔΕΥΤΕΡΑΝΗΛ 600
house AND second THEY-COME

ΑΝΕΠΙΤΗΝΠΥΛΗΝΤΗΝCΙΔΗ 20
ON THE GATE THE IRON

ΡΑΝΤΗΝΦΕΡΟΥCΑΝΕΙCΤΗΝ 40
THE one-CARRYING INTO THE

ΠΟΛΙΝΤΙCΑΥΤΟΜΑΤΗΝΝΟ 60
city WHICH-ANY GAME-IMPULLED WAS-UP-

ΙΓΗΝΑΥΤΟΙCΚΑΙΕΞΕΛΘΟΝΤ 80
OPENED to-THEM AND OUT-COMING

ΕCΠΡΟΗΛΘΟΝΡΥΜΗΝΜΙΑΝΚ 600
THEY-BEFORE-CAME street ONE AND

ΔΙΕΥΘΕCΑΠΕCΤΗCΤΟΑΓΓΕΛ 20
immediately FROM-STOOD THE MESSENGER

11 **ΟCΑΠΑΥΤΟΥΚΑΙΟΠΕΤΡΟC** 40
FROM him AND THE Peter IN

ΝΕΑΥΤΩΓΕΝΟΜΕΝΟCΕΙΠΕΝ 80
self BECOMING said

ΝΥΝΟΙΔΑΛΑΗΘCΟΤΙΕΞΑΠ 80
NOW I-HAVE-PERCEIVED truly that out-FROM-

ΕCΤΕΙΛΕΝΟΚΥΡΙΟCΤΟΝΑΓ 600
PUTS THE Master THE MES-

ΓΕΛΟΝΑΥΤΟΥΚΑΙΕΞΕΙΛΑΤ 20
SENDER OF-him AND OUT-LIFTS

ΟΜΕΕΚΧΕΙΡΟCΗΡΩΔΟΥΚΑΙ 40
ME OUT OF-HAND OF-HEROD AND

ΠΑCΗCΤΗCΠΡΟCΔΟΚΙΑCΤΟ 60
OF-EVERY THE TOWARD-SEEM OF-THE

12 **ΥΛΑΟΥΤΩΝΙΟΥΔΑΙΩΝCΥΝΙ** 80
PEOPLE OF-THE JUDA-ANS BEING-con-

ΔΩΝΤΕΝΗΒΕΝΕΠΙΤΗΝΟΙΚΙ 700
scious BESIDES he-CAME ON THE HOME

ΑΝΤΗCΜΑΡΙΑCΤΗCΜΗΤΡΟC 20
OF-THE MARY THE MOTHER

ΙΩΑΝΝΟΥΤΟΥΕΠΙΚΑΛΟΥΜΕ 40
OF-JOHN THE one-being-on-called

ΝΟΥΜΑΡΚΟΥΟΥCΑΝΙΚΑΝΟ 60
MARK WHERE WERE enough

ΙCΥΝΗΘΡΟΙCΜΕΝΟΙΚΑΙΠΡ 80
HAVING-been-together-CONVENED AND pray-

13 **ΟCΕΥΧΟΜΕΝΟΙΚΡΟΥCΑΝΤΟ** 800
ING OF-KNOCKING

CΔΕΑΥΤΟΥΤΗΝΘΥΡΑΝΤΟΥΠ 20
YET of-him THE DOOR OF-THE GATE

ΥΛΩΝΟCΠΡΟCΗΒΕΝΠΑΙΔΙ 40
TOWARD-CAME maid

CΚΗΥΠΑΚΟΥCΑΙΟΝΟΜΑΤΙΡ 60
to-obey to-NAME RHODA

ΟΔΗΚΑΙΕΠΙΓΝΟΥCΑΤΗΝΦ 80
14 (Rose) AND ON-KNOWING THE SOUND

ΝΗΝΤΟΥΠΕΤΡΟΥΑΠΟΤΗCΧΑ 900
OF-THE Peter FROM THE JOY

ΡΑCΟΥΚΗΝΟΙΞΕΝΤΟΝΠΥΛΩ 20
NOT she-UP-OPENS THE GATE

ΝΑΕΙCΔΡΑΜΟΥCΔΕΑΠΗΓΓ 40
INTO-RUNNING YET she-FROM-MES-

ΕΙΛΕΝΕCΤΑΝΑΙΤΟΝΠΕΤΡΟ 60
sages to-HAVE-STOOD THE Peter

15 **ΝΠΡΤΟΥΠΥΛΩΝΟCΟΙΔΕΠΡ** 80
BEFORE THE GATE THE YET TOWARD

ΟCΑΥΤΗΝΕΙΠΑΝΜΑΙΝΗΗΔΕ 40000
her say YOU-ARE-BEING-MAD THE

¹⁷ The death of James and the escape of Peter mark a crisis in the history of the kingdom proclamation. The power in Jerusalem passes out of the hands of the apostles into the hands of James, the Lord's brother. Note that Peter does not ask them to report to the rest of the apostles, but to James and the brethren. Henceforth these have the controlling voice in Jerusalem. The death of James broke the ranks of the apostles. Now there were only eleven. Peter was compelled to flee and John does not seem to have taken an active part.

It is most significant that the leadership now falls upon one who was never commissioned by the Lord, but held his place and wielded his influence on the ground of a close *physical* relationship to the Lord. While He was yet on earth none of his brothers or sisters believed in Him. Our Lord made light of such physical ties. To those who told Him that His mother and brothers wished to speak to Him He said "These who are hearing and doing the word of God are my mother and My brethren" (Lu.8²¹). But the believers in Jerusalem have drifted away from spiritual realities and give the Lord's own brother the place which He gave to the apostles. James early had a high place among the Jerusalem saints. Paul makes special mention of him when he went up to Jerusalem (Ga.1¹⁹). This is in marked contrast to the course of Paul, which is characterized by the gradual elimination of the physical and a strong tendency toward the spiritual.

²⁰ Josephus' account of Herod's death agrees with this in all its main features, though he does not seem to know of the reason for the flattery, nor does he ascribe the disease to a messenger of the Lord. In accepting divine honors Herod becomes a type of the great dictator of the end time, who will set himself up, saying that he is God, and will be slain by the Lord Himself.

²⁴ The death of Herod seems to have stopped the persecution of the apostles.

²⁵ Barnabas and Saul were commissioned to bring succor to the poor (11³⁰). The manuscripts vary greatly as to whether they return *out of*, or *from*, or *into* Jerusalem, or *into* Antioch.

stoutly insisted it is so. Yet they said, "It is his messenger."

¹⁶ Yet Peter persisted in knocking. Now, opening, they perceive him and were amazed. Yet, gesturing with a hand to them to hush, he relates to them how the Lord led him out of the jail. Besides he said, "Report these things to James and the brethren." And, coming out, he was gone to a different place.

¹⁸ Now, day being come, there was no slight disturbance among the soldiers as to what became of Peter. ¹⁹ Now Herod, seeking for him and not finding him, examining the guards, orders them to be led away [to death]. And, coming down from Judea, he tarried in Cæsarea.

²⁰ Now he was in a fighting fury with the Tyrians and Sidonians, yet, with one accord, they were present with him, and, persuading Blastus, the king's chamberlain, they requested peace, because their country was nurtured from the king's. Now, on a set day, Herod, dressed in royal attire, being seated on the dais, harangued them. Now the populace shouted, "It is the voice of a god and not of a man!" Now instantly a messenger of the Lord smites him, because he gives not the glory to God, and, becoming the food of worms, he gives up his soul.

²⁴ Yet the word of God grows and was multiplied.

²⁵ Now Barnabas and Saul return to Jerusalem, completing the dispensing, taking along with them John, who is surnamed "Mark."

13 Now there were in Antioch, to

ΔΙΨΧΥΡΙΖΕΤΟΟΥΤΩΣΕΧΕ 20
 YET was-THRU-STRONG thus TO-BE-HAV-
 B ΘΙΠΑΝ ^{s o.} omits THE
 ΙΝΟΙΔΕΕΛΕΓΟΝΟΑΓΓΕΛΟΣ 40
 INQ the-ones YET said THE MESSENGER
^{s o.} OF-him it-is
 ΕΣΤΙΝΑΥΤΟΥΟΔΕΠΕΤΡΟΣΕ 60
 16 it-is OF-him THE YET Peter ON-
 ΠΕΜΕΝΕΝΚΡΟΥΦΩΝΑΝΟΙΣΑΝ 80
 REMAINED KNOCKING UP-OPENING
 ΤΕΣΔΕΕΙΔΑΝΑΥΤΟΝΚΑΙΕΞ 100
 YET THEY-PERCEIVE him AND THEY-
 ΕΣΤΗΣΑΝΚΑΤΑΣΕΙΣΔΕΑ 20
 17 WERE-OUT-STOOD gesturing YET to-
 ΥΤΟΙΣΤΗΧΕΙΡΙΣΙΓΑΝΔΗ 40
 them TO-THE HAND TO-BE-HUSHING he-re-
^{As o.} omit to-them ^{As o.} him THE Master
 ΓΗΣΑΤΟΥΑΥΤΟΙΣΨΟΚΟΥΡΙ 60
 lates TO-them how THE Master
 ΟΣΑΥΤΟΝΕΞΗΓΑΓΕΝΕΚΤΗΣ 80
 him OUT-LED OUT OF-THE
 ΦΥΛΑΚΗΣΕΠΕΝΤΕΑΠΑΓΓΕ 200
 GUARD-house he-said BESIDES FROM-MESSAGE
 ΙΑΤΕΙΑΚΩΒΩΚΑΙΤΟΙΣΑΔ 20
 to-JACOBUS AND to-THE broth-
 ΕΛΦΟΙΣΤΑΥΤΑΚΑΙΕΞΕΛΘΩ 40
 ers these AND OUT-COMING
 ΝΕΠΟΡΕΥΘΗΕΙΣΕΤΕΡΟΝΤΟ 60
 he-WAS-GONE INTO DIFFERENT PLACE
 ΠΟΝΓΕΝΟΜΕΝΗΣΔΕΗΜΕΡΑΣ 80
 18 OF-BECOMING YET DAY
 ΗΝΤΑΡΑΧΟΣΟΥΚΟΛΙΓΟΣΕΝ 300
 WAS DISTURBANCE NOT FEW IN
 ΤΟΙΣΣΤΡΑΤΙΩΤΑΙΣΤΙΑΡΑ 20
 THE WARRIORS ANY CONSEQUENT-
 ΟΠΕΤΡΟΣΕΓΕΝΕΤΟΗΡΩΔΗΣ 40
 19 BY THE Peter BECAME HEROD
 ΔΕΕΠΙΖΗΤΗΣΑΥΤΟΝΚΑΙ 60
 YET ON-SEEKING him AND
 ΜΗΕΥΡΩΝΑΚΡΙΝΑΣΤΟΥΣ 80
 NO FINDING examining THE
 ΦΥΛΑΚΑΣΕΚΕΛΕΥΣΕΝΑΠΑΧ 400
 GUARDS ORDERS TO-BE-FROM-
 ΘΗΝΑΙΚΑΙΚΑΤΕΛΘΩΝΑΠΟΤ 20
 LED AND DOWN-COMING FROM THE
 ΗΣΙΟΥΔΑΙΑΣΕΙΣΚΑΙΣΑΡΕ 40
 JUDEA INTO CAESAREA
 ΙΑΝΔΕΤΡΙΒΕΝΗΝΔΕΘΥΜΟ 60
 20 he-torried he-WAS YET FEEL-FIGHT-
 ΜΑΧΩΝΤΥΡΙΟΙΣΚΑΙΣΙΔΩΝ 80
 ING to-TYRIANS AND to-SIDONIANS
 ΙΟΙΣΟΜΟΒΥΜΑΔΟΝΔΕΠΑΡΗ 500
 LIKE-FEEL YET THEY-WERE-

ΣΑΝΠΡΟΣΑΥΤΟΝΚΑΙΠΕΙΣΑ 20
 RESIDE-BEING TOWARD him AND PERSUADING
 ΝΤΕΣΒΛΑΣΤΟΝΤΟΝΕΠΙΤΟΥ 40
 Blastus THE ON OF-THE
 ΚΟΙΤΩΝΟΣΤΟΥΒΑΣΙΛΕΩΣΗ 60
 bed-chamber OF-THE KING THEY-
^{A HCA for OY}
 ΤΟΥΝΤΟΣΕΙΡΗΝΗΝΔΙΑΤΟΤΡ 80
 REQUESTED PEACE THRU THE TO-BE-
 ΕΦΕΘΕΒΑΙΑΥΤΩΝΤΗΝΧΩΡΑΝ 600
^{s o.} BEING-NURTURED OF-them THE SPACE
 ΑΠΟΤΗΣΒΑΣΙΛΙΚΗΣΤΑΚΤΗ 20
 21 FROM THE KINGIC to-BE-
 ΔΕΗΜΕΡΑΟΗΡΩΔΗΣΕΝΔΥΣΑ 40
 YET DAY THE HEROD IN-SLIPPING
^{As Al for E}
 ΜΕΝΟΣΕΘΗΤΑΒΑΣΙΛΙΚΗΝ 60
 GARMENT KINGIC
 ΚΑΙ ^{And added by A}
 ΚΑΘΙΣΑΣΕΠΙΤΟΥΒΗΜΑΤΟΣ 80
 being-seated ON THE platform
 ΕΔΗΜΗΓΟΡΕΙΠΡΟΣΑΥΤΟΥΣ 700
 he-harangued TOWARD them
 ΟΔΕΔΗΜΟΣΕΠΕΦΩΝΕΙΘΕΟΥ 20
 22 THE YET PUBLIC ON-SOUNDED OF-God
 ΦΩΝΗΚΑΙΟΥΚΑΝΘΡΩΠΟΥΠΑ 40
 23 SOUND AND NOT OF-human in-
 ΡΑΧΡΗΜΑΔΕΕΠΑΤΑΞΕΝΑΥΤ 60
 stoutly YET SMITES him
 ΟΝΑΓΓΕΛΟΣΚΥΡΙΟΥΑΝΘΩΝ 80
 MESSENGER OF-Master INSTEAD OF-WHICH
 ΟΥΚΕΔΩΚΕΝΤΗΝΔΟΣΑΝΤΩ 800
 NOT he-GIVES THE esteem to-THE God
 ΕΦΚΑΙΓΕΝΟΜΕΝΟССΚΦΛΗΚ 20
 AND BECOMING WORM-FED
 ΟΒΡΩΤΟΣΕΞΨΥΙΣΕΝΟΔΕΛΟ 40
 24 he-OUT-souls THE YET SUY-
 ΓΟΣΤΟΥΘΕΟΥΗΥΣΑΝΕΝΚΑΙ 60
 ing OF-THE God UP-GROWS AND
 ΕΠΑΛΘΥΝΕΤΟΒΑΡΝΑΒΑΣΔΕ 80
 25 was-multiplied Barnabas YET
 ΚΑΙΣΑΥΛΟΣΥΠΕΣΤΡΕΨΑΝΕ 800
 AND SAUL RETURN INTO
^{A I o. = OUT}
 ΙΕΡΙΕΡΟΥΣΑΛΗΜΠΑΡΩΣΑΝ 20
 JERUSALEM FILLING
 ΤΕΣΤΗΝΔΙΑΚΟΝΙΑΣΝΥΝΠΑ 40
 THE THRU-SERVICE TOGETHER-BE-
 ΡΑΛΑΒΟΝΤΕΣΙΦΑΝΝΗΝΤΟΝ 60
 SIDE-GETTING JOHN THE
 Β-ΒΕΙΝΓ ΛΗΘΕΝΤΑ ^{s o.}
 ΕΠΙΚΑΛΟΥΜΕΝΟΝΜΑΡΚΟΝΗ 80
 13 one-BEING-ON-CALLED MARK WERE
^{s o.}
 ΣΑΝΔΕΕΝΑΝΤΙΟΧΕΙΑΚΑΤΑ 1000
 YET IN ANTIOCH according-to

² The severance of Barnabas and Saul by the spirit is the prelude to an entirely new departure in the book of Acts. The commission entrusted to the twelve apostles has been fulfilled and their testimony rejected. They went to the limits of the land of Israel. Beyond this they were not sent. Jerusalem, in Judea, now gives place to Antioch, outside the land. The message now goes to the dispersion among the nations and to the proselytes and even to the nations themselves, and continues until it becomes manifest that the Jews outside the land refuse the Messiah, even as those in the land have done. This ministry is carried on by an entirely new set of apostles. The twelve have no part in it. Saul, or Paul, as he is now called, takes the place of Peter in this new apostolic group.

² The choice of Barnabas and Saul *by the spirit* is in marked contrast with the choice of James, the brother of our Lord, *by the flesh*. He leads the apostasy of the pentecostal believers, who insisted on circumcision and law keeping. He was the author of decrees, which were concerned only with the flesh. This new departure takes us in the opposite direction. Saul was chosen by the spirit and led by the spirit until, at length, in his epistles, he gives the flesh no place at all.

⁶ Sergius Paul was the first individual among the nations who heard the evangel, without first becoming a proselyte of Judaism. Hence his case is typical. Bar-Jesus stands for the Jewish dispersion, who always resisted every attempt to proclaim the evangel to the nations. Seldom, indeed, do we find Paul performing any judgment miracle, but here he blinds the sorcerer for a season. This is the judgment which has befallen Israel during the present administration of God's grace. Israel, in part, has become calloused until the full complement of the nations may be entering (Ro.11²⁵). Throughout Paul's missionary journeys, when he turned from the unbelieving Jews to the nations, the Jews became jealous and sought to turn the gentiles against him. They became blind spiritually, as Bar-Jesus became physically.

accord with the ecclesia, prophets and teachers, Barnabas as well as Simeon, called Niger, and Lucius the Cyrenian, besides Manaen, the tetrarch Herod's foster brother, and

² Saul. Now, at their ministering to the Lord and fasting, the holy spirit said, "By all means sever to Me Barnabas and Saul for the work to which I have called them." Then, fasting and praying and placing their hands on them, they dismiss them.

⁴ They, indeed, then, being sent forth by the holy spirit, came down to Seleucia, and from thence they sail away to Cyprus. And, coming to be in Salamis, they announced the word of God in the synagogues of the Jews. Now they had John also as deputy.

⁶ Now, passing through the whole island up to Paphos, they found a certain man, a magician, a false prophet, a Jew, whose name was Bar-Jesus, who was with the proconsul Sergius Paul, an intelligent man. *He*, calling for Barnabas and Saul, seeks to hear the word of God.

⁸ Now Elymas the "Magician" (for thus is his name construed) withstood them, seeking to pervert the proconsul from the faith. Now Saul, who is also Paul, being filled with holy spirit, looking intently at him, said, "O, full of all guile and all knavery, son of the Slanderer, enemy of all righteousness, will you not cease perverting the straight ways of the Lord? And now, lo!

ΤΗΝΟΥΣΑΝΕΚΚΛΗΣΙΑΝ ΠΡΟ	20	ΟΝΔΕΚΑΙΦΑΝΗΝΗΝΥΠΗΡΕΤ	20
THE BEING OUT-CALLED BEFORE-		HAD YET AND JOHN subaltern	
ΦΗΤΑΙ ΚΑΙ ΔΙΔΑΣΚΑΛΟΙ Τ	40	ΗΝΔΙΕΛΘΟΝΤΕΣ ΔΕ ΘΛΗΝΤΗ	40
AVERTS AND TEACHERS WHICH	6	THRU-COMING YET WHOLES THE	
ΕΒΑΡΝΑΒΑΣΚΑΙΣΥΜΕΩΝΟΚ	60	ΝΗΝΗΝΟΝΑΧΡΙ ΠΑΦΟΥ ΕΥΡΟΝ	60
BESIDES BARNABAS AND SIMEON THE ORC-		ISLAND UNTIL PAPHOS THEY-FOUND	
ΔΑ ΟΥΜΕΝΟΣ ¹ ΝΙΓΕΡΚΑΙ ΛΟΥ	60	ΑΝΔΡΑΤΙΝΑ ΜΑΓΟΝ ΨΕΥΔΟΝ	60
BEING-CALLED NIGER AND LUCIUS		MAN ANY MAGICIAN FALSE-BEFORE-	
ΚΙΟΣ ΟΚΥΡΗΝΑΙΩΣ ΜΑΝΑΗΝ	100	ΡΟΦΗΤΗΝ ΙΟΥΔΑΙΩΝ ΟΝΟΜ	600
THE CYRENIAN MANAEN		AVERTER JUDA-EN to-Whom NAME	
ΤΕΝ ΡΟΔΟΥ ΤΟΥ ΤΕΤΡΑΡΧΟΥ	20	ΑΒΑΡΙΗΝ ΟΥΣ ΟΣ ΗΝΣΥΝ ΤΩ	20
BESIDES OF-PEROD THE FOURTH-CHIEF	7	BAB-(Aram. SON) JESUS WHO WAS TOGETHER to-THRE PRO-	
ΣΥΝ ΤΡΟΦΟΣ ΚΑΙ ΣΑΥΛΟΣ	40	ΝΟΥ ΠΑΤΩΣ ΕΡΓΙΩ ΠΑΥΛΩΝ	40
2 TOGETHER-NURSED AND SAUL OF-		CONSUL SERGIUS PAUL MAN	
ΙΤΟΥΡΓΟΥΝΤΩΝ ΔΕ ΑΥΤΩΝ	60	ΔΡΙΣΥΝΕΤΩ ΟΥΤΟΣ ΠΡΟΣΚΑ	60
OFFICIATING YET OF-THM to-		INTELLIGENT THIS-ONE TOWARD-CALLING	
ΘΚΥΡΙΩ ΚΑΙ ΗΝΣΤΕΥΟΝΤΩΝ	80	ΛΕΣΑΜΕΝΟΣ ΒΑΡΝΑΒΑΝ ΚΑΙ	80
THE MASTER AND OF-FASLING		BARNABAS AND	
ΕΙΠΕΝ ΤΟ ΠΝΕΥΜΑ ΤΟ ΑΓΙΟΝ	200	ΣΑΥΛΟΝ ΕΠΕΖΗΤΗΣΕΝ ΑΚΟΥ	700
SAID THE SPIRIT THE HOLY		SAUL ON-SEEKS TO-HEAR	
ΑΦΟΡΙΣΑΤΕ ΔΗΜΟΙ ΤΟΝ ΒΑΡ	20	ΣΑΙΤΟΝ ΛΟΓΟΝ ΤΟΥ ΘΕΟΥ ΑΝ	20
FROM-define BIND to-ME THE BARNABAS		8 THE SAYING OF-THRE God WITH-	
ΝΑ ΒΑΝΚΑΙ ΣΑΥΛΟΝ ΕΙΣ ΤΟ Ε	40	ΘΙΣΤΑΤΟ ΔΕ ΑΥΤΟΙΣ ΕΛΥΜΑ	40
AND SAUL INTO THE WORK		STOOD YET to-THM ELYMAS	
ΡΓΟΝ ΟΠΡΟΣΚΕΚΑΝ ΜΑΙ ΑΥΤ	60	ΟΜΑΓΟΣ ΟΥΤΟΣ ΕΓΑΡΜΕΘΕΡ	60
WHICH I-HAVE-TOWARD-CALLED them		THE MAGICIAN thus for is-being-after-	
ΟΥΣ ΤΟΤΕΝ ΗΣΤΕΥΣΑΝΤΕΣ Κ	80	ΜΗΝΕΥΕΤΑΙ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ	80
3 THEN FASTING AND		TRANSLATED THE NAME OF-him	
ΑΙ ΠΡΟΣΕΥΣΑΜΕΝΟΙ ΚΑΙ ΕΠ	100	ΥΖΗΤΩΝ ΔΙΑΣΤΡΕΨΑΙ ΤΟΝ	800
PRAYING AND ON-		SEEKING TO-THRU-TURN THE PRO-	
ΙΘΕΝΤΕΣ ΤΑΣ ΧΕΙΡΑΣ ΑΥΤΟ	20	ΝΟΥ ΠΑΤΟΝ ΑΠΟ ΤΗΣ ΠΙΣΤΕΩ	20
PLACING THE HANDS to-THM		CONSUL FROM THE BELIEF	
ΙΣ ΑΠΕΛΥΣΑΝ ΑΥΤΟΙΜΕΝΟΥ	40	ΣΣΑΥΛΟΣ ΔΕ ΟΚΑΙ ΠΑΥΛΟΣ	40
4 THEY-FROM-LOOSE they INDEED THEN		9 SAUL YET THE AND PAUL DE-	
ΝΕΚ ΠΕΜΘΕΝΤΕΣ ΥΠΟ ΤΟΥ Α	60	ΛΗΣΘΕΙΣ ΠΝΕΥΜΑΤΟΣ ΑΓΙΟΥ	60
BEING-OUT-SENT by THE HOLY		ING-FILLED OF-SPIRIT HOLY	
ΓΙΟΥ ΠΝΕΥΜΑΤΟΣ ΚΑΤΗΛΘΟ	80	ΥΑΤΕΝΙΣΑΙΣ ΕΙΣ ΑΥΤΟΝ ΕΙΠ	80
spirit DOWN-CAME		10 STRETCHING INTO him SAID	
ΝΕΙΣ ΣΕΛΕΥΚΙΑΝΕ ΚΕΙΘΕ	400	ΕΝΟ ΠΛΗΡΗΣ ΠΑΝΤΟΣ ΔΟΛΟΥ	900
INTO SELEUCIA thence		of FULL OF-EVERY FRAUD	
ΝΤΕ ΑΠΕΠΛΕΥΣΑΝ ΕΙΣ ΚΥΠΡ	20	ΚΑΙ ΠΑΣΧΕΡΑ ΔΙΟΥΡΓΙΑΣ	20
BESIDES THEY-FROM-FLOAT INTO CYPRUS		AND OF-EVERY DEFT-ACT SON!	
ΟΝ ΚΑΙ ΓΕΝΟΜΕΝΟΙ ΕΙΣ ΣΑΛΑ	40	ΙΕ ΔΙΑΒΟΛΟΥ ΕΧΘΡΕ ΠΑΣΧΕ	40
AND BECOMING IN SALAMIS		OF-THRU-CASTER enemy OF-EVERY	
5 + Ε ΑΣ Η ΜΙΝΙΚΑΤΗΓΓΕΛΛΟΝΤΟΝ ΛΟ	60	ΔΙΚΑΙΟΣΥΝΗΣ ΟΥ ΠΑΥΣΑΝ	60
THEY-DOWN-MESSEAGED THE say-		JUSTICE NOT YOU'LL-DE-CEASING	
ΓΟΝ ΤΟΥ ΘΕΟΥ ΕΝ ΤΑΙΣ ΣΥΝΑ	80	ΑΣΤΡΕΦΩΝ ΤΑΣ ΟΔΟΥΣ ΚΥΡΙ	80
ING OF-THRE God IN THE TOGETHER-		THRU-TURNING THE WAYS OF-Master	
ΓΩΓΑΙΣΤΩΝ ΙΟΥΔΑΙΩΝ ΕΙΧ	500	ΟΥΤΑΣ ΕΥΘΕΙΑΣ ΚΑΙ ΝΥΝ	4200
LEADS OF-THS JUDA-ABS THEY-		11 THE WELL-PLACED AND NOW BE-FER-	

The spiritual tendency we have observed is emphasized by the change of Saul's name to Paul. The name Saul suggested the first king in Israel, who was chosen by the people because of his physical superiority, well suited to Paul before he was called by Christ, and in accord with the trend of affairs in Jerusalem, but not at all in harmony with his present ministry. It is usually derived from the Latin, meaning *little*, but it may also be derived from the root *pau*, in Greek, which means an *interval*, the ending, of course taking the masculine form rather than the feminine of the ordinary Greek term. Saul is Hebrew; Paul is Greek. This change of name coincides with his new commission. This signification is most appropriate to his special ministries, which fill in the interval during which Israel is thrust aside. It is brought in for the first time at the precise point when this doom is pronounced on Bar-Jesus. It marks the beginning of God's new departure, which brings blessing to the nations through Israel's apostasy. It was given when the first real gentile believed, for all before Sergius Paul were proselytes of Judaism, like Cornelius. And it is the more remarkable that the first convert under these new conditions was also named Paul, because he inaugurates that new form of God's activities which is well pictured there by the blessed believing gentile and a blinded unbelieving Jew. Before Saul's severance, blessing could not flow except through a Jew. Samaria could not receive the spirit except through Peter and John (8:14), and the proselyte Cornelius needed the mediacy of the chief of the apostles ere he was blessed with this gift. But now an alien, having no connection with Judaism, believes and is blessed, while a Jew, a son of the covenant, is blinded. This new principle now governs God's dealings, introducing a new dispensation, and gathers force until it is fulfilled at the close of the book.

¹³ John, doubtless, was at fault in thus deserting the apostles. But there seems to be a deeper reason for his defection. Being from Jerusalem, and a nephew of Barnabas, he represented the weakness of the flesh and its inability to channel blessing to the nations, hence was not qualified.

the Lord's hand is on you, and you will be blind, not observing the sun until the appointed time. Now instantly a fog and darkness falls on him, and, going about, he sought some to lead him by the hand.

¹² Then the proconsul, perceiving what has occurred, believes, being astonished at the teaching of the Lord.

¹³ Now setting out from Paphos, those about Paul came to Perga, of Pamphylia. Yet John, departing from them, returns to Jerusalem. Now they, passing through from Perga, came along into Antioch, Pisidia, and entering the synagogue the day of the sabbaths, ¹⁵ they are seated. Now, after the reading of the law and the prophets, the chiefs of the synagogue dispatch to them, saying, "Men, brethren, if there is in you any word of entreaty for the people, say it."

¹⁶ Now Paul, rising and gesturing with his hand, said, "Men, Israelites, and those who are fearing God, ¹⁷ hear! The God of this people Israel chooses our fathers, and He exalts the people in the sojourn in the land of Egypt, and with a high arm He led them out of it. And for ¹⁸ about forty years' time He carries them as a nurse in the wilderness. ¹⁹ And, pulling down seven nations in the land of Canaan, He occupies their land (about four hundred and ²⁰ fifty years). And after this He gives judges till the prophet Samuel. ²¹ And thence they request a king, and God gives them Saul,

ΟΥΧΕΙΡΚΥΡΙΟΥ ΕΠΙ ΣΕ ΚΑΙ 20
 CEIVING HAND OF-Master ON YOU AND
 ΕΣΤΥΦΛΟΣ ΜΗ ΒΛΕΠΩΝ ΤΟΝ 40
 YOU'LL-BE BLIND NO looking THE
 Η ΛΙΟΝ ΑΧΡΙ ΚΑΙ ΡΟΥ ΠΑΡΑΧ 60
 UNTIL REASON instantly
 # ΠΕΡΙΣ Τ ΑΙ for Ε Β omits, A dims on him
 ΡΗΜΑ ΔΕ ΕΠΕΣΕΝ ΕΝ ΑΥΤΟΝΑ 60
 YET FALLS ON him FOG
 ΧΑΥΣ ΚΑΙ ΣΚΟΤΟΣ ΚΑΙ ΠΕΡΙ 100
 AND DARKNESS AND ABOUT-
 # #
 ΑΓΩΝΕ ΖΗΤΕΙ ΧΕΙΡΑ ΓΩΓΟΥ 20
 LEADING he-BOUGHT HAND-LEADERS
 12 ΤΟΤΕ ΙΔΩΝ ΑΝΟΥΠΑΤΟΣ Τ 40
 then PERCEIVING THE proconsul THE
 # Ο ΓΕΓΟΝΟΣ ΕΠΙΣΤΕΥΣΕΝ Ε 60
 HAVING-BECOME he-BELIEVES BEING-
 # ΠΑΝΤΟΣ ΑΣΤΟΜΕΝΟΣ ΕΠΙ ΤΗ ΔΙΔΑ 80
 astonished ON THE TEACHING
 3 ΧΗ ΤΟΥ ΚΥΡΙΟΥ ΑΝΑΧΘΕΝΤΕ 200
 OF-THE Master BEING-UP-LED
 ΔΕ ΑΠΟ ΤΗΣ ΠΑΡΗΣ ΟΙ ΠΕΡΙ 20
 YET FROM THE PAPHOS THE-ones ABOUT
 ΠΑΥΛΟΝ ΗΛΘΟΝ ΕΙΣ ΠΕΡΓΗΝ 40
 PAUL CAME INTO PERGA
 ΤΗΣ ΠΑΜΦΥΛΙΑΣ ΚΙΘΑΝΝΗΣ Δ 60
 OF-THE Pamphylia JOHN YET
 Ε ΑΠΟΧΩΡΗΣΑΣ ΑΠ ΑΥΤΩΝ ΥΠ 80
 FROM-SPACING FROM them re-
 18 ΕΣΤΡΕΨΕΝ ΕΙΣ ΙΕΡΟΣΟΛΥΜ 300
 TURNS INTO JERUSALEM
 ΑΥΤΟΙ ΔΕ ΔΙΕΛΘΟΝΤΕΣ ΑΠ 20
 14 they YET THRU-COMING FROM
 # ΟΤΗΣ ΠΕΡΓΗΣ ΠΑΡΕΓΕΝΟΝΤ 40
 A omits BESIDE- THE PERGA BESIDE-BECAME
 ΟΕΙΣ ΑΝΤΙΟΧΕΙΑΝ ΤΗΝ ΠΙΣ 60
 INTO ANTIOCH THE PISIDIA
 18 # omits INTO- ΔΙΑΝΚΑΙ ΕΙΣ ΕΛΘΟΝΤΕΣ Ε 60
 AND INTO-COMING IN-
 ΙΣΤΗΝ ΣΥΝΑΓΩΓΗΝ ΤΗ ΗΜΕΡ 400
 TO THE TOGETHER-LEAD to-THE DAY
 ΑΤΩΝ ΣΑΒΒΑΤΩΝ ΕΚΑΘΙΣΑΝ 20
 OF-THE SABBATHS THEY-are-seated
 ΜΕΤΑ ΔΕ ΤΗΝ ΑΓΝΩΣΤΟΝ 40
 15 after YET THE reading OF-THE
 ΥΝΟΜΟΥ ΚΑΙ ΤΩΝ ΠΡΟΦΗΤΩΝ 60
 LAW AND TIE BEFORE-AVERTERS
 ΑΠΕΣΤΕΙΛΑΝ ΟΙ ΑΡΧΙΣΥΝΑ 80
 commission THE chiefs-ol-TOGETHER-
 ΓΩΓΟΙ ΠΡΟΣ ΑΥΤΟΥΣ ΛΕΓΟΝ 500
 LEAD TOWARD them SAYING
 ΤΕΣ ΑΝΔΡΕΣ ΑΔΕΛΦΟΙ ΕΙΤΙ 20
 MEN brothers IF ANY
 ΕΣΤΙΝ ΕΝ ΥΜΙΝ ΛΟΓΟΣ ΠΑΡ 40
 IS IN YOU saying OF-BESIDE-
 ΑΚΑΝΘΕΩΣ ΠΡΟΣ ΤΟΝ ΛΑΟΝ Α 60
 CALLING TOWARD THE PEOPLE BE-
 ΕΓΕΤΕ ΑΝΑΣΤΑΣ ΔΕ ΠΑΥΛΟΣ 80
 16 saying UP-STANDING YET PAUL
 # ΚΑΙ ΚΑΤΑΣΕΙΣΑΣ ΤΗ ΧΕΙΡΙ 600
 AND gesturing to-THE HAND
 ΕΙΠΕΝ ΑΝΔΡΕΣ ΙΣΡΑΗΛΙΤΕΣ 20
 said MEN ISRAELITES
 ΑΙΚΑΙΟΙ ΦΟΒΟΥΜΕΝ ΟΙ ΤΟΝ 40
 AND THE ones-FEARING THE
 ΘΕΟΝ ΑΚΟΥΣΑΤΕ ΘΕΟΣ ΤΟΥ 60
 17 God HEAR THE God OF-THE
 ΛΑΟΥ ΤΟΥΤΟΥ ΙΣΡΑΗΛ ΕΞΕΛ 80
 PEOPLE this ISRAEL chooses
 ΕΞ ΑΥΤΩ ΤΟΥΣ ΠΑΤΕΡΑΣ ΗΜΩΝ 700
 THE FATHERS OF-US
 ΚΑΙ ΤΟΝ ΛΑΟΝ ΥΨΟΣΕΝ ΕΝ ΤΗ 20
 AND THE PEOPLE He-HIGHTENS IN THE
 ΠΑΡΟΙΚΙΑ ΕΝ ΓΗ ΑΙΓΥΠΤΟΥ 40
 BESIDE-HOMING IN LAND OF-EGYPT
 ΚΑΙ ΜΕΤΑ ΒΡΑΧΕΙΟΝ ΟΣΥΝΗ 60
 A O. AND WITH upper-arm HIGH
 ΛΟΥΞΗΝ ΑΓΕΝ ΑΥΤΟΥΣ ΕΞ 80
 He-OUT-LED them OUT OF-
 ΥΤΗΣ ΚΑΙ ΩΣΤΕΣΣΕΡΑΚΟΝΤ 600
 18 her AND AS FOUR-TY-YEAR
 ΑΕΤΗ ΧΡΟΝΟΝ ΕΤΡΟΦΟΡΗ 20
 TIME He-NURTURE-CARRIES
 ΣΕΝ ΑΥΤΟΥΣ ΕΝ ΤΗ ΕΡΗΜΩΚΑ 40
 19 them IN THE DESOLATE AND
 ΙΚΑΘΕΛΩΝ ΕΘΝΗ ΕΠΤΑ ΕΝ ΓΗ 60
 DOWN-LIFTING NATIONS SEVEN IN LAND
 ΧΑΝΑΑΝ ΚΑΤΕΚΑΘΡΟΝΟΜΗΣ 80
 CHANAN He-DOWN-tenants
 Α Ο. ΑΥΤΟΙΣ to-them add'd by Α
 ΕΝ ΤΗ ΓΗ ΑΥΤΩΝ ΩΣ ΕΤΕΣ 900
 20 THE LAND OF-them AS to-YEARS
 ΤΕΤΡΑΚΟΣΙΟΙΣ ΚΑΙ ΕΝΤΗ 20
 FOUR-hundred AND FIVE-TY
 ΚΟΝΤΑ ΚΑΙ ΜΕΤΑ ΤΑΥΤΑ ΕΔΩ 40
 AND after these He-GIVES
 ΚΕΝ ΚΡΙΤΑΣ ΕΩΣ ΣΑΜΟΥΗΛ 60
 JUDGES TILL SAMUEL BE-
 ΡΟΦΗ ΤΟΥ ΚΑΚΕΙΘΕΝ ΗΤΗΣΑ 80
 21 FOR-AVENGER AND-thence THEY-REQUEST
 ΝΤΟ ΒΑΣΙΛΕΥΣΑΚΝΙΕΔΩΚΕΝΑ 1300
 KING AND GIVES to-

¹⁴ Paul's sermon and course in Pisidian Antioch is doubtless a specimen case. He usually went first of all into the synagogue and preached the evangel of the kingdom to the Jews of the dispersion and to the gentile proselytes who attended the synagogue services. His sermons included all that Peter preached concerning Messiah as the Son of David, yet went further in order to reach the proselytes. The three classes to whom Paul preached should always be distinguished. There were the men of Israel, his brethren, who were under the law and to whom the covenants and promises pertained. But the synagogues amongst the nations were largely attended by proselytes, who are called "fearers of God," "devout," or "reverent," and usually included a company of women. The proselytes, as a class, accepted Paul's message, but the Jews rejected it, with many notable exceptions. Outside of these were the gentiles proper, the idolators who had no leanings toward Judaism. Among these it was that Paul found the greatest response, but it must be remembered that this account does not lay much stress on this part of his ministry. For instance, it is evident from his epistles that the Thessalonian converts were mostly idolators, yet no hint of this is found in Acts, which speaks only of the Jews and proselytes (17:4). Neither are we informed of all that the apostle preached, but only that which concerned the fate of the earthly kingdom. The doctrine contained in his epistles is none of it in Acts, but all is distinct from and above the highest point reached in this treatise. To the Jews Paul spoke of Christ as proclaimed by John the Baptist, and His life before His death and resurrection and ascension, before he knew Him. Paul's epistles, however, are entirely on resurrection ground. Christ was not seen outside the land of Israel until he was seen by Saul on the Damascus road. Let us never mix the testimony in Acts with the truth in Paul's epistles, but let us rather note the great contrast between them. Contrast Peter's first sermon and Paul's. Both quote from David. Peter to prove that Jesus is David's exalted Son (2³⁰⁻³¹). Paul shows by his first quotation (13³³) that Jesus is the Son of God.

son of Kish, a man out of the tribe of Benjamin, forty years.

²² And, deposing him, He rouses up David for their king, to whom He said also, in testifying, 'I found David, of Jesse, a man according to My heart, who will be doing all ²³ My will.' From this one's seed God, according to the promise, led to Israel the Saviour, Jesus.

²⁴ John's pre-proclamation, before His personal entrance, was the baptism of repentance to the entire ²⁵ people of Israel. Now, as John completed his career, he said, 'I am not what you are suspecting me to be. But *lo!* One is coming after me the sandal of Whose feet I am not worthy to loose.'

²⁶ Men! Brethren! Sons of the race of Abraham. and those among you who are fearing God! To us was the word of this salvation dispatched.

²⁷ For those dwelling in Jerusalem and their chiefs, being ignorant of Him and of the voices of the prophets which are read every sabbath,

²⁸ fulfill them in judging Him. And, finding not even one cause of death, they request Pilate to have Him despatched.

²⁹ Now as they accomplish all that which has been written concerning Him, taking Him down from the tree, they place Him in a tomb. Yet ³⁰ God rouses Him from among the ³¹ dead: Who was seen more days by those who ascended with Him from Galilee to Jerusalem, who are now His witnesses to the people.

³² And *we* are preaching to you the evangel which comes to be a promise

ΥΤΟΙΣΘΕΟCΤΟΝCΑΟΥΛΥΙ²⁰ ^{A H=WE}
 (them THE God THE SAUL (Heb.) SON ^{NYMINΦΟΒΟΥΜΕΝΟΙΤΟΝΘΕ} ²⁰
 ONKEICANΔPAEKΦYΛHCBE⁴⁰ ^{lo-Us THE saying OF-THE SAVING}
 KIS MAN OUT OF-tribe BEN-
 ΝΙΑΜΕΙΝΕΤΗΤΕCCEP AKON⁶⁰ ²⁷
 JAMIN YEARS FOUR-TY this WAS-OUT-FROM-PUT THE
 ΤΑΚΑΙΜΕΤΑCΤΗCΑCAYTON⁸⁰
 22 AND after-STANDING him
 ΗΓΕΙΡΕΝΤΟΝΔΑΥΕΙΔΑΥΤΟ¹⁰⁰ ^{a spells DAVID in full}
 He-rouses THE DAVID to-them
 ΙCΕΙCBACIΛEΑΦKAIΕΠE²⁰
 INTO KING to-WHOM AND He-said
 ΝΜΑΡΤΥΡHCACEYPOΝΔΑΥE⁴⁰
 Witnessing I-FOUND DAVID
 ΙΑΤΟΝΤΟΥΙΕCCAIANΔPAK⁶⁰
 THE OF-THE JESSE MAN ac-
 ΑΤΑΤΗΝΚΑΡΔΙΑΝΜΟΥΟCΠO⁸⁰
 cording-to THE HEART OF-ME WHO WILL-
 ΙΗCΕΙΠΑΝΤΑΤΑΘΕΛΗΜΑΤΑ²⁰⁰
 BE-DOING ALL THE WILLS
 ΜΟΥΤΟΥΤΟΥΘΕΟCΑΠΟΤΟΥ²⁰ ^{1* omits FROM THE seed}
 23 OF-ME OF-this-one THE God FROM THE
 CΠEPMATOCKATEΠAΓΓEΛI⁴⁰ ^{A+E}
 seed according-to promise
 ΑΝΗΓΑΓΕΝΤΙCΡΑΗΛCΦTH⁶⁰
 LED to-the ISRAEL SAVIOUR
 ΡΑΙΗCΟΥΝΠPOKHPYIANTO⁸⁰
 24 JESUS OF-BEFORE-PROCLAIMING
 CΙΦΑΝΟΥΠPOΠPOCΦΠΟΥT³⁰⁰ ^{B O.}
 JOHN BEFORE face OF-
 ΗCΕICODΟΥAYTOYBAPTIC²⁰
 THE INTO-WAY OF-Him DIPSIN
 ΜΑΜΕΤΑΝΟΙΑCΠΑΝΤΙΤΦΛA⁴⁰ ^{A omits PEOPLE s had+IH}
 OF-after-MIND to-EVERY THE PEOPLE
 ΦICPAHACΔEEΠAHPOYIΦ⁶⁰
 25 OF-ISRAEL AS YET FILLED JOHN
 ΑΝΗΗCΤΟΝΔΡΟΜΟΝEΛEΓEΝ⁸⁰
 THE RUNNING he-said
 ΤΙΕΜΕΥΠΟΝΟΕΙΤΕΙΝΑΙO⁴⁰⁰ ^{s o.}
 ANY ME YOU-ARE-UNDER-MINDING to-BE NOT
 ΥΚΕΙΜΙΕΓΦAΛΛΙΔΟΥEPXE²⁰ ^{A+E}
 AM I but BE-PERCEIVING IS-COM-
 ΤΑΙΜΕΤΕΜΕΟΥΟΥΚΕΙΜΙΑI⁴⁰ ^{s o.}
 ING after ME OF-WHOM NOT I-AM WORTHY
 ΙOCTOYΠOΔHMAΤΩNΠOΔOΦ⁶⁰
 THE sandal OF-THE FEET
 AYCAIANΔPECADeΛΦOYI⁸⁰ ^{s o.}
 26 to-loose MEN brothers SONS
 OIGENOYCAB PAAMKAI OIE⁶⁰⁰ ^{B omits AND}
 OF-breed ABRAHAM AND THE IN
 NYMINΦOBOYMEHOITONΘE²⁰
 YOUR FEARING THE God
 ONHMINOLOΓOCCTHCCΩTHP⁴⁰
 lo-Us THE saying OF-THE SAVING
 ΙACAYTHHCΕΙΑΠECTAΛHO⁶⁰
 27 this WAS-OUT-FROM-PUT THE
 ΙΓAPKATOIKOYNTECENIE⁸⁰
 for ones-DOWN-HOMING IN JER-
 ΡΟΥCΑΛΗMKAI OIAPXONTE⁶⁰⁰
 USALEM AND THE chiefs
 CAYTONTOYTONAΓNONHCAN²⁰
 OF-them this UN-KNOWING
 TECKAITACΦΩNACTΩNΠPO⁴⁰
 AND THE SOUNDS OF-THE BEFORE-
 ΦHTONTACKATAΠANCABBA⁶⁰
 AVERETS THE according-to EVERY SABBATH
 TONANAGINΦCKOMENACKP⁸⁰ ^{B+E}
 BEING-read JUDG-
 INANTECEΠAHPΩCANKAIM⁷⁰⁰
 28 ing THEY-FILL AND NO-
 HΔEMIANATIANΘANATOY⁸⁰
 YET-ONE CAUSE OF-DEATH
 EYPONTECHTHCANTOΠEIA⁴⁰ ^{1*+N As o.}
 FINDING THEY-REQUEST PILATE
 ATONAIPEΘHNAIAYTON⁶⁰
 TO-BE-UP-LIFTED Him
 ΦCΔEETEΛECANΠANTATAΠ⁸⁰
 29 AS YET THEY-FINISH ALL THE A-
 B HAVING-been-WRITTEN ABOUT Him
 EPYAYTOYΓEPAMMENAKA⁸⁰⁰
 MOUT HIM HAVING-been-WRITTEN DOWN-
 ΘEΛONTECΑΠOΤΟΥCYΛOYE²⁰
 LIFTING FROM THE WOOD THEY-
 ΘHKANEICMNHNIONOEΘE⁴⁰ ^{s o.}
 30 PLACE INTO memorial-vault THE YET God
 EOCHΓEIPENAYTONEKNEK⁶⁰
 ROUSES Him OUT OF-DEAD-
 PΩNOCΦΘHNEΠHMEPACΠA⁸⁰
 31 ones WHO WAS-VIEWED ON DAYS MORE
 s o.
 EIOYCTOICCYMANABACIN⁹⁰⁰
 to-THE ones-TOGETHER-UP-STEPING
 AYTAΠO THCΓAΛIΛAIAC²⁰ ^{B+E}
 to-Him FROM THE GALILEE IN-
 ICIEPOYCAΛHMOITINECN⁴⁰ ^{B omits NOW}
 TO JERUSALEM WHO-ANY NOW
 YNEICINMARTYPCAYTOY⁸⁰ ^{s ARE NOW B s o.}
 ARE witnesses OF-Him
 ΠPOCTONAAONKAIHMEICY⁸⁰
 32 TOWARD THE PEOPLE AND WE YOU-
 MACEYAGΓEΛIZOMEBATHN¹⁴⁰⁰⁰
 ARE-WELL-MESSAGING THE

³³ The rendering *first* psalm in place of *second* psalm demands some explanation. Our three great witnesses all read *second*, and we would have so rendered it, but for the confusion which would result when we come to issue the book of Psalms. There is no longer any question that the first and second psalms of our collection are in reality only one, and this quotation occurs in the *first* not the *second* psalm. Some ancient manuscripts preserve this reading. But it was generally changed to conform to the condition of the Greek version of the Hebrew scriptures. In the Hebrew text of the psalms the text reads right on without any break to indicate the division into psalms except the headings and subscriptions. Consequently it has been discovered that each psalm is thus indicated, and those psalms which have no heading or subscription to separate them are fragments of adjoining psalms. Thus the second psalm, so-called, is not an independent composition, but the conclusion of the first psalm.

³⁸ Here we have the first intimation of the great doctrine of justification or acquittal. But how far below the lofty teaching revealed in the epistle to the Romans! There justification is apart from the law; here it is associated with the law. True to the kingdom he has just announced, Paul proclaims the pardon of sins. But pardon or forgiveness is but a temporary respite which may be forfeited or withdrawn (Mt. 18²³⁻³⁵). Those Pentecostal believers who had been forgiven like the ten thousand talent debtor, yet refused to extend this blessing to the gentiles, who owed much less, had their pardon revoked.

Now, however, the apostle offers them more than pardon. Those who were pardoned still tried to keep the law of Moses (21²⁰). He promises an acquittal from their infractions of the law, on the ground of faith. Pardon takes guilt for granted. Justification or acquittal denies guilt. They mingle here for a moment, but in Paul's epistles those who are justified are beyond the necessity of any pardon, for they are pronounced not guilty. The contrast between Moses and Christ is made first by Paul, and in connection with the preaching of justification.

³³ to the fathers, that God has fully fulfilled this for our children, in raising Jesus, as it is written in the first psalm also, 'My Son art *Thou*;
³⁴ today have *I* begotten Thee.' Now, seeing that He raises Him from among the dead by no means longer about to return to decay, He has thus declared, that 'I shall be giving you the faithful benignities of
³⁵ David.' Wherefore, in a different place also, He is saying, 'Thou wilt not be giving Thy Benign One to
³⁶ be acquainted with decay.' For David, indeed, subserving his own generation, by God's counsel was put to repose, and was added to his fathers, and was acquainted with
³⁷ decay, yet He Whom God rouses was not acquainted with decay.

³⁸ Let it be known to you, then, men, brethren, that through this One is being announced to you
³⁹ the pardon of sins, and from all from which you could not be justified in the law of Moses, everyone who is believing in this One is being justified.

⁴⁰ Beware, then, that what is declared in the prophets may not be
⁴¹ coming on you: '*Lo!* you despisers, and marvel and disappear! seeing that *I* am working a work in your days—a work which you should by no means be believing if anyone should be detailing it to you.'''

⁴² Now, at their being out, they entreated that these declarations be spoken to them on the intervening
⁴³ sabbath. Now the synagogue being broken up, many of the Jews and reverent proselytes follow Paul and Barnabas, who, speaking to them, persuaded them to remain in the grace of God.

ΠΡΟΣΤΟΥΣΠΑΤΕΡΑΣΕΠΑΓΓ 20
TOWARD THE FATHERS promise
33 ^{1+G}ΕΛΙΑΓΓΕΝΟΜΕΝΗΝΟΤΙΤΑΥ 40
BECOMING that this

ΤΗΝΘΕΟΣΕΚΠΕΠΛΗΡΩΚΕΝ 60
THE God HAS-OUT-FILLED

ΤΟΙΣΤΕΚΝΟΙΣΗΜΩΝΑΝΑΚΤ 80
TO-THE offspring OF-US UP-STANDING

^A for JESUS ΑΥΤΟΝΕΚΝΕΚΡΩΝ ΗΜΙΝ ΟΥΤΩ 100
HCASIN HONORIFCALKIENTΩ 100
JESUS AS AND IN THE psalm
Psalms 1-2 is one, but LXX abs second ΔΕΥΤΕΡΩ
ΑΛΜΩΓΕΓΡΑΠΤΑΙΤΩΠΡΩΤΩ 20
it-HAS-been-WRITTEN THE BEFORE-most

ΥΙΟΣΜΟΥΕΙΣΥΕΓΩΣΗΜΕΡΟ 40
SON OF-ME ARE YOU I TODAY

34 ΝΓΕΓΕΝΝΗΚΑΣΕΟΤΙΔΕΑΝΕ 60
HAVE-generated YOU that YET UP-STANDS

CΤΗΣΕΝΑΥΤΟΝΕΚΝΕΚΡΩΝΗ 80
Him OUT OF-DEAD-ONES NO-

ΗΚΕΤΙΜΕΛΛΟΝΤΑΥΠΟCΤΡΕ 200
NOT-STILL BEING-ABOUT TO-BE-RETURNING

^{NO.} ΦΕΙΝΕΙCΔΙΑΦΘΟΡΑΝΟΥΤΩ 20
INTO THRU-CORRUPTION thus

CΕΙΡΗΚΕΝΟΤΙΔΩCΩΥΜΙΝΤ 40
He-HAS-declared that I'LL-BE-gIVING TO-YOU THE

35 ΔΟCΙΑΔΑΥΕΙΔΤΑΠΙCΤΑΔΙ 60
BENIGNS OF-DAVID THE BELIEVING THRU-

ΟΤΙΚΑΙΕΝΕΤΕΡΩΔΕΓΕΙΟΥ 80
that AND IN DIFFERENT He-IS-saying NOT

^{1+G} ΔΩCΕΙCΤΟΝΟCΙΟΝΟΥΙΔΕ 300
YOU LL-BE-gIVING THE BENIGN-ONE OF-YOU TO-BE-FER-

36 ΙΝΔΙΑΦΘΟΡΑΝΔΑΥΕΙΔΜΕΝ 20
CEIVING THRU-CORRUPTION DAVID INDEED

ΓΑΡΙΔΙΑΓΕΝΕΑΥΠΗΡΕΤΗΣ 40
for TO-OWN generation ouSALVING

ΑCΤΗΤΟΥΘΕΟΥΒΟΥΛΗΚΟΙ 60
to-THE OF-THE God COUNSEL WAS-repos-

ΜΗΘΗΚΑΙΠΡΟCΕΤΕΘΗΠΡΟC 80
ED AND WAS-added TOWARD

^{A O.} ΤΟΥCΠΑΤΕΡΑCΑΥΤΟΥΚΑΙΕ 400
THE FATHERS OF-him AND PER-

37 ΙΔΕΝΔΙΑΦΘΟΡΑΝΟΝΔΕΘΕ 20
CEIVED THRU-CORRUPTION WHOM YET THE God

ΟCΗΓΕΙΡΕΝΟΥΚΕΙΔΕΝΔΙΑ 40
ROUBES NOT PERCEIVED THRU-

^{AS} ΦΘΟΡΑΝΓΝΩCΤΟΝΟΥΝΕCΤΩ 60
CORRUPTION KNOWN THEN LET-IT-BE

38 ΥΜΙΝΑΝΔΡΕCΑΔΕΛΦΟΙΟΤΙ 50
to-YOU MEN brothers that

ΔΙΑΤΟΥΤΟΥΥΜΙΝΑΦΕCΙCΑ 500
THRU this-One to-YOU FROM-LETTING OF-

ΜΑΡΤΙΩΝΚΑΤΑΓΓΕΛΛΕΤΑΙ 20
MISSES IS-BEING-DOWN-MESSEAGED

AND omitted by AS
39 ΚΑΙΑΠΟΠΑΝΤΩΝΘΝΟΥΚΗΔΥ 40
AND FROM ALL WHICH NOT YE-WERE-

^{A O.} ΝΗΘΗΤΕΕΝΝΟΜΩCΩCΕΩCΔ 60
ENABLED IN LAW OF-MOSES TO-

ΙΚΑΙΩΘΗΝΑΙΕΝΤΟΥΤΩΠΑC 60
BE-JUSTIFIED IN this EVERY

ΟΠΙCΤΕΥΩΝΔΙΚΑΙΟΥΤΑΙΒ 600
40 THE ONE-BELIEVING IS-BEING-JUSTIFIED BE-

^{1+G} ΔΕΠΕΤΕΘΕΝΝΗCΠΕΛΑΘΗΕΦΥ 20
YE-LOOKING THEN NO MAY-BE-ON-COMING ON-YOU P

ΜΑCΤΟΕΙΡΗΜΕΝΟΝΕΝΟΤΙC 40
THE HAVING-been-declared IN THE

^{1+G} ΠΡΟΦΗΤΑΙCΙΔΕΤΕΟΙΚΑΤΑ 40
41 BEFORE-AVERTERS BE-PERCEIVING THE DOWN-

^{1+G} ΦΡΟΝΗΤΑΙΚΑΙΘΑΥΜΑCΑΤΕ 60
DISPECTS AND MARVEL

ΚΑΙΑΦΑΝΙCΘΗΤΕΟΤΙΕΡΓΟ 700
AND BE-BEING-UN-APPEARIED that ACT

^{1+G} ΝΕΡΓΑΖΟΜΑΙΕΓΩΕΝΤΑΙCΗ 20
AM-ACTING I IN THE DAYS

ΜΕΡΑΙCΥΜΩΝΕΡΓΟΝΟΟΥΜΗ 40
OF-YOU P ACT WHICH NOT NO

^{1+G} ΠΙCΤΕΥCΗΤΕΕΑΝΤΙCΕΚΑΙ 40
YE-SHOULD-BE-BELIEVING IF-EVER ANY MAY-BE-OUT-

^{1+G} ΗΓΗΤΑΙΥΜΙΝΕCΙΟΝΤΩΝΔΕ 80
42 relating TO-YOU OF-OUT-BEING YET

^{B omits} ΑΥΤΩΝΠΑΡΕΚΑΛΟΥΝΕΙCΤΟ 800
them THEY-BE-SIDE-CALLED INTO THE

^{A O.} ΜΕΤΑCΥCΑΒΒΑΤΟΝΑΛΛΗΘΗ 20
between SABBATH TO-BE-TALKED

ΝΑΙΑΥΤΟΙCΤΑΡΗΜΑΤΑΤΑΥ 40
to-them THE declarations these

^{1+G} ΤΑΥΘΕΙCΗCΔΕΤΗCCΥΝΑΓ 60
43 OF-BEING-LOOSED YET THE TOGETHER-

ΦΗCΗCΚΟΛΟΥΘΗCΑΝΠΟΛΛΟ 80
LEAD follow MANY

^{1+G} ΙΤΩΝΙΟΥΔΑΙΩΝΚΑΙΤΩΝCΕ 900
OF-THE JUDA-ANS AND OF-THE REVER-

ΒΟΜΕΝΩΝΠΡΟCΗΑΥΤΩΝΤΩΠ 20
ING TOWARD-COMERS to-THE PAUL

^{1+G} ΑΥΛΦΚΑΙΤΩΒΑΡΝΑΒΑΟΙΤΙ 40
AND to-THE Barnabas WHO-ANY

ΝΕCΠΡΟCΑΛΛΟΥΝΤΕCΑΥΤΟ 60
TOWARD-TALKING to-them

^{1+G} ΙCΕΠΕΙΘΟΝΑΥΤΟΥCΠΡΟCΜ 80
PERSUADED them TO-BE-TOWARD-

^{1+G} ΕΝΕΙΝΤΗΧΑΡΙΤΙΤΟΥΘΕΟΥ 4000
REMAINING to-THE grace OF-THE God

44 This is the first time we have the evangel preached to the nations directly except the single case of Sergius Paul. Never before this have we any intimation that the word was spoken to any except Jews, Samaritans, or proselytes. Now that the whole city came to hear the word, the Jews, following the example of Bar-Jesus, oppose Paul and Barnabas. Not till then do we hear the memorable words, *"lo! we are turning to the nations."*

48 It would be of greatest interest to us to know what Paul preached to the gentiles on this occasion, but there is no record of his words. The reason doubtless is that he went beyond the kingdom proclamation and announced, for the first time, the grand foundation on which God's favor to the nations is based, the doctrine of justification. His previous proclamation was hampered by the fact that his hearers were under the law. Now he is able to set it forth fully and freely as he does in his epistle to the Romans, for his audience is not seeking any justification under law. He announces a divine righteousness, apart from the law.

While there can be little doubt that the apostle preached justification on this occasion in some of the fulness to which his epistles testify, yet it is of the utmost importance for us to note that the account in Acts never attains to the truth taught in his epistles. It leads us up to some of it but never makes actual contact with it. It prepares for it but does not proclaim it. Not one single doctrine for the present secret economy is found in the book of Acts, though all was made known and committed to writing during this period. We are continually led up to, but never enter into the grace which is ours in Christ Jesus. Acts is not a record of the beginning of the present, but a treatise on the end of the previous dispensation. Most of the ecclesiastical confusion which prevails would vanish if this record of the kingdom apostasy were left where it belongs, and all truth for the present based on Paul's written revelation, which deals with the same period of time, but deals with it from an entirely distinct standpoint. God's program is, some Jews, some gentiles; then all Jews and all gentiles.

44 Now on the coming sabbath almost the entire city was assembled
45 to hear the word of the Lord. Yet the Jews, perceiving the throngs, are filled with jealousy, and they contradicted what is spoken by Paul,
46 blaspheming. Being bold, Paul as well as Barnabas say, "It was necessary for the word of God to be spoken first to you. Yet, since, in fact, you are thrusting it away, and are judging yourselves unworthy of eonian life, lo! we are turning to the nations. For thus the Lord has directed us:

'I have appointed you for a light of the nations;
For you to be for salvation to the limits of the earth.'

48 Now, on hearing this, the nations rejoiced and glorified the word of the Lord, and as many as were set for eonian life believe.

49 Now the word of the Lord was carried through the whole country.

50 Yet the Jews spur on the reverent, respectable women, and the foremost ones of the city and rouse up persecution for Paul and Barnabas, and they ejected them from their boundaries. Now, shaking the dust off their feet against them, they came
52 to Iconium. And the disciples were filled with joy and holy spirit.

14 Now in Iconium the same thing occurred. They enter into the synagogue of the Jews, and so speak that a vast multitude of Jews
2 as well as Greeks believe. Yet the stubborn Jews rouse up and provoke the souls of the nations against
3 the brethren. They, indeed, then,

<p>^{B T} ^{A O.} ΤΟ ΔΕ ΕΡΧΟΜΕΝΟΣ ΑΒΒΑΤΟΣ 20 44 to-^{the} yet coming</p>	<p>^{B Δ} ΕΙΣ ΖΩΗΝ ΑΙΩΝΙΟΝ ΔΙΕΦΕΡ 20 49 into life coniau was-thru-</p>
<p>^{A + G} ΧΕ ΔΟΝ ΠΑΣΑΝ ΠΟΛΙΣ ΣΥΝΗΧ 40 most every the city was-together-</p>	<p>ΕΤΟ ΔΕ Ο ΛΟΓΟΣ ΤΟΥ ΚΥΡΙΟΥ 40 carried yet the saying of-the Master</p>
<p>^{B Δ} ^{I THRU} ΘΗΝΑΚΟΥΣ ΑΙ ΤΟΝ ΛΟΓΟΝ ΤΟΥ 60 ⁿ¹ ^{Θ Y = God} ΚΥΡΙΟΥ ΙΔΟΝΤΕΣ ΔΕ Ο ΙΙΟΥ 80 45 Master perceiving yet the juda-</p>	<p>ΚΑΘ' ΟΛΗΝ ΤΗΝ ΧΩΡΑ ΣΟΙΔΕΙ 60 50 according-to whole of-the space the yet ju-</p>
<p>ΔΙΔΙΟΥΣΟΧΑΛΟΥΣ ΕΠΑΝ 100 uns the throngs they-are-filled</p>	<p>ΟΥ ΔΙΔΙΟΥΣΟΧΑΛΟΥΣ ΕΠΑΝ 80 da-uns beside-institute the</p>
<p>ΘΗΣΑΝ ΖΗΛΟΥ ΚΑΙ ΑΝΤΙΕΛΓ 20 of-boiling and they-contradicted</p>	<p>ΕΥΣΧΗΜΟΝΑΣ ΚΑΙ ΤΟΥΣ ΠΡΩ 20 da-uns well-figured and the before-</p>
<p>ΟΝΤΟΙΣ ΥΠΟ ΠΑΥΛΟΥ ΑΛΛΟΥ 40 to-the by paul being-talked</p>	<p>ΤΟΥΣ ΤΗΣ ΠΟΛΕΩΣ ΚΑΙ ΠΗΓ 40 once of-the city and they-on-</p>
<p>ΜΕΝΟΙΣ ΒΛΑΣΦΗΜΟΥΝΤΕΣ Π 60 40 harm-averring</p>	<p>ΕΙΡΑΝ ΔΙΩΓΜΟΝ ΕΠΙ ΤΟΝ Π 60 rouse chasing on the paul</p>
<p>ΑΡΡΗΣΙΑΣ ΑΜΕΝΟΙΤΕ Ο ΠΑΥ 80 ing-bold besides the paul</p>	<p>ΥΛΟΝ ΚΑΙ ΒΑΡΝΑΒΑΝ ΚΑΙ 80 and barnabas and they-</p>
<p>ΛΟΣ ΚΑΙ Ο ΒΑΡΝΑΒΑΣ ΕΙΠΑΝ 200 and the barnabas say</p>	<p>ΕΒΑΛΟΝ ΑΥΤΟΥΣ ΑΠΟ ΤΟΥ ΝΟ 700 out-cast them from the bound-</p>
<p>ΥΜΙΝ ΗΝ ΑΝΑΓΚΑΙΟΝ ΠΡΩΤΟ 20 to-you it-was necessary before-most</p>	<p>ΙΩΝ ΑΥΤΩΝ ΟΙ ΔΕ ΕΚ ΤΗΝ 20 51 aries of-them the yet out-quivering</p>
<p>ΝΑ ΛΑΛΗΘΗΝ ΑΙ ΤΟΝ ΛΟΓΟΝ ΤΟ 40 to-be-talked the saying of-the</p>	<p>ΜΕΝΟΙ ΤΟΝ ΚΟΝΙΟΡΤΟΝ ΤΩΝ 40 the dust of-the</p>
<p>ΥΘΕΟΥ ΕΠΙΔΗΛΕΣ ΑΠΘΕΙΣ 60 ^{s o.} ^{ps1 omil yet} ^{s o.} God on-if-kind yet ye-are-from-thrust-</p>	<p>ΠΟΔΩΝ ΕΠΑΥΤΟΥΣ ΧΛΩΘΕΙ 60 feet on them they-came into</p>
<p>ΘΑΙΔΥ ΤΟΝ ΚΑΙ ΟΥΚ ΑΣΙΟΥΣ 80 ^{s o.} ^{ps1 omil yet} ^{s o.} ing it and not worthy</p>	<p>ΣΕΙ ΚΟΝΙΟΝ ΟΙΤΕ ΜΑΘΗΤΑΙ 80 52 iconium the besides learners</p>
<p>ΚΡΙΝΕΤΑΙ ΕΑΥΤΟΥΣ ΤΗΣ ΑΙ 300 ^{B + E} ^{B s o.} ^{n1 o.} being-judged selves of-the e-</p>	<p>ΕΠΑΡΟΥΝΤΟ ΧΑΡΑΣ ΚΑΙ ΠΝ 800 were-filled of-joy and of-</p>
<p>ΩΝΙΟΥΣ ΖΩΗΣ ΙΔΟΥΣ ΤΡΕΦΟΜ 20 onian life be-perceiving we-are-turn-</p>	<p>ΕΥΜΑΤΟΣ ΑΓΙΟΥ ΕΓΕΝΕΤΟ Δ 20 14 spirit holy became yet</p>
<p>ΘΕΔΕΙΣ ΤΑ ΕΘΝΗ ΟΥΤΩΣ ΓΑΡ 40 47 ing into the nations thus for</p>	<p>ΕΕΝΕΙΚΟΝΙΩ ΚΑΤΑ ΤΟ ΑΥΤΟ 40 in iconium according-to the same</p>
<p>ΕΝ ΤΕΤΑΛΤΑΙ ΗΜΙΝ Ο ΚΥΡΙΟ 60 ^{s o.} ^{ps1 omil yet} ^{s o.} da-b-directed to-us the Master</p>	<p>ΕΙΣ ΕΛΘΕΙΝ ΑΥΤΟΥΣ ΕΙΣ ΤΗ 60 to-be-into-coming them into the</p>
<p>ΣΤΕΘΕΙΚΑΣ ΕΙΣ ΦΩΣ ΕΘΝΩ 80 ^{s o.} ^{ps1 omil yet} ^{s o.} i-have-placed you into light of-nations</p>	<p>ΝΣΥΝΑΓΩΓΗΝ ΤΩΝ ΙΟΥΔΑΙΩ 80 together-lead of-the juda-uns</p>
<p>ΝΤΟΥ ΕΙΝΑΙΣ ΕΙΣ ΣΩΤΗΡΙ 400 of-the to-be you into saving</p>	<p>Ν ΚΑΙ ΑΛΛΗΣΑΙΟΥΤΩΣ ΩΣΤΕ 900 and to-talk thus as-besides</p>
<p>ΑΝΘΕΣ ΧΑΤΟΥ ΤΗΣ ΓΗΣ ΚΑΚ 20 48 till of-last of-the land hear-</p>	<p>ΠΙΣΤΕΥΣΑΙ ΗΟΥ ΔΑΙΩΝΤΕΚ 20 to-believe of-juda-uns besides</p>
<p>ΟΥ ΟΝΤΑ ΔΕ ΤΑ ΕΘΝΗ ΕΧΑΙΡΟ 40 ing yet the nations they-joyed</p>	<p>ΔΙΕ ΑΛΛΗΝ ΩΝ ΠΟΛΥ ΠΛΗΘΟΣ 40 2 and of-greeks much multitude the</p>
<p>Ν ΚΑΙ ΕΔΟΞΑΖΟΝ ΤΟΝ ΛΟΓΟΝ 60 and esteemized the saying</p>	<p>ΙΔΕ ΑΠΕΙΘΗΝΣΑΝΤΕΣ ΙΟΥΔΑ 60 yet un-peruading juda-uns</p>
<p>ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΕΠΙΣΤΕΥΣ 80 ⁿ ^{Θ E O Y = God} of-the Master and believe</p>	<p>ΙΟΙ ΕΠΗΓΕΙΡΑΝ ΚΑΙ ΕΚΑΚΩ 80 on-house and evil-treat</p>
<p>ΑΝΟΣΟΙ ΗΣΑΝΤΕ ΤΑ ΓΕΜΕΝΟΙ 500 as-many-as were having-been-set</p>	<p>ΣΑΝΤΑΣ ΨΥΧΑΣ ΤΩΝ ΕΘΝΩΝ Κ 6000 the souls of-the nations down</p>

⁶ Lystra seems to be the first place Paul preached without first proclaiming to the Jews in the synagogue, for it seems that there were not enough Jews to have a place of worship. Hence this is the first time the evangel is preached to the gentiles, apart from Judaism altogether. Here we reach the limit of his journey as well as the moral limits of the evangel. It has now broken through all barriers. From being preached to the "Jews only" (11¹⁹) it has not only reached gentile proselytes and idolaters through the synagogue, but it has gone outside the pale and influence of Judaism, and won its way to the hearts of the far off foreigners.

⁸ The contrast between the ministries of Peter and Paul is reflected in their acts. The lame man at the gate of the temple (32⁸) was near the dwelling place of God, the source of all blessing. The lame man of Lystra was far off. Neither had ever walked, but the former, picturing the privileged people of God, was carried by his friends. Even the manner of their salvation was different. Peter reached out his hand and lifted the lame man to his feet. Paul did not need to touch the Lys-trian, for he leaped up and walked.

¹¹ It was commonly believed among the ancients, that the gods visited the earth at times in human form, but more especially those places which were devoted to their worship. Lystra seems to have been under the protection of Zeus, for one of his priests resided before the city. Zeus was usually attended by Hermes, the messenger of the gods. Subsequent revelation suggests that, in a very real sense, the Lycaonians were not much mistaken in their estimate of Paul. He was indeed the messenger of the true God, visiting the earth for a time. The Greek gods were in reality demon spirits who had usurped the authority of the air, who, with Satan, are to be cast out of their heavenly habitations when the kingdom is set up. Paul, together with those who receive the grace which comes through him, will replace them and rule the celestial realms, as the body of Christ. So that the Lycaonians were not far wrong, and we may take their words as prophetic of the grace which God was about to reveal (Ga.4¹⁴).

tarry a considerable time, being bold in the Lord, Who is witnessing to the word of His grace, granting signs and miracles to occur through their hands.

⁴ Now the multitude of the city is rent: and some, indeed, were with the Jews, yet some with the
⁵ apostles. Now as there came to be an onset of the nations as well as the Jews, together with their chiefs, to outrage and pelt them with
⁶ stones, being conscious of it, they fled for refuge into the cities of Lycaonia, Lystra and Derbe, and the
⁷ country about. And there they were, preaching the evangel.

⁸ And there sat a certain man in Lystra, impotent in the feet, lame from his mother's womb, who never
⁹ walks. This one hears Paul speaking, who, looking intently at him, and perceiving that he has faith to
¹⁰ be saved, said in a loud voice, "*Rise erect on your feet!*" And he leaps and walked.

¹¹ And the throngs, perceiving what Paul does, lift up their voice in Lycaonian, saying, "The gods descended to us in the likeness of
¹² men!" Besides, they called Barnabas Zeus, yet Paul, Hermes, since, in fact, *he* was the leading speaker.
¹³ Besides, the priest of Zeus who is before the city, bringing bulls and garlands to the portals, wanted to sacrifice together with the throngs.

¹⁴ Now, on hearing this, the apostles Barnabas and Paul, tearing their garments, spring out into the
¹⁵ throng, crying and saying, "Men!

3 ΑΤΑΤΩΝΑΔΕΛΦΩΝΙΚΑΝΟΝΜ 20
 OF-THE brothers enough IN-
 ΕΝΟΥΝΧΡΟΝΟΝΔΙΕΤΡΙΨΑΝ 40
 DIED THEN TIME THEY-tarry

ΠΑΡΡΗΣΙΑΖΟΜΕΝΟΙΕΠΙΤΩ 60
 being-bold ON THE

ΚΥΡΙΩΤΩΜΑΡΤΥΡΟΥΝΤΙΤΟ 80
 Master THE One-witnessing lo-THE

ΛΟΓΩΤΗΣΧΑΡΙΤΟΣΑΥΤΟΥΔ 100
 saying OF-THE grace OF-Him GIV-

ΙΔΟΝΤΙΣΗΜΕΙΑΚΑΙΤΕΡΑΤ 20
 ING SIGNS AND MIRACLES

ΑΓΕΙΝΕΣΘΑΙΔΙΑΤΩΝΧΕΙΡ 40
 TO-BE-BECOMING THRU THE HANDS

4 ΩΝΑΥΤΩΝΕΣΧΙΣΘΗΔΕΤΟΠΑ 60
 OF-them IS-SPLIT YET THE mul-

ΗΘΟΣΤΗΣΠΟΛΕΩΣΚΑΙΟΙΜΕ 80
 itude OF-THE city AND THE INDEED

ΝΗCΑΝCΥΝΤΟΙCΙΟΥΔΑΙΟΙ 200
 WHERE TOGETHER TO-THE JUDA-ans

CΟΙCΕCΥΝΤΟΙCΑΠΟCΤΟΛΟ 20
 THE YET TOGETHER TO-THE commissioners

5 ΙCΩCΔΕΕΓΕΝΕΤΟΟΡΜΗΤΩΝ 40
 AS YET BECAME RUSH OF-THE

ΕΒΝΩΝΤΕΚΑΠΟΥΔΑΙΩΝCΥ 60
 NATIONS BESIDES AND OF-JUDA-ans TOGETH-

ΝΤΟΙCΑΡΧΟΥCΙΝΑΥΤΩΝΥΒ 80
 ER TO-THE chiefs OF-them TO-

ΡΙCΑΙΚΑΙΛΙΘΟΒΟΛΗCΑΙΑ 100
 OUTRAGE AND TO-STONE-CAST them

6 ΥΤΟΥCCΥΝΙΔΟΝΤΕCΚΑΤΕΦ 20
 being-conscious THEY-DOWN-FLED

ΥΓΟΝΕΙCΤΑCΠΟΛΕΙCΤΗCΑ 40
 INTO THE cities OF-THE LY-

ΥΚΑΟΝΙΑCΑΥCΤΡΑΝΚΑΙΔΕ 80
 GAONIA LYSTRA AND DERBE

7 ΡΒΗΝΚΑΙΤΗΝΠΕΡΙΧΩΡΟΝΚ 80
 AND THE ABOUT-SPACE AND

ΑΚΕΙΕΥΑΓΓΕΛΙΖΟΜΕΝΟΙΗ 100
 there WELL-MESSAGING THEM-

8 CΑΝΚΑΙΤΙCΑΝΗΡΕΝΑΥCΤΡ 20
 WERE AND ANY MAN IN LYSTRA

ΟΙCΑΔΥΝΑΤΟCΤΟΙCΟCΙΝ 40
 UN-ABLE TO-THE FEET

ΕΚΑΘΗΤΟΧΩCΟCΕΚΚΟΙΛΙΑ 60
 sul LAME OUT OF-CAVITY

CΜΗΤΡΟCΑΥΤΟΥCΟΥΔΕΠΟ 80
 OF-MOTHER OF-him WHO NOT-YET-? WHEN

9 ΤΕΠΕΡΙΕΠΑΤΗCΕΝΟΥΤΟCΗ 600
 ABOUT-THREADS this-one HEARS

ΒΟ. ΚΟΥCΕΝΤΟΥΠΑΥΛΟΥΑΛΟΥ 20
 OF-THE PAUL TALKING

ΝΤΟCΟCΑΤΕΝΙCΑCΑΥΤΩΚΑ 40
 WHO STRETCHING lo-HIM AND

ΙΙΔΩΝΟΤΙΕΧΕΙΠΙCΤΙΝΤΟ 60
 PERCEIVING THAT he-IS-HAVING BELIEF OF-THE

10 ΥCΩΘΗΝΑΙΕΠΕΝΜΕΓΑΛΗΦ 80
 TO-BE-? SAID lo-GREAT SOUND

ΩΝΗΑΝΑCΤΗΘΙΕΠΙΤΟΥCΠΟ 600
 BE-UP-STANDING ON THE FEET

ΔΑCCOYΟΡΘΟCΚΑΙΗΛΑΤΟΚ 20
 OF-YOU ERECT AND he-LEAPS AND

ΑΙΠΕΡΙΕΠΑΤΕΙΟΙΤΕΟΧΛΟ 40
 11 ABOUT-TROD THE BESIDES THIRONGS

12 ΙΙΔΟΝΤΕCΟΕΠΟΙΗCΕΝΠΑΥ 60
 PERCEIVING WHICH DOES PAUL

ΛΟCΕΠΗΡΑΝΤΗΝΦΩΝΗΝΑΥΤ 80
 ON-LIFT THE SOUND OF-them

ΩΝΛΥΚΑΟΝΙCΤΙΛΕΓΟΝΤΕC 700
 LYCAONIAN SAYING

ΟΙΘΕΟΙΟΜΟΙΩΒΕΝΤΕCΑΝΘ 20
 THE gods BEING-LIKEED TO-humans

13 ΡΩΠΟΙCΚΑΤΕΒΗCΑΝΠΡΟCΗ 40
 DOWN-STEPPED TOWARD US

ΜΑCΕΚΑΛΟΥΝΤΕΤΟΝΒΑΡΝΑ 60
 12 THEY-CALLED BESIDES THE Barnabas

ΒΑΝΔΙΑΤΟΝΔΕΠΑΥΛΟΝΕΡΜ 80
 ZEUS THE YET PAUL Hermes

14 ΗΝΕΠΕΙΔΗΑΥΤΟCΗΝΟΗΦ 800
 ON-IF-BIND he WAS THE ONE-LEAD

ΜΕΝΟCΤΟΥΛΟΓΟΥΟΤΕΙΕΡΕ 20
 13 ING OF-THE SAYING THE BESIDES SACRED-

ΥCΤΟΥΔΙΟCΤΟΥΟΝΤΟCΠΡΟ 40
 one OF-THE ZEUS THE BEING BEFORE

ΤΗCΠΟΛΕΩCΤΑΥΡΟΥCΚΑΙC 60
 THE city BULLS AND gar-

ΤΕΜΜΑΤΑΕΠΙΤΟΥCΠΥΛΩΝΑ 80
 lands ON THE GATES

CΕΝΕΓΚΑCΥΝΤΟΙCΟΧΛΟΙ 900
 CARRYING TOGETHER TO-THE THIRONGS

14 CΗΘΕΛΕΝΘΥΕΙΝΑΚΟΥCΑΝΤ 20
 lo he-WILLED TO-BE-SACRIFICING HEARING

ΕCΔΕΟΙΑΠΟCΤΟΛΟΙΒΑΡΝΑ 40
 YET THE commissioners Barnabas

ΒΑCΚΑΙΠΑΥΛΟCΔΙΑΡΡΗΞΑ 60
 AND PAUL THRU-BURSTING

14 ΝΤΕCΤΑΙΜΑΤΙΑΕΑΥΤΩΝΕΞ 80
 THE GARNMENTS OF-selves THEY-

ΕΠΗΔΗCΑΝΕΙCΤΟΝΟΧΛΟΝΚ 7000
 OUT-SPRING INTO THE THIRONG CRY-

¹⁵ In speaking to idolaters in Lystra and Athens, Paul does not appeal to the Hebrew scriptures, for they knew nothing of God's written revelation. He appeals to them through God the Creator and Sustainer, as revealed in nature.

¹⁰ God has a way of giving his servants a vision of the end at the beginning, to sustain them in the trials on the way. Joseph knew God's purpose for him and was prepared for the pit and the prison, for he realized that these led to the throne. So, we may well believe, God made known to the apostle Paul his purposes of grace for the nations long before Paul made them public from Rome. And what time would be so opportune as this, when the evangel for the first time is carried directly to the nations? Indeed, about fourteen years later, Paul seems to refer to his stoning at Lystra as the time when he received his greatest visions and revelations, which he was not allowed to publish until his kingdom ministry in Acts was brought to a close. Such a revelation must have been made in a setting calculated to reveal God's grace. And what occasion compares with this? Let us remember that Paul was stoned but once (2Co.11²⁵) *and this by the gentiles just as soon as the evangel breaks through to them*. The Jews reject the evangel and call down judgment. How dire must be the punishment due to these uncircumcised aliens for stoning the chosen vessel God had sent for their salvation! This is surely the opportunity demanded by grace to show its potency! They drag his body, battered and bleeding, outside the city, but his spirit flies far ahead to the paradise of the new earth, and soars into the heights of the third heaven. There he sees the despised, undeserving gentiles, who had stoned him to death, ruling the celestial realms as members of Christ's body and "blessed with all spiritual blessings among the celestials" (Eph.1³). Here we reach the summit of grace, the secret (1Co.2⁷) which God had prepared for those who love Him. Though Paul was not really dead, it is well to note that, from this time on, he reckons himself and all believers as having died, and as living a resurrection life (2Co.1⁹).

Why are you doing these things?

We also are men, of like emotions as you, preaching the evangel to you to turn [you] back from these vanities to the living God, Who makes heaven and earth and the sea and
¹⁶ all that is in them, Who, in bygone generations, leaves all the nations
¹⁷ to go on in their ways, although He leaves Himself not without the testimony of good acts, giving showers from heaven and fruitful seasons, filling our hearts with nourishment
¹⁸ and gladness." And, saying these things, they hardly stop the throngs from sacrificing to them.

¹⁹ Yet Jews from Antioch and Iconium come on, and persuading the throngs, and stoning Paul, they dragged him outside the city, inferring that he is dead. Yet when the disciples surround him, rising, he entered the city. And on the morrow he came out with
²¹ Barnabas to Derbe. That city being evangelized as well, and making a considerable number of disciples, they return into Lystra and
²² into Iconium and into Antioch, establishing the souls of the disciples, besides entreating them to remain in the faith and that "through many afflictions must we be enter-
²³ ing into the kingdom of God." Now, electing elders for them according to the ecclesia, praying with fastings, they committed them to the Lord in Whom they had believed.

ΡΑΖΟΝΤΕΣ ΚΑΙ ΛΕΓΟΝΤΕΣ 20 15 ing AND SAYING MEN	^{A adds -CART- for Δ has} ΥΣΟΧΑΛΟΥΣ ΚΑΙ ΛΙΘΑΝΤΕΣ 20 THRONGS AND STONING
ΝΑ ΡΕΣΤΙΤΑΥΤΑ ΠΟΙΕΙΤΕΚ 40 ANY these YE-ARE-DOING AND	^{s1* omits OUT} ΣΤΟΝ ΠΑΥΛΟΝ ΕΞΥΡΟΝΕΙΞΟΤ 40 THE PAUL THEY-DRAGGED OUT OF-
ΑΙ ΗΜΕΙΣ ΟΜΟΙΟΙ ΠΑΘΕΙΜΕΣ 60 WE LIKE-EMOTIONED ARE	Η ΣΠΟΛΕΨ ΝΟΜΙΖΟΝΤΕΣ ΑΥΤ 60 THE city inferrino him
ΜΕΝΥΜΙΝΑΝΘΡΩΠΟΙ ΕΥΑΓΓ 80 to-youP humans WELL-MESSAG-	ΤΟΝΤΕΘΗΝΗΚΕΝ ΑΙΚΥΚΛΩΣ Α 80 20 TO-HAVE-DIED OF-surrounding
ΕΛΙΖΟΜΕΝΟΙ ΥΜΑΣ ΑΠΟ ΤΟΥ 100 izino youP FROM these	Ν ΤΩΝ ΔΕ ΤΩΝ ΜΑΘΗΤΩΝ ΑΥΤΟΥ 600 YET OF-THE LEARNERS him
ΤΩΝ ΤΩΝ ΜΑΤΑΙΩΝ ΕΠΙΣΤΡΕ 20 THE VAINS to-ON-TURNING	ΝΑΝΑΣΤΑΣΕΙΣ ΘΑ ΕΝΕΙΣΤ 20 UP-STANDING he-INTO-CAME INTO THE
^{s o.} ΦΕΙΝΕ ΠΙΘΕΟΝ ΖΩΝΤΑ ΟΣΕΠ 40 ON God LIVING WHO makes	^{s1* omits from AND to city} ΗΝ ΠΟΛΙΝ ΚΑΙ ΤΗΝ ΠΑΥΡΙΟΝ 40 city AND to-THE ON-MORROW
ΟΙ ΗΣΕΝ ΤΟΝ ΟΥΡΑΝΟΝ ΚΑΙ Τ 60 THE heaven AND THE	ΕΙΣ ΗΘΕΝ ΣΥΝ ΤΩ ΒΑΡΝΑΒΑ Ε 60 he-OUT-CAME TOGETHER to-the Barnabas IN-
ΗΝ ΓΗΝ ΚΑΙ ΤΗΝ ΘΑΛΑΣΣΑΝ Κ 80 LAND AND THE SEA AND	^{a bring- ZO} ΙΣ ΔΕ ΒΗΝ ΕΥΑΓΓΕΛΙΣΑΜΕ 80 21 TO DERBE being-WELL-MESSAGIZED
ΑΙ ΠΑΝΤΑ ΤΑ ΕΝ ΑΥΤΟΙΣ ΟΣΕ 200 16 ALL THE IN them WHO IN	^{s1 cancels, then restores that} ΝΟΙ ΤΕ ΤΗΝ ΠΟΛΙΝ ΚΕΙΝΗΝ 700 BESIDES THE city that
ΝΤΑΙΣ ΠΑΡΩΧΗΜΕΝΑΙΣ ΓΕΝ 20 THE HAVING-been-BESIDE-GONE-BY genera-	ΚΑΙ ΜΑΘΗΤΕΥΣ ΑΝΤΕΣ ΙΚΑΝ 20 AND making-LEARNERS enough
^{s o.} ΕΑΙΣ ΕΙΣ ΕΝ ΠΑΝΤΑ ΤΑ ΕΘΝ 40 ations LEAVES ALL THE NATIONS	ΟΥΣ ΥΠΕΣΤΡΕΨΑΝ ΕΙΣ ΤΗΝ Λ 40 THEY-GET-RETURN INTO THE LYG-
^{s o.} ΗΠΟΡΕΥΕΣΘΑΙ ΤΑΙΣ ΟΔΟΙΣ 60 TO-ON-TO BE-GOING THE WAYS	^{A o.} ΥΣ ΤΡΑΝΚΑΙ ΕΙΣ ΕΙΚΟΝΙΟΝ 60 TRA AND INTO ICONIUM
^{s1* adds ΓΕ} ΑΥΤΩΝ ΚΑΙ ΤΩΝ ΟΥΚ ΑΜΑΡΤΥ 80 17 of-them AND-to-THE NOT UN-witnessed	^{B omits INTO s o.} ΚΑΙ ΕΙΣ ΑΝΤΙΟΧΕΙΑΝ ΕΠΙΣ 80 22 AND INTO ANTIOCH ON-STANDING-
^{AB s1* o. = He} ΡΟΝ ΕΑΥΤΟΝ ΑΦΗΚΕΝ ΑΓΑΘΟ 300 Self FROM-LETS GOOD-ACTING	ΤΗΡΙΖΟΝΤΕΣ ΤΑΣ ΨΥΧΑΣ ΤΩ 800 fast THE souls OF-THE
^{B s1* add YMIN to-youP} ΥΡΓΩΝ ΟΥΡΑΝΟΒΕΝΔΙΔΟΥΣ 20 from-heaven GIVING	Ν ΜΑΘΗΤΩΝ ΠΑΡΑΚΑΛΟΥΝΤΕ 20 LEARNERS BESIDE-CALLING
^{D WET GIVING} ΥΕΤΟΥΣ ΚΑΙ ΚΑΙΡΟΥΣ ΚΑΡΠ 40 WET AND SEASONS FRUITS-CARRY-	^{s1* EN s N s o.} ΣΤΕ ΕΜΜΕΝΕΙΝ ΤΗ ΠΙΣΤΕΙ Κ 40 BESIDES TO-ON-REMAINING to-THE BELIEF AND
ΟΦΟΡΟΥΣ ΕΜΠΙΠΛΩΝΤΡΟΦΗ 60 ing HAVING-IN-FILLED OF-NURTURE	^{B + E} ΑΙ ΟΤΙ ΔΙΑ ΠΟΛΥ ΑΝΩΜΑΙ ΨΕΦ 60 that THRU MANY CONSTRUCTIONS
ΣΚΑΙ ΕΥΦΡΟΣΥΝΗ ΣΤΑΚΑΡ 80 AND OF-gladness THE HEARTS	^{s o.} Ν ΔΕ ΙΣΗΜΜΑΣΕΙΣ ΛΘΕΙΝ ΕΙΣ 80 it-IS-BINDING US TO-ON-TO-INTO-COMING INTO
^{B s1* Y = OF-youP} ΔΙΑ ΣΗΜΩΝ ΚΑΙ ΤΑΥΤΑ ΛΕΓΟ 400 18 OF-US AND these SAYING	ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΟΥ ΘΕΟΥ Χ 800 23 THE kingdom OF-THE God HAND-
ΝΤΕ ΣΜΟΛΙΣ ΚΑΤΕΠΑΥΣΑΝΤ 20 HARDLY THEY-DOWN-CEASE THE	ΕΙΡΟΤΟΝ ΗΣΑΝΤΕΣ ΔΕ ΑΥΤΟΥ 20 STRETCHING YET to-them
ΟΥΣΟΧΑΛΟΥΣ ΤΟΥ ΜΗΘΥΕΙΝ Α 40 THRONGS OF-THE NO TO-ON-TO BE-SACRIFICING	ΙΣ ΚΑΤΕΚΚΑΝΣΙΑΝ ΠΡΕΣ ΒΥ 40 according-to OUT-CALLED SENIORS
ΥΤΟΙΣ ΕΠΗΛΘΑΝ ΔΕ ΑΠΟ ΑΝΤ 80 10 to-them ON-COME YET FROM ANTIOCH	ΤΕΡΟΥΣ ΠΡΟΣΕΥΣΑΜΕΝΟΙ Μ 60 praying WITH
^{s o.} ΙΟΧΕΙΑΣ ΚΑΙ ΕΙΚΟΝΙΟΥ ΙΟΥ 80 AND ICONIUM JUDA-	^{A o.} ΕΤΑΝ ΗΣΤΕΙΩΝ ΠΑΡΕΘΕΝΤΟ 80 fasts THEY-BESIDE-PLACED
ΥΔΑΙΟΙ ΚΑΙ ΠΕΙΣΑΝΤΕΣ ΤΟ 800 203 AND PERSUADING THE	ΑΥΤΟΥΣ ΤΩ ΚΥΡΙΩ ΕΙΣΟΝ ΠΕ 48000 them to-THE Master INTO WHOM THEY-

27 The report in Antioch that *God had opened the door of faith to the nations* sums up Paul's first missionary journey. This is given out as something new, unknown before. It is evident that Antioch itself was composed partly of gentiles, but they had been proselytes of Judaism before the evangel was proclaimed to them. Many of the misconceptions as to the book of Acts, especially in regard to Pentecost and the ministry of the twelve apostles, would vanish if this fact were given the prominence it deserves. The twelve apostles did not reach out to the nations. Jews from the dispersion spoke to the proselytes. When Peter did this in the case of Cornelius, it was considered a grave breach by the majority in Jerusalem. Not till Paul and Barnabas' first missionary journey did the word go out to the idolaters. Before this the door was shut. The only way of access was through Judaism. Now it is open, and consists of *faith*, altogether apart from Jewish rites and ceremonies.

1 No sooner was the door of faith opened to the nations than the emissaries of Jerusalem tried to slam it shut. Paul had been reporting that salvation had been brought directly to the gentiles without the necessity of their becoming proselytes. Now the Judaizers come and insist that it is not sufficient to be a "proselyte of the gate," but they must become a "proselyte of righteousness" and take upon themselves all the obligations of Judaism. The conflict was between faith and law, grace and works. The circumcisionists were perversely using in the interests of self-righteousness that which God had given for its cure.

From Paul's account, given in his epistle to the Galatians, we find that these "false brethren" crept into the ecclesia at Antioch unawares, spying out their freedom in Christ Jesus, and determined to bring them into the bondage of the law of Moses. Besides being sent by the brethren at Antioch, Paul had a revelation which directed him to go to Jerusalem and communicate his evangel, which differed materially from that of the twelve and the Judaizers, to those in authority in Jerusalem. He also took Titus along as a test case, because he was not circumcised (Ga.2:1-5).

24 And passing through into Pisia,
25 dia, they came to Pamphylia. And, speaking the word of the Lord in Perga, they descended to Attalia,
26 and thence they sail away to Antioch, whence they had been given over to the grace of God for the work which they fulfill.

27 Now, coming along and assembling the ecclesia, they informed them of whatever God does with them, and that He opens up a
28 door of faith to the nations. Now they tarried no brief time with the disciples.

15 And some, coming down from Judea, taught the brethren that, "If you should not be circumcised after the custom of Moses you cannot be saved." Now as Paul and Barnabas come to have no slight commotion and questioning with them, they prescribe that Paul and Barnabas and some others from among them are to go up into Jerusalem to the apostles and the elders about this question.

3 They, indeed, then, being sent forward by the ecclesia, passed through Phœnicia as well as Samaria, detailing the turning about of the nations. And they caused great joy to all the brethren.

4 Now, coming along into Jerusalem, they were received by the ecclesia and the apostles and the elders, and they inform them of
5 whatever God does with them. Yet some from the sect of the Pharisees who have believed rise up, saying that "They must be circumcised,

^a Before this convention Paul took up the question privately with the more influential members of the Jerusalem ecclesia, especially with James, the brother of the Lord, and with the apostles Peter and John. Having convinced them that he had a special revelation for the Uncircumcision they were able to influence the assembly, and thus he was able to check the growing opposition to his ministry in Jerusalem.

In Judea the ecclesia of Christ was rapidly degenerating into a Jewish sect. It was called "the sect of the Nazarenes" by its enemies. They clung to the Mosaic law and ritual as fiercely as ever, and could not bear to consider anything which seemed derogatory to their ancient religion. Besides, they gave the traditions concerning social intercourse with the alien nations all the force of a divine command. Peter's course with Cornelius was not a direct violation of the law, though it may have involved the eating of that which was forbidden by Moses.

⁷ Peter here refers to Cornelius, and his words must be taken, not in the light of Paul's subsequent course, but as the Jews present would understand them. Peter's preaching to the nations was confined to proselytes in the land. Without that experience Paul would never have been able to convince Peter that God could deal with the nations in a way different from His dealings with the Circumcision. The case of Cornelius was specially designed to bridge the gap between the two ministries of Peter and Paul.

¹¹ These are bold and noble words to be spoken by the chief apostle of the Circumcision in such an assemblage of Judaizers. These are Peter's last words in the book of Acts. Instead of conceding that the gentiles must be saved by means of the law and the ritual, through Judaism, Peter insists on the very opposite. The aliens are not to be saved like the Jews, but the Circumcision themselves are not saved by the law and circumcision, but by *grace, even as the nations*. We can hardly realize how astounding such a declaration would be in this assembly. It was not understood or heeded. Peter himself denied it by his acts soon afterward (Ga.2¹¹⁻²¹).

besides charging them to keep the law of Moses."

- ⁶ Now the apostles and elders were assembled to see about this matter.
- ⁷ Now, there coming to be much questioning, Peter, rising, said to them, "Men! Brethren! *You* are versed in the fact that from early days God chooses among you, that through my mouth the nations are to hear the word of the evangel and believe. And God, the Knower of hearts, testifies to them, giving the holy spirit according as to us
- ⁹ also, and does not discriminate at all between us and them, cleansing
- ¹⁰ their hearts by faith. Why, then, are you now trying God, by placing a yoke on the neck of the disciples which neither our fathers nor we
- ¹¹ have the strength to bear? But through the grace of the Lord Jesus we are believing, to be saved in a manner even as they."
- ¹² Now the entire multitude hushes, and they heard Barnabas and Paul unfolding whatever signs and miracles God does among the nations through them.
- ¹³ Now after they hush, James answered, saying, "Men! Brethren! Hear me! Simeon unfolds how God first visits the nations, to obtain out of them a people for His
- ¹⁵ name. And with this the words of the prophets are agreeing, according as it is written,
- ¹⁶ "After these things I will return, And I will rebuild the tabernacle of David which has fallen, And its overturned [structure] will I rebuild, And I will re-erect it,
- ¹⁷ So that those left of mankind should be seeking the Lord,

11 ΝΑΥΤΟΥΣΠΑΡΑΓΓΕΛΛΕΙΝΤ ²⁰ them TO-BE-charging BE-	ΗΜΩΝΟΥΤΕΗΜΕΙΣΙΣΧΥΣΑΜ ²⁰ OF-US NOT-BESIDES WE are-STRONG
ΕΤΗΡΕΙΝΤΟΝΝΟΜΟΝΜΟΥΣΕ ⁴⁰ SIDEN TO-BE-KEEPING THE LAW OF-MOSES	11 ΕΝΒΑΣΤΑΣΑΙΑΛΛΑΔΙΑΤΗΣ ⁴⁰ TO-BEAR but THRU THE
ΩΣΣΥΝΗΧΘΗΣΑΝΔΕΟΙΑΠΟΣ ⁶⁰ WERE-TOGETHER-LED YET THE commission-	ΧΑΡΙΤΟΣΤΟΥΚΥΡΙΟΥΙΗΣΟ ⁶⁰ grace OF-THE Master JESUS
ΤΟΛΟΙΚΑΙΟΙΠΡΕΣΒΥΤΕΡΟ ⁸⁰ and THE SENIORS	ΥΠΙΣΤΕΥΟΜΕΝΣΦΩΝΗΑΙΚΑ ⁸⁰ WE-ARE-BELIEVING TO-BE-SAVED accord-
ΙΔΕΙΝΠΕΡΙΤΟΥΛΟΓΟΥΤΟ ¹⁰⁰ TO-BE-PERCEIVING ABOUT THE saying this	12 ΘΟΝΤΡΟΠΟΝΚΑΚΕΙΝΟΙΕΣ ¹⁰⁰ ing-to WHICH manner AND-those HUSBES
7 ΥΤΟΥΠΟΛΛΗΣΔΕΖΗΤΗΣΕΘΣ ²⁰ OF-much YET questioning	ΓΗΣΕΝΔΕΠΑΝΤΟΠΑΝΘΟΣΚΑ ²⁰ YET EVERY THE multitude AND
ΓΕΝΟΜΕΝΗΣΑΝΑΣΤΑΣΕΤΡ ⁴⁰ BECOMING UP-STANDING Peter	ΙΗΚΟΥΟΝΒΑΡΝΑΒΑΚΑΙΠΑΥ ⁴⁰ THEY-HEARD OF-Barnabas AND OF-PAUL
ΟΣΕΙΠΕΝΠΡΟΣΑΥΤΟΥΣΑΝΔ ⁶⁰ said TOWARD them MEN	ΛΟΥΕΙΗΓΟΥΜΕΝΩΝΟΣΑΕΠΟ ⁶⁰ unfolding as-much-as DOES
ΡΕΣΑΔΕΛΦΟΙΥΜΕΙΣΕΠΙΣΤ ⁸⁰ brothers YE ARE-adopting	ΙΗΣΕΝΘΕΟΣΧΗΜΕΙΑΚΑΙ ⁸⁰ THE God SIGNS AND MIR-
ΑΘΘΕΟΤΙΑΦΗΜΕΡΩΝΑΡΧΑΙ ²⁰⁰ that FROM DAYS ORIGINALS	ΕΡΑΤΑΕΝΤΟΙΣΕΘΝΕΣΙΝΔ ⁷⁰⁰ ACLES IN THE NATIONS THRU
ΦΝΕΥΜΙΝΕΙΣΕΛΕΙΣΑΤΟΘΕ ²⁰ IN YOUr chooses THE God	13 ΑΥΤΩΝΜΕΤΑΔΕΤΟΣΙΓΗΣΑΙ ²⁰ them after YET THE TO-HUSH
ΟΣΔΙΑΤΟΥΣΤΟΜΑΤΟΣΜΟΥΑ ⁴⁰ THRU THE MOUTH OF-ME TO-	ΑΥΤΟΥΣΑΠΕΚΡΙΘΗΝΙΑΚΩΒΟ ⁴⁰ them ANSWERED JACOBUS
ΚΟΥΣΑΙΤΑΕΘΝΗΝΤΟΝΛΟΓΟΝ ⁶⁰ HEAR THE NATIONS THE saying	ΣΛΕΓΩΝΑΝΔΡΕΣΑΔΕΛΦΟΙΑ ⁶⁰ saying MEN brothers HEAR!
ΤΟΥΕΥΑΓΓΕΛΙΟΥΚΑΙΠΙΣΤ ⁸⁰ OF-THE WELL-MESSAGE AND TO-BELIEVE	14 ΚΟΥΣΑΤΕΜΟΥΣΥΜΕΘΝΕΣΙΗΓ ⁸⁰ OF-ME SIMON unfolds
8 ΕΥΣΑΙΚΑΙΟΚΑΡΔΙΟΓΝΩΣΤ ³⁰⁰ AND THE HEART-KNOWER	ΗΣΑΤΟΚΑΘΩΣΠΡΩΤΟΝΘΕΟ ⁴⁰⁰ according-as BEFORE-most THE God
ΗΘΘΕΟΣΕΜΑΡΤΥΡΗΣΕΝΑΥΤ ²⁰ God witnesses to-them	ΣΕΠΕΣΚΕΨΑΤΟΛΑΒΕΙΝΕΣ ²⁰ ON-NOTES TO-BE-GETTING OUT OF-
ΟΙΣΔΟΥΣΤΟΠΝΕΥΜΑΤΟΑΓΙ ⁴⁰ GIVING THE spirit THE HOLY	ΘΝΩΝΛΑΟΝΤΩΝΟΜΑΤΙΑΥΤ ⁴⁰ NATIONS PEOPLE to-THE NAME OF-Him
9 ΟΝΚΑΘΩΣΚΑΙΗΜΙΝΚΑΙΟΥΔ ⁶⁰ according-as AND to-US AND NOT-YET-	15 ΟΥΚΑΙΤΟΥΤΩΣΥΜΦΩΝΟΥΣΙ ⁶⁰ AND to-this ARE-agreeING
ΕΝΔΙΕΚΡΙΝΕΝΜΕΤΑΣΥΗΜΩ ⁸⁰ ONE THRU-JUDGES between US	ΝΟΙΛΟΓΟΙΤΩΝΠΡΟΦΗΤΩΝΚ ⁸⁰ THE sayings OF-THE BEFORE-AVERTERS ac-
ΝΤΕΚΑΙΑΥΤΩΝΤΗΠΙΣΤΕΙΚ ⁴⁰⁰ BESIDES and them to-THE BELIEF cleans-	16 ΑΘΩΣΓΕΓΡΑΠΤΑΙΜΕΤΑΤΑΥ ⁹⁰⁰ cording-as it-HAS-been-WRITTEN after these
ΑΘΑΡΙΣΑΣΤΑΣΚΑΡΔΙΑΣΑΥ ²⁰ in THE HEARTS OF-	ΤΑΝΑΣΤΡΕΨΦΚΑΙΑΝΟΙΚΟ ²⁰ I-SHALL-BE-UP-TURNING AND I-SHALL-BE-UP-
10 ΤΩΝΝΥΝΟΥΝΤΙΠΕΙΡΑΖΕΤΕ ⁴⁰ them NOW THEN ANY YE-ARE-trying	ΔΟΜΗΣΩΤΗΝΣΚΗΝΗΝΔΑΥΕΙ ⁴⁰ HOME-BUILDING THE BOOTH of-DAVID
ΤΟΝΘΕΟΝΕΠΙΘΕΙΝΑΙΖΥΓΟ ⁶⁰ THE God TO-ON-PLACE YOKE	ΔΤΗΝΠΕΠΤΩΚΥΙΑΝΚΑΙΤΑΚ ⁶⁰ THE ONE-HAVING-FALLEN AND THE ONE-
ΝΕΠΙΤΟΝΤΡΑΧΗΛΟΝΤΩΝΜΑ ⁸⁰ ON THE NECK OF-THE LEARN-	ΑΤΕΣΤΡΑΜΜΕΝΑΑΥΤΗΣΑΝ ⁸⁰ HAVING-been-DOWN-TURNED OF-her I-SHALL-BE-
ΘΗΤΩΝΟΝΟΥΤΕΟΙΠΑΤΕΡΕΣ ⁵⁰⁰ WHICH NOT-BESIDES THE FATHERS	ΙΚΟΔΟΜΗΣΦΚΑΙΑΝΟΡΘΩΣΩ ⁵⁰⁰⁰ UP-HOME-BUILDING AND I-SHALL-BE-UP-ERECTING

James, the brother of our Lord, though not an apostle, had by far the most influence in Jerusalem, especially with the Judaisers. Peter, who should have had the leadership, was afraid of him. If his wise and weighty words had been heeded all would have been well. But the legalists were too strong, and listened to James, their leader, the brother of the Lord according to the flesh, rather than to one who was not only one of His brethren in spirit, but had been trained and commissioned to lead His people. Peter's decision was in accord with the spirit and should have been obeyed. James' compromise was a concession to the flesh. Later, when the full truth for the present was revealed these decrees were abolished (Eph.2¹⁵).

¹⁸ James does not refer to the report of Barnabas and Paul, when he quotes Amos 9¹¹⁻¹², but to Peter's address. The prophet, speaking of the time when the kingdom will be set up, refers to those among the nations, who, like Cornelius, invoked the name of the Lord, and are blessed with His people Israel. It has no reference to the present economy of God's grace.

¹⁹ Notice the emphatic *I*. This was James' own solution. The object of the decrees seems to have been to make it possible for the Jews to have social intercourse with the believers among the nations without offending Jewish prejudices. A Jew, even if a believer, could not eat at the same table with a gentile if he should serve an idol sacrifice, or strangled meat, or blood. Had Peter's advice been followed, they would have cast off the yoke of the law, which they never were able to bear, and so could have had free and joyful fellowship with the Uncircumcision. James' plan keeps the Jews under the divine law and puts the nations under a human law. Instead of loosing all from bondage, he binds both.

²⁴ The great object of the conference was definitely settled, and never again do we hear that circumcision and law keeping are essential to salvation. The Judaisers now change to the teaching that, though these may not be necessary for salvation, they are essential to progress and perfection. Paul refutes this in Galatians.

And all the nations over whom
My name has been invoked,"
The Lord is saying, Who is doing
these things.'

¹⁸ Known to the Lord is His work from the eon.

¹⁹ Wherefore *I* decide not to be harassing those from the nations who are turning back to God, but to dispatch an epistle to them to be abstaining from ceremonial pollution with idols, and prostitution, and that which is strangled, and blood.

²¹ For Moses, from ancient generations, as suits a city, has those who are proclaiming him, being read every sabbath in the synagogues."

²² Then it seems [good] to the apostles and the elders, together with the whole ecclesia, choosing men from among them, to send to Antioch together with Paul and Barnabas, Judas, who is called Bar-Sabbas, and Silas, leading men among the brethren, writing through their hand:

"The apostles and elders and brethren to the brethren out of the nations at Antioch, and Syria and Cilicia:

²⁴ Rejoice! Since, in fact, we hear that some coming out from us disturb you by words, dismantling your souls, whom we do not caution, it seems [good] to us, coming to be of one accord, choosing men, to send them to you with our beloved Barnabas and Paul, men who have given up their souls for the name of our Lord Jesus Christ.

17	her	ΑΥΤΗΝ ΟΠΩΣ ΑΝ ΕΚΖΗΤΗΣΘΕ	20	WHICH-how EVER SHOULD-BE-OUT-SEEKING	ΥΤΩΝ ΠΕΜΨΑΙΕΙΣ ΑΝΤΙΟΧΕ	20	them TO-BEND INTO ANTIOCH
		ΙΝΟΙΚΑΤΑΛΟΙΠΟΙΤΩΝ ΑΝΘ	40	THE leavings OF-TH the humans	ΙΑΝ ΣΥΝ ΤΩ ΠΑΥΛΩ ΚΑΙ ΒΑΡΝ	40	TOGETHER TO-TH the PAUL AND Barnabas
		ΡΩΠΩΝ ΤΟΝ ΚΥΡΙΟΝ ΚΑΙ ΠΑΝ	40	THE Master AND ALL	ΑΒΑΙΟΥ ΔΑΝ ΤΟΝ ΚΑΛΟΥ ΜΕΝ	60	JUDAS THE one-being-CALLED
		ΤΑΤΑ ΕΘΝΗ ΝΕΦΟΥΣ ΕΠΙ ΚΕΚΑ	40	THE NATIONS ON WHOM HAS-BEEN-ON-CALLED	ΟΝ ΒΑΡΣΑΒΒΑ ΚΑΙ ΣΙΛΑΝ	40	Bar-Sabbas AND SILAS MEN
		ΗΤΑΙ ΤΟ ΟΝΟΜΑ ΜΟΥ ΕΝ ΑΥΤΟ	100	THE NAME OF-ME ON them	ΗΔΡΑ ΣΗΓΟΥ ΜΕΝΟΥΣ ΕΝ ΤΟΙ	600	LEADING IN THE
		ΥΣ ΕΓΕΙΚΥΡΙΟ ΣΟΠΟΙΩΝΤ	20	is-saying Master THE one-DOING these	ΣΑ ΔΕ ΑΦΟΙΣ ΓΡΑΨΑΝΤΕΣ ΑΙ	20	23 brothers WRITING THRU
		ΑΥΤΑ ΓΝΩΣΤΑ ΑΠΟ ΠΙΣΤΕΩΣ	40	KNOWN FROM con TO-TH	ΑΧΕΙΡΟ ΣΑΥΤΩΝ ΤΑ ΔΕ ΟΙ ΑΝ	40	ABSI* omit THE YET HAND OF-them THE YET THE COM-
18	Master THE ACT OF-Him	ΚΥΡΙΩ ΤΟ ΕΡΓΟΝ ΑΥΤΟΥ ΔΙΟ	40	Master THE ACT OF-Him THRU-	Ο ΣΤΟΛΟΙ ΚΑΙ ΟΙ ΠΡΕΣΒΥΤΕ	60	missioners AND THE SENIORS
19	Master THE ACT OF-Him THRU-	ΕΓΚΡΙΝΟΜΗΝ ΠΑΡΕΝΟΧΑΕΙ	40	WHICH I AM-JUDGING NO TO-BE-harassing	ΡΟΙ ΚΑΙ ΟΙ ΔΕ ΑΦΟΙ ΤΟΙΣ Κ	40	ABSI* omit AND THE brothers TO-TH the ac-
		ΝΤΟΙΣ ΑΠΟ ΤΩΝ ΕΘΝΩΝ ΕΠΙΣ	200	TO-TH FROM THE NATIONS ones-ON-TURN-	ΑΤΑ ΤΗΝ ΑΝΤΙΟΧΕ ΙΑΝ ΚΑΙ	700	CORDING TO THE ANTIOCH AND SYRIA
		ΤΡΕΦΟΥΣΙΝ ΕΠΙ ΤΩ ΘΕΩ	20	ING ON TH the God but	ΥΡΙΑΝ ΚΑΙ ΚΙΛΙΚΙΑΝ ΔΕ Α	20	AND CILICIA brothers
		ΑΛΛΑ ΕΠΙΣΤΕΙΛΑΙ ΑΥΤΟΙΣ	40	to-letter to-them OF-	ΦΟΙΣ ΤΟΙΣ ΕΞ ΕΘΝΩΝ ΧΑΙΡΕ	40	24 TO-TH the OF-NATIONS TO-BE-JOYING
		ΟΥ ΑΠΕΧΕΣΘΑΙ ΑΠΟ ΤΩΝ ΑΙ	40	THE TO-BE-FROM-HAVING FROM TH the CEREMON-	ΙΝΕΠΙ ΔΗΝ ΗΚΟΥΣΑ ΜΕΝΟΤΙ	60	ON-IF-BIND WE-HEAR that
		ΣΗΜΑΤΩΝ ΤΩΝ ΕΙΔΩΛΩΝ ΚΑ	40	IAL-POLLUTIONS OF-TH the idols AND	Α+Ε ΤΙΝΕΣ ΕΞ ΗΜΩΝ ΕΞΕΛΘΟΝΤΕ	40	A+Ε si* Y=you or ABSI* omit OUT-COMING ANY OUT OF-US OUT-COMING
		ΙΤΗΣ ΠΟΡΝΕΙΑΣ ΚΑΙ ΤΟΥ ΠΗ	40	THE PROSTITUTION AND THE strangled	ΣΕΤΑΡΑΣ ΑΝΥΜΑΣ ΛΟΓΟΙΣ	400	DISTURB YOU P to-sayings UP-
		ΙΚΤΟΥ ΚΑΙ ΤΟΥ ΑΙΜΑΤΟΣ ΜΩ	20	AND THE BLOOD MOSES	ΝΑΣ ΚΕΥΑΖΟΝΤΕΣ ΤΑΣ ΨΥΧΑΣ	20	INSTRUMENTING THE souls
21	A O.	ΥΣ ΗΣ ΓΑΡ ΕΚ ΓΕΝΕΩΝ ΑΡΧΑΙ	40	for OUT OF-generations ORIGINALS	ΣΥΜΦΩΝΟΙΣ ΟΥΔΙ ΕΣΤΙ ΙΑΜ	40	OF-you or TO-WHOM NOT WE-THRU-PUT
		ΩΝ ΚΑΤΑ ΠΟΛΙΝ ΤΟΥ ΣΚΗΡΥΣ	40	according-to city THE once-PROCLAIM-	ΕΘΑ ΕΔΟΞΕΝ ΗΜΙΝ ΓΕΝΟΜΕΝ	60	25 it-SEEMS TO-US BECOMING
		ΣΟΝΤΑΣ ΑΥΤΟΝ ΕΧΕΙ ΕΝΤΑΙ	40	had OF-him Y IS-HAVING IN THE	ΟΙΣ ΟΜΟΒΥΜΑΘΟΝ ΕΚΛΕΞΑΜ	40	LIKE-FEEL choosing
		ΣΣΥΝΑΓΩΓΑΙΣ ΚΑΤΑ ΠΑΝΣ	400	TOGETHER-LEADS according-to EVERY SAB-	ΕΝ ΟΙΣ ΑΝΔΡΑΣ ΠΕΜΨΑΙΝ ΠΡΟ	900	si* Y MEN TO-BEND TOWARD
		ΒΑΤΩΝ ΑΝΑΓΙΝΩΣΚΟΜΕΝΟ	20	being-read	ΣΥΜΑ ΣΥΝ ΤΟΙΣ ΑΓΑΠΗΤΟΙ	20	you or TOGETHER TO-TH the beloved
22	then	ΣΤΟΤΕ ΕΔΟΞΕΤΟΙΣ ΑΠΟ ΣΤΟ	40	it-SEEMS TO-TH the commissioners	ΣΗΜΩΝ ΒΑΡΝΑΒΑ ΚΑΙ ΠΑΥΛΩ	40	OF-US Barnabas AND PAUL
		ΛΟΙΣ ΚΑΙ ΤΟΙΣ ΠΡΕΣΒΥΤΕΡ	40	AND TO-TH the SENIORS	ΑΝΘΡΩΠΟΙΣ ΠΑΡΑΔΕΔΩΚΟΣ	60	26 humans HAVING-BESIDE-GIVEN
		ΟΙΣ ΣΥΝΟΛΗ ΤΗ ΕΚΚΛΗΣΙΑ	40	TOGETHER TO-WHOLE THE OUT-CALLED choose-	Α+Ν ΙΤΑΣ ΨΥΧΑΣ ΑΥΤΩΝ ΠΕΡ ΤΟ	40	A+N THE souls OF-them OVER THE
		ΚΛΕΣΑ ΜΕΝΟΥΣ ΑΝΔΡΑΣ	400	A omits OUT OF-them	ΥΟΝ ΟΜΑΤΟΣ ΤΟΥ ΚΥΡΙΟΥ ΗΜ	1000	NAME OF-TH the Master OF-US

²⁰ Strictly speaking, these decrees were binding only on the believers in Syria and Cilicia, though they must have influenced all the saints among the nations. Paul practically repeals them when he makes the eating of meats offered to idols a matter of individual conscience (1Co.8). The revelation of the new humanity (Eph.2:16) in which all physical distinctions disappear, so that there is no Jew or Greek, nullifies this "law of precepts in decrees." They were based on a distinction which no longer exists for those who are in Christ Jesus. Speaking of this to the Colossians, the apostle boldly cancels them by "erasing the handwriting of the decrees against us, which was hostile to us, and has taken it away out of the midst . . ." How far has Jerusalem fallen! Instead of bringing blessing to the nations, they use this opportunity of burdening them with a law of their own devising. No wonder, when Paul comes again, he finds James in full charge, and all the tens of thousands of believing Jews zealous of the law and hostile to him and his ministry.

³⁵ It was during this period that Peter came to Antioch and lived at first in unrestrained intercourse with the gentiles, eating with them in consistency with his speech at the conference and with the decrees, also with his own conduct in the case of Cornelius. In the presence of "certain from James" Peter began to vacillate and complied with their prejudices. If Peter through consideration for the weak conscience had been yielding a non-essential point, Paul would approve. But his motive was the fear of man. His example not only sanctioned the heresies of the Judaizers but also carried away such believers as Barnabas, and well merited Paul's rebuke.

³⁷ Barnabas had already provoked Paul's indignation by weakly yielding to the influence of Peter and the Judaizers. Possibly he was still smarting under Paul's public rebuke. Paul, on the other hand, always revolted against anything that looked like compromise and weakness. Though it was impossible for them to longer work together, they evidently make amicable arrangement to divide between them the territory of their former journey.

²⁷ We have, then, commissioned Judas and Silas, and they are reporting the same by word. For it seems [good] to the holy spirit and to us not to be placing one more burden on you more than these essentials: to be abstaining from idol sacrifices, and blood, and what is strangled, and prostitution; from which, carefully keeping yourselves, you will be well engaged. Farewell!"

³⁰ They indeed, then, being dismissed, came down to Antioch, and, assembling the multitude, hand them the epistle. Now, reading it, they rejoiced at the consolation. Judas as well as Silas, being prophets themselves also, entreat and establish the brethren by many a word.

³³ Now, the time being spent, they were dismissed with peace from the brethren, to those who commission them. Yet Paul and Barnabas tarried in Antioch, teaching and preaching the evangel of the word of the Lord, with many others also.

³⁶ Now, after some days, Paul said to Barnabas, "By all means, turning back, we should be visiting the brethren at every city in which we announce the word of the Lord.—how they are faring." Now Barnabas intended to take along with them John also, who is called Mark.

³⁸ Yet Paul counted him unworthy to take along—the one withdrawing from them from Pamphylia, and not coming with them to the work.

³⁹ Now they became so incensed as to recoil from one another. And Barnabas, taking Mark along, sails off to Cyprus.

7	ΦΝΙΗΣΟΥΧΡΙΣΤΟΥ ΑΠΕΣΤΑ	20	ΟΤΩΝ ΑΔΕΛΦΩΝ ΠΡΟΣ ΤΟΥΣ Α	20
	JESUS ANOINTED WE-HAVE-COM-		THE brothers TOWARD THE one-	
	ΑΚΑΜΕΝΟΥΝ ΙΟΥΔΑΝ ΚΑΙ ΣΙΛΑ	40	ΠΟΤΕ ΣΤΕΙΛΑΝΤΑΣ ΑΥΤΟΥΣ ΠΑ	40
	MISIONED THEN JUDAS AND SILAS	35	commissioning them PAUL	
	ΑΝΚΑΙ ΑΥΤΟΥΣ ΔΙΔΑΛΟΓΟΥ	60	ΥΛΟΣ ΔΕ ΚΑΙ ΒΑΡΝΑΒΑΣ ΔΙΕ	60
	AND them THRU saying		YET AND Barnabas tarried	
8	ΑΠΑΓΓΕΛΛΟΝΤΑΣ ΤΑ ΑΥΤΑ	80	ΤΡΙΒΟΝΕΝ ΑΝΤΙΟΧΕΙΑ ΔΙΔ	80
	FROM-MESSAGING THE SAME it-		IN ANTIOCH TEACHING	
	ΔΟΞΗΝ ΓΑΡ ΤΩ ΠΝΕΥΜΑΤΙ	100	ΑΚΟΝΤΕΣ ΚΑΙ ΕΥΑΓΓΕΛΙΖ	600
	BEING for to- THE SPIRIT THE		AND WELL-MESSAGING	
	ΑΓΙΩ ΚΑΙ ΗΜΙΝ ΜΗ ΔΕΝ ΠΛΕΟ	20	ΟΜΕΝ ΟΙ ΜΕΤΑ ΚΑΙ ΕΤΕΡΩΝ	20
	HOLY AND to-US NO-YET-ONE MORE		WITH AND DIFFERENT-ONES MA-	
	ΝΕ ΠΙΤΘΕΣΘΑΙ ΥΜΙΝ ΒΑΡΟ	40	ΟΛΩΝ ΤΟΝ ΛΟΓΟΝ ΤΟΥ ΚΥΡΙ	40
	TO-BE-ON-PLACING to-YOU HEAVY		NY THE saying OF-THE Master	
	ΣΠΛΗΝΤΟΥ ΤΩΝ ΤΩΝ ΕΝ ΠΑΝ	60	ΟΥ ΜΕΤΑ ΔΕ ΤΙΝΑΣ ΗΜΕΡΑΣ	60
	MORE-ly OF-these THE ON-necessities	38	after YET ANY DAYS said	
29	ΚΑΙ ΑΠΕΧΕΣΘΑΙ ΙΔΩΛΩ	80	ΙΠΕΝ ΠΡΟΣ ΒΑΡΝΑΒΑΝ ΠΑΥΛ	80
	TO-BE-FROM-HAVING OF-idol-SACRIFICES		TOWARD Barnabas PAUL	
	ΥΤΩΝ ΚΑΙ ΑΙΜΑΤΟΣ ΚΑΙ ΠΙ	200	Ο ΣΕ ΠΙΣΤΡΕΨΑΝΤΕΣ ΔΕ ΠΙ	700
	AND OF-BLOOD AND OF-		ON-TURNING BIND WE-	
	ΚΤΟΥ ΚΑΙ ΠΟΡΝΕΙΑΣ ΕΙΩΝΑ	20	ΣΚΕΨΩΜΕΘΑ ΤΟΥΣ ΑΔΕΛΦΟΥ	20
	strangled AND OF-PROSTITUTION OUT OF-WHICH		SHOULD-BE-ON-NOTING THE brothers	
	ΙΑΤΗΡΟΥΝΤΕΣ ΕΑΥΤΟΥΣ ΕΥ	40	ΣΚΑΤΑ ΠΟΛΙΝ ΠΑΣΑΝ ΕΝ ΔΙ	40
	THRU-KEEPING selves WELL		according-to city EVERY IN WHICH	
30	ΠΡΑΞΕΤΕ ΕΡΡΩΣΘΕ ΟΙ ΜΕΝΟ	60	ΚΑΤΗΓΓΕΙΛΑΜΕΝ ΤΟΝ ΛΟΓΟ	60
	YE-WILL-BE-PRACTISING be-FARE-WELLED THE INDEED THEN		WE-DOWN-MESSAGE THE saying	
	ΥΝΑ ΠΟΛΥΘΕΝΤΕΣ ΚΑΤΗΛΘΟ	80	Ν ΤΟΥ ΚΥΡΙΟΥ ΠΩΣ ΕΧΟΥΣΙΝ	80
	once-BEING-FROM-LOOSED DOWN-CAME		OF-THE Master how THEY-ARE-HAVING	
	ΝΕΙΣ ΑΝΤΙΟΧΕΙΑ ΚΑΙ ΣΥΝ	300	ΒΑΡΝΑΒΑΣ ΔΕ ΕΒΟΥΛΕΤΟΣ Υ	800
	INTO ANTIOCH AND TOGETHER-	37	Barnabas YET intended TO-BE-	
	ΑΓΑΓΟΝΤΕΣ ΤΟ ΠΛΗΘΟΣ ΕΠΕ	20	Ν ΠΑΡΑΒΕΙΝ ΚΑΙ ΤΟΝ ΙΩΑ	20
	LEADING THE multitude THEY-ON-		TOGETHER-BESIDE-GETTING AND THE JOHN	
31	ΔΩΚΑΝ ΤΗΝ ΕΠΙΣΤΟΛΗΝ ΔΙΑ	40	ΝΗΝ ΤΟΝ ΚΑΛΟΥΜΕΝΟΝ ΜΑΡ	40
	GIVE THE letter reading		THE one-BEING-CALLED MARK	
	ΓΝΟΝΤΕΣ ΔΕ ΕΧΑΡΗΣΑΝ ΕΠΙ	60	ΚΟΝ ΠΑΥΛΟΣ ΔΕ ΗΣΙΟΥ ΤΟΝ	60
	YET THEY-JOYED ON	38	PAUL YET WORTHIED THE one-	
32	ΤΗ ΠΑΡΑΚΛΗΣΕΙΟΥ ΔΑΣΤΕ	80	ΠΟΣΤΑΝΤΑΣ ΑΠ ΑΥΤΩΝ ΑΠΟ ΠΑ	80
	THE BESIDE-CALLING JUDAS BESIDES		FROM-STANDING FROM them FROM Pam-	
	ΚΑΙ ΣΙΛΑΣ ΚΑΙ ΑΥΤΟΙ ΠΡΟΦ	400	ΦΥΛΙΑΣ ΚΑΙ ΜΗΣΥΝΕΛΘΟΝ	900
	AND SILAS AND they BEFORE-AVER-		phylia AND NO TOGETHER-COMING	
	ΗΤΑΙΟΝΤΕΣ ΔΙΔΑΛΟΓΟΥ ΠΟΛ	20	ΤΑ ΑΥΤΟΙΣ ΕΙΣ ΤΟ ΕΡΓΟΝ ΜΗ	20
	fers BEING THRU saying MANY		to-them INTO THE work NO	
	ΛΟΥ ΠΑΡΕΚΑΛΕΣΑΝΤΟΥΣ ΔΕ	40	ΣΥΝ ΠΑΡΑΛΑΜΒΑΝΕΙΝ ΤΟΥΤ	40
	BESIDE-CALL THE bro-		TO-BE-TOGETHER-BESIDE-GETTING-UP this-one	
	ΕΛΦΟΥΣ ΚΑΙ ΕΠΕΣΤΗΡΙΞΑΝ	60	ΟΝ ΕΓΕΝΕΤΟ ΔΕ ΠΑΡΟΪΣ ΜΟ	60
	thers AND THEY-ON-STAND-fast	30	BECAME YET BESIDE-BHARVENING	
33	ΠΟΙΗΣΑΝΤΕΣ ΔΕ ΧΡΟΝΟΝ ΑΠ	80	ΣΩΣΤΕ ΑΠΟΧΩΡΙΘΗΝΑΙ ΑΥ	80
	doing YET TIME THEY-		as-BESIDES TO-BE-FROM-SPACIZED them	
	ΕΛΥΘΗΣΑΝ ΜΕΤΕΙΡΗΝ ΗΣΑΝ	600	ΤΟΥΣ ΑΠΑΛΛΗΛΩΝΤΟΝΤΕΣ ΒΑ	82000
	WERE-FROM-LOOSED WITH PEACE FROM		FROM one-another THE BESIDES Bar-	

⁴⁰ Silas was almost necessary as a companion for Paul. The decrees provided that they should be delivered by both Barnabas and Paul, while Judas and Silas were to confirm them by word of mouth. Now that Barnabas is gone, Paul could hardly deliver the decrees without a second witness, and Silas was the very one for the purpose, for he had the recommendation of Jerusalem.

⁴⁰ Paul seems to have had the sympathy of the brethren in Antioch. Nothing is said of their interest in Barnabas and Mark. But when Paul and Silas go, the brethren commend them to God's grace.

¹ Paul did not retrace the steps of his first missionary journey. He did not go to Cyprus at all. He went by land through Syria and Cilicia, and crossed the Taurus mountains more to the east, coming out upon the high inland plain near Lystra and Derbe.

¹ Timothy was Paul's son in the faith, being one of those who believed when Paul was there before. He was a witness of his sufferings and now becomes a companion of his trials. Hitherto Paul's associates have been a Levite, Barnabas, and Silas, a Jew, but now he takes one whose father was a Greek. Thus there is a gradual tendency away from the physical to spiritual relations.

³ The circumcision of Timothy, at first sight, seems strange and inconsistent. Had Paul not refused to circumcise Titus? Had not the council at Jerusalem decided that circumcision was not essential to salvation? But Timothy's case is an entirely different matter. Paul is still going among the synagogues proclaiming Jesus as the Messiah of the Jews. To have an associate who was uncircumcised would be a great hindrance and give the Jews the occasion which they sought to denounce and persecute him. He still maintains that circumcision is nothing. Yet he has no hesitancy in using it if it will mollify the prejudice of those whom he desires to reach with the evangel.

⁶ Paul's sickness in Galatia and the evangelization of that region is almost completely passed over because his course there was not in line with the testimony of Acts.

⁴⁰ Now Paul, singling out Silas, came away, being given over to the grace of the Lord by the brethren.

⁴¹ Now he came through Syria and Cilicia, establishing the ecclesias.

¹⁶ Now he arrives also at Derbe and at Lystra, and *lo!* a certain disciple was there, named Timothy, the son of a believing Jewish woman, yet of a Greek father, who was testified to by the brethren in Lystra and Iconium. This one, Paul wants to come out with him, and, taking him, circumcised him because of the Jews who are in those places, for they had all been aware that his father belonged to the Greeks.

⁴ Now, as they went through the cities, they give over to them the decrees to maintain, which have been decided upon by the apostles and the elders who are in Jerusalem.

⁵ The ecclesias, indeed, then, were given stability in the faith and superabounded in number daily.

⁶ Now they passed through Phrygia and the Galatian province, being forbidden by the holy spirit to speak the word in the [province of]

⁷ Asia. Yet, coming about Mysia, they tried to go into Bithynia, and the spirit of Jesus does not let them. Yet they, passing by Mysia, descended into Troas.

⁹ And during the night a vision was seen by Paul. A certain man, a Macedonian, was standing and entreating him, and saying, "Cross over into Macedonia! Help us!"

¹⁰ Now as he perceived the vision, we

<p>ΡΗΑΒΑΝΠΑΡΑΛΑΒΟΝΤΑΤΟΝ²⁰ <small>babas BEKIDE-GETTING THE</small></p>	<p>ΟΛΕΙΣΠΑΡΕΔΙΔΟCΑΝΑΥΤΟ²⁰ <small>THEY-BEIDE-GIVE to-them</small></p>
<p>ΜΑΡΚΟΝΕΚΠΛΕΥCΑΙΕΙCΚΥ⁴⁰ <small>MARK TO-OUT-FLOAT INTO CY-</small></p>	<p>ΙCΦΥΛΑCCEINTAΔΟΓΜΑΤΑ⁴⁰ <small>TO-BE-GUARDING THE decrees</small></p>
<p>ΠΡΟΝΠΑΥΛΟCΔΕΕΠΙΛΕΞΑΜ⁶⁰ <small>10 PRUS PAUL YET ON-saying</small></p>	<p>ΤΑΚΕΚΡΙΜΕΝΑΥΠΟΤΩΝΑΠΟ⁶⁰ <small>THE once-HAVING-been-JUDGED by THE commis-</small></p>
<p>ΕΝΟCΙΑΝΕΞΗΛΘΕΝΠΑΡΑ⁸⁰ <small>ΕΙC <small>SILAS OUT-CAME BEING-BE-</small></small></p>	<p>CΤΟΛΩΝΚΑΙΠΡΕCΒΥΤΕΡΩΝ⁸⁰ <small>SIOLEA AND SENIORS</small></p>
<p>ΔΟΘΕΙCΤΗΧΑΡΙΤΙΤΟΥΚΥΡ¹⁰⁰ <small>SIDE-GIVEN to-THE grace OF-THE Master</small></p>	<p>ΤΩΝΕΝΙΕΡΟCΟΛΥΜΟΙCΑΙΜ⁶⁰⁰ <small>5 OF-THE IN JERUSALEM THE IN-</small></p>
<p>ΙΟΥΥΠΟΤΩΝΑΔΕΛΦΩΝΔΙΗΡ²⁰ <small>41 by THE brothers he-THRU-</small></p>	<p>ΕΝΟΥΝΕΚΚΑΝCΙΑΙΕCΤΕΡΕ²⁰ <small>DEED THEN OUT-CALLED were-SOLIDIFIED</small></p>
<p>ΧΕΤΟΔΕΤΗΝCΥΡΙΑΝΚΑΙΤΗ⁴⁰ <small>CAME YET THE SYRIA AND THE</small></p>	<p>ΟΥΝΤΟΤΗΠΙCΤΕΙΚΑΙΕΠΕΡ⁴⁰ <small>to-THE BELIEF AND THEY-exceed-</small></p>
<p>ΝΚΙΛΙΚΙΑΝΕΠΙCΤΗΡΙΖΩΝ⁶⁰ <small>ΑΗ <small>CILICIA ON-STANDING-fast</small></small></p>	<p>ΙCCEYONTΩΑΡΙΘΜΩΚΑΘΗΜ⁶⁰ <small>ED to-THE NUMBER according-to DAY</small></p>
<p>ΤΑCΕΚΚΑΝCΙΑCΚΑΤΗΝΤΗC⁸⁰ <small>16 THE OUT-CALLED he-attains</small></p>	<p>ΕΡΑΝΔΙΗΛΘΟΝΔΕΤΗΝΦΥΓ⁸⁰ <small>6 THEY-THRU-CAME YET THE PHRYGIA</small></p>
<p>ΕΝΔΕΚΑΙΕΙCΔΕΡΒΗΝΚΑΙΕ²⁰⁰ <small>YET AND INTO DERBE AND IN-</small></p>	<p>ΙΑΝΚΑΙΓΑΛΑΤΙΚΗΝΧΩΡΑΝ⁷⁰⁰ <small>AND GALATIA-ic SPACE</small></p>
<p>ΙCΥCΤΡΑΝΚΑΙΙΔΟΥΜΑΘΗ²⁰ <small>TO LYBTRA AND BE-PERCEIVING LEARNer</small></p>	<p>ΚΩΛΥΕΝΤΕCΥΠΟΤΟΥΑΓΙΟ²⁰ <small>BEING-FORBIDDEN by THE HOLY</small></p>
<p>ΤΗCΤΙCΗΝΕΚΕΙΟΝΟΜΑΤΙΤ⁴⁰ <small>ANY WAS there to-NAME VALUE-</small></p>	<p>ΥΠΝΕΥΜΑΤΟCΑΛΛΗCΑΙΤΟΝ⁴⁰ <small>spirit TO-TALK THE</small></p>
<p>ΙΜΘΕΟCΥΙΟCΓΥΝΑΙΚΟC⁶⁰ <small>God (Timothy) SON OF-WOMAN JU-</small></p>	<p>ΛΟΓΟΝΕΝΤΗCΙΑΕΛΘΟΝΤΕ⁶⁰ <small>7 saying IN THE ASIA COMING</small></p>
<p>ΟΥΔΑΙΑCΠΙCΤΗCΠΑΤΡΟCΔ⁸⁰ <small>DA-AN BELIEVING FATHER YET</small></p>	<p>CΔΕΚΑΤΑΤΗΝΜΥCΙΑΝΕΠΕΙ⁸⁰ <small>YET according-toTHE MYCIA THEY-tried</small></p>
<p>ΕΕΛΛΗΝΟCΕΜΑΡΤΥΡΕΙΤ⁸⁰⁰ <small>2 OF-GREEK WHO wa-witnessED</small></p>	<p>ΡΑΖΟΝΕΙCΤΗΝΒΙΘΥΝΙΑΝΠ⁸⁰⁰ <small>ΕΙC <small>TO- THE BITHYNIA TO-</small></small></p>
<p>ΟΥΠΟΤΩΝΕΝΑΥCΤΡΟΙCΚΑΙ²⁰ <small>Ε+Β <small>by THE IN LYBTRA AND</small></small></p>	<p>ΟΡΕΥΘΗΝΑΙΚΑΙΟΥΚΕΙΑCΕ²⁰ <small>BE-GONE AND NOT LEAVEC</small></p>
<p>ΙΚΟΝΙΩΔΕΛΦΩΝΤΟΥΤΟΝΗ⁴⁰ <small>3 ICONIUM brothers this-one</small></p>	<p>ΝΑΥΤΟΥCΤΟΠΝΕΥΜΑΙΝCΟΥ⁴⁰ <small>them THE spirit OF-JEJUB</small></p>
<p>ΘΕΛΗCΕΝΟΠΑΥΛΟCCΥΝΑΥΤ⁶⁰ <small>WILL THE PAUL TOGETHER to-him</small></p>	<p>ΠΑΡΕΛΘΟΝΤΕCΔΕΤΗΝΜΥCΙ⁶⁰ <small>8 BESIDE-COMING YET THE MYCIA</small></p>
<p>ΦΕΞΕΛΘΕΙΝΚΑΙΛΑΒΩΝΠΕΡ⁸⁰ <small>TO-BE-OUT-COMING AND GETTING he-ABOUT-</small></p>	<p>ΑΝΚΑΤΕΒΗCΑΝΕΙCΤΡΩΑΔΑ⁸⁰ <small>THEY-DOWN-STEPPEd INTO TROAC</small></p>
<p>ΙΕΤΕΜΕΝΑΥΤΟΝΔΙΑΤΟΥCΙ⁴⁰⁰ <small>CUT him THRU THE JU-</small></p>	<p>ΚΑΙΟΡΑΜΑΔΙΑΤΗCΝΥΚΤΟC³⁰⁰ <small>AD MIT THE <small>9 AND sight THRU THE NIGHT</small></small></p>
<p>ΟΥΔΑΙΟΥCΤΟΥCΟΝΤΑCΕΝΤ²⁰ <small>DA-BH THE once-BEING IN THE</small></p>	<p>ΤΩΠΑΥΛΩΦΘΗΝΗΡΜΑΚΑΙ²⁰ <small>Α WAS-VIEWED-to-THE Paul Β ΕC <small>to-THE PAUL WAS-VIEWED MAN MACEDONIAN</small></small></p>
<p>ΟΙCΤΟΠΟΙCΕΚΕΙΝΟΙCΗΔΕ⁴⁰ <small>PLACES those THEY-HAD-</small></p>	<p>ΔΩΝΤΙCΗΝΕCΤΩCΚΑΙΠΑΡΑ⁴⁰ <small>ANY WAS HAVING-STOOD AND BESIDE-</small></p>
<p>ΙCΑΝΓΑΡΑΠΑΝΤΕCΟΤΙΕΛΛ⁶⁰ <small>PERCEIVED for ALL emphatic that GREEK</small></p>	<p>ΚΑΛΩΝΑΥΤΟΝΚΑΙΛΕΓΩΝΔΙ⁶⁰ <small>CALLING him AND SAYING THRU-</small></p>
<p>ΗΝΟΠΑΤΗΡΑΥΤΟΥΥΠΗΡΧΕΝ⁸⁰ <small>THE FATHER OF-him belonged</small></p>	<p>ΑΒΑCΕΙCΜΑΚΑΙΔΟΝΙΑΝΒΟ⁸⁰ <small>ΒC ΕC <small>STEPPING INTO MACEDONA help</small></small></p>
<p>ΩCΔΕΔΙΕΠΟΡΕΥΟΝΤΟΤΑCΠ⁵⁰⁰ <small>4 AS YET THEY-THRU-WENT THE cities</small></p>	<p>ΗΝΗCΟΝΗΜΙΝΩCΔΕΤΟΟΡΑΜ⁵⁰⁰⁰ <small>10 to-US AS YET THE sight</small></p>

⁹ Paul's commission is as broad as humanity, yet the guidance of God decides matters of time and place for testimony.

⁹ Up to this time Paul was guided by hindrances. Trying to go through Galatia to the regions beyond, he is taken sick. He then seeks to enter the populous province of Asia, but the time had not yet come. Finally, at Troas, he receives the first intimation that his work lay in Europe. Without stopping to preach in Troas he immediately sets sail for Macedonia, which he reached in two days—a remarkably swift journey. It took five days on a later occasion (20⁹).

¹⁰ Luke seems to have joined the party of Paul at Troas, for now the narrative is continued in the first person. "They . . . descended into Troas," but "we . . . seek to come away to Macedonia."

¹¹ Neapolis is the harbor of Philippi. It was about ten miles from the city.

¹² Philippi was a Roman colony in the special sense that it enjoyed many of the privileges of Rome itself. It was free from the control of the governor of the province. It regulated its own internal affairs by its own magistrates.

¹³ There seem to have been few Jews in the city. There was no synagogue. As it was the custom of the Jews to retire to the sea shore or some stream, which they esteemed a pure place, for prayer, Paul and his company resorted to such a spot and spoke to the women who came. Here it was that the Lord, who had led them from afar, manifested His presence and power by opening the heart of Lydia, the first fruit of the evangel in Europe. Strangely enough, however, she was from Asia, and from the very regions which they were forbidden to evangelize.

¹⁶ Python is the name of Apollo in his character as an oracle. Those who were ventriloquists, speaking with their mouths closed, were called Pythons. It was a kind of demon possession, not at all uncommon in ancient Greece. Their ravings were highly esteemed by the superstitious idolaters. Hence this slave girl was able to earn much money for her masters. It was probably the enemy's plan to discredit Paul's message by a questionable commendation.

immediately seek to come out to Macedonia, deducing that God has called us to preach the evangel to them.

- ¹¹ Now, setting out from Troas, we run straight to Samothrace, yet the
¹² ensuing [day] to Neapolis, and thence to Philippi, which is the foremost city of that part of Macedonia, a colony.

Now we were tarrying in this
¹³ city some days. And the day of the sabbaths we came outside of the gate beside a river, where we inferred there was prayer, and, being seated, we spoke to the women who are
¹⁴ coming together. And a certain woman named Lydia, a seller of purple of the city of Thyatira, revering God, heard, whose heart the Lord opens up to heed what is be-
¹⁵ ing spoken by Paul. Now as she is baptized, she and her household, she entreats, saying, "If you have judged me to be faithful to the Lord, come into my house and remain." And she urges us.

¹⁶ Now it occurred, at our going to the prayer, a certain maid having a python spirit meets us, who afforded a vast income to her masters, divin-
¹⁷ ing. She, following after Paul and us, cried, saying, "These men are slaves of God most high, who are announcing to you the way of sal-
¹⁸ vation!" Now this she did many days. Now Paul, being exasperated, and turning about, said to the spir-

- ΑΙΔΕΝΕΥΘΕΩΣΕΖΗΤΗΣΑΜ**²⁰
 he-PERCEIVED immediately WE-BEHEK
ΕΝΕΙΣΕΛΘΕΙΝΕΙΣΜΑΚΑΙΔΟ⁴⁰
 TO-BE-OUT-COMING INTO MACEDONIA
ΝΙΑΝΣΥΜΒΙΒΑΖΟΝΤΕΣΟΤΙ⁶⁰
 TOGETHER-STEPPING that
ΠΡΟΣΚΕΚΑΝΤΑΙΝΗΜΑΣΟΘΕΟ⁸⁰
 HAS-TOWARD-CALLED US THE God
ΣΕΥΑΓΓΕΛΙΣΑΘΑΙΔΟΥ¹⁰⁰
 TO-WELL-MESSAGIZE them
ΣΑΝΑΧΘΕΝΤΕΣΔΕΑΠΟΤΡΩΑ²⁰
 11 BEING-UP-LED YET FROM TROAS
ΔΟΣΕΥΘΥΔΡΟΜΗΣΑΜΕΝΕΙΣ⁴⁰
 WE-straight-RUN INTO
ΣΑΜΟΘΡΑΚΗΝΤΗΔΕΕΠΙΟΥΣ⁶⁰
 SAMOTHACE lo-THE YET ON-BEING
ΗΕΙΣΕΑΝΠΟΛΙΝΚΑΚΕΙΒΕ⁸⁰
 12 INTO YOUNG-city (Neapolis) AND-thence
ΝΕΙΣΦΙΛΙΠΠΟΥΣΤΗΙΣΕ²⁰⁰
 INTO Philippi WHICH-ANY IS
ΙΝΠΡΩΤΗΤΗΣΜΕΡΙΔΟΣΜΑΚ²⁰
 BEFORE-most OF-THE PART OF-MACE-
ΔΟΝΙΑΣΠΟΛΙΣΚΟΛΩΝΙΑ⁴⁰
 13 DOMIA city COLONY
ΗΜΕΝΔΕΑΥΤΗΤΗΠΟΛΕΙ⁶⁰
 WE-WERE YET IN this THE city
ΔΙΑΤΡΙΒΟΝΤΕΣΗΜΕΡΑΣΤΙ⁸⁰
 tarrying DAYS ANY
ΝΑΣΤΗΤΗΜΕΡΑΤΩΝΣΑΒΒΑ³⁰⁰
 13 lo-THE DESIDES DAY OF-THE SABBATHS
ΤΩΝΕΞΗΛΘΟΜΕΝΕΞΩΤΗΣΠΥ²⁰
 WE-OUT-CAME OUT OF-THE GATE
ΛΗΣΠΑΡΑΠΟΤΑΜΟΝΟΥΕΝΟΜ⁴⁰
 BESIDE river where WE-INTERRED
ΙΖΟΜΕΝΠΡΟΣΕΥΧΗΝΕΙΝΑΙ⁶⁰
 14 prayer TO-BE
ΚΑΙΚΑΘΙΣΑΝΤΕΣΕΛΛΑΟΥΜ⁸⁰
 AND being-seated WE-TALKED
ΕΝΤΑΙΣΣΥΝΕΛΘΟΥΣΑΙΣΓΥ⁴⁰⁰
 lo-THE TOGETHER-COMING WOMEN
ΝΑΙΣΙΝΚΑΙΤΙΣΓΥΝΗΟΝΟΜ²⁰
 14 AND ANY WOMAN lo-NAME
ΑΤΙΛΥΔΙΑΠΟΡΦΥΡΟΦΑΙΣ⁴⁰
 LYDIA PURPLE-SELLER
ΠΟΛΕΩΣΘΥΑΤΕΙΡΩΝΣΕΒΟΜ⁸⁰
 of-city OF-THYATIRA REVERING
ΕΝΗΤΟΝΘΕΟΝΗΚΟΥΕΝΗΣΟΚ⁸⁰
 THIS God HEARD OF-WHOM THE
ΥΡΙΟCΔΙΗΝΟΙΣΕΝΤΗΝΚΑΡ⁴⁰⁰
 Master THRU-UP-OFFENS THE HEART
ΔΙΑΝΠΡΟΣΕΧΕΙΝΤΟΙCΑΛΛΑ²⁰
 TO-BE-heeding to-THE being-
ΟΥΜΕΝΟΙCΥΠΟΤΟΥΠΑΥΛΟΥ⁴⁰
 TALKED by THE PAUL
ΩCΔΕΕΒΑΠΤΙCΘΗΑΥΤΗΚΑΙ⁸⁰
 15 AS YET IS-DIPIZED she AND
ΟΟΙΚΟCΑΥΤΗΣΠΑΡΕΚΑΛΕC⁸⁰
 THE HOME OF-her she-BESIDE-CALLS
ΕΝΛΕΓΟΥCΑΕΙΚΕΚΡΙΚΑΤΕ⁶⁰⁰
 saying IF YE-HAVE-JUDGED
ΜΕΠΙCΤΗΝΤΩΚΥΡΙΩΕΙΝΑΙ²⁰
 ME BELIEVING to-THE Master TO-BE
ΕΙCΕΛΘΟΝΤΕCΕΙCΤΟΝΟΙΚ⁴⁰
 INTO-COMING INTO THE HOME
ΟΝΜΟΥΜΕΝΕΤΕΚΑΙΠΑΡΕΒΙ⁶⁰
 OF-ME BE-REMAINING AND she-BESIDE-
ΑCΑΤΟΝΜΑCΕΓΕΝΕΤΟΔΕΠΟ⁸⁰
 16 FORCES US it-BECAME YET OF-
ΡΕΥΟΜΕΝΩΝΗΜΩΝΕΙCΤΗΝΗ⁷⁰⁰
 GOING OF-US INTO THE prayer
ΡΟΣΕΥΧΗΝΠΑΙΔΙCΚΗΝΤΙΝ²⁰
 maid ANY
ΔΕΧΟΥCΑΝΠΝΕΥΜΑΠΥΘΩΝΑ⁴⁰
 17 HAVING spirit ASCERTAINER
ΥΠΑΝΤΗΣΑΙΗΜΙΝΤΙCΕΡΓ⁶⁰
 TO-UNDER-meet lo-US WHO-ANY ACTION
ΑCΙΑΝΠΟΛΛΗΝΠΑΡΕΙΧΕΝΤ⁸⁰
 much tendered lo-
ΟΙΚCΥΡΙΟΙCΑΥΤΗΣΜΑΝΤΕ⁸⁰⁰
 THE masters OF-her being-MAD
ΥΟΜΕΝΗΑΥΤΗΚΑΤΑΚΟΛΟΥΘ²⁰
 17 she DOWN-following
ΟΥCΑΤΩΠΑΥΛΩΚΑΙΗΜΙΝΕΚ⁴⁰
 lo-THE PAUL AND lo-US CRIED
ΡΑΖΕΝΛΕΓΟΥCΑΟΥΤΟΙΟΙΑ⁶⁰
 saying these THE hu-
ΝΘΡΩΠΟΙΔΟΥΛΟΙΤΟΥΘΕΟΥ⁸⁰
 mans SL-VES OF-THE God
ΤΟΥΥΨΙCΤΟΥΕΙCΙΝΟΙΤΙΝ⁹⁰⁰
 THE HIGHEST ARE WHO-ANY
ΕCΚΑΤΑΓΓΕΛΛΟΥCΙΝΥΜΙΝ²⁰
 18 APE-DOWN-MESSAGING lo-YOUP
ΟΔΟΝCΩΤΗΡΙΑCΤΟΥΤΟΔΕΕ⁴⁰
 18 WAY OF-SAVING this YET she-
ΠΟΙΕΙΕΠΙΠΟΛΛΑCΗΜΕΡΑC⁶⁰
 DID ON MANY DAYS
ΔΙΑΠΟΝΗΘΕΙCΔΕΠΑΥΛΟCΚ⁸⁰
 BEING-THRU-MISERIED YET PAUL AND
ΑΙΕΠΙCΤΡΕΨΑCΤΩΠΝΕΥΜΑ⁸⁴⁰⁰⁰
 ON-TURNING to-THE spirit

¹⁹ This is the first occasion in which the evangel comes into conflict with the religion of the nations and with the spirit powers back of it. Hitherto the Jews and Judaism opposed the evangel. At Lystra it was welcomed by the idolaters, at first, until the Jews turned the people against the apostles.

¹⁹ Note carefully the real reason of the opposition. Their *income* was cut off. To this day this, the first symptom of antagonism, has largely controlled the opposition to the truth. Doubtless, if the evangel had increased their income, they would have accepted it.

²⁰ There was no law against casting out demons, so the accusation is craftily perverted to arouse the prejudices of the Roman officers. The Jews had been ordered out of Rome and were in bad repute. There was a law, practically obsolete, which forbade the introduction of any religious innovation as dangerous to the peace of the empire. So that, if the law had been allowed to take its normal course, the apostles might have been imprisoned for a long period, and the evangel would have received a permanent check, but the unlawful action of the officers, putting them in the wrong, effectually opened the way for the further proclamation of the evangel in Philippi.

²² The terrible Roman flogging and vile, filthy jail, with the torture of the stocks, was intended to put a stop to the evangel. But God turned it to its furtherance. Paul and Silas, rejoicing in their sufferings for Christ, get an audience even in the prison.

²⁶ Contrast the deliverance of Paul and Silas with that of Peter (12:19). Peter had not been ill-treated as they were, and slept. They prayed and sang songs of praise. No angel came to deliver Paul and Silas, but they brought a much greater deliverance to the warden and his household, and doubtless to some of the prisoners as well. Peter's escape, on the contrary, cost the lives of his keepers. Paul and Silas come out in broad daylight, escorted by the officers of the city and leave openly after they have met their brethren and taken leave of them. Peter comes out at night and flees to another place to escape Herod's wrath.

it, "I am charging you, in the name of Jesus Christ, to be coming out from her!" And it came out the same hour.

¹⁹ Now her masters, perceiving that the expectation of their income was come out, getting hold of Paul and Silas, draw them into the market to the magistrates, and, leading them to the officers, say, "These men who are perturbing our city belong to the Jews, and they are announcing customs which it is not allowed us to assent to, nor to do, being Romans." And the throng assailed them, and the officers, tearing off their garments, ordered them to be flogged with rods.

²³ And, placing on them many blows, they cast them into jail, charging the warden to keep them securely, who, getting such a charge, cast them into the inner jail, and secures their feet in the stocks.

²⁵ Now at midnight Paul and Silas were praying and singing hymns to God. Now the prisoners listened to them. Now, suddenly, a great quake occurred, so that the foundations of the prison are shaken. Now, instantly, all the doors were opened, and the bonds of all were slackened.

²⁷ Now the warden, coming out of his sleep, and perceiving the doors of the jail open, pulling a sword, was about to despatch himself, inferring that the prisoners have escaped. Yet Paul shouts with a loud voice, saying, "*Commit noth-*

ΤΙ ΕΙΠΕΝ ΠΑΡΑΓΓΕΛΛΩΣ ΟΙ 20 said I-AM-charging to-TOU	ΛΑΝΤΕΣ ΤΩ ΔΕ ΣΜΟΦΥΛΑΚΙΑ 20 to-TO THE BIND-GUARD UN-
ΕΝ ΟΝΟΜΑΤΙ ΗΝΟΥΣΟΥ ΧΡΙΣΤΟ 40 IN NAME OF-JESUS ANOINTED	24 ΤΟΤΤΕΛΩ ΤΩ ΕΝΑΥΤΟΥΣ ΟΣ 40 to-BE-KEEPING them WHO
ΥΕ ΙΣΘΕ ΙΝΑ ΠΑΥΤΗΣ ΚΑΙ Ε 60 TO-BE-OUT-COMING FROM her AND it-	ΠΑΡΑΓΓΕΛΙΑΝ ΤΟΙΣ ΑΥΤΗΣ 60 charge such GET-
ΙΣΘΕΝΑΥΤΗ ΤΗ ΦΡΑΙΔΟΝΤ 80 19 OUT-CAME to-SAME THE NOUB PERCEIVING	ΑΒΩΝΕΒΑΛΕΝ ΑΥΤΟΥΣ ΕΙΣ Τ 80 TING CAST them INTO THE
ΕΣ ΔΕ ΟΙΚΥΡΙΟΙ ΑΥΤΗΣ ΟΤΙ 100 B omits YET YET THE masters OF-her that	ΗΝ ΕΣΩΤΕΡΑΝ ΦΥΛΑΚΗΝ ΚΑΙ 600 INTO-more GUARD-house AND
ΕΙΣ ΗΘΕΝ Η ΕΛΠΙΣ ΤΗΣ ΕΡΓΑ 20 OUT-CAME THE EXPECTATION OF-THE ACTION	ΤΟΥΣ ΠΟΔΑΣ ΧΩΣ ΦΑΛΙΣ ΑΤΟ 20 THE FEET it-UNTOTTERED OF-
ΣΙΑΣ ΑΥΤΩΝ ΕΠΙΛΑΒΟΜΕΝ 40 OF-them ON-GETTING	ΥΤΩΝ ΕΙΣ ΤΟ ΞΥΛΟΝ ΚΑΤΑ ΔΕ 40 25 them INTO THE WOOD according-to YET
ΙΤΟΝ ΠΑΥΛΟΝ ΚΑΙ ΤΟΝ ΣΙΛΑ 60 THE PAUL AND THE SILAS	ΤΟΜΕ ΣΟΝΥΚΤΙΟΝ ΠΑΥΛΟΣ Κ 60 THE MID-NIGHT PAUL AND
ΝΕΙΑΚΥΣ ΑΝΕΙΣΤΗΝ ΑΓΟΡΑ 80 THEY-DRAW INTO THE BUT-place	ΑΙ ΣΙΛΑΣ ΠΡΟΣΕΥΧΟΜΕΝΟΙ 80 SILAS praying
ΝΕΠΙΤΟΥΣ ΑΡΧΟΝΤΑΣ ΚΑΙ Π 200 20 OM THE chiefs AND TO-	ΥΜΝΟΥΝΤΟΝ ΘΕΟΝ ΕΠΗΚΡΩ 700 HYMNED THE God ON-LISTENED
ΡΟΣ ΑΓΟΝΤΕΣ ΑΥΤΟΥΣ ΤΟ 20 WARD-LEADING them to-THE	26 ΝΤΟ ΔΕ ΑΥΤΩΝ ΟΙ ΔΕ ΣΜΙΟΙΑ 20 YET OF-them THE BOUND-ones sud-
ΙΣΤΡΑΤΗΓΟΙΣ ΕΙΠΑΝ ΟΥΤ 40 officers THEY-say these	ΦΝΩΔΕΣ ΕΙΣ ΜΟΣ ΕΓΕΝΕΤΟ Μ 40 dearly YET QUAKING BECAME GREAT
ΟΙ ΟΙΑΝ ΘΡΩΠΟΙ ΕΚΤΑΡΑΣΣ 60 THE humans ARE-OUT-DISTURBING	ΕΓΑΣΩΤΕΣ ΣΑΛΕΥΘΗΝΑΙ ΤΑ 60 AS-BESIDES TO-BE-SHAKEN THE
ΟΥΣ ΙΝ ΗΜΩΝ ΤΗΝ ΠΟΛΙΝ ΙΟΥ 60 OF-US THE city JUDA-	ΘΕΜΕΛΙΑ ΤΟΥ ΔΕ ΣΜΩΤΗΡΙΟ 80 foundations OF-THE BIND-place
ΔΑΙ ΟΙ ΥΠΑΡΧΟΝΤΕΣ ΚΑΙ ΚΑ 300 21 ans belonging AND THEY-	ΥΗΝΕΩ ΧΘΗΣΑΝ ΔΕ ΠΑΡΑΧΡΗ 800 WERE-UP-OPENED YET instantly
ΤΑ ΓΓΕΛΛΟΥΣ ΙΝ ΕΘΝΑ ΟΥΚ Ε 20 ARE-DOWN-MESSAGING CUSTOMS WHICH NOT it-	ΜΑΛΙΘΥΡΑΙ ΠΑΣΑΙ ΚΑΙ ΠΑΝ 20 THE DOORS ALL AND OF-ALL
ΙΣ ΕΣΤΙΝ ΗΜΙΝ ΠΑΡΑΔΕΧΕΣΘ 40 is-allowed to-US TO-BE-BESIDE-RECEIVING	27 ΤΩΝΤΑ ΔΕ ΣΜΑ ΔΝΕΘΗ Ε ΞΥΠΝ 40 THE BONDS WAS-UP-LET OUT-SLEEP
ΑΙ ΟΥ ΔΕ ΠΟΙΕΙΝ ΡΩΜΑΙΟΙΣ 60 NOT-YET TO-BE-DOING to-ROMANS	ΟΣ ΔΕ ΓΕΝΟΜΕΝΟΣ Ο ΔΕ ΣΜΩΦ 60 YET BECOMING THE BIND-GUARD
ΟΥΣ ΙΝ ΚΑΙ ΣΥΝΕΠΕΣΤΗ ΟΟΧ 60 22 BEING AND TOGETHER-ON-STOOD THE THRONG	ΥΛΑΣ ΚΑΙ ΑΙ ΦΩΝΑΝ ΕΦΓΜΕΝΑ 80 AND PERCEIVING HAVING-been-UP-OPENED
ΛΟΣ ΚΑΤΑΥΤΩΝ ΚΑΙ ΟΙΣ ΤΡΑ 400 DOWN OF-them AND THE officers	ΣΤΑΣΘΥΡΑΣ ΤΗΣ ΦΥΛΑΚΗΣ 900 THE DOORS OF-THE GUARD-house FULL-
ΤΗ ΓΟΙ ΠΕΡΙ ΡΗΞΑΝΤΕΣ ΑΥΤ 20 ABOUT-DURSTING OF-them	ΠΑΣΑΜΕΝ ΟΣΤΗΝ ΜΑΧΑΙΡΑΝ 20 ing THE SWORD
ΦΝΤΑΙ ΜΑΤΙΑ ΕΚΕΛΕΥΟΝ ΡΑ 40 THE GARMENTS ORDERED TO-BE-	ΗΜΕΛΛΕΝ ΕΑΥΤΟΝ ΑΝΑΙΡΕΙ 40 he-WAS-ABOUT self TO-BE-UP-LIFTING
ΒΔΙΖΕΙΝ ΠΟΛΛΑΣ ΤΕ ΕΠΙΘΕ 60 23 RODIZING MANY BESIDES ON-PLACING	Ν ΝΟΜΙΖΩΝ ΕΚΠΕΦΕΥΓΕΝΑΙ 60 inferring TO-HAVE-OUT-FLED
ΝΤΕΣ ΑΥΤΟΙΣ ΠΛΗΓΑΣΕΒΑΛ 80 to-them BLOWS THEY-CAST	28 ΤΟΥΣ ΔΕ ΣΜΙΟΥΣ ΕΦΩΝΗΣΕΝ 80 THE BOUND-ones SOUNDS
ΟΝΕΙΣ ΦΥΛΑΚΗΝ ΠΑΡΑΓΓΕ 500 INTO GUARD-house charging	ΔΕ ΦΩΝΗΜΕΝΑ ΠΑΥΛΟΣ ΛΕ 65000 YET SOUND GREAT PAUL say-

³⁰ The earthquake, the open doors, the knowledge that he would forfeit his own life if a prisoner escaped, and the voice out of the darkness of the dungeon that read his inmost thoughts when he is about to take his own life, all conspired to convince the warden that these men and their message were from God. He doubtless had heard what the spirit of Python had declared about them, hence his cry, "What ought I to be doing that I may be saved?"

³² They did not stop with the bare exhortation to believe, but went on to open up the truth of the evangel. Faith does not come by the mere entreaty to believe, but through the setting forth of the truths which are to be believed. The death of Christ for our sins, His burial and resurrection are essential to salvation and should be the subject of every effort to preach the evangel. This gospel of God's grace was immediately effective, producing great joy.

³³ What a transformation in the warden! The day before he had treated them with unnecessary severity; now he stoops to bathe their backs and attends to their comforts, taking them into his own home.

³⁵ Philippi was a military colony, hence the officials were army officers rather than magistrates. This may explain their illegal course of taking a hand in punishing those who had never been tried. Later reflection doubtless convinced them of this error, so they sent to have Paul and Silas released. The warden was doubtless very happy at this turn of affairs, and exhorts them to go. But Paul, seeing the hand of God in the changed attitude of the officers, and solicitous for the furtherance of the evangel in Philippi, determines to press the advantage. The officers did not know that they were Roman citizens, hence did not realize how serious had been their offense. A public acknowledgment of their fault would shield the saints from further persecution. He insists that the officers shall come and lead them out in person, so that all may see that they were no longer opposed to their work. This the officers do, but, lest a rumor of this should get to Rome, they entreat them to leave the city, which, with due deliberation, the apostles did.

ing evil to yourself, for we are all
²⁹ *in this place."* Now, requesting lights, he springs in, and coming to be in a tremor, prostrates to Paul
³⁰ and Silas, and preceding them out, averred, "Masters, what must I be doing that I may be saved?"
³¹ Now they say, "Believe on the Lord Jesus, and you shall be saved,
³² you and your household." And they speak to him the word of the Lord, together with all who are in his
³³ house. And taking them aside, in that hour of the night he bathes off their blows, and is baptized, he and all his household, instantly.
³⁴ And, leading them up into his house, he sets a table before them, and exults, having believed in God with all his household.
³⁵ Now at the coming of day the officers dispatch the constables, saying, "Release those men." Now the warden reports these words to Paul, that "The officers have sent a dispatch that you may be released. Then come out now, go
³⁷ in peace." Yet Paul averred to them, "Lashing us publicly, uncondemned, men belonging to the Romans, they cast us into jail, and now they are ejecting us surreptitiously! No! But let them come themselves and lead us out!"
³⁸ Now the constables report these statements to the officers. Now they were afraid, hearing that they are
³⁹ Romans, and coming, they entreat them, and, leading them out, asked them to come away from the city.

ΓΩΝΜΗΔΕΝ ΠΡΑΞΗΣ ΣΕ ΑΥΤΩ 20
 ING NO-YET-ONE YOU-SHOULD-BE-PRACTISING to-self
ΚΑΚΟΝ ΑΠΑΝΤΕΣ ΓΑΡ ΕΣΜΕΝ 40
 EVIL ALL emphatic for WE-ARE
ΕΝΘΑΔΕ ΑΙΤΗΣΑΔΕ ΦΩΤΑΙ 50
 29 IN-PLACE-YET REQUESTING YET LIGHTS be-
ΙΣΕ ΠΗΔΗΣΕΝ ΚΑΙ ΕΝΤΡΟΜΟ 80
 INTO-SPRINGS AND IN-TREMBLE
Σ ΓΕΝΟΜΕΝΟΣ ΠΡΟΣΕΠΕΣΕΝ 100
 BECOMING he-TOWARD-FALLS
ΤΩ ΠΑΥΛΩ ΚΑΙ ΤΩ ΣΙΛΑΚΑΙ 20
 30 to-THAT PAUL AND to-THAT SILAS AND BE-
ΡΟΓΑΓΩΝ ΑΥΤΟΥΣ ΕΞΩΕΦΗ 40
 FORE-LEADING them OUT AVERRED
ΚΥΡΙΟΙ ΤΙ ΜΕ ΔΕΙΠΟΙΕΙΝ 60
 masters ANY ME IS-BINDING to-BE-DOING THAT
ΝΑΣΘΩ ΟΙΔΕΙΝ ΠΑΝ ΠΙΣΤΕ 80
 31 I-MAY-BE-BEING-MADE THE YET THEY-say BELIEVE!
ΥΣ ΟΝΕΠΙ ΤΟΝ ΚΥΡΙΟΝ ΙΗΣΟΥ 200
 ON THE Master JESUS
ΥΝΚΑΙΣ ΤΩΝ ΣΗΝ ΣΥΚΑΙ ΟΟΙΚ 20
 AND YOU-WILL-BE-BEING-MADE YOU AND THE HOME
ΟΣΣΟΥ ΚΑΙ ΕΛΑΛΗΣΑΝ ΑΥΤΩ 40
 32 OF-YOU AND THEY-TALK to-him
ΤΟΝ ΛΟΓΟΝ ΤΟΥ ΚΥΡΙΟΥ ΣΥΝ 60
 THE saying OF-THAT Master TOGETHER
ΠΑΣΙΝ ΤΟΙΣ ΕΝ ΤΗ ΟΙΚΙΑ 80
 to-ALL THE-ones IN THE HOME OF-him
ΤΟΥ ΚΑΙ ΠΑΡΑΛΑΒΩΝ ΑΥΤΟΥ 300
 33 AND BESIDE-GETTING them
ΕΝΕΚΕΙΝ ΤΗ ΦΩΡΑ ΤΗΣ ΝΥΚΤΟΣ 20
 IN that THE HOUR OF-THAT NIGHT
ΤΟΣΕΛΟΥΣΕΝ ΑΠΟ ΤΩ ΠΛΗΓ 40
 he-BATHES FROM THE BLOWS
ΩΝ ΚΑΙ ΕΒΑΠΤΙΣΘΗ ΑΥΤΟΣ 80
 AND IS-DIPIZED he AND
ΑΙ ΟΙ ΟΙΚΟΙΟΙ ΑΥΤΟΥ ΑΠΑΝΤΕΣ 80
 BE omit HOME A O.
 THE HOME OF-him ALL emphatic
ΕΣΠΑΡΑΧΡΗΜΑ ΑΝΑΓΑΓΩΝΤ 400
 34 instantly UP-LEADING BE-
Ε ΑΥΤΟΥΣ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ 20
 SIDES them INTO THE HOME OF-him
ΤΟΥ ΠΑΡΕΘΗΚΕΝΤΡΑΠΕΖΑΝ 40
 he-BESIDE-PLACES table
ΚΑΙ ΗΓΑΛΛΙΑΣΑΤΟ ΠΑΝ ΟΙΚ 80
 AND exults ALL-HOMELY
ΕΙΠΕ ΠΙΣΤΕΥΚΩΣΤΩ ΘΕΩ ΕΝΗ 80
 35 HAVING-BELIEVED to-THAT God OF-
ΕΡΑΣ ΔΕ ΓΕΝΟΜΕΝΗ ΣΑΠΕΣΤ 500
 DAY YET BECOMING commission

ΕΙΛΑΝ ΟΙ ΣΤΡΑΤΗΓΟΙ ΤΟΥΣ 20
 THE officers THE
ΡΑΒΔΟΥΧΟΥΣ ΛΕΓΟΝΤΕΣ ΑΠ 40
 ROD-BEATERS saying FROM-
ΟΛΥΣΟΝΤΟ ΤΟΝ ΑΝΘΡΩΠΟΥΣ 60
 LOOSE THE humans those
ΚΕΙΝΟΥΣ ΑΠΗΓΓΕΙΛΕΝ ΔΕ 80
 36 FROM-MESSAGES YET THE
ΔΕΣΜΟΦΥΛΑΣ ΤΟΥΣ ΛΟΓΟΥΣ 600
 BIND-GUARD THE sayings
ΤΟΥΤΟΥΣ ΠΡΟΣ ΤΟΝ ΠΑΥΛΟΝ 20
 these TOWARD THE PAUL
ΟΤΙ ΑΠΕΣΤΑΚΑΝ ΟΙ ΣΤΡΑΤ 40
 that HAVE-COMMISSIONED THE officers
ΗΓΟΙΝΑΔΕ ΠΟΛΥΘΗΝΕΝ Ο 60
 THAT YE-MAY-BE-BEING-FROM-LOOSED NOW
ΥΝ ΕΞΕΛΘΟΝΤΕΣ ΠΟΡΕΥΕΘ 80
 THEN OUT-COMING BE-YE-GOING
ΕΝ ΕΙΡΗΝΗ ΗΝ ΟΔΕ ΠΑΥΛΟΣ ΕΦ 700
 37 IN PEACE THE YET PAUL AVERRED
ΗΠΡΟΣ ΑΥΤΟΥΣ ΕΚΙΡΑΝΤΕΣ 20
 TOWARD them SKINNING
ΗΜΑΣ ΔΗΜΟΣΙΑ ΔΑΚΑΤΑΚΡΙΤ 40
 US PUBLICLY UNCONDEMNED
ΟΥΣ ΑΝΘΡΩΠΟΥΣ ΡΩΜΑΙΟΥΣ 60
 humans ROMANS
ΥΠΑΡΧΟΝΤΑΣ ΕΒΑΛΟΝ ΕΙΣ 60
 belonging THEY-CAST INTO
ΥΛΑΚΗΝ ΚΑΙ ΝΥΝ ΛΑΘΡΑ ΗΜΑ 800
 GUARD-HOUSE AND NOW covertly US
ΣΕΚΒΑΛΛΟΥΣΙΝ ΟΥΓΑΡ ΑΛΛ 20
 THEY-ARE-OUT-CASTING NOT for but
ΔΕΛΘΟΝΤΕΣ ΑΥΤΟΙ ΗΜΑΣ Ε 40
 COMING they US LET-BE-
ΑΓΑΓΕΤΩΣ ΑΝΑΠΗΓΓΕΙΛΑΝ 80
 38 OUT-LEADING FROM-MESSAGE
ΔΕ ΤΟΙΣ ΣΤΡΑΤΗΓΟΙΣ ΟΙΡΑ 80
 YET to-THAT officers THE ROD-
ΒΔΟΥΧΟΙ ΤΑΡΗΜΑΤΑ ΤΑΥΤΑ 900
 BEATERS THE declarations these
ΕΦΟΒΗΘΗΣΑΝ ΔΕ ΑΚΟΥΣΑΝΤ 20
 THEY-WERE-afraid YET HEARING
ΕΣΟΤΙΡΩΜΑΙ ΟΙ ΕΙΣΙΝ ΚΑΙ 40
 39 that ROMANS THEY-ARE AND
ΕΛΘΟΝΤΕΣ ΠΑΡΕΚΑΛΕΣΑΝ 60
 COMING THEY-BESIDE-CALL them
ΥΤΟΥΣ ΚΑΙ ΕΞΑΓΑΓΟΝΤΕΣ 80
 OF-YOU AND OUT-LEADING THEY-
ΡΩΤΩΝΑΠΕΛΘΕΙΝ ΑΠΟ ΤΗΣ Π 6000
 asked TO-BE-FROM-COMING FROM THE city

¹ Luke seems to have remained behind at Philippi, for the narrative now proceeds in the third person. Timothy also tarried, for no one was more genuinely solicitous of the welfare of the infant ecclesia (Phil.2²⁰). Later on he rejoins Paul and Silas and is found at Berea (17¹⁴). But Luke may have remained there until Paul's next missionary journey, when he returns through Philippi to Troas (20⁶).

¹ Instead of stopping at the smaller towns, Paul and Silas make their way to the most populous city of the province as a base of operations for the whole country. Thessalonica, the present Saloniki, became, in a few months, the center from which the word of the Lord was sounded forth, . . . in Macedonia and Achaia (1Th.1⁸). For the first three weeks he seems to have made a special effort to win the Jews in the synagogue, but only some of the Jews were persuaded, though many of the proselytes were won for Christ. Meanwhile many of the Uncircumcision must have been reached, for the apostle writes to them as converts from idolatry, rather than from Judaism. They turned to God from idols (1Th.1⁹).

³ The evangel of the kingdom, as Paul proclaimed it in the synagogues, is concisely set forth here. The suffering and resurrection of Messiah and Jesus as the One foretold by the prophets, are the leading points. Beyond this he gave them much else concerning the kingdom and the events which precede its coming, including the unveiling of the man of lawlessness (2Th.2⁶). Paul's evangel was what is sometimes called "a teaching gospel."

⁵ The malice of the Jews is apparent from their charge against the apostles. They, too, believed that Messiah would destroy the kingdoms of the nations, yet they bring this charge, hoping to rouse the power of Rome against them. They, themselves, gather a mob and raise a tumult, yet they accuse them of it. Not finding the apostles, they took Jason and some other brethren, but the civil magistrates did not act like the officers at Philippi, but took the legal course. Instead of imprisoning them, they made them give bail, which probably ended the matter when the apostles left the city.

⁴⁰ Now, coming out of the jail, they came to Lydia, and, seeing the brethren, they console them and came away.

¹⁷ Now, traversing Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. Now, as Paul's custom was, he entered to them and on three sabbaths he argues with them from the scriptures, opening to them and placing before them that Christ must suffer and rise from among the dead, and that "This One is Christ—the Jesus Whom *I* am announcing to you."

⁴ And some of them are persuaded, and were allotted to Paul and Silas, besides a vast multitude of the reverent Greeks, and of the foremost women not a few.

⁵ Now the Jews, being jealous, taking also to themselves some wicked men of the loafers, and making up a mob, they made a tumult in the city, and, standing by the house of Jason, they sought to lead them before the populace. Now, not finding them, they dragged Jason and some brethren to the city magistrate, imploring that "These who raise the inhabited earth to insurrection are present in this place also, whom Jason has entertained. And all these are committing things contravening the decrees of Cæsar, saying there is a different King, Jesus." Now they disturb the throng and the city magistrates at hearing these things. And, obtaining bail from Jason and the rest, they release them.

ΟΛΕΨΕΙΞΕΛΘΟΝΤΕΣΔΕΑΠΟ^{Α ΟΥΤ ΕΚ} 20
0 OUT-COMING YET FROM 5

ΤΗΣΦΥΛΑΚΗΣΕΙΣΗΛΘΟΝΠΡ^Α 40
THE GUARD-HOUSE THEY-INTO-CAME TOWARD

ΟΣΤΗΝΛΥΔΙΑΝΚΑΙΙΔΟΝΤΕ^Α 60
THE LYDIA AND PERCEIVING

ΣΠΑΡΕΚΑΛΕΣΑΝΤΟΥΣΑΔΕΛ^Α 80
THEY-BESIDE-CALL THE brothers

ΦΟΥΣΚΑΙΕΙΞΗΘΟΝΔΙΟΔΕΥ^Α 100
AND THEY-OUT-CAME THRU-journeying

7 ΣΑΝΤΕΣΔΕΤΗΝΑΜΦΙΠΟΛΙΝ^{Α ΜΦΙ} 20
YET THE Amphipolis

ΚΑΙΤΗΝΑΠΟΛΛΩΝΙΑΝΗΛΘΟ^Α 40
AND THE APOLLONIA THEY-CAME

7 ΛΕΙΣΤΗΝΘΕΣΣΑΛΟΝΙΚΗΝΟ^{Α ΟΥΤ ΕΚ} 60
INTO THE THESSALONICA THE-?

ΠΟΥΗΣΥΝΑΓΩΓΗΤΩΝΙΟΥΔ^Α 80
WHERE WAS TOGETHER-LEAD OF-THE JUDA-ans

ΔΙΩΝΚΑΤΑΔΕΤΟΕΙΘΩΣΤΩ^{Α Ο} 200
according-to YET THE HAVING-CUSTOMED

ΠΑΥΛΩΕΙΣΗΛΘΕΝΠΡΟΣΑΥΤ^Α 20
THE PAUL he-INTO-CAME TOWARD them

ΟΥΣΚΑΙΕΠΙΣΑΒΒΑΤΑΤΡΙΑ^Α 40
AND ON SABBATHS THREE

ΔΙΕΛΕΞΑΤΟΥΤΟΥΙΣΑΠΟΤΩ^Α 60
he-THRU-says to-them FROM THE

ΝΓΡΑΦΩΝΔΙΑΝΟΙΓΩΝΚΑΙΠ^Α 80
WRITINGS THRU-UP-OPENING AND BE-

ΑΡΑΤΙΘΕΜΕΝΟΣΟΤΙΤΟΝΧΡ^Α 300
SIDE-PLACING that THE ANOINT-

ΙΣΤΟΝΕΔΕΙΠΑΘΕΙΝΚΑΙΑΝ^{Α Ο} 20
ED WAS-BINDING TO-BE-EMOTIONING AND TO-UP-

ΑΣΤΗΝΔΙΕΚΝΕΚΡΩΝΚΑΙΟΤ^Α 40
STAND OUT OF-DEAD-ones AND that

ΙΟΥΤΟΣΕΙΣΤΙΝΟΧΡΙΣΤΟΣ^{Α ΟΥΤ ΕΚ} 60
this IS THE ANOINTED THE

ΙΗΣΟΥΣΟΝΕΓΩΚΑΤΑΓΓΕΛΛ^Α 80
JESUS WHOM I AM-DOWN-MESSAGING

ΩΜΙΝΚΑΙΤΙΝΕΣΕΞΑΥΤΩΝ^Α 400
to-YOUP AND ANY OUT OF-them

ΕΠΕΙΣΘΗCΑΝΚΑΙΠΡΟΣΕΚΑ^Α 20
ARE-PERSUADED AND THEY-WERE-TOWARD-

ΗΡΩΘΗCΑΝΤΩΠΑΥΛΩΚΑΙΤΩ^Α 40
unbotted to-THE PAUL AND to-THE

7 ΣΙΛΑΤΩΝΤΕCΕΒΟΜΕΝΩΝΕΛ^{Α ΟΥΤ ΕΚ} 60
SILAS OF-THE BESIDES REVERING GREEKS

ΑΝΗΩΝΠΑΝΘΟΣΠΟΥΓΥΝΑ^Α 80
multitude MANY OF-WOMEN

ΚΩΝΤΕΤΩΝΠΡΩΤΩΝΟΥΚΟΛΙ^{Α Χ} 800
BESIDES THE BEFORE-most NOT FEW

ΓΑΙΖΗΛΩCΑΝΤΕCΔΕΟΙΙΟΥ^Α 20
5 BOILING YET THE JUDA-

ΔΑΙΟΙΚΑΙΠΡΟΣΛΑΒΟΜΕΝΟ^Α 40
ans AND TOWARD-GETTING

ΙΤΩΝΑΓΟΡΑΙΩΝΑΝΔΡΑΣΤΙ^Α 60
OF-THE BUIYS MEN ANY

ΝΑΣΠΟΝΗΡΟΥCΚΑΙΟΧΛΟΠ^Α 80
wicked AND THIRONG-shaking

ΙΗΣΑΝΤΕCΕΘΡΥΒΟΥΝΤΗΝ^Α 600
THEY-TUMULTED THE

ΠΟΛΙΝΚΑΙΕΠΙCΤΑΝΤΕCΤΗ^Α 20
city AND ON-STANDING to-THE

ΟΙΚΙΑΙCΟΝΟCΕΖΗΤΟΥΝΑ^Α 40
HOME OF-JASON THEY-BOUGHT them

ΥΤΟΥCΠΡΟΑΓΑΓΕΙΝΕΙCΤΟ^Α 60
TO-BE-BEFORE-LEADING INTO THE

ΝΑΗΜΟΝΗΕΥΡΟΝΤΕCΔΕΑΥ^Α 80
6 PUBLIC NO FINDING YET them

7 ΤΟΥCΕΥΡΟΝΙΑCΟΝΑΚΑΙΤ^Α 700
THEY-DRAGGED JASON AND ANY

ΙΝΑCΔΕΛΦΟΥCΕΠΙΤΟΥCΠ^Α 20
brothers ON THE city-

ΟΛΙΤΑΡΧΑCΒΟΩΝΤΕCΟΤΙΟ^Α 40
chiefs IMPLORING that THE-

ΙΤΗΝΟΙΚΟΥΜΕΝΗΝΑΝΑCΤ^Α 60
ones THE BEING-HOMED UP-STANDING

ΤΩCΑΝΤΕCΟΥΤΟΙΚΑΙΕΝΘΑ^Α 80
these AND IN-PLACE-YET

7 ΔΕΠΑΡΕΙCΙΝΟΥCΥΠΟΔΕΔΕ^Α 800
ARE-BESIDE-BEING WHOM HAS-UNDER-RECEIVED

ΚΤΑΙΙΑCΩΝΚΑΙΟΥΤΟΠΑΝ^Α 20
JASON AND these ALL

7 ΤΕCΑΠΕΝΑΝΤΙΤΩΝΔΟΓΜΑΤ^Α 40
FROM-IN-INSTEAD OF-THE decrees

ΩΝΚΑΙCΑΡΟCΠΡΑCCOΥCΙΝ^Α 60
OF-CAESAR ARE-PRACTISING

ΒΑCΙΛΕΑΕΤΕΡΟΝΑΕΓΟΝΤΕ^Α 80
KING DIFFERENT SAYING

8 CΕΙΝΑΙΙΗΣΟΥΝΕΤΑΡΑΞΑΝ^Α 900
TO-BE JESUS THEY-DISTURB

ΔΕΤΟΝΟΧΛΟΝΚΑΙΤΟΥCΠΟΛ^Α 20
YET THE THIRONG AND THE city-

ΙΤΑΡΧΑCΑΚΟΥΟΝΤΑCΤΑΥΤ^Α 40
chiefs HEARING these

9 ΑΚΑΙΛΑΒΟΝΤΕCΤΟΙΚΑΝΟΝ^Α 80
AND GETTING THE enough

ΠΑΡΑΤΟΥΙΑCΟΝΟCΚΑΙΤΩΝ^Α 80
BESIDE OF-THE JASON AND OF-THE

ΛΟΙΠΩΝΑΠΕΛΥCΑΝΑΥΤΟΥC^Α 67000
rest THEY-FROM-LOOSE them

¹⁰ As it was unwise to excite the mob in Thessalonica further, and the apostles did not wish to cease their labors, they slip away to Berea, probably one of the nearest synagogues. Here the Jews give them a hearty reception and eagerly examine the ancient Scriptures to see if Paul's message is in accord with their predictions. Consequently many of them believe and the proselytes also, from among the Greeks, receive the word of the Lord.

¹¹ Paul's success among the noble Jews of Berea is clearly the result of their examination of the Scriptures. Here, doubtless, as elsewhere, current Jewish tradition, the teaching of the elders, had largely replaced the divine record, just as today the traditions of the church supersede the truths of Scripture. The truest nobility lies in ignoring current dogma and accepting only what is in closest accord with holy writ. This is the path that leads to real and substantial blessing.

¹⁴ The Jews seem to have concentrated their hate on Paul, hence it was not necessary for Silas and Timothy to leave.

¹⁵ Paul has now fulfilled the Macedonian call, and leaves that province for Greece, which was then named Achaia. Athens was, in some ways, the principal city, and it had a Jewish meeting place. Hence he went thither and took his usual course, speaking to the Jews in the synagogue, and to the others in the market place. We are not informed of his reception by the Jews, but they do not seem to have persecuted him.

¹⁸ The Epicurean philosophy was virtually Atheism. Like modern scientific theorists it denied creation, teaching that the universe was formed by a fortuitous concourse of atoms, and continued to function without the intervention of God. There was no moral government, so there was no judgment and no resurrection. Their highest aim was self-gratification.

¹⁸ The Stoics had many gods. They cultivated an austere apathy and held reason to be the only good. Stoicism developed a class of philosophic Pharisees who needed no Saviour, and acknowledged no sin. Zeno, its founder, died by his own hand.

¹⁰ Now the brethren immediately send out Paul as well as Silas by night into Berea, who are away, coming along into the synagogue of the Jews. Now these were more noble than those in Thessalonica, who receive the word with all eagerness, examining the scriptures daily, if these things be so. Many of them, indeed, then, believe, and of the respectable Greek women and men not a few.

¹³ Now as the Jews of Thessalonica know that in Berea also the word of God was announced by Paul, they came there also, agitating and disturbing the throngs. Now immediately, then, the brethren send away Paul to go as far as the sea. Silas as well as Timothy remain behind there.

¹⁵ Now those who are conducting Paul led him as far as Athens, and, obtaining directions to Silas and Timothy that they may be coming most quickly to him, they are off.

¹⁶ Now while Paul was waiting for them in Athens his spirit was incited in him, beholding the city idol-ridden. Indeed, then, he argued in the synagogue with the Jews and with the reverent, and in the market every day with those happening along.

¹⁸ Now some of the Epicurean and Stoic philosophers also parleyed with him, and some said, "Whatever may this scrap-picker be wanting to say?" Yet some, "He seems

ΟΙΔΕΔΕΛΦΟΙΕΥΘΕΩΣΔΙΑ²⁰
 10 THE YET brothers immediately THRU
 Α ΟΥΤ-SEND THRU NIGHT
 ΝΥΚΤΟΣΕΙΠΕΜΥΑΝΤΟΝΤΕ⁴⁰
 NIGHT OUT-SEND THE BESIDES
 ΠΑΥΛΟΝΚΑΙΤΟΝΣΙΛΑΝΕΙC⁶⁰
 PAUL AND THE SILAS INTO
 ΒΕΡΟΙΑΝΟΙΤΙΝΕCΠΑΡΑΓΕ⁸⁰
 BEREIA WHO-ANY BESIDE-COMING
 ΝΟΜΕΝΟΙΕΙCΤΗΝCΥΝΑΓΩΓ¹⁰⁰
 INTO THE TOGETHER-LEAD
 ΗΝΤΩΝΙΟΥΔΑΙΩΝΑΠΗCΑΝ²⁰
 OF-THE JUDA-ANS FROM-ARE
 ΟΥΤΟΙΔΕΗCΑΝΕΥΓΕΝΕCΤΕ⁴⁰
 11 these YET WERE more-well-generated
 ΡΟΙΤΩΝΕΝΘΕCΣΑΛΟΝΙΚΗC⁶⁰
 OF-THE IN THESSALONICA WHO-
 ΙΤΙΝΕCΕΔΕΞΑΝΤΟΤΟΝΛΟΓ⁸⁰
 ANY RECEIVE THE saying
 ΟΝΜΕΤΑΠΑCΗCΠΡΟΘΥΜΙΑC²⁰⁰
 WITH EVERY BEFORE-FEELING
 ΤΟΚΑΘΗΜΕΡΑΝΑΚΡΙΝΟΝ²⁰
 THE according-to DAY examining
 ΤΕCΤΑCΓΡΑΦΑCΕΙΕΧΟΙΤΑ⁴⁰
 THE WRITINGS IF MAY-IT-BE-HAVING
 ΥΤΑΟΥΤΩCΠΟΛΛΟΙΜΕΝΟΥΝ⁶⁰
 12 these thus MANY INDEED THEN
 ΕΞΑΥΤΩΝΕΠΙCΤΕΥCΑΝΚΑΙ⁸⁰
 OUT OF-them BELIEVE AND
 ΤΩΝΕΛΛΗΝΙΔΩΝΓΥΝΑΙΚΩΝ¹⁰⁰
 OF-THE GREEKS WOMEN
 ΤΩΝΕΥCΧΗΜΟΝΩΝΚΑΙΑΝΔΡ²⁰
 THE WELL-FIGURED AND MEN
 ΩCΝΟΥΚΟΛΙΓΟΙΩCΔΕΕΓΓΝΩC⁴⁰
 13 NOT FEW AS YET KNOW
 ΑΝΟΙΑΠΟΤΗCΒΕCΣΑΛΟΝΙΚ⁶⁰
 THE FROM THE THESSALONICA
 ΗCΙΟΥΔΑΙΟΙΟΤΙΚΑΙΕΝΤΗ⁸⁰
 JUDA-ANS that AND IN THE
 ΒΕΡΟΙΑΚΑΤΗΓΓΕΛΗΥΠΟΤΟ⁴⁰⁰
 BEREIA WAS-DOWN-MESSAGEED by THE
 ΥΠΑΥΛΟΥΟΛΟΓΟCΤΟΥΘΕΟΥ²⁰
 PAUL THE saying OF-THE God
 ΗΛΘΟΝΚΑΚΕΙCΑΛΕΥΟΝΤΕC⁴⁰
 THEY-CAME AND-there SHAKING
 ΚΑΙΤΑΡΑCΣΟΝΤΕCΤΟΥCΟΧ⁶⁰
 AND DISTURBING THE THRONES
 ΛΟΥCΕΥΘΕΩCΔΕΤΟΤΕΤΟΝ⁸⁰
 14 immediately YET THEN THE PAUL
 ΑΥΛΟΝΕΞΑΠΕCΤΕΙΛΑΝΟΙΑ⁶⁰⁰
 OUT-FROM-PUT THE bro-

ΔΕΛΦΟΙΠΟΡΕΥΕCΘΑΙΕΩCΕ²⁰
 thers TO-BE-GOING TILL ON
 ΠΙΤΗΝΒΑΛΑCΣΑΝΥΠΕΜΕΙΝ⁴⁰
 THE SEA UNDER-REMAIN
 Α ΕΑΝΤΕΟΤΕCΙΑCΚΑΙΟΤΙΜΟ⁶⁰
 BESIDES WHICH BESIDES SILAS AND THE Timothy
 ΘΕΟCΕΚΕΙΟΔΕΚΑΒΙCΤΑΝ⁸⁰
 15 there THE YET once-DOWN-STANDING
 ΟΝΤΕCΤΟΝΠΑΥΛΟΝΗΓΑΓΟΝ⁶⁰⁰
 THE PAUL LED
 ΕΩCΑΘΗΝΩΝΚΑΙΛΑΒΟΝΤΕC²⁰
 TILL OF-ATHENS AND GETTING
 ΕΝΤΟΛΗΝΠΡΟCΤΟΝCΙΛΑΝΚ⁴⁰
 direction TOWARD THE SILAS AND
 ΑΙΤΟΝΤΙΜΟΘΕΟΝΙΑΩCΤΑ⁶⁰
 THE Timothy THAT AS SWIFT-
 ΧΙCΤΑΕΛΘΩCΙΝΠΡΟCΑΥΤΟ⁸⁰
 most THEY-MAY-BE-COMING TOWARD him
 ΝΕΞΗCΑΝΕΝΔΕΤΑΙCΑΘΗΝ⁷⁰⁰
 16 THEY-OUT-ARE IN YET THE ATHENS
 ΑΙCΕΚΔΕΧΟΜΕΝΟΥCΑΥΤΟΥC²⁰
 OF-OUT-RECEIVING them
 ΤΟΥΠΑΥΛΟΥΠΑΡΩΞΥΝΕΤΟΤ⁴⁰
 OF-THE PAUL was-BESIDE-SHARPENED THE
 ΟΠΝΕΥΜΑΥΤΟΥΕΝΑΥΤΩΘΕ⁶⁰
 spirit OF-him IN him OF-
 ΦΡΟΥΝΤΟCΚΑΤΕΙΔΩΛΟΝΟΥ⁸⁰
 bebolding DOWN-idoled BEING
 CΑΝΤΗΝΠΟΛΙΝΔΙΕΛΕΓΕΤΟ⁸⁰⁰
 17 THE city he-THRU-said
 ΜΕΝΟΥΝΕΝΤΗCΥΝΑΓΩΓΗΝΤΟ²⁰
 INDEED THEN IN THE TOGETHER-LEAD to-THE
 ΙCΙΟΥΔΑΙΟΙCΚΑΙΟΙCΕ⁴⁰
 JUDA-ans AND to-THE once-
 ΒΟΜΕΝΟΙCΚΑΙΕΝΤΗΑΓΟΡΑ⁶⁰
 NEVERING AND IN THE BUY-place
 ΚΑΤΑΠΑCΑΝΗΜΕΡΑΝΠΡΟCΤ⁸⁰
 according-to EVERY DAY TOWARD THE
 ΟΥCΠΑΡΑΤΥΓΧΑΝΟΝΤΑCΤΙ⁹⁰⁰
 18 once-BESIDE-HAPPENING-UP ANY
 ΝΕCΔΕΚΑΙΤΩΝΕΠΙΚΟΥΡΙΩ²⁰
 YET AND OF-THE Epicureans
 ΝΚΑΙCΤΟΙΚΩΝΦΙΛΟCΟΦΩΝ⁴⁰
 AND Stoics (portiro-irs) FOND-WISE-ONCE
 CΥΝΕΒΑΛΛΟΝΑΥΤΩΚΑΙΤΙΝ⁶⁰
 TOGETHER-CAST (past) to-him AND ANY
 ΕCΕΛΕΓΟΝΤΙΑΝΘΕΛΟΙΟC⁸⁰
 said ANY EVER MAY-he-BE-WILLING THE
 ΕΡΜΟΛΟΓΟCΟΥΤΟCΛΕΓΕΙΝ⁸⁰⁰⁰
 seed-collector this TO-BE-saying

¹⁸ "Scrap-picker" is a piece of Athenian slang based upon the habits of birds who pick up seed and scraps, and applied to men who pick up scraps of learning and who lack a thorough knowledge of their subjects.

¹⁸ "Demons" was used of good as well as evil divinities in profane Greek.

¹⁹ The hill called the Areopagus (Latin, Mars' Hill), just a few steps above the Market Place, was a most fitting forum for the folly of God to defeat the wisdom of the world. At Rome Paul's weakness overcame the power of the world; at Ephesus he overthrew its religion; at Athens his foolish talk about the resurrection confounded the philosophies that made Greece famous.

²¹ While the Epicureans derided him, both they and the Stoics, as well as the many Athenians who had returned from foreign travel, all were eager to hear anything that was novel, even if they could not agree with it. The resurrection was unheard of amongst them, so they wish to know more of it.

²³ Paul is too wise to begin offensively by telling his hearers that they were *too superstitious*. His words are rather complimentary, at least so they would understand them. To dread demons was a virtue, the essence of their religion.

²³ By this happy introduction the apostle manages to conciliate the pretense to knowledge which the philosophers affected. Instead of charging them directly with ignorance of God he introduces the inscription, TO AN UNKNOWN GOD, which they doubtless all had seen. Then he pursues a course of reasoning, which they could follow, showing the illogical basis of their philosophies as to creation, God's continued activity in providence, and His desire that men should use these evidences in groping for Him—as they were. He is careful to make every possible concession to the philosophers, yet boldly attacks their error. In the midst of marvelous temples, and elaborate ritual, he does not hesitate to declare their uselessness to the God Who needed nothing, but was the Giver of all things. He asserts His supremacy in time and space. He acknowledges the partial truth in the Stoic philosophy by proclaiming His presence and immanence.

to be an announcer of **strange demons**," seeing that he preached to them the evangel of Jesus and the resurrection. Besides, getting hold of him, they led him to the Areopagus, saying "Can we know what this new teaching is, of which you are speaking? For what you are bringing to our hearing is strange. We are resolved, then, to know what this is wanting to be!" Now all the Athenians and the repatriated guests had opportunity for no other thing than to be telling something or hearing something newer.

²² Now Paul, standing in the center of the Areopagus, averred, "Men! Athenians! I am beholding on all sides how **unusually religious** you are. For, passing through and contemplating the objects of your veneration, I found a pedestal also, on which had been inscribed, 'TO AN UNKNOWN GOD.' To Whom then, you are ignorantly devout, This One I am announcing to you: ²⁴ God, Who makes the world and all which is in it, He, the Lord possessing heaven and earth, is not dwelling in temples made with ²⁵ hands, neither is He, requiring anything, being attended by human hands, Himself giving to all life and breath and all. Besides, He makes out of one every nation of mankind, to be dwelling on all the surface of the earth, specifying the setting of the seasons and ²⁷ the bounds of their dwelling, for them to be seeking God, if, consequently, they surely should grope for Him and may be finding Him, though to be sure, He is existing not far from each one of us, for ²⁸ in Him we are living and moving

ΟΙΔΕΙΣ ΕΝΦΩΝΔΑΙΜΟΝΙΦΩΝΔΟ 20 THE YET OF-LODGED demons he-IS-	ΕΓΕΓΡΑΠΤΟ ΑΓΝΩΣΤΩ ΘΕΩ 20 been-ON-WITTEN to-UN-KNOWN God WHOM o. Al st *
ΚΕΙ ΚΑΤΑΓΓΕΛΕΥΣΕΙΝ ΑΙΟ 40 SEEMING DOWN-MSGNGRS to-BE that	ΝΟΥΝ ΑΓΝΟΥΝΤΕ ΣΕΥΣΕΒΕ 40 THEN UN-KNOWING YE-ARE-devouling
ΤΙΤΟΝ ΙΗΣΟΥΝ ΚΑΙ ΤΗΝ ΑΝΑ 60 THE JESUS AND THE UP-STAND- st st omit to-them	ΙΤΕ ΤΟΥΤΟΝ ΕΓΦΚΑΤΑΓΓΕΛΑ 60 this-One I AM-DOWN-MSGAGING
ΣΤΑΣΙΝ ΕΥΗΓΓΕΛΙΖΕΤΟ ΑΥ 60 ing he-WELL-MSGAGIZED to-	ΛΩΥΜΙΝΟΘΕΟΣ ΟΠΟΙΗΣΑΤ 60 24 to-TOUP THE God THE One-making THE
ΤΟΙΣ ΕΠΙΛΑΒΟΜΕΝΟΙΣ ΑΥ 100 19 them ON-GETTING BESIDES OF- As o.	ΟΝΚΟΜΟΝ ΚΑΙ ΠΑΝΤΑ ΤΑ ΕΝ 600 SYSTEM AND ALL THE IN
ΤΟΥ ΕΠΙ ΤΟΝ ΑΡΕΙΟΝ ΠΑΓΟΝ 20 him ON THE AREOPAGUS (Mars' hill) A o. o.	ΑΥΤΩ ΟΥΤΟΣ ΟΥΡΑΝΟΥ ΚΑΙ Γ 20 it this-One OF-heaven AND OF-
ΗΓΑΓΟΝ ΛΕΓΟΝΤΕΣ ΔΥΝΑΜΕ 40 THEY-LED SAYING WE-ARE-ABLE	ΗΣΥΡΑΡΧΩΝ ΚΥΡΙΟΣ ΟΥΚ ΕΝ 40 LAND belonging Master NOT IN
ΘΑΓΝΩΝΑΙ ΤΙΣ Η ΚΑΙ ΝΗ ΑΥΤ 60 to-KNOW ANY THE NEW this THE omitted by o	ΧΕΙΡΟΠΟΙΗΤΟΙΣ ΝΑΟΙΣ ΚΑ 60 HAND-made * OF-human-ones HANDS * o.
ΗΝ ΨΟCΟΥΛΑ ΟΥ ΜΕΝΗ ΔΙΔ 80 THE by YOU BEING-TALKED TEACH-	ΤΟΙ ΚΕΙ ΟΥΔΕ ΨΟΧΕΙΡΩΝΑ 30 25 DOWN-HOMING NOT-YET by HANDS OF-
ΑΧΗ ΣΕΝΙΖΟΝΤΑ ΓΑΡ ΤΙΝΑ Ε 300 20 ing LODDIZING for ANY YOU-	ΝΘΡΩΠΙΝΩΝ ΘΕΡΑΠΕΥΕΤΑΙ 700 human-ones IS-BEING-cURED
ΙCΦΕΡΕΙC ΕΙC ΤΑC ΑΚΟΑC Η 20 ARE-ON-CARRYING INTO THE HEARING OF-	ΠΡΟC ΔΕ ΟΜΕΝΟC ΤΙΝΟC ΑΥΤ 20 TOWARD-BINDING OF-ANY He
ΜΩΝ ΒΟΥΛΟΜΕΘΑ ΟΥΝ ΓΝΩΝΑ 40 ON WE-ARE-intending THEN TO-KNOW	ΟC ΔΙΔΟΥC ΠΑCΙ ΖΩΗΝ ΚΑΙ Π 40 GIVING to-ALL LIFE AND BLOW-
ΙΤΙΝ ΘΕΛΕΙΤΑΥΤΑ ΕΙΝΑΙ 60 ANY IS-WILLING these TO-BE	ΝΟΗΝ ΚΑΙ ΤΑ ΠΑΝΤΑ ΕΠΟΙΗC 60 26 AND THE ALL He-makes
ΑΘΗΝΑΙΟΙ ΔΕ ΠΑΝΤΕC ΚΑΙ Ο 80 21 ATHENIANS YET ALL AND THE	ΕΝΤΕC ΕΙC ΕΝΟC ΠΑΝΘΕΝΟC ΑΝ 30 BESIDES OUT OF-ONE EVERY NATION OF-
ΙΕ ΠΙΔΗΜΟΥΝΤΕC ΕΙC ΕΝΟΙΕΙ 300 ON-PUBLIC-ING LODGERS INTO	ΘΡΩΠΩΝ ΚΑΙ ΤΟΙΚΕΙΝ ΕΝ ΠΙΠΑ 800 humans TO-BE-DOWN-POING ON EVERY
CΟΥ ΔΕ ΝΕΤΕΡΟΝ ΗΥΚΑΙΡΟΥ 20 NOT-YET-ONE DIFFERENT WELL-SEASONED	ΝΤΟC ΠΡΟC ΩΠΟΥ ΤΗC ΓΗC ΟΡ 20 face OF-THE LAND defining
ΝΗ ΛΕΓΕΙΝ ΤΙΝΑ ΚΟΥ ΕΙΝΤΙ 40 OR TO-BE-SAYING ANY OR TO-BE-HEARING ANY	ΙC ΑC ΠΡΟC ΤΕΤΑΓΜΕΝΟΥC 40 PAYING-TOWARD-SET SEA-
ΚΑΙ ΝΟΤΕΡΟΝ CΤΑΘΕΙC ΔΕ Π 60 22 more-NEW BEING-STOOD YET PAUL	ΑΙΡΟΥC ΚΑΙ ΤΑC ΟΡΟΘΕCΙΑ 60 SONS AND THE SEE-PLACES
ΑΥΛΟC ΕΝ ΜΕCΤΩ ΑΡΕΙΟΥ 60 IN MIDST OF-THE AREOPAGUS A M As o.	CΤΗC ΚΑΤΟΙΚΙΑC ΑΥΤΩΝ ΖΗ 80 27 OF-THE DOWN-HOME OF-them TO-BE-
ΠΑΓΟΥC ΕΦΗΝΔΡΕC ΑΘΗΝΑΙ 400 (Mars' hill) he-AVERRED MEN ATHENIANS o. EITEN said	ΤΕΙΝ ΤΟΝ ΘΕΟΝ ΕΙ ΑΡΑ ΓΕΥΗ 900 SEEKING THE God IF CONSEQUENTLY SURELY
ΟΙ ΚΑΤΑ ΠΑΝΤΑ ΦCΔΕΙCΙ ΔΑ 20 according-to ALL AS more-BREAD-de- A o. o. s E	ΛΑΦΗC ΕΙ ΑΝ ΑΥΤΟΝ ΚΑΙ ΕΥΡ 20 THEY-SHOULD-STROKE-TOUCH Him AND MAY-THEY-
ΙΜΟΝ ΕCΤΕΡΟΥC ΥΜΑC ΕΩΡ 40 moned you I-AM-behold-	ΟΙ ΕΝ ΚΑΙ ΤΟΙC ΕΥΜΑΚΡΑΝ 40 B o. o. o. A o. o.
ΦΔΙΕΡΧΟΜΕΝΟC ΓΑΡ ΚΑΙ ΑΝ 60 23 ing THRU-COMING for AND UP-	ΑΠΟ ΕΝΟC ΕΚ ΑCΤΟΥ ΗΜΩΝ ΥΠ 60 FROM ONE EACH OF-US belong-
ΑΘΕΩΡΩΝΤΑC ΕΒΑCΜΑΤΑ ΥΜ 80 beholding THE veneration OF-	ΑΡΧΟΝΤΑ ΕΝ ΑΥΤΩ ΓΑΡ ΖΩΜΕ 80 28 ing IN Him for WE-ARE-LIVING
ΩΝ ΕΥΡΟΝ ΚΑΙ ΒΩΜΟΝ ΕΝ Ω ΕΠ 500 you I-FOUND AND PEDESTAL IN WHICH HAD-	ΝΚΑΙ ΚΙΝΟΥΜΕΘΑ ΚΑΙ ΕCΜΕ 5000 AND ARE-STIRRING AND ARE

²⁸ Paul not only appeals to the measure of truth in their philosophies, but strengthens his cause with them by showing that even their own poets have stumbled on the truth he is about to deduce. The exact words "For we, too, are of the race" occur in a poem by Aratus, of Cilicia, Paul's native province. "The race" refers to the race of the gods, who were merely deified men. Cleanthes of Lystra also, in a hymn to Zeus, says, "for we are of your race."

²⁹ Paul then does away with their idols, leaving nothing of their religion but the unknown God, Who knows their ignorance and bears with it, but now charges them to change their minds in view of future judgment, which is assured by the resurrection of Christ from the dead. Paul wisely begins the evangel to them by announcing the resurrection, for it alone could dispel the error of their philosophies and bring them to a realization of the necessity for a Saviour.

³² The resurrection involves the death of Christ, and this the manner and necessity of His death for sin, but Paul was not allowed to proceed, though he doubtless did unfold the evangel to those who followed him when he left the Areopagus.

Here we have a marvelous model for the preaching of the evangel to the wise of this world. No appeal is made to scripture, for it would be useless. Every concession is made to the dim perceptions of truth which they held, and they are led as far as human reason can bring them up to the greatest fact of the evangel—the resurrection. But alas! Not many wise are called, for God chooses the stupid of the world to disgrace the wise (1Co.12⁶). No persecution drove Paul away, yet no flourishing ecclesia followed his labors. Indifference is deadly.

¹ Paul's plan, in leaving Athens, was doubtless to found another center for the evangel in Achaia, as Thessalonica was for Macedonia. Corinth was the logical place, a large mercantile city, whence the evangel could spread in all directions.

and are, even as some poets of yours have declared, 'For we are of the race also.' Belonging, then, to the divine race, we ought not to be inferring that the Divine is like gold, or silver, or stone, a sculpture of art and human sentiment.

³⁰ God, indeed, then, condoning the times of ignorance, now is charging all men everywhere to repent, ³¹ forasmuch as He assigns a day in which He is about to be judging the inhabited earth in righteousness by the Man Whom He specifies, tendering faith to all, raising Him from among the dead."

³² Now, on hearing of the resurrection of the dead, some, indeed, jeered, yet some say, "We will hear you concerning this again." ³³ Thus Paul came out of their midst. ³⁴ Yet some men, cleaving to him, believe, among whom were Dionysius the Areopagite, also, and a woman named Damaris, and others with them.

18 After these things, departing from Athens, he came to Corinth. ² And finding a certain Jew, named Aquila, a native of Pontus, having recently come from Italy, and Priscilla, his wife (because Claudius prescribed that all the Jews depart ³ from Rome), he came to them, and, because they were of a like trade, he remained with them and worked, for they were tentmakers by trade.

⁴ Now he argued in the synagogue every sabbath and persuaded Jews ⁵ as well as Greeks. Now, as Silas as well as Timothy came down

<p>17 ΝΩΣΚΑΙ^{A+Ε} ΤΙΝΕΣ ΤΩΝ ΚΑΘΥΜΑ^{B H=us} 20 AS AND ANY OF-THE according-to youp</p>	<p>ΑΝΔΡΕΣ ΚΟΛΛΗΘΕΝΤΕΣ ΑΥΤ²⁰ MEN BEING-JOINED to-him</p>
<p>ΣΠΟΙΝΤΩΝΕΙΡΗΚΑΣ ΙΝΤΩ 40 poets HAVE-declared OF-THE</p>	<p>ΩΠΙΣΤΕΥΣΑΝΕΝΟΙΣ ΚΑΙ 40 BELIEVE IN WHOM AND DI-</p>
<p>29 ΓΑΡ ΚΑΙ ΓΕΝΟΣΕΜΕΝ ΓΕΝΟ 60 for AND breed WE-ARE breed</p>	<p>ΙΟΝΥΣΙΟ ΣΑΡΕΟΠ ΑΓΙΤΗΣ 60 ONYSIUS THE AREOPAGITE</p>
<p>ΣΟΥΝΥΠΑΡΧΟΝΤΕΣ ΤΟΥ ΘΕΟ 60 THEM belonging OF-THE God</p>	<p>ΚΑΙ ΓΥΝΗΘΟΝ ΜΑΤΙΔΑ ΜΑΡΙ 80 AND WOMAN to-NAME DAMARIS</p>
<p>ΥΟΚΟΦΕΙΛΟΜΕΝΝΟΜΙΖΕΙ 100 NOT WE-ARE-OWING TO-BE-inferring</p>	<p>18 ΣΚΑΙΕΤΕΡΟΙΣ ΥΝΑΥΤΟΙΣ 600 AND DIFFERENT-ones TOGETHER to-them al-</p>
<p>ΝΧΡΥΣΙΩ ΝΑΡΓΥΡΙΩ ΛΙΘΩ 20 to-OLD OR to-SILVER OR to-STONE</p>	<p>ΕΤΑΤΑΥΤΑ ΧΩΡΙΣΘΕΙΣ ΕΚ 20 let these BEING-SPACIZED OUT OF-</p>
<p>ΧΑΡΑΓΜΑΤΙ ΤΕΧΝΗΣ ΚΑΙ ΕΝ 40 to-CARVE-effect OF-ART AND OF-IN-</p>	<p>ΛΟC ΦΝΑΘΗΝΩΝ ΗΒΕΝΕΙ ΚΟΡΙ 40 THE ATHENS he-CAME INTO CORINTH</p>
<p>ΘΥΜΗΣΕΩ ΣΑΝΘΡΩΠΟΥ ΤΟ ΘΕ 60 FEELING human THE divine</p>	<p>2 ΝΘΝ ΚΑΙ ΕΥΡΩΝΤΙ ΝΑΙΟΥ ΔΑ 60 AND FINDING ANY JUDA-aa</p>
<p>30 ΙΟΝΕΙ ΝΑΙΟΜΟΙΟΝΤΟ ΥC ΜΕ 60 to-BE LIKE THE INDEED</p>	<p>ΑΙΟΝΟ ΜΑΤΙ ΑΚΥΛΑΝ ΠΟΝ 80 to-NAME AQUILA Pontus</p>
<p>ΝΟΥΝ ΧΡΟΝΟΥ CΤΗC ΑΓΝΟΙΑ 200 THEN TIMES OF-THE UN-knowledge</p>	<p>ΤΙΚΟΝΤ Ω ΓΕΝΕΙ ΠΡΟC ΦΑΤΩ 700 (MARINE-ic) to-THE breed TOWARD-SLAYly</p>
<p>CΥΠΕΡΙΔΩΝΟ ΘΕΟC ΤΑΝ ΥΠ 20 OVER-PERCEIVING THE God THE NOW He-</p>	<p>CΕΛΗΝΑ ΥΘΑ ΑΠΟ ΤΗC ΙΤΑΛ 20 HAVING-COME FROM THE ITALY</p>
<p>ΑΡΑΓΓΕΛΛΕΙ ΤΟΙC ΑΝΘΡΩΠ 40 is-claughting to-THE humans</p>	<p>ΙΑC ΚΑΙ ΠΡΙCΚΙΛΛΑ Ν ΓΥΝΑ 40 AND PRISCILLA WOMAN</p>
<p>ΟΙC ΠΑΝΤΑC ΠΑΝΤΑ ΧΟΥΜΕΤ 60 ALL EVERYwhere TO-BE-</p>	<p>ΙΚΑ ΑΥΤΟΥ ΔΙΑ ΤΟ ΔΙΑ ΤΕΤΑ 60 OF-him THRU THE TO-HAVE-prescribed</p>
<p>ΑΝΟΕΙ Ν ΚΑΘΟΤΙ ΕC ΤΗC ΕΝ 80 31 after-MINDING DOWN-that He-stands DAY</p>	<p>ΧΕΝΑΙ ΚΛΑΥΔΙΟΥ Ν ΧΩΡΙC ΕC 80 CLAUDIUS TO-BE-SPACIZING</p>
<p>ΜΕΡΑ ΝΕΝΗΜΕΛΛΕΙ ΚΡΙΝΕΙ 300 IN WHICH He-is-ABOUT to-BE-JUDGING</p>	<p>ΘΑΙ ΠΑΝΤΑC ΤΟΥC ΙΟΥΔΑΙΟ 800 ALL THE JUDA-ans</p>
<p>ΝΤΗ ΝΟΙΚΟΥΜΕΝ Η ΝΕΝΔΙΚΑ 20 THE BEING-NOMED IN JUSTICE</p>	<p>ΥC ΑΠΟ ΤΗC ΡΩΜΗC ΠΡΟC ΗΛ 20 FROM THE ROME he-TOWARD-CAME</p>
<p>ΙΟC ΥΝ Η ΝΑΝΔΡΙ ΦΡΙCΕΝ 40 IN MAN WHOM He-defines</p>	<p>3 ΕΝ ΑΥΤΟΙC ΚΑΙ ΔΙΑ ΤΟ ΟΜ 40 to-them AND THRU THE LIKE-ANT</p>
<p>ΠΙCΤΙ Ν ΠΑΡΑC ΧΩΝ ΠΑCΙΝΑ 60 BELIEV tendering to-ALL UP-</p>	<p>ΕΧ ΝΟ ΕΙ ΝΑΙ ΕΜΕΝ ΕΝ ΠΑΡΑ 60 to-BE he-REMAINED BESIDE them</p>
<p>ΝΑC ΤΗC ΑC ΑΥΤΟΝ ΕΚ ΚΕΚΡΩ 80 STANDING Him OUT OF-DEAD-ones</p>	<p>ΥΤΟΙC ΚΑΙ ΕΙΡΓΑΖΕΤΟ ΗC Α 80 AND worked THEY-WERE</p>
<p>ΝΑΚΟΥCΑΝΤΕC ΔΕ ΑΝΑCΤΑC 400 32 BEAKING YET UP-STANDING</p>	<p>Ν ΓΑΡ CΚΗΝΟΠΟΙΟΙ ΤΗ ΤΕΧΝ 300 for BOOTH-makers to-THE ART</p>
<p>ΙΝ ΕΚΡΩ ΝΟΙ ΕΜΕΝ ΕΧ ΛΕΥΑΖ 20 OF-DEAD-ones THE-ones INDEED JERRED</p>	<p>Η ΔΙ ΕΛΕΓΕ ΤΟ ΔΕ ΕΝ ΤΗC ΥΝΑ 20 4 he-THRU-said YET IN THE TOGETHER-</p>
<p>ΟΝΟΙ ΔΕ ΕΙ ΠΑΝΑΚΟΥC ΟΜΕΘ 40 THE-ones YET say WE-WILL-BE-HEARING</p>	<p>ΓΩ Η ΚΑΤΑ ΠΑΝC ΑΒΒΑΤΟΝ Ε 40 LEAD according-to EVERY SABBATH PER-</p>
<p>ΑC ΟΥ ΠΕΡΙ ΤΟΥ ΤΟΥ ΚΑΙ ΠΑΛ 80 OF-YOU ABOUT this AND AGAIN</p>	<p>ΠΕ ΙΘΕΝΤΕ ΙΟΥΔΑΙΟΥC ΚΑΙ 60 SUADED BESIDES JUDA-ans AND</p>
<p>ΙΝ ΟΥΤΩC ΟΠΑΥΛΟC ΕΙ ΝΑΘΕ 80 33 thus THE PAUL OUT-CAME</p>	<p>Ε ΛΑ ΗΝ ΑC ΩC ΔΕ ΚΑΤΗΛΑΘΟΝΑ 80 5 GREEKS AS YET THEY-DOWN-CAME FROM</p>
<p>ΝΕΚΜΕC ΟΥ ΑΥΤΩΝ ΤΙΝΕC ΔΕ 600 34 OUT OF-MIDst OF-them ANY YET</p>	<p>ΠΟ ΤΗC ΜΑΚΕΔΟΝΙΑC ΟΤΕC Ε 80000 THE MACEDONIA THE BESIDES BI-</p>

³ While in Thessalonica he had been supported partly by gifts from Philippi, but now he engaged in tentmaking as a means of livelihood.

During his early days in Corinth his heart was continually occupied with the saints from whom he had been severed, especially those of Thessalonica. He had sent Timothy to them to establish them. Now when Timothy came to Corinth with Silas and brought good news of their faith and love, he writes an epistle to them. This was, it seems, not only the first of Paul's epistles to be penned, but the first part of the Greek Scriptures to be committed to writing.

⁶ As usual, Paul went to the synagogue and spoke on the sabbaths, but he does not seem to have proclaimed Christ until his companions came. Then he boldly preached Jesus as the Messiah. Profiting by his former experiences, he leaves them when they oppose and holds his meetings in a private house. Yet many, including the chief of the synagogue, are won for the Lord. Paul's language and symbolic action in withdrawing from the Jews are a denunciation of woe, and agree with what he wrote about them at this time (1Thess.2^{15,16}).

⁹ Paul, in writing to the Corinthians concerning these early days, told them that he was with them in weakness, and in fear, and in much trembling (1Co.2³). Hence he received a vision in the night to encourage him. God had chosen many a sinner in that city who should hear the evangel through Paul and believe. The opposition did not develop for some time and he was allowed to work for a year and a half. Thus he laid the foundation (1Co.3¹⁰) of one of the most flourishing of the ecclesias, which ever after had a large place in his heart.

¹² The Jews, however, took advantage of a change in the government, when Gallio (Annæus Novatus, a brother of Seneca, the philosopher, but adopted into the family of Junius Gallio, the rhetorician) became proconsul. He seems to have been especially liberal and tolerant, and refused to act as judge in an affair involving the religious law of the Jews. He considered such matters entirely outside his jurisdiction as a Roman judge.

from Macedonia, Paul was pressed in the word, certifying to the Jews ⁶ that Jesus is the Christ. Now at their resisting and blaspheming, shaking out his garments, he said to them, "Your blood be on your head! I am clear. From now on I shall go to the nations."

⁷ And proceeding thence, he entered the house of a certain one named Titus Justus, who is revering God, whose house was adjacent to ⁸ the synagogue. Now Crispus, the chief of the synagogue, believes in the Lord, together with his whole household. And many of the Corinthians, hearing, believed, and were baptized.

⁹ Now the Lord said to Paul, through a vision in the night, "Fear not! but be speaking: and ¹⁰ you should not be silent, because I am with you, and no one shall place [hands] on you to illtreat you, because I have many people in this ¹¹ city." Now he is seated one year and six months, teaching the word of God among them.

¹² Now, Gallio being proconsul of Achaia, the Jews with one accord assaulted Paul, and they led him ¹³ to the dais, saying that "This man is inducing men to revere ¹⁴ God aside from the law." Now, as Paul was about to open his mouth, Gallio said to the Jews, "If, indeed, it were some injury or wicked knavery, O Jews, I should, ¹⁵ on that account, tolerate you. Yet if they are questions about words and names and a law of yours, *you* will see! I am not intending

1	ΙΑΣΚΑΙΟΤΙΜΟΘΕΟCCΥΝΕ	20	^{s had an add-r} ΔΑΔΑ but	10	ΣΗΘΗCΔΙΟΤΙΕΓΩΕΙΜΙΜ	20
	I AS AND THE Timothy		was-pressed		10 SHOULD-BE-beING-SILENT THRU-that I AM WITH	
	ΙΧΕΤΟΤΩΛΟΓΩΠΑΥΛΟΣΔΙ	40	^{s o.}		ΕΤΑΣΟΥΚΑΙΟΥΔΕΙCΕΠΗΘ	40
	to-THE saying THE PAUL THRU-				YOU AND NOT-YET-ONE WILL-BE-ON-	
	ΑΜΑΡΤΥΡΟΜΕΝΟCΤΟΙCΙΟΥ	60	^{s o.}		CΕΤΑΙCΟΙΤΟΥΚΑΚΩCΑΙCΕ	60
	wITNESSING to-THE JUDA-				PLACING to-YOU OF-THE TO-EVIL-treat YOU	
	ΔΑΙΟΙCΕΙΝΑΙΤΟΝΧΡΙCΤΟ	80	^{s o.}		ΔΙΟΤΙΛΑΟCΕCΤΙΜΟΙΠΟΛΥ	80
	AND TO-BE THE ANOINCT				THRU-that PEOPLE IS to-ME MANY	
6	ΝΗCΟΥΝΑΝΤΙΤΑCΟΜΕΝΩ	100	^{s o.}		CΕΝΤΗΠΟΛΕΙΤΑΥΤΗΚΕΑ	600
	J E R U S OF-INST-EAD-BETTING				11 IN THE city this he-is-sealed	
	ΝΔΕΑΥΤΩΝΚΑΙΒΛΑCΦΗΜΟΥ	20	^{s had+K ONE omitted by AB}		CΕΝΔΕΕΝΙΑΥΤΟΝΕΝΑΚΑΙΜ	20
	YET OF-them AND OF-HARM-AVERTING				YET year ONE AND MONTHS	
	ΝΤΩΝΕΚΤΙΝΑCΑΜΕΝΟCΤΑΙ	40	^{s o.}		ΗΝΑCΕΙΔΙΔΑCΚΩΝΕΝΑΥΤΟ	40
	OUT-QUIVERING THE GAR-				SIX TEACHING IN them	
	ΜΑΤΙΑΕΙΠΕΝΠΡΟCΑΥΤΟΥC	60	^{s o.}		ΙCΤΟΝΛΟΓΟΝΤΟΥΘΕΟΥΓΑΛ	60
	MENTS he-said TOWARD them				12 THE saying OF-THE God OF-GALLIO	
	ΤΟΑΙΜΥΜΩΝΕΠΙΤΗΝΚΕΦΑ	80	^{s o.}		ΑΙΩΝΟCΔΕΑΝΘΥΠΑΤΟΥΟΝ	80
	THE BLOOD OF-YOU P ON THE HEAD				YET proconsul BEING	
	ΑΗΝΥΜΩΝΚΑΘΑΡΟCΕΓΩΑΠΟ	200	^{s o.}		ΟCΤΗCΑΧΑΙΑCΚΑΤΕΠΕCΤΗ	700
	OF-YOU clean I FROM				OF-THE ACHAIA DOWN-ON-STOOD	
	ΤΟΥΝΥΝΕΙCΤΑΘΗΝΗΠΡΕΥ	20	^{s o.}		CΑΝΟΜΘΥΜΑΔΟΝΟΙΟΥΔΑ	20
	THE NOW INTO THE NATIONS I'LL-BE-GOING				LIKE-FEEL THE JUDA-ANS	
7	CΟΜΑΙΚΑΙΜΕΤΑΒΑCΕΚΕΙΘ	40	^{s o.}		ΙΟΙΤΩΠΑΥΛΩΚΑΙΗΓΑΓΟΝΑ	40
	AND after-STEPPIG thence				to-THE PAUL AND THEY-LED him	
	ΕΝΕΙCΗΛΘΕΝΕΙCΟΙΚΙΑΝΤ	60	^{s ΠΑΡΑ decide}		ΥΤΟΝΕΠΙΤΩΒΗΜΑΛΕΓΟΝΤΕ	60
	he-INTO-CAME INTO HOME OF-				13 ON THE platform saying	
	ΑΟΜΙCΤΟΝΟΜΑΤΙΤΙΟΥΙΟΥC	80	^{s o.}		CΟΤΙΠΑΡΑΤΟΝΝΟΜΟΝΑΝΑΠ	80
	ANY to-NAME TITUS JUSTUS				that BESIDE THE LAW IS-UP-PER-	
	ΤΟΥCΕΒΟΜΕΝΟΥΤΟΝΘΕΟΝΟ	300	^{s o.}		ΕΙΒΕΙΟΥΤΟCΤΟΥCΑΝΘΡΩΠ	800
	ONE-REVERING THE God OF-				SUADING this-one THE humans	
	ΥΝΟΙΚΙΑΗΝCΥΝΟΜΟΡΟΥCΑ	20	^{s o.}		ΟΥCCEΒΕCΘΑΙΤΟΝΘΕΟΝΜΕ	20
	WHOM THE HOME WAS being-adjacent				14 TO-BE-REVERING THE God OF-	
8	ΤΗCΥΝΑΓΩΓΗΚΡΙCΠΟCΔΕΟ	40	^{s o.}		ΛΛΟΝΤΟCΔΕΤΟΥΠΑΥΛΟΥΑΝ	40
	to-THE TOGETHER-LEAD CHRISPI YET THE				BEING-ABOUT YET THE PAUL TO-BE-	
	ΑΡΧΙCΥΝΑΓΩΓΟCΕΠΙCΤΕΥ	60	^{s o.}		ΟΙΓΕΙΝΤΟCΤΟΜΑΕΙΠΕΝΟΓ	60
	chief-of-TOGETHER-LEAD BELIEVES				UP-OPENING THE MOUTH said THE GAL-	
	CΕΝΤΩΚΥΡΙΦCΥΝΟΛΩΤΩΟΙ	80	^{s o.}		ΑΛΛΙΩΝΠΡΟCΤΟΥCΙΟΥΔΑΙ	60
	to-THE Master TOGETHER to-WHOLE THE				LIO TOWARD THE JUDA-ANS	
	ΚΩΑΥΤΟΥΚΑΙΠΟΛΛΟΙΤΩΝΚ	400	^{s o.}		ΟΥCΕΙΜΕΝΗΝΔΑΙΚΗΜΑΤΗ	900
	HOME OF-him AND MANY OF-THE COR-				IF INDEED it-WAS injury ANY OR	
	ΟΡΙΝΘΙΩΝΑΚΟΥΟΝΤΕCΕΠΙ	20	^{s o.}		ΡΑΔΙΟΥΡΓΗΜΑΠΟΝΗΡΩΝΩΙ	20
	INTHANS HEARING BELIEVED				DEFT-ACT-effect wicked o! JU-	
	CΤΕΥΟΝΚΑΙΕΒΑΠΤΙΖΟΝΤΕ	40	^{s o.}		ΟΥΔΑΙΟΚΑΤΑΛΟΓΟΝΑΝ	40
	AND were-DIPIZED				DA-ANS according-to saying EVER I-had-	
	ΕΙΠΕΝΔΕΟΚΥΡΙΟCΕΝΝΥΚΤ	60	^{s o.}		ΕCΧΟΜΗΝΥΜΩΝΕΙΔΕΖΗΤΗΜ	60
9	said YET THE Master IN NIGHT				15 tolerated OF-YOU IF YET SEEK-effects	
	ΙΔΙΟΡΑΜΑΤΟCΤΩΠΑΥΛΩΜΗ	30	^{s o.}		ΑΤΑΕCΤΙΝΠΕΡΙΛΟΓΟΥΚΑΙ	80
	THRU sight to-THE PAUL NO				it-IS ABOUT saying AND	
	ΦΟΒΟΥΑΛΛΑΔΑΛΕΙΚΑΙΜΗC	300	^{s o.}		ΟΝΟΜΑΤΩΝΚΑΙΝΟΜΟΥΤΟΥΚ	61000
	BE-FEARING bul BE-TALKING AND NO YOU-				OF-NAMES AND OF-LAW OF-THE AC-	

¹⁶ The Greeks thoroughly disliked the Jews, and, taking advantage of the discomfiture of the Jews, gave Sosthenes a beating in front of the very dais. This, of course, was contrary to law, but Gallio chose to overlook it. Sosthenes seems to have replaced Crispus as chief of the synagogue when the latter believed the evangel. It is possible that he, also, believed later, for a brother of this name is mentioned in Paul's first epistle (1Co.11).

¹⁷ At Philippi, the apostle had turned all blame upon the officers. So here the Lord brings upon the Jews the violence and disgrace they hoped to heap on the apostle. His promise that Paul should not be harmed is faithfully kept. The opposition has helped rather than hindered the evangel.

¹⁸ The taking of a vow was not a part of the law, but was strictly voluntary on the part of those who took it on themselves. Such a person was separated to God, and must not touch the dead, no matter how close the physical relationship. So Paul, at this time, became separated from the dying nation of Israel (Nu.6).

Perhaps Paul's deliverance from the Jews in Corinth was the occasion of this vow. As a further indication of his separation from the apostate nation it corresponds to his action at the beginning of his ministry in Corinth in severing from the unbelieving Jews and going to the nations with the evangel. We have no record of his release from the vow, for he only *sheared* his hair in Cenchrea. To end it he would need to go to Jerusalem and *shave* his head. Hence, in spirit, his ministry henceforth is that of a Nazarite, without the joy which will characterize the coming of the kingdom and with the weakness and shame suggested by the long hair.

²² It is evident that Antioch has displaced Jerusalem as the center of the evangel. From this point he commences his third missionary journey. He first retraces the steps of his former journey but is now permitted to enter the province of Asia.

²⁴ Apollos' knowledge seems to have been limited to the Hebrew scriptures which had been translated into Greek in his native city, Alexandria, in Egypt, and to the ministry of John the baptist.

¹⁶ to be a judge of these!" And he
¹⁷ drives them from the dais. Yet they all, getting hold of Sosthenes, the chief of the synagogue, beat him in front of the dais. And Gallio cared nothing for these things.

¹⁸ Now Paul, remaining still a considerable number of days with the brethren, taking leave, sailed away to Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea, for he had a vow.

¹⁹ Now they arrive at Ephesus and he left them there. Yet *he*, entering the synagogue, argues with the
²⁰ Jews. Yet on their asking him to stay on more time, he does not consent, but, taking leave, and saying, "God willing, I shall come back again to you," he set out from

²² Ephesus. And, coming down into Cæsarea, going up and greeting the ecclesia, he descended to Antioch.
²³ And, spending some time, he came away, passing consecutively through the Galatian province and Phrygia, establishing all the disciples.

²⁴ Now a certain Jew, named Apollos, an Alexandrian by race, a scholarly man, arrives at Ephesus,
²⁵ being able in the scriptures. He was instructed in the way of the Lord, and fervent in spirit. He spoke and taught accurately what concerns Jesus, being versed only
²⁶ in the baptism of John. And he begins to [speak] boldly in the synagogue. Now when Priscilla and

²⁶ Apollos' ignorance of the ministry of the Lord and His twelve apostles made it easy for him to receive the truth proclaimed through Paul, so that he became a great help to the saints in Corinth as well as an ardent and powerful exponent of the ancient scriptures concerning the Messiah. What Paul had planted Apollos watered. He built on Paul's foundation (1Co.3^{6,10}). The Corinthians made him the head of one of their schisms (1Co.11²). He continued in fellowship with the apostle to the end (Titus 3¹³). It is not likely that he was an eloquent man, for the word used denotes *scholarship*, rather than eloquence, and the combination is rare. Superiority of speech is not needed in the proclamation of the evangel. It is not in word but in power (1Co.2^{1,4}).

¹ Paul came by an upper road to Ephesus, passing by those of Colosse and Laodicea (Col.2¹), who never saw his face in the flesh.

² These disciples, like Apollos, seemed to know nothing of the ministry of the Lord and the twelve apostles, and of the gifts of the holy spirit which were not given until after our Lord's ascension. They possessed none of these gifts and had not so much as heard of them. John's baptism was for the repentant, to prepare a people for the Messiah Who should come after him, Who would baptize in holy spirit.

⁶ This verse is usually taken to indicate the act of the twelve disciples, rather than Paul's statement concerning those who heard John the Baptist. But the change in the tense of the verb is against such a rendering. Paul uses the indefinite "*baptizes*" (⁴), "*hearing*" (⁵) *are baptized*, of the acts of John and those he baptized, but it is changed to the present, *at placing*, when speaking of Paul's acts, and to the past when speaking of its effects. This is not so apparent in the English version as in the Greek, but suggests that the apostle followed his usual course, for Christ had not sent him to baptize but to preach the evangel (1Co. 11⁷). The gifts followed the imposition of his hands, not their baptism.

Aquila hear him, they took him to themselves and expounded the way of God more accurately.

²⁷ Now, as he intends to be passing through into Achaia, the brethren, promoting it, write to the disciples to welcome him, who, coming along, parleyed much with those who have ²⁸ believed through grace, for he strenuously and thoroughly confuted the Jews, publicly exhibiting, through the scriptures, that Jesus is the Christ.

¹⁹ Now it occurred while Apollos was in Corinth, Paul, passing through the upper parts, comes down to Ephesus and, finding some ² disciples, said to them, "Did you obtain holy spirit when believing?" Yet they to him, "Nay, neither hear we if there is holy ³ spirit." Yet he said "Into what, then, are you baptized?" Yet they said, "Into the baptism of ⁴ John." Yet Paul said, "John baptizes with the baptism of repentance, saying to the people that they should be believing on the One Who is coming after him, that is, on ⁵ Jesus. Now on hearing this, they are baptized into the name of the ⁶ Lord Jesus." And at the placing of Paul's hands on them, the holy spirit came on them and they talked ⁷ languages and prophesied. Now in all there were about twelve men. ⁸ Now, entering the synagogue, he [spoke] boldly for three months, arguing and persuading as to that which concerns the kingdom of God. ⁹ Now, as some were hardened and stubborn, speaking evil of the way

<p>ΠΙΣΚΙΛΛΑΚΑΙΑΚΥΛΑΣΠΡΟ 20 CILLA AND AQUILA TOWARD- 3 18 WE-HEAR THE YET he- CEΛABONTOYATONKAIAP 40 GOT him AND more-</p>	<p>NECTINHKOYCAMENOΔEEI 20 B O. omits THE YET ne add TE BESIDES ΠΕΝΕΙΣΤΙΟΥΝΕΒΑΠΤΙΣΘΗ 40 said INTO ANY THEN YE-ARE-DIPIZED</p>
<p>ΙΒΕΣΤΕΡΟΝΑΥΤΩΕΙΞΕΘΕΝΤ 60 EXACTLY to-him THEY-OUT-PLACED ΟΤΗΝΟΔΟΝΤΟΥΘΕΟΥΒΟΥΛΟ 80 27 THE WAY OF-THE God OF-intending</p>	<p>ΤΕΟΙΔΕΕΙΠΑΝΕΙΣΤΟΙΦΑΝ 60 B O. THE-ONES YET say INTO THE OF-JOHN ΝΟΥΒΑΠΤΙΣΜΑΕΙΠΕΝΔΕΠΑ 80 4 DIPISM said YET PAUL</p>
<p>ΜΕΝΟΥΔΕΑΥΤΟΥΔΙΕΛΘΕΙΝ 100 YET him TO-DE-THRU-COMING ΕΙΣΤΗΝΑΧΑΙΑΝΠΡΟΤΡΕΥΑ 20 INTO THE ACHAIA BEFORE-REVERTING</p>	<p>ΥΛΟΣΙΦΑΝΝΗΣΕΒΑΠΤΙΣΕΝ 600 B O. JOHN DIPIZES ΒΑΠΤΙΣΜΑΜΕΤΑΝΟΙΑΣΤΩΛ 20 DIPISM OF-ulter-MINDING to-THE PEO-</p>
<p>ΜΕΝΟΙΟΙΔΕΛΦΟΙΕΓΡΑΨΑ 40 THE brollers WRITE ΝΤΟΙΣΜΑΘΗΤΑΙΣΑΠΟΔΕΞΑ 60 to-THIE LEARNERS TO-FROM-RECEIVE</p>	<p>ΑΦΛΕΓΩΝΕΙΣΤΟΝΕΡΧΟΜΕΝ 40 PLE saying INTO THE Onr-COMING ΟΝΜΕΤΑΥΤΟΝΙΝΑΠΙΣΤΕΥΣ 60 after him THAT THEY-SHOULD-BE-</p>
<p>ΣΘΑΙΑΥΤΟΝΟΣΠΑΡΑΓΕΝΟΜ 80 him WHO BESIDE-BECOMING ΕΝΟCCΥΝΕΒΑΛΕΤΟΠΟΛΥΤΟ 200 A+L TOGETHER-CAST much to-THIE</p>	<p>ΗCΟΥΝΑΚΟΥCΑΝΤΕCΔΕΕΒΑ 700 5 SUB HEARING YET THEY- ΠΤΙCΘCΑΝΕΙCΤΟΝΟΜΑΤ 20 ARE-DIPIZED INTO THE NAME OF-</p>
<p>CΧΑΡΙΤΟCΕΥΤΟΝΩCΓΑΡΤΟ 40 28 grace WELL-STRETCHLY for to-THIE ΙCΙΟΥΔΑΙΟΙCΔΙΑΚΑΤΗΛΕ 60 JUDA-RUS he-THRU-DOWN-EXPOSED</p>	<p>ΟΥΚΥΡΙΟΥΙΗCΟΥΚΑΙΕΠΙΘ 40 6 THE Master JESUS AND OF-ON-PLAC- ΕΝΤΟCΑΥΤΟΙCΤΟΥΠΑΥΛΟΥ 60 ING to-them OF-THIE PAUL</p>
<p>ΓΧΕΤΟΔΗΜΟCΙΑΕΠΙΔΕΙΚΝ 80 PUBLICLY ON-SHOWING ΥCΙΑΤΩΝΓΡΑΦΩΝΕΙΝΑΙΤ 300 THRU THE WRITINGS TO-BE THE</p>	<p>ΧΕΙΡΑCΗΛΕΤΟΠΝΕΥΜΑΤΟ 80 A+L AS+L O. A Γ THE HANDS CAME THE spirit THE ΑΓΙΟΝΕΠΑΥΤΟΥCΕΛΛΑΟΥΝ 800 HOLY ON them THEY-TALKED</p>
<p>ΟΝΧΡΙCΤΟΝΙΗCΟΥΝΕΓΕΝΕ 20 19 ANOINTED JESUS it-BECAME ΤΟΔΕΕΝΤΩΤΟΝΑΠΟΛΛΩΕΙΝ 40 YET IN THE THE APOLLOS TO-DE</p>	<p>ΤΕΓΛΩCCAICΚΑΙΕΠΡΟΦΗΤ 20 BESIDES lo-TONGUES AND BEFORE-AVERRED ΕΥΟΝΗCΑΝΔΕΟΙΠΑΝΤΕCΑΝ 40 7 WERE YET THE ALL MEN</p>
<p>ΔΙΕΝΚΟΡΙΝΘΠΑΥΛΟΝΔΙΕ 00 inscribed the N above the line IN CORINTH PAUL THRU-</p>	<p>ΔΡΕCΩCΕΙΔΩΔΕΚΑΕΙCΕΛΘ 60 8 AS-IF TWO-TEN INTO-COMING ΩΝΔΕΕΙCΤΗNCΥΝΑΓΩΓΗΝΕ 80 YET INTO THE TOGETHER-LEAD he-</p>
<p>ΛΘΟΝΤΑΤΑΑΝΩΤΕΡΙΚΑΜΕ 80 COMING THE Upperic PARTS ΗΚΑΤΕΛΘΕΙΝΕΙCΕΦΕCΟΝΚ 400 TO-DE-DOWN-COMING INTO EPHESUS AND</p>	<p>ΠΑΡΡΗCΙΑΖΕΤΟΕΠΙΜΗΝΑC 900 was-hold ON MONTHS ΤΡΕΙCΔΙΑΛΕΓΟΜΕΝΟCΚΑΙ 20 3 O. THREE THRU-saying AND</p>
<p>ΕΙΠΕΝΤΕΠΡΟCΑΥΤΟΥCΕΙΠ 40 2 said BESIDES TOWARD them IF spir- ΠΝΕΥΜΑΑΓΙΟΝΕΛΑΒΕΤΕΠΙC 60 it HOLY YE-GOT BELIEV-</p>	<p>ΠΕΙΘΩΝΤΑΠΕΡΙΤΗΣΒΑCΙΑ 40 PERSUADING THE ABOUT THE KINGDOM ΕΙΑCΤΟΥΘΕΟΥΩCΔΕΤΙΝΕC 60 9 OF-THIE God AS YET ANY</p>
<p>ΤΕΥCΑΝΤΕCΟΙΔΕΠΡΟCΑΥΤ 80 ing THE-ONES YET TOWARD him ΟΝΑΛΛΟΥΔΕΙΠΝΕΥΜΑΑΓΙΟ 500 but NOT-YET IF spirit HOLY</p>	<p>ΕCΚΑΗΡΥΝΟΝΤΟΚΑΙΗΠΕΙΘ 80 were-HARDENED AND UN-PERSUADED ΟΥΝΚΑΚΟΛΟΓΟΥΝΤΕCΤΗΝΟ 63000 EVIL-saying THE WAY</p>

⁸ Once more Paul pursues his usual plan of proclaiming Christ in the synagogue of the principal city of a province.

⁹ In Ephesus the previous visit of the apostle and the testimony of Apollos, as well as his own bold proclamation in the synagogue, won many adherents among the Jews, so that in this case, it was not *some* who *believed*, but *some* who *opposed*. After three months matters come to a crisis and Paul leaves the synagogue and brings the believing disciples with him, making his headquarters in the school of Tyrannus, where he discourses daily. Besides this, as he reminds the elders in his affecting farewell at Miletus, he supported himself by his own hands (20³⁴), possibly working at his trade with Aquila and Priscilla, going about the homes as well as teaching publicly (20²⁰), and healing many of diseases, and casting out wicked spirits.

¹³ The Jews had fallen so low that many of them became sorcerers and magicians who used incantations in their attempts to overcome evil spirits. Finding that Paul's formula was so effective they do not hesitate to profane the name of the Lord, by using it in their exorcisms. But the evil spirits were not deceived by this means, as the sons of Sceva found to their sorrow.

¹⁵ The spiritual tendency of Paul's ministry and his authority over the spirit world is here impressed upon us by one of the spirits themselves. The special word used of Paul is a very strong term denoting that they were very well acquainted with him. But they refused to recognize those who would not have the Messiah for their Saviour and Master, yet thought to make capital out of His name and power. Throughout Paul's course he drew nearer and nearer to the spiritual powers until, in his final ministry, he recognized them alone as the real object of attack (Eph.6¹²).

¹⁷ This incident had a marked effect on those who practised such arts. The demons whom they feared had acknowledged both the Lord and His servant as worthy of their obedience. No wonder that they were filled with fear and magnified the Lord Jesus.

before the multitude, withdrawing from them, he severs the disciples, arguing daily in the school of

¹⁰ Tyrannus. Now this occurred for two years, so that all those dwelling in the [province of] Asia hear the word of the Lord, Jews as well as
¹¹ Greeks. Besides, powers, not the casual kind, God did through the
¹² hands of Paul, so that handkerchiefs or aprons from his cuticle are carried away to the infirm also, to clear the diseases from them, and wicked spirits go out.

¹³ Now some wandering Jews also, exorcists, take in hand to name the name of the Lord Jesus over those having wicked spirits, saying, "I adjure you by Jesus Whom Paul
¹⁴ is proclaiming!" Now there were some seven sons of Sceva, a Jew, a
¹⁵ chief priest, doing this. Yet, answering, the wicked spirit said to them, "Jesus, indeed, I know, and I am versed in Paul, yet who are
¹⁶ *you?*" And the man in whom the wicked spirit was, leaping on them, getting the mastery of both, is too strong for them, so that they are escaping out of that house naked and wounded.

¹⁷ Now this became known to all, Jews as well as Greeks, who are dwelling in Ephesus. And fear falls on them all, and the name of
¹⁸ the Lord Jesus was magnified. And many who have believed came, confessing and informing them of their

ΔΟΝΕΝΩΠΙΟΝΤΟΥΠΛΗΘΟΥΣ 20 IN-VIEW OF-THE multitude	ΓΟΝΤΕΣ ΟΡΚΙΖΟΥΜΑΣΤΟΝ 20 I-AM-OATHING YOUR THE JE- ΥΠΙΟΝ HCOYΝΟΝ ΠΑΥΛΟ ΣΚΗΡΥΣΣΕ 40 SUS WHOM PAUL IS-PROCLAIMING
ΑΠΟ ΣΤΑΣΑ ΠΑΥΤΩΝ ΑΦΩΡΙC 40 FROM-STANDING FROM them he-FROM-defines	ΙΗΣΑΝ ΔΕ ΤΙΝΕC ΚΕΥΑΙΟΥ 60 14 THEY-WERE YET ANY SCEVA JUDA-AN
ΕΝ ΤΟΥC ΜΑΘΗΤΑC ΚΑΘΗΜΕΡ 60 THE LEARNERS according-to DAY	ΔΑΙΟΥ ΑΡΧΙΕΡΕΩC ΕΠΤΑΥΙ 80 OF-chief-SACRED-one SEVEN SONS
ΑΝΔΙΑΛΕΓΟΜΕΝΟC ΕΝ ΤΗCΧ 60 THRU-saying IN THE school	ΟΙ ΤΟΥΤΟ ΠΟΙΟΥΝΤΕC ΑΠΟΚ 600 15 this DOING answering
Ο ΑΝΤΥΡΑΝΝΟΥ ΤΟΥΤΟ ΔΕ ΕΓ 100 OF-MONARCH this YET BECAME	ΡΙΘΕΝ ΔΕ ΤΟ ΠΝΕΥΜΑΤΟ ΠΟΝ 20 YET THE spirit THE wicked
ΕΝΕΤΟ ΕΠΙΕΘΗ ΔΥΟC ΤΕ ΠΑ 20 ON YEARS TWO AS-BESIDES ALL	ΗΡΟΝ ΕΙΠΕΝ ΑΥΤΟΙC ΤΟ ΜΕ 40 said to-them THE INDEED
ΝΤΑC ΤΟΥC ΚΑΤΟΙΚΟΥΝΤΑC 40 THE once-DOWN-HOMING	ΝΙΗCΟΥΝ ΓΙΝΩCΚΩ ΚΑΙ ΤΟΝ 60 JESUS I-AM-KNOWING AND THE
ΤΗΝ ΑCΙΑΝ ΑΚΟΥCΑΙ ΤΟΝ ΛΟ 60 THE ASIA TO-HEAR THE saying	ΠΑΥΛΟΝ ΕΠΙCΤΑΜΑΙ ΥΜΕΙC 80 PAUL I-AM-adepting YOUR
ΓΟΝΤΟ ΚΥΡΙΟΥ ΙΟΥΔΑΙΟΥ 80 OF-THE Master JUDA-ans	ΔΕ ΤΙΝΕC ΕCΤΕ ΚΑΙ ΕΦΑΛΛΟ 700 16 YET ANY ARE AND ON-LEAPING
CΤΕ ΚΑΙ ΕΛΛΗΝΑC ΔΥΝΑΜΕΙ 200 11 BESIDES AND GREEKS ABILITIES	ΜΕΝΟC ΑΝΘΡΩΠΟC ΕΠΑΥΤΟ 20 THE human ON them
CΤΕ ΟΥΤΑCΤΥΧΟУC ΑCΘΕΟ 20 BESIDES NOT THE HAPPENINGS THE God	ΥC ΕΝΩΗΝΤΟ ΠΝΕΥΜΑΤΟ ΠΟΝ 40 IN WHOM WAS THE spirit THE wicked
CΕ ΠΟΙΕΙ ΔΙΑ ΤΩΝ ΧΕΙΡΩΝ Π 40 DID THRU THE HANDS OF-	ΗΡΟΝ ΚΑΤΑΚΥΡΙΕΥCΑC ΑΜΦ 60 1 st adds KAI AND A N DOWN-mastering OF-BOTH
ΔΥΛΟΥC CΤΕ ΚΑΙ ΕΠΙ ΤΟΥC Α 60 12 PAUL AS-BESIDES AND ON THE once-	ΟΤΕ ΡΩΝΙC ΧΥC ΕΝ ΚΑΤΑΥΤΩ 80 1 st adds EN IN he-is-STRONG DOWN OF-them
CΘΕΝΟΥΝΤΑC ΑΠΟ ΦΕΡΕCΘΑ 80 being-UN-FIRM TO-BE-being-FROM-CARRIED	ΝΩCΤΕ ΓΥΜΝΟΥC ΚΑΙ ΤΕΤΡΑ 800 AS-BESIDES NAKED AND HAVING-been-
ΙΑ ΠΟΤΟΥ ΧΡΩΤΟC ΑΥΤΟΥC 300 FROM THE INTEGUMENT OF-him handker-	ΥΜΑΤΙC ΜΕΝΟΥC ΕΚΦΥΓΕΙΝ 20 WOUNDED TO-BE-OUT-FLEEING
ΥΔΑΡΙ ΑΝCΙΜΙΚΙΝΘΙΑ ΚΑΙ 20 chiefs OR half-girds (Latin) AND	ΑΥΤΟΥC ΕΚ ΤΟΥ ΟΙΚΟΥ ΕΚΕΙ 40 them OUT OF-THE HOME that
ΑΠΑΛΛΑCCECΘΑΙ ΑΠΑΥΤΩΝ 40 TO-BE-FROM-CHANGING FROM them	ΝΟΥ ΤΟΥΤΟ ΔΕ ΕΓΕΝΕΤΟ ΓΝΩ 60 17 this YET BECAME KNOWN
ΤΑC ΝΟCΟΥC ΤΑΤΕ ΠΝΕΥΜΑΤ 60 THE DISEASES THE BESIDES spirits	CΤΟΝ ΠΑCΙΝ ΙΟΥΔΑΙΟΙC ΤΕ 80 to-ALL JUDA-ans BESIDES
ΑΤΑ ΠΟΝΗΡΑ ΕΚΠΟΡΕΥΕCΘΑ 80 THE wicked TO-BE-OUT-GOING	ΚΑΙ ΕΛΛΗΝCΙΝ ΤΟΙC ΚΑΤΟΙΚ 800 AND to-GREEKS to-THE once-DOWN-HOMING
ΙΕ ΠΕΧΕΙΡΗC ΑΝΔΕΤΙΝΕC Κ 400 13 ON-HAND 1 st o. A+C YET ANY AND	ΟΥC ΙΝ ΤΗ ΝΗCΕCΟΝ ΚΑΙ ΕΠΕ 20 A has THE small, at end of line A omits ON- THE EPHESUS AND ON-FALLS
ΑΙ ΤΩΝ ΠΕΡΙΕΡΧΟΜΕΝΩΝ ΙΟ 20 OF-THE ABOUT-COMING JUDA-	ΠΕCΕΝ ΦΟΒΟC ΕΠΙ ΠΑΝΤΑC 40 1 st adds ΟΤΕ FEAR ON ALL them
ΥΔΑΙΩΝ ΕΞ ΟΡΚΙCΤΩΝ ΟΝΟΜ 40 ans OUT-OATHISLS TO-BE-NAMING	ΥΤΟΥC ΚΑΙ ΕΜΕΓΑΛΥΝΕΤΟ Τ 60 AND was-magnified THE
ΑΖΕΙΝ ΕΠΙ ΤΟΥC ΕΧΟΝΤΑC 60 ON THE once-HAVING THE	Ο ΟΝΟΜΑΤΟΥ ΚΥΡΙΟΥ ΙΗCΟΥ 80 NAME OF-THE Master JESUS
ΑΠΝΕΥΜΑΤΑ ΤΑ ΠΟΝΗΡΑ ΤΟΟ 80 spirits THE wicked THE NAME	ΠΟΛΛΟΙ ΤΕ ΤΩΝ ΠΕΠΙCΤΕΥΚ 64000 18 MANY BESIDES OF-THE once-HAVING-BELIEVED
ΝΟΜΑΤΟΥ ΚΥΡΙΟΥ ΙΗCΟΥ Ε 500 OF-THE Master JESUS saying	

¹⁸ Many believers still clung to their old practises, but when they found that the Lord was greater than the demons whom they feared, they abandoned their false arts. They gave up the scrolls which taught them, and burned up nearly ten thousand dollars' worth.

²¹ The words "*as these things were fulfilled*" mark the central crisis in Paul's ministry. We have long passed Jerusalem, Antioch has held its place as the base for his missionary journeys, and his correspondence was connected with Corinth, but now we look forward to Rome. In epistles written at this juncture Paul declares that he has fully preached the gospel of Christ in these parts (Ro.15¹⁹), that there is to be a change in his ministry, especially in the evangel he was proclaiming. He had gone about proclaiming Christ as Israel's Messiah, "after the flesh," yet henceforth he would do so no longer. He would recognize no man after the flesh. He would proclaim the conciliation, which does away with the distinction between the Circumcision and Uncircumcision (2Co.5¹⁴⁻²¹, Ro.5¹²⁻²¹). His gospel to the nations had been based on the promise to Abraham that all the nations of the earth should be blessed through His Seed. Now he preaches to all mankind because of a common descent from Adam. As this ministry is not in line with the kingdom to Israel, which is the subject of Acts, it is not recognized in this scroll.

The apostle's ministry in the synagogues is at an end, for the Jews among the nations have rejected their Messiah even as those in the land had done. All that now remains is his testimony before kings and in Rome.

Ephesus was the religious as Rome was the political center of the world. Paul gave a larger part of his ministry to the church there than to any other.

²³ The disturbance in Ephesus was no doubt caused by the opposition of the evil spirits, or demons, who are the real objects of worship in idolatry. It served God's purpose as well, for the apostle's ministry had come to a crisis which required him to leave Ephesus.

²⁴ The impelling motive of Demetrius and his fellow craftsmen was the loss of trade, just as in the case of the Pythoness at Philippi. Money moves the nations.

¹⁹ practises. Now a considerable number of those practising meddling arts, bringing together the scrolls, burned them up in view of all. And they compute their value and found it to be fifty thousand pieces of silver. Thus the word of the Lord grows mightily and was strong.

²¹ Now, as these things were fulfilled, Paul pondered, in spirit, passing through Macedonia and Achaia, going to Jerusalem, saying that "After coming to be there I must see Rome also." Now, dispatching two of his servants, Timothy and Erastus, to Macedonia, *he* attended, for the time, to the [province of] Asia.

²³ Now at that season no slight disturbance occurred concerning the way, for one named Demetrius, a silversmith (making silver temples of Artemis afforded no slight income to the artisans and the workers concerned with such, whom ²⁵ he convenes), said, "Men! You are versed in the fact that by this vocation we thrive, and you are beholding and hearing that, not only of Ephesus, but of almost the entire [province of] Asia, this Paul by his persuasion causes a considerable throng to stand aloof, saying that they are not gods which are coming ²⁷ into being by means of hands. Now, not only is this endangering our party, coming to be confuted by it, but the sanctuary of the great goddess Artemis also being thereby reckoned nothing (as well as her magnificence being about to be

<p>ΟΤΩΝΗΡΧΟΝΤΟΕΣΟΜΟΛΟΓΟ 20 CAME OUT-AVOWING</p>	<p>ΙΝΟΝΤΑΡΑΧΟCΟΥΧΟΛΙΓΟC 20 DISTURBANCE NOT FEW</p>
<p>ΥΜΕΝΟΙΚΑΙΑΝΑΓΓΕΛΛΟΝΤ 40 AND OF-MESSAGING</p>	<p>ΠΕΡΙΤΗCΟΔΟΥΔΗΜΗΤΡΙΟC 40 24 ABOUT THE WAY DEMETRIUS</p>
<p>ΕCΤΑCΠΡΑΞΕΙCΑΥΤΩΝΙΚΑ 60 19 THE PRACTISINGC OF-them enough</p>	<p>ΓΑΡΤΙCΟΝΟΜΑΤΙΑΡΓΥΡΟC 60 for ANY TO-NAMΕ SILVERSMITH</p>
<p>ΝΟΙΔΕΤΩΝΤΑΠΕΡΙΕΡΓΑΡ 80 YET OF-THE-ONEC THE ABOUT-ACTC PRAC-</p>	<p>ΟΠΟCΠΟΙΩΝΝΑΟΥCΑΡΓΥΡΟ 80 making making TEMPLEC SILVER</p>
<p>ΑCΙΑΝΤΩΝCΥΝΕΝΕΓΚΑΝΤΕC 100 TISING (TOGETHER-CARRYING) expedient</p>	<p>ΥCΑΡΤΕΜΙΔΟCΠΑΡΕΙΧΕΤΟ 600 OF-ARTEMISC tenderED</p>
<p>ΤΑCΒΙΒΛΟΥCΚΑΤΕΚΑΙΟΝΕ 20 THE SCROLLC THEY:DOWN-BURNED IN-</p>	<p>ΤΟΙCΤΕΧΝΙΤΑΙCΟΥΚΟΛΙΓ 20 to-THE ARTISANC NOT FEW</p>
<p>ΝΩΠΙΟΝΠΑΝΤΩΝΚΑΙCΥΝΕΨ 40 VIEW OF-ALL AND THEY-TOGETHER-</p>	<p>ΗΝΕΡΓΑCΙΑΝΟΥC CΥΝΑΘΡΟ 40 25 ACTION WHOM TOGETHER-CONVEN-</p>
<p>ΗΦΙCΑΝΤΑCΤΙΜΑCΑΥΤΩΝΚ 60 PEOPLE THE VALUEC OF-them AND</p>	<p>ΙCΑCΚΑΙΤΟΥCΠΕΡΙΤΑΤΟΙ 60 ing AND THE ABOUT THE SUCH</p>
<p>ΑΙΕΥΡΟΝΑΡΓΥΡΙΟΥΜΥΡΙΑ 80 THEY-FOUND OF-SILVER MYRIADC (10,000)</p>	<p>ΑΥΤΑΕΡΓΑΤΑCΕΙΠΕΝΑΝΔΡ 80 ACTERC SAID MEN</p>
<p>ΔΑCΠΕΝΤΕΟΥΤΩCΚΑΤΑΚΡΑ 200 20 FIVE thus according-to HOLDING</p>	<p>ΕCΕΠΙCΤΑCΘΕΟΤΙΕΚΤΑΥΤ 700 YE-ARE-adepting that out OF-thiC</p>
<p>ΤΟCΤΟΥΚΥΡΙΟΥΟΛΟCΟΥ 20 OF-THE Master THE saying GROWC</p>	<p>ΗCΤΗCΕΡΓΑCΙΑCΗΕΥΡΟΙ 20 THE ACTION THE WELL-GO</p>
<p>ΣΑΝΕΚΑΙΙCΧΥΕΝΩCΔΕΕΠ 40 21 UP AND WAS-STRONG AC YET WAS-</p>	<p>ΑΗΜΙΝΕCΤΙΝΚΑΙΘΕΦΡΕΙΤ 40 26 to-US iC AND YE-ARE-Heholding</p>
<p>ΑΗΡΦΘΗΝΤΑΥΤΑΕΒΕΤΟΟΠΑΥ 60 FILLED theC PLACED THE PAUL</p>	<p>ΕΚΑΙΑΚΟΥΕΤΕΟΤΙΟΥΜΟΝΟ 60 AND ARE-HEARING that NOT ONLY</p>
<p>ΛΟCΕΝΤΩΠΝΕΥΜΑΤΙΔΙΕΛΘ 80 IN THE SPIRIT THRU-COMING</p>	<p>ΝΕΦΕCΟΥΑΛΛΑCΔΕΟΝΠΑC 80 OF-EPHΕCUC but ALMOCT OF-EVERY</p>
<p>ΩΝΤΗΝΜΑΚΑΙΔΟΝΙΑΝΚΑΙΤ 300 A EI u E o. uC omit THE THE MACEDONIA AND THE</p>	<p>ΗCΤΗCΑCΙΑCΟΠΑΥΛΟCΟΥΤ 800 THE ABIA THE PAUL thiC</p>
<p>ΗΝΑΧΑΙΑΝΠΟΡΕΥΕCΘΑΙΕΙ 20 ACHAIA TO-BE-GOING INTO</p>	<p>ΟCΠΕΙCΑCΜΕΤΕCΤΗCΕΝΙΚ 20 s omiC PERSUADING AN PERSUADING after-STANDC enough</p>
<p>CΙΕΡCΟΛΥΜΑΕΙΠΩΝΟΤΙΜ 40 JERUSALEM SAYING that after</p>	<p>ΑΝΟΝΟΧΛΟΝΛΕΓΩΝΟΤΙΟΥΚ 40 THRONO SAYING that NOT</p>
<p>ΕΤΑΤΟΓΕΝΕCΘΑΙΜΕΕΚΕΙΔ 60 THE TO-BE-BECOMING ME there it-iC</p>	<p>ΕΙCΙΝΘΕΟΙΔΙΑΧΕΙΡΩΝ 60 THEY-ARE godC THE-ONEC THRU HANDC</p>
<p>ΕΙΜΕΚΑΙΡΩΜΗΝΙΔΕΙΝΑΠΟ 80 22 BINDING ME AND HOME TO-BE-PERCIVING.COM-</p>	<p>ΓΙΝΟΜΕΝΟΙΟΥΜΟΝΟΝΔΕΤΟ 80 27 BECOMING NOT ONLY YET thiC</p>
<p>CΤΕΙΛΑCΔΕΕΙCΤΗΝΜΑΚΑΙ 400 missioning YET INTO THE MACEDONIA</p>	<p>ΥΤΟΚΙΝΔΥΝΕΥΕΙΗΜΙΝΤΟΜ 900 iC-DANGERING to-US THE PART</p>
<p>ΔΟΝΙΑΝΔΥΟΤΩΝΔΙΑΚΟΝΟΥ 20 TWO OF-THE oneC-THRU-SERVING</p>	<p>ΕΡΟCΕΙCΑΠΕΛΕΓΜΟΝΕΛΘΕ 20 INTO FROM-EXPOSING TO-BE-COMING</p>
<p>ΝΤΩΝΑΥΤΩΤΙΜΩΘΕΟΝΚΑΙΕ 40 A o. o. o. A+N uC+ s had ΕΠ before Timothy to-him Timothy AND E-</p>	<p>ΙΝΑΛΛΑΚΑΙΤΟΤΗCΜΕΓΑΛΗ 40 s* omiC but but AND THE OF-THE GREAT</p>
<p>ΡΑCΤΟΝΑΥΤΟCΕΠΕCΧΕΝΧΡ 60 RABTI'C he hUc-ON-HAD TIMO</p>	<p>CΘΕΑCΑΡΤΕΜΙΔΟCΙΕΡΟΝΕ 60 goddECC ARTEMISC SACRED-place IN-</p>
<p>ΟΝΟΝΕΙCΤΗΝΑCΙΑΝΕΓΕΝΕ 80 23 INTO THE ABIA BECAME</p>	<p>ΙCΟΥCΘΕΝΛΟΓΙCΘΗΝΑΙΜΕΛ 80 TO NOT-PLACЕ TO-BE-ACCOUNTED TO-BE-BEING</p>
<p>ΤΟΔΕΚΑΤΑΤΟΝΚΑΙΡΟΝΕΚΕ 500 YET according-to THE SEACON that</p>	<p>ΑΕΙΝΤΕΚΑΙΚΑΘΑΡΕΙCΘΑ 65000 A has N small, above line A E o. A E ABOUT BESIDES AND TO-BE-BEING-DOWN-LIFTED</p>

It was an ancient custom to use portable images or shrines, which were modeled after celebrated temples or other objects of worship. They were used for various purposes, either 'as household gods or for religious processions, or even on journeys or military expeditions. Some were of wood, others of gold or silver. It can easily be seen how a profitable trade in such images could spring up in Ephesus, for the temple of Diana was world-renowned. Worshipers from afar would want a shrine to take with them to their homes.

The reason why shrines or temples of Diana were made, rather than images of the goddess may lie in the fact that the temple was most magnificent, while the image it contained was rude indeed. It was not an image of Diana the Huntress, which is the usual character in which she is now represented, but a many-breasted female figure above and a shapeless block below, carved out of wood. Nevertheless, she was the object of the most fanatical veneration.

³³ This Alexander may be that copper-smith who had done much evil to the apostle (2Tim.4:14). If so, it shows the shameless lengths to which the Jews went in their hatred of Paul. They would not wish to be implicated in this matter, though it was well known that they also were opposed to idolatry. If this was the coppersmith he might have some influence with craftsmen of a like occupation, and he would clear his fellow countrymen of any association with Paul. But the mob knew he was a Jew and the mob was in no humor to tolerate any one who was not a worshiper of their goddess.

³⁵ To be the janitor or sexton of the temple of some great divinity was considered a high honor by the cities of the ancient world.

³⁵ The "scribe" is called by the same name as the well-known class among the Jews. He was a high city official, and, in this case, a man of tact and judgment. He appeals to them at their weakest point, and calms them before showing the groundlessness and danger of their mad uproar.

pulled down), whom the whole [province of] Asia and the inhabited earth is revering."

²⁸ Now, on hearing this and becoming full of fury, they cried, saying, "*Great is Artemis of the Ephesians!*" And the city is filled with the confusion. And, gripping Gaius and Aristarchus, Macedonians, fellow travelers of Paul, they rush with one accord into the theater. ³⁰ (Now, at Paul's intending to enter in to the populace, the disciples did ³¹ not let him. Yet some of the chiefs of [the province of] Asia also, being his friends, sending to him, entreated him not to venture into the theater himself.) Others, indeed, then, ³² cried some other thing, for the ecclesia was confused, and the majority were not aware on what account they had come together.

³³ Now they unite on Alexander out of the throng, the Jews pushing him forward. Now Alexander, gesturing with his hand, wanted to make a ³⁴ defense to the populace. Yet on recognizing that he is a Jew, one voice came from all for about two hours, crying, "*Great is Artemis of the Ephesians! Great is Artemis of the Ephesians!*"

³⁵ Now the scribe, composing the throng, is averring: "Men! Ephesians! For what man is there who knows not the city of the Ephesians, which is the sexton of the temple of the great Artemis and of that which ³⁶ fell from Zeus? These things, then, not being gainsaid, you must possess composure and commit nothing rash. For you led these ³⁷ men, who are neither despoilers of the sanctuary, nor blasphemers ³⁸ of our goddess. Indeed, then, if

^{A o.} **ΙΤΗCMEΓΑΛΕΙΟΤΗΤΟΣΑΥΤ** ²⁰
 THE magnificence OF-her
^{B omits THE} **ΗCΗΝΟΑΝΗCΙΑΚΑΙΝΟΙΚΟ** ⁴⁰
 WHOM WHOLE THE ABIA AND THE BEING-
²⁸ **ΥΜΕΝΗCΕΒΕΤΑΙ ΑΚΟΥCΑΝΤ** ⁶⁰
 HOMED IS-BEVERING HEARING
ΕCΔΕΚΑΙΓΕΝΟΜΕΝΟΙ ΠΑΝ ⁸⁰
 YET AND BECOMING FULL
^{A² o. A H for I} **ΕΙCΘΥΜΟΥΕΚΡΑΖΟΝ ΛΕΓΟΝ** ¹⁰⁰
 OF-fury THEY-CHIED SAYING
ΤΕCMEΓΑΛΗΝΗ ΑΡΤΕΜΙCΕΦΕ ²⁰
 GREAT THE ARTEMIS OF-EPHE-
CΙΩΝ ΚΑΙ ΠΑΝCΘΗΝΗ ΠΟΛΙC ⁴⁰
 29 SIANS AND IS-FILLED THE city
 OF-THE cancelled but restored by ^{A¹}
ΤΗC CΥΓΧΥCΕΩC ΩΡΜΗCΑΝΤ ⁶⁰
 OF-THE TOGETHER-POCB THEY-RUSH BE-
ΕΟΜΟΒΥΜΑΔΟΝΕΙCΤΟΘΕΑΤ ⁸⁰
 SIDES LIKE-HEEL INTO THE gazing-place
ΡΟΝ CΥΝΑΡΠΑCΑΝΤΕC ΓΑΙΟ ¹⁰⁰
 TOGETHER-SNATCHING GAITS
ΗΚΑΙ ΑΡΙCΤΑΡΧΟΝ ΜΑΚΑΙΔ ²⁰
 AND Aristarchus MACEDONIANS
ΟΝΑ C CΥΝΕΚΑΗΜΟΥC ΠΑΥΛΟ ⁴⁰
 TOGETHER-OUT-PUBLICERS OF-PAUL
^{OF-THE omitted by A² B¹} **ΥΤΟΥ ΠΑΥΛΟΥ ΔΕ ΒΟΥΛΟΜΕΝ** ⁶⁰
 30 OF-THE PAUL YET intending
^{B o.} **ΟΥ ΕΙCΕΛΘΕΙΝ ΕΙC ΤΟΝ ΔΗΜ** ⁸⁰
 TO-BE-INTO-COMING INTO THE PUBLIC
^{A¹ o.} **ΟΝ ΟΥΚ ΕΙΩΝΑΥΤΟΝ ΟΙΜΑΘΗ** ¹⁰⁰
 NOT LEFT him THE LEARNERS
ΤΑΙΤΙ ΝΕCΔΕΚΑΙΤΩΝ ΑCΙΑ ²⁰
 31 ANY YET AND OF-THE ABIA-chiefs
ΡΧΩΝ ΟΝΤΕC ΑΥΤΩ ΦΙΛΟΠΕ ⁴⁰
 BEING to-him FOND-ones SEND-
ΜΥΑΝΤΕC ΠΡΟC ΑΥΤΟΝ ΠΑΡΕ ⁶⁰
 ing TOWARD him THEY-BESIDE-
ΚΑΛΟΥΝ ΜΗ ΔΟΥΝΑΙ ΕΑΥΤΟΝ ⁸⁰
 CALLED NO TO-GIVE self
³² **ΕΙCΤΟΘΕΑΤΡΟΝ ΑΛΛΟΙ ΜΕΝ** ¹⁰⁰
 INTO THE gazing-place others INDEED
ΟΥΝ ΑΛΛΟΤΙ ΕΚΡΑΖΟΝ ΗΝ ΓΑ ²⁰
 THEN other ANY CHIED WAS for
^{B Γ} **ΡΗΕΚΚΑΗCΙΑC ΟΥΚ ΕΧΟΥΜΕΝ** ⁴⁰
 THE OUT-CALLED HAVING-been-confused
ΗΚΑΙ ΟΙ ΠΛΕΙΟΥC ΟΥΚ ΗΔΕΙ ⁶⁰
 AND THE MORE-ones NOT HAD-PER-
CΑΝΤΙΝ ΟC ΕΝΕΚΑ CΥΝΕΛΗ ⁸⁰
 CEIVED OF-ANY ON-account THEY-HAD-TOGETHER-
^{B o.} **ΥΘΕΙCΑΝ ΕΚΔΕΤΟ ΟΥΧ ΛΟΥC** ¹⁰⁰
 33 COME OUT YET OF-THE THRONG THEY-

ΥΝΕΒΙΒΑCΑΝ ΑΛΕΞΑΝΔΡΟΝ ²⁰
 HAVE-TOGETHER-STEP ALEXANDER
ΠΡΟΒΑΛΟΝΤΩΝ ΑΥΤΟΝ ΤΩΝ ⁴⁰
 OF-BEFORE-CASTING him THE JU-
^{A omits YET ^{A¹} has Δ¹ ^{A¹} add ΟΥΝ ΤΗΝ} **ΟΥΔΑΙΦΝΟΔΕ ΑΛΕΞΑΝΔΡΟC** ⁶⁰
 DA-SDS THE YET ALEXANDER
^{B o.} **ΚΑΤΑCΕΙCΑCΤΗΝ ΧΕΙΡΑΝ** ⁸⁰
 gesturing THE HAND WILLED
^{A¹ o. Θ} **ΕΛΕΝΑ ΠΟΛΟΓΕΙC ΑΘΙΩΤΑΝ** ¹⁰⁰
 TO-BE-FROM-SAYING to-THE PUBLIC
ΜΩ ΕΠΙΓΝΟΝΤΕC ΔΕ ΟΤΙ ΙΟΥΔ ²⁰
 34 ON-KNOWING YET THAT JUDA-
ΔΙΟC ΕCΤΙΝ ΦΩΝΗ ΓΕΝΕΤ ⁴⁰
 ad he-IS SOUND BECAME
ΟΜΙΑ ΕΚ ΠΑΝΤΩΝ ΦΟC ΕΙΠΩ ⁶⁰
 ONE OUT OF-ALL AS-IF ON HOURS
^{B ΩΝ} **ΡΑC ΔΥΟ ΚΡΑΖΟΝΤΕC ΜΕΓΑΛ** ⁸⁰
 TWO CRYING GREAT
ΗΝ ΑΡΤΕΜΙCΕΦΕCΙΩΝ ΜΕΓΑ ¹⁰⁰
 THE ARTEMIS OF-EPHESIANS GREAT
^{As omits GREAT THE ARTEMIS OF-EPHESIANS} **ΑΝΗ ΑΡΤΕΜΙCΕΦΕCΙΩΝ ΚΑΤ** ²⁰
 35 THE ARTEMIS OF-EPHESIANS DOWN-
^{B o.} **ΑCΤΕΙΛΑC ΔΕ Ο ΓΡΑΜΜΑΤΕΥ** ⁴⁰
 PUTTING YET THE WRITER
CΤΟΝ ΧΛΟΝ ΦΗCΙΝ ΑΝΔΡΕC ⁶⁰
 THE THRONG he-IS-AVERRING MEN
^{A¹ Δ ΔΕ ΛΦΟΙ brothers} **ΕΦΕCΙ ΟΤΙ CΓΑΡ ΕCΤΙΝ ΑΝ** ⁸⁰
 EPHESIANS ANY for IS OF-
^{B + Ε} **ΘΡΩΠΩΝ ΟC ΟΥ ΓΙΝΩCΚΕΙΤΗ** ¹⁰⁰
 humans WHO NOT IS-KNOWING THE
ΝΕΦΕCΙΩΝ ΠΟΛΙΝ ΝΕΦΚΟΡΟ ²⁰
 OF-EPHESIANS city TEMPLE-JANITOR
^{A¹ adds ΚΑΙ AND} **ΝΟΥCΑΝΤΗC ΜΕΓΑΛΗC ΑΡΤΕ** ⁴⁰
 BEING OF-THE GREAT ARTEMIS
ΜΙΔΟC ΚΑΙ ΤΟΥ ΔΙΟ ΠΕΤΟΥC ⁶⁰
 AND OF-THE ZEUS-FALL
^{B¹ o.} **ΑΝΑΝΤΙΡΡΗΤΩΝ ΟΥΝ ΟΝΤΩΝ** ⁸⁰
 36 OF-UN-INSTEAD-declared THEN BEING
^{A¹ omits these} **ΤΟΥΤΩΝ ΔΕ ΟΝΕCΤΙΝ ΜΑCΚ** ¹⁰⁰
 these BINDING it-IS YOUR HAV-
^{B o.} **ΑΤΕCΤΑ ΜΕΝ ΟΥC ΥΠΑΡΧΕΙ** ²⁰
 ing-been-DOWN-PUT TO-HE-belonging
^{A¹ B¹ omits ANY} **ΝΚΑΙ ΜΗΔΕΝ ΠΡΟΠΕΤΕCΤΙ Π** ⁴⁰
 AND NO-YET-ONE BEFORE-FALLING ANY TO-
^{B o.} **ΡΑC ΕΙΝΗ ΓΑΓΕΤΕ ΓΑΡ ΤΟΥ** ⁶⁰
 37 BE-PRACTISING YE-LED for THE
CΑΝΔΡΑCΤΟΥ ΤΟΥC ΟΥΤΕΙC ⁸⁰
 MEN these NOT-BESIDES SA-
ΡΟC ΥΛΟΥC ΟΥΤΕ ΒΛΑCΦΗΜΟ ¹⁰⁰
 CRED-ATTACHERS NOT-BESIDES HARM-AVERRING-ones

³⁸ After showing them that the men they had led to the theater were not guilty of any overt act against the temple or goddess he reminds them that there are legal means of redress for any wrong which they may have committed.

³⁹ We have purposely retained the uniform rendering *ecclesia* here, for it gives us a true idea of its meaning in ordinary Greek. It was a town council before which any matter such as this might be brought for settlement. A select portion of the population convened for public business was so called.

⁴⁰ The Romans would not tolerate any disorderly assemblage, and would soon recall any liberties and privileges accorded to a city if disorders were not promptly suppressed.

Thus God overrules to deliver Paul from "so great a death" even though the spiritual powers of evil, the avaricious mob, and the Jews were all combined against him. As in Corinth, He uses the power of Rome to protect him from false brethren and fanatical idolaters led on by his unseen spirit enemies.

¹ During Paul's stay in Ephesus he penned the two epistles to the Corinthians. In these we find a full account of much which is outside the scope of Acts. They trace the gradual change which is coming over his teaching, for his ministry went "from glory to glory" (2Co.3:18). As associated with the proclamation of the kingdom, his ministry seems to fall, as did that of the twelve. This is what is recorded in Acts. But as associated with the secret which was not made publicly known until after his final appeal to the Jews in Rome, his ministry ascended to the heights of Ephesian truth by gradual degrees.

² While in Corinth he wrote the epistle to the Galatians and that to the Romans. Thus, within a few months he writes all the Preparatory Epistles, in the central crisis of his ministry, after his determination to give the flesh no further place.

³ Luke seems to have rejoined the apostle at this point, as he now uses the pronoun *we*.

Demetrius and the artisans with him have a charge against anyone, court sessions are being held; and there are proconsuls: let them be indicting one another. Now if you are seeking for anything about other things, it will be explained in ⁴⁰ a legal *ecclesia*. For we are also in danger of being indicted concerning today's commotion, there existing not a single cause concerning which we shall be able to render an account concerning this riot."

⁴¹ And, saying these things, he dismisses the *ecclesia*.

20 Now, after the tumult ceased, Paul, sending after the disciples and consoling and saluting them, came away to go into Macedonia.

² Now, passing through those parts and entreating them with many

³ a word, he came into Greece. And three months being spent, as there came to be a plot against him by the Jews, being about to set out for Syria, he came to be of the opinion that he would return through Macedonia.

⁴ Now Sopater Pyrrhus, a Berean, and Aristarchus and Secundus, Thessalonians, and Gaius of Derbe, and Timothy and Tychicus and Trophimus of Asia arranged to meet him in the [province of] Asia.

⁵ Now these, coming before us, remained in Troas. Yet *we* sail away from Philippi after the days of unleavened bread, and came to them in Troas in five days, where we tarried seven days.

⁷ Now on one of the sabbaths, at our being assembled to break bread, Paul argued with them, being

ΥΝΤΑΣΤΗΝΘΕΟΝΗΜΩΝΕΙΜΕ 20
38 THE goddess OF-US IF INDEED

ΝΟΥΝΔΗΜΗΤΡΙΟΣΚΑΙΟΥ 40
THEN DEMETRIUS AND THE TOGETH-
A had 1 (partly erased)

ΝΑΥΤΩΤΕΧΝΙΤΑΙΕΧΟΥΣΙΝ 60
EN to-him ARTISANS ARE-HAVING WHICH

ΠΡΟΣΤΙΝΑΛΟΓΟΝΑΓΟΡΑΙΟ 80
TO-WAIT ANY saying BUYS

ΙΑΓΟΝΤΑΙΚΑΙΑΝΘΥΠΑΤΟΙ 100
ARE-beING-LED AND proconsuls

ΕΙΣΙΝΕΓΚΑΛΕΙΤΩΣΑΝΑΛΛ 20
ARE LET-THem-BE-indicting to-one-

ΗΛΟΙΣΕΙΔΕΤΙΠΕΡΙΕΤΕΡΩ 40
39 another IF YET ANY ABOUT DIFFERENT
B+A O.

ΝΕΠΙΖΗΤΕΙΤΕΕΝΤΗΝΝΟΜ 60
B O. ΔΙ
YE-ARE-ON-SEEKING IN THE IN-LAWED

ΦΕΚΚΑΝCΙΑΕΠΙΛΥΘΗΣΕΤΑ 80
OUT-CALLED IT-WILL-BE-BEING-ON-LOOSED

ΙΚΑΙΓΑΡΚΙΝΔΥΝΕΥΟΜΕΝΕ 200
40 AND for WE-ARE-DANGERING TO-

ΓΚΑΛΕΙCΘΑΙCΤΑCΕCΩCΠΕΡ 20
S O.
HE-BEING-judICLED OF-STANDING ABOUT

ΙΤΗCCHΜΕΡΟΝΜΗΔΕΝΟCΑΙ 40
THE today OF-NO-YET-ONE cause

ΤΙΟΥΥΠΑΡΧΟΝΤΟCΠΕΡΙΟΥ 60
belonging ABOUT WHICH

ΟΥΔΥΝΗCΟΜΕΘΑΑΠΟΔCΥΝΑ 80
NOT WE-SHALL-BE-ABLE TO-FROM-GIVE

ΙΛΟΓΟΜΠΕΡΙΤΗC CΥCΤΕΡΟΦ 300
saying ABOUT THE TOGETHER-TURN

ΗCΤΑΥΤΗCΚΑΙΤΑΥΤΑΕΙΠΩ 20
41 this AND these saying

ΝΑΠΕΛΥCΕΝΤΗΝΕΚΚΑΛΗCΙΑ 40
S O.
he-FROM-LOOSES THE OUT-CALLED

ΝΜΕΤΑΔΕΤΟΠΑΥCΑCΘΑΙΤΟ 60
20 after YET THE TO-be-CEASED THE

ΑΦΕΙΡ-ΤΟWARD-CALLED ΠΡΟCΚΑΛΕCΑΜΕΝΟC
ΝΘΟΥΡΥΒΟΝΜΕΤΑΠΕΜΨΑΜΕΝ 60
TUMULT after-BENDING

ΟCΟΠΑΥΛΟCΤΟΥCΜΑΘΗΤΑC 400
THE PAUL THE LEARNERS

ΚΑΙΠΑΡΑΚΑΛΕCΑCΚΑΙΑCΠ 20
AND BESIDE-CALLING AND greeting

ΑCΑΜΕΝΟCΕΞΗΛΘΕΝΠΟΡΕΥ 40
he-OUT-CAME TO-BE-GOING

ΕCΘΑΙΕΙCΤΗΝΜΑΚΑΙΔΟΝΙ 00
B O. omit THE
INTO THE MACEDONIA

ΑΝΔΙΕΛΘΩΝΔΕΤΑΜΕΡΗΕΚΕ 80
2 THRU-COMING YET THE PARTS those

ΙΝΑΚΑΙΠΑΡΑΚΑΛΕCΑCΑΥΤ 600
AND BESIDE-CALLING them

ΟΥCΛΟΓΩΠΟΛΛΩΝΗΛΘΕΝΕΙC 20
lo-saying MANY he-CAME INTO

ΤΗΝΕΛΛΑΔΑΠΟΙΗCΑCΤΕΜΗ 40
THE GREECE DOING BESIDES-MONTHS

ΝΑCΤΡΕΙCΓΕΝΟΜΕΝΗCΕΠΙ 60
THREE OF-BE-COMING ON-

ΒΟΥΛΗCΑΥΤΩΨΥΠΟΤΩΝΙΟΥΔ 80
COUNSEL to-him by THE JU-Da-ans

ΑΙΩΝΜΕΛΛΟΝΤΙΑΝΑΓΕCΘΑ 600
to-BEING-ABOUT TO-BE-BEING-UP-LED

ΙΕΙCΤΗΝCΥΡΙΑΝΕΓΕΝΕΤΟ 20
INTO THE SYRIA he-BECAME

ΓΝΩΜΗCΤΟΥΥΠΟCΤΡΕΦΕΙΝ 40
OF-opinion THE TO-BE-RETURNING

ΔΙΑΜΑΚΑΙΔΟΝΙΑC CΥΝΕΙΠ 60
4 THRU MACEDONIA TOGETHER-said

ΕΤΟΔΕΑΥΤΩΑΧΡΙΤΗCΑCΙΑ 80
B O. omit UNTIL THE ASIA
YET to-him UNTIL THE ASIA

C CΩΠΑΤΡΟCΠΥΡΡΟΥΒΕΡΟΙ 700
Sopater (HAVE-FATHER) OF-PYRRHUS BEHEAN

ΑΙΟCΘΕC CΑΛΟΝΙΚΕCΩΝΔΕΑ 20
S O. omit the Ε B+A S ΔΙ for Ε
OF-THESSALONICANS YET best-

ΡΙCΤΑΡΧΟCΚΑΙCΕΚΟΥΝΔΟ 40
chief (Aristarchus) AND SECUNDUS

CΚΑΙΓΑΙΟCΔΕΡΒΑΙΟCΚΑ 60
B O. omit THE
AND GAUUS THE DERBEAN AND

ΙΤΙΜΟΘΕΟCΑCΙΑΝΟΙΔΕΤΥ 80
Timothy ASIANS YET HAPPEN

ΧΙΚΟCΚΑΙΤΡΟΦΙΜΟCΟΥΤΟ 800
5 (Tychicus) AND NURTURE (Trophimus) these

ΙΔΕΠΡΟΕΛΘΟΝΤΕCΕΜΕΝΟΝ 20
B+C S had inserted 1
YET BEFORE-COMING REMAINED

ΗΜΑCΕΝΤΡΩΔΙΗΜΕΙCΔΕΕ 40
6 US IN TROAS WE YET OUT-

ΞΕΠΛΕΥCΑΜΕΝΜΕΤΑΤΑCΗΜ 60
FLOAT after THE DAYS

ΕΡΑCΤΩΝΑΖΥΜΩΝΑΠΟΦΙΛΙ 80
OF-THE UN-FERMENTED FROM Philippi

ΠΠΩΝΚΑΙΗΛΘΟΜΕΝΠΡΟCΑΥ 900
AND CAME TOWARD them

ΤΟΥCΕΙCΤΗΝΤΡΩΑΔΑΧΡΙ 20
S FROM ΔΠΟ
INTO THE TROAS UNTIL

ΗΜΕΡΩΝΠΕΝΤΕΟΠΟΥΔΙΕΤΡ 40
B O. O. B+E
DAYS FIVE THE-?where WE-tarry

ΉΥΑΜΕΝΗΗΜΕΡΑCΕΠΤΑΕΝΔΕ 60
7 DAYS SEVEN IN YET

ΤΗΜΙΑΤΩΝCΑΒΒΑΤΩΝCΥΝΗ 80
THE ONE OF-THE SABBATHS OF-HAVING-

ΓΜΕΝΩΝΗΜΩΝΚΑΛΑCΙΑΡΤΟ 67000
been-TOGETHER-LED US TO-BREAK BREAD

⁷ At Paul's first visit to Troas, the vision of the man of Macedonia caused him to pass through without delay. The door was shut (16^{8,9}). At his second visit a door was opened, in the Lord, but as he had no rest in his spirit because of the absence of Titus, he again left for Macedonia (2Co.2¹²⁻¹³). Nevertheless a considerable number seem to have believed. Conscious that he would probably never see them again, Paul lingers and prolongs his farewell exhortation.

⁹ There is a contrast as well as a similarity between the miracles wrought by Peter and Paul. Peter raised Dorcas to life as Paul raised Eutychus. Much stress is laid on the good works and almsdeeds that she did. Nothing of the kind is recorded of Eutychus. Indeed, he was not sufficiently watchful to keep awake when the apostle was preaching. Are not these types of the resurrection of Israel and of the ecclesia which is Christ's body? Those in the former resurrection (Un.20⁴⁻⁵) have worked as well as believed, and their resurrection is, in measure, *deserved*. But the saints of the present economy of grace are like Eutychus. Paul's preaching fails to keep them awake. They are drowsy and undeserving. Nevertheless, such is the superabundance of *grace*, that, in the secret resurrection (1Co. 15⁵¹) revealed about this time by the apostle Paul, merit has no place, for we shall live together with Him whether we are watchful or drowsy (1Thes.5¹⁰).

¹³ We may see something of the tense solicitude of the apostle's heart in his actions. For the sake of a few more hours at Troas he walked twenty miles after having preached most of the night. He would not trust himself in Ephesus, lest he should linger and defeat his purpose to be in Jerusalem at Pentecost. Yet he could not sail past without at least a parting word to the elders of the ecclesia he had come to love so well. It becomes more and more evident that the new departure in his ministry included the cessation of his own physical presence with the ecclesias. It was to be communicated in true spiritual style by means of epistles.

about to be off on the morrow. And he prolonged the word unto midnight. Now there were a considerable number of torches in the upper chamber where we were assembled.

⁹ Now a certain young man named Eutychus, being seated on the window, sinking into a deep sleep while Paul is arguing still more, being sunk from sleep, falls down from the third story, and was picked up ¹⁰ dead. Now Paul, descending, falls on him, and, embracing him, said, "Make no tumult, for his soul is in him."

¹¹ Now, ascending and breaking bread and taking a taste, besides conversing a considerable time until ¹² daybreak, so he came away. And they led the boy alive, and were immeasurably consoled.

¹³ Now *we*, coming before to the ship, set out for Assos, thence being about to take up Paul, for thus it was prescribed, he being about to ¹⁴ go on foot. Now, as he came up with us in Assos, taking him up, we ¹⁵ came to Mitylene. And, sailing from thence, the ensuing [day] we arrive abreast of Chios, yet on another we put in at Samos, yet the next we ¹⁶ came into Miletus, for Paul had decided to sail past Ephesus, so that he should not be coming to linger in the [province of] Asia, for he hurried, if it may be possible for him to be in Jerusalem the day of Pentecost.

¹⁷ Now from Miletus, sending to Ephesus, he calls for the elders of

<p> ΝΟ ΠΑΥΛΟΣ ΔΙΕΛΕΓΕΤΟ ΑΥΤ ²⁰ THE PAUL THRU-said to-them ΟΙΣ ΜΕΛΛΩΝ ΕΣΙΕΝΑΙ ΤΗ ΕΠ ⁴⁰ BEING-ABOUT TO-OUT-BE to-THE ON- ΑΥΡΙΟΝ ΠΑΡΕΤΕΙΝΕΝ ΤΕΤΟ ⁶⁰ MORROW BESIDE-STRETCHED BESIDES THE ΝΑ ΛΟΓΟΜΕΧΡΙ ΜΕΣΟΝΥΚΤΙ ⁸⁰ saying UNTO MID-NIGHT ΟΥ ΗΣΑΝ ΔΕ ΛΑΜΠΑΔΕΣ ΚΑΝ ¹⁰⁰ 8 WERE YET SHINERS enough ΑΙ ΕΝΤΟΥ ΠΕΡΩ ΟΥ ΗΜΕΝ ²⁰ IN THE OVER-apartment where WE-WERE HAVING- ΝΗ ΜΕΝΟΙΚΑΘΕΖΟΜΕΝ ΟΣΑ ⁴⁰ 9 born-TOGETHER-LED BEING-seated YET ΕΤΙ ΣΗ ΔΝΙΑΣΟΝΟΜΑΤΙ ΕΥ ⁶⁰ ANY YOUNG (masc.) to-NAME Eutychus ΤΥΧΟΣ ΕΠΙ ΤΗΣ ΘΥΡΙΔΟΣ ΚΑ ⁸⁰ (WELL-HAPPEN) ON THE window BEING- ΤΑ ΦΕΡΟΜΕΝΟΣ ΥΠΝΩΒΑΘΕΙ ²⁰⁰ DOWN-CARRIED to-SLEEP DEEP ΔΙΑ ΛΕΓΟΜΕΝΟΥ ΤΟΥ ΠΑΥΛΟΥ ²⁰ OF-THRU-saying THE PAUL ΥΠΙΠΛΕΙΟΝ ΚΑΤΕΝΕΧΘΕΙ ⁴⁰ ON MORE BEING-DOWN-CARRIED ΣΑΠΟΤΟΥ ΥΠΝΟΥ ΕΠΕΣΕΝ ΑΠ ⁶⁰ FROM THE SLEEP he-FALLS FROM ΟΤΟΥ ΤΡΙΣΤΕΓΟΥ ΚΑΤΩ ΚΑΙ ⁸⁰ THE THREE-EXCLUDer DOWN-below AND ΗΡΘΗΝ ΕΚ ΡΟΣΚΑΤΑ ΒΑΣΙΛΕΥ ³⁰⁰ 10 WAS-LIFTED DEAD DOWN-STEPPING YET THE ΠΑΥΛΟΣ ΕΠΕΠΕΣΕΝ ΑΥΤΟ ΚΑ ²⁰ PAUL ON-FALLS to-him AND ΙΣΥΝ ΠΕΡΙΛΑΒΩΝ ΕΙΠΕΝ ΜΗ ⁴⁰ 11 embracing said NO ΘΟΥΒΕΙΣ ΘΕΗΓΑΡ ΨΥΧΗΝ ΑΥ ⁶⁰ DE-TUMBLING THE for soul OF- ΤΟΥ ΕΝ ΑΥΤΩ ΕΣΤΙΝ ΑΝΑΒΑΣ ⁸⁰ 11 him IN him IS UP-STEPPING b omits AND s² cancelled THE ΔΕ ΚΑΙ ΚΑΛΑΣ ΤΟΝ ΑΡΤΟΝ ΚΑ ⁴⁰⁰ YET AND BREAKING THE BREAD AND ΑΙ ΓΕΥΣΑΜΕΝ ΟΣΟ ΦΙΚΑΝΟΝ ²⁰ TASTING ON enough ΤΕ ΟΜΙΛΗΣΑΧΡΙΑΣ ΥΓΗΣ ⁴⁰ 12 BESIDES conversing UNTIL RADIANCE ΟΥΤΩΣ ΕΞΗΛΘΕΝ Η ΓΑΓΟΝ ΔΕ ⁶⁰ 12 thus he-OUT-CAME THEY-LED YET ΤΟΝ ΠΑΙΔΑ ΖΩΝΤΑ ΚΑΙ ΠΑΡΕ ⁸⁰ THE boy LIVING AND WERE-BESIDE- ΚΑΝ ΘΗΣΑΝ ΟΥ ΜΕΤΡΙΩΣ ΗΜΕ ⁹⁰⁰ 13 CALLED NOT MEASURably WE </p>	<p> ΙΔΕ ΠΡΟΕΛΘΟΝΤΕΣ ΕΠΙ ΤΟ ²⁰ YET BEFORE-COMING ON THE ΠΛΟΙΟΝ ΑΝΗΧΘΗΜΕΝ ΕΠΙ ΤΗ ⁴⁰ FLOATER WE'RE-UP-LED ON THE ΝΑ ΣΣΟΝ ΕΚΕΙΘΕΝ ΜΕΛΛΟΝ ⁶⁰ ASSOS thence BEING-ABOUT ΕΣΑΝ Δ' ΑΛΛΗΜΒΑΝΕΙΝ ΤΟΝ ΠΑΥΛ ⁸⁰ TO-BE-UP-GETTING THE PAUL ΛΟΝ ΟΥΤΩΣ ΓΑΡ ΔΙΑΤΕΤΑΓΜ ⁶⁰⁰ 14 thus for HAVING-been-prescribed ΕΝ ΟΣΗΝ ΜΕΛΛΩΝ ΑΥΤΟΣ ΠΕΖ ²⁰ WAS BEING-ABOUT he TO-DE- ΕΥΕΙΝ ΩΣ ΔΕ ΣΥΝΕΒΑΛΕΝ ⁴⁰ 14 FOOTING AS YET he-TOGETHER-CAST to- ΜΙΝ ΕΙΣ ΤΗΝ ΝΑ ΣΣΟΝ Δ' ΑΛΛΑ Β ⁶⁰ 15 US INTO THE ASSOS UP-GETTING ΟΝΤΕΣ ΑΥΤΟΝ ΗΛΘΟΜΕΝ ΕΙΣ ⁸⁰ him WE-CAME INTO ΜΙΤΥΛΗΝ ΗΝ ΗΚΑΚΕΙΘΕΝ ΑΠΟ ⁷⁰⁰ 15 MITYLENE AND-thence FROM- ΠΛΕΥΣΑΝΤΕΣ ΤΗΝ ΠΙΟΥ ΣΗΚ ²⁰ FLOATING to-THE ON-BEING WE- ΑΤΗΝ ΤΗΣ ΑΜΕΝΑΝΤΙΚΡΥΣΧ ⁴⁰ attain INSTEAD-DE-ULL OF- ΙΟΥΤΗ ΔΕ ΕΣΤΕΡΑ ΠΑΡΕΒΑΛΟ ⁶⁰ CHIOS TO-THE YET DIFFERENT WE-BESIDE-CAST ΜΕΝ ΕΙΣ ΣΑΜΟΝ ΤΗ ΔΕ ΕΧΟΜΕ ⁸⁰ INTO SAMOS to-THE YET HAVING ΝΗΝ ΗΛΘΟΜΕΝ ΕΙΣ ΜΙΛΗΤΟΝ Κ ⁸⁰⁰ 16 WE-CAME INTO MILETUS HAD- ΕΚΡΙΚΕΙ ΓΑΡ Ο ΠΑΥΛΟΣ ΠΑΡ ²⁰ JUDGED for THE PAUL TO-BESIDE- ΑΠΛΕΥΣΑΙ ΤΗΝ ΕΦΕΣΟΝ ΟΠΩ ⁴⁰ FLOAT THE EPHESUS WHICH-how ΣΜΗ ΓΕΝΗΤΑΙ ΑΥΤΩ ΧΡΟΝΟΤ ⁶⁰ NO MAY-BE-BECOMING to-him TO-TIME-WEAR ΡΙΒΗ ΣΑΙ ΕΝ ΤΗ ΑΣΙΑ ΕΣΠΕΥ ⁸⁰ IN THE ASIA he-WAS-DILIGENT ΔΕΝ ΓΑΡ ΕΙΔΥΝΑΤΟΝ ΕΙΝΑΥ ⁹⁰⁰ for IF ABLE MAY-IT-BE to- ΤΩ ΤΗΝ ΗΜΕΡΑΝ ΤΗΣ ΠΕΝΤΗΚ ²⁰ him THE DAY OF-THE FIVE-tieth ΟΣΤΗΣ ΓΕΝΕΣΘΑΙ ΕΙΣΙ ΕΡΟ ⁴⁰ TO-BE-BECOMING INTO JERUSALEM ΥΣ Δ' ΑΝΗΜΑ ΠΟΔΕΤΗΣ ΜΙΛΗΤΟ ⁶⁰ 17 FROM YET THE MILETUS ΥΠΕΜΥΑΣΕΙΣ ΕΦΕΣΟΝ ΜΕΤΕ ⁸⁰ SENDING INTO EPHESUS he-WITH- ΚΑΛΕΣΑΤΟ ΤΟΥ ΣΠΡΕΣΒΥΤΕ ⁸⁰⁰⁰ CALLS THE SENIORS </p>
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It must be remembered that Paul's ministry was continually changing. As the apostasy of the Jews progressed, the evangel of the kingdom became less pronounced and he was entrusted with a secret, which, depending on Israel's failure, could not be made known publicly until Israel was set aside. Hence there is a great gulf between this address and the Ephesian epistle, which he wrote to them from Rome some years later. His career at this time was still imperfect. Writing to the Corinthians a short time before, he says that the saints are still in the period of minority and that maturity, or perfection, had not yet been attained (1Co.13⁹⁻¹²).

²¹ Repentance had its place in Paul's preaching while he was proclaiming the kingdom. It was associated with pardon. Henceforth he no longer preaches these, but justification and conciliation by faith alone, as is set forth in his epistles to the Romans, Corinthians, and Galatians, which were written not long before this last meeting with the Ephesian elders. The call to repentance is most frequently made to the covenant people, and usually for the purpose of averting impending judgment.

²² Paul had a profound conviction that it was God's will that he should go to Jerusalem and then to Rome. The further intimation of the spirit that bonds and afflictions awaited him did not make him flinch. The distinct character of his ministry is seen by comparing him with Peter, who *left* Jerusalem after he had been delivered from bonds. Paul *goes* to Jerusalem well aware that his physical frame would be put under restraint. This corresponds closely with the change which his ministry was undergoing. The kingdom and physical blessings were fast receding and spiritual gratuities were taking their place. Henceforth Paul's physical environment is expressive of the truth which he ministers.

²⁷ The *counsel* of God concerning the kingdom, as revealed in the Hebrew Scriptures, must not be confused with the still secret *purpose* of God, which the apostle did not make known to the Ephesians until after his arrival at Rome. See Ephesians 1^{9,31-3}, and Colossians 1²⁵⁻²⁷.

¹⁸ the ecclesia. Now, as they came to him, he said to them, "*You* are versed [in the facts], from the first day on which I stepped into the [province of] Asia, how I came
¹⁹ to be with you all the time, slaving for the Lord with all humility and tears, and the trials which befell
²⁰ me by the plots of the Jews, how I do not shrink from informing you of anything which is expedient, and teaching you publicly and at your
²¹ homes, certifying to Jews as well as to Greeks repentance toward God and faith toward our Lord Jesus Christ.

²² And now, *lo! I*, having been bound in spirit, am going to Jerusalem, not being aware what I will
²³ meet with in it, more than that the holy spirit, city by city, certifies to me, saying that bonds and afflictions
²⁴ are remaining for me. But I am taking account of nothing, nor am I making my soul precious to myself, till I should be perfecting my career and the dispensation which I obtained from the Lord Jesus, to certify the evangel of the grace of God.

²⁵ And now, *lo! I* am aware that *you* all, among whom I came proclaiming the kingdom, shall see my
²⁶ face no more. Wherefore I take you to witness in this very day that I am clear from the blood of all,
²⁷ for I do not shrink from informing you of the entire counsel of God.

²⁸ Take heed to yourselves and to the entire flocklet among which the holy spirit appointed you supervi-

18 ΡΟΥΣΤΗΣΕΚΚΛΗΣΙΑΣΩΣΔΕ 20
OF-THE OUT-CALLED AS YET

ΠΑΡΕΓΕΝΟΝΤΟΠΡΟΣΑΥΤΟΝ 40
THEY-DESID-DE-CAME TOWARD him
ΟΜΟΙΟΥΝΤΩΝΔΥΤΩΝ LIKE BEING OF-them adds A
ΕΙΠΕΝΑΥΤΟΙΣΥΜΕΙΣΕΠΙΣ 60
he-said to-them YE ARE-adept-

19 ΤΑΣΘΕΑΠΟΠΡΩΤΗΣΗΜΕΡΑΣ 80
AS ΔΙ
FROM BEFORE-MOST DAY

ΑΦΗΣΕΠΕΒΗΝΕΙΣΤΗΝΑΣΙΑ 100
FROM WHICH I-ON-STEPED INTO THE ASIA

ΝΠΟΣΜΕΘΥΜΕΝΤΟΝΠΑΝΤΑΧ 20
HOW WITH YOUR THE EVERY TIME

ΡΟΝΟΝΕΓΕΝΟΜΗΝΔΟΥΛΕΥΘ 40
I-DE-CAME BLAVING

ΝΤΩΚΥΡΙΩΜΕΤΑΠΑΣΗΣΤΑΠ 60
to-THE Master WITH EVERY humility

8 0. ΕΙΝΟΦΡΟΣΥΝΗΣΚΑΙΔΑΚΡΥ 80
AND TEARS

ΩΝΚΑΙΠΕΙΡΑΣΜΩΝΤΩΝΣΥΜ 200
AND trials OF-THE befall-

ΒΑΝΤΩΝΜΟΙΕΝΤΑΙΣΕΠΙΒΟ 20
ING to-ME IN THE ON-COUNSELS

20 ΥΛΑΙΣΤΩΝΙΟΥΔΑΙΩΝΩΣΟΥ 40
OF-THE JUDA-EBS AS NOT-

ΔΕΝΥΠΕΣΤΕΙΛΑΜΗΝΤΩΝΣΥ 60
YET-ONE I-UNDER-PUT OF-THE being-

ΜΦΕΡΟΝΤΩΝΤΟΥΜΗΝΑΓΓΕ 80
expedient OF-THE NO to-UP-MESSAGE

ΙΛΑΙΥΜΙΝΚΑΙΔΙΔΑΣΑΙΥΜ 300
to-YOU AND to-TEACH YOUR

ΑΣΔΗΜΟΣΙΑΚΑΙΚΑΤΟΙΚΟΥ 20
PUBLICLY AND according-to HOMES

21 ΣΔΙΑΜΑΡΤΥΡΟΜΕΝΟΣΙΟΥΔ 40
THRU-witnessing to-JUDA-

ΔΙΟΙΣΤΕΚΑΙΕΛΛΗΝΣΙΝΤΗΝ 60
AND BESIDES and to-GREEKS THE

ΕΙΣΤΟΝΘΕΘΟΝΜΕΤΑΝΟΙΑΝΚ 80
INTO THE God after-MIND AND

ΔΙΠΙΣΤΙΝΕΙΣΤΟΝΚΥΡΙΟΝ 400
BELIEF INTO THE Master

22 ΗΜΩΝΙΗΣΟΥΝΧΡΙΣΤΟΝΚΑΙ 20
OF-US JESUS ANOINTED AND

ΝΥΝΙΔΟΥΔΕΔΕΜΕΝΟΣΕΓΩΤ 40
NOW HE-PERCEIVING HAVING-been-BOUND I to-

ΩΠΝΕΥΜΑΤΙΠΟΡΕΥΟΜΑΙΕΙ 60
THE spirit AM-GOING INTO

ΣΙΕΡΟΥΣΑΛΗΜΤΑΞΝΑΥΤΗΣ 80
JERUSALEM AND IN her to-

ΥΝΑΝΤΗΣΟΝΤΑΞΜΟΙΜΗΕΙΔ 500
GETHER-meeting to-ME NO HAVING-

ΩΣΠΑΝΗΟΤΙΤΟΠΝΕΥΜΑΤΟΑ 20
23 PERCEIVED MORELY that THE spirit THE HOLY

ΓΙΟΝΚΑΤΑΠΟΛΙΝΔΙΕΜΑΤ 40
according-to city THRU-witness

18 1/2 ΕΤΑΙ 60
ΥΡΑΤΟΜΟΙΛΕΓΟΝΟΤΙΔΕΣΜ 60
to-ME saying that BONDS

18 1/2 Ε 8 0. ΑΚΑΙΘΑΛΕΙΣΜΕΜΕΝΟΥΣΙΝ 51
AND CONSTRUCTIONS ME ARE-REMAINING

24 ΑΛΛΟΥΔΕΝΟΣΑΓΟΧΩΟΥ 600
18 1/2 OF-saying Y omit HAVING
BUT OF-NOT-YET-ONE saying I-AM-HAVING NOT-

NOT-YET ΔΕΠΟΙΟΥΜΑΙΤΗΝΨΥΧΗΝΤΙ 20
YET I-AM-waking THE soul VALU-

18 1/2 0. = AS ΜΙΑΝΕΜΑΥΤΩΦΣΤΕΛΕΙΣ 40
able to-MYSELF TILL I-SHOULD-BE-maturing

Α ΔΙ ΩΤΟΝΔΡΟΜΟΝΜΟΥΚΑΙΤΗΝΔ 60
THE RUNNING OF-ME AND THE THRU-

ΙΑΚΟΝΙΔΗΝΝΕΛΑΒΟΝΠΑΡΑ 80
BE-VICE WHICH I-GOT BESIDE

ΤΟΥΚΥΡΙΟΥΙΗΣΟΥΔΙΑΜΑΡ 700
OF-THE Master JESUS to-THRU-witness

ΤΥΡΑΣΘΑΙΤΟΕΥΑΓΓΕΛΙΟΝ 20
THE WELL-MESSAGE

25 ΤΗΣΧΑΡΙΤΟΣΤΟΥΘΕΟΥΚΑΙ 40
OF-THE grace OF-THE God AND

ΝΥΝΙΔΟΥΕΓΩΙΔΑΟΤΙΟΥΚ 60
NOW HE-PERCEIVING I HAVE-PERCEIVED that NOT-

18 1/2 ΕΤΙΟΥΣΘΕΤΟΠΡΟΣΩΠΟΝΜ 80
STILL YET-LE-BE-viewing THE face OF-

ΟΥΥΜΕΙΣΠΑΝΤΕΣΕΝΟΙΣΔΙ 800
ME YE ALL IN WHOM I-THRU-

ΗΛΘΟΝΚΗΡΥΣΣΩΝΤΗΝΒΑΣΙ 20
CAME PROCLAIMING THE KINGDOM

26 ΛΕΙΑΝΔΙΟΤΙΜΑΡΤΥΡΟΜΑΙ 40
THRU-that I-AM-witnessing

ΥΜΙΝΕΝΤΗΣΗΜΕΡΟΝΗΜΕΡΑ 60
to-YOU IN THE today DAY

18 1/2 0. ΟΤΙΚΑΘΑΡΟΣΕΙΜΙΑΠΟΤΟΥ 80
that clean I-AM FROM THE

27 ΔΙΜΑΤΟΣΠΑΝΤΩΝΟΥΓΑΡΥΠ 300
OF-ALL NOT for I-UNDER-

18 1/2 ΕΣΤΕΙΛΑΜΗΝΤΟΥΜΗΝΑΓΓ 20
PUT OF-THE NO to-UP-MESSAGE

18 1/2 18 1/2 ΕΙΛΑΙΥΜΙΝΠΑΣΑΝΤΗΝΒΟΥ 40
to-YOU EVERY THE COUNSEL

28 ΑΝΤΟΥΘΕΟΥΠΡΟΣΕΧΕΤΕΕ 60
OF-THE God YE-BE-heeding to-

ΑΥΤΟΙΣΚΑΙΠΑΝΤΙΤΩΠΟΙΜ 80
selves AND to-EVERY THE flocklet

ΝΙΩΝΕΝΨΥΜΑΣΤΟΠΝΕΥΜΑΤΟ 60000
IN WHICH YOU THE spirit THE

²⁸ The oversight in Ephesus seems to have been in the hands of a number of supervisors who cared for them as a shepherd tends his flock. Not one of the ecclesiastical arrangements of later days was present.

²⁹ The apostle draws a dark picture of apostasy. Wolves from without were to come in. These are spoken of as "burdensome" and probably refers to those who came in to get rather than to give. But even worse was the apostasy within. In Corinth we see the readiness with which the disciples followed a leader even when the leader refused a following. In Ephesus began the destructive work of those who set themselves up as heads of parties or divisions. Had they acted like Paul with the Corinthians the schism would have been healed. But, as they courted a personal following, it has led to the multiplied divisions of today.

³¹ Paul's tears were occasioned by the fear that they would turn away from his gospel, as they subsequently did (2 Ti.1:15).

³² "God and the word of His grace" means much more to us than it possibly could have meant to the Ephesian elders at Miletus.

The richest storehouse of His grace had not yet been opened. The epistle to the Ephesians had not yet been penned. Yet Paul doubtless referred to these later unfoldings and committed them to that further revelation which it was not yet lawful for him to utter (2Co.12⁴). God and the word of His grace are our only, yet sufficient, recourse in the present apostasy.

³³ As Priscilla and Aquila were in Ephesus, it is probable that Paul worked with them for his living as he had done at Corinth. What a marvelous example of self-sacrifice he has left! Vast as was the spiritual wealth he brought to Ephesus, he did not even take the meager dole needed for his sustenance.

³⁷ The occasion of their most poignant sorrow was the sign of their greatest benefit. They were about to exchange a subordinate place at Israel's board, for "every spiritual blessedness among the celestials" (Eph.1³). Paul's face may fade from view on *earth*, yet it was but a symptom of a higher and greater fellowship in *heaven*.

sors, to be shepherding the ecclesia of God, which He procures through

²⁹ His own blood. Now I am aware that, after I am out of reach, burdensome wolves will be entering among you, not sparing the flocklet.

³⁰ And from among yourselves men will be arising, speaking perverse things to pull away disciples after

²¹ themselves. Wherefore watch, remembering that for three years, night and day, I cease not admonish-

³² ing each one with tears. And now I am committing you to God and to the word of His grace, which is able to edify and give the enjoyment of an allotment among all who have been hallowed.

³³ I covet no one's silver or gold

³⁴ or vesture. You know that these hands subserve my needs and of

³⁵ those who are with me. I intimate all to you, that, toiling thus, you must be supporting the infirm,

and be remembering the words of the Lord Jesus, that He said, 'It is happiness to give rather than to

³⁶ get.' " And, saying these things, kneeling together with them all, he prays.

³⁷ Now there came to be considerable lamentation by all, and falling on Paul's neck, they kissed him

³⁸ fondly, being especially pained at the word which he had declared that they are about to behold his face no more. Yet they sent him forward into the ship.

²¹ Now as we came to set out, pulling ourselves from them, running

<p> ΑΓΙΟΝ ΕΒΕΤΟ ΕΠΙ ΣΚΟΠΟΥΣ 20 HOLY PLACED ON-NOTES ΠΟΙΜΑΙΝΕΙΝ ΤΗΝ ΗΕΚΚΛΗΣΙΑΝ 40 TO-BE-SUPERDING THE OUT-CALLED ΑΝΤΟΥ ΘΕΟΥ ΗΝ ΠΕΡΙΕΠΟΙΗ 60 OF-THE God WHICH He-procures ΣΑΤΟ ΔΙΑ ΤΟΥ ΑΙΜΑΤΟΣ ΤΟΥ 80 THRU THE BLOOD OF-THE ΙΔΙΟΥ ΕΦΩΔΕΙΘΑ ΟΤΙ ΕΙΣ 100 20 OWN I YET HAVE-PERCEIVED that WILL-BE- ΕΛΕΥΣΟΝΤΑΙ ΜΕΤΑ ΤΗΝ ΑΦΙ 20 INTO-COMING after THE FROM- ΕΙΣ ΤΗΝ ΜΟΥ ΛΥΚΟΙ ΒΑΡΕΙΣ ΕΙΣ 40 REACH OF-ME WOLVES HEAVY INTO ΥΜΑΣ ΜΗ ΦΕΙΔΟΜΕΝΟΙ ΤΟΥ Π 60 YOUR NO BRAGING OF-THE flock- ΟΙ ΜΝΙΟΥ ΚΑΙ ΕΙΣ ΤΗΝ ΦΩΝΑ ΤΩ 80 30 let AND OUT OF-YOUR SAME ΝΑΝΑΣΤΗΣΟΝΤΑΙ ΑΝΔΡΕΣ 200 WILL-BE-UP-STANDING MEN TALK- ΑΛΟΥΝΤΕΣ ΔΙΕΣΤΡΑΜΜΕΝΑ 20 ING HAVING-been-THRU-TURNED ΤΟΥ ΑΠΟΣΠΑΝΤΟΥ ΣΜΑΘΗΤΑ 40 OF-THE TO-BE-FROM-PULLING THE LEARNERS ΣΟΠΙΣΘΕ ΑΥΤΩΝ ΔΙΟΓΡΗΓΟ 60 31 BEHIND SELVES THRU-WHICH BE-YE- ΡΕΙΤΕ ΜΝΗΜΟΝΕΥΟΝΤΕΣ ΟΤ 80 watching remembering that ΙΤΡΙΕΤΑΝ ΝΥΚΤΑ ΚΑΙ ΗΜΕ 300 THREE-YEAR NIGHT AND DAY ΡΑΝ ΟΥΚ ΕΠΑΥΣΑΜΗΝ ΜΕΤΑ 20 NOT I-CEASE WITH TEARS ΑΚΡΥΦΩΝ ΟΥΒΕΤΩΝ ΝΑΕΚΑ 40 admonishing ONE EACH ΣΤΟΝ ΚΑΙ ΤΑΝ ΥΝ ΠΑΡΑΤΙΘΕ 60 32 AND THE NOW I-AM-BESIDE-PLACING ΜΑΙ ΥΜΑΣ ΤΩ ΘΕΩ ΚΑΙ ΤΩ ΛΟΓ 80 YOUR TO-THE God AND TO-THE saying ΩΤΗΣ ΧΑΡΙΤΟΣ ΑΥΤΟΥ ΤΩ ΔΥ 400 OF-THE grace OF-him THE BEING- ΝΑ ΜΕΝΩ ΟΙΚΟΔΟΜΗΣΑΙ ΚΑΙ 20 ABLE TO-HOME-BUILD AND ΔΟΥΝΑΙ ΤΗΝ ΚΑΝΟΝΟΜΙΑΝ 40 TO GIVE THE tenacity ΑΥΤΟΥ ΟΙΜΑΔΕΙΣ ΜΕΝΟΙΣ ΠΑΣ 60 IN THE HAVING-been-HOLYZED ALL ΙΝΑΡΓΥΡΙΟΥ ΗΝ ΡΥΣΙΟΥ Η 80 33 OF-SILVER OR OF-GOLD (dim.) OR OF- ΜΑΤΙΣ ΜΟΥ ΟΥΔΕΝΟΣ ΕΒΕ 900 GARMENTING NOT-YET-ONE I-ON-FEEL </p>	<p> ΜΗ ΣΑΥΤΟΙΓΙΝΩΣΚΕΤΕ ΟΤ 20 34 SAME YE-ARE-KNOWING that ΙΤΑΙΣ ΧΡΕΙΑΙΣ ΜΟΥ ΚΑΙ ΤΟ 40 AS O. LO-THE NEEDS OF-ME AND TO-THE ΙΣΟΥΣ ΜΕΤΕΜΟΥ ΠΗΡΕΤ 60 BE O. once-BEING WITH ME subserve Η ΣΑΝΑΙ ΧΕΙΡΕΣ ΑΥΤΑΙΝ 80 35 THE HANDS these ALL ΤΑ ΥΠΕΔΕΙΞΑΥΜΙΝ ΟΤΙ ΟΥΤ 600 I-UNDER-SHOW TO-YOU that thus ΩΣΚΟΠΙΩΝΤΑΣ ΔΕ ΙΑΝΤΙΑ 20 A OF-THE once-BEING-UN-FIRM TO-BE-supporting toiling it-IS-BINDING TO-BE- ΜΒΑΝΕΣΘΑΙ ΤΩΝ ΑΘΕΝΟΥΝ 40 A O. supporting OF-THE once-BEING-UN-FIRM ΤΩΝ ΜΗ ΜΟΝΕΥΕΙΝ ΤΕ ΤΩΝ Α 60 TO-BE-remembering BESIDES THE say- In a the Y is craved in the abbreviation I Y ΟΓΩΝ ΤΟΥ ΚΥΡΙΟΥ ΙΗΣΟΥ ΟΥΤ 80 ings OF-THE Master JESUS that ΙΑΥΤΟΣ ΕΙΠΕΝ ΜΑΚΑΡΙΟΝ Ε 700 He said HAPPY it- ΣΤΙΝ ΜΑΛΛΟΝ ΔΙΔΟΝΑΙ Η Δ 20 IS RATHER TO-BE-GIVING OR TO-BE- ΜΒΑΝΕΙΝ ΚΑΙ ΤΑΥΤΑ ΕΙΠΩΝ 40 36 GETTING-UP AND these saying ΘΕΙΣΤΑ ΓΟΝΑΤΑ ΑΥΤΟΥ ΣΥΝ 60 A O. PLACING THE KNEES OF-him TOGETHER ΠΑΣΙΝ ΑΥΤΟΙΣ ΠΡΟΣΧΥΣΑΤ 80 to-ALL them he-prays ΟΙΚΑΝΟΣ ΔΕ ΚΛΑΥΘΜΟΣ ΕΓΕ 800 37 enough YET LAMENTING BECAME ΝΕΤΟ ΠΑΝΤΩΝ ΚΑΙ ΕΠΙ ΠΕΣΟ 20 OF-ALL AND ON-FALLING ΝΤΕ ΣΕ ΠΙΤΟΝ ΤΡΑΧΗΛΟΝ ΤΟ 40 ON THE NECK OF-THE ΥΠΑΥΛΟΥ ΚΑΤΕΦΙΛΟΥΝ ΑΥΤ 60 PAUL THEY-DOWN-FONDED him ΟΝΟΔΥΝΩΜΕΝΟΙ ΜΑΛΙΣΤΑ 80 38 BEING-PAINED RATEST ON ΠΙΤΩ ΛΟΓΩ ΘΕΙΡΗ ΚΕΙΟΤΙΟ 900 THE saying WHICH he-HAD-declared that NOT- ΥΚΕΤΙ ΜΕΛΛΟΥΣΙΝ ΤΟ ΠΡΟΣ 20 STILL THEY-ARE-BEING-ABOUT THE face ΩΠΟΝ ΑΥΤΟΥ ΘΕΡΕΙΝ ΠΡΟΣ 40 OF-him TO-BE-beholding THEY-BE- ΠΕΜΠΟΝ ΔΕ ΑΥΤΟΝ ΕΙΣ ΤΟ Π 60 FORE-SENT YET him INTO THE FLOATER ΟΙΟΝ ΩΣ ΔΕ ΕΓΕΝΕΤΟ ΑΝΑΧ 80 21 AS YET BECAME TO-BE-UP-LED ΗΝ ΑΙΜΑΤΑ ΑΠΟΣΠΑΣΘΕΝΤΑ 1000 US BEING-FROM-PULLED </p>
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² The party made a quick journey. The various terms, "running straight," "looming up, and leaving," suggest that they sailed before the wind, which blows from the northwest at that time of the year.

⁴ We cannot take this statement "who said to Paul, through the spirit, not to be stepping aboard to Jerusalem" as a prohibition by the spirit of God, for Paul was acting in closest accord with the directions of the spirit. Rather, they knew, through the spirit, what was awaiting Paul in Jerusalem, and they, like all the disciples, were anxious to spare him the trials and sufferings which would surely be his lot if he persisted in his purpose to go on to Jerusalem. But Paul was emulating the spirit and conduct of his Master, Who set His face as a flint to go to Jerusalem, when He was well aware of all the shame and suffering which should befall Him in the city. Instead of blaming Paul for his persistence we may rather marvel at the steadfastness of his purpose and unflinching courage, not only in view of the trials ahead, but the importunities of his fond friends, who were compelled to recognize that his steadfast purpose grew out of clearer discernment of the Master's will, and so acquiesced (¹⁴).

⁶ What demonstrations of affection were witnessed wherever the apostle paused to say farewell! Following the party with the wives and children as far as the beach, after prayer they "pull away" from one another. Surely Paul had won many hearts who could not but dread the dangers which were ahead of him!

⁸ More than twenty years have passed since Philip, the evangelist, after his meeting with the Ethiopian eunuch, was left at Cæsarea (⁸⁴⁰). Whether he has remained there ever since, or had his headquarters there, does not seem clear, though he now seems to be a permanent resident. His duties as one of the seven do not seem to have detained him in Jerusalem.

⁹ We are not informed whether the daughters of Philip added their warnings to the rest, but there seems to be no reason for mentioning their gift here unless they, too, confirmed the word of the others.

straight, we came to Coos, yet the next [day] to Rhodes, and thence to Patara. And finding a ship ferrying to Phœnicia, stepping on board, we set out. Now, Cyprus looming up, and leaving it to the left, we sailed to Syria, and came down to Tyre, for there the ship was unloading the cargo.

⁴ Now, finding out the disciples, we stay with them seven days, who said to Paul, through the spirit, not to be stepping aboard to Jerusalem.

⁵ Now, when the days came to fit us out, coming away, we went, being sent forward by all, together with the wives and children, till outside the city. And, kneeling on the beach, praying, we pull away from one another, and stepped into the ship. Yet they return to their own.

⁷ Now *we*, quitting the ship, from Tyre descended to Ptolemais, and, greeting the brethren, we remain one day with them.

⁸ Now, coming away on the morrow, we came to Cæsarea, and, coming into the house of Philip the evangelist, who is of the seven, we remain with him. Now there were four daughters of this man, virgins, prophesying.

¹⁰ Now, at our staying on more days, a certain prophet came down from Judea, named Agabus. And, coming to us and picking up Paul's girdle, binding his own feet and

ΣΑΠΑΥΤΟΝΕΥΘΥΔΡΟΜΗCΑΝ²⁰

FROM them straight-RUNNING

ΤΕCΘΛΟΜΕΝΕΙCΤΗΝΚΩΤΗ⁴⁰

WE-CAME INTO THE COOR to-THE

ΔΕΞΗCΕΙCΤΗΝΡΟΔΟΝΚΑΚ⁶⁰

YET next INTO THE RHODES AND-

ΕΙΒΕΝΕΙCΠΑΤΑΡΑΚΑΙΕΥΡ⁸⁰

2 theree INTO PATARA AND FINDING

ΟΝΤΕCΠΛΟΙΟΝΔΙΑΠΕΡΩΝΕ¹⁰⁰

ON FLOATER ferryING INTO

ΙCΦΟΙΝΙΚΗΝΕΠΙΒΑΝΤΕCΑ²⁰

PHOENICIA ON-STEPPING WE-

ΝΗΧΘΗΜΕΝΑΝΑΦΑΝΕΝΤΕCΔ⁴⁰

3 WERE-UP-LBD UP-APPEARING YET

ΕΤΗΝΚΥΠΡΟΝΚΑΙΚΑΤΑΛΙΠ⁶⁰

THE CYPROS AND LEAVING

ΟΝΤΕCΑΥΤΗΝΕΥΩΝΥΜΟΝΕΠ⁸⁰

her left WE-

ΛΕΟΜΕΝΕΙC CΥΡΙΑΝΚΑΙΚΑ²⁰⁰

WERE-FLOATING INTO SYRIA AND WE-

ΤΗΛΟΜΕΝΕΙCΤΥΡΟΝΕΚΕΙ²⁰

DOWN-CAME INTO TYRE there-ly

CΕΓΑΡΤΟΠΛΟΙΟΝΗΝΑΠΟΦΟ⁴⁰

for THE FLOATYR WAS FROM-CARRYING

ΡΤΙΖΟΜΕΝΟΝΤΟΝΓΟΜΟΝΑ⁶⁰

4 THE REPLETE UP-

ΕΥΡΟΝΤΕCΔΕΤΟΥCΜΑΘΗΤΑ⁸⁰

FINDING YET THE LEARNERS

CΕΠΕΜΕΙΝΑΜΕΝΑΥΤΟΥΗΜΕ³⁰⁰

WE-ON-REMAIN OF-SAME DAYS

ΡΑCΕΠΤΑΟΙΤΙΝΕCΤΩΠΑΥΛ²⁰

SEVEN WHO-ANY to-THE PAUL

ΦΕΛΕΓΟΝΔΙΑΤΟΥΠΝΕΥΜΑΤ⁴⁰

said THRU THE spirit

ΟCΜΗΠΙΒΑΙΝΕΙCΙΕΡ⁶⁰

no TO-BE-ON-STEPPING INTO JERU-

ΟCΟΛΥΜΑΟΤΕΔΕΕΓΕΝΕΤΟC⁸⁰

5 BALEM when yet it-BECAME TO-

ΞΑΡΤΙCΑΙΗΜΑCΤΑCΗΜΕΡΑ⁴⁰⁰

OUT-EQUIP US THE DAYS

CΕΞΕΛΘΟΝΤΕCΕΠΟΡΕΥΟΜΕ²⁰

OUT-COMING WE-WENT

ΘΑΡΠΟΡΕΜΠΟΝΤΩΝΗΜΑCΠΑ⁴⁰

OF-BEFORE-SENDING US ALL

ΝΤΩNCΥΝΓΥΝΑΙCΙΚΑΙΤΕC⁶⁰

TOGETHER to-WOMEN AND to-offsprings 11

ΝΟΙCΕCΘCΕΩΤΗCΠΟΛΕΩCΚ⁸⁰

TILL OUT OF-THE city AND

ΑΙΘΕΝΤΕCΤΑΓΟΝΑΤΑΕΠΙΤ⁶⁰⁰

PLACING THE KNEES ON THE

MENOI ΟΝΑΙΓΙΑΛΟΝΠΡΟCΕΥCΑΜΕ²⁰

BEACH praying

ΝΟΙΑΠΗCΠΑCΑΜΕΘΑΛΛΑΝΑ⁴⁰

6 WE-FROM-greet one-another

ΟΥCΚΑΙΕΜΒΗΜΕΝΕΙCΤΟΠ⁶⁰

AND WE-IN-STEPPED INTO THE FLOAT-

ΛΟΙΟΝΕΚΕΙΝΟΙΔΕΥΠΕCΤΡ⁸⁰

er those YET RETURN

ΕΥΑΝΕΙCΤΑΙΔΙΑΗΜΕΙCΔΕ⁶⁰⁰

7 INTO THE OWN WE YET

ΤΟΝΠΛΟΥΝΔΙΑΝΥCΑΝΤΕCΑ²⁰

THE FLOATER THRU-TERMINATING FROM

ΠΟΤΥΡΟΥΚΑΤΕΒΗΜΕΝΕΙCΠ⁴⁰

TYRE DOWN-STEPPED INTO FLO-

ΤΟΛΕΜΑΙΔΑΚΑΙΑCΠΑCΑΜΕ⁶⁰

EMAIS AND greeting

ΝΟΙΤΟΥCΔΕΛΦΟΥCΕΜΕΙΝ⁸⁰

A WE-ON-R. addz ΕΠ. s.o. THE brothers WE-REMAIN

ΑΜΕΝΗΜΕΡΑΝΗΜΙΑΝΠΑΡΑΥΤ⁷⁰⁰

DAY ONE BESIDE them

ΟΙCΤΗΔΕΕΠΑΥΡΙΟΝΕΞΕΛΘ²⁰

8 to-THE YET ON-MORROW OUT-COMING

ΟΝΤΕCΘΛΟΜΕΝΕΙCΚΑΙCΑ⁴⁰

WE-CAME INTO CAEBAREA

ΡΕΙΑΝΚΑΙΕΙCΕΛΘΟΝΤΕCΕ⁶⁰

AND INTO-COMING IN-

ΙCΤΟΝΟΙΚΟΝΦΙΛΙΠΠΟΥΤΟ⁸⁰

TO THE HOME OF-Philip THE

ΥΕΥΑΓΓΕΛΙCΤΟΥΟΝΤΟCΕΚ⁶⁰⁰

WELL-MESSENGER BEING OUT

ΤΩΝΕΠΤΑΕΜΕΙΝΑΜΕΝΠΑΡΑ²⁰

OF-THE SEVEN WE-REMAIN BESIDE him

ΥΤΩΤΟΥΤΩΔΕΝCΑΝΘΥΓΑΤΕ⁴⁰

9 to-THIS-one YET WERE DAUGHTERS

ΡΕCΤΕCΑΡΕCΠΑΡΘΕΝΟΙΠ⁶⁰

FOUR virgins one-s-

ΡΟΦΗΤΕΥΟΥCΑΙΕΠΙΜΕΝΟΝ⁸⁰

10 BEFORE-AVERTING OF-ON-REMAINING

ΤΩΝΔΕΗΜΩΝΗΜΕΡΑCΠΛΕΙΟ⁶⁰⁰

YET OF-US DAYS MORE

ΥCΚΑΤΗΛΘΕΝΤΙCΑΠΟΤΗCΙ²⁰

DOWN-CAME ANY FROM THE JU-

ΟΥΔΑΙΑCΠΡΟΦΗΤΗCΟΝΟΜΑ⁴⁰

DEA BEFORE-AVERTer to-NAME

ΤΙΑΓΑΒΟCΚΑΙΕΛΘΩΝΠΡΟC⁶⁰

AGABUS AND COMING TOWARD

ΗΜΑCΚΑΙΡΑCΤΗΝΖΩΗΝΗ²⁰

US AND LIFTING THE GIRDLE OF-

ΟΥΠΑΥΛΟΥΔΗCΑCΕΑΥΤΟΥΤ⁷⁰⁰⁰

THE PAUL BINDING OF-self THE

¹¹ This is probably that same Agabus who came down to Antioch and prophesied the famine under Claudius Cæsar (11²⁸). He now reappears under similar circumstances. There is to be a great *spiritual* famine in Israel. The indications of it are found in their treatment of Paul, which was set forth in the style of the ancient prophets. This was the last intimation he had, and it so impressed all his friends that they once more sought to dissuade him from entering the city of Jerusalem. We may see how thoroughly he was convinced that he was in the Lord's will by his reply to their entreaties. He was no fanatic, bent on carrying out his own will, unmindful of the feelings of his friends. His presence in Jerusalem was necessary, not only that he might fulfill his promise to contribute to the support of the poor of the Circumcision (Ga.2¹⁰), but that the apostasy of the nation, including the "believers" might be manifested, and thus his last and crowning ministry, which was to follow their failure, might be made known to the nations.

¹⁸ The absence of the apostles from the leadership of the saints in the holy city and the elevation of James, the brother of the Lord, to the place of authority show how the apostasy had progressed amongst them. The Lord's commission to the twelve was practically ignored, while the physical relationship of James made him their chief. Even at Paul's first visit, though he saw none of the apostles except Peter, he saw James, who already seemed to have a high place (Ga.1¹⁹). At the conference concerning circumcision Peter was quite overshadowed by James, who proposes the decrees and carries his point (15^{13,21}). Paul gives him a higher place than John or Peter, when he says that James, Cephas and John seemed to be the pillars at Jerusalem (Ga.2⁹). Soon afterward this becomes evident in Peter's conduct at Antioch. He acted in accord with the decrees until some came from James: then he was afraid of the Circumcision party (Ga.2¹²). James was at the head of those "believers" who led the Galatians astray and were the source of much of the trouble in Corinth. They hated Paul.

hands, he said, "Now this the holy spirit is saying, 'The man whose girdle this is shall the Jews in Jerusalem be binding thus, and they shall be giving him over into the hands of the nations.'" Now as we hear these things, *we*, as well as those in the place, entreated him not to go up to Jerusalem. Then Paul answered and said, "What are you doing, lamenting and unnering my heart? For *I* am ready, not only to be bound, but to die also in Jerusalem for the name of the Lord Jesus." Now, as he was not persuaded, we become quiet, saying, "Let the will of the Lord occur!"

¹⁵ Now, after these days, taking up our baggage, we went up to Jerusalem. Now disciples from Cæsarea also, came with us, to lead us to Mnason, a certain Cyprian, an early disciple, with whom we should lodge. Now at our coming to be in Jerusalem the brethren welcome us with gratification.

¹⁸ Now, on the ensuing [day], Paul had been in together with us to James, and all the elders came along. And greeting them, he unfolded, one by one, each of the things which God does among the nations through his dispensation.

²⁰ Now those who hear glorified God, and they said to him, "You are beholding, brother, how many tens of thousands there are among the Jews, who have believed, and all possess a zeal for the law. Now they were instructed concerning you that you are teaching all the Jews among the nations apostasy from

A THE HANDS AND THE FEET
 ΟΥΣ ΠΟΔΑΣ ΚΑΙ ΤΑΣ ΧΕΙΡΑΣ 20
 FEET AND THE HANDS
 ΕΙ ΠΕΝΤΑΔΕΛΕΓΕΙ ΤΟ ΠΝΕΥ 40
 he-said THE-YET IS-saying THE spirit
 ΜΑΤΟ ΑΓΙΟΝ ΤΟΝ ΑΝΔΡΑ ΟΥΕ 60
 THE HOLY THE MAN OF-WHOM
 ΣΤΗΝ ΗΖΩΝΗ ΑΥΤΟΥ ΤΩ ΣΑΗ 80
 IS THE GIRLLE this thus WILL-
 ΣΟΥ ΣΙΝ ΕΝ ΙΕΡΟΥ ΣΑΛΗ ΜΟΙ 100
 BE-BINDING IN JERUSALEM THE
 ΙΟΥΔΑΙΟΙ ΚΑΙ ΠΑΡΑΔΩΣΟΥ 20
 JUDA-MS AND THEY-WILL-BE-BESIDE-GIVING
 A O. O. O. s had + T (so.) ΔΕ ΤΗΣ
 12 ΣΙΝ ΕΙΣ ΧΕΙΡΑΣ ΕΘΝΩΝ ΩΣ ΥΕΤ 40
 INTO HANDS OF-NATIONS AS YET
 ΕΗΚΟΥ ΣΑ ΜΕΝΤΑΥΤΑ ΠΑΡΕΚ 60
 WE-BEHEH these BESIDE-CALLED
 ΑΛΟΟΥ ΜΕΝ ΗΜΕΙΣ ΤΕ ΚΑΙ ΟΙΕ 80
 WE BESIDES AND THE IN-
 ΝΤΟ ΠΟΙΟΙ ΤΟΥ ΜΗ ΑΝΑΒΑΙΝΕ 200
 PLACES OF-THE NO TO-BE-UP-STEPPING
 ΙΝ ΑΥΤΟΝ ΕΙΣ ΙΕΡΟΥ ΣΑΛΗ Μ 20
 him INTO JERUSALEM
 ΤΟΤΕ ΑΠΕΚΡΙΘΟΝ Ο ΠΑΥΛΟΣ Κ 40
 13 THEN ANSWERED THE PAUL AND
 ΑΙ ΕΙ ΠΕΝΤΙ ΠΟΙΕΙ ΤΕ ΚΑΙ ΑΙ 60
 said ANY YE-ARE-DOING LAMENTING
 ΟΝΤΕ ΣΚΑΙ ΣΥΝΘΡΥΠΤΟΝΤΕ 80
 AND TOGETHER-ENERVATING
 ΣΜΟΥ ΤΗΝ ΚΑΡΔΙΑΝ ΕΓΩ ΓΑΡ 300
 OF-ME THE HEART I for
 ΟΥ ΜΟΝΟΝ ΔΕΘΗΝΑΙ ΑΛΛΑ ΚΑ 20
 NOT ONLY TO-BE-BOUND but AND
 ΙΑ ΠΟΘΑΝ ΕΙΝΕΙΣ ΙΕΡΟΥ ΣΑ 40
 s o. s had EN IN A READILY I-AM-
 TO-BE-FROM-DYING INTO JERUSALEM
 HAVING INTO JERUSALEM
 ΑΗΜΕΤΟΙ ΜΩΣΕΧΩ ΥΠΕΡ ΤΟΥ 60
 READILY I-AM-HAVING OVER THE
 ΟΝΟΜΑΤΟΣ ΤΟΥ ΚΥΡΙΟΥ ΙΗΣ 80
 NAME OF-THE Master JESUS
 ΟΥ ΜΗ ΠΕΙΘΟΜΕΝΟΥ ΔΕ ΑΥΤΟ 400
 14 NO OF-BEING-PERSUADED YET him
 ΥΝΕΧΥΣΑΜΕΝ ΕΙΠΟΝΤΕΣ 20
 WE-QUIETIZE SAYING OF-
 ΟΥ ΚΥΡΙΟΥ ΤΟΘΕΛΗΜΑ ΓΕΙΝ 40
 THE Master THE WILL LET-BE-
 ΕΘΘΜΕΤΑ ΔΕ ΤΑΣ ΗΜΕΡΑΣ 60
 15 BECOMING AFTER YET THE DAYS these
 ΑΥΤΑΣ ΕΠΙΣΚΕΥΑΣΑΜΕΝ ΟΙ 80
 ON-INSTRUMENTING
 A ΔΙ for Ε WE-UP-STEPPED omitted by s
 ΑΝΕΒΑΙΝΟΜΕΝ ΕΙΣ ΕΡΟΣΟ 500
 WE-UP-STEPPED INTO JERUSALEM

ΑΥΜΑ ΣΥΝΗΛΘΟΝ ΔΕ ΚΑΙ ΤΩΝ 20
 16 TOGETHER-CAME YET AND OF-THE
 ΜΑΘΗΤΑΣ ΑΠΟ ΚΑΙΣΑΡΕΙΑΣ 40
 LEARNERS FROM CAESAREA
 ΣΥΝΗΜΙΝΑΓΟΝΤΕΣ ΠΑΡΩΙΕ 60
 TOGETHER TO-US LEADING BESIDE TO-WHOM WE-
 s JABON I ACONI n o. o.
 ΝΙΣΘΩ ΜΕΝ ΜΗΝΑΣ ΟΝΙΤΙΝΙΚ 80
 SHOULD-BE-BEING-LOGGIDZO TO-Meason ANY CYP-
 ΥΠΡΙΩ ΑΡΧΑΙΩ ΜΑΘΗΤΗ ΓΕΝ 600
 17 RIAN ORIGINAL LEARNER OF-BE-
 ΟΜΕΝΩΝ ΔΕ ΗΜΩΝ ΕΙΣ ΕΡΟΣΟ 20
 COMING YET US INTO JERUSALEM
 ΟΛΥΜΑΣ ΜΕΝΩ ΣΑ ΠΕΔΕΞΙΑΝ 40
 GRATIFYINGLY FROM-RECEIVE
 ΤΟΝ ΜΑΣ ΟΙ ΑΔΕΛΦΟΙ ΤΗΝ ΔΕ 60
 18 US THE brothers TO-THE YET ON-
 ΠΙΟΥΣ ΕΙΣ ΕΙΟΠΑΥΛΟΣ Κ 80
 BEING HAD-INTO-BEEN THE PAUL TO-
 ΥΝΗΜΙΝ ΠΡΟΣΙΑΚΩΒΟΝ ΠΑΝ 700
 GETHET TO-US TOWARD JACOBUS ALL
 ΤΕΣΤΕ ΠΑΡΕΓΕΝΟΝΤΟ ΟΙ Π 20
 BESIDES BESIDE-BECAME THE SEN-
 ΕΣ ΒΥΤΕΡΟΙ ΚΑΙ ΑΣ ΠΑΣΑ ΜΕ 40
 19 IORS AND greeting
 ΝΟΣ ΑΥΤΟΥΣ ΕΞΗΓΕΙΤΟ ΚΑΘ 60
 them he-unfolded according-
 ΕΝΕΚΑΣΤΟΝ ΩΝ ΕΠΟΙΗΣΕΝ Ο 80
 TO ONE EACH OF-WHICH DOES THE
 ΘΕΟΣ ΕΝΤΟΙΣ ΕΘΝΕΣΙΝ ΔΙΑ 800
 God IN THE NATIONS THRU
 ΤΗΣ ΔΙΑΚΟΝΙΑΣ ΑΥΤΟΥ ΟΙΔ 20
 20 THE THRU-SERVICE OF-him THE YET
 ΕΑΚΟΥΣΑΝΤΕΣ ΕΣΘΕΛΟΖΑΝΤ 40
 ones-HEARING esleemized THY
 ΟΝ ΘΕΟΝ ΕΙΠΟΝΤΕ ΑΥΤΩ ΘΕΩ 60
 God THEY-said BESIDES TO-him YOU-ARE-
 s o.
 ΡΕΙΣ ΑΔΕΛΦΕ ΟΣΟΙ ΜΥΡΙΑ 80
 beholding brother! how-many MYRIADS (10,000)
 ΔΕ ΣΕΙ ΣΙΝ ΤΟΙΣ ΙΟΥΔΑΙ 900
 ARE IN THE JUDA-MS
 ΟΙΣ ΤΩΝ ΠΕΠΙΣΤΕΥΚΟΤΩΝ Κ 20
 OF-THE ones-HAVING-BELIEVED AND
 ΑΙ ΠΑΝΤΕΣ ΖΗΛΩΤΑΙ ΤΟΥ ΝΟ 40
 ALL BOILERS OF-THE LAW
 ΜΟΥ ΠΑΡΧΟΥΣΙΝ ΚΑΤΗΧΗΘ 60
 21 ARE-belonging THEY-WERE-instruct-
 s
 ΗΣΑΝ ΔΕ ΠΕΡΙ ΣΟΥ ΤΙ ΑΠΟΣ 80
 ED YET ABOUT YOU that FROM-STAND-
 s o.
 ΤΑΣΙΑΝ ΔΙΑΣΚΕΙΣ ΑΠΟ ΜΩ 72000
 ing YOU-ARE-TEACHING FROM MOSES

²⁴ The "belief" of the Circumcision, based on tangible evidence, such as signs and wonders, was of a very different quality from that of Paul's epistles. In our Lord's day "many believed on His name, beholding the signs which He did. Yet Jesus—He did not entrust Himself to them . . . for He knew what was in humanity" (Jn.2²³⁻²⁵). So the myriad believers in Jerusalem were still zealous for the law and circumcision and the traditional observances. Their belief did not hinder them from hating the apostle and sending emissaries to undo his work among the nations. That Paul's real danger lay in these "believers" is evident not only from the warning of the elders and the precautionary measures they proposed, but from his own prayer to be rescued from the *stubborn* (not the unbelievers) in Judea (Ro.15³¹). Those who submitted to James' leadership could not tolerate Paul.

²⁴ It was considered an act of piety to defray the expense of the sacrifices offered by the Nazarites at the completion of their vow, especially if the men were too poor to provide them (Nu.6). Paul himself was not rich, but it was probably agreed that some of the contribution he had brought for the poor could be used for this purpose. By thus publicly associating himself with this ceremonial it was hoped he would be able to disarm the prejudice against him. Paul's course in this matter cannot be condemned. Up to this time he became a Jew to the Jews. He could circumcise Timothy, because of the prejudice of the Jews, at the same time making it evident that circumcision was nothing. Ceremonial observances were nothing, only as they might be used to conciliate those who clung to them. It is the motive rather than the act which determines what is right and what is wrong.

²⁷ As it was the season of Pentecost, Jews from all parts of the world were in Jerusalem to keep the festival. Much stress has been laid upon the first Pentecost, when the gospel of the kingdom was first proclaimed by the apostles. What a contrast is this Pentecost, when the chief herald of the kingdom is hated by the believers and nearly put to death through their opposition!

Moses, telling them not to be circumcising their children, nor to be walking in the customs. What is it, then? Undoubtedly a multitude must come together, for they will hear that you have come. This, then, which we are saying to you, do. With us are four men having a ²⁴ vow on them. Taking these along, be purified together with them, and bear their expenses, that they should be shaving their heads, and all will know that what they have been instructed concerning you is nothing, but you yourself also are observing the fundamentals and maintaining the law. Now concerning those of the nations who have believed, *we* dispatch an epistle, deciding they are to guard themselves from idol sacrifice, as well as from blood and what is strangled, and from prostitution."

²⁶ Then Paul, taking the men along on the next day, being purified together with them, had passed into the sanctuary, publishing the full completion of the days of purification, until the offering for each one of them was offered.

²⁷ Now as the seven days were about to be concluded, Jews from the [province of] Asia, gazing at him in the sanctuary, threw the cutie throng into confusion, and laid ²⁸ hands on him, crying, "Men! Israelites! Help! *He* is the man who is teaching all men everywhere against the people, and the law, and this holy place, and, furthermore, led Greeks also into the sanctuary, and has contaminated this holy ²⁹ place." For before this they had seen Trophimus the Ephesian in the

<p>1 ^{A O.} ΥΣΕΦΣΤΟΥΣΚΑΤΑΤΑΘΕΩΝΗΠ ^{A omits ALL} 20 THE according-to THE NATIONS ALL</p> <p>ΑΝΤΑΣΙΟΥΔΑΙΟΥΣΛΕΓΩΝΗ ^{s. O.} 40 JUDA-ans saying NO</p> <p>ΗΠΕΡΙΤΕΜΝΕΙΝΑΥΤΟΥΣΤΑ ^{s. O.} 60 TO-BE-ABOUT-CUTTING them THE</p> <p>ΤΕΚΝΑΜΗΔΕΤΟΣΘΕΕΣΙΝ ^{A O.} 80 offsprings NO-YET TO-THE CUSTOMS TO-</p> <p>ΕΡΙΠΑΤΕΙΝΤΙΟΥΝΕΣΤΙΝ ^{s. O.} 100 22 BE-ABOUT-TREADING ANY THEN it-IS ALL-</p> <p>ΑΝΤΩΣΔΕΙΣΥΝΕΛΘΕΙΝΠΑΝ ^{u omits it-IS-BINDING TO-BE-TOGETHER-COMING multitude} 20 ly it-IS-BINDING TO-BE-TOGETHER-COMING mul-</p> <p>ΘΟΣΑΚΟΥΣΟΝΤΑΙΓΑΡΤΙΕ ^{u+ omit for that by s} 40 titude THEY-WILL-BE-HEARING for that YOU-</p> <p>ΑΝΑΥΘΑΣΤΟΥΤΟΟΥΝΠΟΙΗΣ ^u 60 23 HAVE-COME this THEN DO</p> <p>ΟΝΟΣΟΙΛΕΓΟΜΕΝΕΙΣΙΝΗΜ ^{s. O.} 80 WHICH TO-YOU WE-ARE-SAYING ARE TO-US</p> <p>ΙΝΑΡΕΣΤΕΣΣΑΡΕΣΕΥΧΗ ^{s. O.} 200 MEN FOUR VOW</p> <p>ΝΕΧΟΝΤΕΣΑΦΕΑΥΤΩΝΤΟΥΤ ^{A O. = ON} 20 24 HAVING FROM selves these</p> <p>ΟΥΣΠΑΡΑΛΑΒΩΝΑΓΝΙΣΘΗ ^{s. O.} 40 BESIDE-GETTING BE-BEING-PURIFIED</p> <p>ΙΣΥΝΑΥΤΟΙΣΚΑΙΔΑΠΑΝΗΣ ^{s. O.} 60 TOGETHER to-them AND SPEND</p> <p>ΟΝΕΠΑΥΤΟΙΣΙΝΑΖΥΡΗΣΩΝ ^{A V} 80 ON them THAT THEY-SHOULD-BE-SHAVING</p> <p>ΤΑΙΤΗΝΚΕΦΑΛΗΝΚΑΙΓΝΩΣ ^{s. O.} 300 THE HEAD AND WILL-BE-KNOW-</p> <p>ΟΝΤΑΙΠΑΝΤΕΣΟΤΙΩΝΚΑΘΗ ^{s. O.} 20 ING ALL that OF-WHICH THEY-</p> <p>ΧΗΝΤΑΙΠΕΡΙΣΟΟΥΔΑΝΕΣ ^{s. O.} 40 HAVE-been-instructed ABOUT YOU NOT-YET-ONE IS</p> <p>ΤΙΝΑΛΛΑΚΑΙΣΤΟΙΧΕΙΣΚΑ ^{u+ omit AND} 60 but AND YOU-ARE-elemenling AND</p> <p>ΙΑΥΤΟΣΦΥΛΑCΣΩΝΤΟΝΝΟΜ ^{s. O.} 80 NAME GUARDING THE LAW</p> <p>ΟΝΠΕΡΙΔΕΤΩΝΠΕΠΙCΤΕΥΚ ^{s. O.} 400 25 ABOUT YET THE ones-HAVING-BELIEVED</p> <p>ΟΤΩΝΕΘΝΩΝΗΜΕΙCΕΠΕCΤΕ ^{B A} 20 OF-NATIONS WE letter (verb)</p> <p>ΙΛΑΜΕΝΚΡΙΝΑΝΤΕCΦΥΛΑC ^{u+ E} 40 JUDGING TO-BE-being-</p> <p>CΕCΘΑΙΑΥΤΟΥCΤΟΤΕΙΔΩ ^{s. O.} 60 GUARDED them THE BESIDES idol-</p> <p>ΛΟΒΥΤΟΝΚΑΙΑΙΜΑΚΑΙΠΝΙ ^{s. O.} 80 SACRIFICE AND BLOOD AND strangled</p> <p>ΚΤΟΝΚΑΙΠΟΡΝΕΙΑΝΤΟΤΕΟ ^{s. O.} 600 26 AND PROSTITUTION then THE</p>	<p>ΠΑΥΛΟCΠΑΡΑΛΑΒΩΝΤΟΥCΑ ^{s. O.} 20 PAUL BESIDE-GETTING THE MEN</p> <p>ΝΑΡΑCΤΗΧΟΜΕΝΗΜΕΡΑC ^{s. O.} 40 LO-THE HAVING DAY TO-</p> <p>ΥΝΑΥΤΟΙCΑΓΝΙCΘΕΙCΕΙC ^{s. O.} 60 GETHER TO-them BEING-PURIFIED HAD-INTO-</p> <p>ΗΕΙCΤΟΙΕΡΟΝΔΙΑΓΓΕΛ ^{s. O.} 80 BEEN INTO THE SACRED-place publishing</p> <p>ΑΩΝΤΗΝΕΚΠΑΗΡΘCΙΝΤΩΝΗ ^{s. O.} 600 THE OUT-FILLING OF-THE DAYS</p> <p>ΜΕΡΩΝΤΟΥΑΓΝΙCΜΟΥΕΦCΟ ^{s. O.} 20 OF-THE PURIFICATION TILL OF-</p> <p>ΥΠΡΟCΗΝΕΧΘΗΥΠΕΡΕΝΟC ^{s. O.} 40 WHICH WAS-TOWARD-CARRIED OVER ONE EACH</p> <p>ΚΑCΤΟΥΑΥΤΩΝΗΠΡΟCΦΟΡΑ ^{s. O.} 60 OF-them THE TOWARD-CARRY</p> <p>ΩCΔΕΕΜΕΛΛΟΝΑΙΕΠΤΑΗΜΕ ^{s. O.} 80 27 AS YET WERE-ABOUT THE SEVEN DAYS</p> <p>ΡΑΙCΥΝΤΕΛΕΙCΘΑΙΟΙΑΠΟ ^{A O.} 700 TO-BE-being-concluded THE FROM</p> <p>ΤΗCΑCΙΑCΙΟΥΔΑΙΟΙΘΕΑC ^{s. O.} 20 THE ASIA JUDA-ans gazing</p> <p>ΑΜΕΝΟΙΑΥΤΟΝΕΝΤΩΙΕΡΩC ^{s. O.} 40 him IN THE SACRED-place TO-</p> <p>ΥΝΕΧΕΟΝΠΑΝΤΑΤΟΝΟΧΛΟΝ ^{s. O.} 60 GETHER-POURED EVERY THE THROUG</p> <p>ΚΑΙΕΠΕΒΑΛΟΝΕΠΑΥΤΟΝΤΑ ^{As! A} 80 AND ON-CAST ON him THE</p> <p>CΧΕΙΡΑCΚΡΑΖΟΝΤΕCΑΝΔΡ ^{s. O.} 600 28 HANDS CRYING MEN</p> <p>ΕCΙCΡΑΗΛΕΙΤΑΙΒΟΗΘΕΙΤ ^{A O. + A} 20 ISRAELITES BE-helping</p> <p>ΕΟΥΤΟCΕCΤΙΝΟΑΝΘΡΩΠΟC ^{Al and} 40 he IS THE human</p> <p>ΟΚΑΤΑΤΟΥΛΑΟΥΚΑΙΤΟΥΝΟ ^{s. O.} 60 THE DOWN OF-THE PEOPLE AND OF-THE LAW</p> <p>ΜΟΥΚΑΙΤΟΥΤΟΠΟΥΤΟΥΑΓΙ ^{u+ omit THE HOLY} 80 AND OF-THE PLACE THE HOLY</p> <p>ΟΥΤΟΥΤΟΥΠΑΝΤΑCΠΑΝΤΑΧ ^{s. O.} 300 this ALL EVERY-SOIL</p> <p>ΗΔΙΔΑCΚΩΝΕΤΙΤΕΚΑΙΕΛΛ ^{s. O.} 20 TEACHING STILL BESIDES AND QUEEKS</p> <p>ΗΝΑCΕΙCΗΓΑΓΕΝΕΙCΤΟΙΕ ^{s. O.} 40 INTO-LED INTO THE SACRED-</p> <p>ΡΟΝΚΑΙΕΚΕΚΟΙΝΩΚΕΝΤΟΝΑ ^{n+NH (s also had the N)} 60 place AND HAS-COMMONED THE PO-</p> <p>ΓΙΟΝΤΟΠΟΝΤΟΥΤΟΝΗCΑΝΓ ^{s. O.} 60 29 LY PLACE this WERE for</p> <p>ΑΡΠΡΟΕΦΡΑΚΟΤΕCΤΡΟΦΙΜ ^{s. O.} 3000 HAVING-BEFORE-BEEN Trophimus</p>
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²⁸ While all the charges against Paul were false literally, they had some foundation in spirit, just as the accusation that our Lord had threatened to destroy the temple and raise it again in three days was false, yet true in the deepest sense. In his epistle to the Romans he had shown the defection of the people, the futility of the law and Jewish ceremonial and led the believers among the nations, in spirit, into the very holy of holies. Yet in fact he had not led Trophimus beyond the central wall of the barrier (Eph.2¹⁴) called the "soreg," which forbade the nearer approach of any except those of Jewish blood. He insisted that the law was holy and just and good (Ro.7¹²) and maintained the special privileges of the people of the covenant (Ro.9 4-5). The plan to conciliate the Christian Jews ends in a disaster which shows that Paul and the legalists are incompatible.

³⁰ Since the *whole city* was stirred and the people ran together, it is evident that the myriads of Jews who believed sided with their unbelieving countrymen against Paul. This is not so strange as it appears, for even to this day the bitterness of religious controversy leads those with far less between them than there was between Paul and the Judaizers to act in much the same manner. A supposed heretic is not given the consideration which is granted an unbeliever. Religion, especially that which lays stress upon ritual, has radically vitiated the standard of human morals. Paul came to them with much alms and immense spiritual wealth, all of which they spurned as their fathers had spurned his Lord.

³¹ The fortress of Antonia was at the northwestern corner of the temple area, with turrets which overlooked all the temple courts, so that any disturbance could be immediately reported to the captain. Hence the mob did not have time to kill Paul before the soldiers rushed down and took him out of their hands.

³³ As the captain could not find out who Paul was he came to the conclusion that he was the Egyptian impostor who had recently led an insurrection, and concerning whom both the soldiers and the populace were still somewhat excited.

city with him, whom they inferred that Paul led into the sanctuary.

³⁰ Besides, the whole city was stirred and there came to be a running together of the people. And, getting hold of Paul, they drew him outside of the sanctuary, and immediately the doors are locked.

³¹ And, while they are seeking to kill him, the allegation came up to the captain of the squadron that the whole of Jerusalem was in confusion, who, taking along soldiers and centurions, forthwith runs down to them. Now they, perceiving the captain and the soldiers, cease beating Paul.

³³ Then the captain, drawing near, got hold of him, and orders him to be bound with two chains. And he ascertained who he may be and what he has done. Yet others in the throng retorted some other thing. Now, at his not being able to know with certainty because of the tumult, he orders him to be led into the citadel. Now when he came on the stairs, it befell that he was borne by the soldiers because of the violence of the throng, for the multitude of the people followed, crying "Away with him!"

³⁷ And, being about to be led into the citadel, Paul is saying to the captain, "Is it allowed me to say something to you?" Yet he averred,

³⁸ "You know Greek, consequently *you* are not the Egyptian who, before these days, raises an insurrection, leading into the wilderness the four thousand men of the Assassins." Yet Paul said, "*I*, indeed, am a Jewish man, a Tarsian of Cilicia, a citizen of no insignificant

^{s omits THE}
ΟΝΤΟΝΕΦΕCΙΟΝΕΝΤΗΠΟΛΕ ²⁰
 THE EPHESIAN IN THE city

ΙCΥΝΑΥΤΩΦΟΝΕΝΟΜΙΖΟΝΟΤ ⁴⁰
 TOGETHER to-him WHOM THEY inferred that

ΙΕΙCΤΟΙΕΡΟΝΕΙCΗΓΑΓΕΝ ⁶⁰
 INTO THE SACRED-place INTO-LED

ΟΠΑΥΛΟCΕΚΕΙΝΗΘΗΤΕΝΠΟ ⁸⁰
³⁰ THE PAUL WAS-STIRRED BESIDES THE ci-
^{Λ+Θ}

ΛΙCΟΛΗΚΑΙΕΓΕΝΕΤΟCΥΝΔ ¹⁰⁰
 ly WHOLE AND BECAME TOGETHER-RUN

ΡΟΜΗΤΟΥΛΑΟΥΚΑΙΕΠΙΛΑΒ ²⁰
 OF-THE PEOPLE AND ON-GETTING

ΟΜΕΝΟΙΤΟΥΠΑΥΛΟΥΕΙΛΚΟ ⁴⁰
 OF-THE PAUL THEY-DREW

ΝΑΥΤΟΝΕΙCΩΤΟΥΙΕΡΟΥΚΑΙ ⁶⁰
 him OUT OF-THE SACRED-place AND

^{s*ARE-LOCKED immediately o. s} ^{s* omits THE DOORS}
ΕΥΘΕCΕΚΛΕΙCΘΗCΑΝΑΙΘ ⁸⁰
 immediately ARE-LOCKED THE DOORS

ΥΡΑΙΖΗΤΟΥΝΤΩΝΤΕCΑΥΤΟΝ ²⁰⁰
³¹ OF-BEKKING BESIDES him

^{s o.} ^{Λ+Θ}
ΑΠΟΚΤΕΙΝΑΙΑΝΕΒΗΦΑCΙC ²⁰
 TO-FROM-KILL UP-STEPPED ALLEGING

^{Λ+Θ} ^{s o.}
ΤΩΧΙΛΙΑΡΧΩΤΗCCΠΕΙΡΗC ⁴⁰
 to-THE THOUSAND-chief OF-THE BAND

^{u ΓΓΚΕΧΥΤΑΙ}
ΟΤΙΟΛΗCΥΝΧΥΜΕΤΑΙΕΡ ⁶⁰
 that WHOLE IS-BEING-CONFUSED PERTU-

^{u omits BESIDE-}
ΟΥCΑΛΗΜΟCΕΞΑΥΤΗCΠΑΡΑ ⁸⁰
³² SALEM WHO forthwith BESIDE-

ΛΑΒΩΝCΤΡΑΤΙΩΤΑCΚΑΙΕΚ ²⁰⁰
 GETTING WARRIORS AND HUN-

ΑΤΟΝΤΑΡΧΑCΚΑΤΕΔΡΑΜΕΝ ²⁰
 DOWN-d-chiefs DOWN-RAN

ΕΠΑΥΤΟΥCΟΙΔΕΙΔΟΝΤΕCΤ ⁴⁰
 ON them THE YET PERCEIVING THE

^{u+Θ}
ΟΝΧΙΛΙΑΡΧΟΝΚΑΙΤΟΥCΤ ⁶⁰
 THOUSAND-chief AND THE WAR-

ΡΑΤΙΩΤΑCΕΠΑΥCΑΝΤΟΤΥΠ ⁸⁰
 TIORS THEY-CRABE BEATING

ΤΟΝΤΕCΤΟΝΠΑΥΛΟΝΤΟΤΕΕ ¹⁰⁰
³³ THE PAUL then NEAR-

ΓΓΙCΑCΟΧΙΛΙΑΡΧΟCΕΠΕΛ ²⁰
 ing THE THOUSAND-chief ON-GOT

ΑΒΕΤΟΑΥΤΟΥΚΑΙΕΚΕΛΕΥC ⁴⁰
 OF-him AND ORDERS

ΕΔΕΘΗΝΑΙΛΥCΕCΙΔΥCΙΚ ⁶⁰
 TO-BE-BOUND to-ON-LOCKES TWO AND

ΛΙΕΠΥΝΘΑΝΕΤΟΤΙCΕΙΗΚΑ ⁸⁰
 he-ASCERTAINED-UP ANY he-MAY-BE AND

ΙΤΙΕCΤΙΝΠΕΠΟΙΗΚΩCΑΛΛ ¹⁰⁰
³⁴ ANY he-IS HAVING-DONE others

ΟΙΔΕΑΛΛΟΤΙΕΠΕΦΩΝΟΥΝΕ ²⁰
 YET other ANY ON-BOUNDED IN

ΝΤΦΟΧΛΟΜΗΔΥΝΑΜΕΝΟΥΔΕ ⁴⁰
 THE THRONO NO OF-BEING-ABLE YET

ΑΥΤΟΥΓΝΩΝΑΙΤΟΑCΦΑΛΕC ⁶⁰
 OF-him TO-KNOW THE UN-TOTTER

ΔΙΑΤΟΝΘΟΡΟΥΒΟΝΕΚΕΛΕΥC ⁸⁰
 THRU THS TUMULT he-ORDERS

ΕΝΑΓΕCΘΑΙΑΥΤΟΝΕΙCΤΗΝ ¹⁰⁰
 TO-BE-BEING-LED him INTO THE

ΠΑΡΕΜΒΟΛΗΝΟΤΕΔΕΕΓΕΝΕ ²⁰
³⁵ camp when YET he-BECAME

ΤΟΕΠΙΤΟΥCΑΝΑΒΑΘΜΟΥC ⁴⁰
 ON THE UP-STEPS it-

ΥΝΕΒΗΒΑCΤΑΖΕCΘΑΙΑΥΤΟ ⁶⁰
 befell TO-BE-BEING-BORNE him

ΝΥΠΟΤΩΝCΤΡΑΤΙΩΤΩΝΔΙΑ ⁸⁰
 by THE WARRIORS THRU

ΤΗΝΒΙΑΝΤΟΥΟΧΛΟΥΗΚΟΛΟ ¹⁰⁰
³⁶ THE FORCE OF-THE THRONO followed

^{s o.}
ΥΘΕΙΓΑΡΤΟΠΛΗΘΟCΤΟΥΛΑ ²⁰
 for THE multitude OF-THE PEOPLE

ΟΥΚΡΑΖΟΝΤΕCΑΙΡΕΑΥΤΟΝ ⁴⁰
 CRYING BE-LIFTING him

ΜΕΛΛΩΝΤΕΕΙCΑΓΕCΘΑΙΕΙ ⁶⁰
³⁷ BEING-ABOUT BESIDES TO-BE-BEING-INTO-LED INTO

CΤΗΝΠΑΡΕΜΒΟΛΗΝΟΠΑΥΛΟ ⁸⁰
 THE camp THE PAUL

^{u+Θ}
CΛΕΓΕΙΤΩΧΙΛΙΑΡΧΗCΕΙΞ ¹⁰⁰
 IS-saying to-THE THOUSAND-chief IF it-IS-

ΕCΤΙΝΜΟΙΕΙΠΕΙΝΤΙΠΡΟC ²⁰
 allowed to-ME TO-BE-SAYING ANY TOWARD

^{u+Θ}
CΕΟΔΕΕΦΗΛΛΗΝΙCΤΙΓΙΝ ⁴⁰
 YOU THE YET he-AVERRED GREEK YOU-ARE-

^{s o.}
ΩCΚΕΙCΟΥΚΑΡΑCΥΕΙΟΔΙΓ ⁶⁰
³⁸ KNOWING NOT CONSEQUENTLY YOU ARE THE E-

ΥΠΤΙΟCΟΠΡΟΤΟΥΤΩΝΤΩΝΗ ⁸⁰
 OYPTIAN THE BEFORE thec THE DAYS

ΜΕΡΩΝΑΝΑCΤΑΤΩCΑCΚΑΙΕ ¹⁰⁰
 UP-STANDING AND OUT-

ΞΑΓΑΓΩΝΕΙCΤΗΝΕΡΗΜΟΝΤ ²⁰
 LEADING INTO THE DESOLATE THE

^{u+Θ}
ΟΥCΤΕΤΡΑΚΙCΧΙΛΙΟΥCΑΝ ⁴⁰
 FOUR-TIMES-THOUSAND MEN

^{u+Θ}
ΔΡΑCΤΩΝCΙΚΑΡΙΩΝΕΙΠΕΝ ⁶⁰
³⁹ OF-THE ASSASSINS said

ΔΕΟΠΑΥΛΟCΕΓΓΑΝΘΡΩΠΟC ⁸⁰
 YET THE PAUL I human

^{s* omits I AM}
ΜΕΝΕΙΜΙΠΟΥΔΑΙΟCΤΑΡCΕ ¹⁰⁰
 INDEED AM JUDA-AN TARSIAN

⁴⁰ God acts in marvelous ways. Human opposition works out his purposes quite as effectively as human help. What better means could be devised to get all Jerusalem as well as representatives from the dispersion together to hear this final testimony to the Messiah and His kingdom? Such an assemblage could not be called and there was probably no building large enough to hold them. It seems almost incredible that Paul should be granted an opportunity to speak to them, as Roman law and Roman soldiers were usually excessively strict and severe. Thus, in a few minutes, the whole situation is changed. We would naturally expect him to speak Greek, for all would have understood him, but, with fine tact, he speaks to them in the language none but the Circumcision could understand, which was associated in their minds with all that was sacred in the Judaism they fought for. It was the nearest approach to the language of their sacred scriptures. It was the language of Jew with Jew, just as Yiddish is with one class today.

³ We cannot help admiring the opening words of the apostle. His gesture had stopped the tumult. His language had quieted them. Now his words are calculated to draw them into sympathy with him, as he shows them that he understands perfectly why they are persecuting him, for he himself had outdone them in his desire to stamp out the heresy which he now defends. Indeed he had witnesses among their leaders who could testify that he had received authority from them to carry his persecution to outside cities.

⁴ "The way" on the lips of the apostle meant the true faith and the correct life. Apparently it was a phrase of the disciples' own choosing. "The Path" of Buddhism is an interesting parallel.

⁶ Never before had the apostle such an opportunity to tell of his meeting with the Messiah to his own people. We may gather much from his address concerning the status of the believers in Judea at this crisis. The offense of the cross had ceased. They were regarded simply as another Jewish sect. The crowd made no demonstration against the mention of Jesus as Messiah. Myriads of them believed that and the rest tolerated it.

city. Now I am beseeching you, permit me to speak to the people."

⁴⁰ Now Paul, with his permission, standing on the stairs, gestures with his hand to the people. Now, as there comes to be a vast hush, he shouts to them in the Hebrew vernacular, saying, "*Men, brethren and fathers! Hear my defense to you now!*" Now on hearing that he shouted to them in the Hebrew vernacular they tendered more quietness, and he is averring, "*I am a man, a Jew, born in Tarsus, Cilicia, yet reared in this city at the feet of Gamaliel, having been educated according to the exactitude of the hereditary law, possessing a zeal for God, according as all of you are today. I persecute those of this way to death, binding and giving up men as well as women to jail, as the chief priest also was witnessing to me, and the entire eldership, from whom, receiving letters also to the brethren, I went into Damascus, to be leading those also, being there, bound to Jerusalem, that they may be punished.*"

⁶ Now it occurred, while I was going and drawing near to Damascus, about midday, suddenly out of heaven a considerable light flashes about me. And I fall flat, and I hear a voice saying to me, 'Saul! Saul! Why are you persecuting Me?' Yet I answered and said, 'Who art Thou, Lord?' And He said to me, 'I am Jesus, the Nazarene, Whom you are persecuting.'

ΥΣΤΗΣΚΙΛΙΚΙΑΣΟΥΚΑΧΗΜ²⁰

OF-THE CILICIA NOT OF-UN-SIGN-

ΟΥΠΟΛΕΨΟΠΟΙΤΗΣΔΕΟΜΑ⁴⁰

ificant city citizen I-AM-hesecuting 4

ΙΔΕΣΟΥΕΠΙΤΡΕΥΟΜΟΙΑ⁶⁰

YET YOU permit to-ME TO-

ΛΗΣΑΙΠΡΟΣΤΟΝΛΑΟΝΕΠΙΤ⁸⁰

10 TALK TOWARD THE PEOPLE permitting

ΡΕΨΑΝΤΟΣΔΕΑΥΤΟΥΟΠΑΥΛ¹⁰⁰

YET OF-him THE PAUL

ΟΣΕΣΤΩΣΕΠΙΤΩΝΑΒΑΘΜ²⁰

HAVING-STOOD ON THE UP-STEPS

ΦΗΚΑΤΕΣΕΙΣΕΤΗΧΕΙΡΙΤΩ⁴⁰

gestures to-THE HAND to-THE

ΛΑΦΟΛΛΗΝΣΔΕΙΓΗΓΕΝΟ⁶⁰

PEOPLE OF-much YET PUSH BECOMING

ΜΕΝΗΣΠΡΟΣΕΦΘΗΝΣΕΝΤΗ⁸⁰

he-TOWARD-SOUNDS to-THE HE-

ΒΡΑΙΔΙΑΛΕΚΤΩΛΕΓΩΝΑ²⁰⁰

22 DREW dialect SAYING MEN

ΝΔΡΕΣΔΕΛΦΟΙΚΑΙΠΑΤΕΡ²⁰

brothers AND FATHERS

ΕΣΑΚΟΥΣΑΤΕΜΟΥΤΗΣΠΡΟΣ⁴⁰

HEAR OF-ME THE TOWARD

ΥΜΑΣΝΥΝΙΑΠΟΛΟΓΙΑΣΑΚΟ⁶⁰

2 YOUR NOW FROM-SAY HEARING

ΥΣΑΝΤΕΣΔΕΟΤΙΤΗΕΒΡΑΙΔ⁸⁰

YET that to-THE HEBREW

ΙΔΙΑΛΕΚΤΩΠΡΟΣΕΦΘΝΕΙΑ³⁰⁰

dialect he-TOWARD-BOUNDED to-

ΥΤΟΙΣΜΑΛΛΟΝΠΑΡΕΣΧΟΝΗ²⁰

them RATHER THEY-had-tendered QUIET-

ΣΥΧΙΑΝΚΑΙΦΗΣΙΝΕΓΓΩΕΙΜ⁴⁰

3 ness AND he-IS-AVERING I AM

ΙΑΝΗΡΙΟΥΔΑΙΟΣΓΕΓΕΝΗ⁶⁰

MAN JUDA-AN HAVING-been-generated

ΜΕΝΟΣΕΝΤΑΡΣΩΤΗΣΚΙΛΙΚ⁸⁰

IN TARSUS OF-THE CILICIA

ΙΑΣΑΝΑΤΕΘΡΑΜΜΕΝΟΣΔΕΕ⁴⁰⁰

HAVING-been-UP-NURTURED YET IN

ΝΤΗΠΟΛΕΙΤΑΥΤΗΠΑΡΑΤΟΥ²⁰

this city this BESIDE THE

ΣΠΟΔΑΣΓΑΜΑΙΗΛΗΠΕΠΑΙΔ⁴⁰

FEET of-OAMAIHEL HAVING-been-

ΕΥΜΕΝΟΣΚΑΤΑΑΚΡΙΒΕΙΑΝ⁶⁰

disciplined according-to EXACTITUDE

ΤΟΥΠΑΤΡΦΟΥΝΟΜΟΥΖΗΛΩΤ⁸⁰

OF-THE hereditary LAW BOILER

ΗΣΥΠΑΡΧΟΝΤΟΥΘΕΟΥΚΑΘ⁵⁰⁰

belonging to-OF-THE God according-

ΣΠΑΝΤΕΣΥΜΕΙΣΕΣΤΕΣΗΜΕ²⁰

AS ALL YE ARE TODAY

ΡΟΜΟΣΤΑΥΤΗΝΤΗΝΘΟΝΕΔ⁴⁰

WHICH this THE WAY I-CHASE

ΙΩΣΑΑΧΡΙΘΑΝΑΤΟΥΔΕΣΜΕ⁶⁰

UNTIL DEATH BINDING

ΥΦΗΚΑΙΠΑΡΑΔΙΔΟΥΣΕΙΣΘ⁸⁰

AND BESIDE-GIVING INTO GUARD-

ΥΛΑΚΑΣΑΝΔΡΑΣΤΕΚΑΙΓΥΝ⁶⁰⁰

houses MEN BESIDES AND WOMEN

ΑΙΚΑΣΩΚΑΙΟΑΡΧΙΕΡΕΥΣ²⁰

5 AS AND THE chief-SACERD-ONE

ΕΜΑΡΤΥΡΕΙΜΟΙΚΑΙΠΑΝΤΟ⁴⁰

WAS-WITNESSING to-ME AND EVERY THE

ΠΡΕΣΒΥΤΕΡΙΟΝΠΑΡΦΗΚΑΙ⁶⁰

SENIORSHIP BESIDE WHOM AND

ΕΠΙΣΤΟΛΑΣΔΕΞΑΜΕΝΟΣΠΡ⁸⁰

letters RECEIVING TOW-

ΟΣΤΟΥΣΔΕΛΦΟΥΣΕΙΣΔΑΜ⁷⁰⁰

AND THE brothers INTO DAMASCUS

ΑΣΚΟΝΕΠΡΕΥΟΜΗΝΑΣΩΝΚ²⁰

I-WENT LEADING (ful.) AND

ΑΙΤΟΥΣΕΚΕΙΣΕΟΝΤΑΣΔΕΔ⁴⁰

THE-ONCE there-ly BEING HAVING-

ΕΜΕΝΟΥΣΕΙΣΙΕΡΟΥΣΑΛΗΜ⁶⁰

been-BOUND INTO JERUSALEM

ΙΝΑΤΙΜΩΡΗΘΩΣΙΝΕΓΕΝΕΤ⁶⁰

6 THAT THEY-MAY-BE-BEING-punished-it-BECAME

ΟΔΕΜΟΙΠΟΡΕΥΟΜΕΝΩΚΑΙΕ⁸⁰⁰

YET to-ME to-GOING AND to-

ΓΓΙΖΟΝΤΙΤΗΔΑΜΑΣΚΩΠΕΡ²⁰

NEARING THE DAMASCUS ABOUT

ΙΜΕΣΗΜΒΡΙΑΝΕΣΑΙΦΗΝΣΕ⁴⁰

MID-DAY suddenly OUT

ΚΤΟΥΟΥΡΑΝΟΥΠΕΡΙΑΣΤΡΑ⁶⁰

OF-THE heaven TO-ABOUT-GLEAM-FLING

ΨΑΙΦΩΣΙΚΑΝΟΝΠΕΡΙΕΜΕ⁸⁰

7 LIGHT enough ABOUT ME I-

ΠΕΣΑΤΕΙΣΤΟΕΔΑΦΟΣΚΑΙ⁹⁰⁰

FALL BESIDES INTO THE LEVEL AND

ΗΚΟΥΣΑΦΩΝΗΣΛΕΓΟΥΣΗΜ²⁰

I-HEAR OF-ROUND SAYING to-

ΟΙΣΑΟΥΑΣΑΟΥΑΤΙΜΕΔΙΩΚ¹⁰

ME SAUL (Heb.) SAUL (Heb.) ANY ME YOU-ARE-CHAS-

ΕΙΣΕΓΩΔΕΑΠΕΚΡΙΘΗΝΚΑΙ⁶⁰

AN omit AND YET ANSWERED AND

ΕΙΠΑΤΙΣΕΙΚΥΡΙΕΕΙΠΕΝΤ⁸⁰

said ANY YOU-ARE Master! He-said DE-

ΕΠΡΟΣΕΜΕΓΩΕΙΜΙΗΝΣΟΥ⁷⁵⁰⁰⁰

SIDES TOWARD ME I AM JESUS

⁹ The apparent discrepancy between this and the first account of his call (9⁷) is readily explained. The men with him heard a sound but did not recognize it as the voice "of Him Who is speaking to me." The same word means both *voice* and *sound*. They gazed at the *light*, but not at the One from Whom it radiated.

¹⁰ With admirable tact Paul presses such points as were calculated to win his audience, but omits whatever would rouse their ire. The Lord Himself had told him that he was to be sent to the nations (26¹⁷) and this was confirmed by Ananias (9¹⁵). Yet he carefully refrains from any mention of the nations at this time. The wisdom of this is confirmed when they refused to hear him further, once he had mentioned the nations (2¹).

¹² In the same spirit he introduces Ananias as "a pious man according to the law," omitting all mention of his belief in the Messiah. He speaks of "the God of our fathers," and baptism, and the familiar prophetic formula of "invoking His name."

¹⁷ Nothing is said here of Paul's sojourn in Arabia (Ga.1¹⁷⁻¹⁸), and the fact that he did not return to Jerusalem for three years after his call. What most concerned his hearers was that he *did* return and with the fullest confidence that those who knew so well of his malignant zeal against the followers of Jesus would not fail to believe his testimony concerning Him. He even argues the point with the Lord Himself. How could they refuse to listen when they knew perfectly how madly he had carried on his persecution and had even taken part in the murder of Stephen?

¹⁸ That this is a solemn witness against the Jews is evident from the statement of the Lord that they would not receive Paul's testimony no matter how anxious he was to win them. Paul is here being used in the land as he afterward was in Rome to the dispersion to give the apostate nation a solemn intimation that God was through with them for a time and was now about to take up the nations.

⁹ Now those who are with me gaze, indeed, at the light, yet they hear not the voice of Him Who is speaking to me. Now I said, 'What shall I be doing, Lord?' Now the Lord said to me, 'Rise, go into Damascus, and there you will be spoken to concerning all which has been set for you to do.'

¹¹ Now, as I observed nothing for the glory of that light, being led by the hand by those with me, I came
¹² into Damascus. Now a certain Ananias, a pious man according to the law, being borne witness to by
¹³ all the Jews dwelling there, coming to me and standing by, said to me, 'Brother Saul, recover your sight!' And I, in the same hour, look up
¹⁴ to him. Now he said, 'The God of our fathers selects you to know His will, and to be acquainted with the Just One, and to hear the voice of
¹⁵ His mouth, that you shall be His witness to all mankind of what you
¹⁶ have seen and hear. And now, why do you defer? Rise, be baptized, and bathe off your sins, invoking His name.'

¹⁷ Now it occurred, at my returning to Jerusalem and while I am praying in the sanctuary, I came to be in
¹⁸ an ecstasy and to perceive Him saying to me, 'Hurry, and come quickly out of Jerusalem, because they will not be assenting to your testimony concerning Me.' And I said,
¹⁹ 'Lord, *they* are versed in the fact that I was jailing and lashing those in the synagogues who are believing
²⁰ on Thee. And when the blood of

<p>1 ^{1st O} ΚΟΝΑΣΦΡΑΙΟΣ ^{CON} ^{SY} ^{DI} ^Φ ^Κ ^Ε 20 THE NAZARENE WHOM YOU ARE-CHARGING</p>	<p>^{A has and above line s o.} ΙΤΘΕΛΗΜΑΔΥΤΟΥΚΑΙΔΕ 20 THE WILL OF-Him AND TO-BE-PER-</p>
<p>9 ΙΣΙΔΕΣΥΝΕΜΟΙΟΝΤΕΣΤΟ 40 THE-ones YET TOGETHER lo-ME BEING THE</p>	<p>ΙΝΤΟΝΔΙΚΑΙΟΝΚΑΙΛΟΟΥΣ 40 CEIVING THE JUST-^{One} AND TO-HEAR</p>
<p>ΜΕΝΦΟCΕΘΕΑΣΑΝΤΟΤΗΝΔΕ 60 INDEED LIGHT GAZE THE YET</p>	<p>^{A omits OF-THE} ΔΙΦΩΝΗΝΕΚΤΟΥCΤΟΜΑΤΟC 60 SOUND OUT OF-THE MOUTH</p>
<p>^{2nd O} ΦΩΝΗΝΟΥΚΗΚΟΥCΑΝΤΟΥΛΑ 80 SOUND NOT THEY-HEAR OF-THE ^{One-}</p>	<p>^{U transfers YOU'LL-BE after humans below} ΑΥΤΟΥΟΤΙΕCΗΜΑΡΤΥCΑΥΤ 60 15 OF-Him THAT YOU'LL-BE witness to-Him</p>
<p>10 ΛΟΥΝΤΟCΜΟΙΕΙΠΟΝΔΕΤΙΠ 100 TALKING lo-ME I-said YET ANY I'LL-</p>	<p>ΦΠΡΟCΠΑΝΤΑCΑΝΘΡΩΠΟΥC 600 TOWARD ALL humans</p>
<p>ΟΙΗCΦΩΚΥΡΙΕΟΔΕΚΥΡΙΟC 20 HE-DOING Master! THE YET Master said</p>	<p>ΩΝΕΦΡΑΚΑCΚΑΙΗΚΟΥCΑCΚ 20 10 OF-WHICH YOU-HAVE-SEEN AND HEAR AND</p>
<p>ΙΠΕΝΠΡΟCΜΕΑΝΑCΤΑCΠΟΡ 40 TOWARD ME UP-STANDING YOU-BE-</p>	<p>ΔΙΝΥΝΤΙΜΕΛΛΕΙCΑΝΑCΤΑ 40 NOW ANY YOU-ARE-BEING-ABOUT-UP-STANDING</p>
<p>^{s o.} ΕΥΟΥΕΙCΔΑΜΑCΚΟΝΚΑΚΕ 60 GOING INTO DAMASCUS AND-There</p>	<p>CΒΑΠΤΙCΑΙΚΑΙΑΠΟΛΟΥCΑ 60 BE-DIPED AND be-FROM-BATHED</p>
<p>CΟΙΛΑΛΗΘΗCΕΤΑΙΠΕΡΙΠΑ 80 lo-YOU WILL-BE-BEING-TALKED ABOUT ALL</p>	<p>ΙΤΑCΑΜΑΡΤΙΑCCOΥΕΠΙΚΑ 80 THE Misses OF-YOU ON-CALLING</p>
<p>^{U+EN IN} ΝΤΩΝΩΝΤΕΤΑΚΤΑΙCΟΙΠΟΙ 200 WHICH HAS-^{been}-SET lo-YOU TO-DO</p>	<p>ΛΕCΑΜΕΝΟCΤΟΟΝΟΜΑΥΤΟ 700 THE NAME OF-Him</p>
<p>11 ΗCΑΙΦCΔΕΟΥΔΕΝΕΒΛΕΠΟΝ 20 AS YET NOT-YET-ONE I-looked</p>	<p>^{As K=NOT I-then-looked} ΥΕΓΕΝΕΤΟΔΕΜΟΙΟΥΠΟCΤΡΕ 20 17 IT-BECAME YET to-ME RETURNING</p>
<p>ΑΠΟΤΗCΔΟΞΗCΤΟΥΦΩΤΟC 40 FROM THE es-^{seen} OF-THE LIGHT that</p>	<p>^{s o.} ΨΑΝΤΙΕΙCΙΕΡΟΥCΑΛΗΜΚΑ 40 INTO JERUSALEM AND</p>
<p>ΚΕΙΝΟΥΧΕΙΡΑΓΩΓΟΥΜΕΝΟ 60 ^{being}-HAND-LED</p>	<p>ΙΠΡΟCΕΥΧΟΜΕΝΟΥΜΕΝΤ 60 OF-praying ME IN THE</p>
<p>^{A Δ=FROM} CΥΠΟΤΩNCΥΝΟΝΤΩΝΜΟΙΗΛ 80 by THE-^{ones} TOGETHER-BEING lo-ME I-CAME</p>	<p>^{s repeats CΘΔΙ} ΦΙΕΡΩΓΕCΘΑΙΜΕΕΝΕΚC 80 SACRED-place TO-BE-BECOMING ME IN OUT-</p>
<p>12 ΘΩΝΕΙCΔΑΜΑCΚΟΝΑΝΑΝΙΑ 300 INTO DAMASCUS ANANIAS</p>	<p>^{s o.} ^{S O O.} ΤΑCΕΙΚΑΙΙΔΕΙΝΑΥΤΟΝΛΕ 800 18 STANDING AND TO-BE-PERCEIVING Him say-</p>
<p>^{A omits pious} CΔΕΤΙCΑΝΗΡΕΥΛΑΒΗCΚΑΤ 20 YET ANY MAN pious according-</p>	<p>ΓΟΝΤΑΜΟΙCΠΕΥCΟΝΚΑΙΕΞ 20 ING lo-ME BE-DILIGENT AND BE-OUT-</p>
<p>ΑΤΟΝΝΟΜΟΝΜΑΡΤΥΡΟΥΜΕΝ 40 lo THE LAW ^{As omitted Y} being-witnessED</p>	<p>^{s o.} ΕΛΘΕΕΝΤΑΧΕΙΕΙCΙΕΡΟΥCΑ 40 COMING IN SWIFTNESS OUT OF-JERUSALEM</p>
<p>ΟCΥΠΟΠΑΝΤΩΝΤΩΝΚΑΤΟΙΚ 60 by ALL OF-THE DOWN-HOMING</p>	<p>ΑΗΜΔΙΟΤΙΟΥΠΑΡΑΔΕΞΟΝΤ 60 THRU-that NOT THEY'LL-BE-BESIDE-RECEIVING</p>
<p>13 ΟΥΝΤΩΝΙΟΥΔΑΙΩΝΕΛΘΕΝΠ 80 JUDA-UNS COMING TO-</p>	<p>ΑΙCΟΥΜΑΡΤΥΡΙΑΝΠΕΡΙΕΜ 80 OF-YOU Witness ABOUT ME</p>
<p>ΡΟCΕΜΕΚΑΙΕΠΙCΤΑCΕΙΠΕ 400 WARD ME AND ON-STANDING he-said</p>	<p>19 ΟΥΚΑΓΩΕΙΠΟΝΚΥΡΙΕΑΥΤΟ 900 AND-I said Master! they</p>
<p>ΝΜΟΙCΑΟΥΛΑΔΕΛΦΕΑΝΑΒΑ 20 to-ME BROTHER ^(Heb.) UP-look</p>	<p>ΙΕΠΙCΤΑΝΤΑΙΟΤΙΕΓΩΗΜΗ 20 ARE-APTENDING THAT I WAS</p>
<p>^{A omits UP-} ΕΥΟΝΚΑΓΩΔΥΤΗΤΗΡΑΔΕ 40 AND-I lo-BAME THE HOUR UP-look</p>	<p>ΝΦΥΛΑΚΙZΩΝΚΑΙΔΕΡΩΝΚΑ 40 GUARDIZING AND SKINNING accord-</p>
<p>14 ΒΛΕΨΑΕΙCΑΥΤΟΝΟΔΕΕΙΠΕ 60 INTO him THE YET be-said</p>	<p>ΤΑΤΑCΣΥΝΑΓΩΓΑCΤΟΥCΠ 60 ing-to THE TOGETHER-LEADS THE ^{one-}</p>
<p>ΝΘΕΟCΤΩΝΠΑΤΕΡΩΝΗΜΩΝ 80 THE God OF-THE FATHERS OF-US</p>	<p>CΤΕΥΟΝΤΑCΕΠΙCΕΚΑΙΟΤΕ 50 20 BELIEVING ON YOU AND when</p>
<p>^{s had +C toward- H As} ΠΡΟΕΧΕΙΡΙCΑΤΟCΕΓΝΩΝΑ 500 BEFORE-HANDS YOU TO-KNOW</p>	<p>^{U o.} ^{A omits OF-Stephen} ΕΞΕΧΥΝΝΕΤΟΤΟΑΙΜΑCΤΕΦ 6000 WAS-OUT-POURED THE BLOOD OF-Stephen</p>

²¹ Here we have the cause of Israel's apostasy laid bare. They were to be a channel of blessing to the other nations, but, instead, they kept all Jehovah's gifts to themselves and refused to share them with the less favored nations. They were like the slave who owed ten thousand talents, but, having nothing to pay with, is forgiven the debt. But when he found a fellow slave who owed him much less, he refused to be merciful and had him cast into prison. Consequently his Lord was indignant and gave him up to the tormentors (Mt.18²³). Israel is the ten thousand talent debtor. The nations were their fellow-slaves. Israel was pardoned, but, since they refuse to pass on the blessing to the nations, the pardon is withdrawn and the nation has been in the hands of the tormentors ever since. Only a few years after this Jerusalem was destroyed, the nation scattered and driven from the land to wander up and down the earth, despised by the nations whom they had wronged.

²⁵ On several previous occasions Paul had been protected from the fury of his own countrymen by the intervention of the Roman power. Gallio had turned the tables against them (18¹²⁻¹⁷), and the scribe of Ephesus had cleared him (19³⁷), but never before had he appealed to his Roman citizenship as a defense against his own kin. In Philippi he had used it, not to shield himself, but for the sake of the evangel. Now, however, that the nation in the land is finally given over to judgment, he has no hesitancy in claiming his rights as a Roman citizen. He had already been beaten five times by the Jews (2Co.11²⁴) and it was needless to bear any more.

²⁵ As he was a Roman citizen, the captain had no right to bind Paul, much less to scourge him before trial. But the fact that he had bound him illegally put Paul in an advantageous position, to which was added the respect due to one who had received such a citizenship by birth, while the captain had obtained it by purchase. "I am a Jew" availed nothing with the Jews. But on his declaration that he is a Roman, his word is instantly accepted. It was a capital offense to claim unlawfully the possession of the citizenship.

Stephen, Thy witness, was shed, I myself also was standing by and endorsing it, and guarding the garments of those who are assassinating him.' And He said to me, 'Go! seeing that I shall be delegating you afar to the nations.'—

²² Now they heard him until this word, and they lift up their voice, saying, "*Away with such a one from the earth, for it is not befitting for him to live!*" Besides, at their clamoring, and tossing their garments, and casting dust into the air, the captain orders him to be led into the citadel, telling them to interrogate him by scourging, that he may recognize for what cause they shouted thus at him.

²⁵ Now as they stretch him out with the thongs, Paul said to the centurion standing by, "Is it allowed you to scourge a Roman man, and uncondemned?" Now the centurion, when he hears it, coming to the captain, reports, saying, "What are you about to be doing? For this man is a Roman."

²⁷ Now the captain, approaching, said to him, "Tell me, are *you* a Roman?" Now he averred, "Yes."

²⁸ Now the captain answered, "*I* acquire this citizenship with a vast sum." Yet Paul averred, "*Yet I* have been so born." Immediately, then, those about to be interrogating him withdraw from him. Now the captain also was afraid, recognizing that he is a Roman and that he had bound him.

³⁰ Now, on the morrow, resolved to know with certainty of what he is being accused by the Jews, he looses

<p>ΑΝΟΥΤΟΥ ΜΑΡΤΥΡΟΣ ΣΟΥ ΚΑΙ 20 <small>THE witness OF-YOU AND</small></p>	<p>ΑΝΘΡΩΠΟΝ ΡΩΜΑΙΟΝ ΚΑΙ ΑΚ 20 <small>human ROMAN AND UN-</small></p>
<p>ΙΑΥΤΟΣ ΗΜΗΝ ΕΣΤΩ ΣΚΑΙ 40 <small>I-WAS HAVING-ON-STOOD AND</small></p>	<p>ΑΤΑΚΡΙΤΟΝ ΕΣΤΙΝΥΜΙΝ 40 <small>condemned it-is-allowed to-YOUP</small></p>
<p>ΣΥΝΕΥΔΟΚΩΝ ΚΑΙ ΦΥΛΑCΣΩ 60 <small>TOGETHER-WELL-SEEING AND GUARDING</small></p>	<p>ΜΑCΤΙΖΕΙΝ ΑΚΟΥCΑC ΔΕ ΟΕ 60 <small>26 TO-BE-beating HEARING YET THE UN-</small></p>
<p>ΝΤΑΙΜΑΤΙΑ ΤΩΝ ΑΝΔΡΩΝ 60 <small>THE GARMENTS OF-THE ones-UP-LIFTING</small></p>	<p>ΚΑΤΟΝΤΑΡΧΟC ΠΡΟC ΕΛΘΩΝ 60 <small>DRED-chief TOWARD-COMING</small></p>
<p>ΤΩΝ ΑΥΤΟΝ ΚΑΙ ΕΙΠΕΝ ΠΡΟC 100 <small>21 him AND he-said TOWARD</small></p>	<p>ΤΩ ΧΙΛΙΑΡΧΩ ΑΠΗΓΓΕΙΛΕΝ 600 <small>to-THE THOUSAND-chief he-FROM-MESSAGES</small></p>
<p>ΜΕ ΠΟΡΕΥΟΥΤΙ ΕΓΩ ΕΙC ΕΘ 20 <small>ME BE-GOING that I INTO NA-</small></p>	<p>ΛΕΓΩΝΤΙ ΜΕΛΛΕΙC ΠΟΙΕΙΝ 20 <small>saying ANY YOU-ARE-ABOUT-ING to-BE-DOING</small></p>
<p>ΝΗΜΑΚΡΑΝΕC ΑΠΟCΤΕΛΩCΕ 40 <small>CTIONS FAR SHALL-BE-OUT-FROM-PUTTING YOU</small></p>	<p>ΟΓΑΡΑΝΘΡΩΠΟC ΟΥΤΟC ΡΩΜ 40 <small>THE for human THIS ROMAN</small></p>
<p>ΗΚΟΥΟΝ ΔΕ ΑΥΤΟΥ ΑΧΡΙ ΤΟ 60 <small>22 THEY-HEARD YET OF-him UNTIL this</small></p>	<p>ΑΙΟC ΕCΤΙΝ ΠΡΟC ΕΛΘΩΝ ΔΕ 60 <small>27 IS TOWARD-COMING YET</small></p>
<p>ΤΟΥΤΟΥ ΛΟΓΟΥ ΚΑΙ ΕΠΗΡΑΝ 80 <small>THE saying AND THEY-ON-LIFT</small></p>	<p>Ο ΧΙΛΙΑΡΧΟC ΕΙΠΕΝ ΑΥΤΩ 80 <small>THE THOUSAND-chief said to-him BE-</small></p>
<p>ΤΗΝ ΦΩΝΗΝ ΑΥΤΩΝ ΛΕΓΟΝΤΕC 200 <small>THE SOUND OF-them saying</small></p>	<p>ΕΓΕΜΟΙC ΥΡΩΜΑΙΟC ΕΙΟΔΕ 700 <small>saying to-ME YOU ROMAN ARE THE YET</small></p>
<p>CΑΙΡΕ ΑΠΟ ΤΗC ΓΗC ΤΟΝ ΤΟΙ 20 <small>BE-LIFTING FROM THE LAND THE such</small></p>	<p>ΕΦΗΝ ΑΙ ΑΠΕΚΡΙΘΗΝ ΔΕ ΧΙ 20 <small>28 he-AVERTED YEA answered YET THE THOUS-</small></p>
<p>ΟΥΤΟΝ ΟΥ ΓΑΡ ΚΑΘΗΚΕΝ ΑΥΤ 40 <small>NOT for it-befitted him</small></p>	<p>ΙΑΡΧΟC ΕΓΩ ΠΟΛΛΟΥ ΚΕΦΑΛ 40 <small>AND-chief I OF-much HEAD (sum)</small></p>
<p>ΟΝ ΖΗΝ ΚΡΑΥΓΑΖΟΝΤΩΝ ΤΕ Α 60 <small>23 TO-BE-LIVING OF-CLAMORING DESIDES</small></p>	<p>ΑΙ ΟΥ ΤΗΝ ΠΟΛΙΤΕΙΑΝ ΑΥΤ 60 <small>THE citizenship this</small></p>
<p>ΥΤΩΝ ΚΑΙ ΡΙΠΤΟΥΝ ΤΩΝ ΤΑΙ 80 <small>them AND OF-TOSSING THE GAR-</small></p>	<p>ΗΝ ΕΚ ΤΗC ΑΜΗΝ ΟΔΕ ΠΑΥΛΟC 80 <small>ACQUIRE THE YET PAUL</small></p>
<p>ΜΑΤΙΑ ΚΑΙ ΚΟΙΟΝ ΟΡΤΟC ΒΑΛ 300 <small>MENTS AND DUST CASTING</small></p>	<p>ΕΦΗΓΩ ΔΕ ΚΑΙ ΕΓΕΓΝΗΜΑ 800 <small>AVERTED I YET AND HAVE-been-generated</small></p>
<p>ΛΟΝ ΤΩΝ ΕΙC ΤΟΝ ΑΕΡΑ ΕΚΕΛ 20 <small>24 INTO THE AIR ORDERC</small></p>	<p>ΙΕΥΘΕC ΟΥΝ ΑΠΕCΤΗCΑΝ ΔΕ 20 <small>immediately THEN FROM-STAND FROM</small></p>
<p>ΕΥCΕΝΟ ΧΙΛΙΑΡΧΟC ΕΙC ΑΓ 40 <small>THE THOUSAND-chief TO-BE-being-INTO-</small></p>	<p>ΠΑΥΤΟΥ ΟΙ ΜΕΛΛΟΝΤΕC ΑΥΤ 40 <small>him THE ones-being-ABOUT him</small></p>
<p>ΕCΘΑΙ ΑΥΤΟΝ ΕΙC ΤΗΝ ΠΑΡΕ 60 <small>LED him INTO THE camp</small></p>	<p>ΟΝ ΑΝΕΤΑΞΕΙΝ ΚΑΙ Ο ΧΙΛΙΑ 60 <small>TO-BE-UP-INTERROGATING AND THE THOUSAND-</small></p>
<p>ΜΒΟΛΗΝ ΕΙC ΑCΜΑCΤΙΞΙΝ Α 80 <small>saying to-scourges TO-</small></p>	<p>ΡΧΟC ΔΕ ΕΦΟΒΗΘΗ ΕΠΙΓΝΟΥ 80 <small>chief YET WAS-afraid ON-KNOWING</small></p>
<p>ΝΕΤΑΞΕCΘΑΙ ΑΥΤΟΝ ΙΝΑ ΕΠ 400 <small>BE-being-UP-INTERROGATED him THAT he-MAY-</small></p>	<p>CΟΤΙ ΡΩΜΑΙΟC ΕCΤΙΝ ΚΑΙ Ο 900 <small>that ROMAN he-IS AND that</small></p>
<p>ΙΓΝΩΔΙ ΗΝΑΙ ΤΙΝΟΥ ΤΩCΕ 20 <small>BE-ON-KNOWING THRU WHICH cause thus THEY- 30</small></p>	<p>ΤΙΑ ΤΟΥ ΗΝ ΔΕ ΔΕΚΩCΤΗ ΔΕ 20 <small>him he-WAS HAVING-BOUND to-THE YET</small></p>
<p>ΠΕΦΟΝΟΥΝ ΑΥΤΩC ΔΕ ΠΡΟΕ 40 <small>25 ON-BOUND to-him AS YET THEY-BEFORE-</small></p>	<p>ΕΠΑΥΡΙΟΝ ΒΟΥΛΟΜΕΝΟC ΓΝ 40 <small>ON-MORROW intending TO-</small></p>
<p>ΤΕΙΝ ΑΝ ΑΥΤΟΝ ΤΟΙC ΙΜΑCΙ 60 <small>STRETCH him to-THE STRAPS</small></p>	<p>ΩΝ ΑΙ ΤΟC ΦΑΛΕCΤΟΤΙΚΑΤ 60 <small>KNOW THE UN-TOTTER THE ANY he-IS-being-</small></p>
<p>ΝΕΙ ΠΕΝ ΠΡΟC ΤΟΝ ΕCΤΩΤΑΕ 80 <small>said TOWARD THE HAVING-STOOD HUN-</small></p>	<p>ΗΓΟΡΕΙΤΑΙ ΥΠΟ ΤΩΝ ΙΟΥΔΑ 80 <small>accused by THE JUDAEUS</small></p>
<p>ΚΑΤΟΝΤΑΡΧΟΝ ΠΑΥΛΟC ΕΙ 900 <small>DRED-chief THE PAUL IF</small></p>	<p>ΙΩΝ ΕΛΥCΕΝ ΑΥΤΟΝ ΚΑΙ ΕΚΕ 77000 <small>he-LOOSES him AND ORDERS</small></p>

¹ Paul now stands before the Sanhedrin, in which body he seems to have had a vote after the death of Stephen. Doubtless many who were there were old associates of his and most of them were acquainted with his life and doctrines, so that the inquiry was a mere form and bound to arrive at no conclusion. Paul, contrary to his usual custom of speaking first in a winning way of his auditors, commences immediately with his own defense, and seems to apologize for the fact that his Roman citizenship had entitled him to this hearing before them. This so enraged the chief priest, who probably took it as a hint that he was beyond his jurisdiction, that he has him slapped on the mouth. There were constant changes in the high priestly office in those days, which accounts for the ignorance of the apostle as to the personality of the high priest. Josephus tells us that Paul's prediction was fulfilled in the Jewish war, when this hypocritical president of the Sanhedrin was murdered by assassins.

Paul had the privileges of a Greek (21³⁷), a Hebrew (22²), and a Roman (22²⁷). The man that Christ found had been separated and trained and circumstanced by God.

⁶ The Pharisees had this in common with the faith of Christ, that they believed in a resurrection of the dead, which was, however, denied by the Sadducees. This question was the cause of perpetual strife between them. Paul, seeing how useless any further appeal to the council would be, determined to shift the contention to the subject of resurrection, in which he would have the Pharisees on his side and thus they would be diverted into strife amongst themselves. The result justified his plan, for the Pharisees immediately become violent partisans of his and some are even willing to allow that a spirit—which the Sadducees did not believe in—had spoken to him. They thought to use his testimony as an argument against their enemies the Sadducees. Thus it has ever been with the Jews. Their own internal strife was seldom laid aside even in face of the gravest crisis, and became the cause of many of their miseries.

him and orders the chief priests and the entire Sanhedrin to come together. And, leading Paul down, he stands him among them.

23 Now Paul, looking intently at the Sanhedrin, said, "Men! Brethren! *I*, in all good conscience, have used my citizenship for God until this day." Now the chief priest Ananias enjoins those standing beside him to beat his mouth. Then Paul said to him, "God is about to beat you, whitewashed wall! And *you* are sitting to judge me according to the law, and are ordering me to be beaten illegally!" Now those standing by say, "You are reviling God's chief priest!" And Paul averred, "I was not aware, brethren, that he is chief priest. For it is written that 'You shall not be declaring evil of your people's chief.'"

⁶ Now Paul, knowing that one party is Sadducees, yet the other Pharisees, cries in the Sanhedrin, "Men! Brethren! *I* am a Pharisee, a son of Pharisees. Concerning the expectation and resurrection of the dead am *I* being judged." Now at his saying this, there came to be a commotion of the Pharisees and Sadducees, and the multitude is rent. For Sadducees, indeed, are saying there is no resurrection, nor messenger, nor spirit, yet Pharisees are avowing both.

⁹ Now a great clamor occurred, and some of the scribes of the party of the Pharisees, rising, fought it out with one another, saying, "We are finding nothing evil in this man. Now if a spirit or messenger speaks to him—" Yet much commotion oc-

- 1 ΑΕΥΣΕΝΣΥΝΕΛΘΕΙΝΤΟΥΣΑ 20
 TO-BE-TOGETHER-COMING THE chief. 6
- 2 ΡΧΙΕΡΕΙΣΚΑΙΠΑΝΤΟΣΥΝΕ 40
 SACRED-ONES AND EVERY THE Sanhedrin
- 3 ΔΡΙΟΝΚΑΙΚΑΤΑΓΑΓΩΝΤΟΝ 60
 AND DOWN-LEADING THE
- 4 ΠΑΥΛΟΝΕΣΤΗΣΕΝΙΣΑΥΤΟ 80
 PAUL he-STANDS INTO them
- 5 ΥΣΑΤΕΝΙΣΑΔΕΤΩΣΥΝΕΔΡ 100
 B PAUL to-²³ THE Sanhedrin
 STRETCHING YET to-²³ THE Sanhedrin
- 6 ΙΩΦΑΥΛΟΣΕΙΠΕΝΑΝΔΡΕΣ 20
 THE PAUL said MEN
- 7 ΑΔΕΛΦΟΙΕΓΩΠΑΣΧΣΥΝΕΙΔ 40
 brothers I to-EVERY conscience
- 8 ΗΣΕΙΑΓΑΘΗΠΕΠΟΛΙΤΕΥΜΑ 60
 GOOD HAVE-been-citizen
- 9 ΙΤΩΘΕΦΑΧΡΙΤΑΥΤΗΗΣΤΗΗ 80
 to-²³ THE God UNTIL this THE DAY
- 10 ΜΕΡΑΣΟΔΕΑΡΧΙΕΡΕΥΣΑΝΑ 200
 THE YET chief-SACRED-one ANANIAS
- 11 ΝΙΑΣΕΠΕΤΑΣΕΝΤΟΙΣΠΑΡΕ 20
 enjoins to-²³ THE ones-HAVING-
- 12 ΣΤΩΣΙΝΑΥΤΩΤΥΠΤΕΙΝΑΥΤ 40
 I²³ omits to-him TO-BE-BEATING OF-him
- 13 ΟΥΤΟΣΤΟΜΑΤΟΤΕΟΠΑΥΛΟΣ 60
 TOWARD him THE PAUL
- 14 ΠΡΟΣΑΥΤΟΝΕΙΠΕΝΤΥΠΤΕΙ 80
 TOWARD him said TO-BE-BEATING
- 15 ΝΣΕΜΕΛΛΕΙΘΘΕΟΣΤΟΙΧΕΚ 300
 YOU IS-BEING-ABOUT THE God WALLI HAV-
- 16 ΕΚΟΝΙΑΜΕΝΕΚΑΙΣΥΚΑΘΗΚ 20
 I²³ omits white-washed AND YOU ARE-sitting
- 17 ΡΙΩΝΜΕΚΑΤΑΤΟΝΝΟΜΟΝΚ 40
 JUDGING ME according-to-²³ THE LAW AND
- 18 ΔΙΠΑΡΑΝΟΜΩΝΚΕΛΕΥΕΙΣΜ 60
 HEING-BESIDE-LAW YOU-ARE-ORDERING ME
- 19 ΕΤΥΠΤΕΣΘΑΙΟΙΔΕΠΑΡΕΣΤ 80
 4 TO-BE-BEING-BEATEN THE YET ones-HAVING-BE-
- 20 ΩΤΕΣΕΙΠΑΝΤΟΝΑΡΧΙΕΡΕΔ 400
 I²³ omits BIDE-STOOD say THE chief-SACRED-one
- 21 ΤΟΥΘΕΟΥΛΟΔΟΡΕΙΣΕΦΗΤ 20
 5 OF-²³ THE God YOU-ARE-SAY-SPEAKING-AVERRED BE-
- 22 ΕΟΠΑΥΛΟΣΟΥΚΗΔΕΙΝΑΔΕΛ 40
 SIDES THE PAUL NOT I-HAD-PERCEIVED brothers
- 23 ΦΟΙΟΤΙΕΣΤΙΝΑΡΧΙΕΡΕΥΣ 60
 that he-IS chief-SACRED-one
- 24 ΓΕΓΡΑΠΤΑΙΓΑΡΟΤΙΑΡΧΟΝ 80
 it-HAS-been-WRITTEN for that chief
- 25 ΤΑΤΟΥΛΛΟΥΣΟΥΟΥΚΕΡΕΙΣ 300
 6 OF-²³ THE PEOPLE OF-YOU NOT YOU'LL-BE-declar-
- 26 ΚΑΚΩΣΓΝΟΥΣΔΕΟΠΑΥΛΟΣΟ 20
 ING EVILLY KNOWING YET THE PAUL that
- 27 ΤΙΤΟΝΕΜΕΡΟΣΕΣΤΙΝΑΔΔ 40
 THE ONE PART IS OF-SADDUCEES
- 28 ΟΥΚΑΙΩΝΤΟΔΕΕΤΕΡΟΝΦΑΡ 60
 THE YET DIFFERENT OF-PHAR-
- 29 ΙΣΑΩΝΕΚΡΑΖΕΝΕΝΤΩΣΥΝ 80
 IS-EES he-CRIES IN THE Sanhe-
- 30 ΕΔΡΙΩΑΝΔΡΕΣΑΔΕΛΦΟΙΕΓ 600
 drin MEN brothers I
- 31 ΦΑΡΙΣΑΙΟΣΕΙΜΙΥΙΟΣΦΑ 20
 PHARISEE AM SON OF-
- 32 ΡΙΣΑΙΩΝΠΕΡΙΕΛΠΙΔΟΣΚΑ 40
 PHARISEES ABOUT EXPECTATION AND
- 33 ΙΑΝΑΣΤΑΣΕΩΣΝΕΚΡΩΝΕΓΩ 60
 UP-STANDING OF-DEAD-ones I
- 34 ΚΡΙΝΟΜΑΙΤΟΥΤΟΔΕΑΥΤΟΥ 80
 I²³ omits I²³ has AM-BEING-JUDGED this YET OF-him
- 35 ΕΙΠΟΝΤΟΣΕΓΕΝΕΤΟΣΤΑΙ 700
 SAYING BECAME STANDING
- 36 ΣΤΩΝΦΑΡΙΣΑΙΩΝΚΑΙΣΑΔΔ 20
 OF-²³ THE PHARISEES AND SADDUCEES
- 37 ΟΥΚΑΙΩΝΚΑΙΕΣΧΙΣΘΗΝΤΟ 40
 AND IS-SPLIT THE mul-
- 38 ΛΗΘΟΣΣΑΔΔΟΥΚΑΙΟΙΜΕΝ 60
 8 titude SADDUCEES INDEED for
- 39 ΑΡΛΕΓΟΥΣΙΝΜΗΕΙΝΑΙΑΝΔ 80
 ARE-SAYING NO TO-BE UP-STAND-
- 40 ΣΤΑΙΝΜΗΤΕΑΓΓΕΛΟΝΜΗΤ 800
 ing NO-BESIDES MESSENGER NO-BESIDES
- 41 ΕΠΝΕΥΜΑΦΑΡΙΣΑΙΟΙΔΕΟΜ 20
 spirit PHARISEES YET ARE-
- 42 ΟΛΟΓΟΥΣΙΝΤΑΑΜΦΟΤΕΡΑΕ 40
 9 AVOWING THE BOTH BE-
- 43 ΓΕΝΕΤΟΔΕΚΡΑΥΓΗΜΕΓΑΛΗ 60
 CAME YET clamor GREAT
- 44 ΚΑΙΑΝΑΣΤΑΝΤΕΣΤΙΝΕΣΤΩ 80
 AND UP-STANDING ANY OF-²³ THE
- 45 ΝΓΡΑΜΜΑΤΕΩΝΤΟΥΜΕΡΟΥΣ 900
 I²³ omits WRITERS OF-²³ THE PART
- 46 ΤΩΝΦΑΡΙΣΑΙΩΝΔΙΕΜΑΧΟΝ 20
 OF-²³ THE PHARISEES THEY-THRU-FOUGHT
- 47 ΤΟΠΡΟΣΑΛΛΗΛΟΥΣΛΕΓΟΝΤ 40
 AU omit TOWARD one-another TOWARD one-another SAYING
- 48 ΕΣΟΥΔΕΝΚΑΚΩΝΕΥΡΙΣΚΟΜ 60
 NOT-YET-ONB EVIL WE-ARE-FINDING
- 49 ΕΝΕΝΤΩΑΝΘΡΩΠΩΤΟΥΤΩΕΙ 80
 I²³ omits IN IN THE human this IF
- 50 ΔΕΠΝΕΥΜΑΕΛΛΗΝΣΕΝΑΥΤΩ 78000
 YET spirit TALKS to-him

¹⁰ The captain was more concerned that a Roman citizen should not be injured than to get their report, and so sends his soldiers to rescue him a second time from their clutches. It was well that he was again taken into the custody of the Romans, for the Jews would soon have torn him to pieces.

¹¹ After such experiences we may well imagine that the future looked black to the persecuted saint. Now, if ever, he might yield to discouraging forebodings. At just such periods in the apostle's ministry he received divine help in the form of a vision to comfort and encourage him. In Corinth, when Jewish opposition threatened to wreck his testimony, the Lord spoke to him "Fear not!" And the reason was that God had a purpose to fulfill which demanded his continuance (18⁹). Again, in the midst of the storm on his journey to Rome, he is again assured, "Fear not, Paul" (27²⁴). So now, he receives the definite and cheering assurance that it is the purpose of God that he should fulfill his wish to see Rome. Besides, the Lord commends his testimony in Jerusalem, which was such a failure seemingly. This word of approval should deter us from criticizing any of the apostle's acts, for they undoubtedly were in line with God's purpose, and that, rather than our own provincial standard of right and wrong, is the true test of conduct. Results are not the test of a true ministry. Paul at Jerusalem was as great a failure as Noah, Elijah and Jeremiah. But for this commendation, Paul would seem to be out of the will of God.

¹² In contrast with this serene assurance is the malignant activity of the Jews, who seem to have recovered from their temporary occupation with their own differences. The apostle now becomes the object of a plot to assassinate him. Thus the Roman citadel becomes his fortress rather than his prison. If the conspirators had been true to their oath, more than forty of them would have died of self-inflicted famine, but the Talmud assures us that they could be absolved. What a conscienceless load of crime was cloaked under the religious zeal of these pious Jews!

cunning, the captain, being afraid lest Paul should be pulled to pieces by them, orders the troop to descend and snatch him out of their midst, and to lead him into the citadel.

¹¹ Now the Lord, the ensuing night, standing by him, said, "Have courage! For as you certify to that which concerns Me in Jerusalem, thus you must testify in Rome also."

¹² Now on the coming of day, the Jews making a conspiracy, anathematize themselves, saying that they would neither eat nor drink till ¹³ they may kill Paul. Now there were more than forty who make ¹⁴ this cabal, who, approaching the chief priests and the elders, say, "We anathematize ourselves with an anathema to taste nothing till ¹⁵ we may kill Paul. Now, then, *you* inform the captain together with the Sanhedrin, so that he may be leading him down to you, as though about to investigate more exactly that which concerns him, yet *we*, before he draws near, are ready to assassinate him."

¹⁶ Now the son of Paul's sister, hearing of the ambush, coming along and entering into the citadel, ¹⁷ reports it to Paul. Now Paul, calling one of the centurions to him, averred, "Lead this young man to the captain, for he has something ¹⁸ to report to him." He, indeed, then, taking him along, led him to the captain and is averring, "The prisoner, Paul, calling to me, asks me to

10 ^A ^{STANDING} ^{BECOMING} ^{AN+Θ} ^{A omits I}
ΗΑΓΓΕΛΟΣ ΠΟΛΛΗ ΧΕΙΡΟΝ ²⁰
 OR MESSENGER OF-much YET BECOMING
^{s had O}
ΜΕΝΗΣ ΤΑΣΕΩΣ ΦΟΒΟΥ ΕΙΣ ⁴⁰
 STANDING BEING-afraid
^{Π+Θ}
Ο ΧΙΛΙΑΡΧΟΣ ΜΗΔΙΑΣ ΠΑΣΘ ⁶⁰
 THE THOUSAND-chief NO SHOULD-DE-BEING-THRU-
ΠΟΛΛΟΥ ΑΥΤΟΥ ΠΩΝΕΚΕΛΕ ⁸⁰
 PULLED THE PAUL by them ORDERS
ΥΣΕΝΤΟΣ ΤΡΑΤΕΥΜΑΚΑΤΑΒ ¹⁰⁰
 THE WAR-troop DOWN-STEPPING
^{s* omits OUT OF-MIDST OF-them}
ΑΝΑΡ ΠΑΣΑΙ ΑΥΤΟΝ ΕΚ ΜΕΣΘ ²⁰
 TO-SNATCH him OUT OF-MIDST
^{A adds Δ Π -FROM- BESIDES omitted by B}
ΥΑΥΤΩΝ ΑΓΕΙΝΤΕ ΕΙΣ ΤΗΝ Π ⁴⁰
 OF-them TO-DE-LEADING BESIDES INTO THE camp
ΑΡΕΜΒΟΛΗΝ ΤΗΔΕ ΕΠΙΟΥΧΗ ⁶⁰
 11 TO-THE YET ON-BEING
ΝΥΚΤΙ ΕΠΙΣΤΑΣΑΥΤΩ ΟΚΥΡ ⁸⁰
 NIGHT ON-STANDING TO-him THE Master
ΙΟΣ ΕΠΕΝΘΑΡΣΕΙΩΣ ΓΑΡ Δ ²⁰⁰
 said BE-COURAGE-ING AS for YOU-
ΙΕΜΑΡΤΥΡΩΤΑ ΠΕΡΙ ΕΜΟΥ Ε ²⁰
 THRU-witness THE ABOUT ME INTO
ΙΣΙ ΕΡΟΥΣ ΑΛΗΘΟΥΣ ΕΔΕ ⁴⁰
 JERUSALEM thus YOU IT-IS-BIND-16
ΙΚΑΙ ΕΙΣ ΡΩΜΗΝ ΜΑΡΤΥΡΗΣ ⁶⁰
 ING AND INTO HOME TO-witness
^{B T = BESIDES}
ΑΙ ΓΕΝΟΜΕΝΗΣ ΔΕ ΗΜΕΡΑΣ Π ⁸⁰
 12 OF-BECOMING YET DAY mak-
ΟΙ ΗΣΑΝΤΕΣ ΣΥΣΤΡΟΦΗΝ ΟΙ ³⁰⁰
 ing TOGETHER-TURN THE
ΙΟΥΔΑΙΟΙ ΑΝΕΘΕΜΑΤΙΣΑΝ ²⁰
 JUDA-ans anathematize
^{s* (partly cancels) o. o. o. o. o.}
ΕΑΥΤΟΥΣ ΑΓΕΟΝΤΕΣ ΜΗΤΕ Φ ⁴⁰
 selves SAYING NO-BESIDES TO-
^{s o. u* o.}
ΑΓΕΙΝ ΜΗΤΕ ΠΙΝΕΩΣΟΥ ⁶⁰
 BE-EATING NO-BESIDES TO-DE-DRINKING TILL OF-WHICH
^{A N Δ I (s o.) ΛΩCIN assassinating}
ΠΟΚΤΕΙΝΩΣΙΝ ΤΟΝ ΠΑΥΛΟΝ ⁸⁰
 THEY-MAY-DE-FROM-KILLING THE PAUL
^{B Δ}
ΗΣΑΝ ΔΕ ΠΛΕΙΟΥΣ ΤΕΣΣΕΡΑ ⁴⁰⁰
 13 WERE YET MORE FOUR-TY
ΚΟΝΤΑ ΟΙΤΑΥΤΗΝ ΤΗΝΣΥΝΩ ²⁰
 THE this THE TOGETHER-
^{A+Θ}
ΜΟΣΙΑΝ ΠΟΙΗΣΑΜΕΝΟΙ ΟΙΤ ⁴⁰
 14 SWEARING making WHO-ANY
ΙΝ ΕΣΠΡΟΣΕΛΘΟΝΤΕΣ ΤΟΙΣ ⁶⁰
 TOWARD-COMING TO-THE
^{s o.}
ΑΡΧΙΕΡΕΥΣΙΝ ΚΑΙ ΤΟΙΣ ΠΡ ⁸⁰
 chief-SACRED-ones AND TO-THE SEN-
^{ΕC}
ΒΥΤΕΡΟΙΣ ΕΙΠΑΝ ΑΝΑΘΕ ⁵⁰⁰
 IORS say TO-anathema

ΜΑΤΙΑΝ ΕΘΕΜΑΤΙΣΑΜΕΝ ΕΑ ²⁰
 WE-anathematize selves
^{A Θ-PLACE-}
ΥΤΟΥΣ ΜΗΔΕΝΟΣ ΓΕΥΣΑΘΑ ⁴⁰
 OF-NO-YET-ONE TO-TASTE
^{o.}
ΙΕΩΣ ΟΥ ΑΠΟΚΤΕΙΝΩΜΕΝ ΤΟ ⁶⁰
 TILL OF-WHICH WE-MAY-DE-FROM-KILLING THE
Ν ΠΑΥΛΟΝ ΝΥΝ ΟΥΝ ΥΜΕΙΣ ΕΜ ⁸⁰
 15 PAUL NOW THEN YE IN-
^{Π+Θ}
ΦΑΝΙΣΑΤΕ ΤΟ ΧΙΛΙΑΡΧΩΣΥ ⁶⁰⁰
 APPEARIZE TO-THE THOUSAND-chief TOGETHER
ΝΤΩΣΥΝ ΔΕ ΡΙΘΟΠΩΣ ΚΑΤΑΓ ²⁰
 TO-THE Sanbedrin WHICH-how he-MAY-DE-DOWN-
ΑΓΗ ΑΥΤΟΝ ΕΙΣ ΤΟ ΜΕΣΘ ⁴⁰
 LEADING him INTO YOU AS being-
^{A has the T above line B+Θ s o.}
ΛΟΝΤΑΣ ΔΙΑΓΙΝΩΣΚΕΙΝ ΑΚ ⁴⁰
 ABOUT TO-DE-investigating more-
^{B+Θ}
ΡΙΒΕΣ ΤΕΡΟΝΤΑ ΠΕΡΙ ΑΥΤΟΥ ⁸⁰
 EXACTLY THE ABOUT him
ΥΗΜΕΙΣ ΔΕ ΠΡΟΤΟΥ ΕΓΓΙΣΑ ⁷⁰⁰
 WE YET BEFORE THE TO-NEAR
ΙΑΥΤΟΝ ΕΤΟΙΜΟΙ ΕΣΜΕΝ ΤΟ ²⁰
 him READY ARE OF-THE
^{A ΔI for Ε}
ΥΑΝΕΛΕΙΝ ΑΥΤΟΝ ΑΚΟΥΣΑΣ ⁴⁰
 TO-DE-UP-LIFTING him HEARING
ΔΕ ΟΥΙ ΟΣΤΗΣ ΔΕ ΔΕΛΦΗΣ ΠΑΥ ⁶⁰
 YET THE SON OF-THE sister OF-PAUL
ΛΟΥΤΗΝ ΕΝΕΔΡΑΝ ΠΑΡΑΓΕΝ ⁸⁰
 THE ambush BESIDE-BECOMING
^{u* Δ}
ΟΜΕΝΟΣ ΚΑΙ ΕΙΣ ΕΛΘΩΝ ΕΙΣ ⁸⁰⁰
 AND INTO-COMING INTO
^{A CYNAGΩΓΗΝ TOGETHER-LEAD s o.}
ΤΗΝ ΠΑΡΕΜΒΟΛΗΝ ΑΠΗΓΓΕΙ ²⁰
 THE camp he-FROM-MESSAGES
ΛΕΝΤΟ ΠΑΥΛΟΝ ΠΡΟΣΚΑΛΕΣΑ ⁴⁰
 17 TO-THE PAUL TOWARD-CALLING
ΜΕΝΟΣ ΔΕ Ο ΠΑΥΛΟΣ ΕΝΑΤΩΝ ⁶⁰
 YET THE PAUL ONE OF-THE
ΕΚΑΤΟΝΤΑΡΧΩΝ ΕΦΗΤΟΝ ΝΕ ⁸⁰
 HUNDRED-chiefs he-AVERTED THE YOUNG
^{A adds Γ Δ}
ΑΝΙΑΝ ΤΟΥ ΤΟΝΑΓΕ ΠΡΟΣ ⁹⁰⁰
 (man) this BE-FROM-LEADING TOWARD
^{Π+Θ s ANY TO-FROM-MESSAGE}
ΤΟΝ ΧΙΛΙΑΡΧΟΝ ΕΧΕΙ ΓΑΡ ²⁰
 THE THOUSAND-chief he-IS-HAVING for TO-
^{s o.}
ΠΑΓΓΕΙΛΑΙΤΙ ΑΥΤΩ ΜΕΝΟ ¹⁰
 18 FROM-MESSAGE ANY TO-him THE INDEED THEN
ΥΝ ΠΑΡΑΛΑΒΩΝ ΑΥΤΟΝ ΗΓΑΓ ⁶⁰
 BESIDE-GETTING him LED
^{s o.}
ΕΝ ΠΡΟΣ ΤΟΝ ΧΙΛΙΑΡΧΟΝ ΚΑ ⁸⁰
 TOWARD THE THOUSAND-chief AND
ΙΦΗΣΙΝ Ο ΔΕ ΣΜΙΟΣ ΠΑΥΛΟΣ ⁷⁰⁰⁰
 he-IS-AVERTING THE SOUND-one PAUL

¹⁶ Paul's family was influential in the Hebrew world. His nephew was in a position to learn the secret plans of the Jewish leaders.

¹⁸ Roman citizens, while awaiting trial, were kept in custody in several ways, according to circumstances and the rank of the prisoner. Public custody consisted in being thrust into the common jails and confined in dungeons of the worst kind. They were kept in chains or kept in stocks as in the case of Paul and Silas at Philippi. Free custody was simply a guarantee on the part of some person of high rank that the person would appear for trial. Military custody consisted in putting the person in charge of a soldier who was responsible for the prisoner with his own life. It was usual to chain the prisoner's right hand to the soldier's left. Sometimes, however, the military custody was relaxed to the extent of merely putting the prisoner under the observation of a soldier, without chains. The soldiers, of course, relieved one another in military custody. There seems to be no doubt that Paul's imprisonment was a mild form of military custody, with liberty of access for his friends and relatives.

²³ The Roman provinces were divided into armed and unarmed, the former being under the authority of the emperor, the latter under the senate. Roughly speaking, the garrisoned provinces were on the frontiers, or where the country had not been fully subjugated. Tacitus and Josephus tell us that the fifth, tenth, and fifteenth legions were stationed in Cæsarea, Ptolemais, or Jerusalem a few years after this. They were largely recruited in the province where they were located. The Jews were, however, exempt from military duty, so that the soldiers in Judea were drawn from the Syrian and Greek population. A legion consisted of more than six thousand infantry, perhaps as many auxiliaries, besides a regiment of cavalry. Such was the force at the captain's command from which he drew the detachment which conveyed Paul to Cæsarea, the seat of the governor of the province.

²⁶ Claudius Lysias was a diplomat and did not stop at a simple lie to gain credit for himself for having protected a Roman citizen from the Jews.

lead this youth to you, who has something to speak to you."

¹⁹ Now the captain, taking hold of him by the hand, and retiring to privacy, inquired to ascertain "What is it that you have to report to me?" Now he said that "The Jews agreed to ask you so that you may lead Paul down tomorrow to the Sanhedrin, as though about to ascertain somewhat more exactly concerning him. *You*, then, should not be persuaded by them, for there are in ambush for him more than forty of their men, who anathematize themselves neither to eat nor to drink till they should be assassinating him. And now they are ready, anticipating the promise from you."

²² Then, indeed, the captain dismisses the youth, charging him "Talk out to no one that you disclose these things to me." And calling certain two centurions to him, he said, "Make ready two hundred soldiers, so that they may go as far as Cæsarea, and seventy cavalry, and two hundred slingers, from the third hour of the night [nine o'clock]. Besides, present beasts that, mounting Paul, they should be safely conveying him to Felix, the governor." He writes a letter after this model:

²⁶ "Claudius Lysias, to the most mighty governor Felix. Rejoice!
²⁷ This man, being apprehended by the Jews, and being about to be assassinated by them, standing by with a troop, I extricate, learning that he is a Roman. And

ΠΡΟΣΚΑΛΕΣΑΜΕΝΟСМΕΝ ΗΡΘ²⁰
TOWARD-CALLING ME asks

ΤΗΣ ΕΝ ΤΟΥΤΟ ΤΟΝ ΤΟΝΝΕΑΝΙC⁴⁰
this THE youth

ΚΟΝΑΓΑΓΕΙΝ ΠΡΟΣ ΕΞΕΧΟΝ⁶⁰
TO-HE-LEADING TOWARD YOU HAVING

ΤΑΤΙΑ ΛΑΛΗΣΑΙCΙ ΟΙ ΕΠΙ ΛΑΒ⁸⁰
19 ANY TO-TALK to-YOU ON-GETTING

ΟΜΕΝΟC ΔΕ ΤΗΣ ΧΕΙΡΟC ΑΥΤ¹⁰⁰
YET OF-THE HAND OF-him

ΟΥ ΧΙΛΙΑΡΧΟC ΚΑΙ ΑΝΑΧ²⁰
THE THOUSAND-chief AND UP-SPACING

ΡΗC ΚΑΤΑ ΔΙΑΝΕΥΝΘΑΝ⁴⁰
A he-ASCERTAINED-UP according-to OWN he-ASCERTAINED-UP

ΕΤΟΤΙ ΕCΤΙΝ ΟC ΕΧΕΙC ΑΠΑΓ⁶⁰
ANY IS WHICH YOU'RE-HAVING TO-FROM-

ΓΕΙΛΑΙΜΟΙ ΕΙΠΕΝ ΔΕ ΟΤΙ Ο⁸⁰
20 MESSAGE to-ME he-said YET that THE

ΙΙΟΥΔΑΙΟΙ CΥΝΕΘΕΝΤΟ ΤΟ²⁰⁰
JUDA-EUS TOGETHER-PLACED OF-THE

ΥΕΡΩΤΗΣΑΙC ΕΟΠCΑΥΡΙΟ²⁰
TO-ask YOU WHICH-how MORROW

Ν ΤΟΝ ΠΑΥΛΟΝ ΚΑΤΑΓΑΓΗCΕ⁴⁰
THE PAUL YOU-MAY-DE-DOWN-LEADING IN-

ΙCΤΟC ΜΕΔΡΙΟΝ ΟC ΜΕΛΛΩ⁶⁰
TO THE Sanhedrin AS BEING-ABOUT

ΝΤΙ ΑΚΡΙΒΕCΤΕΡΟΝ ΠΥΝΘΑ⁸⁰
ANY more-exactly TO-DE-ASCE-

ΝΕCΘΑΙ ΠΕΡΙ ΑΥΤΟΥC CΥΟΥΝ³⁰⁰
21 TACKLING-UP ABOUT him YOU THEN

ΜΗ ΠΕΙCΘΗCΑΥΤΟΙC ΕΝΕΔΡ²⁰
NO SH'D-DE-BE-ING-PERSUADED to-them ARE-ambushing

ΕΥΟΥC ΙΝΑ ΓΑΡ ΑΥΤΟΝ ΕΞΑΥΤ⁴⁰
A Yabou-line s. n. for him OUT of-them

ΩΝΑΝΔΡΕC ΠΛΕΙΟΥCΤΕC Ε⁶⁰
MEN MORE FOUR-TY

ΡΑ ΚΟΝΤΑ ΟΤΙ ΝΕCΑΘΕΜ⁸⁰
WHO-ANY anathematize

ΑΤΙC ΑΝΕΑΥΤΟΥC ΜΗΤΕ ΦΑΓ⁴⁰⁰
selves NO-BERIDES TO-DE-EAT-

ΕΙΝ ΜΗΤΕ ΠΙΝΕC ΦΟΥΑΝΕ²⁰
s. n. n. s. n. A for E has ΔΙ NO-BERIDES TO-DE-DRINKING TILL OF-WHICH THEY-

ΛΩCΙΝ ΑΥΤΟΝ ΚΑΙ ΝΥΝ ΕΙCΙ⁴⁰
MAY-DE-UP-LIFTING him AND NOW THEY-ARE

ΝΕΤΟΙΜΟΙ ΠΡΟC ΔΕΧΟΜΕΝΟ⁶⁰
READY TOWARD-RECEIVING

ΙΤΗΝ ΑΠΟCΟΥΕΑΓΓΕΛΙΑΝ⁸⁰
THE FROM YOU promise

ΟΜΕΝΟΥΝ ΧΙΛΙΑΡΧΟC ΑΠΕΛ³⁰⁰
22 THE INDEED THEN THOUSAND-chief FROM-LOOSEC

ΥCΕ ΤΟΝ ΝΕΑΝΙC ΚΟΝΤΑΡΑΓ²⁰
A+N THE youth charging

ΓΕΙΛΑC ΜΗΔΕΝΙ ΕΚΑΛΗCΑ⁴⁰
s. n. to-NO-YET-ONE TO-OUT-TALK

ΙΟΤΙ ΤΑΥΤΑ ΕΝΕΦΑΝΙCΑC Π⁶⁰
that these YOU-IN-APPEARIZE TO-

ΡΟC ΕΜΕΚΑΙ ΠΡΟCΚΑΛΕCΑΜ⁸⁰
23 WARD ME AND TOWARD-CALLING

ΕΝ ΟCΤΙΝΑC ΔΥΟ ΤΩΝ ΕΚΑΤΟ⁶⁰⁰
ANY TWO OF-THE HUNDRED-chiefs

ΝΤΑΡΧΩΝ ΕΙΠΕΝΕΤΟΙΜΑCΑ²⁰
he-said make-READY

ΤΕCΤΡΑΤΙΩΤΑC ΔΙΑΚΟCΙΟ⁴⁰
WARRIORS TWO-hundred

ΥC ΟC ΦCΠΟΡΕΥΘΩC ΙΝΕΦCΚ⁶⁰
A has O small in margin WHICH-how MAY-BE-BEING-GONE TILL OF-

ΔΙCΑΡΕΙC ΑΚΑΙ ΠΠΕΙC ΕΒ⁸⁰
CΑΕΒΑΡΕΑ AND HONEBELEN SEVEN-

ΔΟΜΗΚΟΝΤΑΚΑΙ ΔΕΞΙΟΛΑΒ⁷⁰⁰
TY AND RIGHT-GETTERS

ΟΥC ΔΙΑΚΟCΙΟΥC ΑΠΟ ΤΡΙΤ²⁰
TWO-hundred FROM third

ΗCΘΡΑCΤΗC ΝΥΚΤΟC ΚΤΗΝΗ⁴⁰
HOUR OF-THE NIGHT ACQUISITIONS

ΤΕΠΑΡΑCΤΗC ΔΙΝΑΕΠΙΒΙ⁶⁰
HECIDE TO-DESIDE-STAND THAT ON-STEPING

ΒΑCΑΝΤΕC ΤΟΝ ΠΑΥΛΟΝ Δ⁸⁰
THE PAUL THEY-SH'D-

ΦCΦCΠΡΟCΦΗΛΙΚΑΤΟΝ⁸⁰⁰
n. s. n. A s. n. DE-THRU-SAVING TOWARD FELIX THE LEAD-

ΓΕΜΟΝΑ ΓΡΑΥΑC ΕΠΙCΤΟΛΗ²⁰
25 er WRITING letter

ΝΕΧΟΥCΑΜ ΤΟΝ ΤΥΠΟΝ ΤΟΥΤ⁴⁰
A+ΠΕΡΙ ABOUT HAVING THE type this

ΟΝ ΚΛΑΥΔΙΟC ΛΥCΙΑCΤΩΚΡ⁶⁰
26 CLAUDIUS LYSIAS TO-THE most-

ΑΤΙCΤΩΝ ΗΓΕΜΟΝΙ ΦΗΛΙΚΗ⁶⁰
HOLDING LEADPR FELIX TO-

ΑΙΡΕΙΝ ΤΟΝ ΑΝΔΡΑ ΤΟΥΤΟΝ⁹⁰⁰
27 DE-JOYING THE MAN this

CΥΛΛΗΜΦΕΝΤΑΥΠΟΤΩΝΙΟ²⁰
BEING-TOGETHER-GOTTEN by THE JUDA-

ΥΔΙΩΝ ΚΑΙ ΜΕΛΛΟΝΤΑΝ Α⁴⁰
n. s. and being-ABOUT TO-BE-

ΙΡΕΙCΘΑΙ ΥΠΑΥΤΩΝ ΕΠΙCΤ⁶⁰
b. n. s. n. s. n. DEING-UP-LIFTED by them ON-STANDING

ΑC CΥΝΤΩCΤΡΑΤΕΥΜΑΤΙC⁸⁰
TOGETHER TO-THE WAR-troop I-OUT-

ΕΙΛΑΜΗΝ ΜΑΘΩΝ ΟΤΙ ΡΩΜΑΙ⁹⁰⁰⁰
A. n. LIFT LEARNING that ROMAN

²⁸ As in the case of our Lord, witness after witness testified that Paul had done nothing deserving the bonds he endured or the death with which he was threatened. All who heard his case concurred in the opinion that the accusations against him were unfounded and false. Yet it was in this way that he fulfilled that part of his ministry foretold by Ananias which he hitherto had no opportunity of carrying out. He had witnessed to the Jewish people and to the nations. Now he was to testify before kings (⁹15) and thus close the kingdom testimony. His undoubted innocence, coupled with his Roman citizenship, greatly mitigated the terrors of a long imprisonment. The divine reason for this seems to be that the testimony to the Jews in the land was fulfilled, and Paul was, as a consequence, put beyond their power. All that they are allowed to do aids him in fulfilling his final kingdom testimony to the kings of the land, and provides for his journey to Rome, the greatest center of earthly power at the time, there solemnly to close up the kingdom proclamation altogether. Paul's imprisonment was a sign that the earthly kingdom was being withdrawn, otherwise its herald would be delivered from the earthly rulers. And this is emphasized by the fact that the nation who rejected it is the cause of his imprisonment.

³⁴ It was a nice point with the Roman authorities not to interfere with one another's jurisdiction. Thus Pilate, when our Lord was brought before him, learning that he was of Galilee, which was in Herod's jurisdiction, sent Him to Herod (Lu.23⁷). Felix does not seem to have heeded Paul's Cilician origin, probably because the complaints against him were not sustained, and the alleged crimes were committed mainly in Jerusalem.

¹ Ananias, the chief priest, lost no time in following the man who had called him a whitewashed wall. He hires a professional pleader against Paul, probably an Italian, acquainted more accurately with the Roman law, and the flattery to which governors were accustomed. As at the trial of the Master it was really Pilate before Christ, so now the judges are being judged, though judgment is not denounced here as in the Sanhedrin.

intending to get to know the charge because of which they indicted him, I led him down to their Sanhedrin.

²⁹ Him I found being indicted concerning questions of their law, yet not having one indictment deserving of death or bonds. Now on its being divulged to me that there will be a plot against the man, forthwith I send him to you, charging the accusers also to speak against him before you. Farewell."

³¹ The soldiers, indeed, then, according to their directions, taking up Paul, led him through the night to Antipatris. Now, on the morrow, they return to the citadel, leaving the cavalry to come away with him, who, coming into Cæsarea, and giving up the letter to the governor, present Paul also to him.

³⁴ Now, reading it, and inquiring of what prefecture he is, and ascertaining that he is from Cilicia, "I shall give you a hearing," he averred, "whenever your accusers also should be coming along," ordering him to be guarded in Herod's pretorium.

²⁴ Now after five days Ananias, the chief priest, descended with some of the elders and a certain orator, Tertullus, who inform the governor against Paul. Now, at his being called, Tertullus begins to accuse him, saying, "Happening upon much peace through you, and reforms in this nation coming to be through your forethought, in every way as well as everywhere, we are

28 **Ο**ΣΕΣΤΙΝΒΟΥΛΟΜΕΝΟΣΤΕΕ²⁰
he-is intending BESIDES TO-

ΠΙΓΝΩΝΑΙΤΗΝΑΙΤΙΑΝΔΙΗ⁴⁰
ON-KNOW THE cause THRU WHICH

ΝΕΝΕΚΑΛΟΥΝΑΥΤΩΚΑΤΗΓΑ⁶⁰
THEY-indicted to-him I-DOWN-LED

^{As omit him n² supplies I-DOWN-LED him INTO THE Sanhe-}
ΓΟΝΑΥΤΟΝΕΙΣΤΟΣΥΝΕΔΡΙ⁸⁰
him INTO THE Sanhedrin
^{drin or-them}
ΟΝΑΥΤΩΝΟΝΕΥΡΟΝΕΓΚΑΛΟ¹⁰⁰
29 of-them WHOM I-FOUND being-indicted

ΥΜΕΝΟΝΠΕΡΙΖΗΤΗΜΑΤΩΝΤ²⁰
ABOUT SEEK-effects OF-

ΟΥΝΟΜΟΥΑΥΤΩΝΜΗΔΕΝΔΕΑ⁴⁰
THE LAW OF-them NO-YET-ONE YET WOR-

ΣΙΟΝΘΑΝΑΤΟΥΗΔΕΣΜΩΝΕΧ⁶⁰
THY OF-DEATH OR OF-BONDS HAVING

^{s o.}
ΟΝΤΑΕΓΚΛΗΜΑΜΗΝΥΘΕΙΧ⁸⁰
30 indictment OF-BEING-DIVULGED

ΣΔΕΜΟΙΕΠΙΒΟΥΛΗΣΕΙΣΤΟ²⁰⁰
YET to-ME OF-ON-COUNSEL INTO THE

^{As Ω N}
ΝΑΝΔΡΑΕΣΕΘΑΙΕΣΑΥΤΗΝC²⁰
MAN to-WILL-BE forthwith

^{s o.}
ΕΠΕΜΥΑΠΡΟΣΣΕΠΑΡΑΓΓΕΙ⁴⁰
I-SEND TOWARD YOU charging

ΛΑΣΚΑΙΤΟΙΣΚΑΤΗΓΟΡΟΙC⁶⁰
AND to-THE accusers

^{s o. As omit TOWARD As YC for N}
ΛΕΓΕΙΝΠΡΟΣΑΥΤΟΝΕΠΙCΟ⁶⁰
to-BE-SAYING TOWARD him ON YOU

^{bc-fAREWELLED omitted by AB}
ΥΕΡΡΩCΘΟΙΜΕΝΟΥΝCΤΡΑΤ³⁰⁰
31 bc-fAREWELLED THE INDEED THEN WARRIORS

ΙΩΤΑΙΚΑΤΑΤΟΔΙΑΤΕΤΑΓΜ²⁰
according-to THE HAVING-been-prescribed

ΕΝΟΝΑΥΤΟΙCΑΝΑΛΑΒΟΝΤΕ⁴⁰
to-them UP-GETTING

CΤΟΝΠΑΥΛΟΝΗΓΑΓΟΝΔΙΑΝ⁸⁰
THE PAUL LED THRU NIGHT

ΥΚΤΟCΕΙCΤΗΝΑΝΤΙΠΑΤΡΙ⁸⁰
INTO THE ANTIPTATIS

ΔΑΤΗΔΕΕΠΑΥΡΙΟΝΕΑCΑΝΤ¹⁰⁰
32 to-THE YET ON-MORROW LEAVING

ΕCΤΟΥCΙΠΠΕΙCΑΠΕΡΧΕCΘ²⁰
THE HORSEMEN to-BE-FROM-COMING

^{s e}
ΔΙCΥΝΑΥΤΩΥΠΕCΤΕΡΨΑΝΕ⁴⁰
TOGETHER to-him THEY-return IN-

^{A+e}
ΙCΤΗΝΠΑΡΕΜΒΟΛΗΝΟΙΤΙΝ⁶⁰
33 TO THE camp WHO-ANY

ΕCΕΙCΕΛΘΟΝΤΕCΕΙCΤΗΝΚ⁸⁰
INTO-COMING INTO THE CAE-

^{As o.}
ΔΙCΑΡΕΙΑΝΚΑΙΑΝΑΔΟΝΤΕ¹⁰⁰
GAREIA AND UP-GIVING

CΤΗΝΕΠΙCΤΟΛΗΝΤΩΗΓΕΜΟ²⁰
THE letter to-THE LEADER

ΝΙΠΑΡΕCΤΗCΑΝΚΑΙΤΟΝΠΑ⁴⁰
THEY-BESIDE-STAND AND THE PAUL

ΥΛΟΝΑΥΤΩΑΝΑΓΝΟΥCΔΕΚΑ⁶⁰
34 to-him reading YET AND

ΙΕΠΕΡΩΤΗCΑCΕΚΠΟΙΑCΕ⁸⁰
inquiring-of OUT OF-THE WHICH pre-

ΑΡΧΕΙΑCΕCΤΙΝΚΑΙΠΥΘΟΜ⁶⁰⁰
lecture be-is AND ASCERTAINING

^{A H As! add he-is eCTIN}
ΕΝΟCΤΙΑΠΟΚΙΛΙΚΙΑCΔΙ²⁰
35 that FROM CILICIA I-

^{s e o.}
ΑΚΟΥCΟΜΑΙCΟΥΕΦΗΟΤΑΝΚ⁴⁰
SHALL-BE-THRU-HEARING OF-YOU be-AVERTED WHENEVER

ΔΙΟΙΚΑΤΗΓΟΡΟΙCΟΥΠΑΡΑ⁶⁰
AND THE ACCUSERS OF-YOU MAY-BE-DE-

^{s! NTOC}
ΓΕΝΩΝΤΑΙΚΕΛΕΥCΑCΕΝΤΩ⁶⁰
SIDE-COMING ORDERING IN THE

^{n to-THE Ω o.}
ΠΡΑΙΤΩΡΙΩΤΟΥΗΡΩΔΟΥΦΥ⁷⁰⁰
PRETORIUM OF-THE HEROD TO-BE-be-

ΛΑCCECΘΑΙΑΥΤΟΝΜΕΤΑΔΕ²⁰
24 ING-GUARDED him after YET

^{TINAC ANY A}
ΠΕΝΤΗΜΕΡΑCΚΑΤΕΒΗΟΑΡ⁴⁰
FIVE DAYS DOWN-STEPPED THE chief-

ΧΙΕΡΕΥCΑΝΑΝΙΑCΜΕΤΑΠΡ⁶⁰
SACRED-one ANANIAS WITH SEN-

ΕCΒΥΤΕΡΩΝΤΙΝΩΝΚΑΙΡΗΤ⁶⁰
IORS ANY AND declarer

ΟΡΟCΤΕΡΤΥΛΛΟΥΤΙΝΟCΟΙ⁸⁰⁰
TERTULLUS ANY WHO-

^{A+e}
ΤΙΝΕCΕΝΕΦΑΝΙCΑΝΤΩΗΓΕ²⁰
ANY IN-APPEARIZE to-THE LEADER

²
ΜΟΝΙΚΑΤΑΤΟΥΠΑΥΛΟΥΚΑΗ⁴⁰
DOWN OF-THE PAUL OF-BEING-

^{B omits OF-him}
ΘΕΝΤΟCΔΕΑΥΤΟΥΗΡΞΑΤΟΚ⁶⁰
CALLED YET OF-him begins TO-

ΑΤΗΓΟΡΕΙΝΟΤΕΡΤΥΛΛΟCΑ⁶⁰
BE-ACCUSING THE TERTULLUS say-

ΕΓΩΝΠΟΛΛΗCΕΙΡΗΝΗCΤΥΓ⁹⁰⁰
ING OF-much PEACE HAPPEN-

ΧΑΝΟΝΤΕCΔΙΑCΟΥΚΑΙΔΙΟ²⁰
ING-OP THRU YOU AND THRU-

^{B+e}
ΡΩΜΑΤΩΝΓΙΝΟΜΕΝΩΝΤΩΕ⁴⁰
ERECTMENTS OF-BECOMING to-THE NA-

^{s o.}
ΘΝΕΙΤΟΥΤΩΔΙΑΤΗCΗCΗCΠΡ⁶⁰
TION this THRU THE YOUR BEFORE-

ΟΝΟΙΑCΠΑΝΤΗΤΕΚΑΙΠΑΝΤ⁸⁰
3 MINDING EVERYLY BESIDES AND EVERY-SOIL

ΑΧΟΥΑΠΟΔΕΧΟΜΕΘΑΚΡΑΤΙ¹⁰⁰⁰
WE-ARE-FROM-RECEIVING most-BOLDER!

³ The smooth eulogy of Felix was most undeserved. He was a freedman of Claudius and brother of that Pallas who was a favorite of the emperor. Having been a slave and now owing his elevation to influence at Rome, it is no wonder Tacitus tells us that "in the practice of all kinds of lust and cruelty he exercised the power of a king with the temper of a slave." He had Jonathan, one of the high priests, assassinated because he protested against some of his practises. It must be acknowledged, however, that he did rid parts of Judea from robbers, and especially, at about this time, drove out the Egyptian for whom Paul was mistaken by Claudius Lysias. His acts stirred the Jews against the Roman rule so that, when he retired from the province and went to Rome, he was tried for maladministration, but acquitted by Nero through the influence of his brother Pallas.

⁵ Tertullus makes three charges against Paul. The first was against Roman law, stirring up treason against the government. The second was against the law of Moses, as they supposed, a ring-leader of the Nazarenes. The third was against both Roman and Jewish law, profaning the sanctuary, for the Roman law protected the Jews in the exercise of their worship.

⁶⁻⁸ The omission of "and want to judge by a law of ours, yet captain Lysias, coming with much force, leading him away out of our hands, orders his accusers to come to you" is based on the evidence of almost all the ancient manuscripts and has the consent of almost all of the editors of the text. It is most unlikely that an orator like Tertullus would so damage his own influence as to accuse captain Lysias of a wrong, or suggest that Felix had no right to judge the case.

¹⁰ Paul quickly disposed of the two charges involving the Roman law. Since coming to Jerusalem only a few days before he had done nothing upon which they could base their charge of sedition. Neither had he profaned the temple. The other charge he admits, and makes it the occasion of his testimony. His dignified and truthful introduction is in marked contrast to that of his accuser.

welcoming it, most mighty Felix, with all thankfulness. Now, lest I may be hindering you still more, I am entreating you to hear us concisely in your leniency. For, finding this man a pestilence and stirrer of insurrections among all the Jews of the inhabited earth, besides a ring-leader of the sect of the Nazarenes, who tries to profane the sanctuary also, of whom we lay hold also, from whom *you* will, by examining him, be able to recognize all of these things concerning which *we* are accusing him." Now the Jews also agreed, alleging these things to be so.

¹⁰ And Paul, the governor nodding to him to speak, answered, "Being versed in the fact that for many years you have been a judge to this nation, I am defending that which concerns myself cheerfully, seeing that you can recognize that it is not more than twelve days since I came up to worship in Jerusalem. ¹² And they neither found me in the sanctuary arguing with any one or making a concourse of the throng, either in the synagogues, ¹³ or at the city, nor can they substantiate to you that concerning which they are now accusing me.

¹⁴ Yet this I am avowing to you, that, according to the way which they are terming a sect, thus am I offering divine service to the hereditary God, believing all which has been written, according to the law and in the prophets, having an expectation in God, which these themselves also are anticipating, that there is to be a future resurrection of the just as well as the unjust.

¹⁶ In this also I am exerting myself, to have a conscience which is no

- 1 **ΣΤΕΦΑΝΙΣ ΜΕΤΑ ΠΑΣΗΣ ΕΥΧ** 20
 FELIX WITH EVERY thanking
 2 **ΑΡΙΣΤΙΑΣΙΝ ΑΔΕΜΗΝ ΕΠΙ ΠΛ** 40
 A+Θ THAT YET NO ON MORE
 3 **ΕΙΟΝ ΣΕ ΕΝ ΚΟΠΤΩ ΠΑΡΑ ΚΑΛ** 60
 O. h² Γ YOU I-MAY-BE-hinderING I-AM-BESIDE-CALLING
 4 **ΦΑΚΟΥΣΑΙ ΕΝ ΜΕΣΥΝ ΤΟ** 80
 TO-HEAR YOU OF-US TOGETHER-CUTLY
 5 **ΩΣΤΗΣ ΕΝ ΠΙΕΙΚΕΙ ΔΕΥΡΟΝ** 100
 h¹ O. AS O. to-THE YOUR leniency FINDING
 6 **ΤΕΣ ΓΑΡ ΤΟΝ ΑΝΔΡΑ ΤΟΥΤΟ** 20
 for THE MAN this
 7 **ΛΟΙΜΟΝ ΚΑΙ ΚΙΝΟΥΝΤΑ ΤΑ** 40
 A rest Π AND+Θ FERTILITY AND STIRRING STAND-
 8 **ΣΕΙΣ ΠΑΣΙ ΤΟΙΣ ΙΟΥΔΑΙΟΙ** 60
 O. to-ALL THE JUDA-ANS
 9 **ΣΤΟΙΣ ΚΑΤΑ ΤΗΝ ΟΙΚΟΥΜΕΝ** 80
 THE according-to THE BEING-HOMED
 10 **ΗΝ ΠΡΩΤΟΣ ΤΑΤΗΝ ΤΕΤΗΝ** 200
 BEFORE-STANDER BESIDES OF-THE OF-THE
 11 **ΜΝΑΖΩΡΑΙΩΝΑΙΡΕΣ Θ** 20
 6 NASARENES preference WHO
 12 **ΚΑΙ ΤΟΙΕΡΟΝ ΕΠΕΙΡΑΣΕΝ** 40
 AND THE SACRED-place tries TO-
 13 **ΕΒΗΛΩΣΑΙΟΝ ΚΑΙ ΕΚΡΑΤΗΣ** 60
 profane WHOM AND WE-HOLD
 14 **ΑΜΕΝ ΠΑΡΟΥ ΔΥΝΗΣ ΑΥΤΟΣ** 80
 8 h² BESIDE OF-WHICH YOU'LL-BE-ABLE SAME
 15 **ΑΝΑΚΡΙΝΑΣ ΠΕΡΙ ΑΝΤΩΝ** 300
 n+Θ examining ABOUT ALL OF-
 16 **ΟΥΤΩΝ ΕΠΙΓΝΩΝΑΙ ΩΝ ΗΜΕΙ** 20
 these TO-ON-KNOW OF-WHICH WE
 17 **ΣΚΑΤΗ ΓΟΡΟΥ ΜΕΝΑΥΤΟΥΣ** 40
 9 ARE-ACCUSING OF-him TOGETH-
 18 **ΝΕ ΠΕΘΕΝΤΟ ΔΕ ΚΑΙ Ο ΠΟΥΔ** 60
 ER-ON-PLACED YET AND THE JUDA-ANS
 19 **ΔΙΟΙΦΑΣΚΟΝΤΕΣ ΤΑΥΤΟΥ** 80
 ALLEGING these this
 20 **ΤΩΣ ΕΧΕΙΝ ΑΠΕΚΡΙΘΗΝΤΕ** 400
 10 TO-BE-HAVING ANSWERED BESIDES THE
 21 **ΑΥΛΟΣ ΝΕΥΣΑΝΤΟΣ ΑΥΤΩ** 20
 PAUL OF-NODDING to-him THE
 22 **ΥΗΓΕΜΟΝΟΣ ΛΕΓΕΙΝ ΕΚ ΠΟΛ** 40
 LEADER TO-BE-SAYING OUT OF-MANY
 23 **ΛΩΝ ΕΤΩΝ ΟΤΑΣ ΕΚΡΙΘΗΝΤ** 60
 YEARS BEING YOU JUDGE to-
 24 **ΦΕΡΕΙ ΤΟΥΤΩ ΕΠΙΣΤΑΜΕΝ** 80
 O. THE NATION this BEING-adept
 25 **ΟΣ ΕΥΘΥΜΩΣ ΤΑ ΠΕΡΙ ΕΜΑΥΤ** 500
 WELL-FEELINGLY THIS ABOUT MYSELF
 26 **ΟΥ ΑΠΟ ΛΟΓΟΥ ΜΑΙ ΔΥΝΑΜΕΝ** 20
 11 I-AM-FROM-SAYING OF-BEING-ABLE
 27 **ΟΥΣ ΟΥ ΕΠΙΓΝΩΝΑΙ ΟΤΙ ΟΥ** 40
 A omits YOU YOU TO-ON-KNOW that NOT MORE
 28 **ΛΕΙΟΥΣ ΕΙΣΙΝ ΜΟΙ ΗΜΕΡΑΙ** 60
 ARE to-ME DAYS
 29 **ΔΩΔΕΚΑ ΦΗΣΑΜΕΝ ΒΗΝ ΠΡΟΣ** 80
 TWO-TEN FROM WHICH I-UP-STEPPED worshiping
 30 **ΚΥΝΗΣΩΝ ΕΙΣ ΕΙΕΡΟΥΣ ΑΛΗ** 600
 (fut.) INTO JERUSALEM
 31 **ΚΑΙ ΟΥΤΕ ΕΝ ΤΩ ΕΙΕΡΟΥ** 20
 12 AND NOT-BESIDES IN THE SACRED-place THEY-FOUND
 32 **ΜΕ ΠΡΟΣ ΤΙΝΑ ΔΙΑΛΕΓΟΜΕΝ** 40
 ME TOWARD ANY THRU-SAYING
 33 **ΟΝ ΗΕΙΣΤΑΣΙΝ ΠΟΙΟΥΝΤΑ** 60
 OR ON-STANDING making
 34 **ΟΧΛΟΥ ΟΥΤΕ ΕΝ ΤΑΙΣ ΣΥΝΑΓ** 80
 OF-THRUONG NOT-BESIDES IN THE TOGETHER-LEADS
 35 **ΩΓΑΙΣ ΟΥΤΕ ΚΑΤΑ ΤΗΝ ΠΟΛΙ** 700
 NOT-BESIDES according-to THE city
 36 **ΜΟΥ ΔΕ ΠΑΡΑΣΤΗΣΑΙ ΔΥΝΑΜ** 20
 A T-BESIDES
 37 **13 NOT-YET TO-BESIDE-STAND THEY-ARE-ABLE** 40
 38 **ΤΑΙΣ ΟΠΕΡΙΩΝ ΝΥΝΙΚΑΤΗ** 40
 to-YOU ABOUT WHICH NOW THEY-ARE-
 39 **ΓΟΡΟΥΣΙΝ ΜΟΥ ΟΜΟΛΟΓΩ** 60
 14 ACCUSING OF-ME I-AM-SWOWING YET
 40 **ΤΟΥΤΟΣ ΟΙΟΤΙΚΑΤΑ ΤΗΝ ΟΔ** 60
 this to-YOU that according-to THE WAY
 41 **ΟΝ ΗΕΙΣΤΑΣΙΝ ΑΙΡΕΣΙΝ** 600
 WHICH THEY-ARE-SAYING preference thus
 42 **ΥΤΩΣ ΑΤΡΕΥΩΤΩ ΠΑΤΡΩ** 20
 I-AM-OFFERING-DIVINE-SERVICE to-THE hereditary
 43 **ΕΩΠΙΣΤΕΥΩΝ ΠΑΣΙ ΤΟΙΣ** 40
 n omits to-ALL THE accor-
 44 **ΤΑΤΟΝ ΜΟΝΟ ΚΑΙ ΤΟΙΣ ΠΡΟ** 60
 n omits THE h²* add THE IN TOICEN ing-to THE LAW AND THE BEFORE-
 45 **ΦΗΤΑΙΣ ΕΓΓΡΑΜΜΕΝΟΙΣ** 80
 15 AVERERS HAVING-been-WRITTEN EXPLIC-
 46 **ΠΙΔΕΧΩΝ ΕΙΣ ΤΟΝ ΘΕΟΝ** 300
 TATION HAVING INTO THE God WHICH
 47 **ΚΑΙ ΑΥΤΟΙ ΟΥΤΟΙ ΠΡΟΣ ΔΕ** 20
 n omits these AND they these ARE-TOWARD-RECEIV-
 48 **ΟΝΤΑΙ ΑΝΑΣΤΑΣΙΝ ΜΕΛΛΕΙ** 40
 O. ING UP-STANDING TO-BE BEING-ABOUT
 49 **ΝΕΣ ΕΘΑΙΔΙΚΑΙ ΩΝΤΕ ΚΑΙ** 60
 A E O. TO-WILL-BE OF-JUST BESIDES AND
 50 **ΔΔΙΚΩΝ ΕΝ ΤΟΥΤΩ ΚΑΙ ΑΥΤΟ** 80
 16 OF-ON-JUST IN this AND SAME
 51 **ΣΑΚΩ ΑΠΡΟΣΚΟΠΟΝ ΣΥΝΕΙ** 800
 A O. I-AM-EXERTING UN-TOWARD-STRIKE conscience

¹⁷ To a man like Felix the accusation that Paul belonged to the sect of the Nazarenes would have little in it to incriminate him. And Paul, with marvellous wisdom, answers all that might be said against the sect by pointing out his mission to Jerusalem. He came bringing a vast sum of money for the poor, contributed by this same despised sect. Whatever their differences in doctrine they had as much right to their belief as the Jews. Viewed from the practical standpoint of a governor, their charitable act called for commendation. Paul came to Jerusalem with a gift for his nation. He engaged in the religious rites of their religion. The Jews of Asia, who started the riot against him should be present to say what he had done. Their absence was proof that he had done nothing.

²⁰ Having thus defended himself of all but the theological charge against him, Paul dismisses that by showing that the fundamental doctrinal difference was the same as that which kept the Pharisees and Sadducees in continual strife with one another. If it was criminal to differ they should be indicted and one party punished. When they had settled their differences it would be in order to try the sect of the Nazarenes.

²² The "justice" of Rome, like all human justice, was based on expedience, rather than equity. Felix would have set Paul free, only he knew it would displease the Jews. He invents an excuse for deferring matters, for he evidently had no thought of consulting captain Lysias, who, on his own confession, could make nothing out of the case. One point seems to have impressed Felix. Paul had come to Jerusalem with much money. Could he or his friends be persuaded to part with some of it? This seems to have controlled his course until he was relieved of his place. On this account he not only lets Paul have much freedom but desires that he shall be able to get into communication with his friends. This is why he gives him audience and hints that, *given occasion*, he would call for him. It is not that he would hear him when he had a "convenient season," but that he would make any season convenient if

stumbling block, toward God and men, continually.

¹⁷ Now, after the lapse of more years, I came along doing alms for my nation, and making offerings, in which they found me, purified in the sanctuary, not with a throng, nor with tumult. Now there were some Jews from the [province of] Asia, who were obligated to be present before you and accuse me, if they may have anything against me. ²⁰ Or let these themselves say what injury they found when I stood in the Sanhedrin, or concerning this one voice with which I cry out, standing among them, that, 'Concerning the resurrection of the dead I am being judged today by you.' "

²² Now Felix makes them postpone, being acquainted more exactly with that which concerns the way, saying, "Whenever captain Lysias may come down, I shall investigate your affairs." He directs the centurion that he is to be kept, and is to be at ease, and to prevent no one of his own to be subservient to him.

²⁴ Now after some days Felix, coming along with Drusilla, his wife (being a Jewess), sends after Paul and hears him concerning the faith ²⁵ into Christ Jesus. Now as he is arguing concerning righteousness, and self-control, and the future judgment, Felix, becoming af-frighted, answered, "Go now. Yet, given occasion, I shall be calling ²⁶ for you," at the same time expecting also that money will be given him by Paul. Wherefore, sending after him more frequently also, he conversed with him.

ΔΗ ΣΙΝ ΕΧΕΙΝ ΠΡΟΣ ΤΟΝ ΘΕΟΝ 20
TO-BE-HAVING TOWARD THE God

ΝΚΑΙ ΤΟΥΣ ΑΝΘΡΩΠΟΥΣ ΔΙΑ 40
AND THE HUMANS THRU

ΠΑΝΤΟΣ ΔΙΕΤΩΝ ΔΕ ΠΛΕΙΟΝ 60
17 EVERY THRU YEARS YET MORE

ΦΝΕΛΕΝ ΜΟΣΥΝΑΣ ΠΟΙΗΣΩΝ 80
18 ^α making ^α making

ΕΙΣ ΤΟ ΕΘΝΟΣ ΜΟΥ ΠΑΡΕΓΕΝ 100
INTO THE NATION OF-ME I-BESIDE-BECAME

ΟΜΗΝΗΚΑΙ ΠΡΟΣΦΟΡΑΣΕΝ ΑΙ 20
18 ^α AND TOWARD-CARRIES I-BESIDE-BECAME

ΣΕΥΡΟΝ ΜΕΝ ΓΝΙΣΜΕΝΟΝ ΕΝ 40
THEY-FOUND ME HAVING-been-FORBIDDEN IN

ΤΩ ΕΙΡΩ ΜΕΤΑ ΔΟΧΛΟΥΟΥ Δ 60
THE SACRED-place NOT WITH THROUG NOT-YET

ΕΜΕΤΑΘΟΥΡΟΥ ΤΙΝΕ ΣΔΕΑ 80
WITH TUMULT ANY YET FROM

ΠΟΤΗΣ ΑΣΙΑ ΙΟΥΔΑΙΟΙΟΥ 200
19 THE ASIA JUDA-BUS WHOM

ΣΕ ΔΕ ΕΠΙΣΟΥΠΑΡΕΙΝΑΙ Κ 20
IT-WAS-BINDING ON YOU TO-BE-BESIDE-BEING AND

ΑΙΚΑΤΗ ΓΟΡΕΙΝ ΕΙΤΙ ΕΧΟΙ 40
TO-BE-ACCUSING IF ANY MAY-THEY-BE-25 ED

ΕΝ ΠΡΟΣΕΜΕΝ ΑΥΤΟΙΟΥ ΤΟΙ 60
20 HAVING TOWARD ME OR THEY these

ΕΙΠΑΤΩΣ ΑΝΤΙΕΥΡΟΝ ΑΔΙΚ 60
LET-SAY ANY THEY-FOUND injury

ΗΜΑΣ ΤΑΝΤΟΣ ΜΟΥ ΕΠΙΤΟΥΣ 300
OF-STANDING OF-ME ON THE Sen-

ΥΝΕΔΡΙΟΥ Η ΠΕΡΙΜΙΑΣ ΤΑΥ 20
21 liedrin OR ABOUT ONE this

ΤΗΣ ΦΩΝΗΣ ΗΣ ΣΕΚΕΚΡΑΙΣ ΕΝ 40
SOUND WHICH I-OUT-CRY IN

ΑΥΤΟΙΣ ΕΣΤΩΣΟΤΙ ΠΕΡΙ ΑΝ 60
THEM HAVING-STOOD that ABOUT UP-

ΑΣΤΑΣΕΩΣ ΝΕΚΡΩΝ ΕΓΩ ΚΡΙ 60
STANDING OF-DEAD-ones I AM-being-

ΝΟΜΑΙ ΣΗΜΕΡΟΝ ΕΦΥΜΩΝΑΝ 400
22 JUDGED TODAY ON OF-YOUR UP-

ΕΒΑΛΕΤΟ ΔΕ ΑΥΤΟΥΣ ΟΦΗΛΙ 20
CAST YET them THE FELIX

ΣΑΚΡΙΒΕΣΤΕΡΟΝ ΕΙΔΩΣ ΤΑ 40
more-EXACTLY HAVING-PERCEIVED THE

ΠΕΡΙ ΤΗΣ ΟΔΟΥ ΕΙΠΑΣ ΟΤΑΝ 60
ABOUT THE WAY saying when-EVER

ΛΥΣΙΑΣ Ο ΧΙΛΑΡΧΟΣ ΚΑΤΑ 80
LYSIAS THE TWOUSAND-chief MAY-BE-DOWN-

ΒΗΔΙΑΓΝΩΣΜΑΙ ΤΑΚΑΘΥΜ 500
STKPPING I'LL-BE-investigating THE according-to youp27

ΑΣΔΙΑΤΑΖΑΜΕΝΟΣ ΤΩ ΚΑΤ 20
23 prescribing ^α had THOUSAND-chief ΧΙΛΑΡΧΗ
to-THE HUNDRED-

ΟΝ ΤΑΡΧΗΝ ΤΗΡΕΙΣ ΘΑΙ ΑΥΤΟ 40
chief TO-BE-Being-KEPT him

ΝΕΧΕΙΝ ΤΕ ΑΝΕΣ ΚΑΙ ΜΗΔ 60
TO-BE-HAVING BESIDES UP-letting AND NO-YET-

ΕΝΑΚΩΛΥΕΙΝ ΤΩΝ ΙΔΙΩΝ ΑΥ 80
ONE TO-BE-FORBIDDING OF-THE OWN OF-

ΤΟΥ ΥΠΗΡΕΤΕΙΝ ΑΥΤΩ ΜΕΤΑ 600
24 him TO-BE-Subserving TO-him after

ΔΕ ΗΜΕΡΑΣ ΤΙΝΑΣ ΠΑΡΕΓΕΝ 20
YET DAYS ANY BESIDE-BECOMING

ΟΜΕΝΟΣ ΟΦΗΛΙΣ ΣΥΝΔΡΟΥΣ 40
A O. O. O. O. THE FELIX TOGETHER TO-DRUSILLA

ΙΛΑΝΤΗ ΙΔΙΑ ΓΥΝΑΙΚΙ ΑΥΤΩ 60
by ^α saint OWN (then crased) ^α omits OF-him
THE OWN WOMAN OF-him

ΟΥ ΟΥΣ ΗΙΟΥΔΑΙΟΙ ΑΙΜΕΤΕΡΕΜ 80
BEING JUDA-BUS he-after-SENDS

ΨΑΤΟΝ ΤΟΝ ΠΑΥΛΟΝ ΚΑΙ ΗΝ ΚΟΥ 700
THE PAUL AND BEARS

ΣΕΝ ΑΥΤΟΥ ΠΕΡΙ ΤΗΣ ΕΙΣ ΧΡ 20
OF-him ABOUT THE INTO ANOINT-

ΙΣΤΟΝ ΗΣ ΟΥΝ ΠΙΣΤΕΩΣ ΔΙ 40
A omits JESUS ^α omits JESUS BELIEF OF-

ΑΛΕΓΟΜΕΝΟΥ ΔΕ ΑΥΤΟΥ ΠΕΡΙ 60
THRU-SAYING YET him ABOUT

ΙΔΙΚΑΙΟΣΥΝΗ ΣΚΑΙ ΕΓΚΡΑ 60
JUSTICE AND IN-HOLDING

ΤΕΙ ΑΣΚΑΙ ΤΟΥ ΚΡΙΜΑΤΟΣ 600
AND THE JUDgment THE

ΟΥΜΕΛΛΟΝΤΟΣ ΕΜΦΟΒΟΣ ΓΕ 20
being-ABOUT IN-FAEAR DE-

ΝΟΜΕΝΟΣ ΟΦΗΛΙΣ ΑΠΕΚΡΙΘ 40
COMING THE FELIX answered

Η ΤΟΝ ΥΝΕΧΟΝ ΠΟΡΕΥΟΥ ΚΑΙ 60
THE NOW HAVING YOU-BE-GOING BEASON

ΡΟΝ ΔΕ ΜΕΤΑ ΛΑΒΩΝ ΜΕΤΑΚΑ 60
A Π ΔΡ BESIDE- YET WITH-GETTING I-SHALL-BE-WITH-

ΛΕΣΟΜΑΙ ΣΕ ΑΜΑΚΑΙ ΕΛΠΙΖ 900
26 CALLING YOU SIMULTANEOUS AND EXPECTING

ΦΝΟΤΙ ΧΡΗΜΑΤΑ ΔΟΘΗΣΕΤΑ 20
that moneys WILL-BE-Being-GIVEN

ΙΑΥΤΩ ΠΟΤΟΥ ΠΑΥΛΟΥ ΔΙΟ 40
b/o. to-him omitted by n
to-him by THE PAUL THRU-WHICH

ΚΑΙ ΠΥΚΝΟΤΕΡΟΝ ΑΥΤΩΝ ΜΕ 60
AND more-FREQUENT him after-

ΤΑ ΠΕΜΠΟΜΕΝΟΣ ΦΜΙΛΕΙΑΥ 80
SENDING he-conversed to-him

ΤΩ ΔΙΕΤΙΑΣ ΔΕ ΠΛΗΡΩΘΕΙΣ 8000
OF-TWO-YEAR YET BEING-FILLED

given the proper encouragement. He was after a bribe. Yet the Lord used this mercenary motive to protect Paul from the Jews and to lead him before kings and to bring him to Rome.

²⁴ The great moral courage of the apostle is manifest in his intercourse with Felix and his wife Drusilla, whom the king had enticed from her own husband by the help of a magician. To speak to such a notorious man, who slew the high priest for presuming to expostulate with him concerning his unlawful acts, while he was his prisoner and fully at his mercy, about righteousness, self-control and future judgment, so that the governor was affrighted, was to anticipate the powers of the coming kingdom, where righteousness shall reign.

¹ Festus seems to have been a just man, though he tried to favor the Jews, as one in his position naturally would. The Jews had found that they could do nothing with Felix in Paul's case, and seem to have dropped the matter. But the accession of the new procurator gave them another opportunity to have him put to death and they are not slow to take advantage of it. Festus is more respectable than Felix. His name means "festive," and consistently with it he prefers the pleasurable to the right. He summarily disposed of the fact of Christ and His resurrection as a religious vagary because he was essentially worldly. The world holds festival while the saints suffer.

⁷ From Paul's reply we may imagine that the charges against him were much the same as those which had been preferred before. But they produced no evidence and the governor seems to have been convinced of his innocence. He should have freed Paul, but such a course would have brought his administration into disrepute at its very inception. Consequently he proposes a course which the Jews would approve, but he leaves it open to Paul to reject or accept. He proposes to bring the case back to Jerusalem. But Paul is through with Jerusalem and the Jewish nation. God has made it plain that his next testimony is in Rome.

²⁷ Now, two years being fulfilled, Felix got a successor, Porcius Festus. And, wanting to curry favor with the Jews, Felix left Paul bound.

²⁵ Festus, then, stepping into the prefecture, after three days went up ² to Jerusalem from Cæsarea. And the chief priests and foremost of the Jews inform him against Paul, and ³ they entreated him, requesting a favor against him, so that he should be sending after him [to bring him] into Jerusalem, making an ambush ⁴ to assassinate him by the way. Festus, indeed, then, answered that Paul is to be kept in Cæsarea, yet he himself was about to be going ⁵ out quickly. "Those, then, among you," he is averring, "who are able, step down with me. If there is anything amiss in the man, let them accuse him."

⁶ Now, tarrying among them not more than eight or ten days, descending to Cæsarea, on the morrow, being seated on the dais, he orders Paul to be led forth. Now at ⁷ his coming along, the Jews who have descended from Jerusalem stand about him, bringing many and heavy charges against him which they had not the strength to ⁸ demonstrate, Paul defending that "Neither against the law of the Jews, nor against the sanctuary, nor against Cæsar did I any sin."

⁹ Now Festus, wanting to curry favor with the Jews, answering Paul, said, "Are you willing to go up to Jerusalem to be judged there before me concerning these ¹⁰ things?" Yet Paul said, "I am standing at the dais of Cæsar,

ΗΣΕΛΑΒΕΝΔΙΑΔΟΧΟΝΟΦΗΛ²⁰
 GOT TERNU-RECEIVER THE FELIX

ΙΣΠΟΡΚΙΟΝΦΗΣΤΟΝΒΕΛΩΝ⁴⁰
 PORCIUS FESTUS WILLING

¹Δ ΤΕΧΑΡΙΤΑΚΑΤΑΘΕΣΘΑΙΤΟ⁶⁰
 BESIDES GRACES TO-DOWN-PLACE to-THE

ΙΣΙΟΥΔΑΙΟΙΣΟΦΗΛΙΣΚΑΤ⁸⁰
 JUDA-ans THE FELIX left

^{Α+Ε}ΑΙ¹+^Ν ΕΛΙΠΕΤΟΝΠΑΥΛΟΝΔΕΔΕΜΕ¹⁰⁰
 THE PAUL HAVING-been-BOUND

²⁵ ΝΟΝΦΗΣΤΟΣΟΥΝΕΠΙΒΑΣΤΗ²⁰
 FESTUS THEN ON-STEPPING to-THE

^{ΑΒ+Γ}Ω^ΑΙ¹⁸ ΕΠΑΡΧΙΑΜΕΤΑΤΡΕΙΣΗΜΕΡ⁴⁰
 prefecture after THREE DAYS

ΑΣΑΝΕΒΗΕΙΣΙΕΡΟΣΟΛΥΜΑ⁶⁰
 UP-STEPPED INTO JERUSALEM

² ΑΠΟΚΑΙΣΑΡΕΙΑΣΕΝΕΦΑΝΙ⁸⁰
 2 FROM CAESAREA IN-APPEALIZE

ΣΑΝΤΕΑΥΤΩΟΙΑΡΧΙΕΡΕΙΣ³⁰⁰
 BESIDES to-him THE chief-sacred-ones

ΚΑΙΟΙΠΡΩΤΟΙΦΗΝΟΥΔΑΙ²⁰
 AND THE BEFORE-most OF-THE JUDA-ans

ΦΗΚΑΤΑΤΟΥΠΑΥΛΟΥΚΑΙΠΑ⁴⁰
 DOWN OF-THE PAUL AND THEY-

³ ΡΕΚΑΛΟΥΝΑΥΤΟΝΑΙΤΟΥΜΕ⁶⁰
 3 BESIDE-CALLED him REQUESTING

ΝΟΙΧΑΡΙΝΚΑΤΑΥΤΟΥΟΠΩΣ⁸⁰
 grace DOWN OF-him WHICH-how

ΜΕΤΑΠΕΜΥΝΤΑΙΑΥΤΟΝΕΙΣ³⁰⁰
 he-SHOULD-BE-after-SENDING him INTO

ΙΕΡΟΥΣΑΛΗΜΕΝΕΔΡΑΝΠΟΙ²⁰
 JERUSALEM ambush making

^ΑΔΙ¹for Ε ΟΥΝΤΕΣΑΝΕΛΕΙΝΑΥΤΟΝΚΑ⁴⁰
 TO-BE-UP-LIFTING him accord-

⁴ ΤΑΤΗΝΟΔΟΝΟΜΕΝΟΥΝΦΗΣΤ⁶⁰
 4 ing-to-THE WAY THE INDEED THEN FESTUS

ΟΣΑΠΕΚΡΙΘΗΝΤΗΡΕΙΘΑΙΤ⁸⁰
 answered TO-BE-BEING-KEPT THE

ΟΝΠΑΥΛΟΝΕΙΣΚΑΙΣΑΡΕΙΑ¹⁰⁰
 PAUL INTO CAESAREA

ΝΕΑΥΤΟΝΔΕΜΕΛΛΕΙΝΕΝΤΑ²⁰
 self YET TO-BE-BEING-ABOUT IN SWIFT-

⁵ ΧΕΙΕΚΠΟΡΕΥΕΘΘΑΙΟΙΟΥΝ⁴⁰
 5 he-TO-BE-OUT-GOING IN SWIFTHNESS THE-ones THEN

ΕΝΥΜΙΝΦΗΣΙΝΔΥΝΑΤΟΙΣΥ⁶⁰
 IN YOU¹ he-IS-AVENHRING ADLE TOGETH-

¹Γ ΝΚΑΤΑΒΑΝΤΕΣΕΙΤΙΕΣΤΙΝ⁸⁰
 1 ER-DOWN-STEPPING IF ANY IS

ΕΝΤΩΑΝΔΡΙΑΤΟΠΟΝΚΑΤΗΓ⁵⁰⁰
 IN THE MAN UN-PLACE LET-THEM-BE-

⁸ ΟΡΕΙΤΩΣΑΝΑΥΤΟΥΔΙΑΤΡΙ²⁰
 8 accusing of-him tarrying

ΨΑΔΕΕΝΑΥΤΟΙΣΗΜΕΡΑΣ⁴⁰
 YET IN them NOT MORE DAYS

^ΑΟ. ^ΒΝΑ¹for Υ ΥΠΛΕΙΟΥΣΟΚΤΩΗΔΕΚΑΚΑΤ⁶⁰
 MORE EIGHT OR TEN DOWN-

^ΑΟ. ^ΑΟ. ^ΑΑ¹ adds ΚΑΙ AND
 STEPPING INTO CAESAREA to-THE ON-

^{Α+Ε} ΠΑΥΡΙΟΝΚΑΘΙΣΑΣΕΠΙΤΟΥ⁶⁰⁰
 MORROW being-sealed ON THE

^ΑΟ. ΒΗΜΑΤΟΣΕΚΕΛΕΥΣΕΝΤΟΝΤΗ²⁰
 platform be-ORDERS THE PAUL

¹ adds ΠΡΟ -BEFORE- ΑΥΛΟΝ ΑΘΗΝΝΑΙΠΑΡΑΓΕΝΟ⁴⁰
 7 TO-BE-LED OF-BESIDE-BECOMING

ΜΕΝΟΥΔΕΑΥΤΟΥΠΕΡΙΕΣΤΗ⁶⁰
 YET OF-him ABOUT-STAND

ΣΑΝΑΥΤΟΝΟΙΑΠΟΙΕΡΟΣΑ⁸⁰
 him THE FROM JERUSALEM

ΥΜΩΝΚΑΤΑΒΕΒΗΚΟΤΕΣΙΟΥ⁷⁰⁰
 HAVING-DOWN-STEPPED JUDA-

ΔΑΙΟΙΠΟΛΛΑΚΑΙΒΑΡΕΔΑΙ²⁰
 ans MANY AND HEAVY CAUSES

ΤΙΩΜΑΤΑΚΑΤΑΦΕΡΟΝΤΕΣΑ⁴⁰
 DOWN-CARRYING WHICH

¹ adds ΣΑ¹for Ο ^ΑΟ. ^ΑΟ. ΟΥΚΙΣΧΥΟΝΑΠΟΔΕΙΞΑΙΤΟ⁶⁰
 8 NOT THEY-WE'RE-STRONG TO-FROM-SHOW OF-THE

ΥΠΑΥΛΟΥΑΠΟΛΟΓΟΥΜΕΝΟΥ⁸⁰
 PAUL FROM-SAYING

ΟΤΙΟΥΤΕΕΙΣΤΟΝΝΟΜΟΝΤΩ⁸⁰⁰
 that NOT-BESIDES INTO THE LAW OF-THE

ΝΙΟΥΔΑΙΩΝΟΥΤΕΕΙΣΤΟΙΕ²⁰
 JUDA-ans NOT-BESIDES-INTO THE SACRED

ΡΟΝΟΥΤΕΕΙΣΚΑΙΣΑΡΑΤΗ⁴⁰
 place NOT-BESIDES INTO CAESAR ANY I-

^ΑΟΥΝ THEN ΜΑΡΤΟΝΟΦΗΣΤΟΣΔΕΒΕΛΩΝ⁶⁰
 9 missed THE FESTUS YET WILLING

^ΑΤΑ¹for Ν ΤΟΙΣΙΟΥΔΑΙΟΙΣΧΑΡΙΝΚΑ⁸⁰
 to-THE JUDA-ans grace to-

ΤΑΘΕΣΘΑΙΑΠΟΚΡΙΘΕΙΣΤΩ⁵⁰⁰
 DOWN-PLACE ANSWERING to-THE

ΠΑΥΛΩΕΙΠΕΝΘΕΛΕΙΣΕΙΣΙ²⁰
 PAUL said YOU-ARE-WILLING INTO JER-

ΕΡΟΣΟΛΥΜΑΑΝΑΒΑΣΕΚΕΙΠ⁴⁰
 USALEM UP-STEPPING there A-

ΕΡΙΤΟΥΤΩΝΚΡΙΘΗΝΝΑΙΕΠΕ⁶⁰
 BUT these TO-BE-JUDGED ON ME

^ΑΟΜΙΛΑ THE ΜΟΥΕΙΠΕΝΔΕΟΠΑΥΛΟΣΕΠΙ⁸⁰
 10 said YET THE PAUL ON

¹ adds ΕΝΤΩΑΝΔΡΙΑΤΟΠΟΝΚΑΤΗΓ⁸⁴⁰⁰⁰
 OF-THE platform OF-CAESAR HAVING-

¹⁰ Paul's reply is a marvelous compendium of his defense and his rights as a Roman citizen. Festus had supreme criminal jurisdiction in Judea over all except Roman citizens. Even these, should they be caught in some gross crime, such as banditry or piracy, could be condemned and executed by the provincial governors, with no recourse to any higher tribunal. Festus' consultation with the council was to determine this point. But it was all too evident that Paul was not guilty of such open violations of the law. Hence his appeal must stand. Festus had no right to try his case.

¹¹⁻¹² One of the legal advantages of a Roman citizen was his right to appeal to Cæsar. But this right was not permitted to burden the supreme court of the empire with trifling cases, and the governor of a province was empowered to investigate such claims and to decide whether or not the appeal should be granted.

¹³ The Roman law required that the person of a prisoner who had appealed to the emperor should be sent to Rome for trial at the earliest moment, but he must be accompanied by an official report of the case up to the time of the appeal. All of the acts and documents, the depositions of the witnesses on both sides, and a record of the judgment of the lower tribunal had to be sent to aid the emperor in his consideration of the case. Here is where Festus was in a quandary. The evidence, if such it could be called, was quite unintelligible to him. He did not wish to make his government ridiculous at its very commencement by sending a prisoner against whom he could not even formulate a definite indictment.

²² Herod Agrippa II, king of Chalcis, was familiar with the Jewish law and customs from his youth and had the power of appointing the high priest. Together with his sister, Bernice, he had come to pay a complimentary visit to the newly appointed procurator. Here was an opportunity for Festus to get the information he required concerning Paul's case, for the king was the most likely one to help him formulate an indictment, as he was an ex-

where I must be judged. I have injured the Jews not at all, as *you* also are very ideally recognizing. If, then, indeed, I am injuring, and I have committed anything deserving death, I am not refusing to die. Yet if there is nothing in that of which these are accusing me, no one can surrender me to them as a favor. I am appealing to Cæsar!"

¹² Then Festus, conferring with the council, answered, "You have appealed to Cæsar: to Cæsar you shall go!"

¹³ Now, some days elapsing, Agrippa, the king, and Bernice arrive at ¹⁴ Cæsarea, greeting Festus. Now as they tarried more days there, Festus submitted Paul's case to the king, saying, "There is a certain man left prisoner by Felix, concerning whom, at my coming to Jerusalem, the chief priests and the elders of the Jews inform, request-
¹⁵ ing his conviction. To whom I answered that it is not the custom for Romans to surrender as a favor any man ere the accused may have the accusers face to face, besides getting a defensive position concerning the indictment.

¹⁷ At their coming together in this place, then, making no postponement, when next I am seated on the dais, I order the man to be led forth, concerning whom the accusers, when they stood up, brought not a single charge of the wickedness I suspected, but they had certain questions concerning their own religion against him, and concerning a certain Jesus, who has died, whom

1	ΤΩΣΕΙΜΙΟΥΜΕΔΕΙΚΡΙΝΕΣ	20	ΟΣΔΕΣΜΙΟΣΠΕΡΙΟΥΓΕΝΟΜ	20
	STOOD I-AM where ME it-IS-BINDING TO-BE-BEING-		15 SOUND-one ABOUT WHOM OF-BECOMING	
	ΔΑΙΟΥΔΑΙΟΥΣΟΥΔΕΝΗΔΙ	40	ΕΝΟΥΜΟΥΕΙΣΙΕΡΟΣΟΛΥΜΑ	40
	JUDGED JUDA-AND NOT-YET-ONE I-HAVE-		ME INTO JERUSALEM	
	ΚΗΚΑΦΣΚΑΙΣΥΚΑΛΛΙΟΝΕΠ	60	ΕΝΕΦΑΝΙΣΑΝΟΙΑΡΧΙΕΡΕΙ	60
	injured AS AND YOU more-IDEALLY ARE-		IN-APPEARIZE THE chief-SACRED-ones	
	ΙΓΙΝΩΦΣΚΕΙΣΕΙΜΕΝΟΥΝΑΔ	80	ΣΚΑΙΟΙΠΡΕΣΒΥΤΕΡΟΤΩΝ	40
11	ON-KNOWING IF INDEED THEN I-AM-		AND THE SENIORS OF-THE	
	ΙΚΦΚΑΙΑΣΙΟΝΘΑΝΑΤΟΥΠΕ	100	ΙΟΥΔΑΙΩΝΑΙΤΟΥΜΕΝΟΙΚΑ	60
	injuring AND WORTHY OF-DEATH I-HAVE-		JUDA-AND REQUESTING DOWN	
	ΠΡΑΧΑΤΙΟΥΠΑΡΑΙΤΟΥΜΑΙ	20	ΤΑΥΤΟΥΚΑΤΑΔΙΚΗΝΠΡΟΣΟ	20
	FRACTISED ANY NOT I-AM-refusing		16 OF-him DOWN-justice TOWARD WHOM	
	ΤΟΑΠΟΘΑΝΕΙΝΕΙΔΕΟΥΔΕΝ	40	ΥΣΑΠΕΚΡΙΘΗΝΟΤΙΟΥΚΕΣΤ	40
	THE TO-BE-FROM-DYING IF YET NOT-YET-ONE		I-answered that NOT it-IS	
	ΕΣΤΙΝΩΝΟΥΤΟΙΚΑΤΗΓΟΡΟ	60	ΙΝΕΘΟΣΦΜΑΙΟΙΣΧΑΡΙΖΕ	60
	IS OF-WHICH these ARE-accusing		CUSTOM TO-ROMANS TO-BE-gracing	
	ΥΣΙΝΜΟΥΟΥΔΕΙΣΜΕΔΥΝΑΤ	60	ΣΘΑΙΤΙΝΑΑΝΘΡΩΠΟΝΠΡΙΝ	60
	OF-ME NOT-YET-ONE ME IS-ABLE		ANY human HERE	
	ΔΙΑΥΤΟΙΣΧΑΡΙΣΑΘΑΙΚΑ	200	ΗΟΚΑΤΗΓΟΡΟΥΜΕΝΟΣΚΑΤΑ	200
	to-them TO-grace CAESAR		ON THE one-being-accused according-to	
12	ΙΣΑΡΑΕΠΙΚΑΛΟΥΜΑΙΤΟΤΕ	20	ΠΡΟΣΩΠΟΝΕΧΟΙΤΟΥΣΚΑΤΗ	20
	I-AM-ON-CALLING then		face MAY-be-he-BE-HAVING THE accusers	
	ΟΦΗΣΤΟCCΥΝΑΛΛΗCΑCΜΕΤ	40	ΓΟΡΟΥCΤΟΠΟΝΤΕΑΠΟΛΟΓΙ	40
	THE FESTUS TOGETHER-TALKING WITH		PLACE BESIDES OF-FROM-sea	
	ΑΤΟΥCΥΜΒΟΥΛΙΟΥΑΠΕΚΡΙ	60	ΑΣΛΑΒΟΠΕΡΙΤΟΥΕΓΚΛΗΜ	60
	THE TOGETHER-COUNSEL answered		MAY-be-he-BE-GETTING ABOUT THE indictment	
	ΘΗΚΑΙCΑΡΑΕΠΙΚΕΚΑΗCΑ	60	ΑΤΟCCΥΝΕΛΘΟΝΤΩΝΟΥΝΑΥ	60
	CAESAR YOU-HAVE-been-ON-CALLED		17 OF-TOGETHER-COMING THEN OF-	
13	ΕΠΙΚΑΙCΑΡΑΠΟΡΕΥCΗΜΕ	300	ΤΩΝΕΝΘΑΔΕΑΝΑΒΟΛΗΜΗΔ	300
	ON CAESAR YOU-WILL-BE-GOING OF-DAYS		them IN-PLACE-YET UP-CAST NO-YET-	
	ΡΩΝΔΕΔΙΑΓΕΝΟΜΕΝΩΝΤΙΝ	20	ΕΜΙΑΝΠΟΙΗCΑΜΕΝΟCΤΗΕΞ	20
	YET THRU-BECOMING ANY		ONE making to-THE next	
	ΩΝΑΓΡΙΠΠΑCΟΒΑCΙΛΕΥCΚ	40	ΗCΚΑΘΙCΑCΕΠΙΤΟΥΒΗΜΑΤ	40
	AGRIPPA THE KING AND		being-seated ON THE platform	
	ΔΙΒΕΡΝΙΚΗΚΑΤΗΝΗΤΗCΑΝΕ	60	ΟCΕΚΕΛΕΥCΑΔΧΘΗΝΑΙΤΟΝ	60
	Bernice attaln INTO		I-ORDER TO-BE-LED THE	
	ΙCΚΑΙCΑΡΕΙΑΝΑCΠΑCΑΜΕ	60	ΑΝΔΡΑΠΕΡΙΟΥCΤΑΒΕΝΤΕC	60
	CAESAREA greeting		18 MAN ABOUT WHOM BEING-STOOD	
14	ΝΟΙΤΟΝΦΗCΤΟΝΩCΔΕΠΛΕΙ	400	ΟΙΚΑΤΗΓΟΡΟΙΟΥΔΕΜΙΑΝΑ	400
	THE FESTUS AS YET MORE		THE accusers NOT-YET-ONE cause	
	ΟΥCΗΜΕΡΑCΔΙΕΤΡΙΒΟΝΕΚ	20	ΙΤΙΑΝΕΦΕΡΟΝΩΝΕΓΩΥΠΕΝ	20
	DAYS THEY-tarried there		THEY-CARRIED OF-WHICH I UNDER-	
	ΕΙΟΦΗCΤΟCΤΩΒΑCΙΛΕΙΑΝ	40	ΟΟΥΝΠΟΝΗΡΩΝΖΗΤΗΜΑΤΑΔ	40
	THE FESTUS to-THE KING UP-		19 MINDED OF-wickeds SEEK-effects YET	
	ΕΘΕΤΟΤΑΚΑΤΑΤΟΝΠΑΥΛΟΝ	60	ΕΤΙΝΑΠΕΡΙΤΗCΙΔΙΑCΔΕΙ	60
	PLACED THE according-to-THE PAUL		ANY ABOUT THE OWN DREAD-	
	ΛΕΓΩΝΗΡΤΙCΕCΤΙΝΚΑΤ	60	CΙΔΑΙΜΟΝΙΑCΕΙΧΟΝΠΡΟC	60
	SAYING MAN ANY IS HAVING-		demonism THEY-HAD TOWARD	
	ΔΔΕΛΕΙΜΜΕΝΟCΥΠΟΦΗΛΙΚ	600	ΑΥΤΟΝΚΑΙΠΕΡΙΤΙΝΟCΙΗC	600
	been-left by FELIX		him AND ABOUT ANY JESUS	

pert in all questions relating to the Jews, besides having spent much of his youth in Rome. To him, then, Festus details Paul's case.

²³ Cæsarea was the capital of Judea and thus provided Paul with an audience composed of the principal political personages of the province. To this was added Agrippa and his retinue, altogether such a company as few heralds of the kingdom could hope to find. Besides, Agrippa had doubtless heard concerning the Lord and His disciples, and especially of Paul, whom he was hoping to hear. All the notables of the city as well as the military leaders assembled with them on the morrow to hear Paul's last proclamation of Messiah in the land.

What thoughts must have surged in the breast of the apostle as he is led forth to face this display of worldly power! Could anything be more expressive of the fact that, through Israel's apostasy, the longed-for kingdom, which he had proclaimed in the land and among the dispersion, was now withdrawn? Hence his defense contains no allusion to the theocratic rule to be established by Messiah. To have spoken before kings and governors before this crisis and declared the destruction of human governments by the advent of Messiah would have been suicidal. Now that the kingdom recedes, he is less and less occupied with it.

²⁴ The well chosen words of Festus show that, though he could not understand the feeling of the Jews against Paul, he was convinced of his innocence. The examination which followed was in no sense a trial, for there were no accusations. The apostle is given liberty to speak concerning himself, yet he skillfully brings in his meeting with the Lord and his commission, so that all the elements of the evangel are put before his hearers. It is but one more example of God's inimitable ways of turning evil into good, of making human opposition work out His purpose. Paul, in his chain, and persecuted by his own people, was performing a ministry which could be accomplished in no other way.

²⁰ Paul alleged to be alive. Now I, being perplexed by the questioning about these things, said, If he may be intending to go to Jerusalem and to be judged there concerning these things? Now when Paul appeals to be kept for the emperor's investigation, I order him to be kept till I shall send him up to Cæsar."

²² Now Agrippa to Festus: "I myself also intended to hear the man." "Tomorrow," he is averring, "you shall hear him."

²³ Then, on the morrow, at Agrippa and Bernice's coming with much pagantry, and entering into the audience chamber, together with captains and prominent men of the city, and, at Festus' order, Paul was led forth.

²⁴ And Festus is averring, "King Agrippa, and all men present with us, you are beholding this man concerning whom the entire multitude of the Jews pled with me, in Jerusalem as well as in this place, imploring that he must by no means live longer. Now

²⁵ I grasped that he has committed nothing deserving of death, yet at his making this appeal to the emperor, I decide to send him—concerning whom I have nothing certain to write to the lord. Wherefore

²⁶ I led him before you, and especially before you, king Agrippa, so that, the examination occurring, I should have something to write.

²⁷ For it seems to me irrational, sending a prisoner, not also to signify the charges against him."

²⁶ Now Agrippa averred to Paul, "It is permitted to you to speak

² King Agrippa was a notable figure throughout the closing period of Jewish national life. He was the last prince of the Herodian line. Unlike the Roman governors, who were frequently replaced and most of whom knew little of the people they sought to govern, Agrippa had all his life been in a position to acquire a most intimate acquaintance with the Jews and their religious customs.

⁴⁻⁵ The morality of Saul of Tarsus was as unimpeachable as that of Paul the apostle. He had a good conscience (23¹) and his life was blameless (Phil. 3⁶). But he was the chief of sinners (1Ti.1¹⁵) because his self-righteousness and religion made him a hater of Christ. Mere religion degrades men.

⁶ Paul's plight has often been repeated in the subsequent history of Christendom. His offense consists in believing the scriptures—which his opponents claimed to believe. Strange to say, the most bitter persecution, to those who believe God, comes, not from the irreligious world, but from those who claim that they, too, believe the scriptures, but who do not seem to have received the spirit of love which pervades them.

⁷ The Jews were expecting the Messiah and the kingdom, and should have rejoiced in the fulfillment of their expectation. Instead, they fly in the face of their fondest hopes, when they reject the proclamation of Messiah.

⁸ The Hebrew scriptures contain several instances of resurrection besides that predicted concerning the awakening of those who sleep in the soil of the ground at the setting up of the kingdom (Dan.12²). The only entrance into the kingdom, for those who have fallen asleep, is resurrection, or awakening. Even Israel, now that they die as a nation, will have a national resurrection, as depicted by the dry bones of Ezekiel's vision (Eze.37¹⁻¹⁴). Doubtless the stress which Paul lays on the doctrine of the resurrection in these final discourses, from the time he spoke in the Sanhedrin, arose from the fact that he now looked upon the nation as dead, and nothing but a spiritual resurrection would suffice to revive them when the kingdom should come.

concerning yourself." Then Paul, stretching out his hand, made his ² defense. "Concerning all of which I am being indicted by Jews, king Agrippa, I have deemed myself happy to be about to make my ³ defense before you today, especially as you are an expert, versed in all the customs as well as the questions of the Jews. Wherefore I am beseeching you to hear me patiently.

⁴ My life, indeed, then, from youth, which came to be from the beginning among my nation, and in Jerusalem, all the Jews are acquainted with, knowing me from the very ⁵ first, should they be willing to testify, that according to the strictest sect of this ritual of ours, I live a ⁶ Pharisee. And now, being judged, I stand in expectation of the promise made by God to our fathers, to which our twelve tribes, earnestly offering divine service night and day, are expecting to attain. Concerning which expectation I am being indicted by Jews, O king! ⁸ What! Is it being judged unbelievable by you, if God is rousing the dead?

⁹ I, indeed, then, suppose myself bound to commit much contrary to the name of Jesus the Nazarene, ¹⁰ which I do also in Jerusalem. And many of the saints besides, I lock up in jails, obtaining authority from the chief priests. Besides I deposit a ballot to despatch them. ¹¹ And at all the synagogues, often punishing them, I compelled them to blaspheme. Besides, being exceedingly maddened against them, I persecuted them as far as the outside

- 1 **ΤΟΥ ΛΕΓΕΙΝ ΤΟΤΕ Ο ΠΑΥΛΟΣ** 20
 to-HE SAYING then THE PAUL
 2 **ΕΚΤΕΙΝΑΣΤΗΝ ΧΕΙΡΑ ΠΕΛ** 40
 OUT-STRETCHING THE HAND FROM-said
 3 **ΟΓΕΙΤΟ ΠΕΡΙ ΠΑΝΤΩΝ ΩΝ ΕΓ** 60
 ABOUT ALL OF-WHICH I-AM-
 4 **ΚΑΛΟΥΜΑΙ ΥΠΟΙΟΥΔΑΙΩΝ Β** 80
 being-indicted by JUDA-ans KING
 5 **ΑΓΡΙΛΕΥΑΓΡΙ ΠΠΑΝΗΜΑΙ** 100
 AGRIPPA I-HAVE-died MY-
 6 **ΜΑΥΤΟΝ ΜΑΚΑΡΙΟΝ ΕΠΙΣΟΥ** 20
 self HAPPY ON OF-YOU
 7 **ΜΕΛΛΩΝ ΣΗΜΕΡΟΝ ΑΠΟΛΟΓΕ** 40
 being-ABOUT TODAY TO-BE-FROM-SAYING
 8 **ΙΣΘΑΙ ΜΑΛΙΣΤΑ ΓΝΩΣΤΗΝ Ο** 60
 RATHER best KNOWER BE-
 9 **ΝΤΑΣ ΠΑΝΤΩΝ ΤΩΝ ΚΑΤΑΙΟ** 80
 ING YOU OF-ALL THE according-to JU-
 10 **ΥΔΑΙΟΥΣ ΕΘΝΩΝ ΤΕ ΚΑΙ ΖΗΤΗ** 200
 DA-ans CUSTOMS BESIDES AND SEEK-effects
 11 **ΜΑΤΩΝ ΕΠΙΣΤΑΜΕΝΟΣ ΔΙΟ** 20
 being-adept being-adept THRU-WHICH
 12 **ΕΟΜΑΙ ΜΑΚΡΩΣ ΜΩΣΑΚΟΥΣ** 40
 I-AM-beseeching I-AM-FREELY TO-BEAR
 13 **ΑΙ ΜΟΥ ΤΗΝ ΜΕΝΕΝ ΒΙΩΣΙΝ** 60
 OF-ME THE INDEED THEN livelihood
 14 **ΜΟΥ ΤΗΝ ΕΚ ΝΕΟΤΗΤΟΣ ΤΗΝ** 80
 OF-ME THE OUT-OF-YOUTH THE FROM
 15 **ΠΑΡΧΗΣ ΓΕΝΟΜΕΝΗΝ ΕΝ** 200
 ORIGINAL BECOMING IN THE NA-
 16 **ΘΕΙΜΟΥ ΕΝΤΕΙ ΕΙΕΡΟΣΟΛΥΜ** 20
 TION OF-ME IN BESIDES JERUSALEM
 17 **ΟΙΣ ΕΙΣΑΠΕΡΝΕΣΑΙ ΤΟΙΟΥΔ** 40
 HAVE-PERCEIVED ALL THE JUDA-ans
 18 **ΔΙΟ ΠΡΙΝ ΓΙΝΩΣΚΟΝΤΕΣ ΜΕ** 60
 BEFORE-KNOWING ME
 19 **ΑΝΘΕΝΕΑΝ ΘΕΛΩΣΙ ΜΑΡΤΥ** 80
 UP-PLACE IF-EVER THEY-MAY-BE-WILLING TO-BE-WIT-
 20 **ΡΕΙΝΟΤΙΚΑΤΑ ΤΗΝ ΑΚΡΙΒΕ** 100
 nessing that according-to THE most-EXACT
 21 **ΣΤΑ ΤΗΝ ΑΙΡΕΣΙΝ ΤΗΝ ΜΕΤ** 20
 preference OF-THE OUR-more
 22 **ΕΡΑΣΘΗΡΗΣ ΚΑΙ ΑΣΕΖΗΣ ΑΦ** 40
 RITUAL I-LIVE PHAB-
 23 **ΡΙΣΑΙ ΟΣΚΑΙ ΝΥΝ ΕΠΙΔ** 60
 24 **ΙΣΕΑΙ** 80
 AND NOW ON EXPECTATION
 25 **ΙΤΗΣ ΕΙΣ ΤΟΥΣ ΠΑΤΕΡΑΣ ΗΜ** 80
 OF-THE INTO THE FATHERS OF-US
 26 **ΩΝ ΕΠΑΓΓΕΛΙΑΣ ΓΕΝΟΜΕΝΗ** 200
 promise BECOMING BECOMING
 27 **ΣΥΝΟΤΟΥ ΘΕΟΥ ΕΣΤΗΝ ΚΑΡ** 20
 by THE God I-HAVE-STOOD being-
 28 **ΝΟΜΕΝΟΣ ΕΙΣΗΝ ΤΟ ΔΩΔΕΚΑ** 40
 7 JUDGED INTO WHICH THE TWO-TEN-tribe
 29 **ΦΥΛΟΝ ΗΜΩΝ ΕΝ ΕΚΤΕΝ ΕΙΑΝ** 60
 OF-US IN OUT-STRETCH NIGHT
 30 **ΥΚΤΑΚΑΙ ΗΜΕΡΑΝ ΑΛΑΤΡΕΥΟ** 80
 AND DAY offering-DIVINE-SER-
 31 **ΝΕΛΠΙΖΕΙ ΚΑΤΑΝΤΗΣ ΑΙΠΕ** 600
 VICE IS-EXPECTING TO-attain ABOUT
 32 **ΡΙΝ ΣΕΛΠΙΔΟΣ ΕΓΚΑΛΟΥΜΑ** 20
 WHICH EXPECTATION I-AM-being-indicted
 33 **ΙΥΠΟΙΟΥΔΑΙΩΝ ΒΑΣΙΛΕΥΤ** 40
 8 by JUDA-ans KING ANY
 34 **ΙΑΠΙΣΤΟΝ ΚΡΙΝΕΤΑΙ ΠΑΡ** 60
 UN-BELIEVING IS-being-JUDGED BESIDE YOU
 35 **ΜΙΝ ΕΙΘΕΘΟΣ ΝΕΚΡΟΥΣ ΕΓΕ** 80
 IF THE God DEAD-ones IS-ROUSING
 36 **ΙΡΕΙ ΕΓΩ ΜΕΝΟΥΝ ΕΔΟΣΑ ΕΜ** 200
 9 I INDEED THEN SEEM to-my-
 37 **ΑΥΤΩ ΠΡΟΣ ΤΟ ΟΝΟΜΑΙΟΥ** 20
 self TOWARD THE NAME OF-JESUS
 38 **ΤΟΥ ΝΑΖΩΡΑΙΟΥ ΔΕΙΝ ΠΟΛ** 40
 THE NAZARENE TO-BE-BINDING MANY
 39 **ΑΝΑΝΙΑ ΠΡΑΞΑΙΟΚΑΙ ΕΠ** 60
 10 IN-INSTEAD TO-PRACTISE WHICH AND I-DO
 40 **ΟΙΣ ΕΑΝ ΕΙΕΡΟΣΟΛΥΜΟΙΣ Κ** 80
 IN JERUSALEM AND
 41 **ΑΠΟΛΛΟΥΣ ΤΕ ΤΩΝ ΑΓΙΩΝ** 200
 MANY BESIDES OF-THE HOLY-ones I
 42 **ΓΩΝ ΕΝ ΦΥΛΑΚΑΙΣ ΚΑΤΕΚΛΕ** 20
 IN GUARDHOUSES DOWN-LOCK
 43 **ΣΑΤΗΝ ΠΑΡΑ ΤΩΝ ΑΡΧΙΕΡΕΩ** 40
 THE BESIDE OF-THE chief-SACRED-ones
 44 **ΝΕΣΟΥΣΙΑΝ ΛΑΒΩΝ ΑΝΑΙΡΟ** 60
 authority GETTING OF-being-UP-
 45 **ΥΜΕΝΩΝ ΤΕ ΑΥΤΩΝ ΚΑΤΗΡ** 80
 LIFTED BESIDES OF-them I-DOWN-CARRY
 46 **ΚΑΥΗΦΟΝ ΚΑΙ ΚΑΤΑ ΠΑΣΑ** 200
 11 PEBBLE AND according-to ALL THE
 47 **ΑΣΣΥΝΑΓΩΓΑΣ ΠΟΛΛΑΚΙΣ** 20
 TOGETHER-LEADS MANY-times puni-
 48 **ΙΜΩΡΩΝ ΑΥΤΟΥΣ ΗΝ ΑΓΚΑΖΟ** 40
 ishing them I-AM-essitated
 49 **ΝΒΛΑΣΦΗΜΕΙΝ ΠΕΡΙ ΣΩΣΤ** 60
 TO-BE-HARM-AVERTING exceedingly DE-
 50 **ΕΜΜΑΙΝΟΜΕΝΟΣ ΑΥΤΟΙΣ** 80
 SIDES being-IN-MAD to-them I-
 51 **ΔΙΩΚΟΝΕΩΣ ΚΑΙ ΕΙΣΤΑΣΕ** 2000
 CHASED TILL AND INTO THE OUT

¹² This is the fullest account of Saul's call, and the only one which gives his commission to the nations. He forbore to mention this in speaking to his enraged kinsmen (22⁷) as he here omits all reference to Ananias. He uses only such parts as suit the place and purpose.

¹³ Only those acquainted with the glare of the Syrian sun at midday, can grasp the full significance of this. Nature's brightest light is eclipsed by the glorious grace into which Saul is ushered by his call.

¹⁴ All fell to the earth at first, but later stood up (9⁷) as Saul himself was told to do. The fact that the Lord spoke in Hebrew is shown in the other accounts by the form of the name Saul. It is spelled differently and is not declined, as is the Greek in other places.

¹⁵ In the Orient a sharp, pointed rod is used in place of a whip to urge animals to their task. To kick the sharp goad hurts no one but themselves. This is a graphic picture of Saul's service up to this time. The Lord was using him to carry out His purpose, but hitherto Saul did not acknowledge his Master. He had been goaded into persecuting the saints. Henceforth he was to render willing, intelligent service. Henceforth he acknowledges Christ as his Lord.

¹⁶ The twelve were to witness to the Lord's life from John's baptism to His ascension (1²¹). Paul was to be a witness of Him *after* His ascension and glorification. It was to be progressive. Further visions were to be given to supplement this first commission.

¹⁶ Saul neither sought the Lord nor His service, neither had he a sense of need. He was arrested and saved by despotic grace.

¹⁷ As this is a continuation of Luke's account, most of the commissions are based on the commission for mankind (Lu.24⁴⁷) proclaiming a pardon for all men. The twelve combined it with the kingdom commissions and limited it to Israelites and proselytes (23⁸, 5³¹, 10⁴³). Saul first preached a pardon of sins to nations in Pisidian Antioch (13³⁸), combining it with the first intimation of justification. It is always coupled with repentance, though nothing is said in Saul's commission concerning this.

¹² cities also. Among which, going to Damascus with the authority and
¹³ permission of the chief priests, at midday, on the road, I perceived, O king, a light from heaven, above the brightness of the sun, shining about me and those going together
¹⁴ with me. And, all of us falling down to the earth, I hear a voice saying to me in the Hebrew vernacular, 'Saul! Saul! Why are you persecuting Me? It is hard for you to be kicking against the goads!'
¹⁵ Now I say, 'Who art Thou, Lord?' Now the Lord said, 'I am Jesus,
¹⁶ Whom *you* are persecuting. But rise and stand on your feet, for I was seen by you for this, to select you for a deputy and a witness of what you perceived as well as that
¹⁷ in which I will be seen by you, excommunicating you from the people and from the nations, to whom I am
¹⁸ commissioning you, to open their eyes to turn them about from darkness to light and from the authority of Satan to God, for them to get a pardon of sins and an allotment among those who have been hal-
 lowed by faith that is in Me.'

¹⁹ Whence, king Agrippa, I did not become stubborn as to the heav-
²⁰ enly apparition, but first to those in Damascus, besides in Jerusalem also, as well as the entire province of Judea, and to the nations, I reported that they are to be repenting and turning back to God, engaging in acts worthy of repentance.

²¹ On this account the Jews, apprehending me in the sanctuary, at-
²² tempted to lay hands on me. Happening then, on assistance from God, I have stood until this day,

ΦΠΟΛΕΙCΕΝΟΙCΠΟΡΕΥΟΜΕ 20
cities IN WHICH GOING

^{A omits THE}
ΝΟCΕΙCΤΗΝΔΑΜΑCΚΟΝΜΕΤ 40
INTO THE DAMASCUS WITH

ΕΞΟΥCΙΑCΚΑΙΕΠΙΤΡΟΠΗC 60
authority AND permission

ΤΗCΤΩΝΑΡΧΙΕΡΕΦΘΗΜΕΡΑ 80
OF THE OF-THE chief-SACRED-ones OF-DAY

CΜΕCΗCΚΑΤΑΤΗΝΟΔΟΝΕΙΔ 100
MIDST according-to THE WAY I-PER-

ΟΝΒΑCΙΛΕΥΟΥΡΑΝΟΘΕΝΥΠ 20
CEIVED KING from-heaven OVER

ΕΡΤΗΝΛΑΜΠΡΟΤΗΤΑΤΟΥΗΛ 40
THE SHINE OF-THE SUN

ΙΟΥΠΕΡΙΛΑΜΨΑΝΜΕΦΩCΚΑ 60
ABOUT-SHINING ME LIGHT AND

ΙΤΟΥCCΥΝΕΜΟΙΠΟΡΕΥΟΜΕ 80
THE-ones TOGETHER TO-ME GOING

ΝΟΥCΠΑΝΤΟΝΤΕΚΑΤΑΠΕCΟ 200
14 OF-ALL BESIDES DOWN-FALLING

^{n omits US}
ΝΤΟΝΗΜΩΝΕΙCΤΗΝΓΗΝΗΚΟ 20
US INTO THE LAND I-HEAR

ΥCΑΦΟΝΗΝΛΕΓΟΥCΑΝΠΡΟC 40
SOUND SAYING TOWARD

ΜΕΤΗΒΡΑΙΔΙΑΛΕΚΤΩC 60
ME to-THE HEBREW dialect SAUL

ΔΟΥCΑΟΥΑΤΙΜΕΔΙΩΚΕΙC 80
(Heb.) SAUL (Heb.) ANY ME YOU-ARE-CHASING

CΚΑΗΡΟΝCΟΙΠΡΟCΚΕΝΤΡΑ 100
HARD to-YOU TOWARD PIERCERS

ΛΑΚΤΙΖΕΙΝΕΓΩΔΕΕΙΠΑΤΙ 20
15 TO-DE-KICKING I YET SAY AMT

CΕΙΚΥΡΙΕΟΔΕΚΥΡΙΟCΕΙΠ 40
YOU-ARE Master! THE YET Master said

ΕΝΕΓΩΕΙΜΙΗΝCΟΥCΟΝCΥΔ 60
I AM JESUS WHOM YOU ARE-

ΙΩΚΕΙCΑΛΛΑΝΑCΤΗΘΙΚΑ 80
16 CHASING but DE-UP-STANDING AND

^{AND STAND omitted by n1}
ΙCΤΗΘΙΕΠΙΤΟΥCΠΟΔΑCCO 400
DE-STANDING ON THE FEET OF-YOU

ΥΕΙCΤΟΥΤΟΓΑΡΦΩΘΗΝCΟΙ 20
INTO this for I-WAS-VIEWED to-YOU

^{A o. o.} ^{a1* COI to-YOU}
ΠΡΟΧΕΙΡΙCΑΘΑΙCΕΥΠΗΡ 40
TO-DE-BEFORE-HANDED YOU subsevient

ΕΤΗΝΚΑΙΜΑΡΤΥΡΑΦΩΝΤΕΕΙ 60
AND Witness OF-WHICH BESIDES YOU-

^{n adds ME ME} ^{a o.}
ΔΕCΩΝΤΕΟΦΘΗCΟΜΑΙCΟΙΕ 80
17 PERC'V'D OF-WHICH BESIDES I'LL-BE-BEING-VIEWED to-YOU 22

^{a1* o.}
ΞΑΙΡΟΥΜΕΝΟC CΕΕΚΤΟΥΛΑ 100
OUT-LITING YOU OUT OF-THE PEOPLE

ΟΥΚΑΙΕΚΤΩΝΕΘΝΩΝΕΙCΟΥ 20
AND OUT OF-THE NATIONS INTO WHOM

CΕΓΩΑΠΟCΤΕΛΛΩCΕΑΝΟΙC 40
18 I AM-COMMISSIONING YOU TO-UP-OPEN

^{A Δ}
ΔΙΟΦΘΑΛΜΟΥCΑΥΤΩΝΤΟΥΕ 60
viewers of-them OF-THE TO-

^{A O = -FROM-}
ΠΙCΤΡΕΨΑΙΑΠΟCΚΟΤΟΥCΕ 60
ON-TURN FROM DARKNESS IN-

ΙCΦΩCΚΑΙΤΗCΕΞΟΥCΙΑCΤ 600
TO LIGHT AND THE authority OF-

ΟΥCΑΤΑΝΑΕΠΙΤΟΝΘΕΟΝΤΟ 20
THE SATAN (adversary) ON THE God OF-THE

ΥΛΑΒΕΙΝΑΥΤΟΥCΑΦΕCΙΝΑ 40
TO-DE-GETTING them FROM-LETting OF-

ΜΑΡΤΙΩΝΚΑΙΚΑΗΡΟΝΕΝΤΟ 60
misses AND LOT IN THE

^{a o.}
ΙCΗΓΙΑCΜΕΝΟΙCΠΙCΤΕΙΤ 80
once-HAVING-been-HOLYZED to-BELIEF THE

ΗΕΙCΜΕΘΕΜΒΑCΙΛΕΥΑΓ 700
19 INTO ME WHICH-PLACE KING AGRIPPA

^{a o.}
ΡΙΠΠΑΟΥΚΕΓΕΝΟΜΗΝΑΠΕΙ 20
NOT I-BECAME ON-PERSUAD-

ΘΗCΤΟΥΡΑΝΙΩΟΠΤΑCΙΑΔ 40
20 able to-THE heavenly VIEW but

ΛΑΤΟCΕΝΔΑΜΑCΚΩΠΡΩΤ 60
to-THE-ones IN DAMASCUS BEFORE-most

^{DE omit IN}
ΟΝΤΕΚΑΙΕΝΙΕΡΟCΟΛΥΜΟΙ 80
BESIDES AND IN JERUSALEM

CΠΑCΑΝΤΕCΤΗΝΧΩΡΑΝΤΗCΙ 600
EVERY BESIDES THE SPACE OF-THE JU-

ΟΥΔΔΙΑCΚΑΙΤΟΙCΕΘΝΕCΙ 20
DEA AND to-THE NATIONS

ΝΑΠΗΓΓΕΛΛΟΝΜΕΤΑΝΟΕΙΝ 40
I-FROM-MESSAGED TO-DE-alter-MINDING

^{a o.}
ΚΑΙΕΠΙCΤΡΕΦΕΙΝΕΠΙΤΟΝ 60
AND to-DE-ON-TURNING ON THE

ΘΕΟΝΑΖΙΑΤΗCΜΕΤΑΝΟΙΑC 80
God WORTHY OF-THE alter-MIND

ΕΡΓΑΠΡΑCCΟΝΤΑCΕΝΕΚΑΤ 900
21 ACTS PRACTISING on-account OF-

^{A omits ME} ^{THE omitted by n1*}
ΟΥΤΩΝΜΕΟΠΠΟΥΔΑΙΟΙCΥΑ 20
these ME THE JUDA-ans TOGETHER-

^{a1* Y} ^{AD omit BEING a1*} ^{ME add}
ΛΑΒΟΜΕΝΟΙΟΝΤΑΕΝΤΩΙΕΡ 40
GETTING BEING IN THE SACRED-

^{a o.} ^{a o.} ^{A Hand a1* W}
ΩΠΕΙΡΩΝΤΟΔΙΑΧΕΙΡΙCΑ 60
place they-attempted to-DE-TURU-HANDED

CΘΑΙΕΠΙΚΟΥΡΙΑCΟΥΝΤΥΧ 80
ON-JUVENILE THEN HAPPENING

ΩΝΤΗCΑΠΟΤΟΥΘΕΟΥΑΧΡΙ 800
OF-THE FROM THE God UNTIL THE

²² It is evident that the apostle did disclose secrets which cannot be found in Moses and the prophets. One of these was the secret of the resurrection, made known to the Corinthians (1Co.15¹⁶). Another was the secret of the evangel, which occupies much of the epistle to the Romans (Ro.16²⁵). We must either take the statement that he had said nothing but what Moses and the prophets said of future occurrences in a general way of all his past course, or take it strictly of his conduct since his apprehension by the Jews. If the latter is the case, it becomes clear why, at this time of comparative leisure, no epistles proceed from his pen and there is a gap of several years between the Preparatory and the Perfection epistles. For the time being he seems to have confined himself to the closing drama of the kingdom. This aspect of his ministry is the only one, of course, which finds any place in the present account. Until the kingdom was fully set aside, he could disclose no more secrets.

²⁴ The idea that light was to come to the nations through such a channel was too much for Festus. He did not deride *learning*. He might acknowledge that light could come through study. The word here used is the same which is elsewhere rendered *scripture* or *writing*. He objected, not to human attainments, but to divine revelation. This is shown in Paul's appeal to Agrippa, who had believed the prophets without becoming mad.

²⁶ This holds good of all the facts of the gospel. The evangel has no esoteric doctrines. Even its "mysteries" are for the enlightenment of all (Eph. 3⁹).

²⁸ Agrippa was not "almost persuaded." His remark is sarcastic to a degree. Christian was not the honorable term it is today, but a name of reproach and scorn. He suggested that Paul is too hasty in supposing that, as he believed the prophets, he would believe the evangel. But Paul ignores his sarcasm and turns it into a sober wish. He could wish that all that noble company had the true treasures of nobility and wealth which were his in Christ! Thus ends Paul's testimony in Judea. This part of his course is finished.

witnessing to small as well as to great, saying nothing outside of what the prophets as well as Moses ²³ speak of future occurrences—if it be the suffering Christ—if He, the first of a resurrection from among the dead, is about to be announcing light to the people as well as to the nations."

²⁴ Now, as he is making this defense, Festus is averring with a loud voice, "*You are mad, Paul! Much scripture is deranging you to*

²⁵ *madness!*" Yet Paul is averring, "I am not mad, most mighty Festus, but I am declaiming declarations of truth and sanity. For the king is an adept concerning these things, to whom I am speaking boldly also, for I am persuaded that none of these things is eluding him, for this has not been committed in a corner. King Agrippa, are you believing the prophets? I am aware that you are believing!"

²⁸ Yet Agrippa to Paul: "Briefly are you persuading me, to make a Christian!" Yet Paul, "May I ever wish to God, even briefly and greatly, not only you, but also all who are hearing me today, to become a kind such as I am also, outside of these bonds!"

³⁰ And the king stood up, and the governor, besides Bernice and those ³¹ sitting with them. And, retiring, they talked with one another, saying that, "This man is not committing anything deserving death or ³² bonds." Now Agrippa averred to Festus, "This man could have been released if he had not appealed to Cæsar."

18	ΗΜΕΡΑΣ ΤΑΥΤΗΣ ΕΣΤΗΚΑ	20	ΟΥΤΟ ΠΙΣΤΕΥΕΙΣ ΒΑΣΙΛΕΥ
	DAY this I-HAVE-STOOD	27	YOU-ARE-BELIEVING KING ^{n1 adds C}
19	ΜΑΡΤΥΡΟΜΕΝΟΣ ΜΙΚΡΩΤΕΚ	40	ΑΓΡΙΠΠΑ ΤΟΙΣ ΔΕ ΦΡΟΝΤΑΙΣ
	WITNESSING TO-LITTLE BESIDES		AGRIPPA TO-THE DEFORTE-AVERTERS
20	ΑΙ ΜΕΓΑΛΩ ΔΕ ΝΕΚΤΟΣ ΑΕ	60	ΟΙ ΔΑ ΟΤΙ ΠΙΣΤΕΥΕΙΣ ΟΔΕ Α
	AND TO-GREAT NOT-YET-ONE OUTSIDE say-	28	I'VE-PERCEIVED that YOU-ARE-BELIEVING THE YET A-
21	ΓΩ ΦΩΝΤΕΣ ΟΙ ΠΡΟΦΗΤΑΙ ΕΛΑ	80	ΓΡΙΠΠΑΣ ΠΡΟΣ ΤΟΝ ΠΑΥΛΟΝ
	ING OF-WHICH BESIDES THE DEFORTE-AVERTERS TALK		GRIPPA TOWARD THE PAUL
22	ΑΝ ΣΑΝ ΜΕΛΛΟΝ ΤΩ ΝΗ ΓΙΝΕΣ	100	ΕΝ ΟΛΙΓΩ ΜΕ ΠΕΡΙΘΕΙΣ ΧΡΙΣ
	OF-BEING-ABOUT TO-DE-BECOMING ^{o, o}		IN FEW ME YOU-ARE-PERSUADING ANOINTE- ^{o, o. A H s had (n+) E for I}
23	ΘΑ ΚΑΙ ΜΩΥΣΗΣ ΠΑΘΗΤΟ	20	ΤΙΑΝ ΟΝ ΠΟΙΗΣΑΙ ΟΔΕ ΠΑΥΛΑ
	AND MOSES IF EMOTION (adj.) ^{all o,}	29	ian TO-make THE YET PAUL
24	Ο ΧΡΙΣΤΟΣ ΕΙΠΡΩΤΟΣ ΕΙΣ	40	ΟΣ ΕΥΞΑΙΜΗΝΑΝΤΩ ΘΕΩ ΚΑΙ
	THE ANOINTED IF DEFORTE-most OUT OF- MAY-I-WISH EVER TO-THE God AND		
25	ΝΑΣΤΑΣ ΕΩΣ ΝΕΚΡΩΝ ΦΩΣ ΜΕ	60	ΕΝ ΟΛΙΓΩ ΚΑΙ ΕΝ ΜΕΓΑΛΩ
	UP-STANDING OF-DEAD-ONES LIGHT IS-BEING- ^{o,}		IN FEW AND IN GREAT NOT
26	ΛΛΕΙ ΚΑΤΑΓΓΕΛΛΕΙΝ ΤΩΤΕ	80	ΜΟΝΟΝ ΣΕ ΑΛΛΑ ΚΑΙ ΠΑΝΤΑΣ
	ABOUT TO-DE-DOWN-MESSAGING TO-THE BESIDES		ONLY YOU but AND ALL
27	ΛΑΦΚΑΙ ΤΟΙΣ ΕΘΝΕΣ ΕΙΝΤΑΥ	200	ΤΟΥΣ ΑΚΟΥΟΥΝΤΑΣ ΜΟΥ ΣΗΜΕ
	24 PEOPLE AND TO-THE NATIONS these		THE ones-HEARING OF-ME TODAY
28	ΤΑ ΔΕ ΑΥΤΟΥ ΑΠΟ ΛΟΓΟΥ ΜΕΝ	20	ΡΟΝ ΓΕΝΕΣΘΑΙ ΤΟΙΟΥΤΟΥΣ
	YET OF-him FROM-saying		TO-DE-BECOMING such
29	ΟΥ ΦΗΝΤΟΣ ΜΕ ΓΑΛΗΝ ΤΗ ΦΩΝ	40	ΟΠΟΙΟΥ ΣΚΑΙ ΓΕΩΙ ΜΙ ΠΑΡΕ
	THE FESTUS TO-GREAT THE SOUND ^{as o, o,}		What-kind AND I AM BESIDE-OUTED
30	ΗΝ ΣΙΝ ΜΑΙΝΗ ΠΑΥΛΕ ΤΑΠΟ	60	ΚΤΟΣ ΤΩΝ ΔΕ ΣΜΩΝ ΤΟΥ ΤΩΝ ΔΕ
	IS-AVERTING YOU'RE-DEING-MAD PAUL! THE much ^{adds}		OF-THE BONDS these UP-
31	ΛΛΑΣ ΕΓΡΑΜΜΑΤΑ ΕΙΣ ΜΑΝΙ	80	ΝΕΣ ΤΗΤΕ Ο ΒΑΣΙΛΕΥΣ ΚΑΙ Ο
	YOU WHITINGS INTO MADNESS		STOOD BESIDES THE KING AND THE
32	ΑΝ ΠΕΡΙ ΤΡΕΠΕΙ ΟΔΕ ΠΑΥΛΟ	300	Η ΓΕ ΜΩΝΗΤΕ ΒΕΡΝΙΚΗ ΚΑΙ Ο
	IS-ABOUT-REVERTING THE-YET PAUL ^{as o,}		LEADER THE BESIDES Bernice AND THE
33	ΟΟΥ ΜΑΙΝΟΜΑΙ ΦΗΝ ΣΙΝ ΚΡΑΤ	20	ΙΣΥΝ ΚΑΘΗΜΕΝΟΙ ΑΥΤΟΙΣ Κ
	NOT I-AM-DEING-MAD IS-AVERTING MOST-POLD- ^{o,}		31 once-together-sitting to-them AND
34	ΙΣΤΕ ΦΗΝΤΕ ΑΛΛΑ ΑΝΘΕΙΑ	40	ΔΙΑΝΑΧΩΡΗΣΑΝΤΕΣ ΕΛΑΛΟ
	ing! FESTUS! but OF-TRUTH ^{o,}		UP-SPACING THEY-TALKED
35	ΣΚΑΙΣ ΦΩΡΟΣΥΝΗΣ ΡΗΜΑΤΑ	60	ΥΝ ΠΡΟΣ ΑΛΛΗΛΟΥΣ ΕΛΕΓΟΝΤ
	AND sanity declarations		TOWARD one-another saying
36	ΑΠΟΦΘΕΓΓΟΜΑΙ ΕΠΙΣΤΑΤΑ	80	ΕΣ ΤΟΙΟΥΔΕ ΘΑΝΑΤΟΥ ΗΔΕ
	26 I-AM-FROM-UTTERING IS-adepting		A WORTHY OF-DEATH OR OF-BONDS
37	ΙΓΑΡ ΠΕΡΙ ΤΟΥΤΩ ΝΟ ΒΑΣΙΛΑ	100	ΕΣ ΤΟΙΟΥΔΕ ΘΑΝΑΤΟΥ ΗΔΕ
	for ABOUT these THE KING		that NOT-YET-ONE OF-DEATH OR OF-
38	ΕΥΣ ΠΡΟΣΟΝ ΚΑΙ ΠΑΡΡΗΣΙΑ	20	ΣΜΩΝ ΑΖΙΟΝ ΤΙ ΠΡΑΞΕΙΟ Α
	TOWARD WHOM AND DEING-bold ^{o,}		BONDS WORTHY ANY IS-PRACTISING THE bu-
39	ΖΟΜΕΝΟΣ ΑΛΛΩ ΔΕ ΑΝΘΕΙΑ	40	ΝΩΡΩ ΠΟΣΟΥ ΤΟ ΣΑΓΡΙΠΠΑΣ
	I-AM-TALKING TO-DE-BEING-OBLIVIOUS-UP ^{o,}		32 man this AGRIPPA
40	ΓΑΡ ΑΥΤΟΝ ΤΙ ΤΟΥΤΩ ΝΟΥ ΠΕ	60	ΔΕ ΤΩ ΦΗΝΤΩ ΕΦΗΝΑΠΟΛΕΛΥΣ
	for him ANY OF-these NOT I'VE-be- ^{o,}		YET TO-THE FESTUS AVERRED TO-HAVE-been-FROM-
41	ΙΘΩΜΑΙ ΟΥΘΕΝ ΟΥ ΓΑΡ ΕΣΤΙ	80	ΘΑΙ ΕΔΥΝΑΤΟ Ο ΑΝΘΡΩΠΟΣ
	ING-PERSUADED NOT-PLACE-ONE NOT for is ^{as omit NOT-PLACE-ONE}		LOOSED was-ADLE THE human this
42	ΝΕΝΓΩΝΙΑ ΠΕ ΠΡΑΓΜΕΝΟΝ Τ	300	ΥΤΟΣ ΕΙΜΗ ΠΕΚΕΚΑΝΤΟ ΚΑ
	IN CORNER HAVING-been-PRACTISED this		IF NO he-HAD-ON-CALLED CAEBAR
43	ΙΣΑΡΩΣ ΔΕ ΕΚΡΙΘΗ ΤΟΥ ΑΠ	900	27 AS YET IT-WAS-JUDGED OF-THE TO-DE-

¹ The writer of Acts, probably Luke, seems to have become the apostle's constant companion from this time. In his latest epistle from Rome Paul speaks of him as his fellow laborer (Philem.²⁴) and later laments that he alone remained with him (2Tim.4¹¹).

¹ This Julius has been identified with Julius Priscus who afterwards became prefect of the Prætorian guards when Vitellius was emperor.

¹ There seems to have been no regular service either for passengers or freight on the Mediterranean in ancient times. Travelers were entirely dependent on passing merchant vessels and often sailed in a number of ships before reaching their destination. Paul took three different vessels in his last voyage to Jerusalem from Macedonia. Even emperors used this casual means of transportation. Hence the centurion took a ship to Asia, with the idea of transferring to another vessel as soon as he found one which would carry them toward Rome. Such a ship proved to be in Myra, one of the ports at which they called. And in this they pursued their journey to Italy.

² Aristarchus is probably that same Aristarchus who was seized by the Ephesian mob when they could not find Paul (19²⁹) who returned to Asia with him on his last voyage to Jerusalem (20⁴). He was his fellow laborer in Rome (Philem.²⁴) and seems to have been imprisoned with him (Col.4¹⁰).

⁴ The direct course to the coasts of Asia would be south and west of Cyprus. This was the course on his second and third missionary journeys. They worked their way to windward by taking advantage of a current between Cyprus and Cilicia.

⁶ The Alexandrian ship was somewhat out of her course in this harbor unless it had business there also, but the prevailing west wind would account for this. Egyptian vessels were amongst the largest of that day, and as this one was engaged in the trans-Mediterranean traffic it must have been of considerable size.

⁷ Cnidus had an excellent and sheltered harbor, to which, doubtless, they would have gone for the winter if the wind had allowed it.

²⁷ Now, as it was decided that we are to sail away to Italy, they gave over Paul, as well as some other prisoners, to a centurion named Julius, of the Imperial ² squadron. Now, stepping on board a ship of Adramyttium, about to sail for places in the [province of] Asia, we set out, with us being Aristarchus, a Macedonian of Thessalonica. Now, on another [day], we ³ were led down to Sidon. And Julius, using Paul humanely, permits him to go to friends for casual care.

⁴ And setting out thence, we sail under the lee of Cyprus, because the ⁵ winds are contrary. And, sailing through the ocean off Cilicia and Pamphylia, we come down to Myra. ⁶ of Lycia. And the centurion, finding there an Alexandrian ship sailing to Italy, has us step on board of ⁷ it. Now, for a considerable number of days, sailing tardily and hardly coming off Cnidus, the wind not leaving us toward it, we sail under ⁸ the lee of Crete, off Salmone, and hardly skirting it, we came to a certain place called Ideal Harbors, near which was the city of Lasea.

⁹ Now, a considerable time elapsing, and sailing being already hazardous, because the Fast also has already passed by, Paul exhorted ¹⁰ them, saying, "Men! I behold that sailing is about to be with damage and much forfeit not only of the lading, and of the ship, but of our ¹¹ souls also." Yet the centurion was persuaded by the navigator and

ΟΠΛΕΙΝΗΜΑΣΕΙΣΤΗΝΙΤΑΛ 20
 FROM-FLOATING US INTO THE ITALY
 3 added by A A O.
 ΙΑΝΠΑΡΕΔΙΔΟΥΝΤΟΝΤΕΠΑ 40
 THEY-BESIDE-GAVE THE BESIDES PAUL
 ΥΛΟΝΚΑΙΤΙΝΑΣΕΤΕΡΟΥΣΔ 60
 AND ANY DIFFERENT BOND-
 ΕΣΜΩΤΑΣΕΚΑΤΟΝΤΑΡΧΗΟΝ 80
 ers to-HUNDRED-chief to-
 ΟΜΑΤΙΙΟΥΛΙΦΩΣΠΕΙΡΗΣΕ 100
 NAME JULIUS OF-BAND OF-
 ΒΑΣΤΗΣΕΠΙΒΑΝΤΕΣΔΕΠΛΟ 20
 2 venerated ON-STEPPING YET to-FLOAT-
 ΙΩΔΡΑΜΥΤΤΗΝΩΜΕΛΛΟΝΤ 40
 er to-ADRAMYTTEUM being-ABOUT
 ΙΠΛΕΙΝΕΙΣΤΟΥΣΚΑΤΑΤΗΝ 60
 to-DE-FLOATING INTO THE according-to THE
 ΑΣΙΑΝΤΟΠΟΥΣΑΝΗΧΘΗΜΕΝ 80
 ASIA PLACES WE-WERE-UP-LED
 ΟΝΤΟCΣΥΝΗΜΙΝΑΡΙCΤΑΡΧ 200
 ON-ING TOGETHER to-US Aristarchus
 1* C MAI E O. B+E
 ΟΥΜΑΙΔΙΔΟΝΟCΘΕCΣΑΛΟΝ 20
 MACEDONIAN THESSALONICAN
 3 ΙΚΕΩCΤΗΔΕΕΤΕΡΑΚΑΤΗΧΘ 40
 to-THE YET DIFFERENT WE-WERE-DOWN-
 ΗΜΕΝΕΙCΣΙΔΩΝΑΦΙΛΑΝΘΡ 60
 LED INTO BIDON BOND-humane
 ΩΠΩCΤΕΟΙΟΥΛΙΟCΤΩΠΑΥΛ 80
 BESIDES THE JULIUS to-THE PAUL
 ΩΧΡΗΣΑΜΕΝΟCΕΠΕΤΡΕΥΕΝ 100
 USING he-permits
 ΠΡΟCΤΟΥCΦΙΛΟΥCΠΟΡΕΥΘ 20
 TOWARD THE BOND-ON- to-BEING-GONE
 ΕΝΤΙΕΠΙΜΕΛΕΙΑCΤΥΧΕΙΝ 40
 OF-ON-CARE TO-DE-HAPPENING
 ΚΑΚΕΙΘΕΝΑΝΑΧΘΕΝΤΕCΥΠ 60
 4 AND-thence BEING-UP-LED WE-
 ΕΠΛΕΥCΑΜΕΝΤΗΝΚΥΠΡΟΝΔ 60
 UNDER-FLOAT THE CYPRUS THRU
 ΙΑΤΟΤΟΥCΑΝΕΜΟΥCΕΙΝΑΙ 100
 THE THE WINDS TO-BE
 ΕΝΑΝΤΙΟΥCΤΟΤΕΠΕΛΑΓΟC 20
 5 IN-STEAD THE BESIDES OCEAN
 ΤΟΚΑΤΑΤΗΝΚΙΛΙΚΙΑΝΚΑΙ 40
 THE according-to-THE CILICIA AND
 ΠΑΜΦΥΛΙΑΝΔΙΑΠΛΕΥCΑΝΤ 60
 Pamphylia THRU-FLOATING
 ΕCΚΑΤΗΛΑΜΕΝΕΙCΛΥCΤΡΑ 80
 WE-DOWN-COME INTO MYRA
 6 ΤΗCΛΥΚΙΑCΚΑΚΕΙΥΡΩΝΟ 100
 OF-THE LYCIA AND-there FINDING THE

ΕΚΑΤΟΝΤΑΡΧΗCΠΛΟΙΟΝΔΑ 20
 HUNDRED-chief FLOATER ALEX-
 n+E but n writes H above E I
 ΕΞΑΝΔΡΙΝΟΝΠΛΕΟΝΕΙCΤΗ 40
 ANDRIAN FLOATING INTO THE
 ΝΙΤΑΛΙΑΝΕΝΕΒΙΒΑCΕΝΗΜ 60
 ITALY he-IN-have-STEPs US
 7 ΑCΕΙCΑΥΤΟΕΝΙΚΑΝΑΙCΔΕ 80
 INTO it IN enough YET
 ΗΜΕΡΑΙCΒΡΑΔΥΠΛΟΟΥΝΤΕ 600
 DAYS TARDY-FLOATING
 CΚΑΙΜΟΛΙCΓΕΝΟΜΕΝΟΙΚΑ 20
 AND HARDLY BECOMING accord-
 ΤΑΤΗΝΚΝΙΔΟΝΜΗΠΡΟCΘΩΝ 40
 ing-to-THE CNIDUS NO OF-TOWARD-LEAVING
 ΤΟCΗΜΑCΤΟΥΑΝΕΜΟΥΥΠΕ 60
 US THE WIND WE-UNDER-
 ΛΕΥCΑΜΕΝΤΗΝΚΡΗΤΗΝΚΑΤ 80
 FLOAT THE CRETE according-
 ΑCΑΛΜΩΝΗΝΜΟΛΙCΤΕΠΑΡΑ 700
 8 to SALMONS HARDLY BESIDES BESIDE-
 ΛΕΓΟΜΕΝΟΙΑΥΤΗΝΗΛΩΜΕ 20
 LAYING her WE-CAME
 ΝΕΙCΤΟΠΟΝΤΙΝΑΚΑΛΟΥΜΕ 40
 INTO PLACE ANY being-CALLED
 ΝΟΝΚΑΛΟΥCΑΙΜΕΝΑCΩΕΓΓ 60
 IDEAL LAKES to-which NEAR
 n WAS city A+Δ n+IAC n+I+Δ
 9 ΥCΠΟΛΙCΗΝΛΑCΕΑΙΚΑΝΟΥ 60
 city WAS LASEA OF-enough
 ΔΕΧΡΟΝΟΥΔΙΑΓΕΝΟΜΕΝΟΥ 800
 YET TIME THRU-BECOMING
 ΚΑΙΟΝΤΟCΗΔΗΕΠΙCΦΑΛΟΥ 20
 AND BEING ALREADY OF-ON-TOTTERING
 CΤΟΥΠΛΟΟCΔΙΑΤΟΚΑΙΤΗΝ 40
 THE FLOATING THRU THE AND THE
 10 ΝΗCΤΕΙΑΝΗΔΗΠΑΡΕΛΗΛΥΘ 60
 fast ALREADY to-HAVE-BESIDE-COME
 ΕΝΑΙΠΑΡΗΝΕΙΟΠΑΥΛΟCΕ 60
 10 exhorled THE PAUL BABY-
 ΓΩΝΑΥΤΟΙCΑΝΔΡΕCΘΕΩΡΩ 900
 ING to-them MEN I-AM-beholding
 ΟΤΙΜΕΤΑΥΒΡΕΦCΚΑΙΠΟΛΛ 20
 that WITH OUTRAGE AND much
 ΗCΖΗΜΙΑCΟΥΜΟΝΟΝΤΟΥΦΟ 40
 FINE (forfeit) NOT ONLY OF-THE load
 ΡΤΙΟΥΚΑΙΤΟΥΠΛΟΙΟΥΑΛΛ 60
 AND OF-THE FLOATER but
 ΑΚΑΙΤΩΝΨΥΧΩΝΗΜΩΝΜΕΛΛ 80
 AND OF-THE soulS OF-US TO-DE-ABOUT
 ΕΙΝΕCΕCΘΑΙΤΟΝΠΛΟΥΝΟΔ 1000
 11 TO-WILL-BE THE FLOATING THE YET

¹¹ Anciently the steersman, or helmsman, or pilot, was captain of the ship, but his duties in larger vessels corresponds to our navigator. The man who chartered the ship traveled as his own supercargo, and was as much interested in the safety of his lading as the navigator was in his ship. Hence his counsel was sought. One lost his ship and the other his cargo for rejecting Paul's advice. The souls on board (including these two men) were given to Paul, and he lost none of them, even though their action endangered all.

¹² Ideal Harbors, was not, as its name implies, a sheltered enclosure, but rather an open roadstead. Hence the majority of those on board thought best to reject the Jewish prisoner's advice and seek better winter quarters.

¹² "Looking" must be taken from the sailor's standpoint, which is usually the opposite of a landsman's. Phoenix *faced* east rather than west.

¹³ As the south wind came up they probably lost all confidence in the pessimistic Jew who had warned them of danger ahead.

¹⁴ This typhoon or hurricane was so violent that the vessel could not keep its course, but was carried off in another direction. Had it not been so strong they could have luffed to the wind and used it to carry them to Phoenix.

¹⁶ Cauda is usually called Claudia, but as this reading is corrected in Sinaiticus, and the modern name omits the "l," we have made it *Cauda*.

¹⁶ It was customary, in ancient times, to drag a small boat in the water behind the ship. So long as the vessel was being driven by the gale this was safe, but when its speed was temporarily reduced there was great danger of the boat pounding the vessel to pieces or being itself broken up. Hence they held it off, and then hoisted it on board.

¹⁷ "Lowering the gear" in order to keep from running into the Syrtis, on the north African coast, must have consisted in *lying-to*, or setting a small canvas to bring the vessel up as near the wind as possible. This would stop her progress and change her course.

the man who chartered the ship, rather than by what is being said by Paul.

¹² Now as the harbor possessed no fitness for wintering, the majority gave counsel to set out thence, if somehow they may be able to arrive at Phoenix to winter, a harbor of Crete looking toward the south-west and toward the north-west.

¹³ Now, the south wind blowing gently, supposing their purpose to hold, weighing anchor, they skirted close along Crete.

¹⁴ Now, not much after, a wind, a hurricane, called a "northeaster,"

¹⁵ struck her. Now as the ship is gripped by it, and being unable to luff to the wind, giving her up, we

¹⁶ were carried along. Now, running under a certain islet called Cauda, we hardly have strength to hold off

¹⁷ the skiff, hoisting which, they used stays, undergirding the ship. And fearing lest they should be falling into the Syrtis quicksand, lowering the gear, thus they were carried

¹⁸ along. Yet, at our being vehemently tossed by the tempest, on the next

¹⁹ [day] they jettisoned, and on the third with their own hands they

²⁰ toss over the ship's gear. Now, neither sun nor constellations appearing for more days, and no slight tempest lying on us, all further expectation of our being saved was taken from us.

²¹ And there being much abstinence, then Paul, standing in the midst of them, said, "You were obligated indeed. O men, yielding to me, not to have set out from Crete and to gain this damage and for-

<p>ΕΕΚΑΤΟΝΤΑΡΧΗΝ ΤΩ ΚΥΒΕΡ 20 HUNDRED-chief to-THE STEERER</p>	<p>^{As 1} had + Λ ΕΝΟΝ ΚΑΥΔΑΙΣ ΧΥΣΑΜΕΝΟ 20 CAUDA WE-are-STRONG HARDLY</p>
<p>ΝΗΤΗΚΑΙ ΤΩ ΝΑΥΚΑΛΩΡΩ ΜΑΛ 40 AND lo-THE NAUTICAL-LOT RATHER</p>	<p>ΛΙΣ ΠΕΡΙΚΡΑΤΕΙΣ ΓΕΝΕΣΘ 40 ABOUT-BOLD TO-RE-BECOMING</p>
<p>ΛΟΝ ΕΠΕΙΘΕ ΤΟΝ ΤΟΙΣ ΚΥΠΟ 60 was-PERSUADED OR lo-THE by FAUL</p>	<p>ΑΙ ΤΗΣ ΚΑΦΗΣ ΗΜΑΡΑΝΤΕΣ 60 OF-THE dug-out WHICH LIFTING</p>
<p>12 ΑΥΛΟΥ ΛΕΓΟΜΕΝΟΙΣ ΚΑΝΕΥΘ 80 being-said OF-UN-WELL-</p>	<p>ΒΟΗΘΕΙΑΙΣ ΕΧΕΡΩΝΤΟ ΥΠΟ 60 helps THEY-USED UNDER-GIRD-</p>
<p>ΕΤΟΥΔΕ ΤΟΥ ΑΙΜΕΝΟΣ ΚΥΠΑΡ 100 PLACED YET THE LAKE belonging</p>	<p>ΩΝ ΝΥΝ ΤΕΣΤΟ ΠΛΟΙΟΝ ΦΟΒΟ 600 ING THE FLOATER FEARING</p>
<p>ΧΟΝΤΟΣ ΠΡΟΣ ΠΑΡΑΧΕΙΜΑC 20 TOWARD BESIDE-WINTER</p>	<p>ΥΜΕΝΟΙ ΤΕ ΜΗ ΕΙΣ ΤΗΝ ΚΥΡΤ 20 BESIDES NO INTO THE DRAG</p>
<p>ΙΑΝΟΙ ΠΛΕΙΟΝΕC ΕΒΕΝΤΟΒ 40 THE MORE PLACED COON-</p>	<p>^{1st} + Λ ΙΝΕΚΕΨΟCΙΝ ΧΑΛΑΣΑΝΤΕ 40 THEY-SH D-DE-OUT-FALLING LOWERING</p>
<p>ΟΥ ΑΝ ΗΝΑΧΘΗΝΑΙ ΕΚΕΙΘΕ 60 BEL. TO-DE-UP-LED thence</p>	<p>17 ^{THE omitted by 1st} CΤΟC ΚΕΥΟCΟΥΤΟC ΕΦΕΡΟΝ 10 THE INSTRUMENT thus THEY-WERE-CARRIED</p>
<p>ΝΕΙΨΟC ΔΥΝΑΙΝΤΟ ΚΑΤΑΝΤ 60 IF how MAY-THEY-DE-ABLE attaining</p>	<p>18 ΤΟC ΦΟΔΡΩC ΔΕ ΧΕΙΜΑΖΟΜΕ 60 VEHEMENTLY YET OF-Being-WINTERED</p>
<p>ΗCΑΝΤΕC ΕΙC ΦΟΙΝΙΚΑ ΠΑΡ 200 INTO PHOENIX (PALM) TO-BESIDE-</p>	<p>ΝΩΝ ΗΜΩΝ ΤΗC ΕΙΝΣΕΚΒΟΛΗΝ 700 US THE next OUT-CASTING</p>
<p>ΔΧΕΙΜΑC ΑΙ ΑΙΜΕΝΑΤΗC ΚΡ 20 WINTER LAKE OF-THE CRETE</p>	<p>19 ΕΠΟΙΟΥΝΤΟ ΚΑΙ ΤΗ ΤΡΙΤΗ 20 THEY-DID AND THE third SAME-</p>
<p>ΗΤΗΣ ΒΛΕΠΟΝΤΑ ΚΑΤΑ ΛΙΒΑ 40 looking according-to SOUTH-WEST</p>	<p>ΥΤΟ ΧΕΙΡΕC ΤΗC ΚΕΥΗΝΤΟ 40 HANDS THE INSTRUMENT OF-THE</p>
<p>13 ΚΑΙ ΚΑΤΑ ΧΩΡΟΝ ΥΠΟ ΠΝΕΥC 60 AND according-to NORTH-WEST UNDER-BLOWING</p>	<p>20 ΥΠΛΟΙΟΥ ΕΡΙΨΑΝ ΗΜΗC ΤΗC ΔΕ 60 FLOATER THEY-TOSS NO-DESIDES YET OF-</p>
<p>ΑΝΤΟC ΔΕ ΝΟΤΟΥ ΔΟΞΑΝΤΕC 80 YET OF-SOUTH SEEMING</p>	<p>ΑΙ ΟΥ ΜΗΤΕ ΑCΤΡΩΝ ΕΠΙΦΑΙ 80 SUN NO-DESIDES OF-GLEAMERS ON-APPEARING</p>
<p>ΤΗC ΠΡΟΒΕCΕCΩC ΚΕΚΡΑΤΗΚ 300 OF-THE BEFORE-PLACING TO-HAVE-BEELD</p>	<p>21 ΜΟΝΤΩΝ ΕΠΙ ΠΛΕΙΟΝΑC ΗΜΕ 600 ON MORE DAYS</p>
<p>ΕΝΑΙ ΑΡΑΝΤΕC ΑC CΟΝ ΠΑΡΕ 20 LIFTING CLOSE THEY-BESIDE-</p>	<p>ΡΑC ΧΕΙΜΩΝΟC ΤΕ ΟΥ ΚΟΛΙΓ 20 OF-WINTER BESIDES NOT FEW</p>
<p>14 ΛΕΓΟΝΤΟ ΤΗΝ ΚΡΗΤΗΝ ΜΕΤΟ 40 LAYED THE CRETE after NOT</p>	<p>ΟΥ ΕΠΙΚΕΙΜΕΝΟΙ ΛΟΙΠΟΝ 40 ON-LYING rest rest was-</p>
<p>ΥΠΟΛΥΔΕ ΕΒΑΛΕΝ ΚΑΤΑ ΤΗ 60 MANY YET CAST DOWN her</p>	<p>ΕΡΙΗΡΕΙΤΟ ΕΛΠΙC ΠΑCΑΤΟ 60 ABOUT-LIFTED EXPECTATION EVERY OF-THE</p>
<p>CΑΝΕΜΟCΤΥΦΩΝΙΚΟC Ο ΚΑΛ 60 WIND HURRICANE THE BEING-</p>	<p>21 ΥCΩC ΕΒΑΙΝΜΑC ΠΟΛΗCΤ 60 TO-DE-Being-SAVED US OF-much DE-</p>
<p>15 ΟΥ ΜΕΝΟC ΕΥΡΑΚΥΛΩΝC ΝΑ 300 CALLED EAST-NORTHER (Latin) OF-Being-TO-</p>	<p>ΕCΙΤΙ ΑCΥΠΑΡΧΟΥC ΗCΤΟ 900 SIDES ON-GHAIN belonging then</p>
<p>ΡΠΑC ΒΕΝΤΟC ΔΕ ΤΟΥ ΠΛΟΙΟ 20 GETHER-SNATCHED YET THE FLOATER</p>	<p>22 ΤΕCΤΑΘΕΙC Ο ΠΑΥΛΟC ΕΝ Μ 20 BEING-STOOD THE PAUL IN MIDST</p>
<p>ΥΚΑΙ ΜΗ ΔΥΝΑΜΕΝΟΥ ΑΝΤΟΦ 40 AND NO BEING-ABLED TO-DE-INSTEAD-</p>	<p>CΩΑΥΤΩΝ ΕΙΠΕΝ ΕΝΔΕΙΜΕΝΩ 40 OF-them said it-WAS-PENDING INDEED O!</p>
<p>ΘΑΛΜΕΙΝ ΤΩ ΑΝΕΜΩ ΕΠΙΔΟΝ 60 VIEWING lo-THE WIND ON-GIVING</p>	<p>23 ΑΝΔΡΕC ΠΕΙΘΑΡΧΗC ΑΝΤΑC 60 MEN yielding</p>
<p>16 ΤΕC ΕΦΕΡΟΜΕΘΑΝ ΗCΙΟΝ ΔΕ 60 WE-WERE-CARRIED ISLET YET</p>	<p>ΜΟΙ ΜΗ ΑΝΑΓΕCΘΑΙΑ ΠΟΤΗC 60 lo-ME NO TO-RE-Being-UP-LED FROM THE</p>
<p>ΤΙ ΥΠΟ ΔΡΑΜΟΝΤΕC ΚΑΛΟΥΜ 600 ANT UNDER-RUNNING BEING-CALLED</p>	<p>ΚΡΗΤΗC ΚΕΚΡΑΤΗCΑΙ ΤΗΝ Υ 91000 CRETE TO-GAIN BESIDES THE OUT-</p>

²³ That Paul, a mere prisoner, should have presumed to give advice at all shows how quickly he obtained recognition. Now that all wished that he had been heeded, he easily assumes the leadership. They deserve to be lost, and the vessel and its cargo are lost, through rejecting Paul's words. Yet, notwithstanding their disobedience, he is graciously granted the souls of all who are sailing with him. We cannot believe that this shipwreck is merely an interesting adventure in Paul's career without any bearing on the subject of the book of Acts. We have seen how this account gives us only what concerns the kingdom testimony, leaving out important incidents in his life which have no bearing on it. This shipwreck is not mentioned in his later epistles. Hence it must have a close connection with the fortunes of the kingdom. We take it as a parable of Paul's closing kingdom ministry and the fortunes of those who are associated with him in it. They are in the ship and sustained by it just as the nations, under Paul's early ministries are in the kingdom and find their sustenance at Israel's board. But the kingdom is fast going to pieces, Israel as a nation is nearing its end, and now the question is, what is to become of the believers among the nations to whom Paul had preached? Will they be swallowed up in Israel's downfall? The answer is pictured in the salvation of all who sail with Paul and the loss of the ship with its cargo. The nations lose everything connected with the kingdom but are safely carried through the catastrophe. They lose all earthly hopes, but gain the higher heavenly place accorded them in Paul's epistles from Rome.

²⁷ Those on board ship have the sensation that land is nearing them when the ship approaches a shore and sailors speak of it in this way. Experienced sailors know when they are near land, even if it is invisible, by the distant roar of the breakers and other indications. The danger now lay in striking something in the dark so that they should not be able to reach the shore and save themselves.

²² feit. And now I am exhorting you to be cheerful, for not one soul from among you will be cast away, more
²³ than the ship. For a messenger of God, Whose I am, to Whom I am offering divine service also, stood
²⁴ beside me this night, saying, 'Fear not, Paul! You must stand before Cæsar. And lo! God has graciously granted to you all those sailing
²⁵ with you.' Wherefore, be cheerful, men, for I am believing God that it will be even in the manner which
²⁶ has been spoken to me. Yet we must fall on a certain island."

²⁷ Now as the fourteenth night came, at our cruising about in the Adria, in the middle of the night the mariners suspected some
²⁸ country to be nearing them. And, sounding, they found twenty fathoms. Now, after a bit of an interval, sounding again, they found fifteen
²⁹ fathoms. Besides, fearing lest at some time we should be falling on rough places, pitching four anchors out of the stern, they wished for the coming of day.

³⁰ Now at the mariners seeking to flee out of the ship, and lowering the skiff into the sea under pretense of being about to stretch anchors out of the prow, Paul said
³¹ to the centurion and the soldiers, "Except these should be remaining in the ship, you cannot be saved."
³² Then the soldiers strike off the ropes of the skiff and they leave her to fall off.

³³ Now, until the day was about to come, Paul entreated all to partake of nourishment, saying, "Today is the fourteenth day, apprehensive,

ΒΡΙΝΤΑΥΤΗΝΚΑΙΤΗΝΖΗΜΙ 20 KAGE (this) AND THE FIVE (forfeit)	ΑΝΤΕΣΚΑΙ ^{Δ Β} ΠΑΛΙΝΒΟΛΙΣΑΝ 20 AND AGAIN CASTING
ΑΝΚΑΙΤΑΝΥΝΠΑΡΙΝΩΦΥΜΑ 40 22 AND THE NOW I-AM-EXHIBITING YOU	ΤΕΣΕΥΡΟΝΟΡΓΥΙΑΣΔΕΚΑΠ 40 THEY-FOUND EXTENDED-LIMBS TEN-FIVE
ΣΕΥΘΥΜΕΙΝΑΠΟΒΟΛΗΓΑΡΨ 60 TO-DE-WELL-FEELING FROM-CASTING for OF-	ΕΝΤΕΦΟΒΟΥΜΕΝΟΙΤΕΜΗΠΟ 60 29 FEARING BESIDES NO ?-where
ΥΧΗΣΟΥΔΕΜΙΑΕΣΤΑΙΕΣΥΜ 80 s ¹⁸ NOT-YET-ONE soul soul NOT-YET-ONE WILL-DE OUT OF-	Α Ο, ΥΚΑΤΑΤΡΑΧΕΙΣΤΟΠΟΥΣΕΚ 80 a O, according-to ROUGH PLACES WE-SH'D-
ΩΝΠΑΗΝΤΟΥΠΛΟΙΟΥΠΑΡΕΣ 100 23 youp MORE-ly OF-THE FLOATER BESIDE-STOOD	ΠΕΣΩΜΕΝΕΚΠΡΥΜΝΗΣΡΙΨΑ 600 DE-OUT-FALLING OUT OF-STEERN TOSSING
ΤΗΓΑΡΜΟΙΤΑΥΤΗΤΗΝΥΚΤΙ 20 for to-ME this THE NIGHT	ΝΤΕΣΑΓΚΥΡΑΣΤΕΣΣΑΡΑΧ 20 ANCHORS FOUR THEY-
ΤΟΥΘΕΟΥΟΥΕΙΜΙΕΓΩΦΚΑΙ 40 OF-THE God OF-WHOM AM I to-WHOM AND	ΥΧΟΝΤΟΗΜΕΡΑΝΓΕΝΕΣΘΑΙ 40 wished DAY TO-DE-BECOMING
ΛΑΤΡΕΥΩΑΓΓΕΛΟΣΛΕΓΩΝΜ 60 24 I-AM-OBJECTING-DIVINE-PERVICE MESSENGER SAYING NO	ΤΩΝΔΕΝΑΥΤΩΝΖΗΤΟΥΝΤ 60 30 OF-THE YET mariners SEEKING
ΗΦΟΒΟΥΠΑΥΛΕΚΑΙΣΑΡΙΣΕ 80 DE-FEARING PAUL! to-CAESAR YOU	ΕΚ ΟΥ, ^Α ΠΡΕΦΙΞΕΝ Α ΦΥΓΕΙΝΕΚΤΟΥΠΛΟΙΟΥΚΑΙ 80 TO-DE-FLEEING OUT OF-THE FLOATER AND
ΔΕΙΠΑΡΑΣΤΗΝΑΙΚΑΙΙΔΟΥ 200 IF-DE-BINDING TO-BESIDE-STAND AND BE-PERCEIVING	ΧΑΛΑΣΑΝΤΩΝΤΗΝΣΚΑΦΗΝΕ 700 OF-LOWERING THE DUG-OUT IN-
ΚΕΧΑΡΙΣΤΑΙΣΟΙΘΕΟΣΠΑ 20 HAS-GIVED to-YOU THE God ALL	ΙΣΤΗΝΘΑΛΑΣΣΑΝΠΡΟΦΑΣΕ 20 TO THE SEA to-BEFORE-APPEARANCE
ΝΤΑΣΤΟΥΣΠΛΕΟΝΤΑΣΜΕΤΑ 40 THE ones-FLOATING WITH	ΙΩΣΕΚΠΡΟΦΗΡΗΣΑΓΚΥΡΑΣΜΕ 40 s ¹⁸ Δ Β Δ, AS OUT OF-BEFORE-GUSH ANCHORS BEING-
ΣΟΥΔΙΟΕΥΘΥΜΕΙΤΕΑΝΡΕ 60 26 YOU THRU-WHICH DE-YE-WELL-FEELING MEN	ΑΛΟΝΤΩΝΕΚΤΕΙΝΕΙΝΕΙΠΕ 60 31 ABOUT TO-DE-OUT-STRETCHING said
ΣΠΙΣΤΕΥΩΓΑΡΤΩΘΕΩΟΤΙΟ 80 I-AM-BELIEVING for-to-THE God that thus	ΝΟΠΑΥΛΟΣΤΩΕΚΑΤΟΝΤΑΡΧ 80 THE PAUL to-THE HUNDRED-chief
ΥΤΩΣΕΣΤΑΙΚΑΘΟΝΤΡΟΠΟΝ 300 it-WILL-BE according-to WHICH MANNER	ΗΚΑΙΤΟΙΣΤΡΑΤΙΩΤΑΙΣΕ 800 AND to-THE WARRIORS IF-
ΛΕΛΑΝΤΑΙΜΟΙΕΙΣΝΗΣΟΝ 20 26 it-HAS-been-TALKED to-ME INTO ISLAND	ΑΝΗΟΥΤΟΙΜΕΙΝΩΦΙΝΤΕ 20 s ¹⁸ Δ, s ¹⁸ IN THE FLOATER MAY-R, EVER NO these SHOULD-BE-REMAINING IN THE
ΔΕΤΙΝΑΔΕΙΗΜΑΣΕΚΠΕΣΕΙ 40 YET ANY it-IS-BINDING US TO-DE-OUT-FALLING	ΩΠΛΟΙΩΥΜΕΙΣΣΩΘΗΝΑΙΟΥ 40 FLOATER YE TO-DE-SAVED NOT
ΝΩΣΔΕΤΕΣΣΑΡΕΣΚΑΙΔΕΚΑ 60 27 AS YET FOUR-AND-TEN	ΔΥΝΑΣΘΕΤΟΤΕΑΠΕΚΟΥΑΝΟ 60 32 ARE-ABLE then FROM-STRIKE THE
ΤΗΝΥΣΙΓΕΝΕΤΟΔΙΑΦΕΡΟΜ 80 NIGHT BECAME OF-being-THRU-CARRIED	ΙΣΤΡΑΤΙΩΤΑΙΣΧΟΙΝΙΑ 80 WARRIORS THE RUSHES
ΕΝΩΝΗΜΩΝΕΝΤΩΑΔΡΙΑΚΑΤ 400 US IN THE ADRIA according-	ΤΗΣΣΚΑΦΗΣΚΑΙΙΑΣΑΝΑΥ 900 OF-THE DUG-out AND THEY-LEAVE her
ΑΜΕΣΟΝΤΗΣΝΥΚΤΟΣΥΠΕΝΟ 20 to MIDST OF-THE NIGHT are-UNDER-	ΤΗΝΕΚΠΕΣΕΙΝΑΧΡΙΔΕΟΥΗ 20 33 TO-DE-OUT-FALLING UNTIL YET WHICH
ΟΥΝΟΙΝΑΥΤΑΙΠΡΟΣΑΓΕΙΝ 40 MINDED THE MARINERS TO-DE-TOWARD-LEADING	ΜΕΡΑΗΜΕΛΛΕΝΓΕΙΝΕΣΘΑΙ 40 s ¹⁸ Δ, DAY WAS-ABOUT TO-DE-BECOMING
ΤΙΝΑΔΥΤΟΙΣΧΩΡΑΝΚΑΙΒΟ 60 28 ANY to-them SPACE AND CAST-	ΠΑΡΕΚΑΛΕΙΟΠΑΥΛΟΣΑΠΑΝ 80 BESIDE-CALLED THE PAUL ALL emph,
ΑΙΣΑΝΤΕΣΕΥΡΟΝΟΡΓΥΙΑΣ 80 izing THEY-FOUND EXTENDED-LIMBS	ΤΑΣΜΕΤΑΛΑΒΕΙΝΤΡΟΦΗΣΑ 80 TO-DE-WITH-GETTING OF-NUTURE ASY-
ΕΙΚΟΣΙΒΡΑΧΥΔΕΔΙΑΣΤΗΣ 600 TWENTY BUT YET THRU-STANDING	ΕΓΩΝΤΕΣΣΑΡΕΣΚΑΙΔΕΚΑΤ 9000 ING FOUR-AND-TENTH

³⁴ It is practically impossible to prepare meals in such a storm as they had encountered and the constant toil and apprehension would take away all desire for food. But now that land was near they doubtless remembered Paul's predictions and were more than willing to listen to him as he cheered and encouraged them. We hear no more of the navigator and the owner of the cargo, and even the centurion obeys Paul, who acknowledges his thankfulness to God before all and gives them an example of faith by taking his fill of food.

³⁸ The lighter they could make the ship the better chance they had of beaching her near the shore. To do this it was necessary also to control her course, so they hoisted a sail to the wind and unlashed the rudders, which had probably been securely fastened, as steering was impossible. Unlike modern vessels, the ships of that day had *two* rudders, which they would now use to steer the ship for the beach.

⁴¹ It would seem that some current carried them into a channel, or the place "where two seas met," and hindered them from reaching the beach they were headed for. They ran aground in the channel itself.

⁴¹ Every detail of this description fits perfectly with the environs of what is now called St. Paul's bay on the northern coast of Malta. The depth of the sea, a channel made by the island of Salmonetta, and the evidences of a beach at the mouth of the Westara creek, all identify this as the probable location.

⁴² As a Roman guard was ordinarily responsible for his prisoners with his own life, we can better understand the inhuman suggestion of the centurion's soldiers. Once again Paul becomes the saviour of the prisoners even as he had been used but a few hours before to prevent the sailors' desertion and thus saved the lives of the very soldiers who now wished to despatch him. The centurion was too just to kill the one to whom he and the rest owed their very lives.

you are constantly abstinent, taking nothing. Wherefore I am entreating you to partake of nourishment, for this belongs to this salvation of yours, for not a hair from the head of one of you shall be destroyed." Now, saying this, and taking bread, he thanks God before all, and, breaking it, begins to eat. ³⁶ Now, becoming cheerful, *they* also ³⁷ all took nourishment. Now we were, in all, two hundred seventy-six ³⁸ souls in the ship. Now, being sated with nourishment, they buoyed the ship, casting out the wheat into the sea.

³⁹ Now when the day came, they did not recognize the land, yet considered a certain gulf, having a beach, into which they planned, if ⁴⁰ possible, to thrust the ship. And, taking the anchors from about it, they left them in the sea, at the same time slacking the lashings of the rudders, and hoisting the foresail to the breeze, they kept her ⁴¹ course for the beach. Now, falling into a channel, they run the craft aground, and the prow, indeed, remains sticking unshakable, yet the stern was broken up by the violence of the billows.

⁴² Now the soldiers' counsel was that they should kill the prisoners, lest some, swimming out, may flee ⁴³ away. Yet the centurion, intending to save Paul through it, prevents them from their intention. And he orders those who are able to swim, diving, to be off to land ⁴⁴ first, and the rest, these, indeed, on

- HNCHMERONHMERANΠPOC²⁰
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- OKWNTESCACITOIDIATELE⁴⁰
 ING UN-GRAIN YE-ARE-THRU-FINISH-
- ΔΙ¹ Δ² *hulteriores* as was A+M+AN
 ITEMHΘENΠPOCΛABOMENO⁶⁰
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 31 IDIOPARAKAΛΩYMACMETA⁶⁰
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- ΔΙ¹ Δ² *adds T I* ANT
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- ΔΙ¹ Δ² *before o. o.* H UB-
 PROCTHCYMETEPACCCOTHP²⁰
 TOWARD THE YOUR-MORE SAVING
- ΔΙ¹ Δ² *adds T* AC
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 is-belonging OF-NOT-YET-ONE for
- ΔΙ¹ Δ² *adds K* OUT
 YMΦHΘPIZABOTHCKEΦAΛH⁶⁰
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 35 CΑΠΟΛΕΙΤΑΙΕΙΠACΔΕΤAY⁶⁰
 WILL-BE-BEING-DESTROYED saying YET these
- ΔΙ¹ Δ² *adds T* AC
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 TO-DE-EATING WELL-FEELING YET BECOMING
- ΔΙ¹ Δ² *adds T* AC
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¹ There was an island in the Adriatic called Melida or Melita, which some suppose was the scene of the shipwreck. It is in the gulf of Venice. The ancient Adria, however, included more than the present Adriatic, and was applied to all of the Mediterranean between Sicily and Greece. The modern condition of Malta is no index of what it was in those days. "Barbarians" (for which we have no English equivalent) was applied by the Greeks to any who did not speak Greek, and their conduct makes it clear that they were far from being *barbarous* or savage. There are no vipers in Malta today, but venomous reptiles always disappear with the increase of population. The Venetian Melita could not possibly be reached with the wind blowing so as to drive them toward the Syrtis quicksand and there is no reason to think that it changed. They would pass innumerable islands on the way as if by a miracle. And their subsequent journey would have been overland or by a different route from Melita.

¹ Just as Matthew, who gives us the rejection of the kingdom as proclaimed by our Lord Himself, closes with a millennial foreview when He told them, in anticipation of that day, "all authority in heaven and on earth is given unto Me," so here, where we have the rejection of the kingdom as proclaimed by His apostles, we are regaled with a millennial scene to remind us that the kingdom is merely delayed, and will come in its proper time. First the serpent is destroyed, corresponding to the binding of Satan at the beginning of the thousand years, then blessing flows out to the nations. Paul, as a herald of that day, is able to pick up serpents without any harm coming to him, but lays hands on those who are ailing, and they have ideal health (Mk. 16:18).

⁷ By healing the father of the chief man in the island, his fame and message would be immediately spread. Thus the very place of the shipwreck was chosen to suit his purpose.

planks, yet those on anything from the ship, and thus all came safely through on the land.

- 28** And, being safely through, then we recognized that the island is
- ² called Melita. And the barbarians tender us not the casual philanthropy, for, kindling a fire, they took us all in, because of the imminent shower and because of the cold.
- ³ Now at Paul's twisting together a certain quantity of kindling and placing it on the fire, a viper, coming out of the warmth, fastens on
- ⁴ his hand. Now, as the barbarians perceived the wild beast hanging from his hand, they said to one another, "Undoubtedly this man is a murderer, whom, being safely through the sea, Justice lets not
- ⁵ live." Indeed, then, twitching the wild beast into the fire, he suffered
- ⁶ no evil, yet they were apprehensive that he was about to become inflamed or suddenly fall down dead. Yet, after much apprehension, and beholding nothing coming to be amiss with him, retracting, they said he is a god.
- ⁷ Now in the region about that place were freeholds belonging to the foremost man of the island, named Publius, who, receiving us amiably,
- ⁸ lodges us three days. Now it occurred that the father of Publius was lying down, pressed with a fever and dysentery. Paul, entering to him and praying, placing his hands on him, heals him.

<p>ΥΣΛΟΙΠΟΥΣΟΥΣΜΕΝΕΠΙΣΑ 20 rest whom indeed on planks</p>	<p>ΗΔΙΚΗΖΗΝΟΥΚΕΙΑΣΕΝΟΜΕ 20 5 THE JUSTICE TO-BE-LIVING NOT LEAVES THE INDEED</p>
<p>ΝΙΣΙΝΟΥΣΔΕΕΠΙΤΙΝΩΝΤΩ 40 WHOM YET ON ANY OF-THE</p>	<p>ΝΟΥΝΑΠΟΤΙΝΑΞΑΣΤΟΘΗΡΙ 40 THEN FROM-QUIVERING THE WILD-BEAST</p>
<p>ΝΑΠΟΤΟΥΠΛΟΙΟΥΚΑΙΟΥΤΩ 60 FROM THE FLOATER AND thus</p>	<p>ΟΝΕΙΣΤΟΠΥΡΕΠΑΘΕΝΟΥΔΕ 60 INTO THE FIRE he-EMOTIONED NOT-YET-ONE</p>
<p>ΣΕΓΕΝΕΤΟΠΑΝΤΑΣΔΙΑΣΘΗ 80 BECAME ALL TO-BE-THRU-SAVED</p>	<p>ΕΞΕΛΕΞΑΝΤΕΣΤΟΝΕΝΟΜΕΝΟΝ 80 EVIL omitted by s¹ THE YET THEY-TOWARD-SEEMED</p>
<p>28 ΗΝΑΙΕΠΙΤΗΝΓΗΝΚΑΙΔΙΑΣ 100 ON THE LAND AND BEING-THRU-</p>	<p>ΑΥΤΟΝΜΕΛΛΕΙΝΕΠΙΜΠΡΑΣΘ 600 him TO-BE-BEING-ABOUT-TO-BE-Being-INFLAMED</p>
<p>ΘΕΝΤΕΣΤΟΤΕΕΠΕΓΝΩΜΕΝ 20 SAVED then WE-ON-NEW</p>	<p>ΔΗΚΑΤΑΠΙΠΤΕΙΝΑΦΩΝΕ 20 OR TO-BE-DOWN-FALLING suddenly DEAD</p>
<p>ΟΤΙΜΕΛΙΤΗΝΗΝΣΟΚΑΛΕΙ 40 that MELITA THE ISLAND IS-BEING-</p>	<p>ΚΡΟΝΕΠΙΠΟΛΥΔΕΑΥΤΩΝΠΡ 40 ON much YET OF-them TO-</p>
<p>3 ΤΑΙΟΙΤΕΒΑΡΒΑΡΟΙΠΑΡΕΙ 60 2 CALLED THE WESIDE BARRABAS tender</p>	<p>ΟΣΔΟΚΩΝΤΩΝΚΑΙΒΕΦΡΟΥΝ 60 WARD-BEEMING AND OF-beholding</p>
<p>ΧΑΝΟΥΤΗΝΤΥΧΟΥΣΑΝΦΙΛΑ 80 NOT THE HAPPENING FONDNESS-of-</p>	<p>ΤΩΝΗΜΕΝΑΤΟΠΟΝΕΙΣΑΥΤ 80 NO-YET-ONE UN-PLACED INTO him</p>
<p>ΝΘΡΩΠΙΑΝΗΜΙΝΑΥΑΝΤΕΣΓ 300 humanity to-US TOUCHING for</p>	<p>ΟΝΓΕΙΝΟΜΕΝΟΝΜΕΤΑΒΑΛΟ 700 BECOMING after-CASTING</p>
<p>ΑΡΠΥΡΑΝΠΡΟΣΕΛΑΒΟΝΤΟΠ 20 FINE THEY-TOWARD-GOT ALL</p>	<p>ΜΕΝΟΙΕΛΕΓΟΝΑΥΤΟΝΕΙΝΑ 20 THEY-said him TO-BE</p>
<p>ΑΝΤΑΣΗΜΑΣΔΙΑΤΟΝΥΕΤΟΝ 40 ALL omitted by A US THRU THE WET</p>	<p>7 ΙΘΕΟΝΕΝΔΕΤΟΙΣΠΕΡΙΤΟΝ 40 god IN YET THE ABOUT THE</p>
<p>ΤΟΝΕΦΕΣΤΩΤΑΚΑΙΔΙΑΤΟΥ 60 THE HAVING-ON-STOOD AND THRU THE cold</p>	<p>ΤΟΠΟΝΕΚΕΙΝΟΝΥΠΗΡΧΕΝ 60 PLACE that belonged free-</p>
<p>3 ΥΧΟΣΣΥΣΤΡΕΨΑΝΤΟΣΔΕΤΟ 50 OF-TO-ETHER-TURNING YET THE</p>	<p>ΦΡΙΑΤΩΠΡΩΤΟΤΗΣΝΗΣΟΥ 50 holds to-THE BEFORE-MOST-OF-THE ISLAND lo-</p>
<p>ΥΠΑΥΛΟΥΦΥΓΑΝΩΝΤΙΠΛΗ 300 s¹ had+C PAUL KINDLING ANY multitude</p>	<p>ΝΟΜΑΤΙΠΟΠΛΙΩΣΑΝΔΕΞ 800 NAME PUBLIUS WHO UP-RECEIVING</p>
<p>ΘΟΣΚΑΙΕΠΙΘΕΝΤΟΣΕΠΙΤΗ 20 AND OF-ON-PLACING ON THE</p>	<p>ΑΜΕΝΟΣΗΜΑΣΤΡΕΙΣΗΜΕΡΑ 20 US THREE DAYS</p>
<p>ΛΟΥΟΥΤΗΣΠΑΥΛΟΥ 40 FIRE VIXEN FROM THE WARMTH</p>	<p>8 ΣΦΙΛΟΦΡΟΝΩΣΕΞΕΝΙΣΕΝΕ 40 FOND-DISPOSEDLY LODGIZES BE-</p>
<p>ΡΜΗΣΕΞΕΛΘΟΥΣΑΚΑΘΗΝΥΕΤ 60 OUT-COMING DOWN-TOUCHES OF-</p>	<p>ΓΕΝΕΤΟΔΕΤΟΝΠΑΤΕΡΑΤΟΥ 60 CAME YET THE FATHER OF-THE</p>
<p>8 ΗΣΧΕΙΡΟΣΑΥΤΟΥΩΣΔΕΞΕΙΔ 80 4 THE HAND OF-him AS YET PERCEIV-</p>	<p>ΠΟΠΛΙΟΥΠΡΕΤΟΙΣΚΑΙΔΥ 80 PUBLIUS to-levers AND to-ILL-</p>
<p>ΔΟΝΟΙΒΑΡΒΑΡΟΙΚΡΕΜΑΜΕΝ 300 ED THE BARRABAS BEING-HANGED</p>	<p>ΣΕΝΤΕΡΙΩΣΥΝΕΧΟΜΕΝΟΝΚ 300 entrails being-pressed TO-HE-</p>
<p>ΟΝΤΟΘΗΡΙΟΝΕΚΤΗΣΧΕΙΡΟ 20 THE WILD-BEAST OUT OF-THE HAND</p>	<p>ΑΤΑΚΕΙΣΘΑΙΠΡΟΣΟΝΟΠΑΥ 20 DOWN-LYING TOWARD WHOM THE PAUL</p>
<p>ΣΑΥΤΟΥΠΡΟΣΑΛΛΗΛΟΥΣΕΛ 40 of-him TOWARD one-another THEY-</p>	<p>ΛΟΣΕΙΣΕΛΘΩΝΚΑΙΠΡΟΣΕΥ 40 INTO-COMING AND praying</p>
<p>ΕΓΟΝΠΑΤΩΣΦΟΝΕΥΣΕΣΤΙ 60 said ALIDY MURDERER IS</p>	<p>ΔΑΜΕΝΟΣΔΑΜΕΝΟΣΕΠΙΘΕΙΣΤΑΧΕΙ 60 ON-PLACING THE HANDS</p>
<p>ΝΟΑΝΘΡΩΠΟΣΟΥΤΟΣΟΝΔΙΑ 80 THE HUMAN this WHOM DRING-</p>	<p>9 ΡΑΣΑΥΤΩΙΑΣΑΤΟΑΥΤΟΝΤΟ 50 to-him he-HEALS him OF-</p>
<p>ΣΩΘΕΝΤΑΕΚΤΗΣΘΑΛΑΣΣΗΣ 600 THRU-SAVED OUT OF-THE SEA</p>	<p>ΥΤΟΥΔΕΓΕΝΟΜΕΝΟΥΚΑΙΟΙ 9000 this YET BECOMING AND THE</p>

⁹ Three months busy with blessing thus came out of the catastrophe. Had the ship wintered in Cnidus, as they had wished, or at Ideal Harbors, as Paul proposed, the ship and cargo might indeed have been saved, but a much greater loss would have been sustained by the islanders. Thus God always gets a greater good out of a lesser evil.

¹¹ The Latin equivalent of Dioscuri would be "Castor and Pollux". But this gives the impression that it was a Roman vessel, whereas most of the commerce with Rome was carried in foreign bottoms, and this was probably a Greek ship, having a Greek name.

¹² There is a local tradition that Paul himself founded the first ecclesia in Syracuse. The account reads as though the centurion allowed him the utmost liberty.

¹⁵ As Paul had written an epistle to Rome there must have been a considerable company of believers there. They showed something of their regard for him by coming out to welcome him on the way. One company came as far as Appii Forum. Another delegation met him at Three Taverns, about ten miles nearer the city. No wonder Paul thanked God and took courage. He was now near the goal that he had set before him several years before, and though a prisoner of Rome, he had almost all the freedom he could wish. Indeed, from this time he preferred to call himself a "prisoner of the Lord", as he recognized that it was the Lord's will.

¹⁷ It is eminently fitting that the final and decisive rejection of the kingdom should follow its proclamation in Rome, the seat of the world's greatest empire at the time. It had been proclaimed in Jerusalem and rejected by the rulers of the Jews in the land, now it has been fully heralded among the Jews of the dispersion, and they, too, have rejected it wherever Paul has gone. The most signal sign of their apostasy is his imprisonment. It reveals the height of their obstinacy. Rome would free him. But his own nation loads with chains the one who would free them from the Roman yoke.

⁹ Now on this occurring, the rest also of those in the island, having infirmities, approached and were cured, who honor us with many honors also, and, at our setting out, they placed on board what was for our needs.

¹¹ Now after three months, we set out in an Alexandrian ship with the ensign Dioscuri, which has wintered in the island. And landing at Syracuse, we stay three days, ¹³ whence, coming about, we arrive at Rhegium, and the south wind coming on after one day, we came the second [day] to Puteoli, where, ¹⁴ finding brethren, we were entreated to stay with them seven days. And thus we come to Rome.

¹⁵ And thence, the brethren, hearing about us, come to meet us as far as Appii Forum and Three Taverns, perceiving whom, Paul, thanking God, took courage. Now when we came into Rome, Paul was permitted to remain by himself together with a soldier who guarded him.

¹⁷ Now it occurred, three days after, that he calls together the foremost of the Jews. Now on their coming together he said to them, "I, men. brethren, doing nothing contrary to the people or to the hereditary customs, was given up a prisoner out of Jerusalem, into the hands of the Romans, who, examining me, intended to release me, because not one cause of death existed in me. ¹⁹ Now at the contradiction of the Jews, I am compelled to appeal to Cæsar, not as though having any-

ΛΟΙΠΟΙΟΙΕΝΤΗΝΗΣΩΦΕΧΟΝ 20
 rest THE IN THE ISLAND HAVING
 ΤΕΣΑΡΕΝΕΙΑΣΠΡΟΣΗΧΟ 40
 UN-TRIMS TOWARD-CAME
 10 ΝΤΟΚΑΙΕΘΕΡΑΠΕΥΟΝΤΟΟΙ 60
 AND WERE-CURED WHO
 ΚΑΙΠΟΛΛΑΙΣΤΙΜΑΙΣΕΤΙΜ 80
 AND IO-MANY VALUES THEY-VALUED
 ΗΣΑΝΗΜΑΣΚΑΙΑΝΑΓΟΜΕΝΟ 100
 US AND IO-UP-LEADING
 ΙΣΕΠΕΘΕΝΤΟΤΑΠΡΟΣΤΑΣ 20
 THEY-ON-PLACED THE TOWARD THE needs
 11 ΡΕΙΑΣΜΕΤΑΔΕΤΡΕΙΣΜΗΝΑ 40
 after YET THREE MONTHS
 ΣΑΝΗΧΘΗΜΕΝΕΝΠΛΟΙΩΠΑΡ 60
 WE-WERE-UP-LED IN FLOATER HAVING-
 ΑΚΕΧΕΙΜΑΚΟΤΙΕΝΤΗΝΗΣΩ 60
 BESIDE-WINTERED IN THE ISLAND
 ΑΛΕΞΑΝΔΡΙΝΩΠΑΡΑΣΗΜΩΔ 300
 ALEXANDRIAN IO-BESIDE-SIGN ZEUS-
 12 ΙΟΣΚΟΥΡΟΙΣΚΑΙΚΑΤΑΧΘΕ 20
 JUVENILES AND BEING-DOWN-LED
 ΝΤΕΣΕΙΣΣΥΡΑΚΟΥΣΑΣΕΠΕ 40
 INTO SYRACUSE WE-ON-
 ΜΕΙΝΑΜΕΝΗΜΕΡΑΣΤΡΕΙΣΟ 60
 13 REMAIN DAYS THREE WHICH-
 ΘΕΝΠΕΡΙΕΛΘΟΝΤΕΣΚΑΤΗΝ 60
 PLACE ABOUT-COMING WE-attain
 ΤΗΣΑΜΕΝΕΙΣΗΓΙΟΝΚΑΙΜ 300
 INTO RHEGIUM AND after
 ΕΤΑΜΙΑΝΗΜΕΡΑΝΕΠΙΓΕΝΟ 20
 ONE DAY IO-ON-BECOMING
 ΜΕΝΟΥΝΤΟΥΔΕΥΤΕΡΑΙΟΙ 40
 BOUTH second-day
 14 ΗΛΘΟΜΕΝΕΙΣΠΟΤΙΟΛΟΥΣΟ 60
 WE-CAME INTO PUTEOLI where
 ΥΕΥΡΟΝΤΕΣΔΕΛΦΟΥΣΠΑΡ 80
 FINDING brothers WE-WERE-
 ΕΚΑΝΘΗΜΕΝΠΑΡΑΥΤΟΙΣΕΠ 400
 BESIDE-CALLED BESIDE-to-them TO-ON-
 ΙΜΕΙΝΑΙΗΜΕΡΑΣΕΠΤΑΚΑΙ 20
 REMAIN DAYS SEVEN AND
 ΟΥΤΩΣΕΙΣΤΗΝΡΩΜΗΝΗΛΘΑ 40
 thus INTO THE ROME WE-COME
 15 ΜΕΝΚΑΚΕΙΘΕΝΟΙΑΔΕΛΦΟΙ 60
 AND-thence THE brothers
 ΔΚΟΥΣΑΝΤΕΣΤΑΠΕΡΙΗΜΩΝ 60
 HEARING THE ABOUT US
 ΗΛΘΑΝΕΙΣΑΠΑΝΤΗΣΙΝΗΜΙ 500
 CAME INTO FROM-meeting IO-US

s had+Π
 ΝΑΧΡΙΑΠΠΙΟΥΦΟΡΟΥΚΑΙΤ 20
 UNTIL APPE (Lat.) FORUM (Lat.) AND OF-
 ΡΙΩΝΤΑΒΕΡΗΝΩΝΟΙΩΣΙΔΩΝΟ 40
 THREE TAVERNS (Lat.) WHOM PERCEIVING THE
 ΠΑΥΛΟΣΕΥΧΑΡΙΣΤΗΣΑΤΩ 60
 PAUL thanking IO-TO-HE
 ΘΕΩΕΛΑΒΕΑΡΣΟΣΟΤΕΔΕ 80
 16 IO God GOT COURAGE WHEN YET WE-
 ΙΧΛΑΘΟΜΕΝΕΙΣΡΩΜΗΝΕΠΕ 600
 INTO-CAME INTO ROME IO-WE-
 ΤΡΑΠΗΤΩΠΑΥΛΩΜΕΝΕΙΜΚΑ 20
 permitted IO-TO-HE PAUL IO-TO-BE-REMAINING accord-
 ΘΕΑΥΤΟΝΣΥΝΤΩΦΥΛΑССΟΝ 40
 ing-to self TOGETHER IO-TO-HE GUARDING
 17 ΤΙΑΥΤΟΝΣΤΡΑΤΙΩΤΗΓΕΝ 60
 him warrior BECAME
 ΕΤΟΔΕΜΕΤΑΗΜΕΡΑΣΤΡΕΙΣ 60
 YET after DAYS THREE
 18 ΣΥΝΚΑΛΕΣΑCΘΑΙΑΥΤΟΝΤΟ 700
 TO-TOGETHER-CALL him THE
 ΥCΟΝΤΑCΤΩΝΙΟΥΔΑΙΩΝΗΡ 20
 once-BEING OF-THE JUDA-ANS BEFORE-
 ΩΤΟΥCΣΥΝΕΛΘΟΝΤΩΝΔΕΑΥ 40
 most OF-TOGETHER-COMING YET them
 ΤΩΝΕΛΕΓΕΝΠΡΟΣΑΥΤΟΥCΕ 60
 he-said TOWARD them IO-
 ΓΩΑΝΔΡΕCΑΔΕΛΦΟΙΟΥΔΕΝ 60
 MEN brothers NOT-YET-ONE
 ΕΝΑΝΤΙΟΝΠΟΙΝCΑCΤΩΔΑΦ 800
 IN-INSTEAD DOING IO-TO-HE PEOPLE
 ΗΤΟΙCΕΘΕCΙΤΟΙCΠΑΤΡΩ 20
 OR IO-TO-HE CCSTOMS THE hereditaries
 ΙCΔΕCΜΙΟCΕΙΕΡΟCΟΛΥΜ 40
 BOUND-one OUT OF-JERUSALEM
 ΩΝΠΑΡΕΔΩΘΗΝΕΙCΤΑCΧΕΙ 60
 WAS-BESIDE-GIVEN INTO THE HANDS
 18 ΡΑCΤΩΝΡΩΜΑΙΩΝΟΙΤΙΝΕC 80
 OF-THE ROMANS WHO-ANY
 ΑΝΑΚΡΙΝΑΝΤΕCΜΕΕΒΟΥΛΟ 900
 examining ME ME MB intended
 ΝΤΟΑΠΟΛΥCΑΙΔΙΑΤΟΜΗΔΕ 20
 IO-FROM-LOOSE THRU THE NO-YET-ONE
 ΜΙΑΝΑΙΤΙΑΝΘΑΤΟΥΥΠΑ 40
 cause OF-DEATH IO-TO-HE-
 ΡΧΕΙΝΕΝΕΜΟΙΑΝΤΙΛΕΓΟΝ 60
 19 belonging IN ME OF-contradicting
 ΤΩΝΔΕΤΩΝΙΟΥΔΑΙΩΝΗΝΑ 60
 YET OF-THE JUDA-ANS IO-AM-
 ΚΑCΘΗΝΕΠΙΚΑΛΕCΑCΘΑΙΚ 9000
 necesallated IO-ON-CALL CAE-

²³ Paul must have had many precious meetings with his believing brethren. He must have made known to them those transcendent truths which he teaches in his Perfection Epistles. If the Acts were giving an account of his career or of his evangel, it stops short at the most important point. As a "history of the commencement of the Christian church" it is the most disappointing of all books, for the truths which distinguish the present economy, found in Ephesians, Philippians, and Colossians, were not made known until its close and are never referred to, much less taught. Those events in Paul's career which are of the utmost importance for present truth, from his sojourn in Arabia to the dispatch of Tychicus with the Perfection Epistles, are quite overlooked in this account. Paul's sojourn in Rome marks the beginning of that vast work of the spirit of God which has continued down to the present time. Yet all we are told here is the disappointing meeting with the Jews! Instead of closing with a song of victory and sending the church on its triumphant way, he quotes Isaiah's doleful prophecy concerning the apostate nation, showing the failure of the kingdom proclamation and the reason why it should no longer be heralded. What stronger evidence is needed to show that the Acts is not concerned with the so-called "church"? It is no mere history of the apostolic times. It is concerned only with those events which chronicle the fortunes of the earthly kingdom. It deals with a transitional period when the church was still dependent on the favored nation and had a subordinate place in the reign of Messiah over the earth, as promised by the Hebrew prophets.

²⁶ This marvelous prophecy has had a threefold fulfillment in Israel: when they rejected Jehovah (Isa. 69-70), when they rejected the Lord (Mt. 13^{14,15}), and, in this present instance, when they reject the testimony of the spirit, through His apostles. Israel, in part, has become calloused, until the fulness of the nations may be entering (Ro. 11²⁵).

²⁰ thing to accuse my nation of. For this cause, then, I call for you, to see and speak [to you]. For on account of the expectation of Israel this chain is lying about me."

²¹ Now they say to him, "Neither receive *we* letters concerning you from Judea, nor does any of the brethren coming along report or speak anything wicked concerning you. Now we count it worthwhile to hear from you what your disposition is. For indeed, concerning this sect, it is known to us that it is being contradicted everywhere."

²³ Now, setting a day for him, the majority came to him in the lodging, to whom he expounded, certifying to the kingdom of God, and persuading them concerning Jesus, from the law of Moses as well as the prophets, from morning till dusk. And some, indeed, were persuaded by what was said, yet some ²⁴ disbelieved. Now there being disagreements one with another, they were dismissed, Paul making one declaration, that, "Ideally the holy spirit speaks through Isaiah the ²⁵ prophet, to your fathers, saying,

'Go to this people and say,
"In hearing, you will be hearing
And may by no means understand,
And observing, you should be observing
And may by no means be perceiving,"

²⁷ For the heart of this people is made stout,
And they hear heavily with their ears,
And they shut their eyes,
Lest at some time they may be perceiving with their eyes,
And should be hearing with their ears,
And may understand with their heart,
And should be turning about,
And I shall be healing them.'

1 ^εο. **Ι**ΣΑΡΑΟΥΧΩΣΤΟΥΕΘΝΟΥΣ 20
 1 SAR NOT AS OF-THE NATION
 s adds ^οΥ but cancels
 20 **Ο**ΥΕΧΩΝΤΙΚΑΤΗΓΟΡΕΙΝΑ 40
 20 OF-ME HAVING ANY TO-DE-ACCUSING THRU
 1 **Ι**ΑΤΑΥΤΗΝΟΥΝΤΗΝΑΙΤΙΑΝ 60
 this THEN THE CAUSE
 1 **ΠΑ**ΡΕΚΑΛΕΣΑΥΜΑΣΙΔΕΙΝΚ 60
 I-HEAD-CALL YOU TO-BE-PERCEIVING
 1 **Α**ΠΡΟΣΑΛΛΗΝΣΑΙΕΝΕΚΕΓ 100
 AND TO-TOWARD-TALK on-account for
 1 **Α**ΡΤΗΣΕΛΠΙΔΟΣΤΟΥΙΣΡΑΗ 20
 OF-THE EXPECTATION OF-THE ISRAEL
 1 **Α**ΤΗΝΑΛΥCΙΝΤΑΥΤΗΝΠΕΡΙ 40
 THE UN-LOOSE this I-AM-BEING-
 21 **Κ**ΕΙΜΑΙΟΙΔΕΠΡΟΣΑΥΤΟΝΕ 60
 21 ABOUT-LAID THE YET TOWARD him say
 1 **Ι**ΠΑΝΗΜΕΙCΟΥΤΕΓΡΑΜΜΑΤ 60
 WE NOT-DESIDES WRITINGS
 1 **Κ**ΑΤΑ ΔΩΝ Α ΛΕΙΒΕΙΝ ΑΝΤΟΥ 200
 DOWN A RECEIVE ABOUT YOU
 1 **Α**ΠΕΡΙCΟΥΕΔΕΞΑΜΕΘΑ ΑΠΟ 200
 ABOUT YOU RECEIVE FROM
 1 **Τ**ΗCΙΟΥΔΑΙΑCΟΥΤΕΠΑΡΑΓ 20
 THE JUDEA NOT-HEADS BESIDE-BE-
 1 **Ε**ΝΟΜΕΝΟCΤΙCΤΩΝΑΔΕΛΦΩ 40
 ING ANY OF-THE brothers
 1 **Α**ΠΗΓΓΕΙΑΕΝΗΕΛΛΗCΕΝ 60
 FROM-MESSAGES OR TALKS
 1 **Τ**ΙΠΕΡΙCΟΥΠΟΝΗΡΟΝΑΞΙΟ 60
 22 ANY ABOUT YOU wicked WE-ARE-
 1 **Υ**ΜΕΔΕΠΑΡΑCΟΥΑΚΟΥCΑΙ 300
 WORTHYING YET BESIDE YOU TO-HEAR
 1 **Α**ΦΡΟΝΕΙCΠΕΡΙΜΕΝΓΑΡΤΗ 20
 WHICH YOU BE-BEING-DISPOSED ABOUT INDEED FOR THE
 1 **C**ΑΙΡΕCΕΩCΤΑΥΤΗCΓΝΩCΤ 40
 preference this KNOWN
 1 **Ο**ΝΗΜΙΝΕCΤΙΝΟΤΙΠΑΝΤΑΧ 60
 to-US it-IS that EVERY-SOIL
 23 1 **ΟΥ**ΑΝΤΙΛΕΓΕΤΑΙΤΑΞΑΜΕΝ 60
 23 it-IS-BEING-contradicted SETTING
 1 **Ο**ΙΔΕΑΥΤΩΗΜΕΡΑΝΗΛΘΩΝ 100
 YET to-him DAY CAME TO-
 1 **Ρ**ΟCΑΥΤΟΝΕΙCΤΗΝΞΕΝΙΑΝ 20
 WARD him INTO THE LODGING
 1 **Π**ΛΕΙΟΝΕCΟΙCΕΞΕΤΙΘΕΤΟ 40
 MORE to-whom he-OUT-PLACED
 1 **ΠΑ**ΡΑΤΕΙΘΕΜ (s) ΔΙΕΝΟC (s) 1
 A **Δ**ΙΑΜΑΡΤΥΡΟΜΕΝΟCΤΗΝΒΑ 60
 THRU-witnessing THE KING-
 1 **C**ΙΛΕΙΑΝΤΟΥΘΕΟΥΠΕΡΙΘΩΝ 60
 dom OF-THE God PERSUADING
 1 **Τ**Ε ΡΕΙΔΕCΙC ΑΥΤΟΥC 60
 TE BESIDES by s
 1 **Τ**ΕΑΥΤΟΥCΠΕΡΙΤΟΥΙΗCΟΥ 600
 BESIDES them ABOUT THE JESUS

1 **Α**ΠΟΤΕΤΟΥΝΟΜΟΥΜΩΥCΕΩC 20
 FROM BESIDES OF-THE LAW OF-MOSES
 1 **Κ**ΑΙΤΩΝΠΡΟΦΗΤΩΝΑΠΟΠΡΩ 40
 AND THE BEFORE-AVERTERS FROM morning
 1 **Ι**ΕΩCΕCΠΕΡΑCΚΑΙΟΙΜΕΝΕ 60
 24 TILL OF-EVENING-STAR AND THE INDEED were-
 1 **Π**ΕΙΘΟΝΤΟΤΟΙCΛΕΓΟΜΕΝΟ 60
 AS s. PERSUADED to-THE BEING-said
 1 **Ι**CΟΙΔΕΗΠΙCΤΟΥΝΑCΥΜΦΩ 600
 25 THE YET UN-BELIEVED UN-TOGETHER-SOUNDS
 1 **Ν**ΟΙΔΕΟΝΤΕCΠΡΟCΑΛΛΗΝ 20
 YET BEING TOWARD one-another
 1 **Υ**CΑΠΕΛΥΟΝΤΟΕΙΠΟΝΤΟCΤ 40
 THEY-were-FROM-LOOSED OF-SAYING THE
 1 **ΟΥ**ΠΑΥΛΟΥΡΗΜΑΕΝΟΤΙΚΑ 60
 PAUL declaration ONE that IDEALLY
 1 **Ω**CΤΟΠΝΕΥΜΑΤΟΑΓΙΟΝΕΛΛ 60
 THE spirit THE HOLY TALKS
 1 **Π**ΕΡΙ ΑΝΤΟΥ Α ΤΩΝ ΠΑΤΕΡΩΝ 700
 s. T. BESIDES ABOUT A TOWARD THE FATHERS
 1 **Α**ΝCΕΝΔΙΑΝCΑΙΟΥΤΟΥΠΡΟ 700
 THRU ISAIAH THE BEFORE-
 1 **Φ**ΗΤΟΥΠΡΟCΤΟΥCΠΑΤΕΡΑC 20
 OF YOUR THRU ISAIAH THE BEFORE-AVERTER
 1 **Α**ΥΤΟΥCΤΩCΤΟΙCΠΑΤΕΡΑC 20
 AVERTER TOWARD THE FATHERS
 1 **Υ**ΜΩΝΑΕΓΩΝΠΟΡΕΥΑΝΤΙΠΡ 40
 26 OF-YOU SAYING BE-BEING-GONE TOWARD
 1 **Ο**CΤΟΝΑΛΟΝΤΟΥΤΟΝΚΑΙΕΙ 60
 THE PEOPLE this AND say
 1 **Π**ΟΝΑΚΟΝΑΚΟΥCΕΤΕΚΑΙΟΥ 60
 to-HEARING YE-WILL-BE-HEARING AND NOT
 1 **Μ**ΗCΥΝΗΤΕΚΑΙΒΛΕΠΟΝΤΕC 600
 NO MAY-BE-understanding AND looking
 1 **Β**ΛΕΨΗΤΕΚΑΙΟΥΜΗΔΗΤΕC 20
 27 YE-SHOULD-BE-looking AND NOT NO MAY-BE-PERCEIVING
 1 **Π**ΑΧΥΝΘΗΓΑΡΗΚΑΡΔΙΑΤΟΥ 40
 s. B. P. BE-HEAVIED 18-STOUTENED for THE HEART OF-THE
 1 **Λ**ΑΟΥΤΟΥΤΟΥΚΑΙΤΟΙCΩCΙ 60
 PEOPLE this AND to-THE EARS
 1 **Α**ΥΤΩΝ ΑΥΤΩΝ ΑΔ 60
 AS ΔΥΤΩΝ of-them add
 1 **Ν**ΒΑΡΕΨΗΚΟΥCΑΝΚΑΙΤΟΥ 60
 HEAVILY THEY-HEAR AND THE
 1 **C**ΟΦΘΑΛΜΟΥCΑΥΤΩΝΕΚΑΜΜ 600
 VIEWERS OF-them THEY-shut
 1 **Υ**CΑΝΗΝΠΟΤΕΙΔΩCΙΝΤΟΙC 20
 NO ?-when THEY-MAY-BE-PERCEIVING to-
 1 **Ο**ΦΘΑΛΜΟΙCΚΑΙΤΟΙCΩCΙΝ 40
 THE VIEWERS AND to-THE EARS
 1 **Α**ΚΟΥCΩCΙΝΚΑΙΤΗΚΑΡΔΙΑ 60
 s. supplies AND to-THE HEART MAY-BE-understanding
 1 **Α**ΚΟΥCΩCΙΝΚΑΙΤΗΚΑΡΔΙΑ 60
 THEY-SHOULD-BE-HEARING AND to-THE HEART
 1 **C**ΥΝΩCΙΝΚΑΙΕΠΙCΤΡΕΨΩC 60
 A -WILL- MAY-BE-understanding AND THEY-SHOULD-BE-ON-TURNING
 1 **Ι**ΝΚΑΙΙΑCΟΜΑΙΑΥΤΟΥCΓΝ 6000
 28 AND I'LL-BE-HEALING them KNOW

²⁰ Verse 29 is not in the three manuscripts on which this version is based.

³¹ This proclamation of the kingdom would include its present abeyance and future manifestation. "That which concerns our Lord Jesus Christ" is purposely vague, and is the only hint in the whole book of the greatest of all Paul's ministries, those mysteries or secrets which could not be revealed until the kingdom had been finally rejected. Paul's prison epistles were written during this period.

²⁸ Let it be known to you, then, that to the nations was this salvation of God dispatched, and *they* will hear."

³⁰ Now he remains two whole years in his own hired house, and he welcomed all those going in to him, proclaiming the kingdom of God, and teaching that which concerns the Lord Jesus Christ, with all boldness, unforbidden.

ΩΣΤΟΝΟΥΝΕΣΤΩΜΙΝΟΤΙ²⁰
n to-YOUP LET-it-BE THEN LET-it-BE to-YOUP that to-
 ΟΙΣΕΘΝΕΣΙΝΑΠΕΣΤΑΛΗΤΟ⁴⁰
s¹ cancels this THE NATIONS WAS-commissioned this
 ΥΤΟΤΟΣΩΤΗΡΙΟΝΤΟΥΘΕΟΥ⁶⁰
THE sAVING OF-THE God
 ΑΥΤΟΙΚΑΙ ΑΚΟΥΣΟΝΤΑΙΕΝ⁸⁰
30 they AND WILL-BE-HEARING IN- as¹ omit IN-
 ΕΜΕΙΝΕΝΔΕΔΙΕΤΙΑΝΟΛΗΝ¹⁰⁰
s¹ n. s¹ Δ as¹ Δ I for Ε REMAINS YET TWO-YEAR WHOLE
 ΕΝΙΔΙΩΜΙΣΘΩΜΑΤΙΚΑΙΑΠ²⁰
IN OWN HIRED (house) AND FROM-

ΕΔΕΧΕΤΟΠΑΝΤΑΣΤΟΥΣΕΙΣ⁴⁰
RECEIVED ALL THE ones-INTO-
 ΠΟΡΕΥΟΜΕΝΟΥΣΠΡΟΣΑΥΤΟ⁶⁰
GOING TOWARD him
 ΝΚΗΡΥΣΣΩΝΤΗΝΒΑΣΙΛΕΙΑ⁸⁰
31 PROCLAIMING THE KINGdom
 ΝΤΟΥΘΕΟΥΚΑΙΔΙΔΑΣΚΩΝΤ²⁰⁰
OF-THE God AND TEACHING THE
 ΑΠΕΡΙΤΟΥΚΥΡΙΟΥΙΗΣΟΥΧ²⁰
ABOUT THE Master JESUS AN-
 ΡΙΣΤΟΥΜΕΤΑΠΑΣΗΣΠΑΡΡΗ⁴⁰
ANointed added by s¹ OINTED WITH EVERY boldness
 ΣΙΑΣΑΚΩΛΥΤΩΣ
UN-FORbidly

PAUL'S EPISTLES

PAUL'S EPISTLES are for the present. All the rest of Scripture finds its interpretation and application either before or after the present secret administration. Paul alone gives the truth for the ecclesia which is the body of Christ. This is found nowhere outside of his writings. Israel and the nations occupy all other parts of divine revelation. What is true of them in other eras and eons must not be mixed with the present truth or it will lead to confusion and error. All Scripture is profitable, as a revelation of God's ways, but it must not be applied outside its proper place.

The main subject of the Greek Scriptures is the kingdom of Israel. It is refused in the four accounts of our Lord's ministry, it is again rejected in the treatise called Acts, it is reaffirmed in Hebrews, James, Peter, John, and Jude, and it is realized in the Unveiling. In Paul's epistles it is in abeyance.

It is God's purpose to bless the nations *through* Israel. But when Israel, the channel of blessing, fails, this becomes impossible. In Paul's epistles the nations are blessed during Israel's *defection*. The sphere of blessing is changed from earth to heaven. Repentance and pardon are replaced by justification and reconciliation. Grace replaces mercy.

The scope of Paul's epistles, both in time and in space, far transcends all the rest of revelation. He is not confined to the earth, but includes the whole universe in God's grand climax of reconciliation (Col.1²⁰). He is not confined to the eons, or ages, but reveals a purpose formed before they began, and not concluded until after their consummation. His range reaches from a time long anterior to the first of Genesis to a period long past the final vision of the Unveiling.

Paul's writings naturally fall into two divisions, his epistles to the ecclesias, and his personal letters to Timothy, Titus and Philemon.

Paul wrote nine epistles to seven ecclesias. They arrange themselves into three groups. The epistles in each group are very closely related, the

first epistle in each, Romans, Ephesians and 1 Thessalonians, setting forth the truth didactically, while the other epistles of the same group are explanatory and corrective. The best commentaries on Romans are Corinthians and Galatians; on Ephesians, Philippians and Colossians; and Second Thessalonians supplements the first epistle.

The Thessalonian group we have called the Promise Epistles, because they deal with the expectation of our Lord's return. The Romans group we have named the Preparatory Epistles because they deal with the transitional era which prepared the saints for the final revelation found in the Ephesian group, which we therefore style the Perfection Epistles.

Each group is characterized by one of the abiding trinity of graces, faith, expectation and love (1Co.13¹³). The following outline will serve to show the groups and the relation each epistle sustains to the others in its group.

PAUL'S EPISTLES

THE PREPARATORY EPISTLES

FAITH

ROMANS	<i>Justification</i> <i>Conciliation</i> <i>Department</i>
I CORINTHIANS	<i>Department</i>
II CORINTHIANS	<i>Conciliation</i>
GALATIANS	<i>Justification</i>

THE PERFECTION EPISTLES

LOVE

EPHESIANS	<i>Doctrine</i> <i>Department</i>
PHILIPPIANS	<i>Department</i>
COLOSSIANS	<i>Doctrine</i>

THE PROMISSORY EPISTLES

EXPECTATION

I THESSALONIANS
II THESSALONIANS

THE PERSONAL LETTERS

I TIMOTHY
II TIMOTHY
TITUS
PHILEMON

ROMANS

SINNER, would you know how to be just before God? *Read Romans!*

Saint, would you be at perfect peace with God? *Ponder Romans!*

The writer of these words became acquainted with God through a study of this epistle. It is emphatically the portion of God's word which is adapted to show all men God's present grace, preparatory to the higher unfoldings of Ephesians.

All revelation previous to Paul's severance to the ministries which are expounded in Romans, as given through the Lord and His apostles, was limited to the Circumcision, concerned with the kingdom promised by the prophets to Israel, and falls far short of the grace revealed through Paul in this epistle. They promised a probationary pardon on repentance, but here we have a complete vindication or justification or acquittal founded entirely on faith.

As is shown by the literary framework, Romans is dominated by three great doctrines: Justification, Conciliation and Sovereignty. God's own righteousness, which He shares with the sinner, His own peace, which He

imparts to the believer, and His own indomitable will, which forms the immovable basis of all blessing, are the bulk and burden of this epistle. As justification is commonly degraded to a mere pardon, or forgiveness, and conciliation is unknown, and God's sovereignty is denied, there is need to urge God's beloved saints to give the great truths of this epistle the place in their hearts and lives which they deserve.

Every doctrine in this epistle is discussed twice: first from the viewpoint of the individual, and again from the larger, national standpoint. The latter half of the third and the fourth chapters show clearly and exhaustively how anyone may be vindicated in the sight of God. The latter half of the ninth and the tenth chapter shows how this favor finds its way to the nations while Israel fails to effect it through the law. So, too, God's present attitude of peace toward all mankind and toward those who are justified is fully set forth in the fifth, sixth, seventh and part of the eighth chapters. The bearing of this on Israel and the nations is fully unfolded in the eleventh chapter. That God is for His people is shown in the end of the eighth chapter. His sovereign will with regard to Israel and the nations is shown in the succeeding chapter.

It is exceedingly important to recognize the *national* scope of the ninth, tenth and eleventh chapters. Much confusion has resulted from applying parts of these chapters to individuals rather than to nations. Nothing in these chapters which is said of Israel nationally, in apostasy, was true of Paul himself and the few faithful ones in the nation. These are not hardened, though the nation, as such, is. Israel, nationally, has not attained to righteousness, yet many in the nation cannot be included in this sweeping assertion. The nation, as such, not the faithful remnant, has stumbled. It is Israel as God's national witness in the earth which is figured by the olive tree. Some of the branches (the unbelieving majority) are broken off. The nations as a whole (the wild olive tree) are grafted into the cultivated olive tree. Now that the nations, as such, are apostatizing, they are about to be cut out. Individual believers in the nations will not be cut out, for their faith would keep them in.

LITERARY FRAMEWORK

Revelal with Doctrinal Alternation

Gospel, made known, Justification 1¹-1⁶

| Greetings, brief 1⁷

| Prayer 1²-1⁸

| Intended Journey 1¹⁰-1¹³

| Previous Ministry 1¹⁴-1¹⁷

| The Conduct of Mankind 1¹⁸-3²⁰

NATIONAL INDIVIDUAL	DOCTRINE	}	Justification 3 ²¹ -4 ²⁵
			Conciliation 5 ¹ -8 ³⁰
	DOCTRINE	}	God's Sovereignty 8 ³¹ -8 ³⁹
			God's Sovereignty 9 ¹ -9 ²⁹
	DOCTRINE	}	Justification 9 ³⁰ -10 ²¹
			Conciliation 11 ¹ -11 ³⁶

| The Conduct of the Saints 12¹-15⁷

| Previous Ministry 15⁸-15²¹

| Intended Journey 15²²-15²⁹

| Prayer 15³⁰-15³³

| Greetings, extended 16¹-16²³

Gospel, hushed up, Conciliation 16²⁵-16²⁷

¹ Paul dates his apostleship from the commission he received at Antioch (Ac. 13²) when he was severed from the rest to preach the evangel of God to the nations. Hitherto only Jews and proselytes like Cornelius heard the evangel. Now Paul is called to preach justification to the other nations. This evangel was promised before. It is in contrast to that secret evangel (16²⁵⁻²⁷) which was never before revealed, but which is first set forth in the fifth to the eighth chapters, called "the conciliation".

³ The evangel is not concerning the sinner but concerning God's Son. Like all men, He was a union of two elements, flesh and spirit. As to His flesh He was a descendant of David, but as to His spirit, He was from God. This is powerfully evidenced by the fact that His Father has given Him life in Himself (Jn.5²⁶) so that He never entered the presence of death without vanquishing it. The fact that He raised Jairus' daughter (Mk.5^{35,42}), the widow of Nain's son (Lu. 7¹¹⁻¹⁶), and Lazarus (Jn.11⁴⁴) proves conclusively that He is the Son of God.

⁵ Paul had obtained this unparalleled grace from the risen Son of God when he met Him on the road to Damascus and, later, was given a distinct commission, in accord with this grace, to evangelize all the nations, to whom the twelve apostles were not sent (Gal. 2⁹). James and Peter wrote to their Jewish brethren *among* the nations, but none of the Circumcision, not even Christ Himself, was sent to any nation but Israel. Paul alone, of those whose writings we have, was the minister of Christ Jesus to the nations (15¹⁶).

⁸ The emphasis on *faith* is characteristic of this and its companion epistles. The Circumcision mixed faith and works, but Paul insists on sheer, unassisted faith, on which alone can be founded the pure, unadulterated grace which he is dispensing.

⁹ Cut off, in large measure, from the ceremonial worship of his nation at Jerusalem, Paul carries it on wherever he is, in spirit, by the proclamation of this evangel, for the exaltation of Christ's sacrifice in the evangel is a far sweeter fragrance to God than the literal offerings of the law.

PAUL, a slave of Christ Jesus, a called apostle, having been severed for God's evangel (which He promises before through His prophets in the holy scriptures), concerning His Son (Who comes of the seed of David according to the flesh, Who is being designated Son of God with power, according to the spirit of holiness, by the resurrection of the dead), Jesus Christ, our Lord, through Whom we obtained grace and apostleship for faith obedience among all the nations, for His name's sake—among whom are *you* also, the called of Jesus Christ, to all who are in Rome, beloved by God, called saints:

Grace to you and peace from God, our Father, and the Lord Jesus Christ.

⁸ FIRST, indeed, I am thanking my God through Jesus Christ concerning you all, that your faith is being announced in the whole world.
⁹ For God is my witness, to Whom I am offering divine service in my spirit in the evangel of His Son, how unintermittingly I am making
¹⁰ mention of you, always in my prayers beseeching, if somehow, sometime, at length I shall be prospered, in the will of God, to come
¹¹ to you. For I am longing to see you, that I may be sharing some spiritual grace with you for you to
¹² be established: yet this is to be consoled together among you through one another's faith—yours as well as mine.
¹³ Now I do not want you to be ignorant, brethren, that I oftentimes purposed to come to you (and was prevented hitherto) that I should be having some fruit among

ΠΑΥΛΟΣ ΔΟΥΛΟΣ ΧΡΙΣΤΟΥ ^{AS JESUS ANOINTED} 20
 PAUL SLAVE OF-ANOINTED JE-
 ΗΣΟΥ ΚΑΛΤΟΣ ΑΠΟΣΤΟΛΟΣ ⁴⁰
 BUS CALLED COMMISSIONER HAV-
 ΦΩΡΙΣ ΜΕΝΟΣ ΕΙΣ ΕΥΑΓΓΕΛ ⁶⁰
 ING-been-from-defined INTO WELL-MESSAGE
 ΙΟΝ ΘΕΟΥ ΠΡΟ ΕΠΗΓΕΙΑ ⁸⁰
 OF-God WHICH He-before-promises
 ΤΟ ΔΙΑ ΤΟΝ ΠΡΟΦΗΤΗΝ ΑΥΤΟΥ ¹⁰⁰
 THRU THE BEFORE-AVERERS OF-Him
 ΥΕΝ ΓΡΑΦΑΙΣ ΑΓΙΑΙΣ ΠΕΡΙ ²⁰
 3 IN WRITINGS HOLY ABOUT
 ΤΟΥ ΥΙΟΥ ΑΥΤΟΥ ΤΟΥ ΓΕΝΟΜ ⁴⁰
 THE SON OF-Him THE One-becoming
 ΕΝ ΟΥΚ ΕΣΠΕΡΜΑΤΟΣ ΔΑΥΕΙ ⁶⁰
 OUT OF-seed OF-DAVID
 ΔΕ ΚΑΤΑ ΣΑΡΚΑ ΤΟΥ ΟΡΙΣΘΕΝ ⁸⁰
 4 according-to FLESH THE One-being-defined
 ΤΟΣ ΥΙΟΥ ΘΕΟΥ ΕΝ ΔΥΝΑΜΕΙ ²⁰⁰
 SON OF-God IN ABILITY
 ΚΑΤΑ ΠΝΕΥΜΑ ΑΓΙΟΥ ΣΥΝ ΗΣ ²⁰
 according-to spirit OF-holiness OUT
 ΞΑΝΑΣΤΑΣΕΩΣ ΝΕΚΡΩΝ ΗΣ ⁴⁰
 OF-UP-STANDING OF-DEAD-ONES JESUS
 ΟΥ ΧΡΙΣΤΟΥ ΤΟΥ ΚΥΡΙΟΥ ΗΜ ⁶⁰
 ANOINTED THE Master OF-US
 ΩΝ ΔΙΟΥ ΕΛΑΒΟΜΕΝ ΧΑΡΙΝ ⁸⁰
 5 THRU WHOM WE-GOT grace AND
 ΔΙΑΠΟΣΤΟΛΗΝ ΕΙΣ ΥΠΑΚΟΗ ³⁰⁰
 commission INTO obedience
 ΝΠΙΣΤΕΩΣ ΕΝ ΠΑΣΙΝ ΤΟΙΣ ²⁰
 OF-BELIEF IN ALL THE NA-
 ΘΝΕΣΙΝ ΥΠΕΡ ΤΟΥ ΟΝΟΜΑΤΟΣ ⁴⁰
 TIONS OVER THE NAME
 ΣΑΥΤΟΥ ΕΝ ΟΙΣ ΕΣΤΕ ΚΑΙ ΥΜ ⁶⁰
 6 OF-Him IN WHOM ARE AND YE
 ΕΙΣ ΚΑΛΗΤΟΙ ΗΝ ΧΡΙΣΤΟ ⁸⁰
^{80.} CALLED-ONES OF-JESUS ANOINTED
 ΥΠΑΣΙΝ ΤΟΙΣ ΟΥΣΙΝ ΕΝ ΡΩΜ ⁴⁰⁰
 7 lo-ALL THE ones-being IN ROMB
 ΗΓΑΠΗΤΟΙΣ ΘΕΟΥ ΚΑΛΗΤΟΙ ²⁰
 beloved OF-God CALLED
 ΣΑΓΙΟΙΣ ΧΑΡΙΣ ΥΜΙΝ ΚΑΙ Ε ⁴⁰
 HOLY-ONES grace lo-YOUP AND PEACE
 ΙΡΗΝΗ ΑΠΟ ΘΕΟΥ ΠΑΤΡΟΣ ΗΜ ⁶⁰
 FROM God FATHER OF-US
 ΩΝ ΚΑΙ ΚΥΡΙΟΥ ΗΝ ΟΥ ΧΡΙΣ ⁸⁰
 AND Master JESUS ANOINTED
 ΤΟΥ ΠΡΩΤΟΝ ΜΕΝ ΕΥΧΑΡΙΣΤ ⁶⁰⁰
 8 BEFORE-MOST INDEED I-AM-thanking

ΩΤΩ ΘΕΩ ΜΟΥ ΔΙΑ ΗΝ ΟΥ ΧΡΙ ²⁰
 to-THE God OF-ME THRU JESUS ANOINT-
 ΣΤΟΥ ΠΕΡΙ ΠΑΝΤΩΝ ΜΟΝΟΤ ⁴⁰
 ED ABOUT ALL OF-YOUP that
 ΙΗ ΠΙΣΤΙΣ ΥΜΩΝ ΚΑΤΑ ΓΕΛ ⁶⁰
 THE BELIEF OF-YOUP Is-being-DOWN-MESSAGE
 ΛΕΤΑΙ ΕΝ ΟΛΩ ΤΩ ΚΟΣΜΩ ⁸⁰
 9 IN WHOLE THE SYSTEM witness
 ΤΥΣ ΓΑΡ ΜΟΥ ΕΣΤΙΝ Ο ΘΕΟΣ Ω ⁶⁰⁰
 for OF-ME IS THE God to-WHOM
 ΛΑΤΡΕΥΘΕΝ ΤΟ ΠΝΕΥΜΑΤΙ ²⁰
 I-AM-offering-DIVINE-SERVICE IN the spirit OF-
 ΟΥ ΕΝ ΤΩ ΕΥΑΓΓΕΛΙΩ ΤΟΥ ΥΙ ⁴⁰
 ME IN THE WELL-MESSAGE OF-THE SON
 ΟΥ ΑΥΤΟΥ ΩΣ ΔΙΑΛΕΙΠΤΩΣ ⁶⁰
 OF-Him AS UNintermittingly
 ΜΝΕΙΑΝ ΥΜΩΝ ΠΟΙΟΥΜΑΙ ΠΑ ⁸⁰
 10 REMINDER OF-YOUP I-AM-making always
 ΝΤΟΤΕ ΕΠΙ ΤΟΝ ΠΡΟΣΕΥΧΩΝ ⁷⁰⁰
 ON THE prayers
 ΜΟΥ ΔΕ ΟΜΕΝΟΣ ΕΙΠΩΣ ΗΝ ²⁰
 OF-ME beseeching IF-how ALREADY ?-
 ΟΤΕ ΕΥΘΩΣ ΗΝ ΣΟΜΑΙΕΝ ΤΩ ⁴⁰
^{80.} when I-SUAL-ly-be-being-WELL-WAYED IN THE WILL
 ΕΛΗΜΑΤΙ ΤΟΥ ΘΕΟΥ ΕΛΘΕΙΝ ⁶⁰
 OF-THE God TO-be-COMING
 ΠΡΟΣΥΜΑΣΕΠΙΘΩΓΑΡΙΔ ⁸⁰
 11 TOWARD YOUP I-AM-on-longing for TO-be-
 ΕΙΝΥΜΑΣΙΝΑΤΙ ΜΕΤΑ ΔΩΧΑ ⁸⁰⁰
^{80.} PERCEIVING YOUP THAT ANY I-MAY-be-with-giving
 ΡΙΣΜΑ ΥΜΙΝ ΠΝΕΥΜΑΤΙΚΟΝ ²⁰
 grace-effect to-YOUP spiritual
 ΕΙΣ ΤΟ ΣΤΗΡΙΧΘΗΝΑΙ ΥΜΑΣ ⁴⁰
 INTO THE TO-be-STOOD-fast YOUP
 ΤΟΥΤΟ ΔΕ ΕΣΤΙΝ ΣΥΝ ΠΑΡΑΚ ⁶⁰
 12 THIS YET IS TO-be-TOGETHER-BESIDE-
 ΛΗΘΗΝΑΙ ΕΝ ΜΙΝ ΔΙΑ ΤΗΣ ⁸⁰
 CALLED IN YOUP THRU THE IN
 ΝΑΛΛΗΛΟΙΣ ΠΙΣΤΕΩΣ ΥΜΩΝ ⁹⁰⁰
 one-another BELIEF OF-YOUP
 ΤΕ ΚΑΙ ΕΜΟΥ ΟΥΘΕΛΩ ΔΕΥΜΑ ²⁰
 13 BESIDES AND OF-ME NOT I-AM-WILLING YET YOUP
 ΣΑΓΝΟΕΙΝ ΔΕ ΑΦΟΙΟΤΙ ΠΟ ⁴⁰
 TO-be-UN-KNOWING brothers THAT MANY-
 ΑΛΛΑ ΚΙΣ ΠΡΟ ΕΒΕΜΗΝ ΕΛΘΕΙ ⁶⁰
^{80.} times I-before-placed TO-be-COMING
 Ν ΠΡΟΣΥΜΑΣ ΚΑΙ ΕΚΦΛΥΘΗΝ ⁸⁰
 TOWARD YOUP AND I-WAS-FORBIDDEN
 ΑΧΡΙ ΤΟΥ ΔΕΥΡΟΙΝΑΤΙΝ ΑΚ ¹⁰⁰⁰
 UNTIL THE EITHER THAT ANY FRUIT

¹⁴ The "Greek" must not be confounded with the so-called "gentile", or man of the nations. The Greek is the cultured, refined person, sometimes in contrast with the Jew, the religious man, but here in contrast with the uncultured or "barbarian".

¹⁴ "Barbarian" seems to be the only available term in English for this Greek word. It denoted especially one who did not speak Greek, the language which nearly all the world spoke at that time.

¹⁶ The *evangel* is God's power for salvation—*nothing else can take its place*. There is no other power in the universe which can turn men to God. All the modern substitutes and expedients, sanitary or social, impassioned oratory or emotional excitement, cannot save or make men right before God. The evangel alone, without any additions or apologies, is able to justify anyone who believes.

¹⁷ This evangel imparts God's own righteousness to those who accept it. This is unspeakably more than the pardon or forgiveness proclaimed at Pentecost by the twelve apostles.

¹⁷ When the law failed utterly, and Israel was far gone in apostasy, the prophet fell back upon God's unconditional promises, and made the memorable statement "The just by faith shall live" (Hab.24). Now that Israel is again apostate, this rule once more supersedes the law.

THE CONDUCT OF MANKIND

¹⁸ The apostle now takes up the conduct of those of mankind who had no written revelation. Nature alone ought to teach them much about the Deity. His attributes are in some degree revealed in His works in creation.

²¹ Such a knowledge of God called for worship and thanksgiving. Instead, they degraded His glory by making images of Him like themselves or even the lower orders of creation. Idols may be nothing in themselves, but, as they are supposed to represent the Deity, it is of the utmost importance that they do not suggest false ideas about Him. Hence He abhors all images and would not allow His people to harbor them. Christ is the One Image that truly represents Him.

²⁴ There is no surer road to degradation than to degrade the object of our worship.

you also, according as among the rest of the nations.

¹⁴ To Greeks as well as to barbarians, to the wise as well as to the foolish, am I a debtor. Thus this eagerness of mine to preach the evangel to you also, who are in Rome. For I am not ashamed of the evangel, for it is God's power for salvation to everyone who is believing—to the Jew first, and to the Greek as well. For in it God's righteousness is being revealed out of faith for faith, according as it is written: "Now the just by faith shall be living."

¹⁸ For God's indignation is being revealed from heaven on all the irreverence and injustice of men who are retaining the truth in injustice, because that which is known of God is apparent among them, for God makes it manifest to them. For His invisible attributes are described from the creation of the world, being apprehended by His achievements, as well as His imperceptible power and divinity, for them to be defenseless. Because, knowing God, they do not glorify or thank Him as God, but were made vain in their reasonings, and their unintelligent heart is darkened. Alleging themselves to be wise, they are made stupid, and they change the glory of the incorruptible God into the likeness of an image of a corruptible human being and flying creatures, and quadrupeds and reptiles.

²⁴ Wherefore God gives them up, in the lusts of their hearts, to the uncleanness of dishonoring their bodies among themselves, who alter the truth of God into the lie, and

20	ΑΡΡΟΝΣΧΩΚΑΙΕΝΥΜΙΝΚΑΘ	20	ΑΝΕΡΘΕΝΤΑΓΑΡΑΔΟΡΑΤΑΔ
	I-SHOULD-BE-HAVING AND IN YOUR accord-	20	APPEAR THE for UNSEEN OF-
40	ΩΣΚΑΙΕΝΤΟΙΣΛΟΙΠΟΙΣΕΘ	40	ΥΤΟΥΑΠΟΚΤΙΣΕΩΣΚΟΣΜΟΥ
	ing-AS AND IN THE rest NATIONS		Him FROM CREATION OF-SYSTEM
60	ΝΕΣΙΝΕΛΛΗΝΣΙΝΤΕΚΑΙΒΑΡ	60	ΤΟΙΣΠΟΙΗΜΑΣΙΝΝΟΟΥΜΕΝ
4	lo-GREEKS BESIDES AND to-BARBAR-		to-THE achievements being-MINDED
80	ΒΑΡΟΙΣΣΟΦΟΙΣΤΕΚΑΙΑΝΘ	80	ΑΚΑΘΟΡΑΤΑΙΤΗΕΑΙΔΙΟCΑ
	IANS lo-WISE BESIDES AND lo-UN-MIND-		is-BEING-DOWN-SEEN THE BESIDES UN-PERCEIVED OF-
100	ΗΤΟΙCΟΦΕΙΛΕΤΗCΕΙΜΙΟΥ	100	ΥΤΟΥΔΥΝΑΜΙCΚΑΙΘΕΙΟΥΤΗ
5	ing ower I-AM thus		Him ABILITY AND divinity
120	ΤΩCΤΟΚΑΤΕΜΕΠΡΟΒΟΥΜΟΝΚ	120	CΕΙCΤΟΕΙΝΑΙΑΥΤΟΥCΑΝΑ
	THE according-to ME BEFORE-FEEL AND		INTO THE TO-BE them UN-FROM-
140	ΑΙΥΜΙΝΤΟΙCΕΝΡΩΜΗΕΥΑΓ	140	ΠΟΛΟΓΗΤΟΥCΔΙΟΤΙΓΝΟΝΤ
	lo-YOUr THE IN ROME TO-Well-	21	said THRU-that KNOWING
16	ΓΕΛΙCΑCΘΑΙΟΥΓΑΡΕΠΑΙC	16	ΕCΤΟΝΘΕΟΝΟΥΧΘΕΘΕΟΝΕΔ
	MESSAGE NOT for I-AM-BEING-ON-		THE God NOT AS God THEY-
180	ΧΥΝΟΜΑΙΤΟΕΥΑΓΓΕΛΙΟΝΔ	180	ΟCΑCΑΝΗΥΧΑΡΙCΤΗCΑΝΑ
	WILED THE Well-MESSAGE ABIL-		esteemize OR THEY-thank but
190	ΥΝΑΜΙCΓΑΡΘΕΟΥΕCΤΙΝΕΙ	190	ΑΛΛΕΜΑΤΑΙΦΘΗCΑΝΕΝΤΟΙ
	ITY for OF-God IS INTO		AS o. THEY-WERE-made-VAIN IN THE
210	CΘΩΤΗΡΙΑΝΠΑΝΤΙΤΩΠΙCΤ	210	CΔΙΛΟΓΙCΜΟΙCΑΥΤΩΝΚΑ
	HAVING lo-EVERY THE one-BELIEV-		THRU-accounts OF-them AND
220	ΕΥΟΝΤΙΠΟΥΔΔΙΩΤΕΠΡΩΤΟ	220	ΙΕCΚΟΤΙCΘΗΗCΑΥΝΕΤΟCΑ
	ing lo-JUDA-an BESIDES BEFORE-most		is-DARKENED THE UN-intelligent OF-
230	ΝΚΑΙΕΛΛΗΝΙΔΙΚΑΙΟCΥΝΗ	230	ΥΤΩΝΚΑΡΔΙΑΦΑCΚΟΝΤΕCΕ
17	AND lo-GREEK JUSTICE	22	them HEART ALLEGING TO-
240	ΓΑΡΘΕΟΥΕΝΑΥΤΩΑΠΟΚΑΛΥ	240	ΙΝΑΙCΟΦΟΙΕΜΦΡΑΝΘΗCΑΝ
A	lo-YET for OF-God IN it IS-BEING-FROM-COVER-		BE WISE THEY-ARE-made-INSPID
250	ΠΤΕΤΑΙΕΚΠΙCΤΕΩCΕΙCΠΙ	250	ΚΑΙΗΛΛΑΞΑΝΤΗΝΔΟΞΑΝΤΟ
	ED OUT OF-BELIEF INTO BELIEF	23	AND THEY-CHANGE THE esteem OF-THE
260	CΤΙΝΚΑΘΩCΓΕΓΡΑΠΤΑΙΟΔ	260	ΥΑΦΘΑΡΤΟΥΘΕΟΥΕΝΟΜΟΙΩ
	according-AS it-HAS-been-WRITTEN THE YET		UN-CORRUPTIBLE God IN LIKENESS
270	ΕΔΙΚΑΙΟCΕΚΠΙCΤΕΩCΖΗC	270	ΜΑΤΙΕΙΚΟΝΟCΦΘΑΡΤΟΥΑΝ
	JUST-one OUT OF-BELIEF WILL-BE-		OF-image OF-CORRUPTIBLE human
280	ΕΤΑΙΑΠΟΚΑΛΥΠΤΕΤΑΙΓΑΡ	280	ΘΡΩΠΟΥΚΑΙΠΕΤΕΙΝΩΝΚΑΙ
18	LIVING IS-BEING-FROM-COVERED for		AND OF-flyers AND
290	ΟΡΓΗΘΕΟΥΑΠΟΥΡΑΝΟΥΕΠΙ	290	ΤΕΤΡΑΠΟΔΩΝΚΑΙΕΡΠΕΤΩΝ
	INDIGNATION OF-God FROM heaven ON		OF-FOUR-FOOTEDS AND OF-REPTILES
300	ΠΑCΑΝΑCΕΒΕΙΑΝΚΑΙΔΙΚ	300	ΔΙΟΠΑΡΕΔΩΚΕΝΑΥΤΟΥCΘ
	EVERY UN-REVERENCE AND UN-JUSTNESS	24	THRU-WHICH BESIDE-GIVES them THE God
310	ΙΑΝΑΘΡΩΠΩΝΤΩΝΤΗΝΑΛΗ	310	ΕΟCΕΝΤΑΙCΕΠΙΘΥΜΙΑΙCΤ
	OF-humans OF-THE TRUTH		IN THE ON-FEELINGS OF-
320	ΘΕΙΑΝΕΝΑΔΙΚΙΑΚΑΤΕΧΟΝ	320	ΩΝΚΑΡΔΙΩΝΑΥΤΩΝΕΙCΑΚΑ
	IN UN-JUSTNESS DOWN-HAVING		THE HEARTS OF-them INTO uncleanness
330	ΤΩΝΔΙΟΤΙΤΟΓΝΩCΤΟΝΤΟΥ	330	ΘΑΡCΙΑΝΤΟΥΑΤΙΜΑΖΕCΘΑ
19	turn-that the KNOWN OF-THE		OF-THE TO-BE-BEING-UN-VALUED
340	ΘΕΟΥΦΑΝΕΡΟΝΕCΤΙΝΕΝΑΥ	340	ΙΤΑCΩΜΑΤΑΑΥΤΩΝΕΝΑΥΤΟ
	God apparent IS IN them		THE BODIES OF-them IN them
350	ΤΟΙCΘΕΟCΓΑΡΑΥΤΟΙCΕΦ	350	ΙCΟΙΤΙΝΕCΜΕΤΗΛΛΑΞΑΝΤ
	THE God for to-them makes-	25	WHO-ANY after-CHANGE THE

The Conduct of Mankind

²⁵ There may be an allusion here to the prevalent custom of worshipping the Roman emperor. It has often occurred that, when men have attained to great eminence, they have demanded and received divine honors. Alexander the Great claimed such homage.

²⁶ The prevailing immorality in ancient times was largely attributable to the character of the gods they worshipped. The younger race of gods who held sway on Olympus were usurpers who had murdered the older gods, and were guilty of innumerable deeds of violence and full of sensuality and injustice. If their gods behaved so, it was not difficult for men to emulate their example and endorse such actions in others as well.

The failure of Christendom is largely due to the fact that God is unknown, and His place filled by a fierce, vindictive caricature, who is restrained from his thirst for vengeance by the intervention of an effeminate mediator who takes the place of the Christ of God.

¹ The argument here is inexorable. The man who judges others must be prepared to submit to the same judgment himself. There is no surer way of condemning himself than by sitting in judgment on those who commit the sins of which he is guilty.

In the day of judgment there will be little need to call witnesses against mankind, for their own reasonings among themselves and the standards of justice, however low, which they apply to their neighbors, are sufficient to condemn all.

The constant effort to uplift humanity ignores the true cause of human depravity. These things are the result of refusing to recognize God. One of the most alarming signs of modern times is the increasing desire to eliminate all reference to God in every sphere of life. Education must be strictly Godless, business has no place for the Deity, society shuns all mention of Him, and even many of the so-called churches have little more than a formal recognition of an unknown God. We must be prepared for more and more of the crime waves which periodically surge over the earth, as well as the complete break-down of the moral fibre of so-called civilization.

are venerated, and offer divine service to the creature beside the Creator, Who is blessed for the eons! *Amen!*

²⁶ Therefore God gives them over to dishonorable passions, for their females, as well, alter the natural use into that which is beside nature. Likewise even the males as well, deserting the natural use of the female, were inflamed in their craving for one another, males with males effecting indecency, and getting back in themselves the retribution of their deception which must be. And according as they do not test God, to have Him in recognition, God gives them over to a disqualified mind, to do that which is not befitting, ²⁸ having been filled with all injustice, wickedness, evil, greed, distended with envy, murder, strife, guile, ²⁹ depravity, whisperers, vilifiers, detesters of God, outragers, proud, ostentatious, inventors of evil, stubborn to parents, unintelligent, perfidious, without natural affection, ³⁰ implacable, unmerciful: who, recognizing God's just statute, that those committing such things are deserving of death, not only are doing them, but are endorsing also them that are committing them.

2 Wherefore you are defenseless, O man!—everyone who is judging—for in what you are judging another you are condemning yourself, for you who are judging are committing the same. Now we are aware that God's judgment is in accord with the truth against those who are committing such things.

³ Yet are you counting on this, O man, who are judging those committing such things, and are doing

20	ΗΝΑΛΗΘΕΙΑΝΤΟΥΘΕΟΥΕΝΤ	20	ΟΝΤΑΠΕΠΛΗΡΩΜΕΝΟΥΣΠΑΣ
	TRUTH OF-THE God IN THE	20	HAVING-been-FILLED to-EVERY
20	ΦΥΕΥΔΕΙΚΑΙΕΣΕΒΑΣΘΗ	20	ΗΔΙΚΙΑΠΟΝΗΡΙΑΚΑΚΙΑΠ
	FALSEHOOD AND ARE-REVERED		UNJUSTNESS wickedness EVIL MORE-
20	ΝΚΑΙΕΛΑΤΡΕΥΣΑΝΤΗΚΤΙ	20	ΛΕΟΝΕΣΙΑΜΕΣΤΟΥΣΦΘΟΝ
	AND offer-DIVINE-SERVICE to-THE CREATION		HAVING DISTENDED OF-ENVY
20	ΕΙΠΑΡΑΤΟΝΚΤΙΣΑΝΤΑΟΣΕ	20	ΥΦΟΝΟΥΕΡΙΔΟΣΔΟΛΟΥΚΑΚ
	BESIDE THE One-CREATING WHO IS		A OF-STRIKE OF-MURDER omits OF-FRAUD OF-MURDER OF-STRIKE OF-FRAUD EVIL-
20	ΣΤΙΝΕΥΛΟΓΗΤΟΣΕΙΣΤΟΥ	20	ΟΗΒΙΑΣΥΒΥΡΙΣΤΑΚΑΤ
	blessed INTO THE		30 CUSTOM WHISPERERS DOWN-
20	ΑΙΩΝΑΣΑΜΗΝΔΙΑΤΟΥΤΟΠΑ	20	ΑΛΑΛΟΥΣΒΕΟΣΤΥΓΕΙΣΥΒ
20	20 cons AMEN THRU this DESIDE-		TALKERS God-DETESTERS OUT-
20	ΡΕΔΩΚΕΝΑΥΤΟΥΣΒΕΘΕΟΣΕΙ	20	ΙΣΤΑΣΥΠΕΡΗΦΑΝΟΥΣΑΛΑΖ
	GIVES them THE God INTO		RAGERS OVER-APPEARING OSTENTATIOUS
20	ΣΠΑΘΗΑΤΙΜΙΑΣΑΙΤΕΓΑΡΘ	20	ΟΝΑΣΕΦΕΥΡΕΤΑΣΚΑΚΟΝΦ
	EMOTIONS OF-UN-VALUE THE BESIDES for le-		ON-FINDERS OF-EVIL TO-
20	ΗΛΕΙΑΥΤΩΝΜΕΤΗΛΑΛΑ	20	ΝΕΥΣΙΝΑΠΕΙΘΕΙCΑCΥΝΕΤ
	males OF-them after-CHANGE		31 parents UN-PERSUADABLE UN-intelligent
20	ΝΤΗΝΦΥΣΙΚΗΝΧΡΗΣΙΝΕΙC	20	ΟΥCΑCΥΝΒΕΤΟΥCΑCΤΟΡΓΟ
	THE natural using INTO		perfidious UN-NATURAL-AFFEC-
20	ΤΗΝΠΑΡΑΦΥCΙΝΟΜΟΙΩCΤΕ	20	ΥCΑCΠΟΝΟΥCΑCΤΕΛΗΜΟΝ
27	27 THE BESIDE nature LIKE-AS BESIDES		omits UN-LIBATIONERS (by s2) A ΔΙ for E
20	ΚΑΙΟΙΑΡCΕΝΕCΑΦΕΝΤΕCΤ	20	ΑCΟΙΤΙΝΕCΤΟΔΙΚΑΙΩΜΑΤ
	AND THE MALES FROM-LETTING THE		32 WHO-ANY THE JUST-EFFECT OF-
20	ΗΝΦΥCΙΚΗΝΧΡΗΣΙΝΤΗΣΘΗ	20	ΟΥΒΕΟΥΕΠΙΓΝΩΝΤΕCΟΤΙΟ
	natural using OF-THE female		THE God ON-KNOWLEDGING that THE
20	ΛΕΙΑCΕΙΞΕΚΑΥΘΗCΑΝΕΝΤΗ	20	ΙΤΑΤΟΙΑΥΤΑΠΡΑCΣΟΝΤΕC
	WERE-OUT-BURNED IN THE		THE such ONES-PRACTISING
20	ΟΡΕΙΞΕΙΑΥΤΩΝΕΙCΑΛΗΛΟ	20	ΑΞΙΟΘΑΝΑΤΟΥΕΙCΙΝΟΥΜ
	craving ON-them INTO one-another		WORTHY OF-DEATH ARE NOT ONLY
20	ΥCΑΡCΕΝΕCΕΝΑΡCΕCΙΝΤΗ	20	ΟΝΟΝΑΥΤΑΠΟΙΟΥCΙΝΑΛΛΑ
	MALES IN MALES THE		them ARE-DOING but
20	ΝΑCΧΗΜΟCΥΝΗΚΑΤΕΡΓΑΖ	20	ΚΑΙCΥΝΕΥΔΟΚΟΥCΙΝΤΟΙC
	indececy DOWN-ACTING		AND THEY-ARE-TOGETHER-WELL-SEEMING to-THE
20	ΟΜΕΝΟΙΚΑΙΤΗΝΑΝΤΙΜΙCΘ	20	ΠΡΑCCOYCΙΝΔΙΟΑΝΑΠΟΛΟ
	AND THE INSTEAD-HIRE		2 ONES-PRACTISING THRU-WHICH UN-FROM-said
20	ΙΑΝΗΝΕΔΕΙΤΗCΠΛΑΗCΑΥ	20	ΓΗΤΟCΕΙΩΑΝΘΡΩΠΕΠΑCΟΚ
	WHICH WAS-BINDING OF-THE STRAYING OF-		YOU-ARE of human! EVERY THE one-
20	ΤΩΝΕΝΕΑΥΤΟΙCΑΠΟΛΑΜΒΑ	20	ΡΙΝΦΩΝΕΝΩΓΑΡΚΡΙΝΕΙCΤΟ
	them IN selves FROM-GETTING		JUDGING IN WHICH for YOU-ARE-JUDGING THE
20	ΝΟΝΤΕCΚΑΙΚΑΘΩCΟΥΚΕΔΟ	20	ΝΕΤΕΡΟΝCΕΑΥΤΟΝΚΑΤΑΚΡ
28	AND according-AS NOT THEY-test		DIFFERENT YOURSELF YOU-ARE-DOWN-
20	ΚΙΜΑCΑΝΤΟΝΘΕΟΝΕΧΕΙΝΕ	20	ΙΝΕΙCΤΑΓΑΡΑΥΤΑΠΡΑCCE
	THE God TO-BE-HAVING IN		JUDGING THE for SAME YOU-ARE-PRACTISING
20	ΝΕΠΙΓΝΩCΕΙΠΑΡΕΔΩΚΕΝΑ	20	ΙCΟΚΡΙΝΩΝΟΙΔΑΜΕΝΔΕΘΤ
	ON-KNOWLEDGE DESIDE-GIVES them		2 THE one-JUDGING WE-HAVE-PERCEIVED YET that
20	ΥΤΟΥCΘΕΟCΕΙCΑΔΟΚΙΜΟ	20	ΙΤΟΚΡΙΜΑΤΟΥΘΕΟΥΕCΤΙΝ
	THE God INTO UN-tested		THE JUDGMENT OF-THE God IS
20	ΝΝΟΥΝΠΟΙΕΙΝΤΑΜΗΚΑΘΗΚ	20	ΚΑΤΑΑΛΗΘΕΙΑΝΕΠΙΤΟΥCΤ
	MIND TO-BE-DOING THE NO be-litling		according-to TRUTH ON THE-ONES THE

The Conduct of Mankind

³ Is it not most unreasonable for the sinner to suppose that God's judgment of him will be less searching than his condemnation of the sins of his fellow men? The fact that His judgment is delayed and that He continues to give the blessings of creation with a bountiful hand should lead to reconsideration and amendment.

⁶ It is well to consider the basis on which the judgment of mankind will proceed. It is not all one-sided. God will not only sentence the evil, but reward the good—if *such there be*. That there are none to claim His rewards does not alter the great fact which is here laid down as the just basis of God's dealings with mankind. *He will be paying each one according to his acts*. No one can say this is not just and right. He is just as ready to reward the good as to punish the bad. All that is needed is someone to live up to the standard, and He will give such a one life for the eons—the same life which those who believe get through Christ as a gratuitous gift. To say that it is idle to speak thus, since no one can possibly claim such an award, betrays a misapprehension of the underlying purpose of judgment. This is not, as commonly supposed, the condemnation of wrongdoers, but rather the payment of what is due, good as well as bad, that so the justice of God's character may be revealed. Judgment, as a revelation of God, would be most misleading if it made no provision for reward as well as punishment. If no one is able to claim the reward it will not change the essential fact that such a righteous foundation underlies God's throne.

¹¹ Law does not exempt from judgment: it only fixes the standard of judgment. Knowledge of the law only incriminates more deeply those who break it.

¹⁴ Human nature, or instinct, is not corrupt. It is in line with God's law and conscience (2⁷). It is against sin (1²⁶). The heart of humanity is corrupt. By following their nature it was quite possible for men to do by instinct what was later inscribed in the written code. Men's acts are *unnatural*.

the same, that *you* will be escaping the judgment of God? Or are you despising the riches of His kindness and forbearance and patience, being ignorant that God's kindness is leading you to repentance? Yet, in accord with your hardness and unrepentant heart you are hoarding for yourself indignation in the day of indignation and revelation of the just judgment of God, Who will be paying each one in accord with his acts: to those, indeed, who by endurance in good acts are seeking glory and honor and incorruption, *conian* life, yet to those of faction, and stubborn, indeed, as to the truth, yet persuaded to injustice, indignation and fury, affliction and distress, on every human soul which is effecting evil—of the Jew first and of the Greek as well—yet glory and honor and peace to everyone who is working at that which is good—to the Jew first, and to the Greek as well.

¹¹ For there is no partiality with God, for as many as sinned without law shall be lost also without law, and as many as sinned in law will be judged through law. For the listeners to law are not just with God, but the doers of law will be justified.

¹⁴ For whenever they of the nations, having no law, may be doing by nature what the law demands, these, having no law, are a law to themselves, who are displaying the action of the law written in their hearts, their conscience joining its witness, and their reasonings between one another accusing or defending them, in the day when God will be judging the hidden things of humanity, accord-

ΑΤΟΙΑΥΤΑΠΡΑCCONTACAO ²⁰ such PRACTISING YOU-ARE- ⁹	ΚΑΙΘΥΜΟCΘΑΙΨΙCΚΑΙCΤΕ ²⁰ AND fury CONstriction AND CRAMP-
ΓΙΖΗΔΕΤΟΥΤΟΦΑΝΘΡΟΠΕΟ ⁴⁰ accounting yet this o! human! THE	ΝΟΧΩΡΙΑΕΠΙΠΑCΑΝΨΥΧΗΝ ⁴⁰ SPACE ON EVERY soul
ΚΡΙΝΩΝΤΟΥCΤΑΤΟΙΑΥΤΑΠ ⁶⁰ one-JUDGING THE-ones THE such PRAC-	ΑΝΘΡΩΠΟΥΤΟΥΚΑΤΕΡΓΑΖΟ ⁶⁰ OF-human OF-THE one-DOWN-ACTING
ΡΑCCONTACAKAIΠΟΙΩΝΑΥΤ ⁸⁰ TING AND DOING SAME	ΜΕΝΟΥΤΟΚΑΚΟΝΙΟΥΔΑΙΟΥ ⁸⁰ THE EVIL OF-JUDA-AN
ΑΟΤΙCΥΕΚΦΕΥΖΗΤΟΚΡΙΜΑ ¹⁰⁰ that YOU WILL-BE-OUT-ELKING THE JUDgment	ΤΕΠΡΩΤΟΝΚΑΙΕΛΛΗΝΟCΔΟ ⁶⁰⁰ 10 BESIDES BEFORE-most AND OF-GREEK esteem
ΤΟΥΘΕΟΥΝΤΟΥΠΛΟΥΤΟΥΤΗ ²⁰ OF-THE God OR-OF-THE RICHES OF-THE	ΞΑΔΕΚΑΙΤΙΜΗΚΑΙΕΙΡΗΝΗ ²⁰ YET AND VALUe AND PEACE
CΧΡΗCΤΟΤΗΤΟCΑΥΤΟΥΚΑΙ ⁴⁰ kindness OF-Him AND	ΠΑΝΤΙΤΩΕΡΓΑΖΟΜΕΝΟΤΟΑ ⁴⁰ to-EVERY THE one-ACTING THE GOOD
ΤΗCΑΝΟΧΗCΚΑΙΤΗCΜΑΚΡΟ ⁶⁰ OF-THE tolerance AND OF-THE FAR-Feeling	ΓΑΘΟΝΙΟΥΔΑΙΩΤΕΠΡΩΤΟΝ ⁶⁰ to-JUDA-AN BESIDES BEFORE-most
ΘΥΜΙΑCΚΑΤΑΦΡΟΝΕΙCΑΓΝ ⁸⁰ YOU-ARE-despising UN-KNOW-	ΚΑΙΕΛΛΗΝΟΥΓΑΡΕCΤΙΝ ⁸⁰ 11 AND to-GREEK NOT for IS par-
ΟΦΝΟΤΙΤΟΧΡΗCΤΟΝΤΟΥΘΕ ²⁰⁰ isu that the kindness OF-THE God	ΡΟCΩΠΟΛΗΜΙΑΠΑΡΑΤΩΘΕ ⁷⁰⁰ liality BESIDE THE God
ΟΥΕΙCΜΕΤΑΝΟΙΑΝCΕΑΓΕΙ ²⁰ INTO after-MIND YOU IS-LEADING	ΦΟCΟΙΓΑΡΑΝΟΜΩCΗΜΑΡΤΟ ²⁰ 12 as-many-as for UNLAW-ly missed
ΚΑΤΑΔΕΤΗΝCΚΑΗΡΟΤΗΤΑC ⁴⁰ 5 according-to YET THE HARDNESS OF-	ΝΑΝΟΜΩCΚΑΙΑΠΟΛΟΥΝΤΑΙ ⁴⁰ UNLAW-ly AND WILL-BE-being-destroyED
ΟΥΚΑΙΜΕΤΑΝΟΗΝΤΟΝΚΑΡΔ ⁶⁰ YOU AND UN-after-MINDED HEART	ΚΑΙΟCΟΙΕΝΝΟΜΩΗΜΑΡΤΟΝ ⁶⁰ AND as-many-as IN LAW missed
ΙΑΝΘΗCΑΥΡΙΖΕΙCCEΑΥΤΩ ⁶⁰ YOU-ARE-PLACING-INTO-tOMORROW to-yourself	ΔΙΑΝΟΜΟΥΚΡΙΘΗCΟΝΤΑΙΟ ⁸⁰ 13 THRU LAW WILL-BE-being-JUDGED NOT
ΟΡΓΗΝΕΝΗΜΕΡΑΟΡΓΗCΚΑΙ ³⁰⁰ INDIGNATION IN DAY OF-INDIGNATION AND	ΥΓΑΡΟΙΑΚΡΟΑΤΑΙΝΟΜΟΥΔ ⁸⁰⁰ for THE LISTENERS OF-LAW JUST
ΑΝΤΑΠΟΔΩCΕΩC(σ ¹ +ΚΑΙ)ΑΝΔ ¹⁰ ΟΡΓΑΝ ²⁰ FROM-coverING OF-just-JUDgment	ΙΚΑΙΟΙΠΑΡΑΤΩΘΕΦΑΛΛΟΙ ²⁰ BESIDE THE God but THE
CΙΑCΤΟΥΘΕΟΥΟCΑΠΟΔΩCΕ ⁴⁰ 6 OF-THE God WHO WILL-BE-FROM-gIVING	ΠΟΙΝΤΑΙΝΟΜΟΥΔΙΚΑΙΩΘΗ ⁴⁰ DOERS OF-LAW WILL-BE-being-JUSTIFIED
ΙΕΚΑCΤΩΚΑΤΑΤΑΕΡΓΑΥΤ ⁶⁰ to-EACH according-to THE ACTS OF-him	CΟΝΤΑΙΟΤΑΝΓΑΡΕΘΝΗΗΤΑΜ ⁶⁰ 14 when-EVER for NATIONS THE NO
ΟΥΤΟΙCΜΕΝΚΑΘΥΠΟΜΟΝΗ ⁸⁰ 7 to-THE-ones INDEED according-to UNDER-REMAINING	ΗΝΟΜΟΝΕΧΟΝΤΑΦΥCΕΙΤΑΤ ⁸⁰ LAW HAVING to-nature THE OF-
ΕΡΓΟΥΑΓΑΘΟΥΔΟΞΑΝΚΑΙΤ ⁴⁰⁰ OF-ACT GOOD esteem AND VALUe	ΟΥΝΟΜΟΥΠΟΙΩCΙΝΟΥΤΟΙΝ ³⁰⁰ THE LAW MAY-BE-DOING thecE LAW
ΙΜΗΝΚΑΙΑΦΘΑΡCΙΑΝΖΗΤΟ ²⁰ AND UN-CORRUPTION ARE-SEEKING	ΟΜΟΝΗΧΟΝΤΕCΕΑΥΤΟΙC ²⁰ NO HAVING to-selves
ΥCΙΝΩΗΝΑΙΩΝΙΟΝΤΟΙCΔ ⁴⁰ 8 LIFE conian to-THE-ones YET	ΕΙCΙΝΝΟΜΟCΟΙΤΙΝΕCΕΝΔ ⁴⁰ 15 ARE LAW WHO-ANY ARE-IN-
ΕΞΕΡΙΘΕΙΑCΚΑΙΑΠΕΙΘΟ ⁶⁰ OUT OF-THIFE AND UN-PERSUADING	ΕΙΚΝΥΝΤΑΙΤΟΕΡΓΟΝΤΟΥΝ ⁶⁰ SHOWING THE ACT OF-THE LAW
ΥCΙΝΜΕΤΑΝΗΛΛΗΘΕΙΑΠΕΙΘΟ ⁸¹ INDEED to-THE TRUTH BEING-PER-	ΟΜΟΥΓΡΑΠΤΟΝΕΝΤΑΙCΚΑΡ ⁸⁰ written IN THE HEARTS
ΜΕΝΟΙCΔΕΤΗΑΔΙΚΙΑΟΡΓΗ ⁶⁰⁰ SUADED YET to-THE UNJUSTICEcS INDIGNATION	ΔΙΑΙCΑΥΤΩΝCΥΝΜΑΡΤΥΡΟ ¹⁰⁰⁰ of-them OF-together-willneccing

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¹⁶ Much of the judgment which obtains among men is unjust and oppressive because of their inability to uncover the real truth: But in the divine judgment the *hidden* things will be revealed and a just sentence will be based on all the facts. Doubtless the motives will be laid bare as well as the acts themselves and thus the quality of each action will receive due recognition.

¹⁷ Now the apostle is about to devote particular attention to the Circumcision. Hitherto he has appealed to nature, or instinct, and to conscience. All these combine to condemn those who had no access to the revealed will of God. The Jew, who had the law, considered himself in an entirely different class, so the apostle devotes a considerable section to prove to him that the possession of the law did not make him immune from judgment, but rather invited a severer sentence.

²³ The responsibility of being the repository of the form of knowledge and truth was very lightly felt by the Jew. He did not realize the gravity of his position. His conduct was now no longer a matter of private concern; it involved the name and honor of God. If he kept the law it would mark him as a just and holy man, and God and His law would receive praise. As it was, however, his actions did not comport with the light in which he boasted, and as a result God's name was brought into dishonor among the nations.

²⁵ God's judgment, let us remember, is based on *acts*; His *gifts* are granted to *faith*. We have not yet come to the bestowal of gifts. The rite of circumcision was the outward sign, in the first place, of an inward faith, but it degenerated into a mere mark of privilege. But misused privilege is of no avail at the bar of God.

²⁸ In the judgment the outward visible tokens will count for nothing. Only that which is vital, in spirit, which will meet the scrutiny of God, will receive recognition. Men may applaud many an action which God detests, and may condemn that which God approves. Human standards and outward appearances will weigh little in the judgment.

ing to my evangel, through Jesus Christ.

¹⁷ *Lo!* you are being denominated a Jew, and are resting on law, and ¹⁸ are boasting in God, and know the will, and are testing what things are of consequence, being instructed ¹⁹ out of the law. Besides, you have confidence in yourself to be a guide ²⁰ of the blind, a light of those in darkness, a discipliner of the imprudent, a teacher of minors, having the form of knowledge and truth in the law.

²¹ You, then, who are teaching another, are you not teaching yourself? who are proclaiming not to be ²² stealing, are you stealing? who are saying not to be committing adultery, are you committing adultery? who are abominating idols, are you ²³ despoiling the sanctuary? who are boasting in a law, through the transgression of the law are you ²⁴ dishonoring God? For because of you the name of God is being blasphemed among the nations, according as it is written.

²⁵ For circumcision, indeed, is of benefit if you should be putting law into practise, yet if you should be a transgressor of law, your circumcision has become uncircumcision.

²⁶ If the Uncircumcision, then, should be maintaining the just requirements of the law, shall not his uncircumcision be counted for circumcision? And the Uncircumcision ²⁷ who, by instinct, are discharging the law's demands, shall be judging you, who through letter and circumcision, are a transgressor of law.

²⁸ For not what is apparent is the Jew, nor yet what is apparent in ²⁹ flesh circumcision; but that which is hidden is the Jew, and circumcision is of heart, in spirit, not in

ΥΗCAYΤΩΝΤΗC CΥΝΕΙΔΗC 20 them the conscience	ΥC CΟΜΕΝΟCΤΑ ^{AS O.} ΙΔΩΛΑΙΕΡ 20 INATING THE idols YOU-ARE-
ΕΩCΚΑΙΜΕΤΑΙΣΥΔΑΛΛΗΛΟΝΤ 40 AND between one-another OF-	ΟCΥΛΕΙCΟCΕΝΝΟΜΩΚΑΥΧΑ 40 23 SACRED-ATTACHING WHO IN LAW ARE-BOASTING
ΦΝΑΛΟΓΙCΜΩΝΚΑΤΗΓΟΡΟΥΝ 60 THE logics accusing	CΑΙΔΙΑΤΗCΠΑΡΑΒΑCΕΩCΤ 60 THRU THE BESIDE-STEPPING OF-
ΤΩΝΗΚΑΙΔΠΟΛΟΓΟΥΜΕΝΩΝ 80 OR AND FROM-SAYING	ΟΥΝΟΜΟΥΤΩΝΘΕΟΝΑΤΙΜΑΖ 80 THE LAW THE God YOU-ARE-UN-VALU-
ΕΝΗΜΕΡΑΟΤΕΚΡΙΝΕΙΟΘΕ 100 16 IN THE DAY when WILL-BE-JUDGING THE God	ΕΙCΤΟΓΑΡΟΝΟΜΑΤΟΥΘΕΟΥ 600 24 INO THE for NAME OF-THE God
ΟCΤΑΚΡΥΠΤΑΤΩΝΑΝΘΡΩΠΩΝ 20 THE hidden OF-THE humans	ΔΙΥΜΑCΒΛΑCΦΗΜΕΙΤΑΙΕΝ 20 THRU YOU'r IS-BEING-HARM-AYERRED IN
ΝΚΑΤΑΤΟΕΥΑΓΓΕΛΙΟΝΜΟΥ 40 according-TO THE WELL-MESSAGE OF-ME	ΤΟΙCΕΘΝΕCΙΝΚΑΘΩCΓΕΓΡ 40 THE NATIONS according-AS IT-WAS-BEEN-
ΔΙΑΙΗCΟΥΧΡΙCΤΟΥΕΙΔΕC 60 17 THRU JESUS ANOINTED BE-PERCEIVING	ΑΠΤΑΙΠΕΡΙΤΟΜΗΜΗΕΝΓΑΡΩ 60 25 WRITTEN ABOUT-CUTTING INDEED for IS-
ΥΙΟΥΔΑΙΟCΕΠΟΝΟΜΑΖΗΚΑ 80 YOU JUDA-AN ARE-BEING-ON-NAMED AND	ΦΕΛΕΙΕΑΝΝΟΜΟΝΠΡΑCΘΗC 80 benefiting IF-EVER LAW YOU-MAY-BE-PRACTIS-
ΙΕΠΑΝΑΠΑΥΗΝΝΟΜΩΚΑΙΚΑΥ 200 ARE-ON-TESTING to-LAW AND ARE-	ΕΑΝΔΕΠΑΡΑΒΑΤΗCΝΟΜΟΥΗ 700 ING IF-EVER YET BESIDE-STEPPER OF-LAW YOU-
ΧΑCΑΙΕΝΘΕΩCΚΑΙΓΙΝΩCΚΕ 20 18 BOASTING IN God AND ARE-KNOWING	CΗΠΕΡΙΤΟΜΗCΟΥΑΚΡΟΒΥC 20 MAY-BE THE ABOUT-CUTTING OF-YOU uncircumcision
ΙCΤΟΒΕΛΗΜΑΚΑΙΔΟΚΙΜΑΖ 40 THE WILL AND ARE-TESTING	ΤΙΑΓΕΓΟΝΕΝΕΑΝΟΥΝΗΚΑΡ 40 26 HAS-BECOME IF-EVER THEN THE uncir-
ΕΙCΤΑΔΙΑΦΕΡΟΝΤΑΚΑΤΗΧ 60 THE THRU-CARRYING being-instructed	ΟΥCΤΙΑΤΑΔΙΚΑΙΩΜΑΤΑΤ 60 cumeision THE JUST-effects OF-
ΟΥΜΕΝΟCΕΚΤΟΥΝΟΜΟΥΠΕΠ 80 19 OUT OF-THE LAW YOU-HAVE-	ΟΥΝΟΜΟΥΦΥΛΑCCHOYΧΗΚ 80 THE LAW MAY-BE-GUARDING NOT THE uncir-
ΟΙΒΑCΤΕCΕΑΥΤΟΝΟΔΗΓΟΝ 300 confidence BESIDES YOURSELF WAY-LEADER	ΡΟΒΥCΤΙΑΥΤΟΥΕΙCΠΕΡΙ 800 cumeision OF-him INTO ABOUT-CUT-
ΕΙΝΑΙΤΥΦΑΩΝΦΩCΤΩΝΕΝC 20 TO-BE OF-BLIND LIGHT OF-THE-ONES IN DARK-27	ΤΟΜΗΝΛΟΓΙCΘΗCΕΤΑΙΚΑΙ 20 ting WILL-BE-BEING-ACCOUNTED AND
ΚΟΤΕΙΠΑΙΔΕΥΤΗΝΑΡΩΝΩ 40 20 ness discipliner OF-UN-DISPOSED A omits TEACHER OF-minors	ΚΡΙΝΕΙΗΕΚΦΥCΕΩCΑΚΡΟΒ 40 WILL-BE-JUDGING THE OUT OF-NATURE uncircumcision
ΝΑΙΔΑCΚΑΛΟΝΗΠΙΩΝΕΧΟ 60 TEACHER OF-minors HAVING	ΥCΤΙΑΤΟΝΝΟΜΟΝΤΕΛΟΥCΑ 60 THE LAW FINISHING
ΝΤΑΤΗΝΜΟΡΦΟCΙΝΤΗCΓΝΩ 80 THE FORMING OF-THE KNOWLEDGE	CΕΤΟΝΔΙΑΓΡΑΜΜΑΤΟCΚΑΙ 80 YOU THE-ONE THRU WRITING AND
CΕΩCΚΑΙΤΗCΑΛΗΘΕΙΑCΕΝ 400 AND OF-THE TRUTH IN	ΠΕΡΙΤΟΜΗCΠΑΡΑΒΑΤΗΝΝΟ 900 ABOUT-CUTTING BESIDE-STEPPER OF-LAW
ΤΩΝΟΜΦΟΟΥΝΔΙΑCΚΟΝΕΤ 20 21 THE LAW THE THEN one-TEACHING DIFFER-	ΜΟΥΟΥΓΑΡΟΕΝΤΩΦΑΝΕΡΩΙ 20 28 NOT for THE IN THE apparent JC-
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ΙCΟΚΗΡΥCCΩΝΗΜΗΚΛΕΠΤΕΙ 60 THE one-PROCLAIMING NO TO-BE-stealing	ΩΦΑΝΕΡΩΕΝCΑΡΚΙΠΕΡΙΤΟ 60 apparent IN FLESH ABOUT-CUTTING
ΝΚΛΕΠΤΕΙCΟΛΕΓΩΝΗΜΟΙ 80 22 YOU-ARE-stealing THE one-saying NO TO-BE-	ΜΗΑΛΛΟΕΝΤΩΚΡΥΠΤΩΙΟΥΔ 80 20 BUT THE IN THE hidden JUDA-an
ΧΕΥΕΙΝΜΟΙΧΕΥΕΙCΟΒΔΕΛ 500 ADULTERING YOU-ARE-ADULTERING THE one-ADOM-	ΔΙΟCΚΑΙΠΕΡΙΤΟΜΗΚΑΡΔΙ 5000 AND ABOUT-CUTTING OF-HEART

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¹ It would almost seem, from the preceding argument, that the advantages enjoyed by the Jews brought them no real benefit. But this seems to be true only of those who disbelieved and abused the advantages accorded them. Those of faith among them received untold benefit, like their father Abraham.

² The greatest treasure in all the world was once the exclusive possession of the Jews. To them were confided the oracles of God. Today we, who in that day had no revelation from God, are entrusted with the same treasure, yet with jewels infinitely more precious than were ever in their care. This epistle is one of them. Have we anything like a true sense of our responsibility? Have we explored and enjoyed these treasures in any measure as they deserve? May God grant that the present attempt to open this treasure house to all His saints from the highest to the humblest, may lead to a greater appreciation of the infinite value of this sacred deposit.

³ The painful contrast between the fearful failures of His people and His holy law had one good effect. It magnified His righteousness. The question arises whether, since their unrighteousness commends His righteousness, He has the right to be indignant at it. Indeed (we might add) since all sin is a foil for His glory, how can He condemn it? But, how then can there be any judgment at all? That God is able to bring good out of evil is no excuse for the commission of evil, far less an incentive to do evil.

⁴ In the judgment there will be no privileged class. Religious Jews as well as cultured Greeks are all under sin. The proof of this for the Jews is found in the very oracles in which they boast.

⁵ These passages are all quoted in support of the charge that the Jew, equally with those of other nations, is subject to the judgment of God.

⁶⁻¹³ The whole quotation is taken from the Septuagint of Ps. 142:3 except that it begins "The Lord out of heaven stoops over the sons of mankind, to perceive if they are understanding or seeking out God".

letter, whose applause is not of men, but of God.

³ What, then, of the Jew's prerogative, or what is the benefit of circumcision? Much in every manner. For first, indeed, that to them were entrusted the oracles of God. For what if some disbelieve? Shall not their unbelief nullify the faith of God? May it not come to that! Now let God be true, yet every man a liar, even as it is written:

"That so Thou shouldst be justified in Thy sayings,
And shalt be conquering in Thy judgment."

⁵ Now if our injustice is recommending God's righteousness, what shall we assert? Not that God Who is bringing on indignation is unjust (I am saying it as a man)?
⁶ May it not come to that! Else how shall God be judging the world?
⁷ Yet if the truth of God superabounds in my lie, for His glory, why am I also still being judged as a sinner, and not (according as we are calumniated and according as some are averring that we are saying) that "We should be doing evil that good may be coming" (whose judgment is just)?
⁹ What then? Are we privileged? Undoubtedly not, for we previously charge Jews as well as Greeks to be all under sin, according as it is written:

"Not one is just—not even one.

¹¹ Not one is understanding, not one is seeking out God,

¹² All avoid Him:

At the same time they were useless.

Not one is doing kindness:

There is not even one!

¹³ Their throat is an open sepulcher; They defraud with their tongues: The venom of asps is under their lips;

<p>20 ΑΣΕΝΠΝΕΥΜΑΤΙΟΥΓΡΑΜΜΑ IN spirit NOT WRITING</p>	<p>20 ΥΕΝΤΩΕΜΟΨΕΥΣΜΑΤΙΕΠΕΡ IN THE MY FALSEHOOD exceeds</p>
<p>40 ΤΙΟΥΘΕΠΑΙΝΟΣΟΥΚΕΣΑΝΘ WHOSE THE ON-PRaise NOT OUT OF-humans</p>	<p>40 ΙCCEΥCENEICTHNDΟΞΑΝΑ INTO THE esteem OF-</p>
<p>3 ΡΩΠΟΝΑΛΛΑΕΚΤΟΥΘΕΟΥΤΙ AS O. but OUT OF-THE God ANY</p>	<p>60 ΥΤΟΥΤΙΕΤΙΚΑΓΩΦCΑΜΑΡΤ Him ANY STILL AND-I AS misser</p>
<p>80 ΟΥΝΤΟΠΕΡΙCCONTOYIOYΔ THEN THE excessive OF-THE JUDA-AN</p>	<p>8 ΦΛΟCΚΡΙΝΟΜΑΙΚΑΙΜΗΚΑΘ AM-BEING-JUDGED AND NO according-</p>
<p>100 ΔΙΟΥΝΤΙCΗΦΕΛΕΙΑΤΗCΠ OR ANY THE benefit OF-THE ABOUT-</p>	<p>600 ΦCΒΛΑCΦΗΜΟΥΜΕΘΒΑΚΑΙΚΑ AS WE-ARE-BEING-HARM-AVERRED AND accord-</p>
<p>20 ΕΡΙΤΟΜΗCΠΟΛΥΚΑΤΑΠΑΝΤ CUTTING MANY according-to EVERY</p>	<p>20 ΘΦCΑCΑINTINECΗMACΛΕΓ ing-as THEY-ARE-AVERRING ANY US TO-BE-say-</p>
<p>40 ΑΤΡΟΠΟΝΠΡΩΤΟΝΜΕΓΑΡΟ BEFORE-most INDEED for that</p>	<p>40 ΕΙΝΟΤΙΠΟΙΗCΦΜΕΝΤΑΚΑΚ ING that WE-SHOULD-BE-DOING THE EVIL</p>
<p>60 ΤΙΕΠΙCΤΕΥΘΗCΑΝΤΑΛΟΓΙ THEY-WERE-BELIEVED THE oracles</p>	<p>60 ΑΙΝΑΕΛΘΗΤΑΑΓΘΑΦΑΝΤΟΚ THAT MAY-BE-COMING THE GOOD WHOSE THE JUDG-</p>
<p>80 ΑΤΟΥΘΕΟΥΤΙΓΑΡΕΙΝΠΙCΤ OF-THE God ANY for IF THEY-UN-BE-</p>	<p>80 ΡΙΜΑΕΝΔΙΚΟΝΕCΤΙΝΤΙΟΥ 9 meat IN-JUST IS ANY THEN</p>
<p>3 ΗCΑΝΤΙΝΕCΜΗΗΑΠΙCΤΙΑΔ BELIEVE ANY NO THE UN-BELIEF OF-</p>	<p>700 ΝΠΡΟΕΧΟΜΕΘΑΟΥΠΑΝΤΩCΠ WE-ARE-BEFORE-HAVING NOT ALL-ly WE-</p>
<p>20 ΥΤΩΝΤΗΝΠΙCΤΙΝΤΟΥΘΕΟΥ them THE BELIEF OF-THE God</p>	<p>20 ΡΟΝΤΙΑCΑΜΕΘΑΓΑΡΙΟΥΔΑ BEFORE-cause for JUDA-ans</p>
<p>40 ΚΑΤΑΡΓΗCΕΙΜΗΓΕΝΟΙΤΟΓ 4 WILL-BE-DOWN-UN-ACTING NO MAY-IT-BE-BECOMING LET-</p>	<p>40 ΙΟΥCΤΕΚΑΙΕΛΛΗΝΑCΠΑΝΤ BESIDES AND GREEKS ALL</p>
<p>60 ΙΝΕCΘΩΔΕΘΕΘΕΟCΑΛΗΘΗCΠ BE-BECOMING YET THE God TRUE EVERY</p>	<p>10 ΑCΥΦΑΜΑΡΤΙΑΝΕΙΝΑΙΚΑΘ UNDER missing TO-BE according-</p>
<p>80 ΑCΔΕΑΘΡΩΠΟCΥΒΕΥCΤΗCΚ YET human FALCIFIER DOWN-</p>	<p>80 ΦCΓΕΓΡΑΠΤΑΙΟΤΙΟΥΚΕCΤ AS IT-HAS-BEEN-WRITTEN that NOT IS</p>
<p>300 ΑΘΑΠΕΡΓΕΓΡΑΠΤΑΙΟΦCΑ WHICH-EVEN IT-HAS-BEEN-WRITTEN WHICH-HOW EVER</p>	<p>11 ΙΝΔΙΚΑΙΟCΟΥΔΕΙCΟΥΚΕ AD omit THE NOT-YET ONE NOT IS</p>
<p>20 ΝΔΙΚΑΙΩΘΗCΕΝΤΟΙCΛΟΓΟ YOU-MAY-BE-BEING-JUSTIFIED IN THE sayings</p>	<p>20 CΤΙΝΟCΥΝΙΩΝΟΥΚΕCΤΙΝΟ AD omit THE THE one-understanding NOT IS THE</p>
<p>40 ΙCCOYKΑΙΝΙΚΗCΕΙCΕΝΤΩ OF-YOU AND YOU-WILL-BE-CONQUERING IN THE</p>	<p>40 ΕΚΖΗΤΟΝΤΩΝΘΕΟΠΑΝΤΕC AD omit THE one-out- 12 one-out-SEEKING THE God ALL</p>
<p>60 ΚΡΙΝΕCΘΑΙCΕΕΙΔΕΗΑΔΙΚ 5 TO-BE-BEING-JUDGED YOU IF YET THE UNJUSTness</p>	<p>60 ΕΞΕΚΛΙΝΑΝΑΜΑΗΧΡΕΩΘΗC OUT-CLINE SIMULTANEOUSLY THEY-WERE-UN-</p>
<p>80 ΙΑΗΜΩΝΘΕΟΥΔΙΚΑΙΟCΥΝΗ OF-US OF-God JUSTICE</p>	<p>80 ΑΝΟΥΚΕCΤΙΝΟΠΟΙΩΝΧΡΗC Used NOT IS THE one-DOING kindness</p>
<p>400 ΝCΥΝΙCΤΗCΙΝΤΙΕΡΟΥΜΕΝ IS-TOGETHER-STANDING ANY WE-SHALL-BE-declaring</p>	<p>900 ΤΟΤΗΔΟΥΚΕCΤΙΝΕΩCΕΝΟ NOT IS TILL OF-ONE</p>
<p>20 ΜΗΑΔΙΚΟCΘΕΟCΟCΠΙΦΕΡ NO UN-JUST THE God THE One-on-CARRY-</p>	<p>20 CΤΑΦOCΑΝΕΦΜΕΝΟCΟΛΑΡ 13 sepulcher HAVING-BEEN-UP-OPENED THE LARXN</p>
<p>40 ΦΝΤΗΝΟΡΓΗΚΑΤΑΑΝΘΡΩΠ ING THE INDIGNATION, according-to human</p>	<p>40 ΥΓΞΑΥΤΩΝΤΑΙCΓΛΩCCAIC OF-them to-THE TONGUES</p>
<p>60 ΟΝΛΕΓΩΜΗΓΕΝΟΙΤΟΕΠΕΙΠ 6 I-AM-saying NO MAY-IT-BE-BECOMING since how</p>	<p>60 ΑΥΤΩΝΕΔΟΛΙΟΥCΑΝΙΟCΑC OF-them THEY-DEFRAUD VENOM OF-ASP</p>
<p>80 ΦCΚΡΙΝΕΙΘΕΟCΤΟΝΚΟCΜ WILL-BE-JUDGING THE God THE SYSTEM</p>	<p>80 ΠΙΔΩΝΥΠΟΤΑΧΕΙΑΗΑΥΤΩΝ UNDER THE LIPS OF-them</p>
<p>600 ΟΝΕΙΔΕΗΑΛΗΘΕΙΑΤΟΥΘΕΟ 7 IF YET THE TRUTH OF-THE God</p>	<p>6000 ΩΝΤΟCΤΟΜΑΔΡΑCΚΑΙΠΙΚΡ 14 OF-WHOM THE MOUTH OF-EXECRATION AND BITTERNESS</p>

The Conduct of Mankind

19 The passages from the Psalms might be turned by the Jews to apply to the nations. But the apostle rightly insists that what is written in the law is binding upon those under the law. Having previously silenced the non-Jew and now effectually included the Jew in the same condition, Paul arrives at the grand conclusion of this section of the epistle, that the whole world is subject to the just verdict of God.

JUSTIFICATION

INDIVIDUAL

21 The previous section found no one just but God Himself. No one has been able to attain God's standard by doing good or keeping the law. How then may we become just before God? Only by becoming partakers of His righteousness.

22 The channel through which we may obtain this righteousness is the faith of Jesus Christ. He alone of all mankind, not only did good and kept the law, but He believed God even when He smote Him for our sins. It is out of His faith for our faith (117).

24 They hated Him *without a cause*—gratuitously. Such is the meaning of this precious word. Justification on any other ground than the free and unforced favor of God is impossible, for none deserve it. But now Christ Jesus has effected a deliverance from all judgment, which is absolutely free to all who believe.

25 The important point in this passage, however, is not *our* justification, but *God's*, for it is *His* righteousness which we receive. In Israel He had made provision for atonement, or a *shelter* from sins. This was not strictly just, for the penalty of these sins was still due. The answer to this, as well as the answer to His present work is found in the blood of Christ. *That* settles for sins, past, present and future. *That* vindicates God's justice and makes it possible for Him to be the Justifier of all who are of the faith of Jesus.

27 Such a deliverance, entirely on the ground of grace, bars all boasting, unless it be in Christ and in His God, Who has become our Justifier.

- 14 Whose mouth is crammed with imprecation and bitterness.
- 15 Sharp are their feet to shed blood.
- 16 Bruises and wretchedness are in their paths
- 17 And the path of peace they know not.
- 18 There is no fear of God in front of their eyes."

19 Now we are aware that, as much as the law is saying, it is speaking to those under the law, that every mouth may be barred, and the entire world may be becoming subject to the just verdict of God, because, by works of law, no flesh shall be justified before Him, for through law is the recognition of sin.

21 Yet now, apart from law, a righteousness of God has been manifested (being testified to by the law and the prophets), yet a righteousness of God, through Jesus Christ's faith, for all and on all who are believing, for there is no distinction, for all sinned and are wanting of the glory of God.

24 Being justified gratuitously by His grace, through the deliverance which is in Christ Jesus (Whom God purposed for a Propitiatory, through faith in His blood, for a display of His righteousness because of the passing over of the penalty of sins which occurred before in the forbearance of God).

26 toward the display of His righteousness in the current era, for Him to be just and a Justifier of the one who is of the faith of Jesus.

27 Where, then, is boasting? It is debarred! Through what law? Of works? *No!* but through faith's law. For we are reckoning mankind to be justified by faith apart from works of law.

29 Or is He God of the Jews only? Is He not of the nations also? Yes,

ΙΑΣ ΓΕΜΕΙΟ ΣΕΙΣ ΟΙ ΠΟΔΕΣ²⁰
IS-BEING-REFLETE SHARP THE FEET

ΑΥΤΩΝ ΕΚ ΧΕΡΑΙ ΜΑΙΝΟΥΝΤΕΣ⁴⁰
OF-THM TO-POUR-OUT BLOOD CRUSHING

ΙΜΜΑΚΑΙΤΑΛΑΙ ΠΩΡΙΑΕΝΤ⁶⁰
AND WEIGHT-CALLOUSNESS IN THE

ΑΙΣ ΟΔΟΙΣ ΑΥΤΩΝ ΚΑΙ ΟΔΟΝ⁸⁰
WAYS OF-THM AND WAY

ΕΙΡΗΝΗΣ ΟΥΚ ΕΓΝΩΣΑΝ ΟΥΚ¹⁰⁰
OF-PEACE NOT THEY-KNOW NOT

ΕΣΤΙΝ ΦΟΒΟΣ ΘΕΟΥ ΑΠΕΝΑΝ²⁰
IS FEAR OF-God FROM-IN-STEAD

ΤΙΤΩΝ ΟΦΘΑΛΜΩΝ ΑΥΤΩΝ ΟΙ⁴⁰
OF-THE VIEWERS OF-THM WE-

ΔΑΜΕΝ ΔΕ ΟΤΙ ΟΣΑ ΝΟΜΟΣ Α⁸⁰
HAVE-PERCEIVED YET THAT AS-MUCH-AS THE LAW IS-

ΕΓΕΙΤΟΙΣ ΕΝ ΤΩ ΝΟΜΩ ΛΑΛΕ⁸⁰
saying TO-THE-ONES IN THE LAW IT-IS-TALKING

ΙΙΝΑ ΠΑΝΤΟΣ ΜΑΦΡΑΓΗ ΚΑΙ²⁰⁰
THAT EVERY MOUTH MAY-BE-BEING-BARRED AND

ΥΠΟΔΙΚΟΣ ΓΕΝΗΤΑΙ ΠΑΣΟΚ²⁰
UNDER-JUST MAY-BE-BECOMING EVERY THE SYS-

ΟΣΜΟΣ ΤΩ ΘΕΩ ΔΙΟΤΙ ΕΞ ΕΡΓ⁴⁰
TO-THE God THRU THAT OUT OF ACTS

ΩΝ ΝΟΜΟΥ ΟΥΔΙΚΑΙΩ ΗΣΕΤ⁶⁰
OF-LAW NOT WILL-BE-BEING-JUSTIFIED

ΑΙ ΠΑΣΑ ΣΑΡΞ ΕΝ ΩΠΙΟΝ ΑΥΤ⁸⁰
EVERY FLESH IN-VIEW OF-HIM

ΟΥΔΙΑΓΑΡ ΝΟΜΟΥ ΕΠΙΓΝΩΣ³⁰⁰
THRU FOR LAW ON-KNOWLEDGE

ΙΣΑΜΑΡΤΙΑΣ ΝΥΝ ΙΔΕ ΧΩΡΙ²⁰
OF-missing NOW YET APART-FROM

Σ ΝΟΜΟΥ ΔΙΚΑΙΟΣΥΝΗΣ ΟΥ⁴⁰
LAW JUSTICE OF-God

ΠΕΦΑΝΕΡΩΤΑΙ ΜΑΡΤΥΡΟΥΜ⁶⁰
HAS-BEEN-MADE-APPEAR BEING-WITNESSED

ΕΝ ΗΥΠΟΤΟΥ ΝΟΜΟΥ ΚΑΙ ΤΩΝ⁸⁰
by THE LAW AND THE

ΠΡΟΦΗΤΩΝ ΔΙΚΑΙΟΣΥΝΗΣ Ε¹⁰⁰
BEFORE-AVERERS JUSTICE YET

ΘΕΟΥ ΔΙΑ ΠΙΣΤΕΩΣ ΙΗΣΟΥ Χ²⁰
OF-God THRU BELIEF OF-JESUS AN-

ΙΗΣΟΥ ΙΝ ΑΝΟΙΓΕΤΟ ΙΗΣΟΥ ΑΔ¹ ΟΜΙΛ AND ON ALL (s2)
QINTED INTO ALL AND ON

ΠΙΝΤΑΣ ΤΟΥΣ ΠΙΣΤΕΥΟΝΤΕΣ⁶⁰
ALL THE ONES-BELIEVING

Α ΟΥ ΓΑΡ ΕΣΤΙΝ ΔΙΑΣΤΟΛΗ⁸⁰
NOT FOR IS distinction

ΠΑΝΤΕΣ ΓΑΡ ΗΜΑΡΤΟΝ ΚΑΙ Υ⁶⁰⁰
23 ALL for MISSED AND ARE-

ΣΤΕΡΟΥΝΤΑΙ ΤΗ ΣΔΟΞΗΝ ΤΟ²⁰
WANTING OF-THE esteem OF-THE

ΥΘΕΟΥ ΔΙΚΑΙΟΥ ΜΕΝΟΙ ΔΩΡ⁴⁰
24 God BEING-JUSTIFIED GRATULOUSLY

ΕΑΝ ΤΗ ΑΥΤΟΥ ΧΑΡΙΤΙ ΔΙΑΤ⁶⁰
TO-THE OF-HIM GRACE THRU THE

ΗΣΑΠΟΛΥΤΡΩΣΕΩΣ ΤΗΣ ΕΝ⁸⁰
THOM-LOOSENING OF-THE IN AN-

ΡΙΣΤΩ ΙΗΣΟΥ ΟΝ ΠΡΟΕΘΕΤΟ⁶⁰⁰
25 QINTED JESUS WHOM BEFORE-PLACED

ΘΕΟΣ ΙΔΕΙΣΤΗΡΙΟΝ ΔΙΑ ΤΗ²⁰
THE God PROFITATORY THRU THE

Σ ΠΙΣΤΕΩΣ ΤΩ ΑΥΤΟΥ ΑΙΜ⁴⁰
BELIEF IN THE OF-HIM BLOOD

ΑΤΙ ΕΙΣ ΕΝΔΕΙΞΙΝ ΤΗΣ ΔΙΚ⁸⁰
INTO IN-SHOWING OF-THE JUSTICE

ΑΙ ΟΣΥΝ ΗΣ ΑΥΤΟΥ ΔΙΑ ΤΗΝ Π⁸⁰
OF-HIM THRU THE DE-

ΑΡΕΣΙΝ ΤΩΝ ΠΡΟΓΕΓΟΝΟΤΩ⁷⁰⁰
SIDE-LETTING OF-THE BEFORE-HAVING-BECOME

ΝΑ ΜΑΡΤΗΜΑΤΩΝ ΕΝ ΤΗ ΤΟΛ²⁰
MISS-EFFECTS IN THE TOLERANCE

Η ΤΟΥ ΘΕΟΥ ΠΡΟΣ ΤΗΝ ΕΝΔΕΙ⁴⁰
26 OF-THE God TOWARD THE IN-SHOWING

ΞΙΝ ΤΗΣ ΔΙΚΑΙΟΣΥΝΗΣ ΑΥΤ⁶⁰
OF-THE JUSTICE OF-HIM

ΟΥ ΕΝ ΤΩ ΝΥΝ ΚΑΙ ΡΩΕΙΣ ΤΟ⁸⁰
IN THE NOW SEASON INTO THE TO-

ΙΝΑ Ι ΑΥΤΟΝ ΔΙΚΑΙΟΝ ΚΑΙ Δ⁸⁰⁰
BE HIM JUST AND ONE-

ΙΚΑΙΟΥΝΤΑ ΤΟΝ ΕΚ ΠΙΣΤΕΩ²⁰
JUSTIFYING THE-ONES OUT-OF-BELIEF

Σ ΙΗΣΟΥ ΠΟΥ ΟΥΝ ΗΚΑΥΧΗΣΙ⁴⁰
27 OF-JESUS ?-WHERE THEN THE BOASTING

Σ ΕΞ ΕΚΛΕΙΣΘΗ ΔΙΑ ΠΟΙΟΥΝ⁶⁰
IT-IS-OUT-LOCKED THRU ?-THE WHICH LAW

ΟΜΟΥ ΤΩΝ ΕΡΓΩΝ ΥΧΙΑΛΛΑ⁸⁰
OF-THE ACTS NOT EMPH. BUT

ΔΙΑ ΝΟΜΟΥ ΠΙΣΤΕΩΣ ΛΟΓΙΖ⁹⁰⁰
28 THRU LAW OF-BELIEF WE-ARE-AC-

ΟΜΕΘΑ ΓΑΡ ΔΙΚΑΙΟΥΣ ΘΑ Π²⁰
COUNTING FOR TO-BE-BEING-JUSTIFIED TO-

ΙΣΤΕΙΑΝ ΘΡΩΠΟΝ ΧΩΡΙΣ ΕΡ⁴⁰
BELIEF HUMAN APART-FROM ACTS

ΓΩΝ ΝΟΜΟΥ Η ΟΥΔΑΙΩΝ Θ⁶⁰
29 OF-LAW OR OF-JUDA-AND THE God

ΟΣ ΜΟΝΟΥ ΧΙΚΑΙ ΕΘΝΩΝ⁸⁰
ONLY NOT EMPH. AND OF-NATIONS YEA

ΔΙΚΑΙΕΘΝΩΝ ΕΙΠΕΡ ΕΙΣ Θ⁷⁰⁰⁰
30 AND OF-NATIONS IF-EVEN ONE THE God

Justification—Individual

³⁰ The Circumcised who have believed before and have received a pardon, receive this greater boon because of the faith they have. The Uncircumcision use faith as the channel in receiving it.

¹ The kingdom proclamation reverts to David, for it is founded on the covenant made with him. The evangel of God, dispensing justification, takes us back to Abraham, with whom the covenant to bless all the families of the earth was made. The far greater grace of conciliation goes back still further, and engages us with Adam and his offense.

As this gift of justification was first given to Abraham and he is its great example, the apostle takes up his case at length to show its absolutely gracious character.

⁴ It is important to remember that, while God's future judgment is based on acts, His present gifts are absolutely spoiled the moment we connect them with any suspicion of merit or work. Justification is as free, or freer, than sunlight. In judgment He will *pay* everyone who is entitled to wages. He will not be in debt to anyone. But when He gives He *gives*, and refuses to allow His gifts to be paid for, even if anyone could pay the price. Justification is for him who is *not* working, but who is *believing*. This distinguishes the gospel from all religion, divine or pagan.

⁷ Pardon is the exercise of executive clemency, and is connected with the kingdom. The covering of sin is an act of the priest who made atonement by the blood of the sacrifices, under the law. But justification is the judicial act of the Judge, and far surpasses both pardon and atonement. Only the guilty can be pardoned. Atonement only covers sin from God's sight. Justification, or vindication, is a complete acquittal from all guilt, the pronouncing of the verdict "not guilty".

⁸ The fact that Abraham was justified while still uncircumcised opens the door of justification to the Uncircumcision. They, too, may claim him as their father, for they have the reality of which circumcision was but the outward sign.

³⁰ of the nations also, if so be that God is One, Who will be justifying the Circumcision out of faith and the Uncircumcision through the faith. Are we, then, abrogating law through faith? May it not come to that! Nay, we are sustaining law.

⁴ What, then, shall we assert Abraham, our forefather according to flesh, to have found? For if Abraham was justified by his acts, he has something to boast in, but not toward God. For what is the scripture saying? "Now Abraham believes God and it is reckoned to him for righteousness."

⁴ Now to him who is working, wages are not reckoned as a favor, but as a debt. Yet to him who is *not* working, yet is believing on Him Who is justifying the irreverent, his faith is reckoned for righteousness. Even as David also is expressing the happiness of the man to whom God is reckoning righteousness apart from acts:

⁷ "Happy they whose lawlessnesses were pardoned!

And whose sins were covered over!

⁸ Happy the man to whom the Lord by no means Should be reckoning sin!"

⁹ This happiness, then, is it for the Circumcision, or for the Uncircumcision also? For we are saying, "To Abraham faith is reckoned for righteousness". How, then, is it reckoned? Being in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision. And he obtained the sign of circumcision, a seal of the faith righteousness which was in uncircumcision, for him to be the father of all those who are believing through uncircumcision, for righteousness to be reckoned to them, and the father of the Circumcision, not

ΕΘΟΣ ΔΙΚΑΙΩΣ ΕΙΠΕΡΙΤΟ 20
WHO WILL-BE-JUSTIFYING ABOUT-CUTTING

ΜΗΝ ΕΚ ΠΙΣΤΕΩΣ ΚΑΙ ΑΚΡΟΒ 40
OUT OF-BELIEF AND uncircumcision

^{inserts} Ε
ΥΣΤΙΑΝ ΔΙΑ ΤΗΣ ΠΙΣΤΕΩΣ Ν 60
THRU THE BELIEF LAW

ΟΜΟΝΟΥΝ ΚΑΤΑΡΓΟΥΜΕΝ ΔΙ 80
THRU WE-ARE-DOWN-UN-ACTING

ΑΤΗΣ ΠΙΣΤΕΩΣ ΜΗ ΓΕΝΟΙΤΟ 100
THE BELIEF NO MAY-IT-BE-BECOMING

ΑΛΛΑ ΝΟΜΟΝΙΣΤΑΝΟΜΕΝΤΙ 20
^{s² φ for ΔΝΟ}
BUT LAW WE-ARE-STANDING-UP ANY

ΟΥΝ ΕΡΟΥΜΕΝ ΕΥΡΗΚΕΝ ΑΙΑ 40
THEN WE-SHALL-BE-declaring TO-HAVE-FOUND ABRA-

ΒΡΑΑΜ ΤΟΝ ΠΡΟΠΑΤΟΡΑ ΗΜΩ 60
HAM THE BEFORE-FATHER OF-US

Ν ΚΑΤΑ ΣΑΡΚΑ ΕΙΓΑΡΑ ΒΡΑΑ 80
2 according-to FLESH IF for ABRAHAM

ΜΕ ΣΕΡΓΩΝ ΕΔΙΚΑΙΩΘΗ ΕΧΕ 200
OUT OF-ACTS WAS-JUSTIFIED he-is-HAVING

ΙΚΑΥΧΗΜΑ ΔΛΟΥ ΠΡΟΣ ΘΕΟ 20
BOAST but NOT TOWARD God

ΝΤΙ ΓΑΡ Η ΓΡΑΦΗ ΛΕΓΕΙ ΕΠΙ 40
3 ANY for THE WRITING IS-saying BELIEVES

ΣΤΕΥΣΕΝ ΔΕ ΑΒΡΑΑΜ ΤΩ ΘΕΩ 10
YET ABRAHAM to-TOE God

ΚΑΙ ΕΛΟΓΙΣΘΗ ΑΥΤΩ ΕΙΣ ΔΙ 60
AND it-is-accounted to-him INTO Justice

ΚΑΙ ΟΣΥΝΗΝ ΤΩ ΔΕ ΕΡΓΑΖΟΜ 100
4 to-TOE-one YET ACTING

ΕΝ ΦΟΜΙΣ ΘΟΣ ΟΥ ΛΟΓΙΖΕΤΑ 20
THE HIRE NOT IS-BEING-accounted

ΙΚΑΤΑ ΧΑΡΙΝ ΑΛΛΑ ΚΑΤΑ ΟΦ 40
according-to grace but according-to debt

^{s o.} ΕΙΛΗΜΑΤΩ ΔΕ ΜΗ ΕΡΓΑΖΟΜΕ 60
5 to-TOE-one YET NO ACTING

ΝΩ ΠΙΣΤΕΥΟΝΤΙ ΔΕ ΕΠΙ ΤΩ 80
BELIEVING YET ON THE

ΔΙΚΑΙΟΥΝΤΑ ΤΟΝ ΑΣΕΒΗ ΝΑ 400
AD O.
One-JUSTIFYING THE UN-REVERENT IS-

ΟΓΙΖΕΤΑΙ Η ΠΙΣΤΙΣ ΑΥΤΟΥ 20
^{A ε for ΔΙ}
being-accounted THE BELIEF OF-Him

ΕΙΣ ΔΙΚΑΙΟΣΥΝΗΝ ΚΑΘΑΠΕ 40
6 INTO Justice DOWN-WHICH-EVEN

ΡΚΑΙ ΔΑΥΕΙΔ ΛΕΓΕΙ ΤΟΝ ΜΑ 60
AND DAVID IS-saying THE HAPPY-

ΚΑΡΙΣΜΟΝ ΤΟΥ ΑΝΘΡΩΠΟΥ Θ 80
ing OF-THE human to-

ΘΘΕΟΣ ΛΟΓΙΖΕΤΑΙ ΔΙΚΑΙΟ 500
^{A ε for ΔΙ}
WHOM THE God IS-accounting Justice

^{A inserts} Ε
ΣΥΝΗΝΧΩΡΙΣ ΕΡΓΩΝ ΜΑΚΑΡ 20
7 apart-from ACTS HAPPY

ΙΟΙΩΝΑ ΦΕΘΗΣΑΝ ΑΙ ΑΝΟΜΙ 40
OF-WHOM WERE-FROM-LET THE UN-LAWDESS

ΑΙ ΚΑΙ ΩΝ ΕΠΕΚΑΛΥΦΘΗΣΑΝ 60
AND OF-WHOM WERE-ON-COVERED

ΔΙΑ ΜΑΡΤΙΑΙ ΜΑΚΑΡΙΟΣ ΑΝ 80
8 THE MISSES HAPPY MAN

^{ns¹ ΟΥ} OF-WHOM ^{s²} ^{A ε for ΔΙ}
ΗΡΩΟΥ ΜΗ ΛΟΓΙΣΤΑΙ ΚΥΡΙ 600
to-WHOM NOT NO SHOULD-BE-accounting Master

ΟΣΑ ΜΑΡΤΙΑΝΟΜΑΚΑΡΙΣΜΟ 20
9 missing THE HAPPYING

ΣΟΥΝΟΥΤΟΣ ΕΠΙ ΤΗΝ ΠΕΡΙΤ 40
THEN THIS ON THE ABOUT-CUTTING

ΟΜΗΝ ΗΚΑΙ ΕΠΙ ΤΗΝ ΑΚΡΟΒΥ 60
OR AND ON THE uncircumcision

ΣΤΙΑΝ ΛΕΓΟΜΕΝ ΓΑΡ ΕΛΟΓΙ 80
^{A adds ΟΤΙ} that
WE-ARE-saying for IS-accounted

ΣΩΤΗΡ ΑΒΡΑΑΜ Η ΠΙΣΤΙΣ ΕΙ 700
to-TOE ABRAHAM THE BELIEF INTO

ΔΙΚΑΙΟΣΥΝΗΝ ΠΩΣ ΟΥΝ ΕΑ 20
10 Justice how THEN it-is-

ΟΓΙΣΘΗΕΝ ΠΕΡΙ ΤΟ ΜΗ ΟΝΤΙ 40
accounted IN ABOUT-CUTTING BEING

ΗΝ ΑΚΡΟΒΥΣΤΙΑ ΟΥΚ ΕΝ ΠΕ 60
OR IN uncircumcision NOT IN ABOUT-

ΡΙΤΟΜΗ ΑΛΛΕΝ ΑΚΡΟΒΥΣΤΙ 80
^{A inserts} Ε
cutting but IN uncircumcision

ΑΚΑΙ ΗΜΕΙ ΟΝΕΛΑΒΕΝ ΠΕΡ 600
11 AND SIGN he-GOT OF-ABOUT-

ΙΤΟΜΗ ΣΣΦΡΑΓΙΔΑ ΤΗΣ ΔΙΚ 20
^{A N} ^{η inserts} Ε ^{A omits of-TOE}
cutting SEAL OF-THE Justice

ΔΙΟΣΥΝΗ ΣΤΗΣ ΠΙΣΤΕΩΣ ΤΗ 40
OF-THE BELIEF OF-THE

ΣΕΝΤΗ ΑΚΡΟΒΥΣΤΙΑ ΕΙΣ ΤΟ 60
^{A inserts} Ε
IN THE uncircumcision INTO THE

ΕΙΝΑΙ ΑΥΤΟΝ ΠΑΤΕΡ ΑΠΑΝΤ 80
to-BE him FATHER OF-ALL

ΩΝ ΤΩΝ ΠΙΣΤΕΥΟΝΤΩΝ ΔΙΑ 300
^{A adds Δ}
THE ones-BELIEVING THRU unci-

ΡΟΥΣΤΙΑΣ ΕΙΣ ΤΟ ΛΟΓΙΣΘ 20
^{A inserts} Ε
circumcision INTO THE to-BE-accounted

^{s² adds ΚΑΙ} AND ^{A ε} INTO ^{A omits THE}
ΗΝ ΑΙ ΤΟΙΣ ΤΗΝ ΔΙΚΑΙΟΣ 40
to-them THE Justice

ΥΝΗΝ ΚΑΙ ΠΑΤΕΡ ΑΠΕΡΙΤΟΜ 60
12 AND FATHER OF-ABOUT-CUTTING

^{s¹ omits to-TOE-ones} NOT OUT OF-ABOUT-CUTTING
Η ΣΤΟΙΣ ΟΥΚ ΕΚ ΠΕΡΙΤΟΜΗΣ 80
to-TOE-ones NOT OUT OF-ABOUT-CUTTING

ΜΟΝΟΝ ΑΛΛΑ ΚΑΙ ΤΟΙΣ ΤΟΙ 800
ONLY but AND to-TOE ones-clement

Justification—Individual

¹³ As further developed in Galatians, the law was not given till hundreds of years after Abraham was counted righteous. The promises he received in connection with it were unconditional, dependent only on God's faithfulness. They were given without any reference to the law and do not depend on any legal observance for fulfillment. When the law did come it did not confirm these promises. It was brought in to show how impotent their own efforts were when they sought to attain to Abraham's divinely given righteousness by the keeping of the law. The law hindered rather than helped. Instead of making them just, it drew down God's indignation for their failure to live up to it.

¹⁶ Faith has not the least merit. We do not deem it meritorious to believe an honest man. It is no effort. It is not work. It is the simplest, easiest, freest channel God could choose to convey His righteousness to us. Let us exult in His explanation that *it is of faith that it may accord with grace*. In Ephesians we have the further truth that such a salvation—*through faith*—calls for further favor in the future (Eph. 2⁸).

¹⁷ Abraham believed God when all the evidence was against Him. He was, for all practical purposes, as good as dead himself, and Sarah, his wife, was worse, if that could be. He faced the facts. He considered his own condition as well as that of his wife, yet never doubted that God could and would do as He had said. He believed in a God Who was superior to death, and thus made it possible for God to vindicate him. Apart from death we can see how God could *pardn* his sins, or *cover* them by means of atonement, but it is only as having died to sin, and being alive in resurrection, that we can realize that Abraham is *justified*.

²³ Thus, we, too, are justified, by the simple process of believing God. We do not believe concerning our seed, as Abraham did, but concerning his Seed, our Lord Jesus Christ, Who actually died for our sins and was roused because the sin He bore was all gone, and we were vindicated.

to those of the Circumcision only, but to those also who are observing the fundamentals of faith in the footprints of our father Abraham, in uncircumcision.

¹³ For not through law was the promise to Abraham, or to his Seed, for him to be enjoyer of the allotment of the world, but through
¹⁴ faith righteousness. For if those of law are enjoyers of the allotment, faith has been made void and the
¹⁵ promise has been abrogated, for the law is producing indignation. Now where no law is, neither is there transgression.

¹⁶ Therefore it is of faith that it may accord with grace, for the promise to be confirmed to the entire seed, not to those of the law only, but to those also of the faith of Abraham, who is father of
¹⁷ us all, according as it is written that "I have appointed you to be a father of many nations"—facing which, he believes the God Who is vivifying the dead and calling
¹⁸ what is not as if it were—who, being beyond expectation, believes with expectation, for him to become the father of many nations, according to the assertion, "Thus will
¹⁹ your seed be." And not being infirm in faith, he considers his own body already dead (existing somewhere about a hundred years) and the deadening of Sarah's matrix,
²⁰ yet God's promise was not doubted in unbelief, but he was invigorated
²¹ in faith, giving glory to God, being fully assured also that what He has promised He is able to do also.
²² Wherefore, also, it is accounted to him for righteousness.

²³ Now it was not written because of him only that it is reckoned to

- ΧΟΥΣΙΝΤΟΙΣΙΧΝΕΣΙΝΤΗΣ** ³⁰
 ING to-THE TRACES OF-THE
^{A inserts E}
ΕΝΑΚΡΟΥΣΤΙΑΠΙΣΤΕΩΣΤ ⁴⁰
 IS uncircumcision BELIEF OF-
ΟΥΠΑΤΡΟΣΗΜΩΝΑΒΡΑΑΜΟΥ ⁶⁰
³ THE FATHER OF-US ABRAHAM NOT
^{A inserts E}
ΓΑΡΔΙΑΝΟΜΟΥΝΕΠΑΓΓΕΛΙ ⁸⁰
 for THRU LAW THE promise
^{ON LV}
ΑΤΩΑΒΡΑΑΜΤΩΣΠΕΡΜΑΤΙ ¹⁰⁰
 to-THE ABRAHAM OR to-THE seed
ΑΥΤΟΥΤΟΚΑΗΡΟΝΟΜΟΥ ²⁰
 of-him THE tenant him
ΟΝΕΙΝΑΙΚΟΜΟΥΑΛΛΑΔΙΑ ⁴⁰
 TO-BE OF-SYSTEM but THRU
ΔΙΚΑΙΟΣΥΝΗΣΠΙΣΤΕΩΣΕΙ ⁶⁰
⁴ JUSTICE OF-BELIEF IF
ΓΑΡΟΙΚΝΟΜΟΥΚΑΗΡΟΝΟΜ ⁸⁰
 for THE-ones OUT OF-LAW tenants
ΟΙΚΕΚΕΝΩΤΑΙΗΠΙΣΤΙΣΚΑ ²⁰⁰
 HAS-been-EMPTYED THE BELIEF AND
^{A inserts E}
ΙΚΑΤΗΡΓΗΤΑΙΝΕΠΑΓΓΕΛΙ ²⁰
 HAS-been-DOWN-UN-ACTED THE promise
ΛΟΓΑΡΝΟΜΟΣΟΡΓΗΝΚΑΤΕΡ ⁴⁰
¹⁵ THE for LAW IGNIGATION IS-DOWN-ACTING
^{A inserts E}
ΓΑΖΕΤΑΙΟΥΔΕΟΥΚΕΣΤΙΝ ⁶⁰
 where YET NOT IS LAW
ΟΜΟΣΟΥΔΕΠΑΡΑΒΑΣΙΔΙΑ ⁸⁰
¹⁶ NOT-YET DENIDE-STEPPING THRU
^{A inserts E}
ΤΟΥΤΟΕΚΠΙΣΤΕΩΣΙΝΑΚΑΤ ³⁰⁰
 this OUT OF-BELIEF THAT according-
ΑΧΑΡΙΝΕΙΣΤΟΕΙΝΑΙΒΕΒΑ ²⁰
 to grace INTO THE TO-BE confirmed
^{A+E}
ΙΑΝΤΗΝΕΠΑΓΓΕΛΙΑΝΠΑΝΤ ⁴⁰
 THE promise to-EVERY
ΙΤΩΣΠΕΡΜΑΤΙΟΥΤΩΕΚΤΟΥ ⁸⁰
 THE seed NOT to-THE-ones OUT OF-THE
ΝΟΜΟΥΜΟΝΟΝΑΛΛΑΚΑΙΤΩΕ ⁸⁰
 LAW ONLY hut AND to-THE-ones
ΚΠΙΣΤΕΩΣΑΒΡΑΑΜΟΣΕΣΤΙ ⁴⁰⁰
 OUT OF-BELIEF of-ABRAHAM WHO IS
ΝΠΑΤΗΡΠΑΝΤΩΝΗΜΩΝΚΑΘΩ ²⁰
¹⁷ FATHER OF-ALL OF-US according-as
ΣΓΕΓΡΑΠΤΑΙΟΤΙΠΑΤΕΡΑ ⁴⁰
 it-HAS-been-WRITTEN that FATHER OF-
⁸⁰
ΟΛΛΩΝΕΘΝΩΝΤΕΘΕΙΚΑΣΕΚ ⁸⁰
 MANY NATIONS I-HAVE-PLACED YOU DOWN-²⁴
ΑΤΕΝΑΝΤΙΟΥΕΠΙΣΤΕΥΣΕΝ ⁸⁰
 IN-INSTEAD OF-WHICH he-BELIEVES
ΘΕΟΥΤΟΥΖΩΟΠΟΙΟΥΝΤΟΣΤ ⁴⁰⁰
 OF-God THE One-LIVE-making THE
ΟΥΣΝΕΚΡΟΥΣΚΑΙΚΑΛΟΥΝΤ ²⁰
 DEAD-ones AND One-calling
ΟΣΤΑΜΗΝΤΑΦΟΝΤΑΟΣΠΑ ⁴⁰
¹⁸ THE NO BEING AS BEING WHO BEINGS
ΡΕΛΠΙΔΕΠΕΛΠΙΣΤΕΙ ⁶⁰
 EXPECTATION ON EXPECTATION BELIEVES
ΕΥΣΕΝΕΙΣΤΟΓΕΝΕΣΘΑΙΑΥ ⁸⁰
 INTO THE TO-BE-BECOMING him
ΤΟΝΠΑΤΕΡΑΠΟΛΛΩΝΕΘΝΩΝ ⁶⁰⁰
 FATHER OF-MANY NATIONS
ΚΑΤΑΤΟΕΙΡΗΜΕΝΟΝΟΥΤΩΣ ²⁰
 according-to THE HAVING-been-declared thus
ΕΣΤΑΙΤΟΣΠΕΡΜΑΤΟΣΟΥΚΑΙ ⁴⁰
¹⁹ WILL-BE THE seed OF-YOU AND NO
⁸⁰
ΗΑΣΘΕΝΗΣΑΣΤΗΠΙΣΤΕΙΚΑ ⁶⁰
 being-UN-FIRM to-THE BELIEF he-
ΤΕΝΟΝΣΕΝΤΟΕΑΥΤΟΥΣΟΜΑ ⁸⁰
 DOWN-MINDS THE OF-self BODY
^{it omits ALREADY}
ΗΑΗΜΕΝΕΚΡΩΜΕΝΟΝΕΚΑΤΟ ⁷⁰⁰
 ALREADY HAVING-been-DEAD HUNDRED-YEAR
ΝΤΑΕΤΗΣΠΟΥΥΠΑΡΧΩΝΚΑΙ ²⁰
 ?-where belonging AND
ΤΗΝΝΕΚΡΩΣΙΝΤΗΣΣΜΗΤΡΑΣ ⁴⁰
 THE DEADENING OF-THE matrix
ΣΑΡΡΑΣΕΙΣΔΕΤΗΝΕΠΑΓΓΕ ⁶⁰
²⁰ OF-SARAH INTO YET THE promise
^{E inserted by A}
ΛΙΑΝΤΟΥΘΕΟΥΟΥΔΙΕΚΡΙΘ ⁸⁰
 OF-THE God NOT WAS-THRU-JUDGED
^{A inserts E}
ΗΤΗΑΠΙΣΤΙΑΑΛΛΑΕΜΕΔΥΝ ⁸⁰⁰
 to-THE UN-BELIEF but he-WAS-IN-ADLED
ΑΜΩΘΗΤΗΠΙΣΤΕΙΔΟΥΣΔΟΣ ²⁰
 to-THE BELIEF GIVING esteem
ΑΝΤΩΘΕΟΚΑΙΠΑΗΡΟΦΟΡΘ ⁴⁰
²¹ to-THE God AND BEING-FULL-WORD
ΕΙΣΟΤΙΟΕΠΗΓΓΕΛΤΑΙΔΥΝ ⁶⁰
 that which He-has-promised ABLE
ΑΤΟΣΕΣΤΙΝΚΑΙΠΟΙΗΣΑΙ ⁸⁰
²² He-is AND TO-DO THRU-
^{AND omitted by B}
ΙΟΚΑΙΕΛΟΓΙΣΘΗΑΥΤΩΕΙΣ ⁹⁰⁰
 WHICH AND it-is-accounted to-him INTO
ΔΙΚΑΙΟΣΥΝΗΝΟΥΚΕΓΡΑΦΗ ²⁰
²³ JUSTICE NOT WAS-WRITTEN
ΔΕΔΙΑΥΤΟΝΜΟΝΟΝΟΤΙΕΛΟ ⁴⁰
 YET THRU him ONLY that it-is-ac-
⁸⁰
ΓΙΣΘΗΑΥΤΩΑΛΛΑΚΑΙΔΙΗΜ ⁶⁰
 counted to-him but AND THRU US
⁸⁰
ΑΟΣΙΜΕΛΛΕΙΛΟΓΙΖΕΘΑ ⁸⁰
 to-WHOM it-is-BEING-ABOUT TO-BE-BEING-accounted
⁸⁰
ΙΤΟΙΣΠΙΣΤΕΥΟΥΣΙΝΕΠΙ ⁹⁰⁰
 to-THE ones-BELIEVING ON THE

CONCILIATION

INDIVIDUAL

¹ Justification is the ground of peace. Sin no longer bars us from the presence of God. Yet peace is a favor infinitely beyond justification. God's affections are not satisfied with clearing us from all guilt. He craves our love and our adoration. Righteousness alone does not give us a passport into His presence, but this further grace of reconciliation urges us into full and affectionate fellowship with Him. And we are aware that He will not rest in having us clothed in forensic righteousness only, but will make us all that He desires, to satisfy His own love.

⁵ His way of winning our response is to pour His own love into us first, as exemplified in the death of Christ for us while we were most undeserving of His favor. The grace of it lies in the entire lack of anything in us to draw out His affections toward us.

⁹ The blood of Christ is a memorial of the abiding efficacy of His death. It fends us from all future indignation. If Christ died for us as sinners, surely we have no need to fear aught now that we are justified!

¹⁰ We now take up the new subject of conciliation. We leave the atmosphere of the court for the closer ties of the family circle. Now it is not Christ dying for sinners, but God's Son dying for His enemies. The effect is not justification, but conciliation, peace. Furthermore, we are not only unafraid of future wrath, because of the abiding value of His death, as figured by the blood, but we have the living Son of God Himself as the surety of our salvation. We shall be saved by His life.

¹¹ Christ did not obtain "atonement". That was a mere temporary covering for sin made by the blood of bulls and goats, and utterly failed to take away sin. Let us not degrade Christ's work by calling it an "atonement". But let us glory in conciliation, the ripened fruit of God's great effort to win the fealty and affection of His creatures. Few things indicate more clearly the apostasy of Christendom than the constant reference to the work of Christ as "the atonement".

²⁴ him, but because of us also to whom it is about to be reckoned, who are believing on Him Who rouses Jesus our Lord from among the dead,
²⁵ Who was given up because of our offenses, and was roused because of our justification.

⁵ Being, then, justified by faith, we may be having peace toward God, through our Lord, Jesus
² Christ, through Whom also we have had the access, in faith, into this grace in which we stand, and we may be glorying in expectation of the glory of God.

³ Yet not only so, but we may be glorying also in afflictions, having perceived that affliction is producing endurance, and endurance testedness, and testedness expectation.
⁴ Now expectation is not mortifying, seeing that God's love has been poured out in our hearts, through the holy spirit which is being given to us.

⁶ For Christ, while we are still infirm, still in accord with the era, died for the sake of the irreverent.
⁷ For hardly for the sake of the just will anyone be dying: for, for the sake of the good, perhaps, some may
⁸ even be daring to die, yet God is recommending this love of His to us, seeing that, when we are still sinners, Christ died for our sakes.
⁹ Much rather, then, being now justified in His blood, we shall be saved from indignation through Him.

¹⁰ For if, being enemies, we were conciliated to God through the death of His Son, much rather, being reconciled, we shall be saved in
¹¹ His life. Yet not only so, but we are glorying also in God, through our Lord, Jesus Christ, through Whom we now obtained the conciliation.

ΟΝΕΓΙΡΑΝΤΑΙΗCOYNTON 20
One-rousing JERUS THE

ΚΥΡΙΟΝΗΜΩΝΕΚΝΕΚΡΩΝΟΣ 40
Master OF-US OUT OF-DEAD-one WHO

ΠΑΡΕΔΟΘΗΔΙΑΤΑΠΑΡΑΠΤΩ 60
WAS-BESIDE-GIVEN THRU THE BESIDE-FALLS

ΜΑΤΑΝΩΝΚΑΙΗΓΕΡΘΗΔΙΑ 80
OF-US AND WAS-ROUSED THRU

ΤΗΝΔΙΚΑΙΩCΙΝΗΜΩΝΔΙΚΑ 100
THE Justifying OF-US BEING-

ΙΩΘΕΝΤΕCΟΥΝΕΚΠΙCΤΕΩC 20
JUSTIFIED THEN OUT OF-BELIEF

ΕΙΡΗΝΗΝΕΧΩΜΕΝΠΡΟCΤΟΝ 40
we have a small o over the Ω=WE-ARE-HAVING
PEACE WE-MAY-BE-HAVING TOWARD THE

ΘΕΟΝΔΙΑΤΟΥΚΥΡΙΟΥΗΜΩΝ 60
God THRU THE Master OF-US

ΙΗCΟΥΧΡΙCΤΟΥΔΙΟΥΚΑΙΤ 80
JESUS ANOINTED THRU WHOM AND THE

ΗΝΠΡΟCΑΓΩΓΗΝΕCΧΗΚΑΜΕ 200
TOWARD-LEAD WE-HAVE-HAD

Α+ΕΝΙΝ ^{o. n omits} ΤΗΝΠΙCΤΕΙCΙΝΤΗΧΑΡΙΝ 20
to-THE-BELIEF INTO THE grace

ΤΑΥΤΗΝΗΝΕCΤΗΚΑΜΕΝΚΑ 40
THIS IN WHICH WE-HAVE-STOOD AND

ΙΚΑΥΧΩΜΕΘΑΕΠΕΛΠΙΔΙΤΗ 60
WE-MAY-BE(OF ARE)-HOASTING ON EXPECTATION OF-THE

CΔΟΞΗCΤΟΥΘΕΟΥΟΥΜΟΝΟΝ 60
3 esteem OF-THE God NOT ONLY

ΔΕΑΛΛΑΚΑΙΚΑΥΧΩΜΕΘΑΕΝ 300
^{o. x} YET BUT AND WE-MAY-BE-HOASTING IN ^{o. mENOI}

ΤΑΙCΘΛΙΥCΙΝΕΙΔΟΤΕCΟ 20
THE CONSTRICTIONS HAVING-PERCEIVED that

ΤΙΝΘΛΙΥCΙCΥΠΟΜΟΝΗΚΑΤ 40
^{o. e} THE CONSTRICTION UNDER-REMAINING IS-DOWN-

ΕΡΓΑΖΕΤΑΙΗΔΕΥΠΟΜΟΝΗΔ 60
4 ACTING THIS YET UNDER-REMAINING test-

ΟΚΙΜΗΝΗΔΕΔΟΚΙΜΗΕΛΠΙΔ 60
eINNESS THE YET testedness EXPECTATION

ΑΗΔΕΕΛΠΙCΟΥΚΑΤΑΙCΧΥΝ 400
5 THE YET EXPECTATION NOT IS-DOWN-VILING

ΕΙΟΤΙΗΑΓΑΠΗΤΟΥΘΕΟΥΕΚ 20
that THE LOVE OF-THE God HAS-

ΚΕΧΥΤΑΙΕΝΤΑΙCΚΑΡΔΙΑΙ 40
^{o. e} been-OUT-POURED IN THE HEARTS

CΗΜΩΝΔΙΑΠΝΕΥΜΑΤΟCΑΓΙ 60
^{o. y = YOU} OF-US THRU spirit HOLY

ΟΥΤΟΥΔΟΘΕΝΤΟCΗΜΙΝΕΤΙ 80
6 THE BEING-GIVEN to-US STILL ^{o. e}

ΓΑΡΧΡΙCΤΟCΟΝΤΩΝΗΜΩΝΑ 600
for ANOINTED OF-BEING US ON-

CΘΕΝΩΝΕΤΙΚΑΤΑΚΑΙΡΟΝΥ 20
FIRM STILL according-to SEASON O-

ΠΕΡΑCΕΒΩΝΑΠΕΘΑΝΕΝΜΟΛ 40
7 VER UN-REVERENT FROM-DIED HARDLY ^{o. l}

ΙCΓΑΡΥΠΕΡΔΙΚΑΙΟΥΤΙCΑ 60
for OVER JUST ANY WILL-

ΠΟΘΑΝΕΙΤΑΥΠΕΡΓΑΤΟΥ 80
^{o. o.} BE-FROM-DYING OVER for THE

ΑΓΑΘΟΥΤΑΧΑΤΙCΚΑΙΤΟΛΜ 600
GOOD SWIFT ANY AND MAY-BE-DAR-

ΑΑΠΟΘΑΝΕΙΝCΥΝΙCΤΗCΙΝ 20
8 ING TO-BE-FROM-DYING IS-TOGETHER-STANDING

ΔΕΤΗΝΕΑΥΤΟΥΑΓΑΠΗΝΕΙC 40
YET THE OF-Self LOVE INTO

ΗΜΑCΘΕΟCΟΤΙΕΤΙΜΑΡΤ 60
^{o. omits} US THE God that STILL OF-missers

ΩΑΩΝΟΝΤΩΝΗΜΩΝΧΡΙCΤΟC 80
BEING US ANOINTED

ΥΠΕΡΗΜΩΝΑΠΕΘΑΝΕΝΠΟΛΛ 700
9 OVER US FROM-DIED to-much

ΩΟΥΝΜΑΛΛΟΝΔΙΚΑΙΩΘΕΝΤ 20
THEN RATHER BEING-JUSTIFIED

ΕCΝΥΝΕΝΤΩΑΙΜΑΤΙΔΥΤΟΥ 40
NOW IN THE BLOOD OF-Him

CΩΘΗCΟΜΕΘΑΔΙΑΥΤΟΥΑΓ 60
WE-SHALL-BE-BEING-MADE THRU Him FROM

ΤΗCΟΡΓΗCΕΙΓΑΡΕΧΘΟΙΟ 60
10 THE INDIGNATION IF for enemies HE-

ΝΤΕCΚΑΤΗΛΑΓΗΜΕΝΤΟC 800
^{o. omits from} ING WE-WERE-conciliated to-THE God

ΦΔΙΑΤΟΥΘΑΝΑΤΟΥΤΟΥΥΙΟ 20
THRU THE DEATH OF-THE SON

ΥΑΥΤΟΥΠΟΛΛΟΜΑΛΛΟΝΚΑΤ 40
OF-Him to-much RATHER BEING-

ΑΑΛΑΓΕΝΤΕCΩCΩΘΗCΟΜΕΘΑ 60
conciliated WE-SHALL-BE-BEING-MADE

ΕΝΤΗΖΩΗΑΥΤΟΥΟΥΜΟΝΟΝ 60
11 IN THE LIFE OF-Him NOT ONLY YET

ΕΑΛΛΑΚΑΙΚΑΥΧΩΜΕΝΟΙΕΝ 900
but AND HOASTING IN

ΤΩΘΕΩΔΙΑΤΟΥΚΥΡΙΟΥΗΜΩ 20
THE God THRU THE Master OF-US

ΝΙΗCΟΥΧΡΙCΤΟΥΔΙΟΥΝΥΝ 40
^{o. omits} JESUS ANOINTED THRU WHOM NOW

ΤΗΝΚΑΤΑΛΑΓΗΝΕΛΑΒΟΜΕ 60
THE conciliation WE-GOT

ΝΔΙΑΤΟΥΤΟΩCΠΕΡΔΙΕΝΟC 80
12 THRU this AS-EVEN THRU ONE

ΑΝΘΡΩΠΟΥΗΜΑΡΤΙΑΕΙCΤ 1000
human THE missing INTO THE

Conciliation—Individual

¹² Death entered through sin at first, but now sin is transmitted through death. All sin because they are mortal. Christ brings life, which disposes of both death and sin.

¹⁴ The type here is the period of time up to the giving of the law, from Adam to Moses. During this period there was no transgression, for there was no law. So it is today. The law was not given to the nations, hence they do not transgress it. Nevertheless death reigns, even as it did before the law was given. The type, however, is in the nature of a shadow, whose dark outlines do not clearly depict the present grace. The reign of Sin corresponds to the reign of grace, Adam's single offense to Christ's one just act on Calvary, bringing life where Adam brought death. But the type fails utterly in a number of particulars.

¹⁵ A simple reversal of the offense would put us where Adam was before he transgressed. But the gratuity through Christ is infinitely more than a mere recovery from the effects of Adam's offense.

¹⁶ One sin brought condemnation to all mankind. Grace recovers, not from *one sin* only, but from *many offenses*.

¹⁷ Adam enthroned death, but Christ gives believers not only a full vindication from all guilt, but life and the right to reign with Him.

¹⁸ The parallel here is perfect. Adam's *one* offense is counteracted by Christ's *one* just award. The act of Adam actually affects *all mankind*. So Christ's work, eventually, must also actually justify *all mankind*. This cannot be during the eons, hence will not be fully accomplished until after the eons are past, when all are made alive in Christ (1Cor.15²²). If Adam's offense only gave each one an opportunity to sin, so that some become sinners and others not, then we might say that Christ's work brings justification to all subject to their acceptance. But we must acknowledge that man has no choice in becoming a sinner, *thus also* will it be through the work of Christ. Both are actual and universal.

¹⁹ The contrast here is between *one* and *many*, not between the *many* and the *all* of the previous statement. The *many* here are the all of verse eighteen.

¹² Therefore, even as through one man sin entered into the world, and through sin death, and thus death came through into all mankind, on which all sinned—for until law sin was in the world, yet sin is not being taken into account when there is no law, but death reigns from Adam unto Moses, over those also who do not sin after the likeness of Adam's transgression, which is a type of that which is about to be.

¹⁵ But not as the offense, thus also the grace. For if by the offense of the one the many died, much rather the grace of God and the gratuity in grace, which is of the One Man, Jesus Christ, to the many superabounds.

¹⁶ And not as through one sinning, is the gratuity. For, indeed, the judgment is out of one into condemnation, yet the grace is out of many offenses into a just award. For if by the offense of the one, death reigns through the one, much rather, those obtaining the superabundance of grace and the gratuity of righteousness shall be reigning in life through the One, Jesus Christ.

¹⁸ Consequently, then, as it was through one offense for all mankind for condemnation, thus also it is through one just award for all mankind for life's justifying. For even as through the disobedience of the one man the many were constituted sinners, thus also through the obedience of the One the many shall be constituted just.

²⁰ Yet law crept in that the offense should be increasing. Yet where sin

ONKOCMON EICHAΘEN KAI Δ 20 SYSTEM INTO-CAME AND THRU	Δ E I ENOC E I SKATA K R I MAT 20 OUT OF-ONE INTO DOWN-JUDGMENT THE
IATHC AMARTIAC ΘΘANATO 40 THE missing THE DEATH	ΟΔΕ ΧΑΡΙC M A E K Π O Λ Λ Ω N Π A 40 YET grace-effect OUT OF-MANY BESIDE-
CKAI OYTΩC E I C PANTAC AN 60 AND thus INTO ALL humans	ΡΑΠΤΩΜΑΤΩ ΝΕΙC ΔΙΚΑΙΩΜ 60 FALLS INTO JUST-effect
ΘΡΩΠΟΥC ΘΘΑΝΑΤΟC ΔΙΗΛΘ 80 THE DEATH THRU-CAME	ΔΕΙΓΑΡ ΤΩΤΩΤΟΥ ΕΝΟC ΠΑΡΑ 80 17 IF for TO-THE OF-THE ONE BESIDE-FALL
ΕΝΕΦΟΠΑΝΤΕC H M A P T O N A X 100 3 ON WHICH ALL MISSED UNTIL	ΤΩΜΑΤΙC ΘΑΝΑΤΟC ΕΒΑCΙΑ 600 THE DEATH reigns
ΡΙΓΑΡΝΟΜΟΥΑΜΑΡΤΙΑΝ Η 20 for LAW missing WAS IN	ΕΥCΕΝΔΙΑΤΟΥ ΕΝΟC ΠΟΛΛΩ 20 THRU THE ONE to-much
NKOC MΩM A P T I A Δ E OY K E A 40 SYSTEM missing YET NOT IS-BEING-	ΜΑΛΛΟΝ ΟΙ ΤΗΝ ΠΕΡΙC C E I A 40 RATHER THE-ones THE excess
14*(for E!) Δ A S I O for Δ I imputed NO OF-BEING LAW	ΝΤΗC ΧΑΡΙΤΟC K A I T H C Δ Φ Ρ 60 OF-THE grace AND OF-THE gratuity
14 A O. Δ A Λ E B A C I A E Y C E N O Θ A N A 80 but reigns THE DEATH	ΕΑC T H C Δ I K A I O C Y N H C A M 80 OF-THE JUSTICE GETTING-
ΤΟC A Π O Δ A M M E X P I M OY C E 200 FROM ADAM UNTO MOSES	ΒΑΝΟΝΤΕC ΕΝ ΤΩ ΒΑC I A E Y 700 UP IN LIFE WILL-BE-reigning
ΦC K A I E Π I T OY C M H M A P T H 20 AND ON THE-ones NO missing	COY C I N Δ I A T OY E N O C I H C O 20 THRU THE ONE JESUS
C A N T A C E Π I T O M O C I OY M A T I 40 n EN IN ON THE LIKENESS	ΥΧΡΙC T OY A P A OY N O C Δ I E N 40 18 ANOINTED CONSEQUENTLY THEN AS THRU ONE
T H C Π A P A B A C E Φ C A Δ A M O C E 60 OF-THE BESIDE-STEPPING of-ADAM WHICH IS	14+ Δ N Θ P Ω Π OY human OC Π A P A T O M A T O C E I C P A N 80 BESIDE-FALL INTO ALL
C T I N T Y Π O C T OY M E A Λ Λ O N T O 80 type OF-THE BEING-ABOUT	T A C A N Θ P Ω Π OY C E I C K A T A K 60 humans INTO DOWN-JUDGMENT
C A Λ Λ OY X O C T O Π A P A P T O M A 300 15 but NOT AS THE BESIDE-FALL	P I M A OY T O C K A I Δ I E N O C Δ I 800 thus AND THRU ONE JUST-
OY T O C K A I T O X A P I C M A E I Γ 20 thus AND THE grace-effect IF for	K A I O M A T O C E I C P A N T A C A N 20 effect INTO ALL humans
A P T O T OY E N O C Π A P A T O M A 40 to-THE OF-THE ONE BESIDE-FALL	Θ P Ω Π OY C E I C Δ I K A I O C I N Z 40 INTO justifying OF-
T I O I Π O Λ Λ O I A Π E Θ A N O N Π O 60 THE MANY FROM-DIED to-much	Φ H C Φ Π E P Γ A P Δ I A T H C Π A P 60 19 LIFE AS-EVEN for THRU THE disobe-
A A I D I C OY N T H E N A O I C M A Λ Λ O N H X H A P I C T OY Θ E 80 HATHER THE grace OF-THE God	Δ K O N C T OY E N O C A N Θ P OY OY 80 dience OF-THE ONE human
OY K A I H Δ Φ P E A E N X A P I T I T 400 AND THE gratuity IN grace to-THE	Δ M A P T O Λ O I K A T E C T A Θ H C A 900 missers WERE-DOWN-STOOD
H T OY E N O C A N Θ P OY OY I H C O 20 OF-THE ONE Human JESUS	N O I Π O Λ Λ O I OY T O C K A I Δ I A 20 THE MANY thus AND THRU
Y X P I C T OY E I C T OY C Π O Λ Λ O 40 ANOINTED INTO THE MANY	T H C Y Π A K O H C T OY E N O C Δ I K 40 THE obedience OF-THE ONE JUST-
Y C E Π E P I C C E Y C E N K A I OY X 60 10 exceeds AND NOT	Δ I O I K A T A C T A Θ H C O N T A I O 60 ones WILL-BE-BEING-DOWN-STOOD THE
Φ C Δ I E N O C A M A P T H C A N T O C 80 A S THRU ONE missing	I Π O Λ Λ O I N O M O C Δ E Π A P E I C 60 20 MANY LAW YET BESIDE-INTO-CAME
T O Δ Φ P H M A T O M E N Γ A P K P I M 600 THU gratuity THE INDEED for JUDGMENT	H A E N I N A Π Λ E O N A C H T O Π A 11000 THAT SHOULD-BE-MOREIZING THE BESIDE-

Conciliation—Individual

²⁰ Here we have the true character and function of the law. It *crept in*. It was not a normal necessity, nor did it make any vital change. Its effect was to alter the character of sin so that it became an offense. Just as Adam's sin was against God's expressed command, and thus was a personal affront to God as well as a misdeed bringing harm on his own head, so those under the law, by sinning against light, greatly increased the sinfulness of sin. Obedience to the law would have banished sin and death. Disobedience enhanced their power. But grace not only exceeds the effects of sin, but superexceeds the offenses of those under law, so that now, *Grace has dethroned Sin*.

¹ The absolute despotism of Grace is set forth in the startling suggestion that if we should be persisting in sin, *grace would increase*. While the following argument is against persistence in sin, it confirms the sovereignty of grace. Let us not deny this marvelous doctrine. It will give us rich, exultant liberty, ridding us of the thralldom of Sin, and giving us power to avoid the very sins which unnatural logic supposes we would eagerly follow, now that there is no condemnation even if we should sin.

² This and the following chapter are a digression, discussing the effects of the reign of grace, first without, and then with, law.

² Deliverance from sin comes, not through victory *over* it, but through death *to* it. It is useless to struggle against sin, or to fight with its practices. Rather we should acknowledge its force and reckon ourselves as dead through it and to it, yet alive in resurrection, where sin has no place.

³ Doubtless some to whom Paul wrote had been baptized under his earlier ministry. At this time he no longer baptized (1Cor.11⁷). He appeals to their experience. Baptism was not merely a burial into death, but indicated a resurrection from the dead.

⁸ As we did not die, but Christ was crucified for us, we may reckon His death as ours, fully finishing our connection with sin, and His resurrection as ours also, for in Him we enjoy an unclouded life in the presence of God.

²¹ increases, grace superexceeds, that, even as Sin reigns in death, thus also Grace should be reigning through righteousness, for eonian life, through Jesus Christ, our Lord.

⁶ What, then, shall we assert? That we may be persisting in sin that grace should be increasing?

² May it not come to that! We, who died to sin, how shall we still
³ be living in it? Or are you ignorant that as many as are baptized into Christ Jesus, are baptized into His
⁴ death? Then we were entombed together with Him through baptism into death, that, even as Christ was roused from among the dead through the glory of the Father, thus also *we* should be walking in
⁵ newness of life. For if we have become planted together in the likeness of His death, nevertheless we shall be of the resurrection also,
⁶ knowing this, that our old humanity was crucified together with him, that sin's body may become inert, for us to be by no means still slaving for Sin, for the one dying has been justified from sin.

⁸ Now if we died together with Christ, we believe that we shall live
⁹ together with Him also, having perceived that Christ, being roused from among the dead, is no longer dying; Death is mastering Him
¹⁰ no longer, for He Who died, died to Sin once, yet He Who is living
¹¹ is living to God. Thus *you* also be reckoning yourselves to be dead, indeed, to Sin, yet living to God, in Christ Jesus our Lord.

¹² Let not Sin, then, be reigning in your mortal body, for you to be

ΡΑΠΤΟΜΑΟΥΔΕΕΠΛΕΟΝΑΣΕ 20	MENTΩΜΟΙΩΜΑΤΙΤΟΥΘΑΝ 20
FALL where YET MOREIZES	to-THE LIKENESS OF-THE DEATH
ΝΗΑΜΑΡΤΙΑΥΠΕΡΕΠΕΡΙCΣ 40	ΑΤΟΥΑΥΤΟΥΑΛΛΑΚΑΙΤΗΣΑ 40
THE MISSING OVER-exceeds	OF-Him BUT AND OF-THE UP- ^{b adds} KAI AND
ΕΥCΕΝΗΧΑΡΙCΙΝΑΦCΠΕΡΕ 60	ΝΑCΤΑΣΕΦCΕCΟΜΕΘΑΤΟΥΤ 60
21 THE GRACE THAT EVEN-AS reigis 6	STANDING WE-SHALL-BE this
ΒΑCΙΛΕΥCΕΝΗΑΜΑΡΤΙΑΕΝ 80	ΟΓΙΝΩCΚΟΝΤΕCΟΤΙΟΠΑΛΑ 80
THE MISSING IN	KNOWING THAT THE OLD
ΤΘΘΑΝΑΤΦΟΥΤΟCΚΑΙΗΧΑΡ 100	ΙΟCΗΜΩΝΑΝΘΡΩΠΟC CΥΝΕC 600
THE DEATH thus AND THE GRACE	OF-US human WAS-TOGETHER-
ΙCΒΑCΙΛΕΥCΗΔΙΑΔΙΚΑΙΟ 20	ΤΑΥΡΩΘΗΝΑΚΑΤΑΡΗΘΗΤ 20
SHOULD-BE-REIGNING THRU JUSTICE	impaled THAT MAY-BE-BEING-DOWN-UN-ACTED
CΥΝΗCΕΙCΖΩΗΝΑΙΩΝΙΟΝΔ 40	ΟCΩΜΑΤΗCΑΜΑΡΤΙΑCΤΟΥΜ 40
INTO LIFE eonian THRU	THE BODY OF-THE MISSING OF-THE NO-
^b ANOINTED JESUS	ΗΚΕΤΙΔΟΥΛΕΥΕΙΝΗΜΑCΤΗ 60
ΙΑΙΗCΟΥΧΡΙCΤΟΥΤΟΥΚΥΡ 60	NOT-STILL TO-BE-SLAVING US to-THE
JESUS ANOINTED THE Master	ΑΜΑΡΤΙΑΟΓΑΡΑΠΟΘΑΝΩΝΔ 80
ΙΟΥΗΜΩΝΤΙΟΥΝΕΡΟΥΜΕΝΕ 80	7 MISSING THE for one-FROM-DYING HAS-
6 OF-US ANY THEN WE-SHALL-BE-declaring	ΕΔΙΚΑΙΩΤΑΙΑΠΟΤΗΣΑΜΑΡ 700
^a ΠΙΜΕΝΩΜΕΝΤΗΑΜΑΡΤΙΑΙΝ 200	been-JUSTIFIED FROM THE MISSING
WE-MAY-BE-ON-REMAINING to-THE MISSING THAT	ΤΙΑCΕΙΔΕΑΠΕΘΑΝΟΜΕΝCΥ 20
ΑΗΧΑΡΙCΠΛΕΟΝΑCΗΜΗΓΕΝ 20	8 IF YET WE-FROM-DIED to-
2 THE GRACE SHOULD-BE-MOREIZING NO MAY-IT-BE-	ΝΧΡΙCΤΩΠΙCΤΕΥΟΜΕΝΟΤΙ 40
BECOMING WHO-ANY FROM-DIED	GETHER to-ANOINTED WE-ARE-BELIEVING that
ΝΤΗΑΜΑΡΤΙΑΦCΕΤΙΖΗCΟ 60	ΚΑΙCΥΝΖΗCΟΜΕΝΑΥΤΩΕΙΔ 60
to-THE MISSING how STILL WE-SHALL-BE-	9 AND WE-SHALL-BE-TOGETHER-LIVING to-Him HAVING-
ΜΕΝΕΝΑΥΤΗΗΑΓΝΟΕΙΤΕΘΤ 80	ΟΤΕCΟΤΙΧΡΙCΤΟCΕΓΕΡΘΕ 80
3 LIVING IN her OR YE-ARE-UN-KNOWING that	PERCEIVED THAT ANOINTED BEING-ROUSED
ΙΑCΟΙΕΒΑΠΤΙCΘΗΜΕΝΕΙC 300	ΙCΕΚΝΕΚΡΩΝΟΥΚΕΤΙΑΠΘ 800
as-many-as ARE-DIPIZED INTO	OUT OF-DEAD-ones NOT-STILL IS-FROM-DYING
^b omits JESUS	ΝΗCΚΕΙΘΑΝΑΤΟCΑΥΤΟΥΟΥ 20
ΧΡΙCΤΟΝΙΗCΟΥΝΕΙCΤΟΝΘ 20	DEATH OF-Him NOT-
ANOINTED JESUS INTO THE DEATH	ΚΕΤΙΚΥΡΙΕΥΕΙΟΓΑΡΑΠΘ 40
ΑΝΑΤΟΝΑΥΤΟΥΕΒΑΠΤΙCΘΗ 40	10 STILL IS-mastering WHO for FROM-DIED
OF-Him ARE-DIPIZED	ΑΝΕΝΤΗΑΜΑΡΤΙΑΑΠΕΘΑΝΕ 60
ΜΕΝCΥΝΕΤΑΦΗΜΕΝΟΥΝΑΥΤ 60	to-THE MISSING FROM-DIED
4 WE-WERE-TOGETHER-entombed THEN to-Him	ΝΕΦΑΠΑCΟΔΕΖΗΖΗΤΘΕΦΘ 80
ΦΔΙΑΤΟΥΒΑΠΤΙCΜΑΤΟCΕΙ 80	ON-ONCE WHO YET IS-LIVING IS-LIVING to-THE
THRU THE DIPISM INTO	ΥΤΩCΚΑΙΥΜΕΙCΛΟΓΙΖΕCΘ 900
ΤΟΝΘΑΝΑΤΟΝΙΝΑΦCΠΕΡΗ 400	11 God thus and YOU ^a BE-accounting
THE DEATH THAT AS-EVEN WAS-	ΑΙΒΑ ^a omits to-BE ^b D. I. to-BE
ΓΕΡΘΗΧΡΙCΤΟCΕΚΝΕΚΡΩΝ 20	ΕΞΑΥΤΟΥCΕΙΝΑΙΝΕΚΡΟΥC 20
ROUSED ANOINTED OUT OF-DEAD-ones	selves TO-BE DEAD
ΔΙΑΤΗCΔΟΞΗCΤΟΥΠΑΤΗΡ 40	ΜΕΝΤΗΑΜΑΡΤΙΑΖΩΝΤΑCΔΕ 10
THRU THE esteem OF-THE FATHER	INDEED to-THE MISSING LIVING YET
^a O. ΟΥΤΩCΚΑΙΗΜΕΙCΕΝΚΑΙΝΟ 60	to-THE God IN ANOINTED JESUS THE
thus AND WE IN NEWNESS	AN ^a omit THE Master OF-US
ΤΗΤΙΖΩΗCΠΕΡΙΠΑΤΗCΩΜΕ 80	ΚΥΡΙΩΗΜΩΝΗΟΥΝΒΑCΙΛΕ 80
OF-LIFE SHOULD-BE-ABOUT-TREADING	12 Master OF-US NO THEN LET-BE-REIGNING
ΝΕΙΓΑΡCΥΜΦΥΤΟΙΓΕΓΟΝΑ 800	ΥΕΤΘΗΑΜΑΡΤΙΑΕΝΤΘΗΝΗΤ 1200
5 IF for TOGETHER-planted WE-HAVE-BECOME	THE MISSING IN THE DYING

Conciliation—Individual

¹² A realization of our death to sin and life in Christ will give us power to cope with sin, always remembering that sin cannot bring us into disfavor because of the superexceeding grace.

¹⁴ Law, as we shall see in the next chapter, not only cannot deliver from sin, but actually forges the fetters of sin, and makes sin's bondage more cruel and galling.

¹⁵ The law said, "Cursed is everyone who is not continuing in all the things written in the scroll of the law, to do them". Grace says, Blessed are you, whatever you may do, for Christ has justified you and not one dare bring anything against you. The fallacious logic of the old humanity immediately imagines that this gives license and encouragement to sin. But its actual effect is quite the opposite. Grace, not law, has power to deter us from sinning. No one who has an actual experience of grace, reasons that, because there is immunity, therefore he will sin. The offender against law flies in the face of law. Its austere threats do not hinder him. But the offender against grace feels the heinousness of his offense and flies from it.

¹⁶ All of us are slaves, however much we may vaunt our liberty. We are controlled either by Sin or by Obedience. It is a cause of thankfulness that we all have had service under Sin, for only so could we realize the nature of such slavery. But we have not been taken from Sin's service to become idle. We have been transferred to the service of Righteousness.

²⁰ Slaves of Sin can produce only the fruits of sin and know that the only possible outcome is death. But slaves of Righteousness have a brighter outlook. They are not ashamed of their deeds and look for life eonian.

²³ Sin, like slave holders, does not pay wages, but only supplies rations. This consists, at present, in an attitude toward God which is the equivalent of death, for all Sin's slaves avoid God's presence. And their deeds will also result in death. Neither do we, as slaves, look for wages. God not only gives, but gives graciously, or gratuitously, the very reward which is only for those whose endurance in good acts merits it—eonian life, or life for the eons (27).

¹³ obeying its lusts. Neither be presenting your members to Sin, as implements of injustice, but present yourselves to God as if alive from among the dead, and your members as implements of righteousness for God. For Sin shall not be mastering you, for you are not under law, but under grace.

¹⁵ What then? Should we be sinning, since we are not under law but under grace?

¹⁶ May it not come to that! Are you not aware that to whom you are presenting yourselves as slaves for obedience, his slaves you are whom you are obeying, whether of Sin for death, or Obedience for righteousness? Now grateful are we to God that you were Sin's slaves, yet you obey from the heart the type of teaching to which you were given over. Now, being freed from Sin, you are enslaved to Righteousness.

¹⁹ I am speaking as a man because of the infirmity of your flesh: for even as you present your members as slaves to Uncleaness and to Lawlessness for lawlessness, thus now present your members as slaves to Righteousness for holiness.

²⁰ For when you were slaves of Sin you were free as to Righteousness.

²¹ Then what fruit had you then?—of which you are now ashamed, for, indeed, the consummation of those

²² things is death. Yet now, being freed from Sin, yet enslaved to God, you have your fruit for holiness, and the consummation, eonian life. For the ration of Sin is death, but God's gracious gift is eonian life in Christ Jesus our Lord.

<p>ΦΥΜΩΝΣΦΜΑΤΙΕΙΣΤΟΥΠΑΚ²⁰ OF-YOUP BODY INTO THE TO-BE-</p>	<p>ΡΤΙΑΣΕΔΟΥΛΩΘΗΤΕΤΗΔΙΚ²⁰ YE-ARE-ENSLAVED to-THE JUSTICE</p>
<p>ΟΥΕΙΝΤΑΙΣΕΠΙΘΥΜΙΑΙΣ⁴⁰ OBEYING to-THE ON-FEELINGS OF-IT</p>	<p>19 ΔΙΟΥΝΗΝΑΘΡΩΠΙΝΟΝΑΕΓ⁴⁰ human I-AM-say-</p>
<p>13 ΥΤΟΥΜΗΔΕΠΑΡΙΣΤΑΝΕΤΕΤ⁶⁰ NO-YET BE-YE-BESIDE-STANDING-UP THE</p>	<p>ΦΔΙΑΤΗΝΑΣΘΕΝΕΙΑΝΤΗΣ⁶⁰ ING THRU THE UN-FIRMNESS OF-THE FLESH</p>
<p>ΑΜΕΛΗΜΥΜΩΝΟΠΛΑΔΙΚΙΑΣ⁸⁰ MEMBERS OF-YOUP IMPLEMENTS OF-UN-JUSTNESS</p>	<p>ΑΡΚΟΣΥΜΩΝΟΣΠΕΡΓΑΡΠΑΡ⁸⁰ OF-YOUP AS-EVEN for YE-BE-</p>
<p>ΤΗΑΜΑΡΤΙΑΑΛΛΑΠΑΡΑΣΤΗ¹⁰⁰ to-TUL missing but BESIDE-STAND</p>	<p>ΕΣΤΗΣΑΤΕΤΑΜΕΛΗΜΥΜΩΝ⁶⁰⁰ SIDE-STAND THE MEMBERS OF-YOUP SLAVES</p>
<p>ΣΑΤΕΕΑΥΤΟΥΣΤΩΘΕΦΘΕ²⁰ selves to-THE God AS-IF</p>	<p>ΥΛΑΤΗΝΑΚΑΘΑΡΣΙΑΚΑΙΤΗ²⁰ to-THE UN-cleanness AND to-THE UN-</p>
<p>ΕΚΝΕΚΡΩΝΖΩΝΤΑΣΚΑΙΤΑΜ⁴⁰ OUT OF-DEAD-ONES LIVING AND THE MEM-</p>	<p>ΝΟΜΙΑΕΙΣΤΗΝΑΝΟΜΙΑΝΟΥ⁴⁰ LAWNESS INTO THE UN-LAWNESS thus</p>
<p>ΕΛΗΜΥΜΩΝΟΠΛΑΔΙΚΑΙΟΥΣΥΝ⁶⁰ BENS OF-YOUP IMPLEMENTS OF-JUSTICE</p>	<p>18 ΤΟΣΥΝΠΑΡΑΣΤΗΣΑΤΕΤΑΜ⁶⁰ NOW BESIDE-STAND-YE THE MEM-</p>
<p>14 ΗΣΤΩΘΕΦΑΡΜΑΤΙΑΓΑΡΥΜΩ⁸⁰ to-THE God missing for OF-YOUP</p>	<p>ΕΛΗΜΥΜΩΝΔΟΥΛΑΤΗΔΙΚΑΙΟ⁸⁰ BENS OF-YOUP SLAVES to-THE JUSTICE</p>
<p>15 ΝΟΥΚΥΡΙΕΥΣΕΙΟΥΓΑΡΕΣΤ²⁰⁰ NOT WILL-BE-MASTERING NOT for YE-ARE</p>	<p>20 ΣΥΝΗΕΙΣΑΓΙΑΣΜΟΝΟΤΕΓΑ⁷⁰⁰ INTO HOLYING when for</p>
<p>ΕΥΠΟΝΟΜΟΝΑΛΛΑΥΠΟΧΑΡΙ²⁰ UNDER LAW but UNDER GRACE</p>	<p>21 ΡΔΟΥΛΟΙΗΤΗΣΑΜΑΡΤΙΑ²⁰ SLAVES YE-WERE OF-THE missing</p>
<p>16 ΝΤΙΟΥΝΑΜΑΡΤΗΣΩΜΕΝΟΤΙ⁴⁰ ANY THEN WE-SHOULD-BE-MISSING that</p>	<p>22 ΣΕΛΕΥΘΕΡΟΙΗΤΕΤΗΔΙΚΑΙ⁴⁰ FREE YE-WERE to-THE JUSTICE</p>
<p>ΟΥΚΕΣΜΕΝΥΠΟΝΟΜΟΝΑΛΛΑ⁶⁰ NOT WE-ARE UNDER LAW but</p>	<p>23 ΟΣΥΝΗΤΙΝΑΟΥΝΚΑΡΠΟΝΕΙ⁶⁰ ANY THEN FRUIT YE-</p>
<p>ΥΠΟΧΑΡΙΝΜΗΓΕΝΟΙΤΟΟΥΚ⁸⁰ 16 UNDER GRACE NO MAY-IT-BE-BECOMING NOT</p>	<p>24 ΧΕΤΕΤΟΤΕΕΦΟΙΣΝΥΝΕΠΑΙ⁸⁰ HAD THEN ON WHICH NOW YE-ARE-be-</p>
<p>ΟΙΔΑΤΕΟΤΙΩΠΑΡΙΣΤΑΝΕΤ³⁰⁰ YE-HAVE-PERCEIVED THAT to-WHOM YE-ARE-BESIDE-STAND-</p>	<p>25 ΣΧΥΝΕΘΕΤΟΜΕΝΓΑΡΤΕΛΟ⁸⁰⁰ ING-ON-VILED THE INDEED for FINISH</p>
<p>ΕΕΑΥΤΟΥΣΔΟΥΛΟΥΣΕΙΣΥΠ²⁰ ING-UP selves SLAVES INTO obe-</p>	<p>26 ΣΕΚΕΙΝΩΝΘΑΝΑΤΟΣΝΥΝΙΔ²⁰ 22 OF-those DEATH NOW YET</p>
<p>ΔΚΟΗΝΔΟΥΛΟΙΕΣΤΕΩΥΠΑΚ⁴⁰ dience SLAVES YE-ARE to-WHOM YE-ARE-</p>	<p>27 ΕΕΛΕΥΘΕΡΘΕΝΤΕΣΑΠΟΤΗ⁴⁰ BEING-FREED FROM THE</p>
<p>ΟΥΕΤΗΝΤΟΙΑΜΑΡΤΙΑΣΕΙΣ⁶⁰ OBEYING OR-to-THE OF-missing INTO</p>	<p>28 ΣΑΜΑΡΤΙΑΣΔΟΥΛΩΘΕΝΤΕΣ⁶⁰ missing BEING-ENSLAVED</p>
<p>ΘΑΝΑΤΟΝΗΥΠΑΚΟΗΣΕΙΔΙ⁸⁰ DEATH OR OF-obedience INTO JUST-</p>	<p>29 ΔΕΤΩΘΕΦΕΧΕΤΕΤΟΝΚΑΡΠΟ⁸⁰ YET to-THE God YE-ARE-HAVING THE FRUIT</p>
<p>ΚΑΙΟΥΝΗΝΧΑΡΙΣΔΕΤΩΘΕ⁴⁰⁰ 17 ICE grace YET to-THE God</p>	<p>30 ΝΥΜΩΝΕΙΣΑΓΙΑΣΜΟΝΤΟΔΕ⁹⁰⁰ OF-YOUP INTO HOLYING THE YET</p>
<p>31 ΦΟΤΙΗΤΕΔΟΥΛΟΙΤΗΣΑΜΑΡ²⁰ that YE-WERE SLAVES OF-THE missing</p>	<p>32 ΤΕΛΟΣΖΩΗΝΔΙΩΝΙΟΝΤΑΓΑ²⁰ 23 FINISH LIFE conian THE for</p>
<p>ΤΙΑΣΥΠΗΚΟΥΣΑΤΕΔΕΕΚΚΑ⁴⁰ YE-obey YET OUT OF-</p>	<p>33 ΡΟΥΩΝΙΑΤΗΣΑΜΑΡΤΙΑΣΘΑ⁴⁰ PROVISION-PURCHASES OF-THE missing DEATH</p>
<p>ΘΑΡΑΚ⁴⁰ PΔΙΑΣΕΙΣΟΝΠΑΡΕΔΟΘΗΤΕ⁶⁰ HEART INTO WHICH YE-WERE-BESIDE-GIVEN</p>	<p>34 ΝΑΤΟΣΤΟΔΕΧΑΡΙΣΜΑΤΟΥΘ⁶⁰ THE YET GRACE-effect OF-THE God</p>
<p>35 ΤΥΠΟΝΔΙΔΑΧΗΣΕΛΕΥΘ⁷⁷ 18 TYPE OF-TEACHING BEING-FREED</p>	<p>36 ΕΟΥΖΩΗΑΙΩΝΙΟΣΕΝΧΡΙΣΤ⁸⁰ LIFE conian IN ANOINTE</p>
<p>37 ΕΡΘΕΝΤΕΣΔΕΑΠΟΤΗΣΑΜΑ⁶⁰⁰ YET FROM THE missing</p>	<p>38 7 ΙΗΣΟΥΣ ΤΟΝ ΚΥΡΙΟΝ ΤΟΝ ΜΟΝΟΝ ΗΓ¹³⁰⁰⁰ JESUS THE Master OF-US OR YE-ARE-</p>

Conciliation—Individual

1 The apostle now addresses particularly those who have been under law, that is, who were of the Circumcision. His appeal however, is not to the law itself, but to the nature of all law, that it has jurisdiction only over those who are alive.

2 The law of wedlock is given as a well known example. A woman's subjection to her husband lasts only for his life. During his life she may have no relations with other men. After his death the ties which bind her to a new husband are just as sacred as those which united her to the former one.

4 A wife and her husband are one flesh (Gen.24), hence the *wife* dies with the husband, but the *woman* remains. Those united to Christ under law died with Him to the law. Union with Christ in resurrection is a new relationship beyond the sphere of the law.

6 Exemption from the law applies to those who were under the law. As the law is not unjust, like Sin, but just and holy, they continue to serve, no longer in letter, but in spirit.

7 The mistaken deduction from the foregoing is that the law itself is sin. Else why cease to serve its letter? Or else how does it make sin more sinful and transform it into an offense? Sin is not known in its true character except through law. Instead of sin being ignorant inability, it becomes the opposite. It is active hostility. The law which seemed to be given to regulate, only roused it. Sin is dormant or dead until law comes and gives it life. The law which should have given the *sinner* life, gave life to *sin*. It should have been the death blow of *sin*, but it became the death of the *sinner*. All this shows how futile it is to try to reform or regulate or conquer sin. It not only acts in darkness and ignorance but transforms the very light into an agent of death. The law offered life to those under it, on terms which, apart from sin, were all that could be desired. But sin not only disabled them so that they could not take advantage of its provisions, but involved them in its condemnation by stirring their passions against its just decrees.

7 Or are you ignorant, brethren (for I am speaking to those who know law), that the law is mastering a man for as much time as he is living?

2 For a woman in wedlock is bound to a living man by law. Yet if the man should be dying, she is exempted from the law of the man.

3 Consequently, then, if the man is living she will be styled an adulteress if she should be becoming another man's, yet if the man should be dying, she is free from the law, being no adulteress, on becoming another man's.

4 So that, my brethren, *you* also were caused to die to the law through the body of Christ, for you to become Another's, Who is roused from among the dead, that we should be fruitful to God. For when we were in the flesh, the passions of sins, which were through the law, operated in our members to be fruitful to Death. Yet now we were exempted from the law, when dying in that in which we were retained, so that it is for us to be slaving in newness of spirit and not in oldness of letter.

7 What, then, shall we assert? That the law is sin?

May it not come to that! But sin I knew not except through law. For besides, I had not been aware of coveting except the law said, "You shall not be coveting". Now Sin, getting an incentive through the precept, produces in me all manner of coveting. For apart from law Sin is dead. Now I lived, apart from law, once, yet at the coming of the precept Sin revives. Now I died, and it was found that, to me, the precept for life, this is for death. For Sin, getting an incentive through the precept, de-

<p>NOEITE^{ΔΙ} ΑΔΕΛΦΟΙΓΙΝΩΣΚΟ²⁰ UN-KNOWING brothers lo-ones-KNOWING</p>	<p>ΜΕΛΕCΙΝΗΜΩΝΕΙCΤΟΚΑΡΠ²⁰ MEMBERS OF-US INTO THE TO-FRUIT-</p>
<p>ΥCΙΓΑΡΝΟΜΟΝΑΔΑΦΟΤΙΟ⁴⁰ for LAW I-AM-TALKING that THE</p>	<p>ΟΦΟΡΗΣΑΙΤΩΘΑΝΑΤΩΝΥΝΙ⁴⁰ 6 CARRY to-THE DEATH NOW</p>
<p>NOMOSKYPIEYΕΙΤΟΥΑΝΘΡ⁶⁰ LAW is-mastering OF-THE human</p>	<p>ΔΕΚΑΤΗΡΓΗΘΗΜΕΝΑΠΟΤΟΥ⁶⁰ YET WE-WERE-DOWN-UN-ACTED FROM THE</p>
<p>2 ΠΩΟΥΕΦΟCΟΧΝΟΝΟΝΖΗΗΓ⁸⁰ ON as-much-as TIME he-is-LIVING</p>	<p>NOMOYΑΠΟΘΑΝΟΝΤΕCΕΝΘΕ⁸⁰ LAW FROM-DYING IN WHICH</p>
<p>ΑΡΥΠΑΝΔΡΟCΓΥΝΗΤΩΖΟΝΤ¹⁰⁰ THE for UNDER-MAN WOMAN lo-THE LIVING</p>	<p>ΑΤΕΙΧΟΜΕΘΑΦCΤΕΔΟΥΛΕΥ⁸⁰⁰ WE-were-DOWN-HAD AS-DESIDES TO-DE-SLAVING</p>
<p>ΙΑΝΔΡΙΔΕΔΕΤΑΙΝΟΜΩΕΑΝ²⁰ MAN HAS-been-BOUND to-LAW IF-EVER</p>	<p>ΕΙΝΗΜΑCΕΝΚΑΙΝΟΤΗΤΙΠΝ²⁰ B omits US US IN NEWNESS OF-</p>
<p>ΔΕΑΠΟΘΑΝΗΟΑΝΗΡΚΑΤΗΡΓ⁴⁰ YET MAY-DE-FROM-DYING THE MAN she-HAS-been-DOWN-</p>	<p>ΕΥΜΑΤΟCΚΑΙΟΥΠΑΛΑΙΟΤΗ⁴⁰ spirit AND NOT Oldness</p>
<p>ΗΤΑΙΑΠΟΤΟΥΝΟΜΟΥΤΟΥΑΝ⁸⁰ UN-ACTED FROM THE LAW OF-THE MAN</p>	<p>7 ΤΙΓΡΑΜΜΑΤΟCΤΙΟΥΝΕΡΟΥ⁶⁰ OF-WRITING ANY THEN WE-SHALL-BE-</p>
<p>3 ΔΡΟCΑΡΛΟΥΝΖΟΝΤΟCΤΟΥΑ⁸⁰ CONSEQUENTLY THEN OF-LIVING THE MAN</p>	<p>ΜΕΝΟΝΟΜΟCΑΜΑΡΤΙΑΜΗΓΕ⁸⁰ declaring THE LAW missing NO MAY-IT-</p>
<p>ΝΔΡΟCΜΟΙΧΑΛΙCΧΡΗΜΑΤΙ²⁰⁰ ADULTERESS WILL-DE-apprizing</p>	<p>ΝΟΙΤΟΑΔΑΛΤΗΝΑΜΑΡΤΙΑΝ⁷⁰⁰ BE-BECOMING but THE missing</p>
<p>Α adds ΗΓΥΝΗ THE WOMAN CΕΙΔΑΝΓΕΝΗΤΑΙΑΝΔΡΙΕΤ²⁰ IF-EVER she-MAY-BE-BECOMING to-MAN DIFFER-</p>	<p>ΟΥΚΕΓΝΩΝΕΙΜΗΔΙΑΝΟΜΟΥ²⁰ NOT I-KNEW IF NO THRU LAW</p>
<p>8 ΕΡΘΕΑΝΔΕΑΠΟΘΑΝΗΟΑΝΗΡ⁴⁰ ENT IF-EVER YET MAY-DE-FROM-DYING THE MAN</p>	<p>ΤΗΝΤΕΓΑΡΕΠΙΘΥΜΙΑΝΟΥΚ⁴⁰ THE DESIDES for ON-FEELING NOT</p>
<p>ΕΛΕΥΘΕΡΑΕCΤΙΝΑΠΟΤΟΥΝ⁶⁰ FREE she-is FROM THE LAW</p>	<p>9 ΗΔΕΙΝΕΙΜΗΝΟΜΟCΕΛΕΓΕ⁶⁰ I-HAD-PERCEIVED IF NO THE LAW said</p>
<p>ΟΜΟΥΤΟΥΜΗΕΙΝΑΙΥΤΗΝΗ⁸⁰ OF-THE NO TO-DE her ADUL-</p>	<p>8 ΝΟΥΚΕΠΙΘΥΜΗCΕΙCΑΦΟΡΜ⁸⁰ NOT YOU-WILL-DE-ON-FEELING FROM-RUSH</p>
<p>ΟΙΧΑΛΙΔΑΓΕΝΟΜΕΝΗΝΑΝΔ³⁰⁰ THESS BECOMING to-MAN</p>	<p>ΗΝΔΕΛΑΒΟΥCΑΝΑΜΑΡΤΙΑΔ⁸⁰⁰ YET GETTING THE missing THRU</p>
<p>ΔΙ adds ΡΙΕΤΕΡΩΦCΤΕΑΔΕΛΦΟΙΜΟ²⁰ 4 DIFFERENT AS-DESIDES brothers OF-ME</p>	<p>ΙΑΤΗCΕΝΤΟΛΗCΚΑΤΗΡΓΑC²⁰ THE direction is-DOWN-ACTED</p>
<p>ΥΚΑΙΜΕΙCΕΘΑΝΑΤΩΘΗΤΕ⁴⁰ AND YOU-PL WERE-(CAUSED-TO)-DIE</p>	<p>ΑΤΟΕΝΕΜΟΙΠΑCΑΝΕΠΙΘΥΜ⁴⁰ IN ME EVERY ON-FEELING</p>
<p>ΤΩΝΟΜΩΔΙΑΤΟΥCΟΜΑΤΟCΤ⁶⁰ lo-THE LAW THRU THE BODY OF-</p>	<p>ΙΑΝΧΩΡΙCΓΑΡΝΟΜΟΥΑΜΑΡ⁶⁰ apart-from for LAW missing</p>
<p>ε1 abbreviates ΑΝΟΙΝΤΕ ΧΡΥ, but ε2 ΧΥ ΟΥΧΡΙCΤΟΥΕΙCΤΟΓΕΝΕCΘ⁸⁰ THE ANOINTE INTO THE TO-DE-BECOMING</p>	<p>ΤΙΑΝΕΚΡΑΓΕΦΩΔΕΕΖΩΝΧΦ⁸⁰ n HN for ΩΝ DEAD I YET LIVED apart-from</p>
<p>ΔΙΥΜΑCΕΤΕΡΩΤΘΕΚΝΕΚΡΩ⁴⁰⁰ YOU lo-DIFFERENT THE OUT OF-DEAD-ONES</p>	<p>9 ΕΙCΝΟΜΟΥΠΟΤΕΕΛΒΟΥCΗCΔ⁹⁰⁰ LAW ?-when OF-COMING YET</p>
<p>ΝΕΓΕΡΘΕΝΤΙΙΝΑΚΑΡΠΟΦ²⁰ One-BEING-ROUSED THAT WE-SHOULD-BE-FRUIT-</p>	<p>ΕΤΗCΕΝΤΟΛΗCΑΜΑΡΤΙΑΔ²⁰ OF-THE direction THE missing UP-</p>
<p>ΡΗCΟΜΕΝΤΩΘΕΦΟΤΕΓΑΡΗΜ⁴⁰ 5 CARRYING to-THE God when for WE-</p>	<p>ΝΕΖΗCΕΝΕΓΩΔΕΑΠΕΘΑΝΟΝ⁴⁰ 10 LIVES I YET FROM-DIED</p>
<p>ΕΝΕΝΤΗCΑΡΚΙΤΑΠΑΘΗΜΑΤ⁶⁰ WHERE IN THE FLESH THE EMOTIONS</p>	<p>ΚΑΙΕΥΡΕΘΗΜΟΙΝΕΝΤΟΛΗ⁶⁰ AND WAS-FOUND lo-ME the direction THE</p>
<p>ΑΤΩΝΑΜΑΡΤΙΩΝΤΑΔΙΑΤΟΥ⁸⁰ OF-THE MISSES THE-ONES THRU THE</p>	<p>ΕΙCΖΩΗΝΑΥΤΗΙCΘΑΝΑΤΟ⁸⁰ INTO LIFE this INTO DEATH</p>
<p>ΝΟΜΟΥΕΝΗΡΓΕΙΤΟΕΝΤΟΙC⁵⁰⁰ LAW IN-ACTED IN THE</p>	<p>11 ΝΗΓΑΡΑΜΑΡΤΙΑΔΑΦΟΡΜΗΝΑ¹⁴⁰⁰⁰ the for missing FROM-RUSH GET-</p>

Conciliation—Individual

¹³ From the supposition that the law, being holy and just and good, involved him in death, it seems that what is good may become the cause of death. But such is not the case. It was not the *law* which produced death, but sin, misusing law. The real law and apparent functions of the law are very different. And, in order to effect its real object, it was necessary that it should not appear on the surface. The apparent object of the law was to give life to all who consistently and constantly kept it. As it never gave life to anyone, for no one was able to fulfil its demands, it appears as if the law has failed of its primary object. And, further, as it revived the passions of sin which were dormant, it seems to have defeated its own aim. But the real object of the law was to reveal the inordinate sinfulness of sin, and in this it was most successful.

¹⁵ This is the experience of one who does not realize his death to sin and the law, but who is endeavoring to keep the letter of the law. He finds that the law of sin in his members is far more potent than the law of God which appeals to his mind. He *wants* to do good, but cannot. He does things which he hates to do, hence charges his misery to the indwelling sin which has taken possession of his body. He is a wretched captive. This will be the experience of all who make an earnest effort to please God by obeying the letter of that law which was broken even before it reached the people (Ex.32:19).

²⁴ What is the answer to this wretched man's cry? It is *grace*. There is no other deliverance possible. This brings us back to where this digression began, the reign of grace at the end of the fifth chapter. It is only as we recognize the imperial sway of grace, putting us beyond all possibility of condemnation, whether we sin or not, that we have real liberty and power sufficient to effect not only what was demanded by the law, but those higher duties which far transcend the righteous requirements of Sinai. Then we will not be wretched and self-occupied, but happy and exulting in God, in Whose favor we are basking, and Whose delight we are, in Christ.

ludes me, and through it, kills me.

¹² So that the law, indeed, is holy, and the precept holy and just and good.

¹³ Became good, then, death to me?

May it not come to that! But Sin, that it may appear Sin, is producing death to me through good, that Sin, through the precept, should

¹⁴ become an inordinate sinner. For we are aware that the law is spiritual, yet *I* am fleshly, having been

¹⁵ disposed of by Sin. For I know not what I am effecting, for not what I am willing, this I am putting into practise, but what I am

¹⁶ hating, this I am doing. Now if what I am not willing, this I am doing, I am conceding that the

¹⁷ law is ideal. Yet now it is no longer *I* who am effecting it, but Sin making

¹⁸ its home in me. For I am aware that good is not making its home in me (that is, in my flesh), for to be willing is lying beside me, yet to be effecting the ideal is not.

¹⁹ For it is not the good that I am willing that I am doing, but the evil that I am not willing, this I am

²⁰ putting into practise. Now if what I am not willing, this *I* am doing, it is no longer *I* who am effecting it, but Sin which is making its home in me.

²¹ Consequently, I am finding the law that, at my willing to be doing the ideal, evil is lying beside me.

²² For I am gratified with the law of

²³ God as to the inner man, yet I am observing a different law in my members, warring with the law of my mind, and leading me into captivity to the law of Sin which is in my members.

²⁴ A wretched man am *I*! What will rescue me out of this body of death? *Grace*! Now I am thanking

²⁵

ΑΒΟΥΣ ΔΙΑΤΗΣΕΝ ΤΟΛΗΝΣΕ 20
 TING THRU THE direction OUT-
 ΣΗ ΠΑΤΗΣΕΝ ΜΕΚΑΙ ΔΙΑΥΤΗ 40
 REDUCES ME AND THRU her
 12 ΣΑ ΠΕΚΤΕΙΝΕΝ ΩΣΤΕ Ο ΜΕΝΝ 60
 FROM-KILLS AS-BESIDES THE INDEED LAW
 ΟΜΟCΑΓΙΟCΚΑΙ ΗΝ ΤΟΛΗΝ 80
 HOLY AND THE direction HOLY
 ΓΙΑΚΑΙ ΔΙΚΑΙΑΚΑΙ ΑΓΑΘΗ 100
 AND JUST AND GOOD
 13 ΤΟΟΥΝΑΓΑΘΟΝ ΕΜΟΙ ΕΓΕΝΕ 20
 THE THEN GOOD TO-ME BECAME
 ΤΟ ΘΑΝΑΤΟC ΜΗ ΓΕΝΟΙΤΟ Α 40
 DEATH NO MAY-IT-BE-BECOMING but
 ΑΔΗΜΑΡΤΙΑ ΙΝΑ ΦΑΝΗΜΑ 60
 THE MISSING THAT IT-MAY-BE-APPEARING
 ΡΤΙΑ ΔΙΑ ΤΟΥ ΑΓΑΘΟΥ ΜΟΙ Κ 80
 missing THRU THE GOOD TO-ME DOWN-
 ΑΤΕΡΓΑΖΟΜΕΝ Η ΘΑΝΑΤΟΝ Ι 200
 ACTING DEATH THAT
 ΝΑ ΓΕΝΗΤΑΙ ΚΑΘΥΠΕΡ ΒΟΛΗ 20
 MAY-BE-BECOMING according-to OVER-CAST
 ΝΑ ΜΑΡΤΥΛΟC Η ΜΑΡΤΙΑ ΔΙ 40
 misser THE missing THRU
 ΑΤΗΣ ΕΝ ΤΟΛΗΝC ΟΙΔΑΜΕΝ ΓΑ 60
 14 THE direction WE-HAVE-PERCEIVED for
 ΡΟΤΙ Ο ΝΟΜΟC ΠΝΕΥΜΑΤΙΚΟ 80
 that THE LAW spiritual
 CΕCΤΙΝ ΕΓΩ ΔΕ CΑΡΚΙΚΟC Ε 300
 IS I YET FLESHIC AM
 ΙΜΙ ΠΕΠΡΑΜΕΝΟC ΥΠΟ ΤΗΝ Α 20
 HAVING-been-disposed-of UNDER THE miss-
 ΜΑΡΤΙΑΝ ΟΓΑΡΚΑΤΕΡΓΑΖΟ 40
 15 ing WHICH for I-AM-DOWN-ACTING
 ΜΑΙ ΟΥ ΓΙΝΩCΚΩ ΟΥΓΑΡ ΘΕ 60
 NOT I-AM-KNOWING NOT for WHICH I-AM-
 ΑΩΤΟΥ ΤΟ ΠΑCΦΑΛΛΑΟΜΙ 80
 WILLING THIS I-AM-PRACTISING but WHICH I-
 CΩΤΟΥ ΤΟ ΠΟΙΩ ΕΙΔΕ ΟΟΥ ΘΕ 100
 16 AM-HATING THIS I-AM-DOING IF YET WHICH NOT I-AM-
 ΑΩΤΟΥ ΤΟ ΠΟΙΩ CΥΜΦΗΜΙΤΩ 20
 WILLING THIS I-AM-DOING I-AM-TOGETHER-AVERTING
 ΝΟΜΩ ΤΙ ΚΑΛΟC CΥΝΙΔΕΟΥ 40
 17 to-THE LAW that IDEAL NOW YET NOT-
 ΚΕΤΙ ΕΓΩΚΑΤΕΡΓΑΖΟΜΑΙ 80
 STILL I AM-DOWN-ACTING it
 ΥΤΟ ΑΛΛΗΝΕΝ ΟΙΚΟΥCΑ ΕΝΕ 60
 AS O. A omits IN
 but THE IN-HOMING IN ME
 ΜΟΙΑ ΜΑΡΤΙΑ ΟΙΔΑΓΑΡ ΟΤΙ 500
 18 missing I-HAVE-PERCEIVED for that

ΟΥΚ ΟΙΚΕΙ ΕΝ ΕΜΟΙ ΤΟΥΤΕC 20
 NOT IS-HOMING IN ME THIS IS
 ΤΙΝΕΝ ΤΗC ΑΡΚΙΜΟΥ ΑΓΑΘΟ 40
 IN THE FLESH OF-ME GOOD
 ΝΤΟΓΑΡ ΘΕ ΑΙΝ ΠΑΡΑΚΕΙΤ 60
 THE for TO-BE-WILLING IS-BESIDE-LYING
 ΑΙΜΟΙ ΤΟ ΔΕ ΚΑΤΕΡΓΑΖΕCΘ 80
 to-ME THE YET TO-BE-DOWN-ACTING
 ΑΙΤΟ ΚΑΛΟΝ ΟΥ ΟΥΓΑΡ ΘΕ Α 600
 19 THE IDEAL NOT NOT for WHICH I-AM-
 ΦΠΟΙΦΑΓΑΘΟΝ ΑΛΛΑ ΟΟΥ ΘΕ 20
 WILLING I-AM-DOING GOOD but WHICH NOT I-AM-
 ΑΩΚΑΚΟΝ ΤΟΥΤΟ ΠΡΑCΘΕΙ 40
 20 WILLING EVIL THIS I-AM-PRACTISING IF
 ΔΕ ΟΟΥ ΘΕ ΑΩ ΕΓΩ ΤΟΥΤΟ ΠΟΙ 60
 YET WHICH NOT I-AM-WILLING I THIS AM-DOING
 ΦΟΥΚΕΤΙ ΕΓΩΚΑΤΕΡΓΑΖΟΜ 80
 NOT-STILL I AM-DOWN-ACTING
 ΑΙ ΑΥΤΟ ΑΛΛΗ ΟΙΚΟΥCΑ ΕΝ 700
 it but THE HOMING IN
 ΕΜΟΙΑ ΜΑΡΤΙΑ ΕΥΡΙCΚΩ ΑΡ 20
 21 ME missing I-AM-FINDING CONSE-
 ΑΤΟΝ ΝΟΜΟΝ ΤΩ ΘΕΛΟΝΤΙ ΕΜ 40
 QUENTLY THE LAW to-THE WILLING to-ME
 ΟΙ ΠΟΙΕΙΝ ΤΟ ΚΑΛΟΝ ΤΙ ΕΜ 60
 TO-BE-DOING THE IDEAL that to-ME
 ΟΙ ΤΟ ΚΑΚΟΝ ΠΑΡΑΚΕΙΤΑΙC 80
 22 THE EVIL IS-BESIDE-LYING I-AM-
 ΥΝΗΔΟΜΑΙ ΓΑΡ ΤΩ ΝΟΜΩ ΤΟΥ 800
 bRING-TOGETHER-gratified for to-THE LAW OF-THE
 ΝΟΟC ΜΙΝ 20
 D NOOC MIND
 ΘΕΟΥ ΚΑΤΑ ΤΟΝ ΕCΦΑΝΘΡΩΠ 20
 God according-to THE within human
 ΟΝ ΒΛΕΠΩ ΔΕ ΕΤΕΡΟΝ ΝΟΜΟΝ 40
 23 I-AM-LOOKING YET DIFFERENT LAW
 ΕΝ ΤΟΙC ΜΕΛΕCΙΝ ΜΟΥ ΑΝΤΙ 60
 IN THE MEMBERS OF-ME INSTEAD-
 Α and capturizing to-THE LAW OF-THE MIND OF-ME
 CΤΡΑΤΕΥΟΜΕΝΟΝ ΤΟΝ ΜΟΤ 80
 WARRING to-THE LAW OF-
 ΟΥ ΝΟΟC ΜΟΥ ΚΑΙ ΑΙΧΜΑΛΩΤ 900
 THE MIND OF-ME AND capturizing
 Α omits ME IN THE LAW OF-THE MISSING
 ΙΖΟΝΤΑ ΜΕ ΕΝ ΤΩ ΝΟΜΩ ΤΗC Α 20
 ME IN THE LAW OF-THE MISS-
 ΜΑΡΤΙΑ CΤΩΝΤΙ ΕΝ ΤΟΙC Μ 40
 ing THE BEING IN THE MEM-
 ΕΛΕCΙΝ ΜΟΥ ΤΑ ΑΙΠΡΟCΕ 60
 24 HERE OF-ME WEIGHT-CALLOUSED I
 ΓΩ ΑΝΘΡΩΠΟC ΤΙC ΜΕΡΥCΕΤ 80
 human ANY ME WILL-BE-RESCU-
 ΑΙ ΕΚ ΤΟΥ CΩΜΑΤΟC ΤΟΥ ΘΑΝ 1500
 ing OUT OF-THE BODY OF-THE DEATH

Conciliation—Individual

1 Condemnation is utterly out of the question for all in Christ Jesus. This is infinitely more than the atonement or shelter provided for sin by the sacrifices offered under the law. It is far beyond the pardon, or forgiveness, contained in the proclamation of the kingdom. The atonement needed to be renewed year by year, the pardon might be recalled, but the justification we have in Christ Jesus is nothing less than God's righteousness, which is absolutely inviolable. It was not secured by any act of ours and cannot be marred by aught that we can do. Sin only enhances the graciousness of it, but cannot sully or impair it.

2 The spirit's law of life, in Christ Jesus, is the opposite of the law of Sinai. That said: Obey, and live; disobey, and die. The spirit's law imparts life for the eons as God's gracious gift, apart from obedience or disobedience.

4 We do not fulfill the law in its letter. Grace leads us to act far beyond its spirit. Its just requirements, love to God and man, are fulfilled only by those who walk in spirit.

5 The flesh is not able to be subject to God's law. It is useless to try to train it to please Him. We are not justified in flesh. It is only in spirit that we can count ourselves as beyond all condemnation. The flesh is after the things of flesh and leads to death. But the spirit is concerned with spiritual things and makes for life and peace.

9 All who believe Him are indwelt by God's spirit. Christ, by His spirit, is in us. Consequently, our spirit is life, yet our body, being absolutely unresponsive to their presence, is death. Thus, while we have but one body, it is the home of three spirits—God's spirit, Christ's spirit, and our spirit. As a result the spiritual force at our disposal is far greater than the flesh. Our own spirit is the seat of our new life, because of righteousness. Christ's spirit gives us communion with Him. God's spirit gives us power over our dead bodies, just as, in the case of Christ, He roused His body from among the dead. He is able to vivify these death-doomed bodies, so that they respond to the dictates of the spirit.

God, through Jesus Christ, our Lord. Consequently, then, *I* myself, indeed, with the mind am slaving for God's law, yet with the flesh Sin's law.

8 Nothing, consequently, is condemnation now to them that are in Christ Jesus. They are not walking according to flesh, but according to spirit, for the spirit's law of life in Christ Jesus frees you from the law of Sin and Death. For at the law's impotence (in which it was infirm through the flesh), God, when sending His own Son in the likeness of sin's flesh and concerning sin, condemns sin in the flesh, that the just requirement of the law may be fulfilled in us, who are not walking in accord with flesh, but in accord with spirit.

5 For those who are in accord with flesh are disposed to that which is of the flesh, yet those who are in accord with spirit to that which is of the spirit. For the disposition of the flesh is death, yet the disposition of the spirit is life and peace, because the disposition of the flesh is enmity to God, for it is not subject to the law of God, for neither is it able. Now those who are in the flesh are not able to please God. 9 Yet *you* are not in flesh, but in spirit, if so be that God's spirit is making its home in you. Now if anyone has not Christ's spirit, this one is not His. Now if Christ is in you, the body, indeed, is dead because of sin, yet the spirit is life because of righteousness. Now if the spirit of Him Who rouses Jesus from among the dead is making its home in you, He Who rouses Christ Jesus from among the dead will also

15001
 25 ^{As¹ omit grace YET B omits YET I-AM-thanking}
 ΑΤΟΥΤΟΥΤΟΥΧΑΡΙCΔΕΕΥΧ²⁰
 this grace YET I-AM-

ΑΡΙCΤΩΤΩΘΕΦΔΙΔΙΗCΟΥΧ⁴⁰
 thanking to-THE God THRU JESUS AN-

ΡΙCΤΟΥΤΟΥΚΥΡΙΟΥΗΜΩΝΑ⁶⁰
 OINTED THY Master OF-US CON-

ΡΑΟΥΝΑΥΤΟCΕΓΩΤΟΜΕΝΝΟ⁶⁰
^{INDEED by s¹ A inserts E}
 REQUENTLY THEN SAME I to-THE INDEED MIND

ΙΔΟΥΛΕΥΘΟΝΟΜΘΕΟΥΤΗΔΕ¹⁰⁰
 AM-SLAVING to-LAW OF-God to-THE YET

8 CΑΡΚΙΝΟΜΦΑΜΑΡΤΙΑCΟΥ²⁰
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 ONE CONSEQUENTLY NOW DOWN-JUDGMENT to-THE-ones⁷

CΕΝΧΡΙCΤΩΙΗCΟΥΗΜΗΚΑΤΑ⁶⁰
^{As¹ omit NO according-to}
 IN ANOINTED JESUS NO according-to

CΑΡΚΑΠΕΡΙΠΑΤΟΥCΙΝΑΛΛΑ⁶⁰
 FLESH THEY-ARE-ABOUT-TREADING (by As²) ^{As¹ omit but}

2 ΑΚΑΤΑΠΝΕΥΜΑΟΓΑΡΝΟΜΟC²⁰⁰
 according-to spirit THE for LAW

ΤΟΥΠΝΕΥΜΑΤΟCΤΗCΖΩΗCΕ²⁰
 OF-THE spirit OF-THE LIFE IN

ΝΧΡΙCΤΩΙΗCΟΥΗΛΕΥΘΕΡΩ⁴⁰
 ANOINTED JESUS FREES

A M-ME
 CΕΝCΕΛΑΠΟΤΟΥΝΟΜΟΥΤΗCΑ⁶⁰
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ΜΑΡΤΙΑCΚΑΙΤΟΥΘΑΝΑΤΟΥ⁶⁰
 ing AND OF-THE DEATH

3 ΤΟΓΑΡΑΔΥΝΑΤΟΝΤΟΥΝΟΜΟ³⁰⁰
 THE for UN-ABLE OF-THE LAW

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^{This E washed out in s}
 ΚΟCΘΕΟCΤΟΝΕΥΑΥΤΟΥΥΙΟ⁴⁰
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^{B inserts E IN O.}
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 BEING-FILLED IN US THE-ONES NO according-

ΑCΑΡΚΑΠΕΡΙΠΑΤΟΥCΙΝΑΛΛΑ⁶⁰
 to FLESH ABOUT-TREADING but

5 ΑΚΑΤΑΠΝΕΥΜΑΟΙΓΑΡΚΑΤ⁶⁰⁰
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ΟCΦΡΟΝΟΥCΙΝΟΙΔΕΚΑΤΑ⁴⁰
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 for DISPOSITION OF-THE FLESH

ΘΑΝΑΤΟCΤΟΔΕΦΡΟΝΗΜΑΤΟ⁶⁰⁰
 DEATH THE YET DISPOSITION OF-THE

ΥΠΝΕΥΜΑΤΟCΖΩΗΚΑΙΕΙΡΗ²⁰
 spirit LIFE AND PEACE

ΝΗΔΙΟΤΙΤΟΦΡΟΝΗΜΑΤΗC C⁴⁰
 THRU that THE DISPOSITION OF-THE FLESH

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ΑΡΝΟΜΦΟΥΘΕΟΥΟΥΧΥΠΟΤ⁶⁰
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^{Al O}
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ΙΟΙΔΕΕΝCΑΡΚΙΟΝΤΕCΘΕΩ²⁰
 8 THE-ONES YET IN FLESH BEING God

ΑΡΕCΑΙΟΥΔΥΝΑΝΤΑΙΥΜΕΙ⁴⁰
 9 TO-PLEASE NOT ARE-ABLE YOU

Al
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A O.
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 OF-God IS-HOMING IN YOU IF YET

ΕΤΙCΠΝΕΥΜΑΧΡΙCΤΟΥΟΥΚ²⁰
 ANY spirit OF-ANOINTED NOT

ΕΧΕΙΟΥΤΟCΟΥΚΕCΤΙΝΑΥ⁴⁰
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ΟΥΕΙΔΕΧΡΙCΤΟCΕΝΥΜΙΝΤ⁶⁰
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Al
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ΙΗCΟΥΝΕΚΝΕΚΡΩΝΟΙΚΕΙ⁶⁰
 JESUS OUT OF-DEAD-ONES IS-HOMING IN

Al adds THE ANOINTED
 ΝΥΜΙΝΟΕΓΕΙΡΑCΧΡΙCΤΟΝ⁶⁰
 YOU THE One-raising ANOINTED

JESUS omitted by B AL OUT OF-DEAD-ONES ANOINTED JESUS
 ΙΗCΟΥΝΕΚΝΕΚΡΩΝΖΩΟΠΟΙ⁶⁰⁰⁰
 JESUS OUT OF-DEAD-ONES WILL-BE-making-

Conciliation—Individual

¹¹ *Mortal* bodies are such as are *dying*, in a physical sense. Their vivification cannot refer to the future resurrection, but to the present power of God's spirit to use an utterly unresponsive, hostile instrument, as our bodies, and constrain its members to do the bidding of our spirits.

¹² We owe the flesh nothing, and it promises us nothing but death. But we do owe it to the spirit to put the practises of the body to death and thus enjoy the life which the spirit makes ours in Christ Jesus.

¹⁴ To be a son of God implies more than belonging to Him. As the Son of God manifests Him so we are sons only inasmuch as we display His character in our words and ways.

¹⁵ The law led to slavery, not sonship. Fear is not for us. Justification and reconciliation lead us unafraid into the Father's presence. Just as the little Hebrew child would lisp its "Abba" in the familiar Aramaic household speech, or, as our children say trustingly, "Papa", so we are without constraint in the august presence of the Divine Majesty.

¹⁶ God's spirit says we are His children. Our spirits claim Him as our Father. If this be the case, then, even as our children have the enjoyment of all that is ours, so all that is God's is for us. Indeed, even the great glories in store for Christ are ours if we, too, tread the path of suffering which led Him to them.

¹⁸ The creation has been involved in the treadmill of corruption through the sin of man. We are associated with the creation on the physical side. When our bodies are delivered from their present slavery and death at our Lord's descent from heaven, He will transfigure them to conform them to His body glorious (Phil. 3²¹). Later, when we are unveiled, the creation will be set at liberty from the bondage which now entralls it. How it ought to comfort us to know that the patient, suffering creatures, who had no hand in their own degradation, will yet find a real release from the pain and sorrow from which they have no escape now! Its physical aspect waits until our Lord's return.

vivify your mortal bodies because of His spirit making its home in you. Consequently, then, brethren, we are debtors, not to the flesh, to be living in accord with flesh, for if you are living in accord with flesh, you are about to be dying. Yet if in spirit you are putting the practises of the body to death, you will be living. For as many as are being led by God's spirit, these are sons of God.

¹⁵ For you did not get slavery's spirit again to fear, but you got the spirit of sonship, in which we are crying, "Abba, Father!" The same spirit is joining its witness with our spirit that we are children of God. Yet if children, enjoyers also of an allotment, enjoyers, indeed, of God's allotment, and joint enjoyers of Christ's allotment, if so be that we are suffering together, that we should be glorified together also.

¹⁸ For I am reckoning that the sufferings of this current era do not deserve the glory about to be revealed for us. For the premonition of the creation is awaiting the unveiling of the sons of God. For the creation was subjected to vanity (not voluntarily, but because of Him Who is subjecting it) in expectation that the creation itself also shall be freed from the slavery of corruption into the glorious freedom of the children of God. For we are aware that the entire creation is groaning and travailing together until now. Yet not only so, but we ourselves also, who have the firstfruit of the spirit, *we* ourselves also, are groaning in ourselves, awaiting the sonship, the deliverance of our body. For we were saved in expectation. Now expectation, being observed, is not ex-

<p>AS omit AND ΗΣΕΙΚΑΙΤΑΘΗΝΗΤΑΣΦΜΑΤΑ 20 LIVE AND THE DYING BODIES A OF-T. I.-H. adds Y (s has TAC) and TOC ΥΜΦΩΝΔΙΑΤΟΘΕΟΝΟΙΚΟΥΝΑΥ 40 OF-YOU THRU THE IN-HOMING OF-Him s abbreviates ΠNC A TOC adds ΟΥΠΝΕΥΜΑΘΕΝΥΜΙΝΑΡΑΟΥΝ 40 12 spirit IN your CONSEQUENTLY A s o. ΑΔΕΛΦΟΙΟΦΕΙΛΕΤΑΙΕΣΜΕ 50 THEN brothers OWERS WE-ARE ΝΟΥΤΗΣΑΡΚΙΤΟΥΚΑΤΑΣΑΡ 100 NOT TO-THE FLESH OF-THE according-to FLESH ΚΑΖΗΝΕΓΑΡΚΑΤΑΣΑΡΚΑΖ 20 13 TO-BE-LIVING IF for according-to FLESH YE- ΗΤΕΜΕΛΛΕΤΕΑΠΟΘΗΝΗΚΕΙ 40 ARE-LIVING YE-ARE-ABOUT TO-BE-FROM-DYING ΝΕΙΔΕΠΝΕΥΜΑΤΙΤΑΣΠΡΑΞ 60 IF YET TO-spirit THE FRACHTHINGS s o. ΕΙΣΤΟΥΣΦΜΑΤΟΣΘΑΝΑΤΟΥ 80 OF-THE BODY YE-ARE-(CAUSING-TO)- A ΔΙ ΤΕΖΗΣΕΣΘΕΟΣΟΙΓΑΡΠΝΕΥ 200 14 DIE YE-WILL-BE-LIVING AS-much-as for TO-spirit ΜΑΤΙΘΕΟΥΑΓΟΝΤΑΙΟΥΤΟΙ 20 OF-God ARE-BEING-LED these H ARE OF-God ΥΙΟΙΘΕΟΥΕΙΣΙΝΟΥΓΑΡΕΑ 40 15 SONS OF-God ARE NOT for YE-GOT ΑΒΕΤΕΠΝΕΥΜΑΔΟΥΑΙΑΣΠ 60 spirit OF-SLAVERY A- ΑΛΙΝΕΙΣΦΟΒΟΝΑΛΛΑΔΕΑΒ 80 GAIN INTO FEAR but YE-GOT ΕΤΕΠΝΕΥΜΑΙΘΕΣΙΑCEN 300 spirit OF-SON-PLACING IN ΦΚΡΑΖΟΜΕΝΑΒΒΑΟΠΑΤΗΡΑ 20 16 WHICH WE-ARE-CRYING ABBA THE FATHER SAME H M ΥΤΟΤΟΠΝΕΥΜΑΣΥΝΜΑΡΤΥΡ 40 THE spirit IS-TOGETHER-witnessing ΕΙΤΩΠΝΕΥΜΑΤΙΗΜΩΝΟΤΙΕ 60 to-THE spirit OF-US that WE- CΜΕΝΤΕΚΝΑΘΕΟΥΕΙΔΕΤΕΚ 80 17 ARE offsprings OF-God IF YET offsprings ΝΑΚΑΙΚΑΗΡΟΝΟΜΟΙΚΑΗΡΟ 400 AND tenants tenants ΝΟΜΟΙΜΕΝΘΕΟΥCΥΝΚΑΗΡΟ 20 INDEED OF-God TOGETHER-tenants ΝΟΜΟΙΔΕΧΡΙCΤΟΥΕΙΠΕΡC 40 YET OF-ANointed IF-EVEN WE- H M A Ω = WE-MAY-BE-T-E. ΥΝΠΑΣΧΟΜΕΝΙΝΑΚΑΙCΥΝΔ 60 ARE-TOGETHER-EMOTIONING THAT AND WE-SHOULD-BE- A YET ΔΕ ΟCΑCΘΩΜΕΝΑΛΟΓΙΖΟΜΑΙΓΑ 80 18 BEING-TOGETHER-glorified I-AM-accounting for ΡΟΤΙΟΥΚΑCΙΑΤΑΠΑΘΗΜΑΤ 500 that NOT WORTHY THE EMOTIONS</p>	<p>ΑΤΟΥΝΥΝΚΑΙΡΟΥΠΡΟCΤΗΝ 20 OF-THE NOW SEASON TOWARD THE ΜΕΛΛΟΥCΑΝΔΟΞΑΝΑΠΟΚΑΛ 40 BEING-ABOUT esteem TO-BE-FROM-COV- ΥΦΘΗΝΑΙΕΙCΗΜΑCΗΓΑΡΑΠ 60 19 ERED INTO US THE for pre- ΟΚΑΡΑΔΟΚΙΑΤΗCΚΤΙCΕΩC 80 monition OF-THE CREATION P 1355 double dots . . . o. ΤΗΝΑΠΟΚΑΛΥΨΙΝΤΩΝΥΙΩΝ 600 THE FROM-COVERING OF-THE SONS ΤΟΥΘΕΟΥΑΠΕΚΔΕΧΕΤΑΙΤΗ 20 20 OF-THE God IS-FROM-OUT-RECEIVING TO-THE ΓΑΡΜΑΤΑΙΟΤΗΤΗΚΤΙCΙC 40 for VAIN-ity THE CREATION ΥΠΕΤΑΓΗΟΥΧΕΚΟΥCΑΛΛΑ 60 WAS-UNDER-SET NOT voluntarily but AD P 1355 Π ΔΙΑΤΟΝΥΠΟΤΑΞΑΝΤΑΦΕΛ 80 THRU THE One-UNDER-SETTING ON EXPEC- s adds ΔΙ THRU A inscrib E ΠΙΔΙΟΤΙΚΑΙΑΥΤΗΗΚΤΙCΙ 700 21 TATION that AND SAME THE CREATION CΕΛΕΥΘΕΡΩΘΗCΕΤΑΙΑΠΟΤ 20 WILL-BE-BEING-FREED FROM THE s o. ΗCΔΟΥΛΕΙΑCΤΗCΦΘΟΡΑCΕ 40 SLAVERY OF-THE CORRUPTION INTO ΙCΤΗΝΕΛΕΥΘΕΡΙΑΝΤΗCΔΟ 60 THE FREEDOM OF-THE esteem ΣΗCΤΟΝΤΕΚΝΟΝΤΟΥΘΕΟΥ 80 22 OF-THE offsprings OF-THE God WE- A ΔΕ YET ΙΔΑΜΕΝΓΑΡΟΤΙΠΑCΑΝΗΚΤΙ 800 HAVE-PERCEIVED for that EVERY THE CREA- A + E A s o. CΙC CΥΝCΤΕΝΑΖΕΙΚΑΙCΥΝ 20 TION IS-TOGETHER-groaning AND IS-TOGETHER- n + E ΦΑΙΝΕΙΑΧΡΙΤΟΥΝΟΥΜΟ 40 23 EN-travailing UNTIL THE NOW NOT ONLY ΝΟΝΔΕΑΛΛΑΚΑΙΑΥΤΟΙΤΗΝ 60 YET but AND SAME THE ΑΠΑΡΧΗΝΤΟΥΠΝΕΥΜΑΤΟCΕ 80 first-fruit OF-THE spirit HAV- n omits WE ΧΟΝΤΕCΗΜΕΙCΚΑΙΑΥΤΟΙΕ 900 ING WE AND SAME IN ΝΕΑΥΤΟΙC CΤΕΝΑΖΟΜΕΝΥ 20 selves ARE-groaning SON- ΘΕCΙΑΝΑΠΕΚΔΕΧΟΜΕΝΟΙ 40 PLACING FROM-OUT-RECEIVING ΤΗΝΑΠΟΛΥΤΡΩCΙΝΤΟΥCΩΜ 60 THE FROM-LOOSENING OF-THE BODY ΑΤΟCΗΜΩΝΤΗΓΑΡΕΛΠΙΔΙΕ 80 24 OF-US TO-THE for EXPECTATION WE- CΘΗΜΕΝΕΛΠΙCΔΕΒΛΕΠΟΜ 1700 WERE-SAVED EXPECTATION YET BEING-lookED</p>
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Conciliation—Individual

²⁶ Here is the true "form" for acceptable prayer in this economy. It is not definite persistence, like the importunate widow. It is acknowledged weakness and ignorance casting itself on God, urged on by His spirit, knowing only the need and the One Who can meet it in His own way.

²⁸ Though we know *not* what to pray for, this is not at all necessary, for we *do* know that God is making everything co-operate for our welfare. No matter how things *appear*, they can work no ill to us who love God, for He first loved us, and has included us in His vast purpose, of which we form a vital part.

²⁹ Our destiny was fixed by God from the beginning, long before we could have any part in it. It is higher than our highest dreams, for it is nothing less than conformity to the image of His Son. And, better still, our exaltation is the means of putting Him in the place supreme. He cannot be Firstborn without brethren. Thus we are essential to His glory!

GOD'S SOVEREIGNTY

INDIVIDUAL

³⁰ Here we have the golden chain of God's sovereignty forged for our blessing. Its four links cannot be separated. He *has* designated us and called us and justified us. Three links are forged. The next is glory!

³¹ Nothing can compare with the sublime consciousness of a place in God's heart. If *He* is for us, even those who *would* be against us work our weal. No one *can* be against us.

³² God has given His best gift when He spared not His Son. Nothing else can compare with Him. He will withhold no good thing from those who have received His Beloved.

³³ We can challenge the universe to find a single thing against us! Whatever *we* may be in ourselves, in Christ God has justified us. And not only that, but all judgment has been committed to the Son, the very Christ Who died for us and lives to plead for us at God's right hand! God, the Judge of all, Who alone can acquit, has become our Vindicator! Christ, Who alone has the right to condemn, is our Saviour!

petition, for what anyone is observing, why is he expecting it?

²⁵ Now if we are expecting what we are not observing we are awaiting it with fortitude.

²⁶ Now, similarly, the spirit also is aiding our infirmity, for we are not aware what we should be praying for, to accord with what must be, but the spirit itself is pleading for us with inarticulate groanings. Now He Who is searching the hearts is aware of the spirit's disposition, seeing that it is pleading for the saints in accord with God.

²⁸ Now we are aware that God is working all together for the good of those who are loving God, who are called according to the purpose

²⁹ that, whom He foreknew, He designates beforehand also to be conformed to the image of His Son, for Him to be the Firstborn among many brethren. Now whom He designates beforehand, these He calls also, and whom He calls, these He justifies also: now whom He justifies, these He glorifies also.

³¹ What, then, shall we assert to these things? If God is for us,

³² who is against us? Surely, He Who spares not His own Son, but gives Him up for us all, how shall He not, together with Him also, be graciously granting us all?

³³ Who will be indicting God's chosen ones? God is the Justifier!

³⁴ Who is the Condemner? Christ Jesus, the One dying, yet rather being roused, Who is also at God's right hand, Who is pleading also for our sakes!

³⁵ What shall be separating us from the love of God in Christ Jesus? Affliction, or distress, or persecution, or famine, or nakedness, or danger, or sword? According as it is written, that

<p>ΕΝΗΟΥΚΕΣΤΙΝΕΛΠΙΣΟΓΑΡ 20 <small>NOT IS EXPECTATION WHICH for</small> <small>n¹—ANY¹ B¹—AND s¹+C A¹ ΥΠΟΜΕ (s² o.)</small> ΒΛΕΠΕΙΤΙΣΤΙΚΑΙΕΛΠΙΖΕ 40 <small>is-looking ANY ANY AND IS—EXPECTING</small> ΝΕΙ 1 UNDER-REMAINING ΙΕΙΔΕΘΟΥΒΛΕΠΟΜΕΝΕ ΑΠΙ 60 25 IF YET WHICH NOT WE-ARE-looking WE-ARE-EX-</p>	<p>ΤΟΥΤΟΥΣΚΑΙΕΚΑΛΕΣΕΝΚΑ 20 <small>these AND He-calls AND</small> ΙΟΥΣΕΚΑΛΕΣΕΝΤΟΥΤΟΥΣΚ 40 <small>WHOM He-calls these AND</small> ΑΙΕΔΙΚΑΙΩΣΕΝΟΥΣΔΕΕΔΙ 90 <small>He-justifies WHOM YET He-</small></p>
<p>ΖΟΜΕΝΔΙΥΠΟΜΟΝΗΣΑΠΕΚΔ 80 <small>PECTING THRU UNDER-REMAINING WE-ARE-FROM-</small> ΕΧΟΜΕΘΑΦΣΑΥΤΦΣΔΕΚΑΙΤ 100 26 OUT-RECEIVING AS-SAME-ly YET AND THE</p>	<p>ΚΑΙΦΣΕΝΤΟΥΤΟΥΣΚΑΙΕΔΟ 80 <small>JUSTIFIES these AND He-</small> ΖΑΣΕΝΤΙΟΥΝΕΡΟΥΜΕΝΠΡΟ 800 31 esteemizes ANY THEN WE-SHALL-DE-declaring TOWARD</p>
<p>ΟΠΝΕΥΜΑΣΥΝΑΝΤΙΑΛΜΒΑΝ 20 <small>spirit IS-TOGETHER-supporting</small> ΕΤΑΙΤΗΑΣΘΕΝΕΙΑΗΜΩΝΤΟ 40 <small>of-TH¹ UN-FIRMNESS OF-US THE</small></p>	<p>ΣΤΑΥΤΑΙΘΕΘΕΟΥΠΕΡΗΜΩ 20 <small>these IF THE God OVER US</small> ΝΤΙΣΚΑΘΗΜΩΝΟΣΓΕΤΟΥΙΔ 40 32 ANY DOWN OF-US WHO SURELY OF-THE OWN</p>
<p>ΓΑΡΤΙΠΡΟΣΕΥΣΩΜΕΘΑΚΑΘ 80 <small>for ANY WE-SHOULD-DE-praying according-</small> ΟΔΕΙΟΥΚΟΙΔΑΜΕΝΑΛΛΑΥ 80 10-WHICH IS-BINDING NOT WE-HAVE-PERCEIVED but SAME</p>	<p>ΙΟΥΥΙΟΥΟΥΚΕΦΕΙΣΑΤΟΑ 60 <small>s o. SON NOT SPARES but</small> ΑΥΠΕΡΗΜΩΝΠΑΝΤΩΝΠΑΡΕ 50 <small>A o. OVER US ALL BESIDE-</small></p>
<p>ΤΟΤΟΠΝΕΥΜΑΥΠΕΡΕΝΤΥΓΧ 200 <small>THE spirit IS-OVER-pleading</small> ΑΝΕΙΣΤΕΝΑΓΜΟΙΣΑΛΛΑΗΤ 20 <small>s² adds ΥΠΕΡΗΜΩΝ OVER US to-growings UN-TALKED</small></p>	<p>ΔΩΚΕΝΑΥΤΩΝΠΩΣΟΥΧΙΚΑ 700 <small>GIVES Him how NOT emph. AND</small> ΣΥΝΑΥΤΩΤΑΠΑΝΤΑΗΜΙΝΧΑ 20 TOGETHER to-Him THE ALL to-US He-WILL</p>
<p>ΟΙΣΟΔΕΡΑΥΝΩΝΤΑΣΚΑΡΔ 40 <small>AD E THE YET One-SEARCHING THE HEARTS</small> ΙΑΣΟΙΔΕΝΤΙΟΦΡΟΝΗΜΑΤ 80 <small>HAS-PERCEIVED ANY THE DISPOSITION OF-</small></p>	<p>ΡΙΣΕΤΑΙΤΙΣΕΓΚΑΛΕΣΕΙΚ 40 33 DE-gracing ANY WILL-BE-indicting DOWN</p>
<p>ΟΥΠΝΕΥΜΑΤΟΣΟΤΙΚΑΤΑΘΕ 80 <small>THE spirit that according-to God</small> ΟΝΕΝΤΥΓΧΑΝΕΙΥΠΕΡΑΓΙΩ 300 <small>s o. it-is-pleading OVER HOLY-ones</small></p>	<p>ΑΤΑΕΚΛΕΚΤΩΝΘΕΟΥΘΕΟΣΟ 60 <small>OF-chosen-ones OF-God God THE</small> ΔΙΚΑΙΩΝΤΙΣΟΚΑΤΑΚΡΙΝΩ 80 34 One-justifying ANY THE One-down-judging</p>
<p>ΟΝΕΝΤΥΓΧΑΝΕΙΥΠΕΡΑΓΙΩ 300 <small>s o. it-is-pleading OVER HOLY-ones</small> ΝΟΙΔΑΜΕΝΔΕΟΤΙΤΟΙΣΑΓΑ 20 28 WE-HAVE-PERCEIVED YET that to-THE ones-Lov- ΠΩΣΙΝΤΩΝΘΕΟΝΠΑΝΤΑΣΥΝ 40 <small>ING THE God ALL IS-TO-</small></p>	<p>ΝΧΡΙΣΤΟΣΙΝΟΥΣΟΛΘΩΘΑ 800 <small>ANointed JESUS THE One-FROM-DY- ING RATHER YET BEING-HOUSED WHO</small> ΝΩΝΜΑΛΛΟΝΔΕΕΓΕΡΘΕΙΣΟ 20 <small>NEK PΩN but s² cancels A¹ omit AND (s²) omits OF-THE</small> ΣΚΑΙΕΣΤΙΝΕΝΔΕΣΙΑΤΟΥΘ 40 <small>AND IS IN RIGHT OF-THE God</small></p>
<p>ΕΡΓΕΙΟΘΕΟΣΕΙΣΑΓΑΘΟΝΤ 80 <small>s omits THE God</small> ΟΙΣΚΑΤΑΠΡΟΘΕΣΙΝΚΑΝΤΟ 80 <small>THE-ones according-to BEFORE-PLACING CALLED</small></p>	<p>ΕΟΥΟΣΚΑΙΕΝΤΥΓΧΑΝΕΙΥΠ 60 <small>WHO AND IS-pleading OVER</small> ΕΡΗΜΩΝΤΙΣΗΜΑΣΧΩΡΙΣΕΙ 80 <small>A H o. 35 US ANY US WILL-BE-sPaCizing</small></p>
<p>ΙΟΥΣΙΝΟΤΙΟΥΣΠΡΟΕΓΝΩ 400 29 BEING that WHOM He-before-KNEW ΚΑΙΠΡΟΦΡΙΣΕΝΣΥΜΜΟΡΦΟ 20 <small>AND He-before-SEEIZES CONFORMED</small></p>	<p>ΑΠΟΤΗΣΑΓΑΠΗΣΤΟΥΘΕΟΥ 900 <small>A omits God A omits FROM THE LOVE OF-THE God OF-</small> ΗΣΕΝΧΡΙΣΤΩΙΗΝΣΟΥΘΛΙΨΙ 20 <small>OF-THE IN A OF-A. OY s—A. s—J. n+E THE IN ANointed JESUS CONstriction</small></p>
<p>ΥΣΤΗΣΕΙΚΟΝΟΣΤΟΥΥΙΟΥΑ 40 <small>OF-THE image OF-THE SON OF-</small> ΥΤΟΥΕΙΣΤΟΕΙΝΑΙΥΑΥΤΟΝΠ 60 <small>HiM INTO THE to-BE HiM BE-</small></p>	<p>ΣΗΣΤΕΝΟΧΩΡΙΑΝΔΙΩΓΜΟΣ 40 <small>OR CRAMP-SPACE OR CHASE-ing</small> ΗΛΙΜΟΣΗΓΥΜΝΟΤΗΣΗΚΙΝΔ 60 <small>n+E OR FAMING OR NAKEdness OR DANGER</small></p>
<p>ΡΩΤΟΤΟΚΟΝΕΝΠΟΛΛΟΙΣΑΔ 80 <small>FOR-most-THOUGHT-FORTH IN MANY brothers</small> ΕΛΦΟΙΣΟΥΣΔΕΠΡΟΦΡΙΣΕΝ 600 <small>A ΕΓΝΩ KNOWS WHOM YET He-before-SEEIZES</small></p>	<p>ΥΝΟΣΗΜΑΧΑΙΡΑΚΑΘΩΣΓΕΓ 80 <small>OR sword according-as it-HAS-</small> ΡΑΠΤΑΙΟΤΠΕΝΕΚΕΝΣΟΥΘΑ 1800 <small>been-WRITTEN that on-account OF-YOU WE-ARE-</small></p>

God's Sovereignty—Individual

³⁷ God's love never lets us go. The trials and tribulations we endure are not tokens of His displeasure. They are all tempered by His loving heart. A sense of His love hovering over us in the midst of our distresses is the most blessed of all balms and will enable us not only to endure them but to enjoy them.

³⁸ Here all the great forces of the universe are arrayed, and none of them, no, nor all of them together, can come between us and the unconquerable love of our God as displayed in Christ Jesus. Death will be swallowed up by life. Life may lead us far from Him, but not beyond the reach of His love. The present perplexes us, the future fills us with fear, but only when we lose the sense of His love. Powers, celestial or terrestrial, are subject to His sway. Nothing above or beneath, nothing at all has the power to break the bond that binds the humblest and most unworthy saint to the throbbing breast of our great and glorious God. This is more than salvation from sin! *This is reconciliation!*

GOD'S SOVEREIGNTY

NATIONAL

¹ Paul was in acute sympathy with his brethren according to the flesh, for he himself had been the most rabid of all in opposing the Christ he now adored. This is a most apt confession, as he is about to introduce the great doctrine of the divine Sovereignty, for he is the star example of God's sovereign grace.

⁴ *Physically*, Israel has the monopoly of the eight blessings here recorded. In flesh, Christ belongs exclusively to them; no other nation can lay claim to the fathers. The covenants, the law, the priestly worship, and the promises *do not belong to the church*, but to Israel according to the flesh. The sonship and the glory are ours only in spirit, not in flesh.

⁵ Christ, in flesh, is the God of the eons. All conian blessing is through Him and for Him.

⁶ Ishmael was Abraham's son as well as Isaac, but he was born of the flesh, not of the promise. This shows that mere physical descent is not enough to give a title to the blessing of Abraham (Gen.17¹⁸⁻²⁰;21¹²).

"On Thy account we are being put to death the whole day, We are accounted as sheep for slaughter."

³⁷ Nay! in all these we are more than conquering through Him Who loves us.

³⁸ For I am persuaded that neither death nor life, nor messengers, nor sovereignties, nor the present, nor the future, nor powers, nor height, nor depth, nor any other creation, will be able to separate us from the love of God in Christ Jesus, our Lord.

⁹ I am telling the truth in Christ, I am not lying, my conscience joining its witness with me in holy spirit, that my sorrow is great, and unintermittent pain is at my heart
² (for I myself wished to be anathema from Christ) for my brethren, my kin according to the flesh, who are Israelites, whose is the sonship and the glory and the covenants and the legislation and the divine service and the promises;
⁵ whose are the fathers, and out of whom is Christ according to the flesh, Who is over all, God blessed for the eons. *Amen!*

⁶ Now it is not as though the word of God has lapsed, for not all those out of Israel, these are Israel;
⁷ neither that Abraham's seed are all children, but "In Isaac shall your
⁸ seed be called". That is, that the children of the flesh, these are not the children of God, but He is reckoning the children of the promise for the seed.

⁹ For the word of the promise is this: "At this season I shall come and Sarah shall have a son". Yet not only so, but Rebecca also is having her bed of one, our father
¹¹ Isaac. For, not as yet being born, nor yet putting anything into

	ΝΑΤΟΥΜΕΘΑΟΛΗΝΤΗΝΗΜΕΡ	20	ΑΙΤΙΝΕΣΕΙCΙΝΙCΡΑΗΛΕΙ	20
	being-(caused-to)-die whole the day		4 WHO-ANY ARE ISRAELITES	
	ΑΝΕΛΟΓΙCΘΗΜΕΝΦΟΒΑ	40	Α omits from OF-WHOM to promises	
	WE-ARE-ACCOUNTED AS sheep		ΤΑΙΦΩΝΗΥΙΟΒΕCΙΑΚΑΙΝΔΟ	40
			OF-WHOM THE SON-PLACING AND THE esteem	
	ΤΑCΦΑΓΗCΑΛΛΕΝΤΟΥΤΟΙC	60	Α H the covenant H	
37	OF-SLAYING but IN these		ΣΑΚΑΙΔΙΑΔΙΑΘΗΚΑΙΚΑΙΝΗ	60
	ΑΙΙ inserts Ε		AND THE covenants AND THE LAW-	
	ΠΑΣΙΝΥΠΕΡΝΙΚΩΜΕΝΔΙΑΤ	60	ΟΜΟΒΕCΙΑΚΑΙΝΑΛΤΡΕΙΑΚ	60
	ALL WE-ARE-OVER-CONQUERING THRU THE		PLACING AND THE DIVINE-SERVICE AND	
	ΟΥΑΓΑΠΗCΑΝΤΟCΗΜΑCΠΕΠ	100	ΑΙΑΙΕΠΑΓΓΕΛΙΑΙΩΝΟΙΠΑ	600
38	Θυ-loving US I-HAVE-		5 THE promises OF-WHOM THE FATU-	
s o.	ΕΙCΜΑΙΓΑΡΟΤΙΟΥΤΕΘΑΝΑ	20	ΤΕΡΕCΚΑΙΕΞΩΝΟΧΡΙCΤΟC	20
	been-PERSUADED for that NOT-BESIDES DEATH		ERS AND OUT OF-WHOM THE ANOINTED	
	ΤΟCΟΥΤΕΖΩΟΥΤΕΑΓΓΕΛΟ	40	ΤΟΚΑΤΑCΑΡΚΑΩΝΕΠΙΠΑΝ	40
	NOT-BESIDES LIFE NOT-BESIDES MESSENGERS		THE according-to FLESH THE One-Being ON ALL	
	ΙΟΥΤΕΑΡΧΑΙΟΥΤΕΕΝΕCΤΩ	60	ΤΩΝΘΕΟCΕΥΛΟΓΗΤΟCΕΙCΤ	60
	NOT-BESIDES ORIGINALS NOT-BESIDES HAVING-IN-STOOD		God blessed INTO THE	
	ΤΑΟΥΤΕΜΕΛΛΟΝΤΑΟΥΤΕΔΥ	80	ΟΥCΑΙΩΝΑCΑΜΗΝΟΥΧΟΙΟΝ	80
	NOT-BESIDES BEING-ABOUT NOT-BESIDES ABIL-		6 CONS AMEN NOT THE-WHICH	
	ΝΑΜΕΙCΟΥΤΕΥΨΩΜΑΟΥΤΕB	200	ΔΕΟΤΙΕΚΠΕΠΤΟΚΕΝΟΛΟΓΟ	700
39	ITIES NOT-BESIDES HEIGHT NOT-BESIDES		YET that HAS-OUT-FALLEN THE saying	
	ΑΘΟCΟΥΤΕΤΙCΤΙCΙCΕΤΕ	20	CΤΟΥΘΕΟΥΟΥΓΑΡΠΑΝΤΕCΟ	20
	DEPTH NOT-BESIDES ANY CREATION DIFFER-		OF-THE God NOT for ALL THE-	
	ΡΑΔΥΝΗCΕΤΑΙΝΗΜΑCΧΩΡΙC	40	ΙΕΙCΙCΡΑΗΛΟΥΤΟΙCΡΑΗΛ	40
	ENT WILL-BE-ABLE US TO-SPACE-ize		1 once OUT-OF-ISRAEL these ISRAEL	
	ΔΙΑΠΟΤΗCΑΓΑΠΗCΤΟΥΘΕΟ	60	ΟΥΔΟΤΙΕΙCΙΝCΠΕΡΜΑΔB	60
	FROM THE LOVE OF-THE God		7 NOT-YET that THEY-ARE seed of-ABRA-	
	ΥΤΗCΕΝΧΡΙCΤΩΙΝCΟΥΤΟΚ	60	ΑΑΜΠΑΝΤΕCΤΕΚΝΑΑΛΛΕΝΙ	80
	OF-THE IN ANOINTED JESUS THE Mas-		1 AM ALL offspring AND IN IS-	
	ΥΡΙΩΝΗΜΩΝΑΛΗΘΕΙΑΝΛΕΓΩ	300	ΑCΑΑΚΑΝΘΕCΤΑΙCΟΙCΠΕ	800
9	1st OF-US TRUTH I-AM-saying		1 AC WILL-BE-BEING-CALLED to-YOU seed	
	ΕΝΧΡΙCΤΩΟΥΨΕΥΔΟΜΑΙCΥ	20	ΑC I omit that (by s) s has it above the line	
	IN ANOINTED NOT I-AM-FALSIFYING OF-		ΡΜΑΤΟΥΤΕCΤΙΝΟΤΙΟΥΤΑΤ	20
12	TOGETHER-WITNESSING to-ME THE con-		8 this is that NOT THE off-	
	ΝΕΙΔΗCΕΩCΜΟΥΕΝΠΝΕΥΜΑ	80	ΕΚΝΑΤΗCCAPOCΚΟCΤΑΥΤΑΤΕ	40
	science OF-ME IN spirit		springs OF-THE FLESH these off-	
	ΤΙΑΓΙΩΟΤΙΛΥΠΗΜΟΙΕCΤΙ	80	ΚΝΑΤΟΥΘΕΟΥΑΛΛΑΤΑΤΕΚΝ	60
2	HOLY that sorrow to-ME is		springs OF-THE God but THE offspring	
	ΝΜΕΓΑΛΗΚΑΙΔΙΑΔΙΑΛΕΙΠΤΟ	400	ΑΤΗCΕΠΑΓΓΕΛΙΑCΑΛΟΓΙC	80
	GREAT AND UN-intermittent		OF-THE promise He-is-account-	
	CΟΔΥΝΗΤΗΚΑΡΔΙΑΜΟΥΗΥ	20	ΑΙΕ o. Α inserts Ε	
3	PAIN to-THE HEART OF-ME I-wished		ΤΑΙΕΙC CΠΕΡΜΑΕΠΑΓΓΕΛΙ	900
	ΟΜΗΝΓΑΡΑΝΑΘΕΜΑΙΝΑΙΑ	40	9 ING INTO seed OF-promise	
	for anathema to-BE SAME		ΑCΓΑΡΟΛΟΓΟCΟΥΤΟCΚΑΤΑ	20
	ΥΤΟCΕΓΦΑΠΟΤΟΥΧΡΙCΤΟΥ	60	for the saying this according-to	
	I FROM THE ANOINTED		ΤΟΝΚΑΙΡΟΝΤΟΥΤΟΝΕΛΕΥC	40
	ΥΠΕΡΤΩΝΑΔΕΛΦΟΝΜΟΥΤΩΝ	80	THE SEASON this I-SHALL-BE-	
	OVER THE brothers OF-ME THE		ΟΜΑΙΚΑΙΕCΤΑΙΤΗCΑΡΡΑΥ	60
	CΥΓΓΕΝΟΝΜΟΥΚΑΤΑCΑΡΚΑ	500	COMING AND WILL-BE to-THE SARAH SON	
	TOGETHER-generated OF-ME according-to FLESH		ΙΟCΟΥΜΟΝΟΝΔΕΑΛΛΑΚΑΙΡ	80
			10 NOT ONLY YET but AND RE-	
			ΕΒΕΚΚΑΕΞΕΝΟCΚΟΙΤΗΝΕΧ	19000
			BKCCA OUT OF-ONE LIE-ing HAVING	

God's Sovereignty—National

¹¹ The futility of fleshly precedence is next shown in the case of Jacob and Esau. This is full of comfort for those of us today who feel like classing ourselves with crooked Jacob, who did all he could to buy God's blessing, and stupidly hindered it. Yet, being the object of God's elective purpose and love, all his perverse ways could not set aside God's predetermined outcome. Esau was Jacob's senior and superior, yet he became his slave. This ought to appeal powerfully to the sons of Israel (for whom this section is especially intended), for they are his descendants.

¹⁴ The usual deduction from this is that God is not just. In a man this would not be right, but it is God's sovereign privilege to display Himself through any of His creatures, in any way best suited to the purpose. Love needed a Jacob for its display. Power needed a Pharaoh for its foil. Man cannot turn the tide of God's affections in his favor nor can he stem the torrent of His wrath. In God's great purpose to eventually bless all mankind it is His prerogative to form and use suitable vessels to convey His mercy. Of such was Jacob. Esau was needed to emphasize Jacob's unworthiness. Pharaoh was elevated by God, not that his name might be great, but that God's name might be made known through all the earth. A great man was needed for this or God could not have made His power known.

¹⁹ The questioner persists in looking at God's sovereignty from the human standpoint of the individual, when it should be viewed from the divine, national vantage. God has a large purpose which will eventuate in the blessing of all. But in the process of its fulfillment it demands the temporary use of some as foils to set forth His indignation and power, that He may make known the riches of His glory on the vessels of mercy. This chapter does not deal with the destiny of the individual. That has been settled. All mankind will be justified eventually (5:18). It is not difficult to see how God can justify Pharaoh, whom He hardened, lest his heart should soften and he should fail to oppose Him further.

practise, good or bad, that God's purpose may remain as a choice, not out of acts, but of Him Who is calling, it was declared to her that "The greater shall be slaving for the inferior," according as it is written "Jacob I love, yet Esau I hate".

¹⁴ What, then, shall we assert? Not that there is injustice with God! May it not come to that!

¹⁵ For to Moses He is saying, "I shall be merciful to whomever I may be merciful, and I shall be pitying whomever I may be pitying". Consequently, then, it is not of him who is willing, nor yet of him who is racing, but of God, the Merciful. For the scripture is saying to Pharaoh that "For this selfsame thing I rouse you up, that so I should be displaying My power in you, and so My name should be published in the entire earth".

¹⁸ Consequently, then, to whom He is willing He is merciful, yet whom He is willing, He is hardening.

¹⁹ You will be protesting to me, then, "Why, then, is He still blaming? for has anyone withstood His intention?" O man! who are you, to be sure, who are answering again to God? That which is molded will not protest to the molder, "Why do you make me thus?" Or has not the potter the right over the clay, out of the same kneading to make one vessel, indeed, for honor, and one for dishonor? Now if God, wanting to display His indignation and to make His power known, carries on, with much patience, the vessels of indignation adapted for destruction, it is that He should also be making known the riches of His glory on the vessels of mercy, which He makes ready before for glory—us, whom He calls also, not only

ΟΥΣΑΙΣΑΑΚΤΟΥΠΑΤΡΟΣΗΜ²⁰
ISAAC THE FATHER OF-US

ΦΗΜΗΠΟΓΑΡΓΕΓΕΝΗΘΕΝΤΟΝ⁴⁰
11 NO-as-yet for OF-BEING-generated

ΜΗΔΕΠΡΑΞΑΝΤΩΝΤΙΑΓΑΘΟ⁶⁰
NO-YET OF-PLACING ANY GOOD

ΝΗΦΥΛΟΝΙΝΑΗΚΑΤΕΚΛΟΓ⁸⁰
OR FOUL THAT THE according-to choice

ΗΝΠΡΟΒΕCΙCΤΟΥΘΕΟΥΜΕΝ¹⁰⁰
A inserts E
BEFORE-PLACING OF-THE God MAY-BE-

ΗΟΥΚΕΙΞΕΡΓΩΝΑΛΛΕΚΤΟΥΚ²⁰
12 REMAINING NOT OUT OF-ACTS but OUT OF-THE One-

ΑΛΟΥΝΤΟCΕΡΡΕΘΗΑΥΤΟΤ⁴⁰
CALLING it-was-declared-to-be that

ΙΟΜΕΙΖΩΝΔΟΥΛΕΥCΕΙΤΩ⁶⁰
THE GREATER WILL-BE-SLAVING TO-THE IN-

ΑΑCCONΙΚΑΘCΓΕΓΡΑΠΤΑ⁸⁰
B ΔΠΕΡ=WHICH-EVEN for AS
13 FEMION according-as it-HAS-been-WRITTEN

ΙΤΟΝΙΑΚΩΒΗΓΑΠΗΣΑΤΟΝΔ²⁰⁰
THE JACOB I-LOVE THE YET

ΕΝCΑΥΕΙΜΗCΑΤΙΟΥΝΕΡΟ²⁰
AN insert E
14 ΕΒΑC I-HATE ANY THEN WE-SHALL-

ΥΜΕΝΜΗΔΙΚΙΑΠΑΡΑΤΩ⁴⁰
BE-declaring NO UN-JUSTNESS BESIDE THE God

ΩΜΗΓΕΝΟΙΤΩCΜΟΥCΕΙΓΑ⁶⁰
A for MOSES AN O. AN H for E
15 NO MAY-I-BE-BECOMING TO-THE MOSES for

ΡΑΓΕΓΙΕΛΕΝCΦΩΝΑΝΕΛΕΦ⁸⁰
HE-IS-saying I-SHALL-BE-BEING-MERCIFUL TO WHOM EVER

ΚΑΙΟΙΚΤΕΙΡΗCΦΩΝΑΝΟΙΚ³⁰⁰
I-MAY-BE-BEING-MERCIFUL AND I-SHALL-BE-PITTING WHOM

ΤΕΙΡΦΑΡΑΟΥΝΟΥΤΟΥΒΕΛΟ²⁰
A O.
16 EVER I-MAY-BE-PITTING CONSEQUENTLY THEN NOT OF-THE

ΝΤΟCΟΥΔΕΤΟΥΤΡΕΧΟΝΤΟC⁴⁰
ONE-WILLING NOT-YET OF-THE ONE-RACING

ΑΛΛΑΤΟΥΕΛΕΦΟΝΤΟCΘΕΟΥΑ⁶⁰
17 but OF-THE BEING-MERCIFUL God 18-

ΕΓΕΙΓΑΡΗΓΡΑΦΗΤΩΦΑΡΑΦ⁸⁰
SAYING for THE WRITING TO-THE PHARAOH

ΟΤΙΕΙCΑΥΤΟΤΟΥΤΟΕΙΞΗΓΕ⁴⁰⁰
that INTO SAME this I-OUT-ROUSE

ΙΡΑCΕΟΠΦΕΝΔΕΙΩΜΑΙΕ²⁰
AS O.
YOU WHICH-how I-SHOULD-BE-IN-SHOWING IN

ΝCΟΙΤΗΝΔΥΝΑΜΙΝΜΟΥΚΑΙ⁴⁰
YOU THE ABILITY OF-ME AND

ΟΠΦCΔΙΑΓΓΕΛΗΤΟΟΝΟΜΑ⁶⁰
WHICH-how SH'D-BE-BEING-THRU-MESSAGED THE NAME OF-

ΟΥΕΝΠΑCΗΤΗΓΗΡΑΟΥΝΟΝ⁸⁰
18 ME IN EVERY THE LAND CONSEQUENTLY THEN WHOM 25

ΘΕΛΕΙΕΛΕΓΕΙΟΝΔΕΘΕΛΕΙC⁶⁰⁰
HE'S-WILLING HE'S-BEING-MERCIFUL TO WHOM YET HE'S-

ΚΑΗΡΥΝΕΙΕΡΕΙCΜΟΙΟΥΝΤ²⁰
19 WILLING HE'S-HARDENING YOU-WILL-BE-declaring TO-ME
THEN omitted by AS
ΙΟΥΝΕΤΙΜΕΦΕΤΑΙΤΩΓΑΡ⁴⁰
THEN ANY THEN STILL HE-IS-BLAMING TO-THE for

ΒΟΥΛΗΜΑΤΙΑΥΤΟΥΤΙCΑΝΘ⁶⁰
COUNSEL-effect OF-Him ANY HAS-with-

ΕCΤΗΚΕΝΦΑΝΘΡΩΠΕΜΕΝΟΥ⁸⁰
A INDEED-THEN-SURELY O! human!
20 STOOD OF human! INDEED-THEN-

ΝΓΕCΥΤΙCΙΟΑΝΤΑΠΟΚΡΙ⁶⁰⁰
B omits -SURELY n inserts E
SURELY YOU ANY ARE THE ONE-INSTEAD-ANSWERING

ΝΟΜΕΝΟCΤΩΘΕΦΗΜΕΡΙΤΟ²⁰
TO-THE God NO WILL-BE-declaring

ΠΛΑCΜΑΤΩΠΛΑCΑΝΤΙΤΙΜΕ⁴⁰
THE MOLD-effect TO-THE One-molding ANY ME

ΕΠΟΙΗCΑCΟΥΤΩCΗΟΥΚΕΧΕ⁶⁰
21 YOU-make thus OR NOT I-SHAVING

ΙΕΙΟΥCΙΑΝΟΚΕΡΑΜΕΥCΤΟ⁸⁰
authority THE potter OF-THE

ΥΠΗΛΟΥΕΚΤΟΥΑΥΤΟΥΦΥΡΑ⁷⁰⁰
MUD OUT OF-THE SAME KNEADING

ΜΑΤΟCΠΟΙΗCΑΙΟΜΕΙCΤΟ²⁰
n inserts E
TO-make WHICH INDEED INTO VAL-

ΙΜΗΝCΚΕΥΟCΟΔΕΕΙCΑΤΙΜ⁴⁰
n inserts E
WE INSTRUMENT WHICH YET INTO UN-VALUE

ΙΑΝΕΙΔΕΒΛΩΝΟΒΕΟCΕΝΔ⁶⁰
22 IF YET WILLING THE God TO-IN-

ΕΙCΑCΘΑΙΤΗΝΟΡΓΗΝΚΑΙΓ⁸⁰
AS E
SHOW THE INDIGNATION AND TO-

ΝΩΡΙCΑΙΤΟΔΥΝΑΤΟΝΑΥΤΟ⁸⁰⁰
KNOWIZE THE ABLE OF-Him

ΥΗΝΕΓΚΕΝΕΝΠΟΛΛΗΜΑΚΡΟ²⁰
CARRIES IN much FAR-FEELING

ΘΥΜΙΑCΚΕΥΗΟΡΓΗCΚΑΤΗΡ⁴⁰
INSTRUMENTS OF-INDIGNATION HAVING-been

ΤΙCΜΕΝΑΕΙCΑΠΩΛΕΙΑΝΚΑ⁶⁰
A O. B omits AND
23 DOWN-EQUIPPED INTO destruction AND

ΗΙΑΓΝΩΡΙCΗΤΟΝΠΛΟΥΤΟ⁸⁰
THAT HE-SHOULD-BE-KNOWING THE RICHES

ΝΤΗCΔΟΙΞΗCΑΥΤΟΥΕΠΙCΚΕ⁹⁰⁰
OF-THE esteem OF-Him ON INSTRUMENTS

ΥΗΕΛΕΥCΑΠΡΟΗΤΟΙΜΑCΕ²⁰
OF-MERCY WHICH HE-BEFORE-makes-READY

ΝΕΙCΔΟΞΑΝΟΥCΚΑΙΕΚΑΛΕ⁴⁰
24 INTO esteem WHOM AND HE-calls

CΕΝΗΜΑCΟΥΜΟΝΕΙΟΥΔΑ⁶⁰
US NOT ONLY OUT OF-JUDA-AND

ΑΙΩΝΑΛΛΑΚΑΙΕΙΘΝΩΝΟC⁸⁰
B omits IN O.
AND IN THE HOSEA HE-IS-saying I-SHALL-BE-

ΚΑΙΕΝΤΩCΗΕΛΕΓΕΙΚΑΛΕ²⁰⁰⁰⁰
AND IN THE HOSEA HE-IS-saying I-SHALL-BE-

God's Sovereignty—National

²⁵ A comparison of Hos. 2²³ with Hos. 19¹¹ shows that this is not an *interpretation* but an *illustration*. God, in His sovereign mercy, will reverse the sentence which He pronounced against Israel. In the very same place in which they were named "Lo-ammi", there they shall be called sons of the living God. He deals with the nations *as* this. ²⁷ Isaiah's testimony is to the same effect. A remnant in Israel shall be saved in the coming time of reckoning. These are seen in the Unveiling as the hundred and forty-four thousand and the vast throng (Un.74,9).

JUSTIFICATION

NATIONAL

³⁰ God's sovereignty is further illustrated in the dispensation of justification. Normally, Israel, seeking to keep a just law, should have attained righteousness. Yet the nations, who made no effort to attain righteousness, grasp it because they find it on the principle of faith. The pursuit of righteousness by means of the law led Israel to refuse the grace of Christ and the righteousness which comes apart from the keeping of the law.

It is evident that this is true only in a national way, for not *all* of Israel stumbled, neither did *all* among the nations find the righteousness of faith. This must be constantly borne in mind in studying this entire division of Romans. It deals, not with individuals, but nations. Israel, as a whole, is apostate, yet some among them are brilliant examples of faith. The nations, who never before had any part in God's blessings, except as they became proselytes and identified themselves with Israel, now believe God in considerable numbers. Paul becomes the apostle of the nations and thus inaugurates the present secret economy (Eph.31).

¹ Intense zeal, religious fervor, coupled with self-righteousness, does not lead to salvation. God demands subjection to His righteousness in Christ. The law should establish their *un*righteousness and thus reveal God's righteousness, which is manifested in Christ. Israel, as a nation, will be saved when they see Him Whom they pierced, and recognize Him as their Righteousness.

out of the Jews, but out of the nations also. As He is saying in Hosea also:

"I shall be calling those who are not my people 'My people', And she who is not beloved 'Beloved';

²⁶ And it will be, in the place where it was declared to them, 'You are not My people', There they will be called 'sons of the living God'."

²⁷ Now Isaiah is crying over Israel, "If the number of the sons of Israel should be as the sand of the sea,

The residue will be saved, ²⁸ For the Lord will be doing a conclusive and concise accounting on the earth."

²⁹ And according as Isaiah declared before,

"Except the Lord Sabaoth conserved us a seed, We were become as Sodom, And were likened to Gomorrah."

³⁰ What, then, shall we assert? That the nations who are not pursuing righteousness grasped righteousness, yet a righteousness which ³¹ is out of faith. Yet Israel, pursuing a law of righteousness, has no foretaste of a law of righteousness.

³² Why? Since it is not out of faith but as out of law works, they stumble on the stumbling stone, ³³ according as it is written:

"Lo! I am laying in Zion a stumbling stone and a snare rock, And the one believing on Him shall not be disgraced."

10 Indeed, brethren, my heart's delight and petition to God for them

² is for salvation. For I am testifying to them that they have a zeal of God, but not in accord with recog-

³ nition. For they, being ignorant of the righteousness which is of God, and seeking to establish their own righteousness, were not sub-

⁴ ject to God's righteousness. For Christ is the consummation of law

ΚΘΤΟΝΟΥΛΛΟΝΜΟΥΛΛΟΝΜΟ²⁰
CALLING THE NOT PEOPLE OF-ME PEOPLE OF-ME

ΥΚΑΙΤΗΝΟΥΚΗΓΑΠΗΜΕΝΗΝ⁴⁰
AND THE NOT HAVING-been-LOVED

ΗΓΑΠΗΜΕΝΗΝΗΚΑΙΕΣΤΑΙΕΝ⁶⁰
²⁶ HAVING-been-LOVED AND it-WILL-BE IN

ΤΩΤΟΠΟΥΕΡΡΕΘΗΝΑΥΤΟΙΣ⁸⁰
THE PLACE where it-WAS-declared-to-them

ΟΥΛΛΟΣΜΟΥΜΕΙΣΕΚΕΙΚΑ¹⁰⁰
NOT PEOPLE OF-ME YOU there THEY-

ΗΘΗΣΟΝΤΑΙΥΙΟΙΘΕΟΥΖΩΝ²⁰
WILL-BE-BEING-CALLED SONS OF-God LIVING

ΤΟΣΗΣΑΙΔΕΚΡΑΖΕΙΥΠΕ⁴⁰
²⁷ ISAIAH YET IS-CRYING OVER

ΡΤΟΥΙΣΡΑΗΛΕΑΝΗΘΑΡΙΘΜ⁶⁰
THE ISRAEL IF-EVER MAY-BE THE NUM-

ΟΣΤΩΝΥΙΩΝΙΣΡΑΗΛΩΣΤΗΝ⁸⁰
HER OF-THE SONS of-ISRAEL AS THE BAND

ΜΟΣΤΗΣΘΑΛΑΣΣΗΤΟΥΠΟΛ²⁰⁰
OF-THE SEA THE residue

ΕΙΜΜΑΣΘΩΗΣΕΤΑΙΛΟΓΟΝ²⁰
²⁸ WILL-BE-BEING-MADE saying for

ΑΡΣΥΝΤΕΛΩΝΚΑΙΣΥΝΤΕΜΝ⁴⁰
TOGETHER-FINISHING AND TOGETHER-CUTTING

ΙΣΑ¹⁰² ΕΝΔΙΚΑΙ(Η+Ο)ΣΥΝΗΟΤΙΛΟΓΟΝ⁶⁰
ΦΝΠΟΙΗΣΕΙΚΥΡΙΟΣΕΠΙΤΗ

WILL-BE-DOING Master ON THE

ΣΥΝΕΣΤΗΜΕΝΟΝΙΝ⁸⁰
JUSTICE THAT SAVING

ΣΗΝΚΑΙΑΘΩΣΠΡΟΕΙΡΗΚ⁸⁰
²⁹ LAND AND according-AS HAS-BEFORE-declared

ΕΝΗΣΑΙΔΕΙΜΗΚΥΡΙΟCΑ¹⁰⁰
ISAIAH IF NO Master Sabaoth

ΒΑΘΩΕΓΚΑΤΕΛΙΠΕΝΗΜΙΝ²⁰
ABANDONED to-US seed

ΠΕΡΜΑΘCΣΟΔΟΜΑΝΕΓΕΝΗ⁴⁰
AS BODOM EVER WE-WERE-

ΘΗΜΕΝΚΑΙΩCΓΟΜΟΡΡΑΑΝ⁶⁰
BECOME AND AS GOMORRAH EVER WE-

ΜΟΙΦΘΗΜΕΝΤΙΟΥΝΕΡΟΥΜΕ⁸⁰
³⁰ HAVE-BEEN-DECEIVED ANY THEN WE-SHALL-BE-de-

ΝΟΤΙΕΘΗΝΤΑΜΗΔΙΦΚΟΝΤΑ¹⁰⁰
CLARIFYING THAT NATIONS THE NO CHASING

ΔΙΚΑΙΟCΥΝΗΝΗΚΑΤΕΛΑΒΕΝ²⁰
JUSTICE DOWN-TOOK

ΔΙΚΑΙΟCΥΝΗΝΔΙΚΑΙΟCΥΝ⁴⁰
[JUSTICE JUSTICE

ΗΝΔΕΤΗΝΕΚΠΙCΤΕΩCΙCΡΑ⁶⁰
³¹ YET THE OUT OF-BELIEF ISRAEL

ΗΛΕΒΔΙΦΚΩΝΝΟΜΟΝΔΙΚΑΙ⁸⁰
YET CHASING LAW OF-JUSTICE

ΟCΥΝΗCΕΙCΝΟΜΟΝΔΙΚΑΙΟ¹⁰⁰
AN¹ OMIT OF-JUSTICE (S²) INTO LAW OF-JUSTICE

CYNHCOYKEΦΘACENΔΙΑΤΙ²⁰
³² NOT OUTSTRIPS THRU-ANY

ΟΤΙΟΥΚΕΚΠΙCΤΕΩCΑΛΛΩC⁴⁰
that NOT OUT OF-BELIEF but AS

ΕΞΕΡΓΩΝΝΟΜΟΥΠΡΟCΕΚΟΥ⁶⁰
AB³ OMIT OF-LAW (S²) OUT OF-ACTS OF-LAW THEY-TOWARD-STRIKE

ΑΝΤΩΛΙΘΟΥΠΡΟCΚΟΜΜΑ⁸⁰
¹ E² + ΓΑΡ for to-the STONE OF-THE TOWARD-STRIKE

ΤΟCΚΑΘΩCΓΕΓΡΑΠΤΑΙΙΔΟ⁶⁰⁰
³³ according-AS it-HAS-been-WRITTEN BE-PER-

ΥΤΙΘΗΜΙΕΝCΙΩΝΑΙΘΟΝΡ²⁰
CRIVING I-AM-PLACING IN SION STONE OF-

ΟCΚΟΜΜΑΤΟCΚΑΙΠΕΤΡΑC⁴⁰
TOWARD-STRIKE AND ROCK OF-

ΚΑΝΑΛΟΥΚΑΙΟΠΙCΤΕΥΩΝ⁶⁰
SNAKE AND THE OF-BELIEVING

ΕΠΑΥΤΩΟΥΚΑΤΑΙΧΥΝΘΗC⁸⁰
¹ E² for ΔΙ ON it NOT WILL-BE-DOWN-VILED

ΕΤΑΙΔΕΛΦΟΙΗΜΕΝΕΥΔΟΚ⁷⁰⁰
¹⁰ brothers THE INDEED WELL-SEEMING

ΙΑΤΗΣΕΜΗCΚΑΡΔΙΑCΚΑΙΗ²⁰
OF-THE MY HEART AND THE

ΔΕΗCΙCΠΡΟCΤΟΝΘΕΟΝΥΠΕ⁴⁰
¹ E² petition TOWARD THE God OVER

ΡΑΥΤΩΝΕΙCΘΩΤΗΡΙΑΝΜΑΡ⁶⁰
² add ECTIN IS 2 them INTO SAVING I-AM-

ΤΥΡΩΓΑΡΑΥΤΟΙCΟΤΙΖΗΛΟ⁸⁰
WITNESSING for to-them that BOILING

ΝΘΕΟΥΕΧΟΥCΙΝΑΛΛΟΥΚΑΤ⁶⁰⁰
OF-God THEY-ARE-HAVING but NOT according-to

ΕΠΙΓΝΩCΙΝΑΓΝΟΟΥΝΤΕCΓ²⁰
³ ON-KNOWLEDGE UN-KNOWING for

ΑΡΤΗΝΤΟΥΘΕΟΥΔΙΚΑΙΟCΥ⁴⁰
THE OF-THE God JUSTICE

ΗΝΗΚΑΙΤΗΝΙΔΙΑΝΔΙΚΑΙΟ⁶⁰
AN OMIT JUSTICE AND THE OWN JUSTICE

CYNHNHZHTOYNTECCTHCAI⁸⁰
BREAKING TO-STAND

ΤΗΔΙΚΑΙΟCΥΝΗΤΟΥΘΕΟΥΟ⁹⁰⁰
to-TOE JUSTICE OF-THE God NOT

ΥΧΥΠΕΤΑΓΗCΑΝΤΕΛΟCΓΑΡ²⁰
⁴ THEY-WERE-UNDER-SET FINISH for

ΝΟΜΟΥΧΡΙCΤΟCΕΙCΔΙΚΑΙ⁴⁰
OF-LAW ANOINTED INTO JUSTICE

ΟCΥΝΗΝΠΑΝΤΙΤΩΠΙCΤΕΥΟ⁶⁰
LO-EVERY THE OF-BELIEVING

ΝΤΙΜΩCΗCΓΑΡΓΡΑΦΕΙΤΗ⁸⁰
A O. AS¹ (S²) add that OTI MOSES for IS-WRITING THE

ΝΔΙΚΑΙΟCΥΝΗΝΤΗΝΕΚΝΟΜ²¹⁰⁰⁰
A OF-BELIEF ΠΙCΤΕΩC JUSTICE THE OUT OF-LAW

Justification—National

⁶ The law demanded obedience first and promised life to those only who continued to keep it. But even in the law there was provision for faith. It taught that Jehovah Himself, *He* was their life (Deut.30²⁰). In the day when He gathers them out of the peoples and brings them back into the land He will bring the word of faith very near to them (Deut.30¹⁻¹⁴). In place of their own efforts He will put the humiliation and resurrection of Christ before them. Salvation will depend on the avowal of His lordship and resurrection.

¹³ There is here an allusion to the ancient custom, still in vogue in eastern lands, of the right of sanctuary. One who is in danger of death by the hands of the blood avenger, if he cannot reach a safe place in time, may invoke the name of some great and powerful person, and thus find salvation through his name. If the avengers of blood refuse to listen to his appeal, and take his life, it devolves upon the person on whose name he has called to take swift and summary vengeance. He gathers together all his friends and allies to assist him in punishing the outrage and in defending the honor of his name. For three and one third days he executes vengeance on all who were concerned in killing the one who had invoked his name. In this way "all who invoke the name of the Lord shall be saved". When vengeance visits the earth, the only shelter will be the name of Jehovah. Therefore it will require not only heart belief, but the avowal of the mouth. Thus it is that Israel will be saved and all others who, in that day, will seek refuge in His name.

¹⁴ The refugee does not need to know his protector personally, yet would hardly call on one in whom he had no faith. He could not invoke one of whom he had not even heard. Hence it will be necessary to proclaim Christ, and even before that God will need to commission His heralds.

¹⁷ For Israel in that day the declarations of Christ, the great Protector, will be presented to them for their belief. Thus their salvation will be a simple matter of faith in His great name.

for righteousness to everyone who is believing.

⁵ For Moses is writing of the righteousness which is of law, that a man who does the same shall be living in it. Yet the righteousness which is of faith is saying thus: "You may not be saying in your heart, 'Who will be ascending into heaven?' (that is, to be leading Christ down), or 'Who will be descending into the abyss?' (that is, to be leading Christ up from among the dead)."

⁸ But what is it saying? "The declaration is near you, in your mouth and in your heart" (that is, the declaration of faith which we are

⁹ proclaiming) that, if you should be avowing by your mouth the declaration that Jesus is Lord, and should be believing in your heart that God rouses Him from among the dead, you shall be saved. For with the heart it is believed for righteousness, yet with the mouth

¹¹ it is avowed for salvation. For the scripture is saying: "Every-one who is believing on Him shall

¹² not be disgraced." For there is no distinction, Jew as well as Greek, for He is Lord of all, being rich for all those who are invoking

¹³ Him. For "whoever should be invoking the name of the Lord shall be saved."

¹⁴ How, then, should they be invoking One in Whom they do not believe? Yet how should they be believing One of Whom they do not hear? Yet how should they be hearing apart from a proclamation? Yet how should they be proclaiming if they should not be commissioned? According as it is written,

"How beautiful are the feet of those preaching an evangel of good".

¹⁶ But not all obey the evangel, for Isaiah is saying,

- ¹omit that
 ΟΥ ΟΤΙ Ο ΠΟΙΗΣΑΤΕ ΑΝΘ 20
 that the doing them human
 3 ΡΩΠΟΣ ΖΗΣΕΤΑΙ ΕΝ ΑΥΤΗΝ 40
 WILL-BE-LIVING IN her the yet 12
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 OUT OF-BELIEF justice
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 thus is-saying NO YOU-MAY-BE-SAYING IN THE
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 HEART OF-YOU ANY WILL-BE-UP-STEPPING
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 IS ANOINTED TO-BE-DOWN-LEADING
 7 ΙΝΗ ΤΙΣ ΚΑΤΑΒΗΣΕΤΑΙ ΕΙΣ 60
 ON ANY WILL-BE-DOWN-STEPPING INTO
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 8 ΕΙΝΑ ΛΑΛΕΙ ΛΕΓΕΙ ΕΓΓΥΣΣ 20
 BUT ANY IT-IS-SAYING NEAR OF-
 ΟΥΤΟΡ ΗΜΑΣ ΤΙΝΕΝΤΩΣΤΟ 40
 YOU THE declaration IS IN THE MOUTH
 ΜΑΤΙΣ ΟΥΚ ΑΙΝΕΤΗ ΚΑΡΔΙΑ 60
 OF-YOU AND IN THE HEART
 ΣΟΥ ΤΟΥΤ ΕΣΤΙΝ ΤΟΡ ΗΜΑΘ 80
 OF-YOU this IS THE declaration OF-THE
 9 ΠΙΣΤΕΩΣ ΟΚΗΡΥΣΣΟΜΕΝΟ 100
 BELIEF WHICH WE-ARE-PROCLAIMING that
 ΤΙ ΕΑΝΟΜΟΛΟΓΗΣΗ ΤΟΡ ΗΜ 20
 IF-EVER YOU-SHOULD-BE-AVOWING the declara-
 ΔΕΝΤΩΣΤΟ ΜΑΤΙΣ ΟΥΤΙΚΥ 40
 tion IN THE MOUTH OF-YOU that Mas-
 10 ΡΙΟΝ ΗΣΟΥΝ ΚΑΙ ΠΙΣΤΕΥΣ 60
 ter JESUS AND YOU-SHOULD-BE-BE-
 ΗΣΕΝΤΗ ΚΑΡΔΙΑ ΣΟΥ ΤΙΘ 80
 LIEVING IN THE HEART OF-YOU that THE God
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 Him ROUSES OUT OF-DEAD-
 ΡΩΝ ΣΩΘΗΝ ΚΑΡΔΙΑΓΑΡ ΠΙ 20
 10 once YOU'LL-BE-BEING-SAVED-TO-HEART for IT-IS-
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 BEING-BELIEVED INTO justice
 ΗΝ ΣΤΟΜΑΤΙ ΔΕ ΟΜΟΛΟΓΕΙΤ 80
 to-MOUTH YET IT-IS-BEING-AVOWED
 11 ΑΙ ΕΙΣΩΤΗΡΙΑΝ ΛΕΓΕΙ ΓΑ 80
 INTO SAYING IS-SAYING for
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- ¹omit them (s)
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 NOT for IS distinction
 Η ΟΥΔΑΙΟΥΤΕ ΚΑΙ ΕΛΛΗΝΟ 60
 OF-JUDA-AN DESIDES AND OF-GREEK
 ΣΟΓΑΡΑΥΤΟΣ ΚΥΡΙΟΣ ΠΑΝΤ 60
 THE for SAME Master OF-ALL
 ΟΝ ΠΛΟΥΤΩΝ ΕΙΣ ΠΑΝΤΑΣΤΟ 600
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 ones-ON-CALLING Him
 13 ΠΑΣ ΓΑΡ ΟΣ ΑΝ ΕΠΙΚΑΛΕΣΗ 40
 EVERY for WHO EVER SHOULD-BE-ON-CALLING
 Α 60
 ΤΑΙ ΤΟ ΟΝΟΜΑ ΚΥΡΙΟΥ ΣΩΘΗ 60
 THE NAME OF-Master WILL-BE-BEING
 ΣΕΤΑΙ ΠΩΣ ΟΥΝ ΕΠΙΚΑΛΕΣΩ 80
 14 SAVED how THEN THEY-SHOULD-BE-ON-CALL-
 ΝΤΑΙ ΕΙΣ ΟΝΟΥΚ ΕΠΙΣΤΕΥΣ 700
 ING INTO WHOM NOT THEY-BELIEVE
 Α ΤΕΥΣ ΗΛΛΕΝ ΟΥ ΓΑΡ 60
 ΑΝ ΠΩΣ ΔΕ ΠΙΣΤΕΥΣ ΟΣΙΝΟΥ 20
 how YET THEY-SHOULD-BE-BELIEVING OF-
 ΟΥΚ ΗΚΟΥΣΑΝ ΠΩΣ ΔΕ ΑΚΟΥΣ 40
 WHOM NOT THEY-HEAR how YET SHOULD-THEY-
 15 ΟΝΤΑΙ ΗΔΕ ΑΤΕ 60
 ΟΣΙΝΟΥ ΠΙΣΚΗΡΥΣΣΟΝΤΟΣ 60
 BE-HEARING apart-from PROCLAIMING
 ΠΩΣ ΔΕ ΚΗΡΥΣΣΟΝ ΕΑΝ ΜΗ 80
 15 how YET SHOULD-THEY-BE-PROCLAIMING IF-EVER NO
 Η -WHICH-KYRN-ΔΠΕΡ for α 800
 ΠΟΣΤΑΛΩΣ ΚΑΘΕΘΕΓΕΡΑ 800
 THEY-SH'D-BE-BEING-COMMISSIONED according-as IT-HAS-
 16 ΠΤΑΙΩΣ ΦΡΑΙΟΙΟΠΟΔΕΣΤ 20
 been-WRITTEN as beautiful THE FEET OF-
 17 ΩΝΕΥΑΓΓΕΛΙΖΟΜΕΝΩΝ ΓΑ 40
 THE ones-WELL-MESSAGING GOOD
 ΤΩΝΕΥΑΓΓΕΛΙΖΟΜΕΝΩΝ 1 had ΤΑΤΗ 60
 ΘΑΛΑΛΟΥ ΠΑΝΤΕΣ ΥΠΗΚΟΥ 60
 18 but NOT ALL obey
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 ΑΝΤΩ ΕΥΑΓΓΕΛΙΩΝ ΗΣΑΙ ΑΣΓ 80
 to-THE WELL-MESSAGE ISAIAH for
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 IS-SAYING Master! ANY BELIEVES
 ΕΥΣΕΝΤΗΚΟΝ ΗΜΟΝ ΑΡ ΗΠ 20
 17 to-THE HEARING OF-US CONSEQUENTLY
 ΙΣΤΙΣ ΕΞ ΑΚΟΗΣ ΗΔΕ ΑΚΟΗΔ 40
 THE BELIEF OUT OF-HEARING THE YET HEARING THIN
 18 1+ΘΕΟΥ God
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 18 declaration OF-ANOINTED but
 ΛΕΓΟΜΗ ΟΥΚ ΗΚΟΥΣΑΝ ΜΕΝΟ 80
 I-AM-SAYING NO NOT THEY-HEAR INDEED-THEN-
 22000
 ΥΝ ΓΕ ΕΙΣ ΠΑΣΑΝ ΤΗΝ ΓΗΝ 22000
 SURELY INTO EVERY THE LAND OUT-

Justification—National

¹⁸ The proclamation of the gospel of the kingdom, beginning in Jerusalem and in all Judea and Samaria, spread to the limits of the land (Ac.¹⁸), and reached beyond it to the Dispersion. Israel was not disobedient through lack of tidings.

¹⁹ Israel should have known that, as a nation, they would apostatize, for both Moses and Isaiah foretold it.

CONCILIATION

NATIONAL

¹ It would seem from the foregoing that God was through with His ancient and beloved people and was thrusting them away. But the apostle hastens to deny this assumption. God is *not* thrusting away His people whom He foreknew. Their apostasy is only in *part*, and the term of it is *temporary*. That not all of Israel are thrust away is evident from his own case. He, of all Israelites, most deserved to be thrust from God's presence and blessing. Yet he is not included in the national defection. And he is not alone. Elijah thought that he was the only one in all Israel who did not bow the knee to Baal. But God, in His sovereign dealings, restrains seven thousand from worshipping the idol. Neither was Paul alone, for there was then, as always, a remnant reserved by God. These, however, are not those who are more faithful than the rest, or more deserving than the mass of the nation. If it had not been for God's choice *in grace*, there never would have been a remnant.

⁶ Grace and works will not mix. The moment works are merged with grace it becomes mere mercy and loses its essential nature. You cannot earn or deserve grace any more than you can do anyone a favor by paying him for services rendered. The sinner or saint who seeks to buy or deserve the favor of God will find that it cannot be purchased. Grace is only for those who merit the opposite. Paul's is the pattern case. As he excelled all in persecuting God's saints, he deserved the direst doom. Yet he received the greatest grace!

⁷ Israel sought blessing through law keeping, but did not get it. Those chosen in grace alone found it.

"Lord, who believes our tidings?"

¹⁷ Consequently faith is out of tidings, yet the tidings through a declaration of Christ.

¹⁸ But, I am saying, "Do they not hear?" To be sure!

"Their utterance came out into the entire land,

And their declarations into the ends of the inhabited earth."

¹⁹ But, I am saying, "Did not Israel know?" First Moses is saying,

"I shall be provoking you to jealousy by those not a nation;
By an unintelligent nation shall I be vexing you."

²⁰ Yet Isaiah is very daring and is saying,

"I was found by those who are not seeking Me:
I was disclosed to those who are not inquiring for Me."

²¹ Now to Israel He is saying,

"The whole day I spread out My hands to a stubborn and contradicting people!"

¹¹ I am saying, then, "Does not God thrust away His people?" May it not come to that! For I also am an Israelite, out of Abraham's seed, Benjamin's tribe. God does not thrust away His people whom He foreknew.

Or have you not perceived in Elijah what the scripture is saying, as he is pleading with God against

³ Israel? "Lord, they kill Thy prophets, they dig down Thine altars, and I only was left, and

⁴ they are seeking my soul!" But what is that which apprises saying to him? "I left seven thousand men for Myself, who do not

⁵ bow the knee to Baal." Thus, then, in the current era also, there has come to be a remnant according to the choice of grace. Now if it is by grace, it is no longer out of works, else grace is coming to be no

ΗΛΘΕΝΟΦΘΟΓΓΟΣΑΥΤΩΝΚΑ 20
 CAME THE UTTERANCE OF-THem AND
 ΙΕΙΣΤΑΠΕΡΑΤΑΤΗΣΟΙΚΟΥ 40
 INTO THE ends OF-THE BEING-HOMED
 ΜΕΝΗΣΤΑΡΗΜΑΤΑΑΥΤΩΝΑΛ 60
 19 THE declarations OF-THem BUT
 ΑΛΛΕΓΩΜΗΝΙΣΡΑΗΛΟΥΚΕΓΝ 80
 I-AM-SAYING NO ISRAEL NOT KNEW
 ΩΠΡΩΤΟΣΜΩΥΣΗΣΑΕΓΕΙΕΓ 100
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 ΦΠΑΡΑΖΗΛΩΣΦΥΜΑΣΕΠΟΥΚ 20
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 20 HE-BESIDE-INDIGNANTING YOUR ISIAH YET IS-
 ΠΟΤΟΛΜΑΚΑΙΛΕΓΕΙΕΥΡΕΘ 80
 FROM-DURING AND IS-SAYING I-WAS-FOUND
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 ΗΝΤΟΙCΕΜΕΝΗΖΗΤΟΥCΙΝΕ 200
 to-THE-ones ME NO ARE-SEEKING IN-
 ΜΦΑΝΗΣΕΓΕΝΟΜΗΝΤΟΙCΕΜ 20
 n+ΕΝ IN
 APPEARED I-BECAME to-THE-ones ME
 ΕΜΗΕΠΕΡΩΤΟCΙΝΠΡΟCΔΕΤ 40
 21 NO INQUIRING TOWARD YET THE
 ΟΝΙCΡΑΗΛΑΛΕΓΕΙΟΛΗΝΤΗΝ 60
 s² o.
 ISRAEL He-IS-SAYING WHOLE THE
 ΗΜΕΡΑΝΕΙΣΕΠΕΤΑCΑΤΑCΧΕ 80
 DAY I-OUT-EXPAND THE HANDS
 ΙΡΑCΜΟΥΠΡΟCΛΑΟΝΑΠΕΙΘ 100
 s² o.
 OF-ME TOWARD PEOPLE UN-PERSUAD-
 ΟΥΝΤΑΚΑΙΑΝΤΙΛΕΓΟΝΤΑΛ 20
 11 ING AND CONTRADICTING I-AM-
 ΕΓΦΟΥΝΜΗΑΦΟCΑΤΟΟΘΕΟC 40
 SAYING THEN NO FROM-THURSTS THE God
 s² a l d whom HE-BEFORE-KNEW ΟΝΠΡΟΓΝΩ
 ΤΟΝΛΑΟΝΑΥΤΟΥΜΗΓΕΝΟΙΤ 60
 THE PEOPLE OF-Him NO MAY-IL-BE-BECOM-
 ΟΚΑΙΓΑΡΕΓΩΙCΡΑΗΛΕΙΤΗ 80
 s+Δ
 ING AND for I ISRAELITE
 CΕΙΜΙΕΚCΠΕΡΜΑΤΟCΑΒΡΑ 100
 AM OUT OF-SEED OF-ABRAHAM
 ΔΜΦΥΛΗCΒΕΝΙΑΜΕΙΝΟΥΚΑ 20
 2 OF-Tribe OF-BENJAMIN NOT FROM-
 ΠΟCΑΤΟΟΘΕΟCΤΟΝΛΑΟΝΑΥ 40
 THURSTS THE God THE PEOPLE OF-
 ΤΟΥΟΝΠΡΟΓΝΩΝΟΥΚΑΙΔΑ 80
 Him WHOM HE-BEFORE-KNEW OR NOT YE-HAVE-PER-
 ΤΕΕΝΗΛΙΑΤΙΛΕΓΕΙΗΓΡΑΦ 80
 n+Ε
 CEIVED IN ELIAS ANY IS-SAYING THE WRITING
 ΗΟCΕΝΤΥΓΧΑΝΕΙΤΘΕΟΦΚΑ 800
 AB he-IS-pleading to-THE God DOWN

ΤΑΤΟΥCΙΡΑΗΛΗΚΥΡΙΕΤΟΥC 20
 3 OF-THE ISRAEL Master THE
 ΠΡΟΦΗΤΑCCOΥΑΠΕΚΤΕΙΝΑ 40
 s² o.
 BEFORE-AVERERS OF-YOU THEY-FROM-KILL
 s²+KAI AND
 ΝΤΑΒΥCΙΑCΤΗΡΙΑCΟΥΚΑΤ 60
 THE SACRIFICE-places OF-YOU THEY-
 ΕCΚΑΥΑΝΚΑΓΩΥΠΕΛΕΙΦΘΗ 80
 s² o.
 DOWN-DIG AND-I WAS-UNDER-LACKED
 ΝΜΟΝΟCΚΑΙΖΗΤΟΥCΙΝΤΗΝ 600
 ONLY AND THEY-ARE-SEEKING THE
 ΨΥΧΗΝΜΟΥΔΑΛΑΤΙΛΕΓΕΙΑ 20
 4 soul OF-ME BUT ANY IS-SAYING to-
 ΥΤΩΟΧΡΗΜΑΤΙCΜΟCΚΑΤΕΛ 40
 s² o.
 him THE apprisement I-left
 ΙΠΟΝΕΜΑΥΤΩΕΠΤΑΚΙCΧΙΛ 60
 s² o.
 to-MYSELF SEVEN-times-THOUSAND
 ΙΟΥCΑΝΔΡΑCΟΙΤΙΝΕCΟΥΚ 80
 MEN WHO-ANY NOT
 ΕΚΑΜΥΑΝΓΟΝΥΤΗΒΑΛΟΥΤ 700
 5 HOW KNEE to-THE BAAL thus
 ΩCΟΥΝΚΑΙΕΝΤΩΝΥΝΚΑΙΡΟ 20
 THEN AND IN THE NOW SEASON
 ΑΙΜΜΑΚΑΤΕΚΛΟΓΗΝΧΑΡΙΤ 40
 remnant according-to choice OF-grace
 ΟCΓΕΓΟΝΕΝΕΙCΧΑΡΙΤΙΟ 60
 6 HAS-BECOME IF YET to-grace NOT-
 s² o.
 ΥΚΕΤΙΕΙCΕΡΓΩΝΕΠΕΙΝΧΑΡ 80
 STILL OUT OF-ACTS SINCE THE grace
 s² o.
 ΙCΟΥΚΕΤΙΓΙΝΕΤΑΙΧΑΡΙC 800
 NOT-STILL IS-BECOMING grace
 s² o.
 ΕΙΔΕΕΙCΕΡΓΩΝΟΥΚΕΤΙΕCΤ 20
 7 IF YET OUT OF-ACTS NOT-STILL it-IS
 s² o.
 ΙΝΧΑΡΙCΕΠΕΙΤΟΕΡΓΟΝΟΥ 40
 grace SINCE THE ACT NOT-
 n ΧΑΡΙC grace
 ΚΕΤΙΕCΤΙΝΕΡΓΟΝΤΙΟΥΝΟ 60
 7 STILL IS ACT ANY THEN WHICH
 ΕΠΙΖΗΤΕΙCΡΑΗΛΑΥΤΟΥΤΟ 80
 IS-ON-SEEKING ISRAEL this NOT
 ΥΚΕΠΕΤΥΧΕΝΗΔΕΕΚΛΟΓΗC 800
 it-ON-HAPPENED THE YET choice ON-
 ΠΕΤΥΧΕΝΟΙΔΕΛΟΙΠΟΙΕΠΩ 20
 HAPPENED THE YET rest WERE-
 s² o.
 ΡΩΘΗCΑΝΚΑΘΑΠΕΡΓΕΓΡΑΠ 40
 8 CALLOUSED DOWN-WHICH-EVEN it-HAS-been-WRIT-
 s² o.
 ΤΑΙΕΔΦΚΕΝΑΥΤΟΙCΟΘΕΟC 60
 TEN GIVES to-them THE God
 ΠΝΕΥΜΑΚΑΤΑΝΥΣΕΦCΟΦΘΑ 80
 spirit OF-DOWN-NIGHT VIEWERS
 ΑΜΟΥCΤΟΥΜΗΒΑΠΕΠΕΙΝΚΑΙ 8000
 OF-THE NO to-BE-looking AND

Conciliation—National

⁹ The blessing they coveted on the ground of law keeping blinded their eyes to grace, and loaded their backs with legal burdens.

¹¹ The temporary nature of Israel's defection is strikingly illustrated by the figure of a man who trips yet recovers himself before he falls prostrate. *Israel has not fallen.* The book of Acts is full of the jealousy of Jews whenever they see the nations receiving God's gifts.

¹² Israel is God's appointed channel of blessing to the nations. If, then, their failure brings the storehouse of God's grace to the world, what will occur when they take their true place? Then the world will be blessed far beyond what is possible now. Now only *spiritual* blessing comes to the nations. Then, through Israel, *physical* blessing will flow out to them, as well.

¹⁵ With Israel aside, God no longer puts barriers between Himself and the nations, but is conciliated to the whole world. When men *receive* this conciliation, then there is mutual reconciliation.

¹⁷ It is a remarkable fact, generally unknown, that a very old olive tree, no longer capable of bearing, may be rejuvenated by a wild graft. This has been done only in those Mediterranean countries where the olive has been cultivated for many centuries. Israel is the old olive tree which becomes almost incapable of bearing the olives from which the light-giving oil was obtained. Some of the branches were broken out and the nations were grafted in, and, through living contact with its root, become God's testimony in the earth. The light of God is now no longer with Israel, but with the nations. But all the light is derived from the scriptures which came through Israel. Apart from the sacred scrolls, the nations shed no light.

¹⁹ The apostle is dealing with Israel and the nations—not individuals. No individual believer will be broken out of the olive tree. *The nations, however, as such, no longer believe, and are due to be cut out of the olive tree.* Jehovah is already gathering Israel back to their land with a view of once more grafting them into their own olive tree.

longer grace. Now if it is out of works it is no longer grace, else work is no longer work.

⁷ What then? What Israel is seeking for, this she has not encountered, yet the chosen encountered it. Now the rest were cal-

⁸ loused, even as it is written,

"God gives them a spirit of stupor,
Eyes not to be observing,
And ears not to be hearing,
Till this very day."

⁹ And David is saying,

"Let their table become a trap,
and a mesh,
And a snare and a retaliation to
them:

¹⁰ Let their eyes be darkened, not
to be observing,
And bow their backs together
continually."

¹¹ Am I, then, saying, "Do they
not trip that they should be fall-
ing?" May it not come to that!
But their offense is salvation to the
nations, to provoke them to jeal-
ousy.

¹² Now if their offense is the
world's riches and their discomfit-
ure the nations' riches, how much

¹³ rather that which fills them! Now
I am saying to you, the nations, in-
asmuch as, indeed, then, I am the
apostle of the nations, I am glori-
fying my dispensation, if somehow
¹⁴ I should be provoking those of my
flesh to jealousy and should save
¹⁵ some of them. For if their casting
away is the conciliation of the world,
what will their taking back be if
not life from among the dead?

¹⁶ Now if the firstfruit is holy, the
kneading is also; and if the root is

¹⁷ holy, the boughs are also. Now if
some of the boughs are broken
off, yet *you*, being a wild olive,
are grafted among them, and be-
came joint-participant of the root
¹⁸ and fatness of the olive, be not
vaunting over the boughs. Yet if

20 ΕΝΘΙΝΟΝ ΤΟ ΜΗ ΑΚΟΥΕΙΝ ΕΩΣ ΤΗ EARB OF-THE NO TO-BE-HEARING TILL OF-THE	20 ΥΤΩΝ ΕΙΓΑΡΗ ΑΠΟΒΟΛΗ ΑΥΤΩΝ 15 them IF for THE FROM-CASTING OF-them
40 ΣΗΜΕΡΟΝ ΗΜΕΡΑΣ ΚΑΙ ΔΑΥΙΔ 9 TODAY DAY AND DAVID	40 ΩΝ ΚΑΤΑ ΛΑΛΗΝ ΚΟΣΜΟΥ ΤΙΣ conciliation OF-SYSTEM ANY
80 ΕΙΔΕΛΕΓΕΙΝ ΕΝΘΗΤΩΝ ΤΡΑ 18-saying LET-BE-BEING-BECOME THE table	60 ΗΠΡΟΣΑΝ ΜΥΣΕΙΜΗ ΖΩΗ Κ THE TOWARD-GETTING IF NO LIFE OUT
80 ΠΕΖΑΥΤΩΝ ΕΙΣ ΠΑΓΙΔΑ ΚΑΙ OF-them INTO FASTENER AND	60 ΝΕΚΡΩΝ ΕΙΔΕΝΑ ΠΡΑΧΗ ΑΓΙ 16 OF-DEAD-ones IF YET · THE first-fruit HOLY
100 ΕΙΣ ΘΗΡΑΝ ΚΑΙ ΕΙΣ ΚΑΝΔΗ INTO mesh AND INTO SNARE	800 ΑΚΑΙΤΟΦΥΡΑ ΜΑΚΑΙ ΕΙΝ ΠΡ AND THE KNEADING AND IF THE ROOT
20 ΑΛΟΝ ΚΑΙ ΕΙΣ ΑΝΤΑΠΟΔΟΜΑ AND INTO repayment	20 ΖΑ ΑΓΙΑ ΚΑΙ ΟΙΚΑΛ ΔΟΙΕΙ Δ 17 HOLY AND THE boughs IF YET
40 ΑΥΤΟΙΣ ΚΟΤΙΣ ΘΗΤΩΣ ΑΝΘ 10 to-them LET-BE-BEING-DARKENED THE	40 ΕΤΙΝΕΣ ΤΩΝ ΚΑΛΩΝ ΕΙΣ ΚΑ ANY OF-THE boughs ARE-OUT-BROKEN
60 ΙΟΦΘΑΛΜΟΙ ΑΥΤΩΝ ΤΟΥ ΜΗ VIEWERS OF-them OF-THE NO TO-	60 ΑΘΗΝΑΝ ΚΑΙ ΔΕ ΑΓΡΙΕΛΑΙ Ο AS E for AI YOU YET FIELD-OLIVE
80 ΛΕΠΕΙΝ ΚΑΙ ΤΟΝ ΠΩΤΩΝ ΑΥΤ BE-LOOKING AND THE BACK OF-them	80 ΩΝ ΕΝΕΚΕΝΤΡΙΣ ΘΗΝΕΝ ΑΥ BEING ARE-IN-PIERCED IN them
200 ΩΝ ΔΙΑ ΠΑΝΤΟΣ ΚΥΝΑΜΥΝ TUBU EVERY TOGETHER-DOW	700 ΤΟΙΣ ΚΑΙ ΚΥΝΟΙΝ ΩΝ ΟΣΤΗ AND TOGETHER-COMMUNION OF-THE
20 ΛΕΓΟΥΝ ΜΗ ΠΤΑΙΣΑΝ ΙΝΑ 11 I-AM-saying THEN NO THEY-THIR THAT	20 ΟΡΙΖΗΤΗΣ ΠΙΟΤΗΤΟΣ ΤΗΣ AS 2 add AND ΚΑΙ Π+Ε ROOT OF-THE FATNESS OF-THE
40 ΠΕΣΩΣΙΝ ΜΗ ΓΕΝΟΙΤΑ ΛΑΛΑ THEY-SH'D-BE-FALLING NO MAY-IT-BE-BECOMING BUT	40 ΕΛΑΙΟΣ ΕΓΕΝΟΥΜΗ ΚΑΤΑ AS E for AI 18 olive YOU-BECAME NO YOU-BE-DOWN-
60 ΤΟΥΤΩΝ ΠΑΡΑ ΠΤΩΜΑΤΙΝ to-THE OF-them BESIDE-FALL THE SAV-	60 ΥΧΩ ΤΩΝ ΚΑΛΩΝ ΕΙΣ ΚΑΤΑ BOASTING OF-THE boughs IF YET YOU-DOWN-
80 ΩΤΗΡΙΑ ΤΟΙΣ ΕΘΝΕΣΙΝ ΕΙΣ ing to-THE NATIONS INTO	80 ΚΑΥΧΑΣΑΙ ΟΥΣ ΤΗΝ ΡΙΖΑΝ BOAST NOT YOU THE ROOT
300 ΤΟ ΠΑΡΑΞΗΦΑΣΙΑ ΤΟΥΣ A omits verse twelve 12 THE TO-BESIDE-BOIL them IF	800 ΒΑΣΤΑΖΕΙΣ ΑΛΛΗ ΡΙΖΑ ARE-BEARING but THE ROOT YOU
20 ΙΔΕ ΤΟ ΠΑΡΑ ΠΤΩΜΑ ΑΥΤΩΝ YET THE BESIDE-FALL OF-them RICH-	20 ΕΡΓΙΣΟΥΝ ΕΙΣ ΚΑΛΩΝ ΕΙΣ 19 YOU-WILL-BE-declaring THEN ARE-OUT-BROKEN
40 ΛΟΥΤΟΣ ΚΟΣΜΟΥ ΚΑΙ ΟΝΤ FR OF-SYSTEM AND THE DIMINISH	40 ΚΑΛΩΙΝΑ ΕΓΩ ΕΝΕΚΕΝΤΡΙ boughs THAT I MAY-BE-IN-PIERCED
60 ΗΜΑ ΑΥΤΩΝ ΠΛΟΥΤΟΣ ΕΘΝΩΝ OF-them RICHES OF-NATIONS	60 ΣΩΦΚΑΛΩΣ ΤΗΝ ΑΠΙΣΤΙΑ Ε AS + E n omits verse 20 IDEALLY to-THE UN-BELIEF THEY-
80 ΠΟΣΘΑΛΛΟΝ ΤΟ ΠΛΗΡΩΜΑ to-how-much RATHER THE FILLING OF-	80 ΚΑΛΩΝ ΕΙΣ ΚΑΛΩΝ ΕΙΣ ARE-OUT-BROKEN YOU YET to-THE BELIEF
400 ΥΤΩΝ ΜΙΝ ΔΕ ΛΕΓΩ ΤΟΙΣ ΕΘ 13 them to-you P YET I-AM-saying to-THE NA-	800 ΙΕΣΤΗ ΚΑΣ ΜΗ ΥΨΗΛΑ ΦΡΟΝΕ HAVE-STOOD NO HIGH YOU-BE-BEING-
20 ΝΕΣΙΝ ΕΦΟΣΟΝ ΜΕΝΕΟΥΝ ΕΙ TIONS ON AS-much-as INDEED THEN AM	20 ΙΑΛΛΑ ΦΟΒΟΥ ΕΙΓΑΡΘΕΘΕ ΟΣ 21 DISPOSED but YOU-BE-FEARING IF for THE God
40 ΙΕΓΩΘΕΘΝΩΝ ΑΠΟΣΤΟΛΟΣ ΤΗ A omits 1 I OF-NATIONS COMMISSIONER THE	40 ΤΩΝ ΚΑΤΑ ΦΥΣΙΝ ΚΑΛΩΝ ΟΥ OF-THE according-to nature boughs NOT
60 ΝΔΙΑΚΟΝΙΑΝ ΜΟΥ ΔΟΣΑΖΩ Ε 14 THIR-SERVICE OF-ME I-AM-esteemizing IF	60 ΚΕΦΕΙΣΑΤΟ ΟΥ ΔΕ ΟΥ ΕΙΣ AS O. SPARES NOT-YET OF-YOU He-WILL-BE-
80 ΙΠΩΣ ΠΑΡΑΞΗΦΟΜΟΥ ΤΗΝ how I-SHOULD-BE-BESIDE-BOILING OF-ME THE	80 ΕΤΑΙΔΕΟΥΝ ΧΡΗΣΤΟΤΗΤΑ AS + E 22 SPARING BE-PERCEIVING THEN kindness
800 ΣΑΡΚΑ ΚΑΙ ΣΩΤΗΝΑΣ ΕΞΑ FLESH AND I-SHOULD-BE-SAVING ANY OUT OF-	800 ΚΑΙ ΑΠΟ ΤΟ ΜΙΑΝ ΤΟΥ ΘΕΟΥ Ε AS omit OF-THE AND FROM-CUTTING OF-THE God ON

Conciliation—National

²² Nothing shows the blindness of Christendom more than their severe denunciation of faithless Israel, yet they are following precisely the same course and have not the slightest idea that God will deal with them as He did with Israel.

²⁴ If a *wild* graft can be introduced into a cultivated tree with good results, how much better will it be to graft back the good branches!

²⁵ The secret that Israel's present condition is not permanent, but only *until* all who were chosen are called out of the nations, has never been generally believed, hence the haughty attitude of Christendom toward Israel.

²⁶ Only a few, comparatively, are being saved among the nations, but when Israel again regains its proper place, *all* Israel shall be saved. Then the whole nation, from the least to the greatest, will know God. And they will become the light of the world, as they were always intended to be.

²⁸ Let us always remember that Israel is still beloved, whatever its present attitude toward God.

²⁹ God never regrets any favor He has shown. No individual or nation whom He calls ever disappoints Him, for He knows full well what they are and what they will do. This alone proves that Israel will yet fulfill the part He has prepared for it.

³⁰ Mercy can be shown only to those who are in need of it. So God plays Israel and the nations against one another that each in turn may taste of His mercy.

³² God's purpose includes all nations. No matter what their present attitude toward Him, it is all a part of His plan and a preparation for the display of His mercy. Here we have the real reason why all, in turn, become stubborn. God Himself locks them up to it, not that He may condemn them, but that He may have occasion to manifest His mercy.

³³ God's judgments and ways are too deep for human perception, but we *can* grasp His purpose. We do not know how fruit is made, but we can plant a tree and enjoy its product. We can grasp God's goal, but the process by which He attains it is too complex for our feeble minds.

you vaunt, *you* are not bearing the root, but the root *you*.

¹⁹ You will be asserting, then, "Boughs are broken off that *I*

²⁰ might be grafted in." That is ideal! By unbelief they are broken off, yet *you* stand in faith.

²¹ Be not haughty, but fear. For if God spares not some of the natural boughs, neither will He be sparing

²² some of you! Perceive, then, the kindness and severity of God! On those, indeed, who are falling, severity, yet on you, God's kindness, if you should be persisting in the kindness: else *you* also will be

²³ hewn out. And *they*, if they should not be persisting in unbelief, will be grafted in, for God is able to

²⁴ graft them in again. For if *you* were hewn out of an olive wild by nature, and beside nature are grafted into a cultivated olive tree, how much rather shall these, in accord with nature, be grafted into their own olive tree?

²⁵ For I am not willing for you to be ignorant of this secret, brethren, lest you may pass for prudent among yourselves, that Israel, in part, has become calloused until the complement of the nations may

²⁶ be entering. And thus all Israel shall be saved, according as it is written,

"The Rescuer shall be arriving out of Zion,

He will be turning irreverence from Jacob.

²⁷ And this is My covenant with them

Whenever I should be eliminating their sins."

²⁸ As to the evangel, indeed, they are enemies because of you, yet, as to choice, they are beloved because of the fathers.

²⁹ For God's graces and calling are

³⁰ unregretted. For even as *you*

<p>ΠΙΜΕΝΤΟΥΣΠΕΣΟΝΤΑΣΑΠΟ²⁰ INDEED THE ones-FALLING FROM- ^{s1 N then desires} ΤΟΜΙΑΕΠΙΔΕΣΕΧΡΗΣΤΟΤΗ⁴⁰ CUTTING ON YET YOU kindness ^{s1 omits} ΣΘΕΟΥΕΑΝΕΠΙΜΕΝΗΝΣΤΗΧΡ⁶⁰ OF-God IF-EVER YOU-MAY-BE-ON-REMAINING TO-THE ΗΣΤΟΤΗΤΙΠΕΡΚΑΙΣΥΕΚΚ⁸⁰ kindness since AND YOU WILL-BE- ΟΠΗΝΗΚΑΚΕΙΝΟΙΔΕΕΑΝΜΗ¹⁰⁰ 23 BEING-OUT-STRIKEN AND-those YET IF-EVER NO ^{s1} ΕΠΙΜΕΝΩΣΙΝΗΑΠΙΣΤΙΑΕ²⁰ THEY-MAY-BE-ON-REMAINING TO-THE UN-BELIEF THEY- ^{s1} Γ ΝΚΕΝΤΡΙΣΘΗΣΟΝΤΑΙΔΥΝΑ⁴⁰ WILL-BE-BEING-IN-PIERCED ADLE ΤΟΣΓΑΡΕΣΤΙΝΟΒΕΟΣΠΑΛΙ⁶⁰ for IS THE God AGAIN ^{s1} Γ ΝΚΕΝΤΡΙΣΑΙΑΥΤΟΥΣΕΙ⁸⁰ 24 TO-IN-PIERCE them IF ΓΑΡΣΥΕΚΤΗΣΚΑΤΑΦΥΣΙΝΕ²⁰⁰ for YOU OUT THE according-to nature WERE- ^{s1} ΕΚΟΠΗΣΑΓΡΙΕΛΑΙΟΥΚΑΙ²⁰ OUT-STRIKEN OF-FIELD-OLIVE AND ΠΑΡΑΦΥΣΙΝΕΝΕΚΕΝΤΡΙΣΘ⁴⁰ BESIDE NAT. are-IN-PIERCED ΗΣΕΙΣΚΑΛΛΙΕΛΑΙΟΝΠΟΣΩ⁶⁰ INTO IDEAL-OLIVE to-how-much ΜΑΛΛΟΝΟΥΤΟΙΟΙΚΑΤΑΦΥΣ⁸⁰ NATH. these THE ones-according-to na- ^{s1} Γ ΝΚΕΝΤΡΙΣΘΗΣΟΝΤΑΙΤ³⁰⁰ THE WILL-BE-BEING-IN-PIERCED to- ^{s1} ΗΙΔΙΑΕΛΑΙΟΥΓΑΡΘΕΛΩ²⁰ 25 THE OWN OLIVE NOT for I-AM-WILLING YOU³² ΜΑΣΑΓΝΟΕΙΝΑΔΕΛΦΟΙΤΟΜ⁴⁰ TO-BE-UN-KNOWING brothers THE CLOSE- ΥΣΤΗΡΙΟΝΤΟΥΤΟΙΝΑΜΗΝΤ⁶⁰ KEEP this THAT NO YE-MAY- ^{s1} ΕΝΕΑΥΤΟΙΣΦΡΟΝΙΜΟΙΟΤ⁸⁰ BE IN selves DISPOSED that ΙΠΩΡΩΣΙΣΑΠΟΜΕΡΟΥΣΤΩΙ⁴⁰⁰ CALLOUSNESS FROM PART to-THE IS- ΣΡΑΗΛΕΓΟΝΕΝΑΧΡΙΣΟΥΤ²⁰ HABL HAS-BECOME UNTIL WHICH ΟΠΑΗΡΩΜΑΤΟΝΕΘΝΟΝΕΙΣΕ⁴⁰ THE FILLING OF-THE NATIONS MAY-BE-IN- ^{s1} ΑΘΗΚΑΙΟΥΤΩΣΠΑΣΙΣΡΑΗΛ⁶⁰ 26 TO-COMING AND thus EVERY ISRAEL ΣΩΘΗΣΕΤΑΙΚΑΘΩΣΓΕΓΡΑΠ⁸⁰ WILL-BE-BEING-SAVED according-AS IT-HAS-been-WRIT- ^{s1} ΤΑΙΗΣΙΕΚΣΙΩΝΟΥΡΥΟΜΕΝ⁸⁰⁰ TEN WILL-BE-ARRIVING OUT OF-SION THE One-rescuing</p>	<p>ΟΣΑΠΟΣΤΡΕΨΕΙΑΣΕΒΕΨΙΑΣ²⁰ HE-WILL-BE-FROM-TURNING UN-REVERENCE ΑΠΟΙΑΚΩΒΚΑΙΑΥΤΗΑΥΤΟΙ⁴⁰ 27 FROM JACOB AND this to-them ΣΗΠΑΡΕΜΟΥΔΙΑΘΗΚΗΝΟΤΑΝ⁶⁰ THE BESIDE ME covenant when-EVER ΑΦΕΛΩΜΑΙΤΑΣΑΜΑΡΤΙΑΣΑ⁸⁰ I-SH'D-BE-FROM-LIFTING THE MISSES OF- ΥΤΩΝΚΑΤΑΜΕΝΤΟΕΥΑΓΓΕΛ⁸⁰⁰ 28 them according-to INDEED THE WELL-MESSAGE ΙΟΝΕΧΘΡΟΙΔΙΥΜΑΣΚΑΤΑΔ²⁰ enemies THRU YOU according-to YET ΕΤΗΝΕΚΛΟΓΗΝΑΓΑΠΗΤΟΙΔ⁴⁰ THE choice bELOVED THRU ΙΑΤΟΥΣΠΑΤΕΡΑΣΑΜΕΤΑΜΕ⁶⁰ 29 THE FATHERS UN-alter-CARED ΑΝΤΑΓΑΡΤΑΧΑΡΙΣΜΑΤΑΚΑ⁸⁰ for THE grace-effects AND ^{s1} ΙΝΚΑΝCΙCΤΟΥΘΕΟΥΨΕΡ⁷⁰⁰ FROM EVEN-AS to UN-PERSUADABLENESS by ^{s1} ΓΑΡΥΜΕΙCΠΟΤΕΝΠΕΙΘΗΣΑ²⁰ for YOU ^{s1} when UN-PERSUADE ^{s1} ΤΕΤΘΕΩΦΥΝΙΔΕΗΛΕΘΗΝΤ⁴⁰ to-THE God NOW YET YE-WERE-MERCIED ^{s1} ΕΤΗΤΟΥΤΩΝΑΠΕΙΘΕΙΑΟΥΤ⁶⁰ 31 to-THE OF-these UN-PERSUADABLENESS thus ^{s1} ΨΚΑΙΟΥΤΟΙΝΥΝΗΠΕΙΘΗΣ⁸⁰ AND these NOW UN-PERSUADE ΑΝΤΩΜΕΤΕΡΘΕΛΕΙΠΑΚ⁸⁰⁰ to-THE YOU-more MERCY THAT AND ^{s1} ΑΙΑΥΤΟΙΝΥΝΕΛΕΘΩCΙΝC²⁰ they NOW MAY-BE-BEING-MERCIED TO- ^{s1} ΥΝΕΚΛΕΙCΕΝΓΑΡΒΕΘΟCΤΟ⁴⁰ GETHER-LOCKS for THE God THE ^{s1} ΥCΠΑΝΤΑCΕΙCΑΠΕΙΘΕΙΑΝ⁶⁰ ALL INTO UN-PERSUADABLENESS ΙΝΑΤΟΥCΠΑΝΤΑCΕΛΕΝΘΩ⁸⁰ 33 THAT THE ALL He-SH'D-BE-BEING-MER- ΒΑΘΟCΠΛΟΥΤΟΥΚΑΙCΟΦΙΑ⁸⁰⁰ CIFUL-to DEPTH-OF-RICHES AND WISDOM CΚΑΙΓΝΩCΕCΘΕΒΕΟΥCΑΝΕ²⁰ AND Knowledge OF-God AS UN-OUT- ΞΕΡΑΥΝΗΤΑΤΑΚΡΙΜΑΤΑΥ⁴⁰ SEARCHABLE THE JUDGMENTS OF-Him ΤΟΥΚΑΙΑΝΕΞΙΧΝΙΑCΤΟΙΔ⁶⁰ AND UN-OUT-THRACIBLE THE ΙΟΔΟΙΑΥΤΟΥΤΙCΓΑΡΕΓΝΩ⁸⁰ 34 WAYS OF-Him ANY for KNEW ΝΟΥΝΚΥΡΙΟΥΗΤΙCΣΥΜΒΟΥ⁸⁰⁰⁰ MIND OF-Master OR ANY TOGETHER-COUN-</p>
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Concillation—National

³⁰ This is the most comprehensive statement which can be uttered. God is the *source* of all, the *channel* of all, and the *object* of all. The universe sprang out of Him, it has its course in Him and He will be its ultimate. This settles all speculation as to the origin of all things. Creation is out of God, not out of nothing. This explains universal history. God is the One back of all the movements of mankind. This reveals the goal of all things. God is so guiding all His creatures that, eventually, He will become their All. To Him, indeed, be glory for the eons!

THE CONDUCT OF THE SAINTS

¹ This section is in marked contrast with the conduct of mankind (11^{a-320}), as shown in the literary framework. The exhortation is based on the previous teaching concerning our bodies in the sixth, seventh and eighth chapters. Our mortal bodies are vivified by the indwelling spirit (8¹¹). God is no longer pleased with dead substitutes, but asks for living offerings. He longs for worship in spirit and in truth. Hence we have no altar and ritual, with bleeding victims which did not satisfy God, but we offer our bodies, dead indeed to Him, yet energized by His spirit, so that they are employed in good deeds, which ascend as a sweet savor to Him. This is *real* religious service. It displaces the forms of divine service connected with the law. It is the only divine service which He recognizes in this economy. This is the Godward side.

² On the manward side our conduct is not to look like that of the world. There is to be a transformation wrought by means of our minds, through the influence of God's revelation. We can never be like the world at heart, so we are not to appear to be like it. We are to become more and more unlike it by contact with the mind of God.

⁴ Our behaviour toward one another is based on the marvelous figure of the human body. We all have distinct functions, designed not merely for our own use, but for the edification of all. This is the key to conduct among our fellow-saints. As the body is a vital unity, so the saints are one in Christ.

once are stubborn toward God, yet now were shown mercy by their stubbornness, thus *these* also are now stubborn to this mercy of yours, that now *they* also may be shown mercy. For God locks all up together in stubbornness, that He may be merciful to all.

³³ O, the depth of the riches and of the wisdom and of the knowledge of God! How inscrutable are His judgments, and untraceable His ways! For who knew the mind of the Lord? or who became His adviser? or who gives to Him first, and will be repaid by Him? seeing that *all* is out of Him and *through* Him and *for* Him: to Him be glory for the eons! *Amen!*

¹² I am entreating you, then, brethren, by the pities of God, to present your bodies a sacrifice, living, holy, well pleasing to God. ² your logical divine service, and not to be configured to this eon, but to be transformed by the renewing of your mind, for you to be testing what is the will of God, good and well pleasing and mature.

³ For I am saying to everyone who is among you, through the grace which is given to me, not to be overweening, beyond what your disposition must be, but to be of a sane disposition, as God parts to each the measure of faith.

⁴ For even as, in one body, we have many members, yet all the members have not the same function. ⁵ thus we, who are many, are one body in Christ, yet severally members of one another. Now, having graces excelling, in accord with the grace which is given to us, whether prophecy, it is in accord with the analogy of the faith; or dispensing, in the dispensation; or he who is ⁸ teaching, in the teaching; or he

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5 s ELOR OF-Him BECAME OR ANY BE-

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0 repaid to-Him that out OF-

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ΡΑ ΚΑΛΩΟΥΝ ΜΑC ΑΔΕΛΦΟΙ 40
BESIDE-CALLING THEN YOUR brothers

ΔΙΑ ΤΩΝ ΟΙΚΤΙΡΜΩΝ ΤΟΥ ΘΕ 60
THRU THE PITIES OF-THE God

ΟΥ ΠΑΡΑCΤΗCΑΙ ΤΑC ΩΜΑΤΑ 80
TO-BESIDE-stand THE BODIES

ΥΜΩΝ ΘΥCΙΑΝ ΖΩCΑΝ ΑΓΙΑΝ 200
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ΑΖΕΙΝ ΥΜΑC ΤΙC ΘΕΛΗΜΑΤ 40
YOU ANY THE WILL OF-

ΟΥ ΘΕΟΥ ΤΟ ΑΓΑΘΟΝ ΚΑΙ ΕΥΑ 60
THE GOD THE GOOD AND WELL-

ΡΕCΤΟΝ ΚΑΙ ΤΕΛΕΙΟΝ ΛΕΓΩ 80
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s o. IN-GIVEN to-ME to-EVERY THE BEING

ΙΕΝ ΥΜΙΝ ΜΗ ΥΠΕΡΦΟΝΕΙΝ 40
IN YOU NO to-HE-BEING-OVER-disposed

ΠΑΡΟΔΕΙΦΟΝΕΙΝ ΑΛΛΑ Φ 60
s o. BESIDE WHICH IT IS-BINDING to-HE-BEING-disposed BUT

ΟΝΕΙΝ ΕΙC ΤΟC ΩΦΟΝΕΙΝ 80
s o. TO-HE-BEING-disposed INTO THE to-HE-BEING-same to-

ΚΑCΤΩC ΘΘC ΕCΕΜΕΡΙCΕΝ 800
A PARTS THE God EACH AS THE God PARTS

ΜΕΤΡΟΝ ΠΙCΤΕΩC ΚΑΘΑΠΕΡ 20
4 MEASURE OF-BELIEF DOWN-WHICH-EVEN

ΓΑΡ ΕΝ ΕΙCΩΜΑΤΙ ΠΟΛΛΑ Μ 40
for IN ONE BODY MANY MEM-

ΕΛΗΧΟΜΕΝΤΑ ΔΕ ΜΕΛΗ ΠΑΝ 60
BERS WE-ARE-HAVING THE YET MEMBERS ALL

ΤΑ ΟΥΤΗΝ ΑΥΤΗΝ ΕΧΕΙ ΠΑΡ 90
NOT THE SAME IS-HAVING PRACTISING

ΙΝ ΟΥΤΩC ΟΙ ΠΟΛΛΟΙ ΕΝCΩΜ 600
5 thus THE MANY ONE BODY

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ΕC ΔΕ ΧΑΡΙC ΜΑΤΑΚΑΤΑ ΤΗΝ 60
YET grace-effects according-to THE

ΧΑΡΙΝ ΤΗΝ ΔΟΘΕΙCΑΝ ΗΜΙΝ 80
s o. grace THE BEING-GIVEN to-US

ΔΙΑΦΟΡΑ ΕΙΤΕ ΠΡΟΦΤΗΕΙΑ 700
s o. excellng IF-BESIDES BEFORE-AVERMENT

ΝΚΑΤΑ ΤΗΝ ΑΝΑΛΟΓΙΑΝ ΤΗC 20
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ΠΙCΤΕΩC ΕΙΤΕ ΔΙΑΚΟΝΙΑΝ 40
s o. ΠΙCΤΕΩC IF-BESIDES THE U-SERVICE

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ΑCΚΩΝ ΕΝ ΤΗ ΔΙΔΑCΚΑΛΙΑ 80
A ΔΕΙΑΝ +e IN THE TEACHING IF-

ΙΤΕ Ο ΠΑΡΑΚΑΛΩΝ ΕΝ ΤΗ ΠΑΡ 900
BESIDES THE BESIDE-CALLING IN THE BESIDE-

ΔΑΚΗC ΕΙΟΜΕΤΑ ΔΙΔΟΥCΕΝ 20
CALLING THE WITH-GIVING IN

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9 THE LOVE ON-hypocritical

ΤΟCΑΠΟCΤΥΓΟΥΝΤΕC ΤΟ ΠΟ 900
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ΝΗΡΟΝ ΚΟΛΛΩΜΕΝΟΙ ΤΩ ΑΓΑ 20
ed being-joined to-THE GOOD

ΘΩΤΗ ΦΙΛΑΔΕΛΦΙΑ ΕΙCΑΛΛ 40
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ΗΛΟΥC ΦΙΛΟCΤΟΡΓΟΙ ΤΗΤΙ 60
another FOND-NATURAL-AFFECTIONS to-THE VAL-

ΜΗ ΑΛΛΗΛΟΥC ΠΡΟΗΓΟΥΜΕΝ 80
BE one-another BEFORE-LEADING

ΟΙΤΗCΠΟΥΔΗC ΜΗ ΟΚΝΗΡΟΙΤ 8000
11 to-THE DILIGENCE NO slothful to-THE

The Conduct of the Saints

¹⁴ The conduct of the saints in any given economy is based on God's dispensation. If He dispenses law, He requires conduct in accord with law. Mercy calls for a higher standard, while grace appeals for the highest type of loving deportment under even the most trying circumstances. The law allowed men to hate their enemies, to exact an equivalent, as an eye for an eye, and, indeed, to act toward one another as God dealt with them. God's grace, then, is the model after which we may pattern our conduct. As He never curses now, we may not curse, but bless even those who are persecuting us.

¹⁸ If God should avenge Himself on His enemies where would we be? We were His enemies and as such we were conciliated by the death of His Son. Hence we should never avenge ourselves.

²⁰ An enemy in distress, instead of calling for hate and vengeance, is a special opportunity for the display of God's grace. The "morsel", a special portion of food with which a host favored an honored guest, was a token of esteem and consideration. Mercy might provide an enemy with food, but grace accompanies the gift with every mark of love and honor. This is the way in which God vanquished our enmity, hence we should do likewise.

¹ Unlike Israel, we do not come into conflict with the rulers of the world. The setting up of the kingdom will involve the subjection of them all to the suzerainty of Christ. But we have no place in that earthly kingdom. While Israel is thrust aside we must recognize the existing authorities. God is not at variance with present governments. It is not a question of obeying God rather than man, as when Peter refused the orders of the Sanhedrin. We must not withstand regularly constituted magistrates, but depend on God to overrule their acts, if they seem to conflict with our duty to God or our convictions of His truth. Our conflict is with the sovereignties, and the authorities and the world-mights, the spiritual forces of wickedness among the celestials. We are to be sandaled with the evangel of peace (Eph.6¹²⁻¹⁵).

who is entreating, in the entreaty; he who is sharing, with generosity; he who is presiding, with diligence; he who is merciful, with glee.

⁹ Love is unfeigned, abhorring
¹⁰ wickedness, clinging to good, fondly affectionate for one another with brotherly affection, in honor deeming one another first, in diligence not slothful, fervent in spirit, slaving for the Lord, rejoicing in expectation, enduring affliction,
¹³ persevering in prayer, contributing to the needs of the saints, pursuing hospitality.

¹⁴ Bless those who are persecuting
¹⁵ you: bless, and curse not. Be rejoicing with those rejoicing, be lamenting with those lamenting, being mutually disposed to one another, not being disposed to that which is high, but being led away with the humble. Do not pass for prudent
¹⁷ with yourselves. Now be rendering to no one evil for evil. Be making ideal provision before all mankind, if possible. Those among you, being at peace with all mankind, are not avenging yourselves, beloved, but be giving place to anger, for it is written, "'Avenging is Mine; I shall be retaliating'.
²⁰ the Lord is saying". But "If your enemy should be hungering, give him the morsel, if he should be thirsting, give him to drink, for in doing this you will be heaping
²¹ embers of fire on his head." Be not vanquished by evil, but vanquish evil with good.

¹³ Let every soul be subject to the superior authorities, for there is no authority except under God. Now those which are, are set under
² God, so that he who is resisting an authority has withstood God's mandate. Now those who have with-

<p>20 ΨΠΝΕΥΜΑΤΙΖΕΟΝΤΕΣ ΤΟ ΚΥ <small>spirit boiling to-the Mas-</small></p>	<p>20 ΡΗΓΗΓΕΓΡΑΠΤΑΙ ΓΑΡ ΕΜΟΙ Ε <small>DIGNATION it-HAS-been-written for to-me OUT-</small></p>
<p>12 ΙΡΙΦΘΟΥΛΕΥΟΝΤΕΣ ΤΗ ΕΛΠΙ <small>slaving to-the EXPECTA-</small></p>	<p>40 ΚΑΙ ΗΚΗΣΙΣ ΕΓΩ ΑΝΤΑΠΟΔΩ <small>JUSTING I SHALL-BE-repaying</small></p>
<p>40 ΔΙΧΑΙΡΟΝΤΕΣ ΤΗ ΘΛΙΨΙ <small>tion JOYING to-the CONSTRICTION UN-</small></p>	<p>60 ΦΑΛΕΓΕΙ ΚΥΡΙΟΙ Ο ΑΛΛΕ ΑΝ <small>20 is-saying Master but IF-EVER MAY-</small></p>
<p>80 ΠΟΜΕΝΟΝΤΕΣ ΤΗ ΠΡΟΣΕΥΧΗ <small>one-REMAINING to-the prayer</small></p>	<p>80 ΕΙΝΑ ΔΕ ΧΘΡΟΣ Ο ΣΟΥ ΥΜΙΝ <small>BE-HUNGERING THE enemy OF-YOU YOU-DE-MONSEL-</small></p>
<p>100 ΠΡΟΣΚΑΡΤΕΡΟΥΝΤΕΣ ΤΑΙΣ <small>13 persevering to-the</small></p>	<p>800 ΑΥΤΟΝ ΕΑΝ ΔΙΨΑΝΤΙΖΕΙ <small>LING him IF-EVER MAY-BE-THIRSTING YOU-DE-DRINK-</small></p>
<p>20 ΧΡΕΙΑΙΣ ΤΩΝ ΑΓΙΩΝ ΚΟΙΝΩ <small>needs OF-THE HOLY-ones COMMUNIONING</small></p>	<p>20 ΤΟΝΤΟΥΤΟ ΓΑΡ ΠΟΙΩΝΑΝ <small>izing him this for DOING EMBERS</small></p>
<p>40 ΝΟΥΝΤΕΣ ΤΗΝ ΦΙΛΟΞΕΝΙΑΝ <small>THE FOND-LODGE</small></p>	<p>40 ΑΚΑΣ ΠΥΡΟΣΣΩΦΡΕΥΣΕΙ <small>OF-FIRE YOU-WILL-DE-HEARING ON-</small></p>
<p>14 ΔΙΩΚΟΝΤΕΣ ΕΥΛΟΓΕΙΤΕ ΤΟ <small>chasing DE-YE-blessing THE</small></p>	<p>60 ΙΤΗΝ ΚΕ ΦΑΛΗΝ ΑΥΤΟΥ ΜΗΝ <small>21 THE HEAD OF-him NO YOU-</small></p>
<p>60 ΥΣ ΔΙΩΚΟΝΤΑΣ ΥΜΑΣ ΕΥΛΟΓ <small>ones-CHASING YOUR BE-YE-blessing</small></p>	<p>80 ΚΩ ΥΠΟ ΤΟΥ ΚΑΚΟΥ ΑΛΛΑ ΝΙΚ <small>DE-BEING-CONQUERED UNDER THE EVIL but YOU-BE-</small></p>
<p>200 ΕΙΤΕ ΚΑΙ ΜΗΚΑΤΑΡΑ ΣΘΕΧΑ <small>15 AND NO DE-DOWN-EXECRATING TO-BE-</small></p>	<p>700 ΔΕΝΤ ΦΑΓΑΘΟΤΟ ΚΑΚΟΝ ΠΑΣ <small>13 CONQUERING IN THE GOOD THE EVIL EVERY</small></p>
<p>20 ΙΡΕΙΝ ΜΕΤΑΧΑΙΡΟΝΤΩΝ ΚΑΙ <small>JOYING WITH ones-JOYING TO-BE-</small></p>	<p>20 ΔΥΨΗ ΧΕΙΡΟΥΣΙΑΙΣ ΥΠΕΡ <small>soul to-authorities being-superior</small></p>
<p>40 ΔΙΕΙΝ ΜΕΤΑΚΑΛΙΟΝΤΩΝ ΤΟ <small>16 LAMENTING WITH ones-LAMENTING THE</small></p>	<p>40 ΟΥΣ ΑΙΣ ΥΠΟ ΤΑΣΣΕΘΩΟΥ <small>LET-BE-BEING-UNDER-SET NOT for</small></p>
<p>60 ΑΥΤΟΙΣ ΑΛΛΗΛΟΥΣ ΦΡΟΝΟ <small>SAME INTO one-another being-DISPOSED-</small></p>	<p>60 ΑΡΕΣΤΙΝΕ ΧΕΙΡΟΝ ΑΙΜΗΝ ΥΠ <small>is authority IF NO UNDER</small></p>
<p>80 ΥΝΤΕΣ ΜΗ ΤΑΥΨΗΛΑ ΦΡΟΝΟΥ <small>to NO THE HIGH being-DISPOSED-to</small></p>	<p>80 ΘΕΟΥ ΑΙΔΕΟΥΣ ΑΙ ΠΟΘΕ <small>God THE YET BEING UNDER God</small></p>
<p>100 ΝΤΕΣ ΑΛΛΑ ΤΟΙΣ ΤΑΠΕΙΝΟΙ <small>but to-the LOW</small></p>	<p>800 ΥΤΕ ΤΑ ΓΕΜΝΑΙ ΕΙΣΙΝ ΩΣΤΕ <small>2 HAVING-been-SET THEY-ARE AS-BESIDES</small></p>
<p>20 ΣΣΥΝΑΠΑΓΟΜΕΝΟΙ ΜΗ ΓΙΝ <small>being-TOGETHER-FROM-LEB NO BE-BECOM-</small></p>	<p>20 ΟΑΝΤΙ ΤΑ ΣΣΟΜΕΝΟΝ ΤΗΣ <small>THE one-INST-AD-SETTING to-the author-</small></p>
<p>40 ΣΘΕΦΡΟΝΙΜΟΙ ΠΑΡΕΑΥΤΟΙ <small>ing DISPOSED BESIDE selves</small></p>	<p>40 ΥΣΙΑ ΤΗ ΤΟΥ ΘΕΟΥ ΔΙΑΤΑΓΗ <small>ity to-the OF-THE God prescription</small></p>
<p>60 ΣΜΗΔΕΝΙΚΑ ΚΟΝΑΝΤΙΚΑ ΚΟ <small>17 to-NO-YET-ONE EVIL INSTEAD OF-EVIL</small></p>	<p>60 ΑΝΘΕΣΤΗΚΕΝ ΟΙΔΕΑΝΘΕΣΤ <small>HAS-WILH-STOOD THE-ones YET HAVING-wilh-</small></p>
<p>80 ΥΠΟΔΙΔΟΝΤΕΣ ΠΡΟΝΟΟΥΜ <small>FROM-GIVING BEFORE-MINDING</small></p>	<p>80 ΗΚΟΤΕΣ ΕΑΥΤΟΙΣ ΚΡΙΜΑ ΛΗ <small>STOOD to-selves JUDGMENT WILL-</small></p>
<p>100 ΕΝ ΟΙΚΑΛΛΕΝ ΦΙΟΝ ΠΑΝΤΩ <small>A OF-THE God AND IN-VIEW OF-THE ΤΟΥ ΘΕΟΥ IDEAL IN-VIEW OF-ALL</small></p>	<p>900 ΜΥΟΝΤΑΙ ΟΙ ΓΑΡ ΑΡΧΟΝΤΕΣ <small>3 BE-GETTING THE for chiefs</small></p>
<p>20 ΚΑΙ ΕΝ ΦΙΟΝΤΩΝ ΓΕΝΕΙ ΔΥΝΑΤΟΝ <small>18 humans IF ABLE THE</small></p>	<p>20 ΟΥΚ ΕΙΣΙΝ ΟΦΟΒΟΣ ΤΩ ΓΑΘΩ <small>NOT ARE FEAR to-the GOOD</small></p>
<p>40 ΕΣΥΜΩΝ ΜΕΤΑ ΠΑΝΤΩΝ ΑΝΘ <small>OUT OF-YOUR WITH ALL humans</small></p>	<p>40 ΕΡΓΩ ΑΛΛΑ ΤΩ ΚΑΚΩ ΘΕΛΕΙΣ <small>ACT but to-the EVIL YOU-ARE-WILLING</small></p>
<p>60 ΩΠΩΝ ΕΙΡΗΝΗ ΥΟΝΤΕΣ ΜΗΔΕ <small>10 BEING-at-PEACE NO selves</small></p>	<p>60 ΔΕ ΜΗ ΦΟΒΕΙΣΘΑΙ ΤΗΝ ΕΣΟΥ <small>AS O. DET NO TO-BE-FEARING THE authority</small></p>
<p>80 ΥΤΟΥΣ ΕΚΔΙΚΟΥΝΤΕΣ ΑΓΑΠ <small>OUT-JUSTING BELOVED</small></p>	<p>80 ΣΙΑΝ ΤΟ ΑΓΑΘΟΝ ΠΟΙΕΙ ΚΑΙ <small>THE GOOD YOU-BE-DOING AND</small></p>
<p>600 ΗΤΟΙ ΑΛΛΑ ΔΟΤΕ ΤΟ ΠΟΝΗΤΗ <small>but BE-GIVING PLACE to-the IN-</small></p>	<p>27000 ΕΞ ΕΙΣ ΕΠΑΙΝΟΝ ΕΣΑΥΤΗΣ <small>4 YOU'LL-BE-HAVING ON-PRASE OUT OF-her OF-God</small></p>

The Conduct of the Saints

5 The true believer should make the most exemplary citizen, for he has a deeper motive and a more powerful impulse to obedience than the unbeliever. He recognizes the civil authorities as God's servants and has a conscience which should make him most law abiding. The unbeliever is deterred from evil by fear and respect for a human institution. We recognize existing governments as of divine origin.

6 It may seem a strange paradox, yet it is a sad fact that many who are ministers of God in name, are not so in truth, and many a magistrate, who would not dare consider himself a minister of God, is such in fact, in the execution of his office.

8 The debtor is the servant of the lender. The servant of God should never be under obligation to another. Love alone is the great debt which never can be fully discharged. Law is useless where there is love, for every precept is more than met by the dictates of love. Apart from love law is a broken fragment, incomplete, unsatisfactory. Love is its complement, and rounds it out to a satisfactory, complete whole.

11 Time, in scripture, is variously characterized. We make an effort to distinguish between the various terms used. The longest divisions of time are the five great eons or ages. The present eon stretches all the way from the flood to the coming advent of Christ. But there are shorter divisions of time, often spoken of under the term SEASON. Sometimes this refers to a literal season of the year, as the harvest season (Mt.13³⁰). Usually, however, it denotes some characteristic *period* or *era*, as in this scripture. It is illustrated by the drawing of the day. Deeds of darkness are done at night. But this is not the era of darkness but of light. The full day is approaching when our salvation will be complete at His advent. Just as we rouse ourselves in the morning, preparatory to the duties of the day, so, in this larger sense, our conduct should reflect the coming of the light and not be tainted with the dark doings which seek the shades of night to hide their shame.

stood will be getting judgment for themselves, for magistrates are not a fear to the good act, but to the evil. Now you do not want to be fearing the authority. Be doing good, and you will be having applause from it. For it is God's servant for your good. Now if you should be doing evil, fear, for it is not wearing the sword futilely. For it is God's servant, an avenger for indignation to him committing evil. Wherefore it is a necessity to be subject not only because of indignation, but because of conscience also.

6 For because of this you are setting taxes also, for they are God's ministers, perpetuated for this very thing. Be rendering to all their dues, to whom tax, tax, to whom tribute, tribute, to whom fear, fear, to whom honor, honor.

8 Be owing no one anything, except to be loving one another, for he who is loving another has fulfilled law. For "You shall not be committing adultery, you shall not be murdering, you shall not be stealing, you shall not be testifying falsely, you shall not be coveting," and if there is any other precept, it is summed up in this saying, in this, "You shall be loving your associate as yourself." Love is not working evil to an associate. The complement, then, of law, is love.

11 This, also: being aware of the era, that it is already the hour for us to be roused out of sleep (for now is our salvation nearer than when we believe: the night progresses, yet the day has drawn near), then we should be putting off the acts of darkness, yet should be putting on the armor of light. We should be walking respectfully as in the day, not in revelry and drunken-

ΕΟΥΓΑΡΔΙΑΚΟΝΟCΕCΤΙΝ ²⁰	ΗCΕΙCΚΑΙΕΙΤΙCΕΤΕΡΑΕΝ ²⁰
for THRU-SERVITOR it-IS lo-	FEELING AND IF ANY DIFFERENT direc-
^{o omits THE}	^{s1 had, A adds IS}
ΟΥΙCΤΟΑΓΑΘΟΝΕΑΝΔΕΤΟ ⁴⁰	ΤΟΛΗΝΕΤΦΛΟΓΤΟΥΤΩΝΑ ⁴⁰
YOU INTO THE GOOD IF-EVER YET THE	tion IN THE saying this IS-UP-
ΚΑΚΟΝΠΟΙΗCΦΟΒΟΥΟΥΓΑΡ ⁶⁰	ΚΕΦΑΛΑΙΟΥΤΑΙΕΝΤΩΦΑΓΑΠ ⁶⁰
EVIL YOU-MAY-BE-DOING BE-FEARING NOT for	READING IN THE YOU-WILL-BE-
ΕΙΚΗΤΗΝΜΑΧΑΙΡΑΝΦΟΡΕΙ ⁸⁰	ΗCΕΙCΤΟΝΠΛΗCΙΟΝCΟΥΦC ⁹⁰
SIMULATES THE sword it-IS-wearing	LOVING THE NIGH-one OF-YOU AS
ΘΕΟΥΓΑΡΔΙΑΚΟΝΟCΕCΤΙΝ ¹⁰⁰	CΕΑΥΤΟΝΗΑΓΑΠΗΤΩΝΗCΙ ¹⁰⁰
of-God for THRU-SERVITOR it-IS	10 yourself THE LOVE to-THE NIGH-one
^{s1 INTO INDIGNATION OUT-JUSTER (s2)}	
ΕΚΔΙΚΟCΕΙCΟΡΓΗΝΗΤΩΤΟΚ ²⁰	ΟΝΚΑΚΟΝΟΥΚΕΡΓΑΖΕΤΑΙΠ ²⁰
OUT-JUSTER INTO INDIGNATION to-THE-one THE	EVIL NOT IS-ACTING FILL-
ΑΚΟΝΠΡΑCCONΤΙΔΙΟΑΝΑΓ ⁴⁰	ΑΗΡΩΜΑΟΥΝΝΟΜΟΥΗΑΓΑΠΗ ⁴⁰
5 EVIL PRACTISING THRU-WHICH neces-	ing THEN OF-LAW THE LOVE
ΚΗΥΠΟΤΑCCECΘΑΙΟΥΜΟΝΟ ⁶⁰	ΚΑΙΤΟΥΤΟΕΙΔΟΤΕCΤΟΝΚΑ ⁶⁰
silly to-BE-Being-UNDER-SET NOT ONLY	11 AND this HAVING-PERCEIVED THE REASON
ΝΔΙΑΤΗΝΟΡΓΗΝΑΛΛΑΚΑΙΔ ⁸⁰	ΙΡΟΝΟΤΙΩΡΑΝΗΜΑCΕΥ ⁸⁰
THRU THE INDIGNATION but AND THRU	that HOUR ALREADY US OUT OF-
ΙΑΤΗNCΥΝΕΙΔΗCΙΝΔΙΑΤΟ ²⁰⁰	ΠΝΟΥΕΓΕΡΘΗΝΑΙΝΥΝΓΑΡΕ ⁷⁰⁰
6 THE conscience THRU this	SLEEP to-BE-ROUSED NOW for NEAR-
ΥΤΟΓΑΡΚΑΙΦΟΡΟΥCΤΕΛΕΙ ²⁰	ΓΓΥΤΕΡΟΝΗΜΩΝΗCΩΤΗΡΙΔ ²⁰
for AND taxes YE-ARE-FINISH-	ER OF-US THE SAYING
^{A Δ1 n1 so.}	
ΤΕΛΕΙΤΟΥΡΓΟΙΓΑΡΘΕΟΥΕ ⁴⁰	ΝΟΤΕΕΠΙCΤΕΥCΑΜΕΝΗΝΥC ⁴⁰
ING officials for of-God THEY	12 OR when WE-BELIEVE THE NIGHT
ΙCΙΝΕΙCΑΥΤΟΤΟΥΤΟΠΡΟC ⁶⁰	ΠΡΟΕΚΟΥΕΝΗΔΕΗΜΕΡΑΗΓ ⁶⁰
ARE INTO SAME this persevering	progresses THE YET DAY HAS-NEAR-
^{s2 adds THEN OYN}	^{A C=NEARS}
ΚΑΡΤΕΡΟΥΝΤΕCΑΠΟΔΟΤΕΠ ⁸⁰	ΙΚΕΝΑΠΟΘΩΜΕΘΑΟΥΝΤΑΕΡ ⁸⁰
7 YE-BE-FROM-GIVING to-	ED WE-SHOULD-BE-FROM-PLACING THEN THE ACTS
^{AS1* o. A o.}	^{s2 adds K Δ1 AND}
ΑCΙΝΤΑCΦΕΙΛΑCΤΩΤΩΝ ³⁰⁰	ΓΑΤΟΥCΚΟΤΟΥCΑΝΔΥCΩΜΕ ⁸⁰⁰
ALL THE OWED to-THE-one THE tax	OF THE DARKNESS WE-SHOULD-BE-IN-SLIP-
ΟΡΟΝΤΟΝΦΟΡΟΝΤΩΤΟΤΕΛΟ ²⁰	^{o omits YET A ΕΡΓΑ ACTS}
THE tax to-THE-one THE FINISH	13 FIND YET THE IMPLMENTS OF-THE LIGHT AS
CΤΟΤΕΛΟCΤΩΤΟΝΦΟΒΟΝΤΟ ⁴⁰	ΕΝΗΜΕΡΑΕΥCΧΗΜΩCΠΕΡ ⁴⁰
THE FINISH to-THE-one THE FEAR THE	IN DAY WELL-FIGURELY WE-
^{u+e u+e}	
ΝΦΟΒΟΝΤΩΤΗΝΤΙΜΗΝΗΤΗΝΤ ⁶⁰	ΙΠΑΤΗCΩΜΕΝΜΗΚΩΜΟΙCΚΑ ⁶⁰
FEAR to-THE-one THE VALUE THE VAL-	SH'D-BE-ABOUT-READING NO to-REVELLY AND
ΙΜΗΝΗΜΔΕΝΙΜΗΔΕΝΟΦΕΙΛ ⁸⁰	ΙΜΕΘΑΙCΜΗΚΟΙΤΑΙCΚΑΙΑ ⁸⁰
8 WE to-NO-YET-ONE NO-YET-ONE BE-YE-OWING	DRUNKENNESS NO to-LIE-ings AND to-
For ΕΤΕ, ΑΕΤΑΙ, ΕΙΤΕ, ΟΝΤΕC, ΟΙΗΤΕ	^{s o.}
ΕΤΕΕΙΜΗΤΟΔΑΛΗΛΟΥCΑΓΑ ⁴⁰⁰	CΕΛΓΕΙΑΙCΜΗΕΡΙΑΙΚΑΙΖ ⁹⁰⁰
IF NO THE one-another to-BE-LOV-	wantonness NO to-STRIPE AND lu-
ΠΑΝΟΓΑΡΑΓΑΦΟΝΤΟΝΕΤΕΡ ²⁰	ΗΑΦΑΛΛΕΝΔΥCΑCΘΕΤΟΝΚ ²⁰
ING THE-one for LOVING THE DIFFERENT-	14 BOILING but IN-SLIP-TE THE Mas-
ΟΝΝΟΜΟΝΠΕΠΛΗΡΟΚΕΝΤΟΓ ⁴⁰	ΥΡΙΟΝΗCΟΥΝΧΡΙCΤΟΝΚΑ ⁴⁰
9 one LAW HAS-FILLED THE for	ter JESUS ANOINTED AND
ΑΡΟΥΜΟΙΧΕΥCΕΙCΟΥΦΟΝΕ ⁶⁰	ΙΤΗCCΑΡΚΟCΠΡΟΝΟΙΑΝΗ ⁶⁰
NOT YOU-WILL-BE-ADULTERING NOT YOU-WILL-BE-	OF-THE FLESH BEFORE-MINDING NO
^{AN omit NOT FALSE-witnessing}	^{AS Δ1}
ΥCΕΙCΟΥΚΛΕΥΕΙCΟΥΥΕΔ ⁸⁰	ΠΟΙΕΙCΘΕΕΙCΕΠΙΘΥΜΙΑC ⁸⁰
MURDERING NOT YOU-WILL-BE-stealing NOT WILL-BE-	BE-makINO INTO ON-FEELINGS
ΟΜΑΡΤΥΡΗCΙCΟΥΚΕΠΙΘΥΜ ⁶⁰⁰	ΤΟΝΔΕΑCΘΕΝΟΥΝΤΑΤΗΠΙC ²⁸⁰⁰⁰
FALSE-witnessing NOT YOU-WILL-BE-ON-	14 THE YET one-being-UN-FIRM to-THE BELIEF

The Conduct of the Saints

¹ Fellowship among God's saints should not be based on knowledge or ignorance. God receives us even when we are feeble in faith. We should not cut from our fellowship one who does not follow all our deductions from the scriptures. Neither should we make light of his scruples. No foods are forbidden now. Yet the undoubted wisdom of the food regulations under the law may well help us to determine what is best, without abridging our liberty to eat all things with a good conscience. We may not dictate to one another in these things. They are to be settled by the individual conscience before God.

⁵ The observance of days is also a matter of individual preference. It is abundantly evident that no day is above another, so far as the scriptures are concerned. The seventh day, the sabbath, was never given to the nations. To observe it is to put ourselves under the curse of the law. The first day of the week, called Sunday, is never once referred to in the scriptures, properly translated. The phrase should always be rendered "one of the sabbaths". In order to get "the first day of the week" it is necessary to alter *one* to *first*, to insert the word *day*, and change the plural *sabbaths* to the singular *week*. It is a desperate attempt to find some scriptural excuse for the prevalent observance of Sunday. There is nothing wrong in the setting aside of a day to the Lord. Custom has made Sunday the most convenient for this purpose. But let us not mar the word of God in order to uphold the practise. Neither should we ride rough shod over the religious scruples of those who look upon Sunday as a day sanctioned by God for divine worship. They have no basis for their belief, nevertheless their conscience demands consideration.

¹⁰ It is not ours to pass judgment in these matters. It is not the place of the church to fix any days and condemn those who do not observe them. Only the observance of days as a matter of law keeping is condemned. There is nothing wrong in working on Sunday. It is utterly wrong to keep it as a means of salvation. The same is true of the seventh day, or sabbath.

ness, not in chambering and wantonness, not in strife and jealousy, ¹⁴ but put on the Lord Jesus Christ, and be making no provision for the lusts of the flesh.

¹⁴ Now take to yourselves the feeble in faith, not for discrimination of reasonings. One, indeed, is believing to eat all things, yet he ³ who is feeble is eating greens. Let not him who is eating be scorning him who is not eating. Yet let not him who is not eating be judging him who is eating, for God took him ⁴ to Himself. Who are *you* who are judging Another's domestic? To his own Master he is standing or falling. Now he will be made to stand, for the Lord is able to make him stand.

⁵ One, indeed, is deciding for one day against another day, yet one is deciding for every day. Let each one be fully assured in his own mind. He who is disposed to a day is disposed to it to the Lord; and he who is eating is eating to the Lord, for he is thanking God. ⁷ And he who is not eating, is not eating to the Lord, and is thanking God. For none of us is living to himself, and no one is dying to himself. For, as well, if we should be living, we are living to the Lord, if we should be dying, we are dying to the Lord. Then, as well, if we should be living as we should be ⁹ dying, we are the Lord's. For for this Christ died, and lives, that He should be Lord of both the dead and the living.

¹⁰ Now why are *you* judging your brother? Or why are *you* also scorning your brother? For we shall all be presented at the dais of ¹¹ God, for it is written:

"Living am I," the Lord is saying,
'For to Me every knee shall be bowing,

<p> ^{s. o.} ΤΕΙΠΡΟΣΛΑΜΒΑΝΕΣΘΕΜΗΕ ²⁰ YE-DE-TOWARD-GETTING NO INTO 8 ICΔΙΑΚΡΙCICEICΔΙΑΛΟΓIC ⁴⁰ THRU-UJ-DING OF-THRU-accounts ΜΩΝΟCΜΕΝΠΙCΤΕΥΕΙΦΑΓΕ ^{s. o.} ⁶⁰ 2 WHO INDEED 4S-BELIEVING TO-BE-EATING ΙΝΠΑΝΤΑΟΔΕΑCΘΕΝΩΜΑΑ ⁶⁰ ALL THE-ONE YET BEING-UN-FIRM WEAKS ΑΝΑCΘΕΙΟCΘΙΩΝΤΟΝ ¹⁰⁰ 3 IS-EATING THE ONE-EATING THE-ONE NO A LET-HIM-BE-JUDGING I. PINETΩ ^{s. o.} HECΘΙΟΝΤΑΜΗΕΙΟΥΘΕΝΕΙ ²⁰ EATING NO LET-HIM-BE-SCORNING ^{s. o.} ΤΩΔΕΜΗCΘΙΩΝΤΟΝΕCΘΙ ⁴⁰ THE-ONE YET NO EATING THE-ONE EATING ΟΝΤΑΜΗΚΡΙΝΕΤΩΘΕΟCΓΑ ⁶⁰ NO LET-HIM-BE-JUDGING THE GOD for ΡΑΥΤΟΝΠΡΟCΕΛΑΒΕΤΟCΥΤ ⁸⁰ 4 HIM TOWARD-GOT YOU ANY ^{u+ε} ICΕΙΟΚΡΙΝΩΝΑΛΛΟΤΡΙΟΝ ²⁰⁰ ARE THE ONE-JUDGING other-placed ΟΙΚΕΤΗΝΤΩΙΔΙΩΚΥΡΙΩCΤ ²⁰ domestic-(servant)-to-the OWN Master he-is- ^{u+ε} ΗΚΕΙΗΠΠΤΕΙCΤΑΘΗCΕΤΑ ⁴⁰ STANDING-firm OR he-IS-FALLING he-WILL-be-BEING-STOOD ΙΔΕΔΥΝΑΤΕΙΓΑΡΟΚΥΡΙΟC ⁶⁰ YET IS-ABLE for THE Master ^{s. o.} CΤΗCΑΙΑΥΤΟΝΟCΜΕΝΚΡΙΝ ⁸⁰ 5 TO-STAND him WHO INDEED IS-JUDGING ΕΙΗΜΕΡΑΝΠΑΡΗΜΕΡΑΝΟC ³⁰⁰ DAY BESIDE DAY WHO YET ^{u+ε} ΕΚΡΙΝΕΙΠΑCΑΝΗΜΕΡΑΝΕΚ ²⁰ IS-JUDGING EVERY DAY EACH ^{A omits IN} ΑCΤΟCΕΝΤΩΙΔΙΩΝΟΙΠΑΡ ^{s+ε} ⁴⁰ IN THE OWN MIND LET-BE-BEING- ^{s. o.} ΟΦΟΡΕΙCΘΦΟΡΩΝΩΝΤΗΝΗ ⁶⁰ 6 FULL-FORTH THE one-BEING-DISPOSED-TO THE ΜΕΡΑΝΚΥΡΙΩΦΟΡΟΝΕΙΚΑΙΟ ⁸⁰ DAY to-Master he-is-BEING-DISPOSED-TO AND ΕCΘΙΩΝΚΥΡΙΩCΕCΘΕΙΕΥΧ ⁴⁰⁰ THE-ONE EATING to-Master he-IS-EATING he-IS- ^{s. o.} ΑΡΙCΤΕΙΓΑΡΤΩΘΕΩΚΑΙΟΜ ²⁰ Thanking for to-THU GOD AND THE-ONE HECΘΙΩΝΚΥΡΙΩΟΥΚΕCΘΕΙ ⁴⁰ NO EATING to-Master NOT IS-EATING ^{s. o.} ΙΚΑΙΕΥΧΑΡΙCΤΕΙΤΩΘΕΩ ⁶⁰ 7 AND IS-Thanking to-THU GOD NOT- ^{s. o.} ΥΔΕΙCΓΑΡΗΜΩΝΕΑΥΤΟΖΗΚ ⁸⁰ YET-ONE for OF-US to-SELF IS-LIVING ^{s. o.} ΑΙΟΥΔΕΙCΕΑΥΤΩΑΠΟΘΗΝC ⁵⁰⁰ AND NOT-YET-ONE to-SELF IS-FROM-DYING </p>	<p> ^{s. o.} ΚΕΙΕΑΝΤΕΓΑΡΖΩΜΕΝΤΩΚΥ ²⁰ IF-EVER BESIDES for WE-MAY-BE-LIVING to-THU ΡΙΩΖΩΜΕΝΕΑΝΤΕΑΠΟΘΗΝC ⁴⁰ Master WE-ARE-LIVING IF-EVER BESIDES WE-MAY-BE- ^{A O = -ARE-} ΚΩΜΕΝΤΩΚΥΡΙΩΑΠΟΘΗΝC ⁶⁰ FROM-DYING to-THU Master WE-ARE-FROM-DYING ΟΜΕΝΕΑΝΤΕΟΥΝΖΩΜΕΝΕΑΝ ⁸⁰ IF-EVER BESIDES THEN WE-MAY-BE-LIVING IF- ^{A O = -ARE-} ΤΕΑΠΟΘΗΝCΚΩΜΕΝΤΟΥΚΥΡ ⁶⁰⁰ EVER BESIDES WE-MAY-BE-FROM-DYING OF-THU Master ΙΟΥCΜΕΝΕΙCΤΟΥΤΟΓΑΡΧ ²⁰ 9 WE-ARE INTO this for AN- ^{s. o.} ΡΙCΤΟCΑΠΕΘΑΝΕΝΚΑΙΕΖΗ ⁴⁰ ^{s. o.} OINTED FROM-DIED AND LIVES AND UP-STANDS CΕΝΙΝΑΚΑΙΝΕΚΡΩΝΚΑΙΖΩ ⁶⁰ THAT AND OF-DEAD-ONES AND LIVING- ^{u+ε} ΝΤΩΝΚΥΡΙΕΥCΗCΥΔΕΤΙΚΡ ⁸⁰ 10 ONES He-SHOULD-BE-MASTERING YOU YET ANY AHE- ΙΝΕΙCΤΟΝΑΔΕΛΦΟΝCΟΥΗΚ ⁷⁰⁰ JUDGING THE brother OF-YOU OR AND ΑΙCΥΤΙΕΙΟΥΘΕΝΕΙCΤΟΝΑ ^{s. o.} ²⁰ YOU ANY AHE-SCORNING THE bro- ΔΕΛΦΟΝCΟΥΠΑΝΤΕCΓΑΡΑ ⁴⁰ thru OF-YOU ALL for WE- ΡΑCΤΗCΜΕΘΑΤΩΒΗΜΑΤΙΤ ⁶⁰ SHALL-BE-BEING-BESIDE-STOOD to-THU platform OF- ^{s. o.} ΟΥΘΕΟΥΓΕΓΡΑΠΤΑΙΓΑΡΖΩ ⁸⁰ 11 THE GOD IT-HAS-been-WRITTEN for AM-LIVING ΕΓΩΛΕΓΕΙΚΥΡΙΟCΟΤΙΜΕ ⁹⁰⁰ I IS-saying Master that to-ME ΙΚΑΜΥΕΙΠΑΝΓΟΝΥΚΑΙΠΑC ²⁰ I WILL-BE-BOWING EVERY KNEE AND EVERY ^u ΑΓΑCCΕCΙΟΜΟΛΟΓΗCΕΤΑ ⁴⁰ TONGUE WILL-BE-OUT-AVOWING ^{u omits THEN} ΙΤΩΘΕΦΑΡΑΟΥΝΕΚΑCΤΟC ⁶⁰ 12 to-THU GOD CONSEQUENTLY THEN EACH OF- ^{u adds FROM-} ΜΩΝΠΕΡΙΕΑΥΤΟΥΛΟΓΟΝΑ ⁸⁰ US ABOUT SELF saying WILL- ^{u omits to-THU GOD} CΕΙΤΩΘΕΩΜΗΚΕΤΙΟΥΝΑΛΛ ⁹⁰⁰ 13 BE-GIVING to-THU GOD NO-NOT-STILL THEN one-an- ^{u+ε} ΗΛΟΥCΚΡΙΝΩΜΕΝΑΛΛΑΤΟΥ ³⁰ other WE-SH-D-BE-JUDGING but this ^{u+ε} ΤΟΚΡΙΝΑΤΕΜΑΛΛΟΝΤΟΜΗΤ ⁴⁰ JUDGE-YE RATHER THE NO TO- ^{u omits TOWARD-STRIKE} ΙΒΕΝΑΙΠΡΟCΚΟΜΜΑΤΩΔΕ ⁶⁰ PLACE TOWARD-STRIKE to-THU brother ^{u omits OR} ΑΦΗCΚΑΝΔΑΛΟΝΟΙΔΑΚΑΙ ⁸⁰ 14 OR SNAKE I-HAVE-PERCEIVED ^{s. o.} ΠΕΠΕΙCΜΑΙΕΝΚΥΡΙΩΙΗCΟΥ ⁹⁰⁰⁰ AND I-HAVE-been-PERSUADED IN Master JESUS </p>
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The Conduct of the Saints

¹⁴ The distinctions instituted by the law between things which are to be reckoned clean and unclean have no place in the economy of grace. God has no hesitancy in associating with us, sinners of the nations. A strict Jew could not eat our food without being contaminated. Yet, before God, *we* are holy and the Jew is unclean! Hence no food is ceremonially unclean. It is only an uninstructed conscience which counts things common.

¹⁵ The liberty to eat anything should not be allowed to infringe on the prejudices of others. Those who have a conscience about partaking of certain foods are easily offended. We should not stand on our rights but seek rather to restrain our liberty to conform to the religious scruples of our fellow believers.

¹⁷ This is not a definition of the kingdom of God, but a statement of its bearing on this subject. The distinctive truth for the present economy was not yet known, and the saints were included in the kingdom of God in its widest aspect as denoting the sphere of God's rule.

¹⁹ These are safe tests to apply to all our intercourse with our fellow saints. Will it provoke strife? If so, let us avoid it. Will it edify? If not, let us forego it. Peace and the edification of others, rather than our own privileges should be pressed. Things which we can do with a good conscience before God, may give dire offense if done before some of His saints.

¹ Knowledge puffs up. There is a prideful tendency to make a show of our liberty in Christ. But grace considers the weak rather than the strong. If there is to be peace and unity it must come from the condescension of those who are able. The weak in faith are not asked to consider the strong. Christ is the most brilliant example in this as in all else. What marvelous condescension He displayed in His dealings with His disciples, whose weakness and lack of faith was a constant source of distress to Him! If He could bridge the great gulf between Him and His disciples, surely we can bear with those whose infirmities we all share.

And every tongue shall be acknowledging God'."

¹² Consequently, then, each of us shall be giving account of himself to God.

¹³ Then by no means should we still be judging one another, but rather judge this, not to place a stumbling block or a snare for a brother.

¹⁴ I have perceived and am persuaded in the Lord Jesus that nothing is common of itself, but to one counting anything to be common, to that one it is common. For if, because of food, your brother is sorrowing, you are no longer walking according to love. Be not, by your food, destroying that one for whose sake Christ died. Then let ¹⁶ not your good be calumniated, for the kingdom of God is not eating food and drinking, but righteousness and peace and joy in holy ¹⁸ spirit. For he who in this is slaving for Christ, is well pleasing to God and attested by men.

¹⁹ Consequently, then, we are pursuing that which makes for peace and that which edifies one another. ²⁰ On account of food do not be demolishing the work of God. All, indeed, is clean, but it is evil to the man to whom eating is a stumbling-block. It is ideal neither to be eating meat, nor to be drinking wine, nor yet a single thing which is stumbling your brother, or is snaring or weakening him.

²² The faith which *you* have, have to yourself before God. Happy is he who is not judging himself in ²³ that which he is attesting. He who is doubting if he should be eating has been condemned, seeing that it is not out of faith. Now everything which is not out of faith is sin.

¹⁵ Now we, who are able, ought to be bearing the infirmities of the impotent, and not to be pleasing

<p>ΥΟΤΙΟΥΔΕΝΚΟΙΝΟΝΔΙΑΥ^{A o. mit} 20 that NOT-YET-ONE COMMON THRU self</p>	<p>ΑΛΟΝΤΟΜΗΦΑΓΕΙΝΚΡΕΑΜΗ 20 THE NO TO-BE-EATING MEATS NO-YET</p>
<p>ΤΟΥΕΙΜΗΤΩΛΟΓΙΖΟΜΕΝΩΤ⁴⁰ IF NO to-THE one-accounting ANY</p>	<p>ΔΕΠΙΕΙΝΟΙΝΟΝΜΗΔΕΕΝΩ⁴⁰ TO-BE-DRINKING WINE NO-YET IN WHICH</p>
<p>ΙΚΟΙΝΟΝΕΙΝΑΙΕΚΕΙΝΩΚΟ⁸⁰ COMMON TO-BE to-that-one COMMON</p>	<p>ΔΕΛΦΟCCΟΥΠΡΟCΚΟΠΤΕΙ⁵⁰ THE brother OF-YOU IS-TOWARD-STRIKING</p>
<p>ΙΝΟΝΕΓΑΡΔΙΑΒΡΩΜΑΟΔ⁸⁰ 15 IF for THRU FOOD THE bro-</p>	<p>ΗCΚΑΝΔΑΛΙΖΕΤΑΙΗCΘΕΝ⁸⁰ OR IS-being-SNARED OR IS-being-IN-FIRM (by s²) OR IS-being-SNARED OR IS-being-ON-FIRM</p>
<p>ΕΛΦΟCCΟΥΛΥΠΕΙΤΑΙΟΥΚΕ¹⁰⁰ thru OF-YOU IS-BORROWING NOT-STILL</p>	<p>ΕΙCΥΠΙCΤΙΝΗΝΕΧΕΙCΚΑΤ⁶⁰⁰ 22 YOU BELIEF WHICH YOU-ARE-HAVING accord</p>
<p>ΤΙΚΑΤΑΓΑΠΗΝΠΕΡΙΠΑΤΕ²⁰ according-to LOVE YOU-ARE-ABOUT-TREAD-</p>	<p>ΑCΕΑΥΤΟΝΕΧΕΝΩΠΙΟΝΤΟ²⁰ ing-to YOUR-self HAVE-YOU IN-VIEW OF-THE</p>
<p>ΙCΜΗΤΩΒΡΩΜΑΤΙCΟΥΕΚΕΙ⁴⁰ ING NO to-THE FOOD OF-YOU that-one</p>	<p>ΥΘΕΟΥΜΑΚΑΡΙΟCΟΜΗΚΗ⁴⁰ God HAPPY THE-one NO JUDGING</p>
<p>ΝΟΝΑΠΟΛΛΥΕΥΠΕΡΟΥΧΡΙC⁶⁰ NE-destroying OVER WHOM ANOINTED</p>	<p>ΩΝΕΑΥΤΟΝΕΩΔΟΚΙΜΑΖΕΙ⁶⁰ 23 self IN WHICH he-IS-testing</p>
<p>ΤΟCΑΠΕΘΑΝΕΝΜΗΒΛΑCΦΗΜ⁸⁰ 16 FROM-DIED NO LET-BE-Being-HARM-</p>	<p>ΟΔΕΔΙΑΚΡΙΝΟΜΕΝΟCΕΑΝΘ⁸⁰ THE-one YET being-THRU-JUDGED IF-EVER he-</p>
<p>ΕΙCΘΦΟΥΝΥΜΩΝΤΟΑΓΑΘΟΝ²⁰⁰ AVERRED THEN OF-YOUR THE GOOD</p>	<p>ΑΓΗΚΑΤΑΚΕΚΡΙΤΑΙΟΤΙΟΥ⁷⁰⁰ MAY-BE-EATING HAS-been-DOWN-JUDGED that NOT</p>
<p>ΟΥΓΑΡΕCΤΙΝΗΒΑCΙΛΕΙΑΤ²⁰ 17 NOT for IS THE KINGDOM OF-</p>	<p>ΚΕΚΠΙCΤΕCΠΑΝΔΕΘΟΥΚΕ²⁰ OUT OF-BELIEF EVERY YET WHICH NOT OUT</p>
<p>ΟΥΘΕΟΥΒΡΩCΙCΚΑΙΠΟCΙC⁴⁰ THE God FEEDING AND DRINKING</p>	<p>ΚΠΙCΤΕCΦΑΜΑΡΤΙΑCΤΙΝ⁴⁰ OF-BELIEF missing IS</p>
<p>ΑΛΛΑΔΙΚΑΙΟCΥΝΗΚΑΙΕΙΡ⁶⁰ but JUSTICE AND PEACE</p>	<p>ΟΦΕΙΛΟΜΕΝΔΕΗΜΕΙCΟΙΔΥ⁶⁰ 15 ARE-OWING YET WE THE ABLE</p>
<p>ΗΝΗΚΑΙΧΑΡΑΕΝΠΝΕΥΜΑΤΙ⁸⁰ AND JOY IN spirit</p>	<p>ΝΑΤΟΙΤΑCΘΕΝΗΜΑΤΑΤΩΝ⁸⁰ THE UN-FIRM-effects OF-THE</p>
<p>ΑΓΙΩΓΑΡΕΝΤΟΥΤΩΔΟΥΛΕ³⁰⁰ 18 HOLY THE-one for IN this SLAVING</p>	<p>ΑΔΥΝΑΤΩΝΒΑCΤΑΖΕΙΝΚΑΙ⁸⁰⁰ UN-ABLE TO-BE-BEARING AND</p>
<p>ΥΩΝΤΩΧΡΙCΤΩΕΥΑΡΕCΤΟC²⁰ A omits to-THE to-THE ANOINTED WELL-PLEASEING</p>	<p>ΜΗΕΑΥΤΟΙCΑΡΕCΚΕΙΝΕΚΑ²⁰ 2 NO to-selves TO-BE-PLEASEING EACH</p>
<p>ΤΩΘΕΩΚΑΙΔΟΚΙΜΟCΤΟΙCΑ⁴⁰ to-THE God AND tested to-THE hu-</p>	<p>CΤΟCΗΜΩΝΤΩΠΑΝΗCΙΟΝΑΡΕ⁴⁰ OF-US to-THE NIGH-one LET-him</p>
<p>ΝΘΡΩΠΟΙCΑΡΑΟΥΝΤΑΤΗCΕ⁶⁰ 19 manC CONSEQUENTLY THEN THE OF-THE</p>	<p>CΚΕΤΩΕΙCΤΟΑΓΑΘΟΝΠΡΟC⁶⁰ BE-PLEASEING INTO THE GOOD TOWARD</p>
<p>ΙΡΗΝΗCΔΙΩΚΟΜΕΝΚΑΙΤΑΤ⁸⁰ PEACE WE-ARE-CHASING AND THE OF-</p>	<p>ΟΙΚΟΔΟΜΗΝΚΑΙΓΑΡΟΧΡΙC⁸⁰ 3 HOME-BUILDING AND for THE ANOINTED</p>
<p>ΗCΟΙΚΟΔΟΜΗCΤΗCΕΙCΑΛΛ⁴⁰⁰ THE HOME-BUILDING OF-THE INTO one-an-</p>	<p>ΤΟCΟΥΧΕΑΥΤΩΗΡΕCΕΝΑΛΛ⁹⁰⁰ NOT to-self PLEASEC but</p>
<p>ΗΛΟΥCΜΗΝΕΚΕΝΒΡΩΜΑΤΟ²⁰ 20 other NO on-account OF-FOOD</p>	<p>ΑΚΑΘCCΕΓΡΑΠΤΑΙΟΝΕ²⁰ according-as it-HAS-been-WRITTEN THE BE-</p>
<p>CΚΑΤΑΛΥΕΤΟΕΡΓΟΝΤΟΥΘΕ⁴⁰ s¹ ΔΠΟΛ FROM- for DOWN- (s²) YOU-BE-DOWN-LOOKING THE work OF-THE God</p>	<p>ΙΔΙCΜΟΙΤΩΝΟΝΕΙΔΙΖΟΝΤ⁴⁰ PROACHES OF-THE oneC-RE-PROACHING</p>
<p>ΟΥΠΑΝΤΑΜΕΝΚΑΘΑΡΑΑΛΛΑ⁶⁰ s² adds to-THE clean-oneC TOICΚΑ ALL INDEED clean but</p>	<p>ΩΝCΕΠΕΠΕCΑΝΕΠΕΜΕΟCΑ⁶⁰ 4 YOU ON-FALL ON ME AS-much-</p>
<p>ΘΑΡΟΙC ΕΛΚΟΝΤΩΝΑΘΡΩΠΩΤΩΔΙΑΠ⁸⁰ EVIL to-THE human THE-one THRU TO-</p>	<p>ΓΑΡΠΡΟΕΓΡΑΦΗCΙΤΗΝΗΜ⁸⁰ d¹ omits BEFORE- n adds PANTA EVERY AS for WAS-BEFORE-WRITTEN INTO THE one-</p>
<p>ΡΟCΚΟΜΜΑΤΟCΕCΘΙΟΝΤΙΚ⁶⁰⁰ WAID-STRIKE IDEAL EATING IDEAL</p>	<p>ΕΤΕΡΑΝΔΙΔΑCΚΑΛΙΑΝΕΓ³⁰⁰⁰⁰ more TEACHING WAS-WRIT-</p>

PAUL'S PREVIOUS MINISTRY

¹ Contrast the two ministries of Christ and Paul (¹⁰). Christ was the Servant of the *Circumcision*. Paul was a minister for the *nations*. Christ confirms the patriarchal promises. Paul acts as a priest in the evangel of God. Christ never went outside the land of Israel. He was not sent but to the lost sheep of the house of Israel. Paul, on the contrary, was not *called* until he had *left* the land of Israel. He was sent to the Uncircumcision. It is of the utmost importance that we recognize these distinctive ministries, for the distinction has been virtually ignored. Christ is taken as the minister to the nations and Paul is forgotten. Yet throughout the Lord's public life He emphasized the fact that His mission was to Israel exclusively. A few proselytes, indeed, received blessing, but they were counted as one with the favored nation. The Syro-Phoenician woman had to take the place of an outcast before she could get a crumb from Israel's board.

Paul is a direct contrast to all this. Later he describes himself as *the apostle of the nations* (2Tim.1¹¹). He made an agreement with Peter and John that they should go to the Circumcision while he went to the nations (Gal.2⁹). He was *severed* from the rest in order to fulfill this ministry. As a result *all the truth for the nations at the present time comes only through the apostle Paul*. Those who wish to be established in present truth should master his epistles, especially Ephesians. After they have learned the mysteries or secrets in his writings and scaled the heights to which he alone can guide them, they never will be tempted to descend to the level which is found in our Lord's earthly ministry and in its continuation by the twelve, as recorded in the book of Acts and in the epistles from their pens.

² Mercy for the nations "*with His people*" is not in force now, for His people are not blessed. We are blessed because of their defection. In the millennial age, however, the nations will be abundantly blessed through the restored nation of Israel, with Christ on the throne.

² ourselves. Let each of us be pleasing his associate, for his good, toward his edification. For Christ also pleases not Himself, but, according as it is written, "The reproaches of those who are reproaching Thee fall on Me". For as much as was written before was written for *our* teaching, that through the endurance and consolation of the scriptures we may have expectation.

⁵ Now may the God of endurance and consolation grant you to be mutually disposed to one another, according to Christ Jesus, that, with one accord, with one mouth, you may be glorifying the God and Father of our Lord Jesus Christ. ⁷ Wherefore be taking one another to yourselves according as Christ also took you to Himself, for the glory of God.

⁸ For I am saying that Christ has become the Servant of the Circumcision, for the sake of the truth of God, to confirm the patriarchal ⁹ promises. Yet the nations are to glorify God for His mercy, according as it is written:

"Therefore I shall be acclaiming
Thee among the nations,
And playing [music] to Thy name."

¹⁰ And again He is saying:

"Make merry, ye nations, with
His people!"

¹¹ And again He is saying:

"Be praising the Lord, all nations,
And let all peoples laud Him."

¹² And again Isaiah is saying:

"There will be a root of Jesse
And He Who is arising to be Chief
of the nations:
On Him shall the nations rely."

¹³ Now may the God of expectation be filling you with all joy and peace in believing, for you to be superabounding in expectation, in the power of holy spirit.

¹⁴ Now *I* myself also am persuaded-

Paul's Previous Ministry

¹⁶ While the priests at Jerusalem still offered the sacrifices according to the law, their ministrations were not acceptable to God, for they had rejected the true Lamb of God. God had no pleasure in the blood of slain beasts, for the hearts of the offerers were far from Him. Is it not a marvel how God, in His wisdom, finds true worshippers among the despised aliens, who offer themselves as living sacrifices well pleasing to Him? In spirit, Paul's ministry among the nations takes the place of the divine ritual at Jerusalem. He officiates as a priest. Though not sanctified by the altar at Jerusalem, they were hallowed by the holy spirit. So it ought to be today. Though the temple worship has ceased, it is our privilege so to walk as to be a sweet savor of Christ.

¹⁷ Paul labored more than all of the other apostles, and, before this crisis in his ministry, performed greater miracles than the rest. In Acts, every sign in the first part, by Peter, is duplicated in the last part, by Paul. This ministry he has now completed.

¹⁹ The completion of the proclamation of the evangel of Christ marks the central crisis in Paul's ministries. The first was his severance from the rest at Antioch. The last was at Rome, and was followed by the writing of his prison epistles. This crisis lies between, after the completion of his Antioch commission, and is marked by the expression of his desire to go to Rome. In Acts his previous ministry is declared to be fulfilled (Ac. 19²¹). In Corinthians he would henceforth know no one after the flesh. He had been proclaiming Christ after the flesh—as Israel's Messiah—but he would now do so no longer (2Cor. 5¹⁶). It is at this crisis also that the conciliation is first revealed (2Cor. 5¹⁷⁻²⁰).

His second ministry was concerned with justification (Ac. 13³⁹). After this crisis, his third ministry is characterized by conciliation, which is first set forth in the fifth to the eighth chapters of this epistle in its individual aspect, and in the eleventh chapter, in its national aspect. His final ministry was carried on at Rome, which he plans to visit at this crisis. It was carried on almost entirely by means of the Perfection Epistles.

ed concerning you, my brethren, that you yourselves also are bulging with goodness, having been filled with all knowledge, able also ¹⁵ to be admonishing one another. Yet I write to you more daringly, in part, as prompting you, because of the grace given to me from God, ¹⁶ for me to be the minister of Christ Jesus for the nations, acting as a priest of the evangel of God, that the offering of the nations may be becoming well received, having been hallowed by holy spirit.

¹⁷ I have, then, in Christ Jesus, a ¹⁸ boast in what is toward God. For I am not daring to speak any of what Christ does not effect through me for the obedience of the nations, ¹⁹ in word and work, in the power of signs and miracles, in the power of God's spirit, so that, from Jerusalem and around as far as Illyricum, I have completed the ²⁰ evangel of Christ. Yet thus, I am ambitious to be preaching the evangel where Christ is not named, lest I may be building on another's ²¹ foundation, but, according as it is written,

"They who were not informed concerning Him shall be viewing.
And they who have not heard be understanding."

²² Wherefore, I was much hindered ²³ also in coming to you. Yet now, having by no means still place in these regions, yet having for many ²⁴ years a longing to come to you, as I should be going into Spain (for I am expecting, while going through, to gaze upon you, and by you to be sent forward there, if I should first be filled, in part, by you)—²⁵ yet now I am going to Jerusalem, ²⁶ dispensing to the saints. For it delights Macedonia and Achaia to

^{as 2} **ΜΟΙ** ^{as 2} **ΑΠΟ** ^{as 2} **ΤΟΥ** ^{as 2} **ΘΕΟΥ** ^{as 2} **ΕΙΣ** ^{as 2} **ΤΟ** ^{as 2} **ΕΙ** ^{as 2} **20**
16 to-me from the God into the to-

^{as 0.} **ΝΑΙΜΕ** ^{as 0.} **ΛΕΙ** ^{as 0.} **ΤΟΥ** ^{as 0.} **ΡΓΟΝ** ^{as 0.} **ΧΡΙΣΤ** ^{as 0.} **40**
me me of-act of-anoined

^{as 0.} **ΟΥΙΝ** ^{as 0.} **ΕΙΣ** ^{as 0.} **ΤΑ** ^{as 0.} **ΕΘΝΗ** ^{as 0.} **ΕΡ** ^{as 0.} **60**
jesus into the nations sacred-

ΥΡΟΥΝΤΑ ^{as 0.} **ΤΩ** ^{as 0.} **ΕΛΛΕΓ** ^{as 0.} **ΕΛΙΟΝ** ^{as 0.} **80**
acting the well-message

ΤΟΥ ^{as 0.} **ΘΕΟΥ** ^{as 0.} **ΙΝΑ** ^{as 0.} **ΓΕΝΗΤΑΙ** ^{as 0.} **ΗΝ** ^{as 0.} **ΠΡ** ^{as 0.} **100**
of-the God that may-be-becoming the to-

Ο ^{as 0.} **ΣΦΟΡΑ** ^{as 0.} **ΤΩ** ^{as 0.} **ΝΕΘ** ^{as 0.} **ΝΟΥ** ^{as 0.} **ΕΠΡ** ^{as 0.} **ΟΣ** ^{as 0.} **20**
ward-carry of-the nations well-toward-

ΔΕΚΤΟΣ ^{as 0.} **Η** ^{as 0.} **ΓΙΑ** ^{as 0.} **ΣΜΕΝ** ^{as 0.} **Η** ^{as 0.} **Ν** ^{as 0.} **ΠΝΕ** ^{as 0.} **40**
received having-been-bolyized in spirit

ΥΜΑΤΙΑ ^{as 0.} **ΓΩ** ^{as 0.} **ΦΕΧ** ^{as 0.} **ΟΥ** ^{as 0.} **ΝΤΗ** ^{as 0.} **ΝΚΑ** ^{as 0.} **60**
17 holy i-am-having then the boast-

ΥΧΙΝ ^{as 0.} **ΕΝ** ^{as 0.} **ΧΡΙΣΤ** ^{as 0.} **Ω** ^{as 0.} **ΙΝ** ^{as 0.} **ΟΥ** ^{as 0.} **Τ** ^{as 0.} **80**
ing in anointed jesus the

ΑΠΡΟΣΤΟΝ ^{as 0.} **ΘΕΟΥ** ^{as 0.} **ΟΥ** ^{as 0.} **ΓΑΡ** ^{as 0.} **ΤΟ** ^{as 0.} **Α** ^{as 0.} **200**
18 toward the God not for i-am-

Η ^{as 0.} **ΤΙ** ^{as 0.} **ΛΑ** ^{as 0.} **ΕΙ** ^{as 0.} **Ν** ^{as 0.} **ΟΥ** ^{as 0.} **ΚΑ** ^{as 0.} **ΤΕ** ^{as 0.} **ΙΡ** ^{as 0.} **20**
daring any to-be-talking of-which not is-down-acted

ΓΑ ^{as 0.} **ΣΑ** ^{as 0.} **ΤΟ** ^{as 0.} **Χ** ^{as 0.} **ΡΙ** ^{as 0.} **ΣΤΟ** ^{as 0.} **Σ** ^{as 0.} **ΔΙ** ^{as 0.} **Ε** ^{as 0.} **ΜΟΥ** ^{as 0.} **Ε** ^{as 0.} **40**
anointed thru me into

Ω ^{as 0.} **Ν** ^{as 0.} **Π** ^{as 0.} **Ο** ^{as 0.} **Ο** ^{as 0.} **Α** ^{as 0.} **Ν** ^{as 0.} **Ο** ^{as 0.} **Λ** ^{as 0.} **Ο** ^{as 0.} **Γ** ^{as 0.} **Ω** ^{as 0.} **ΚΑ** ^{as 0.} **60**
19 obedience of-nations to-saying and

Ι ^{as 0.} **Ε** ^{as 0.} **Ρ** ^{as 0.} **Γ** ^{as 0.} **Ω** ^{as 0.} **Ν** ^{as 0.} **Δ** ^{as 0.} **Υ** ^{as 0.} **Ν** ^{as 0.} **Α** ^{as 0.} **Μ** ^{as 0.} **Ε** ^{as 0.} **Ι** ^{as 0.} **Σ** ^{as 0.} **Η** ^{as 0.} **Μ** ^{as 0.} **Ε** ^{as 0.} **Ω** ^{as 0.} **40**
to-act in ability of-signs

Ν ^{as 0.} **ΚΑ** ^{as 0.} **Ι** ^{as 0.} **ΤΕ** ^{as 0.} **Ρ** ^{as 0.} **Α** ^{as 0.} **Τ** ^{as 0.} **Ω** ^{as 0.} **Ν** ^{as 0.} **Δ** ^{as 0.} **Υ** ^{as 0.} **Ν** ^{as 0.} **Α** ^{as 0.} **Μ** ^{as 0.} **Ε** ^{as 0.} **Ι** ^{as 0.} **300**
of-miracles in ability

Π ^{as 0.} **Ν** ^{as 0.} **Ε** ^{as 0.} **Υ** ^{as 0.} **Μ** ^{as 0.} **Α** ^{as 0.} **Τ** ^{as 0.} **Ο** ^{as 0.} **Σ** ^{as 0.} **Θ** ^{as 0.} **Ε** ^{as 0.} **ΟΥ** ^{as 0.} **Ω** ^{as 0.} **Σ** ^{as 0.} **Τ** ^{as 0.} **Ε** ^{as 0.} **Μ** ^{as 0.} **Ε** ^{as 0.} **Α** ^{as 0.} **20**
of-spirit of-God as-besides me from

Π ^{as 0.} **Ο** ^{as 0.} **Ι** ^{as 0.} **Ε** ^{as 0.} **Ρ** ^{as 0.} **ΟΥ** ^{as 0.} **Σ** ^{as 0.} **Α** ^{as 0.} **Λ** ^{as 0.} **Η** ^{as 0.} **Μ** ^{as 0.} **ΚΑ** ^{as 0.} **Ι** ^{as 0.} **Κ** ^{as 0.} **Υ** ^{as 0.} **Κ** ^{as 0.} **Α** ^{as 0.} **Ω** ^{as 0.} **40**
jerusalem and to-around

Μ ^{as 0.} **Ε** ^{as 0.} **Χ** ^{as 0.} **ΡΙ** ^{as 0.} **Τ** ^{as 0.} **ΟΥ** ^{as 0.} **Ι** ^{as 0.} **Λ** ^{as 0.} **Λ** ^{as 0.} **Υ** ^{as 0.} **ΡΙ** ^{as 0.} **Κ** ^{as 0.} **ΟΥ** ^{as 0.} **Π** ^{as 0.} **Ε** ^{as 0.} **Π** ^{as 0.} **60**
unto the illyricum to-have-

Α ^{as 0.} **Η** ^{as 0.} **Ρ** ^{as 0.} **Ω** ^{as 0.} **Κ** ^{as 0.} **Ε** ^{as 0.} **Ν** ^{as 0.} **Α** ^{as 0.} **Ι** ^{as 0.} **Τ** ^{as 0.} **Ω** ^{as 0.} **Ε** ^{as 0.} **Λ** ^{as 0.} **Γ** ^{as 0.} **Γ** ^{as 0.} **Ε** ^{as 0.} **Λ** ^{as 0.} **Ι** ^{as 0.} **Ο** ^{as 0.} **80**
filled the well-message

Ν ^{as 0.} **Τ** ^{as 0.} **ΟΥ** ^{as 0.} **Χ** ^{as 0.} **ΡΙ** ^{as 0.} **Σ** ^{as 0.} **Τ** ^{as 0.} **ΟΥ** ^{as 0.} **ΟΥ** ^{as 0.} **Τ** ^{as 0.} **Ω** ^{as 0.} **Σ** ^{as 0.} **Δ** ^{as 0.} **Ε** ^{as 0.} **Φ** ^{as 0.} **Ι** ^{as 0.} **400**
20 of-the anointed thus yet being-

Λ ^{as 0.} **Ο** ^{as 0.} **Τ** ^{as 0.} **Ι** ^{as 0.} **Μ** ^{as 0.} **ΟΥ** ^{as 0.} **Μ** ^{as 0.} **Ε** ^{as 0.} **Ν** ^{as 0.} **ΟΥ** ^{as 0.} **Ε** ^{as 0.} **Λ** ^{as 0.} **Γ** ^{as 0.} **Γ** ^{as 0.} **Ε** ^{as 0.} **Ι** ^{as 0.} **20**
ambitious to-be-well-messagiz-

Σ ^{as 0.} **Ε** ^{as 0.} **Θ** ^{as 0.} **Α** ^{as 0.} **Ι** ^{as 0.} **ΟΥ** ^{as 0.} **Χ** ^{as 0.} **Ο** ^{as 0.} **Π** ^{as 0.} **ΟΥ** ^{as 0.} **Ν** ^{as 0.} **Ο** ^{as 0.} **Μ** ^{as 0.} **Α** ^{as 0.} **Θ** ^{as 0.} **60**
ing not the?-where is-named

Η ^{as 0.} **Χ** ^{as 0.} **ΡΙ** ^{as 0.} **Σ** ^{as 0.} **Τ** ^{as 0.} **Ο** ^{as 0.} **Σ** ^{as 0.} **Ι** ^{as 0.} **Ν** ^{as 0.} **Α** ^{as 0.} **Η** ^{as 0.} **Μ** ^{as 0.} **Ε** ^{as 0.} **Π** ^{as 0.} **Α** ^{as 0.} **Λ** ^{as 0.} **Ο** ^{as 0.} **Τ** ^{as 0.} **60**
anointed that no on other-placed

Ρ ^{as 0.} **Ι** ^{as 0.} **Ο** ^{as 0.} **Ν** ^{as 0.} **Θ** ^{as 0.} **Ε** ^{as 0.} **Μ** ^{as 0.} **Ε** ^{as 0.} **Λ** ^{as 0.} **Ι** ^{as 0.} **Ο** ^{as 0.} **Ν** ^{as 0.} **Ι** ^{as 0.} **Κ** ^{as 0.} **Ο** ^{as 0.} **Δ** ^{as 0.} **Ο** ^{as 0.} **Μ** ^{as 0.} **Ω** ^{as 0.} **80**
foundation i-may-be-home-building

Α ^{as 0.} **Λ** ^{as 0.} **Λ** ^{as 0.} **Κ** ^{as 0.} **Α** ^{as 0.} **Θ** ^{as 0.} **Ω** ^{as 0.} **Σ** ^{as 0.} **Τ** ^{as 0.} **Ε** ^{as 0.} **Γ** ^{as 0.} **Ρ** ^{as 0.} **Α** ^{as 0.} **Π** ^{as 0.} **Τ** ^{as 0.} **Α** ^{as 0.} **Ι** ^{as 0.} **Ο** ^{as 0.} **Ι** ^{as 0.} **Ο** ^{as 0.} **Ι** ^{as 0.} **Ο** ^{as 0.} **500**
21 but according-as it-has-been-written to-

Σ ^{as 0.} **ΟΥ** ^{as 0.} **Κ** ^{as 0.} **Α** ^{as 0.} **Ν** ^{as 0.} **Η** ^{as 0.} **Γ** ^{as 0.} **Ε** ^{as 0.} **Λ** ^{as 0.} **Η** ^{as 0.} **Π** ^{as 0.} **Ε** ^{as 0.} **Ρ** ^{as 0.} **Ι** ^{as 0.} **Α** ^{as 0.} **Υ** ^{as 0.} **Τ** ^{as 0.} **Ο** ^{as 0.} **20**
whom not it-was-up-messaged about him

Υ ^{as 0.} **Ο** ^{as 0.} **Υ** ^{as 0.} **Ο** ^{as 0.} **Ν** ^{as 0.} **Τ** ^{as 0.} **Α** ^{as 0.} **Ι** ^{as 0.} **Κ** ^{as 0.} **Α** ^{as 0.} **Ι** ^{as 0.} **Ο** ^{as 0.} **Υ** ^{as 0.} **Κ** ^{as 0.} **Α** ^{as 0.} **Κ** ^{as 0.} **Η** ^{as 0.} **Κ** ^{as 0.} **40**
they-will-be-viewing and who not have-beard

Ο ^{as 0.} **Δ** ^{as 0.} **Σ** ^{as 0.} **Ι** ^{as 0.} **Ν** ^{as 0.} **Η** ^{as 0.} **Σ** ^{as 0.} **ΟΥ** ^{as 0.} **Σ** ^{as 0.} **Ι** ^{as 0.} **Ν** ^{as 0.} **Δ** ^{as 0.} **Ι** ^{as 0.} **Ο** ^{as 0.} **Κ** ^{as 0.} **Α** ^{as 0.} **60**
22 they-will-be-understanding thru-which

Ι ^{as 0.} **Ε** ^{as 0.} **Ν** ^{as 0.} **Ε** ^{as 0.} **Κ** ^{as 0.} **Ο** ^{as 0.} **Π** ^{as 0.} **Τ** ^{as 0.} **Ο** ^{as 0.} **Μ** ^{as 0.} **Η** ^{as 0.} **Ν** ^{as 0.} **Τ** ^{as 0.} **Α** ^{as 0.} **Π** ^{as 0.} **Ο** ^{as 0.} **Λ** ^{as 0.} **Λ** ^{as 0.} **Α** ^{as 0.} **Τ** ^{as 0.} **80**
and i-was-bindered the much of-

Ο ^{as 0.} **Υ** ^{as 0.} **Ε** ^{as 0.} **Λ** ^{as 0.} **Θ** ^{as 0.} **Ε** ^{as 0.} **Ι** ^{as 0.} **Ν** ^{as 0.} **Π** ^{as 0.} **Ρ** ^{as 0.} **Ο** ^{as 0.} **Σ** ^{as 0.} **Υ** ^{as 0.} **Μ** ^{as 0.} **Α** ^{as 0.} **Σ** ^{as 0.} **Ν** ^{as 0.} **Υ** ^{as 0.} **Ν** ^{as 0.} **Ι** ^{as 0.} **600**
23 the to-be-coming toward you now

Δ ^{as 0.} **Ε** ^{as 0.} **Μ** ^{as 0.} **Η** ^{as 0.} **Κ** ^{as 0.} **Ε** ^{as 0.} **Τ** ^{as 0.} **Ι** ^{as 0.} **Τ** ^{as 0.} **Ο** ^{as 0.} **Π** ^{as 0.} **Ο** ^{as 0.} **Ν** ^{as 0.} **Ε** ^{as 0.} **Χ** ^{as 0.} **Ω** ^{as 0.} **Ν** ^{as 0.} **Ε** ^{as 0.} **Ν** ^{as 0.} **Τ** ^{as 0.} **20**
yet no-not-still place having in the

Ο ^{as 0.} **Ι** ^{as 0.} **Σ** ^{as 0.} **Κ** ^{as 0.} **Α** ^{as 0.} **Ι** ^{as 0.} **Μ** ^{as 0.} **Α** ^{as 0.} **Ι** ^{as 0.} **Τ** ^{as 0.} **Ο** ^{as 0.} **Υ** ^{as 0.} **Τ** ^{as 0.} **Ο** ^{as 0.} **Ι** ^{as 0.} **Σ** ^{as 0.} **Ε** ^{as 0.} **Π** ^{as 0.} **Ι** ^{as 0.} **40**
regions these on-long-

Π ^{as 0.} **Ο** ^{as 0.} **Β** ^{as 0.} **Ι** ^{as 0.} **Α** ^{as 0.} **Ν** ^{as 0.} **Δ** ^{as 0.} **Ε** ^{as 0.} **Ε** ^{as 0.} **Χ** ^{as 0.} **Ω** ^{as 0.} **Ν** ^{as 0.} **Τ** ^{as 0.} **Ο** ^{as 0.} **Υ** ^{as 0.} **Ε** ^{as 0.} **Λ** ^{as 0.} **Θ** ^{as 0.} **Ε** ^{as 0.} **Ι** ^{as 0.} **60**
ing yet having of-the to-be-coming

Ν ^{as 0.} **Π** ^{as 0.} **Ρ** ^{as 0.} **Ο** ^{as 0.} **Σ** ^{as 0.} **Υ** ^{as 0.} **Μ** ^{as 0.} **Α** ^{as 0.} **Σ** ^{as 0.} **Α** ^{as 0.} **Π** ^{as 0.} **Ο** ^{as 0.} **Λ** ^{as 0.} **Λ** ^{as 0.} **Ω** ^{as 0.} **Ν** ^{as 0.} **Ε** ^{as 0.} **Τ** ^{as 0.} **80**
toward you from many years

Ω ^{as 0.} **Ν** ^{as 0.} **Θ** ^{as 0.} **Α** ^{as 0.} **Ν** ^{as 0.} **Π** ^{as 0.} **Ο** ^{as 0.} **Ρ** ^{as 0.} **Ε** ^{as 0.} **Υ** ^{as 0.} **Ο** ^{as 0.} **Μ** ^{as 0.} **Α** ^{as 0.} **Ι** ^{as 0.} **Ε** ^{as 0.} **Ι** ^{as 0.} **Σ** ^{as 0.} **Τ** ^{as 0.} **Η** ^{as 0.} **700**
24 as ever i-may-be-going into the

Κ ^{as 0.} **Ο** ^{as 0.} **Μ** ^{as 0.} **Ι** ^{as 0.} **Ν** ^{as 0.} **Τ** ^{as 0.} **Ο** ^{as 0.} **Υ** ^{as 0.} **Ε** ^{as 0.} **Λ** ^{as 0.} **Ε** ^{as 0.} **Υ** ^{as 0.} **Σ** ^{as 0.} **Ο** ^{as 0.} **Μ** ^{as 0.} **Α** ^{as 0.} **Ι** ^{as 0.} **Ν** ^{as 0.} **Π** ^{as 0.} **Ρ** ^{as 0.} **Ο** ^{as 0.} **Σ** ^{as 0.} **Υ** ^{as 0.} **Μ** ^{as 0.} **Α** ^{as 0.} **Σ** ^{as 0.} **Ν** ^{as 0.} **Υ** ^{as 0.} **Ν** ^{as 0.} **Ι** ^{as 0.} **20**
coming toward you i-am-expecting for thru-

Π ^{as 0.} **Ο** ^{as 0.} **Ν** ^{as 0.} **Α** ^{as 0.} **Ν** ^{as 0.} **Ε** ^{as 0.} **Λ** ^{as 0.} **Π** ^{as 0.} **Ι** ^{as 0.} **Ζ** ^{as 0.} **Ω** ^{as 0.} **Γ** ^{as 0.} **Α** ^{as 0.} **Ρ** ^{as 0.} **Δ** ^{as 0.} **Ι** ^{as 0.} **Α** ^{as 0.} **20**
spain i-am-expecting for thru-

Π ^{as 0.} **Ο** ^{as 0.} **Ρ** ^{as 0.} **Ε** ^{as 0.} **Υ** ^{as 0.} **Ο** ^{as 0.} **Μ** ^{as 0.} **Ε** ^{as 0.} **Ν** ^{as 0.} **Ο** ^{as 0.} **Σ** ^{as 0.} **Θ** ^{as 0.} **Ε** ^{as 0.} **Α** ^{as 0.} **Σ** ^{as 0.} **Α** ^{as 0.} **Σ** ^{as 0.} **Θ** ^{as 0.} **Α** ^{as 0.} **Ι** ^{as 0.} **40**
going to-gaze

Υ ^{as 0.} **Μ** ^{as 0.} **Α** ^{as 0.} **Κ** ^{as 0.} **Α** ^{as 0.} **Ι** ^{as 0.} **Υ** ^{as 0.} **Μ** ^{as 0.} **Φ** ^{as 0.} **Υ** ^{as 0.} **Μ** ^{as 0.} **Α** ^{as 0.} **Ι** ^{as 0.} **Ν** ^{as 0.} **Π** ^{as 0.} **Ρ** ^{as 0.} **Ο** ^{as 0.} **Π** ^{as 0.} **Ρ** ^{as 0.} **Ο** ^{as 0.} **Ν** ^{as 0.} **Ε** ^{as 0.} **Φ** ^{as 0.} **60**
your and under you to-be-before-sent

Θ ^{as 0.} **Ν** ^{as 0.} **Ν** ^{as 0.} **Α** ^{as 0.} **Ι** ^{as 0.} **Ε** ^{as 0.} **Κ** ^{as 0.} **Ε** ^{as 0.} **Ι** ^{as 0.} **Ε** ^{as 0.} **Α** ^{as 0.} **Ν** ^{as 0.} **Υ** ^{as 0.} **Μ** ^{as 0.} **Φ** ^{as 0.} **Ν** ^{as 0.} **Τ** ^{as 0.} **Ρ** ^{as 0.} **Ω** ^{as 0.} **Τ** ^{as 0.} **80**
there it-ever-of-you before-most

Ο ^{as 0.} **Ν** ^{as 0.} **Α** ^{as 0.} **Π** ^{as 0.} **Ο** ^{as 0.} **Ρ** ^{as 0.} **ΟΥ** ^{as 0.} **Σ** ^{as 0.} **Ε** ^{as 0.} **Μ** ^{as 0.} **Π** ^{as 0.} **Λ** ^{as 0.} **Η** ^{as 0.} **Σ** ^{as 0.} **Ω** ^{as 0.} **Ν** ^{as 0.} **Ε** ^{as 0.} **Φ**

Paul's Intended Journey

²⁸ During Paul's first three ministries the nations were dependent on Israel, and received of their spiritual things. Hence they were indebted to them and sought to pay by sending them relief in time of famine. But after this Paul makes known the present secret economy, in which the nations are no longer guests of Israel (Eph.2^{12,19}), but receive their own spiritual blessings direct from God. Their destiny is changed to heaven, where Israel has no possessions. At the close of the book of Acts the pre-eminence of the Jew vanished, and since then there is a new humanity in which all physical distinctions are done away.

²⁹ The blessing of Christ *which fills* doubtless is an intimation of the transcendent truths which were made public by Paul after his arrival at Rome. None of the blessings before bestowed filled, in the sense of completing and perfecting. The full-orbed presentation of truth in the Ephesian epistle, written at Rome, fully meets the anticipation here expressed by the apostle.

³⁰ Paul's apprehension lest he should not be well received in Judea was well founded, as events proved. Though he came bringing gifts to his people, his later teaching seemed to them to be directed against the people and the law and Jerusalem. Indeed, he did teach that God would be worshiped in any place, and he did lead out from under the bondage of the law (Ac.21²⁸). Tens of thousands of Jews believed, yet they were all zealous of the law (Ac.21²⁰). They would not hear of blessing to the nations apart from the law. Later, when Paul spoke to them, they did not object to his own call, but could not bear to hear of his commission to the nations (Ac.22²¹).

³ The best manuscripts read *Prisca* here as in 2 Tim. 4¹⁹. Elsewhere she is given the fuller form *Priscilla*. This is common in Roman names. She and her husband (who is usually mentioned last) were banished from Rome a few years before (Ac.18²). Paul met them in Corinth and joined them in their business of tent making. They traveled with the apostle (Ac.18¹⁸) and must have returned to Rome before the writing of this epistle.

make some contribution for the poor saints who are in Jerusalem. For they are delighted, and they are their debtors, for if the nations participate in their spiritual things, they ought to minister to them in ²⁸ fleshly things also. When, then, performing this, and sealing to them this fruit, I shall be coming away ²⁹ through you into Spain. Now I am aware that, in coming to you, I shall be coming with the blessing of Christ which fills.

³⁰ Now I am entreating you, brethren, through our Lord, Jesus Christ, and through the love of the spirit, to struggle together with me in prayers to God for me, that I should be rescued from the stubborn in Judea, and my dispensation for Jerusalem may be becoming well received ³² by the saints, in order that I may be coming to you with joy through the will of God, and I should be ³³ resting together with you. Now the God of peace be with you all! *Amen!*

¹⁶ Now I am commending to you Phœbe, our sister, being a servant ² of the ecclesia in Cenchrea, that you should be receiving her in the Lord worthily of the saints, and may stand by her in whatever matter she may have need of you, for she, too, has become a patroness of many, and of me also.

³ Greet Prisca and Aquila, my fellow workers in Christ Jesus (who, for my soul's sake jeopardize their own necks, whom not *I* only, but all the ecclesias of the nations also are ⁵ thanking) and the ecclesia of their house.

Greet Epanetus, my beloved, who is the firstfruit of the [province of]

⁶ Asia for Christ. Greet Mary, who

<p>ΩΝΗΣΑΝΤΑΣ ΘΗΝΟΦΕΙΛΟΥΣ 20 THE NATIONS THEY-ARE-OWING</p>	<p>ΑΝΤΩΝΥΜΩΝΑΗΝΥΣΤΗ 20 OF-YOUP AMEN I-AM-TOGETHER-</p>
<p>ΙΝΚΑΙΕΝΤΟΙΣ ΚΑΡΚΙΚΟΙΣ 40 AND IN THE FLESH-ES</p>	<p>16 ΕΣΤΗΝ ΦΙΛΗΤΗΝ ΑΔΕ 40 STANDING YET TO-YOUP PHOEBE THE sister</p>
<p>ΛΕΙΤΟΥΡΓΗΣΑΙ ΑΥΤΟΙΣΤΟ 60 28 to-officiate to-them this</p>	<p>ΑΦΗΝΩΝ ΟΥΣ ΚΑΝΔΙΑΚ 60 OF-US BEING AND THRU-SERV-</p>
<p>ΥΤΟ ΟΥΝ ΕΠΙΤΕΛΕΣΑΚΑΙ 80 THEN ON-FINISHING AND SEAL-</p>	<p>ΟΝΟΝΤΗΣ ΕΚΚΛΗΣΙΑΣ ΤΗΣ 80 itor OF-THE OUT-CALLED OF-THE IN</p>
<p>ΦΡΑΓΙΣΑΜΕΝΟΣ ΑΥΤΟΙΣΤΟ 100 ing to-them THE</p>	<p>Α Γ Ν Γ ΑΙ for Ε Ας her YE-SHOULD-BE-T.R. 6000 2 CENCHREA THAT YE-SHOULD-BE-TOWARD-</p>
<p>ΝΚΑΡΠΟΝ ΤΟΥΤΟΝ ΑΠΕΛΕΥΣ 20 FRUIT this I-SHALL-BE-FROM-</p>	<p>ΗΣΘΕ ΑΥΤΗΝ ΕΝ ΚΥΡΙΩ ΣΙΩ 20 RECEIVING her IN Master worthily</p>
<p>ΟΜΑΙ ΔΙΥΜΩΝ ΕΙΣ ΠΑΝΙΑΝ 40 COMING THRU YOUP INTO SPAIN</p>	<p>ΣΤΩΝΑΓΙΩΝ ΚΑΙ ΑΡΑΣΤΗ 40 OF-THE HOLY-ones AND MAY-BE-DESID-STANDING</p>
<p>ΟΙΔΑ ΔΕ ΟΤΙ ΕΡΧΟΜΕΝΟΣ ΠΡ 60 29 I-HAVE-RECEIVED YET that COMING TOWARD</p>	<p>ΕΑΥΤΗΝ ΦΑΝΥΜΕΝ ΧΡΗΖΗ 60 to-her IN WHICH EVER OF-YOUP she-MAY-BE-</p>
<p>ΟΣΥΜΑΣΕΝ ΑΠΡΩΜΑΤΙ ΕΥΛ 80 YOUP IN FILLING OF-bles-</p>	<p>ΡΑΓΜΑΤΙΚΑΙ ΓΑΡ ΑΥΤΗ ΠΡΟ 80 needing TO-PRACTICE AND for she BEFORE-</p>
<p>ΟΓΙΑ ΧΡΙΣΤΟΥ ΕΛΘΕΝΤΟΣ 200 sedness OF-ANointed I-SHALL-BE-COMING</p>	<p>ΣΤΑΤΙΣ ΠΟΛΛΩΝ ΕΓΕΝΗΘΗΚ 700 STAND OF-MANY WAS-BECOME AND</p>
<p>ΙΠΑΡΑΚΑΛΩ ΔΕ ΥΜΑΣ ΔΕΛΦ 20 30 I-AM-BESIDE-CALLING YET YOUP brothers</p>	<p>ΑΙΔΕΜΟΥ ΑΥΤΟΥΣ ΑΣ ΠΑΣΑ 20 A adds BESIDES TE s SAME K AI AND OF-ME s AI</p>
<p>ΟΙΔΑΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΙΗ 40 THRU THE Master OF-US JESUS</p>	<p>5 ΑΙΔΕΜΟΥ ΑΥΤΟΥΣ ΑΣ ΠΑΣΑ 20 OF-ME SAME greet-YE</p>
<p>ΣΟΥ ΧΡΙΣΤΟΥ ΚΑΙ ΔΙΑ ΤΗΣ Α 60 ANointed AND THRU THE LOVE</p>	<p>ΠΡΙΣΚΑ ΚΑΙ ΑΚΥΛΑΝΤΟΥ 40 PRISCA AND AQUILA THE</p>
<p>ΓΑΠΗ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΟΥΝ 80 OF-THE spirit TO-TOGE-</p>	<p>ΣΥΝΕΡΓΟΥΣ ΜΟΕΝ ΧΡΙΣΤΩ 60 TOGETHER-ACTERS OF-ME IN ANointed</p>
<p>ΑΓΩΝΙΣΑΘΑΙ ΜΟΙ ΕΝΑΙΣ 300 THEIR-CONTEND to-ME IN THE</p>	<p>4 ΙΗΣΟΥΣ ΟΥΤΙΝΕΣ ΥΠΕΡ ΤΗΣ Ψ 80 JESUS WHO-ANY OVER THE soul</p>
<p>ΠΡΟΣΕΥΧΑΙΣ ΥΠΕΡ ΕΜΟΥ ΠΡ 20 prayers OVER ME TOWARD</p>	<p>ΥΧΗΣ ΜΟΥ ΤΟΝ ΕΑΥΤΟΝ ΤΡΑΧ 800 OF-ME THE OF-selves NECK</p>
<p>ΟΣΤΟΝ ΘΕΟΝ ΙΝΑ ΡΥΣΘΩ ΑΠΟ 40 31 THE God THAT I-SHOULD-BE-BEING-RESCUED</p>	<p>ΗΛΟΝ ΥΠΕΘΗΚΑΝ ΟΙΣΟΥ ΚΕΓ 20 UNDER-PLACE to-WHOM NOT I</p>
<p>ΤΩΝ ΑΠΕΙΘΟΥΝΤΩΝ ΕΝ ΤΗ 60 FROM THE ones-UN-PERSUADING IN THE JUDEA</p>	<p>ΦΜΟΝΟΣ ΕΥΧΑΡΙΣΤΩ ΑΛΛΑΚ 40 ONLY AM-thanking but AND</p>
<p>ΥΔΑΙ ΚΑΙ Η ΔΙΑΚΟΝΙΑ ΜΟΥ 80 AND THE THRU-SERVICE OF-ME</p>	<p>ΔΙΠΑΣΑΙ ΕΚΚΛΗΣΙΑΙ ΤΩ 60 ALL THE OUT-CALLED OF-THE</p>
<p>ΗΕΙΣΙ ΕΡΟΥΣΑΝ ΗΜΕΥ ΠΡΟΣ 400 THE INTO JERUSALEM WELL-TOWARD-</p>	<p>5 ΝΕΘΝΩΝ ΚΑΙ ΤΗΝ ΚΑΤΟΙΚΟΝ 80 NATIONS AND THE according-to HOME</p>
<p>ΔΕΚΤΟΣ ΤΟΙΣ ΑΓΙΟΙΣ ΓΕΝΗ 20 RECEIVED to-THE HOLY-ones MAY-BE-BE-</p>	<p>ΑΥΤΩΝ ΕΚΚΛΗΣΙΑΝ ΑΣ ΠΑΣΑ 900 OF-them OUT-CALLED greet-YE</p>
<p>ΤΑΙΝΑ ΕΝ ΧΑΡΕΛΘΩ ΠΡΟΣ 40 32 COMING THAT IN JOY I-MAY-BE-COMING TOWARD</p>	<p>ΣΒΕΒΑΙΝΕ ΤΟΝ ΤΟΝ ΑΓΑΠΗ 20 s AI s AI for AI Epaphroditus (ON-PRaise) THE beloved</p>
<p>ΥΜΑΣ ΔΕ ΑΘΕΛΜΑΤΟΣ ΘΕΟΥ 60 YOUP THRU WILL OF-God</p>	<p>ΤΟΝ ΜΟΥ ΟΣ ΕΣΤΙΝ ΑΠΡΧΗΤ 10 OF-ME WHO IS first-fruit OF-</p>
<p>ΣΥΝΑΝΑΠΑΥΣΩΜΑΙ ΜΙΝ ΟΔ 80 33 I-SHOULD-BE-TOGETHER-RESTING to-YOUP THE</p>	<p>ΗΣΑΙΣ ΑΙΣ ΧΡΙΣΤΟΝ ΑΣ Π 60 THE (provinces-of)-ASIA INTO ANointed greet-YE</p>
<p>ΕΘΕΟΣ ΤΗΣ ΕΙΡΗΗΣ ΜΕΤΑ Π 500 YET God OF-THE PEACE WITH ALL</p>	<p>ΑΣ ΑΣ ΕΜΑΡΙΑΝΗ ΤΙΣ ΠΟΛΛ 80 MARY WHO-ANY much</p>
<p>ΕΘΕΟΣ ΤΗΣ ΕΙΡΗΗΣ ΜΕΤΑ Π 500 YET God OF-THE PEACE WITH ALL</p>	<p>ΔΕΚΟΠΙΑΣΕΝ ΕΙΣ ΥΜΑΣ Π 33000 7 toils INTO YOUP greet-YE</p>

Greetings

⁷ The term "relative" is an elastic expression, used sometimes in a broad sense of all Israelites (⁹³) yet more usually in a restricted sense of a closer blood relation (Jn.18²⁰). Paul mentions six of his relatives in the course of these greetings (^{7,11,21}), besides his mother. Very few of them are ever spoken of again in the scriptures. Some of them, notably Andronicus and Junius, seem to have been very prominent and faithful. They were in Christ before him and suffered imprisonment with him. Indeed, it is not at all improbable that we are to understand them to be apostles, not indeed of the twelve, but such as Barnabas (Ac.14¹⁴).

¹⁰ "Of Aristobulus" seems to denote those associated with his establishment. Perhaps this is the grandson of Herod the Great who was later given the government of Lesser Armenia.

¹¹ Narcissus is probably one of Nero's favorites, for even Nero's household was invaded by the power of the evangel (Phil.4²²).

¹³ Rufus is probably the same one whose father Simon was compelled to bear the cross (Mk.15²¹). If so, he must have been of some prominence among early believers, for Mark is content to identify his father by referring to him and his brother Alexander. It is touching to see the apostle especially single out his mother, the wife of him who had the honor of bearing our Saviour's cross.

¹⁷ How soon dissension and division crept in among the saints! Even before they had received the truth in its fullness, men came with smooth words to draw them from it. Hence the necessity for some authoritative written standard, as this epistle, to which appeal could be made when the truth was in danger.

²¹ Lucius of Cyrene (Ac.13¹) was probably a different person. Jason was prominent in Corinth (Ac.17⁵⁻⁹). Sosipater is probably the same one who is called Sopater (Ac.20⁴), who, together with Gaius, left Corinth with Paul.

²² Tertius was probably a professional scribe, such as to this day are employed to write letters in the East. Paul, however, usually penned the concluding words of his epistles.

⁷ toils much for you. Greet Andronicus and Junias, my relatives and my fellow captives, who are notable among the apostles, who also came
⁸ to be in Christ before me. Greet Amphiatos, my beloved in the Lord.
⁹ Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved.
¹⁰ Greet Apelles, attested in Christ. Greet those who are of Aristobulus.
¹¹ Greet Herodian, my relative. Greet those of Narcissus who are
¹² in the Lord. Greet Tryphena and Tryphosa, who are toiling in the Lord. Greet Persis, beloved, who
¹³ toils much in the Lord. Greet Rufus, chosen in the Lord, and his
¹⁴ mother and mine. Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren with
¹⁵ them. Greet Philologos and Julia, Nereus and his sister, and Olympas
¹⁶ and all the saints with them. Greet one another with a holy kiss. All the ecclesias of Christ are greeting you.

¹⁷ Now I am entreating you, brethren, to be noting those who are making dissensions and snares beside the teaching which *you* learned,
¹⁸ and avoid them, for such are not slaving for our Lord Christ, but for their own bowels, and through compliments and adulation are deluding the hearts of the innocent.
¹⁹ For your obedience reached out to

^Δ ^{υ+ε} ACACΘE ANΔPONIKONKAI 20 MAN-CONQUERER (Andronicus) AND JU-	ΦKAITHN MHTEP AAYTOYKA 20 AND THE MOTHER OF-him AND
ΟΥΝΙΑΝΤΟΥC CΥΓΓΕΝΕΙC 40 NIA THE TOGETHER-generated OF-	^Δ ^υ 14 ΙΕΜΟΥC ACPACACΘE ACYΓKP 40 OF-ME greet-YE Asyncritus (Incom-
^Δ ^{ε for Δ} ΟΥKAITΟΥC CYNΔIXMAAΩT 60 ME AND THE TOGETHER-captives	ΙΤΟΝΦΛΕΓΟΝΤΑΕΡΜΗΝΠΑΤ 60 parable) BLAZING (Phlegon) TRANSLATOR (Hermes)
^Δ ^{υ+ε} ΟΥCΜΟΥΟΙΤΙΝΕC CΙΝΕΠ 80 OF-ME WHO-ANY ARE ON-	ΡΟΒΑΝΕΡΜΑΝKAI ΤΟΥC CYN 80 PATROBAS ΠΕΡΜΑC AND THE TOGETHER
ΙCΗΜΟΙΕΝΤΟΙC AΠΟCΤΟΛΟ 100 HIG-ONES IN THE COMMISSIONERS	ΑΥΤΟΙC ΔΕΛΦΟΥC ACPACA 600 15 to-them brothers greet-YE
^υ ^{by Δ} ΙCΟΙΚΑΙΠΡΟΕΜΟΥΓΕΓΟΝΑ 20 WHO AND BEFORE ME HAVE-BECOME	CΘE ΦΙΛΟΛΟΓΟΝKAI ΙΟΥΛΙ 20 FOND-say (Philologos) AND JULIA
ΝΕΝΧΡΙCΤΩC ACPACACΘE AM 40 8 IN ANOINTED greet-YE AMPLI-	^Δ ^υ ANNHP AKAITHN ΔΕΛΦΗΝ 40 NEREUS AND THE sister
^υ ^{o. n. Δ} ^{2 omits the} ^{υ omits OF-ME} ΠΑΙAΤΟΝ ΤΟΝ AΓAΠΗΤΟΝ ΜΟ 60 ATOS THE BELOVED OF-ME	ΑΥΤΟΥKAI ΟΛΥΜΠΑC KAI ΤΟ 60 OF-him AND OLYMPAC AND THE
ΥΕΝΚΥΡΙΩC ACPACACΘE ΟΥΡ 80 9 IN Master greet-YE URBANUS	ΥC CYN ΑΥΤΟΙC ΠΑΝΤΑC AΓΙ 80 TOGETHER to-them ALL HOLY-
ΒΑΝΟΝΤΟΝ CΥΝΕΡΓΟΝ ΗΜΩΝ 200 THE TOGETHER-ACER OF-US	ΟΥC ACPACACΘE AΛΛΗΛΟΥC 700 16 ones greet-YE one-another
ΕΝΧΡΙCΤΩ KAI CΤΑΧΥΝΤΟΝ 20 IN ANOINTED AND EAR (Stachys) THE	ΕΝΦΙΗΜΑΤΙ AΓΙΩC ACPAΖΟ 20 IN FOND-effect HOLY ARE-greeting
^Δ ^υ AΓAΠΗΤΟΝ ΜΟΥ ACPACACΘE 40 10 BELOVED OF-ME greet-YE	ΝΤΑΙ ΥΜΑC AΙ ΕΚΚΛΗCΙΑΙ Π 40 YOUR THE OUT-CALLEDS ALL
ΑΠΕΛΗΝΤΟΝ ΔΟΚΙΜΟΝ ΕΝ Χ 60 APPELES THE TESTED IN AN-	^Δ ^υ 17 AC AITΟΥ XPICTOY ΠΑΡΑΚΑ 60 OF-THE ANOINTED I-AM-BESIDE-CALL-
ΡΙCΤΩC ACPACACΘE ΤΟΥ CΕΚ 80 OINTED greet-YE THE-ONES OUT	ΑΩΔΕΥΜΑC AΔΕΛΦΟΙC ΚΟΠΕ 80 ING YET YOUR brothers TO-BE-NOTING
ΤΩΝ AΡΙCΤΟΒΟΥ ΛΟΥC ACPAC 300 11 OF-THE best-COUNSEL (Aristobulus) greet-YE	ΙΝΤΟΥC CΤΑC ΔΙΧΟC CΤΑCΙΑC 300 THE-ONES THE TWO-STANDS
AC ΘΕΗΡΩ ΔΙΩΝΑΤΟΝ CΥΓΓΕ 20 HERODION THE TOGETHER-gen-	KAI TAC KANΔAΛAΠAPATHN 20 AND THE SNARES BESIDE THE
^Δ ^υ HNNMOY ACPACACΘE ΤΟΥ CΕ 40 CRATED OF-ME greet-YE THE-ONES OUT	ΔΙΔAΧΗΝ ΗΝ ΗΥΜΕΙC ΕΜΑΘΕ 40 TEACHING WHICH YOU LEARNED
KΤΩΝ NAPKICCOY TOY CΟNT 60 OF-THE DAFFODIL (Narcissus) THE ones-BEING	^Δ ^υ ^Δ ΕΠΟΙΟΥΝΤΑC KAI ΕΚΚΛΙΝ 60 making AND BE-OUT-CLINING
^Δ ^υ 12 AC ΕΝΚΥΡΙΩC ACPACACΘE ΤΡ 80 IN Master greet-YE Tryph-	ΤΕ AΠΑΥΤΩΝ ΟΙΓΑΡ ΤΟΙΟΥΤ 80 18 FROM them THE for such
^Δ ^{ε for Δ} ΥΦΑΙΝΑΝKAI ΤΡΥΦCΑΝΤΑ 400 'na (ENERVATE) AND Tryphosa (ENERVATE) THE	ΟΙΤΩ KΥΡΙΩ ΗΜΩΝ XPICTΩ 900 to-THE Master OF-US ANOINTED NOT
CΚΟΠΩC ACPENKYPIΩC ACPA 20 ones-toiling IN Master greet-YE	ΥΔΟΥΛΕΥΟΥCΙΝ AΛΛΑ ΤΗC A 20 ARE-SLAVING but to-THE OF-
^Δ ^υ ^Δ ^υ ^Δ CACΘE ΠΕPCΙΔA THN AΓAΠΗ 40 PERSIS THE BELOVED	ΥΤΩΝ ΚΟΙΛΙΑΚΑΙ ΔΙΑΤΗC Χ 40 selves CAVITY AND THRU THE kind-
ΤΗΝ ΗΤΙC ΠΟΛΛΑ ΕΚΟΠΙΑCΕ 60 WHO-ANY much toils	PHCTOΛOΓIAC KAI EYΛOΓI 60 saying AND blessedness
ΝΕΝΚΥΡΙΩC ACPACACΘE ΡΟΥ 80 13 IN Master greet-YE RUFOC	^Δ ^υ AC ΕΞ AΠAΤΩCΙΝΤΑC KAPΔI 80 THEY-ARE-OUT-SEDUCING THE HEARTS
ΦΟΝΤΟΝ ΕΚΛΕΚΤΟΝ ΕΝΚΥΡΙ 500 THE chosen IN Master	AC ΤΩΝ AΚΑΚΩΝ ΗΓΑΡ ΥΜΩΝ 31000 19 OF-THE UN-EVIL THE for OF-your obe-

²⁵ The importance of this closing benediction is apparent from the fact that it was written by the apostle with his own hand after Tertius had finished the epistle. Paul characterizes the great themes of his epistle, *my gospel and the proclamation of Jesus Christ in accord with the revelation of a secret hushed in times conian* (conciliation), in contrast with the gospel of God (¹¹) which He promised before. The conciliation was *not* made known through the (Hebrew) prophets, but through *prophetic writings*, such as this epistle and 2 Corinthians. It is of principal importance that we see the point the apostle makes here, for otherwise we shall not appreciate the unique, distinctive character of the conciliation, which is first set forth in this epistle. The teaching of the fifth to the eighth chapters and especially the eleventh chapter is absolutely unknown in the prophets. In the latter all blessing comes to the nations through Israel as the channel. The conciliation comes because Israel is thrust aside. The prophets would lead us to infer that Israel's apostasy would bar all possibility of blessing to the nations. The conciliation was a secret they knew nothing of, for it makes Israel's defection the ground of worldwide, unbounded blessing to the nations until Israel is again in God's reckoning.

all. Over you, then, I am rejoicing. Now I am wanting you to be wise, indeed, for good, yet artless for evil. Now the God of peace will be crushing Satan under your feet swiftly. The grace of our Lord Jesus be with you!

²¹ Timothy, my fellow worker, is greeting you, and Lucius and Jason and Sosipater, my relatives.

²² I, Tertius, who write this epistle, am greeting you in the Lord.

²³ Gaius, my host, and of the whole ecclesia, is greeting you. Erastus, the city steward, is greeting you, and brother Quartus.

²⁵ Now to Him Who is able to establish you in accord with my evangel, and the proclamation of Christ Jesus in accord with the revelation of a secret hushed in times conian, yet manifested now, through prophetic scriptures as well, according to the injunction of the conian God being made known to all nations for the obedience of faith—to God only wise, through Christ Jesus, be glory for the eons of the eons. *Amen!*

ΠΑΚΟΝΕΙΣ ΠΑΝΤΑΣ ΔΦΙΚΕΤ ²⁰	20	ΗΣΤΗΣ ΕΚΚΛΗΣΙΑΣ ΑΣ ΠΑΖΕ	60
dience INTO ALL FROM-REACHED		24 WHOLE OF-THE OUT-CALLED IS-greeting	
21 I-AM-JOYING THEN THE (adds TO) ON YOU	40	ΑΙ Ε ΤΑΙ ΥΜΑΣ ΕΡΑΣΤΟΣ Ο ΟΙΚΟΝ	80
ON YOU THEN I-AM-JOYING I-AM-WILLING YET		YOUR ERASTUS THE steward	
ΕΥΜΑΣ ΟΦΟΥΣ ΜΕΝΕΙΝ ΑΙΕ	80	ΟΜΟΤΗΣ ΠΟΛΕΟΣ ΚΑΙ ΚΟΥΑ	400
YOU WISE INDEED TO-BE INTO		OF-THE city AND QUARTUS	
ΙΣΤΟ ΛΑΓΘΟΝ ΑΚΕΡΑΙΟΥΣ Δ	80	Α repeats from end of chapter 14	
THE GOOD UN-blended YET	25	ΡΤΟΣ Ο ΔΕ ΑΦΟΣΤΩ ΔΕ ΔΥΝΑ	20
		THE brother to-THE YET One-being-	
ΕΕΙΣ ΤΟ ΚΑΚΟΝ Ο ΔΕ ΘΕΟΣ ΤΗ	100	ΜΕΝ ΥΜΑΣ ΣΤΗΡΙΞΑΙ ΚΑΤΑ	40
20 INTO THE EVIL THE YET God OF-THE		ABLE YOU TO-STAND-fast according-to	
ΣΕΙΡΗΝΗΣ ΣΥΝ ΤΡΙΫΕΙΤΟΝ	20	ΤΟ ΕΥ ΑΓΓΕΛΙΟΝ ΜΟΥ ΚΑΙ ΤΟ	60
PEACH WILL-BE-crushing THE		THE WELL-MESSAGE OF-ME AND THE	
Α ΙΝ ΣΠΙΤΗΣ ΥΠΟ ΤΟΙΣ ΠΟΔΑΣΥ	40	ΙΟC ΑΙ OF-JESUS ANOINTED	
SATAN (adversary) UNDER THE FEET OF-		ΚΗΡΥΓΜΑ ΧΡΙΣΤΟΥ ΙΗΣΟΥ Κ	80
TO		PROCLAMATION OF-ANOINTED JESUS ac-	
ΜΩΝ ΕΝ ΤΑΧΕΙ Η ΧΑΡΙΣ ΤΟΥ Κ	60	ΑΤΑ ΑΠΟΚΑΛΥΨΙΝ ΜΥΣΤΗΡΙ	500
YOUR IN SWIFTESS THE GRACE OF-THE Mas-		CORDING TO FROM-COVERING OF-CLOSE-KEEP	
ΥΡΙΟΥ Η ΜΩΝ ΙΗΣΟΥ ΜΕΘΥΜΩ	80	ΟΥ ΧΡΟΝΟΙC ΑΙΩΝΙΟΙC CEC	20
LET OF-US JESUS WITH YOU		to-TIMES eonian HAVING-	
ΝΑΣ ΠΑΖΕ ΤΑΙ ΥΜΑΣ ΤΙΜΟΘΕ	200	ΙΓΗ ΜΕΝΟΥ ΦΑΝΕΡΩΘΕΝΤΟΣ	40
21 IS-greeting YOU Timothy		been-HUSHED BEING-made-APPEAR	
ΟC ΟCΥΝ ΕΡΓΟC ΜΟΥ ΚΑΙ ΛΟΥ	20	ΔΕΝ ΥΝΔΙΑΤΕ ΓΡΑΦΩΝ ΠΡΟ	60
THE TOGETHER-ACCTG OF-ME AND LUCIUS		20 YET NOW THRU BESIDES WRITINGS BEFORE-	
ΚΙΟC ΚΑΙ ΙΑC ΦΝΚΑΙC ΦC Π	40	ΗΤΙΚΩΝ ΚΑΤΕΠΙΤΑΓΗΝ ΤΟΥ	80
AND JASON AND (SAVE-FATHER)		AVERIC according to injunction OF-THE	
Δ ΤΡΟCΙCΥΓΓΕΝΕΙC ΜΟΥ Α	60	ΑΙΩΝΙΟΥ ΘΕΟΥ ΕΙCΥΠΑΚΟΗ	800
22 Sospiter THE TOGETHER-generateds OF-ME AM-		eonian God INTO obedience	
C ΠΑΖΟΜΑΙ ΥΜΑΣ ΕΓΩ ΤΕΡΤΙ	80	Ν ΠΙCΤΕCΘΕΙC ΠΑΝΤΑ ΤΑ Θ	20
greeting YOU I TERTIUS		OF-BELIEF INTO ALL THE NA-	
ΟC Ο ΓΡΑΨΤΗΝ ΕΠΙCΤΟΛΗΝ	300	Ν ΗΓΝΩΡΙCΘΕΝΤΟC ΜΟΝΩC	40
THE one-writing THE letter	27	TIONS BEING-KNOWIZED to-ONLY WISE	
ΝΕΝ ΚΥΡΙΩC ΠΑΖΕ ΤΑΙ ΥΜΑ	20	ΦΘΕCΘΙΑ ΧΡΙCΤΟΥ ΙΗCΟΥ	60
23 IN Master IS-greeting YOU		God THRU ANOINTED JESUS	
C ΓΑΙΟC ΟΞΕΝΟC ΜΟΥ ΚΑΙ Ο Α	40	Ω to-whom added by AS n (ain ch. 14) omit OF-THE eons	
GAIUS THE LODGER OF-ME AND OF-		Η ΔΟΞΑ ΕΙC ΤΟΥC ΑΙΩΝΑC ΤΩ	80
		THE esteem INTO THE eons OF-THE	
		ΝΑΙ ΩΝ ΩΝ ΑΜΗΝ	
		eons AMEN	

I CORINTHIANS

PAUL's first epistle to the Corinthians is a divine commentary on the conduct inculcated in the epistle to the Romans. The secret of a life well pleasing to God lies in the crucifixion of the flesh and resurrection by the power of the spirit (Rom.6⁹⁻¹¹). The Corinthians failed in both of these requisites, as will be seen by the framework. The first part of the epistle shows that though the apostle had pressed the preaching of the cross, which puts an end to all physical pretensions, they persisted in making much of men, and thus created divisions among themselves. The close of the epistle shows also that some denied the resurrection, though the resurrection of Christ was fundamental to the evangel and an absolute necessity to acceptable conduct.

As is the case with so many of the epistles, each subject is taken up twice, as shown in the framework, dividing the epistle into two distinct parts, each having the same general subjects, but discussing them from distinct standpoints. In the first half all is personal. In the second all is ecclesiastical. The gifts in the former portion are men, Paul and Apollos. In the latter they are spiritual endowments, which were exercised in the ecclesia. Thus also, the abuse of the physical body is balanced by the abuse of the Lord's body. The private conduct of the marriage relation is replaced by their conduct in the public meetings of the saints. Idol sacrifices are discussed in their relation to the individual and as they affect the ecclesia, especially the Lord's table.

The central subject is the question of Paul's apostolic authority. First he discusses his personal rights, but then waives them all in his desire for the welfare of others.

Thus we see a marvelous symmetry and balance of thought in an epistle which is usually supposed to be without method.

This epistle is a severe rebuke to the present day ecclesiastical systems. If division was a proof of carnality in Corinth, what does the multiplication

FRAMEWORK OF I. CORINTHIANS

Revelation

INTRODUCTION 1¹⁻⁹

- | The Word of the Cross 1¹⁰⁻³²³
- | The Secret Wisdom 2⁷
- | God's Gifts, Personal 4-5
- | Our Physical Bodies, Judgment 5-6
 - | Man and Woman
 - | Conduct in Marriage 7
 - | Idol Sacrifices 8
 - | Apostolic Authority 9¹⁻¹⁸
 - | Paul's Freedom
 - | Apostolic Authority 9¹⁹⁻²⁷
 - | Paul's Servitude
 - | Idol Sacrifices 10
 - | Man and Woman
 - | Conduct in Ecclesia 11²⁻¹⁶
- | The Lord's Body, Judgment 11¹⁷⁻³⁴
- | The Gifts, Spiritual 12-14
- | The Evangel of the Resurrection 15
- | The Secret Change 15⁵⁴

CONCLUSION 16

of sects with which we are afflicted prove? There is far more need today of the salutary correctives in this epistle than there was in Corinth. There is need to proclaim, not only the death of Christ, but the *manner* of His death. A crucified Christ is the answer to the worldly wisdom and religious carnality of those who profess the name of God.

This epistle shows why so few are able to apprehend the marvelous mysteries of Paul's later epistles. If the Corinthians were so carnal that the apostle could not reveal these to them, it is no marvel that they are hid from the immature believer of today. Yet the apostle did disclose to them the secret of the resurrection.

In the midst of all the gifts the apostle points them to the transcendent grace which has since become ours by a later revelation. The gifts have ceased. Faith, expectation and love remain. Let us hope that soon faith will be lost in sight and expectation in realization. Then love alone will abide. May we give it the place pre-eminent!

1 This is not the first time the apostle has written to the Corinthians. He had written a letter to them (50) and they had written one in return (71). This epistle is partly a reply to their letter. So that it is not to be taken as *first* Corinthians in the absolute sense, but in relation to the second epistle.

2 It is worthy of note that this epistle, like the Thessalonian and Galatian epistles, is written to a corporate ecclesia. Indeed, the whole of the latter half treats of ecclesiastical relations.

2 The name Sosthenes recalls much of Paul's career in Corinth. Crispus, the chief of the synagogue, believed and probably lost his place immediately, for we next read that Sosthenes was the chief of the synagogue. When Gallio refused to interfere, the crowd took Sosthenes and beat him in front of the dais. It may be that this man was also reached by the evangel, and became Paul's companion in Ephesus, where this epistle was, in all probability, penned. If so, it is a notable triumph of grace.

4 Corinth was the first place, after Paul's severance from the rest at Antioch, where he was allowed to continue long enough to teach and establish the saints in the truth. He was there a year and a half (Ac.18:11), and many of the Corinthians not only believed, but were recipients of many spiritual graces looking forward to the day of Christ's unveiling.

9 What a marvelous privilege and honor is involved in fellowship with the Son of God! Yet this is the portion of everyone who is His.

10 It should be an occasion of gratitude to God that the correction of the Corinthians, though of temporary and local interest at the time, still provides guidance on many points of practical importance. Thus their very divisions not only exposed their own carnality, but are the sure sign of the prevailing lack of spirituality today. Few, indeed, would rebuke allegiance to themselves, yet Paul, first of all, objects to anyone saying "I am of Paul". No matter what name is used, schism is indefensible and deplorable.

PAUL, a called apostle of Christ Jesus, through the will of God, and Sosthenes, a brother, to the ecclesia of God which is in Corinth, hallowed in Christ Jesus, called saints, together with all in every place who invoke the name of our Lord Jesus Christ—theirs as well as ours:

3 Grace to you and peace from God our Father and the Lord Jesus Christ.

4 I AM THANKING my God always concerning you for the grace of God which is given you in Christ
 5 Jesus, seeing that you are enriched in everything in Him, in all expression and all knowledge,
 6 according as the testimony of Christ was confirmed among you,
 7 so that you are not deficient in a single grace, awaiting the unveiling of our Lord Jesus Christ, Who will be confirming you also to the consummation, unimpeachable in the day of our Lord Jesus Christ.
 9 God is faithful, through Whom you were called into the fellowship of His Son, Jesus Christ, our Lord.
 10 Now I am entreating you, brethren, through the name of our Lord Jesus Christ, that all may be saying the same thing, and there may be no schisms among you, but you may be attuned to the same mind
 11 and of the same opinion. For it was made evident to me concerning you, my brethren, by those of Chloe, that there are strifes
 12 among you. Now I am saying this, that each of you is saying "I, indeed, am of Paul", yet "I of Apollos", yet "I of Cephas", yet
 13 "I of Christ". Has Christ been parted? Was Paul crucified for

^{A omits} **ΠΑΥΛΟΣ ΚΑΝΤΟΣ ΑΠΟΣΤΟΛΟΣ** 20
 PAUL CALLED COMMISSIONER
^{A¹ OF JESUS'S ANOINTED} **ΧΡΙΣΤΟΥ ΙΗΣΟΥ ΔΙΑΘΕΛΗ** 40
 OF-ANOINTED JESUS THRU WILL
ΜΑΤΟΣ ΘΕΟΥ ΚΑΙ ΣΘΕΝΗΣ 60
 OF-God AND Sosthenes
Ο ΑΔΕΛΦΟΣ ΤΗΣ ΕΚΚΛΗΣΙΑΣ ΤΟ 80
 2 THE brother TO-THE OUT-CALLED OF-THE
^{u transposes T. a-b. IN C. after JESUS} **ΥΘΕΟΥ ΤΗΣ ΕΝ ΚΟΡΙΝΘΩ** 100
 God THE ONE-BEING IN CORINTH
ΗΓΙΑΣΜΕΝΟΙΣ ΕΝ ΧΡΙΣΤΩ 20
 HAVING-been-HOLYZED IN ANOINTED JE-
ΗΣΟΥ ΚΑΝΤΟΙΣ ΑΓΙΟΙΣ 40
 HIS CALLED HOLY-ones TOGETHER
^{A¹ u.} **ΠΑΣΙΝ ΤΟΙΣ ΕΠΙΚΑΛΟΥΜΕΝ** 60
 TO-ALL THE ones-ON-CALLING
ΟΙΣ ΤΟ ΟΝΟΜΑ ΤΟΥ ΚΥΡΙΟΥ 80
 THE NAME OF-THE Master OF-
^{A omits OF-US AND ANOINTED} **ΜΩΝΗΣΟΥ ΧΡΙΣΤΟΥ ΕΝ ΠΑΝ** 200
 US JESUS ANOINTED IN EVERY
^{ns¹ omit BESIDES (by s²)} **ΤΙΤΟ ΠΩ ΔΥΤΩΝ ΤΕ ΚΑΙ ΗΜΩΝ** 20
 PLACE OF-them BESIDES AND OF-US
ΧΑΡΙΣ ΜΙΝ ΚΑΙ ΕΙΡΗΗΝ Η ΑΠ 40
 3 GRACE TO-YOU AND PEACE FROM
ΘΕΟΥ ΠΑΤΡΟΣ ΗΜΩΝ ΚΑΙ ΚΥ 60
 God FATHER OF-US AND Master
ΡΙΟΥ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΕΥΧΑ 80
 4 JESUS ANOINTED I-AM-thank-
^{ns¹ omit OF-ME} **ΡΙΣΤΩ ΤΩ ΘΕΩ ΜΟΥ ΠΑΝΤΟΤΕ** 300
 ING TO-THE God OF-ME always
ΠΕΡΙ ΜΩΝ ΕΠΙ ΤΗΣ ΧΑΡΙΤΙ 20
 ABOUT YOU ON THE grace OF-
^{s o.} **ΟΥ ΘΕΟΥ ΤΗ ΔΟΘΕΙΣ ΜΙΝ** 40
 THE God THE BEING-GIVEN TO-YOU IN
Ν ΧΡΙΣΤΩ ΙΗΣΟΥ ΟΤΙ ΕΝ ΠΑΝ 60
 5 ANOINTED JESUS THAT IN EVERY
^{s¹ repeats IN but cancels} **ΤΙΣ ΠΛΟΥΤΙΣΘΗΤΕ ΕΝ ΑΥΤΩ** 80
 YE-ARE-ENRICHED IN Him
ΕΝ ΠΑΝΤΙ ΛΟΓΩ ΚΑΙ ΠΑΣΗ 400
 6 IN EVERY SAYING AND EVERY KNOW-
ΩΣ ΕΙ ΚΑΘΩΣ ΤΟ ΜΑΡΤΥΡΙΟΝ 20
 edge ACCORDING-AS THE witness
ΤΟΥ ΧΡΙΣΤΟΥ ΕΒΕΒΑΙΩΘΗ 40
 OF-THE ANOINTED WAS-confirmed IN
ΝΥΜΙΝΩΣ ΤΕ ΜΑΣ ΜΗ ΞΕΤΕΡ 60
 YOU AS-BESIDES YOU NO TO-BE-WANTING
^{s o.} ^{A¹ E} **ΕΙΣ ΘΑΙΕΝ ΜΗ ΔΕ ΝΙΧΑΡΙΣΜ** 80
 IN NO-YET-ONE grace-effect
ΑΤΙΑ ΠΕΚΔΕΧΟΜΕΝΟΥΣ ΤΗΝ 500
 FROM-OUT-RECEIVING THE

ΑΠΟΚΑΛΥΨΙΝ ΤΟΥ ΚΥΡΙΟΥ 20
 FROM-COVERING OF-THE Master OF-
^{s¹ repeats verse 8 (from who to ANOINTED)} **ΜΩΝΗΣΟΥ ΧΡΙΣΤΟΥ ΟΣΚΑΙ** 40
 8 US JESUS ANOINTED WHO AND
ΒΕΒΑΙΩΣΕΙ ΜΑΣ ΕΩΣ ΤΕΛΟΣ 60
 WILL-BE-CONFIRMING YOU TILL OF-FINISH
ΥΣ ΑΝΕΓΚΑΝΤΟΥΣ ΕΝ ΤΗ ΗΜΕ 80
 UNINDIETABLE IN THE DAY
ΡΑ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΙΗΣΟΥ 600
 OF-THE Master OF-US JESUS
^{ANOINTED omitted by D} **ΧΡΙΣΤΟΥ ΠΙΣΤΟΣ ΘΕΟΣ ΔΙ** 20
 9 ANOINTED BELIEVING THE God THRU
ΟΥ ΕΚΑΝΘΕΤΕ ΕΙΣ ΚΟΙΝΩΝ 40
 WHOM YE-WERE-CALLED INTO communion
ΑΝΤΟΥ ΥΙΟΥ ΑΥΤΟΥ ΙΗΣΟΥ Χ 80
 OF-THE SON OF-Him JESUS AN-
ΡΙΣΤΟΥ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ 80
 10 OINTED THE Master OF-US I-
ΔΡΑΚΑΛΩ ΕΥΜΑΣ ΑΔΕΛΦΟΙ 700
 AM-BESIDE-CALLING YET YOU brothers
ΔΙΑ ΤΟΥ ΟΝΟΜΑΤΟΣ ΤΟΥ ΚΥ 20
 THRU THE NAME OF-THE Master
ΙΟΥ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ 40
 OF-US JESUS ANOINTED THAT
ΝΑ ΤΟΥΤΟ ΛΕΓΗΤΕ ΠΑΝΤΕΣ 60
 THE SAME YE-MAY-BE-SAYING ALL
ΚΑΙ ΜΗ ΕΝ ΥΜΙΝ ΣΙΣΜΑΤΑ 80
 AND NO MAY-BE IN YOU SPLITS
ΗΤΕ ΔΕ ΚΑΤΗΡΤΙΣΜΕΝΟΙ ΕΝ 800
 YE-MAY-BE YET HAVING-BEEN-DOWN-EQUIPPED IN
ΤΩ ΑΥΤΩ ΝΟΚΑΙ ΕΝ ΤΗ ΑΥΤΗ 20
 THE SAME MIND AND IN THE SAME
ΓΝΩΜΗ ΔΗΛΩΘΗΓ ΑΡΜΟΙΠΕ 40
 11 opinion it-WAS-made-EVIDENT for-ME ABOUT
^{n¹} **ΡΙΩΝ ΑΔΕΛΦΟΙ ΜΟΥ ΠΟΤ** 60
 YOU brothers OF-ME by THE
ΩΝ ΧΛΟΗΣ ΟΤΙ ΕΡΙΔΕΣ ΕΝ Μ 80
 OF-Chloe THAT STRIFES IN YOU
ΙΝΕΙΣΙΝ ΛΕΓΩ ΔΕ ΤΟΥΤΟ 900
 12 ARE I-AM-SAYING YET THIS THAT
ΙΕΚΑΣΤΟΣ ΟΥ ΜΑΛΕΓΕΙ ΕΓΩ 20
 EACH OF-YOU IS-SAYING I
ΜΕ ΝΕΙΜΙ ΠΑΥΛΟΥ ΕΓΩ ΔΕ Α 40
 INDEED AM OF-PAUL I YET TO-
ΟΛΛΩ ΕΓΩ ΔΕ ΚΗΦΑΣ Ι ΕΤ Ο 60
 APOLLOS I YET OF-CEPHAS I YET OF-
ΙΣΤΟΥ ΜΕ ΜΕΡΙΣΤΑΙ Ο ΧΡΙΣ 80
 13 ANOINTED HAS-been-PARTED THE ANOINTED
ΤΟΣ ΜΗ ΠΑΥΛΟΣ ΕΣΤΑΥΡΩΘΗ 1000
 NO PAUL WAS-impaled

¹⁴ The Crispus here referred to can be none other than the chief of the synagogue who believed on the Lord with all his house when Paul first came to Corinth. Gaius was probably his host on a later visit (Ro.16²³). The household of Stephanas was probably the first to receive the evangel. It seems that Paul, in his early ministry, like the Lord (Jn.4²), did not usually baptize with his own hands. As Stephanas was the first to believe in Corinth, there may have been no one else to do so in his case. Crispus was the most prominent Jew in the city, hence the apostle officiated personally when he was baptized. After this we do not read of his baptizing. He couples baptism with circumcision, as being ours in the burial of Christ (Col.2¹²).

¹⁷ Baptism, like circumcision, was a physical rite, and seemed to give the flesh a place before God. The entire tenor of Paul's commission was against this. He draws a sharp line between baptizing and evangelizing.

THE WORD OF THE CROSS

¹⁸ The "word of the cross" has a far deeper significance than the death of Christ for our sins. It brings before us the *manner* of His death. The curse of the law was attached to such a death. It brought down the curse of God. On the human side, however, it showed what human religion and human wisdom can do. When God's Image was present among men they not only failed to appreciate Him, but displayed the innate hatred of their carnal religious hearts by dooming Him to the death of the vilest criminal. He Who spoke as never man spoke should have been welcomed by the wise men of the world, but they showed the essential stupidity of human wisdom by gibbeting the embodiment of all wisdom upon the ignominious cross. Yet God has made that scene of weakness and shame the brightest exhibition of His power and glory. Though it seems to sound the depths of powerless infamy, it eclipses all the power and wisdom of men. The word of the cross is still despised, but its proclamation is salvation to all who believe. The height and summit of man's wisdom cannot reach to the divine folly.

your sakes? Or are you baptized ¹⁴ into the name of Paul? I am thanking God that I baptize none of you except Crispus and Gaius, ¹⁵ lest any should be saying that you are baptized into my name. Yet I ¹⁶ baptize the household of Stephanas also. Furthermore, I am not aware ¹⁷ if I baptize any other. For Christ does not commission me to be baptizing but to be preaching the evangel, not in wisdom of word, lest the cross of Christ should be made void.

¹⁸ For the word of the cross is stupidity, indeed, to those who are being destroyed, yet to us who are being saved it is the power of God. ¹⁹ For it is written, "I shall be destroying the wisdom of the wise, and the understanding of the intelligent ²⁰ shall I be repudiating." Where is the wise? Where is the scribe? Where is the discussor of this ²¹ eon? Does not God make stupid the wisdom of this world? For since, in fact, in the wisdom of God, the world through wisdom knew not God, God delights, through the stupidity of a proclamation, to save those who are believing. ²² since, in fact, Jews are requesting signs and Greeks are seeking wisdom, yet *we* are proclaiming Christ crucified, to Jews, indeed, a snare, ²³ and to the nations stupidity, yet to those who are called, Jews as well as Greeks, Christ, the power of God and the wisdom of God. ²⁴ seeing that the stupidity of God is wiser than men, and the weakness of God is stronger than men. ²⁵ For you are observing your calling, brethren, that there are not many wise according to the flesh; not many powerful, not many no-

ΠΕΡΙ ABOUT OVER YOU	ΕΙΣ ΤΟ ΟΝΟΜΑ 20 OR INTO THE NAME OF-	ΤΗΣ ΣΟΦΙΑΣ ΤΟΥ ΚΟΣΜΟΥ 20 THE WISDOM OF-THE SYSTEM this
ΑΥΤΟΥ ΕΒΑΠΤΙΣΘΗΤΕ ΕΥΧΑ 40 I-AM-THANK- ful omit to-the God (hy sz) MOY OF-ME added by A	ΡΙΣΤΩ ΤΩ ΘΕΩ ΤΙ ΟΥΔΕΝΑΥ 80 ING to-THE God that NOT-YET-ONE OF- * ΠΙΣΤΕ + sz K	ΟΥ ΤΟΥ ΕΠΕΙΔΗ ΓΑΡ ΕΝ ΤΗΣ ΣΟ 40 ON-IF-BIND for IN THE WIS-
ΜΩΝ ΕΒΑΠΤΙΣΑΙ ΕΙΜΗ ΚΡΙΣΤ 80 YOUR I-DIPIZE IF NO CHRISTUS	ΟΝ ΚΑΙ ΓΑΙΟΥΣ ΙΝΑ ΜΗ ΤΙΣ ΕΙ 100 AND GAIIUS THAT NO ANY MAY-BE-	ΕΘΝΕΥ ΔΟΚΗΣΕΝ Ο ΘΕΟΣ ΔΙΑ 600 WELL-SEEMS THE God THRU
ΠΗΟΤΙ ΕΙΣ ΤΟ ΕΜΟΝ ΟΝΟΜΑ Ε 20 SAYING that INTO THE MY NAME YE-	ΒΑΠΤΙΣΘΗΤΕ ΕΒΑΠΤΙΣΑΔΕ 40 I-DIPIZE I-DIPIZE YET	ΤΗΣ ΣΜΩΡΙΑΣ ΤΟΥ ΚΗΡΥΓΜΑΤ 20 THE INSIPIDITY OF-THE PROCLAMATION
ΚΑΙ ΤΟΝ ΣΤΕΦΑΝΟΝ ΟΙΚΟΝ ΛΟ 60 AND THE Stephanas HOME rest	ΙΠΟΝ ΟΥΚ ΟΙΔΕΙΤΙΝΑ ΑΛΛ 80 NOT I-HAVE-PERCEIVED IF ANY OTHER	ΑΣ ΕΠΕΙΔΗ ΚΑΙ ΙΟΥΔΑΙΟΙΣ 60 ON-IF-BIND AND JUDA-ANS SIGNs
ΟΝ ΕΒΑΠΤΙΣΑΟΥ ΓΑΡ ΑΠΕΣΤ 200 I-DIPIZE NOT for commissions	ΕΙΛΕΝ ΜΕ Ο ΧΡΙΣΤΟΣ ΒΑΠΤΙ 20 ME THE ANOINTED TO-BE-DIPIZ- B C Δ	ΝΕΣ ΣΟΦΙΑΝ ΖΗΤΟΥΣΙΝ ΗΜΕ 700 A prefixes Σ Π ION- WISDOM ARE-SEEKING WE
ΖΕΙΝ ΑΛΛΑ ΕΥΑΓΓΕΛΙΖΕΘ 40 ING but TO-BE-WELL-MESSAGIZING	ΔΙΟΥΚΕΝ ΣΟΦΙΑ ΛΟΓΟΥ ΙΝΑ 60 NOT IN WISDOM OF-SAYING THAT	ΙΣ ΔΕ ΚΗΡΥΣΣΟΜΕΝ ΧΡΙΣΤΟ 20 YET ARE-PROCLAIMING ANOINTED
ΜΗ ΚΕΝΩΘΗ Ο ΣΤΑΥΡΟΣ ΤΟΥ Χ 80 NO MAY-BE-BEING-EMPTIED THE pale OF-THE AN-	ΡΙΣΤΟΥ ΛΟΓΟΣ ΓΑΡ ΤΟΥ Χ 300 I-NOINTED THE saying for THE OF-THE pale	Ν ΔΕ ΜΩΡΙΑΝ ΑΥΤΟΙΣ ΔΕ ΤΟΙ 80 YET INSIPIDITY to-them YET THE
ΤΑΥΡΟΥ ΤΟΙΣ ΜΕΝ ΑΠΟΛΛΥΜ 20 to-THE INDEED ones-being-destroyed	ΕΝ ΟΙΣ ΜΩΡΙΑ ΕΣΤΙΝ ΤΟΙΣ Δ 40 INSIPIDITY IS to-THE YET	ΣΚΑΝΤΟΙΣ ΙΟΥΔΑΙΟΙΣ ΤΕ 800 ONES-CALLED JUDA-ANS BESIDES AND
ΕΩΣ Ω ΜΕΝΟΙΣ ΗΜΙΝ ΔΥΝΑΜ 60 ones-being-saved US ABILITY	ΙΣ ΘΕΟΥ ΕΣΤΙΝ ΓΕΓΡΑΠΤΑΙ 80 OF-God it-is it-HAS-been-WITTEN	ΔΙΕΛΛΗΝ ΧΡΙΣΤΟΝ ΘΕΟΥ 20 OVERES ANOINTED OF-God
ΓΑΡ ΑΠΟΛΗΘΗΣΟ ΦΙΑΝ ΤΟΝ 400 for I-SHALL-BE-destroying THE WISDOM OF-THE	ΣΟΦΩΝ ΚΑΙ ΤΗΣ ΣΥΝΕΣΙΝ ΤΩ 20 WISE AND THE understanding OF-THE	ΔΥΝΑΜΙΝ ΚΑΙ ΘΕΟΥ ΣΟΦΙΑΝ 40 ABILITY AND OF-God WISDOM
Ν ΣΥΝΕΤΩΝΑΒΕΤΗΣΟ ΦΟΥΣ 40 20 intelligent I'LL-BE-UN-PLACING ?-where WISE	ΦΟΣ ΠΟΥ ΓΡΑΜΜΑΤΕΥΣ ΠΟΥ 60 ?-where WRITER ?-where TO-	ΟΤΙ ΤΟ ΜΩΡΟΝ ΤΟΥ ΘΕΟΥ ΣΟΦ 60 25 that THE INSIPID OF-THE God WISER
ΥΝ ΖΗΤΗΤΗΣ ΤΟΥ ΔΙΩΝΟΣΤΟ 80 GETHER-SEEKER OF-THE GOD this	ΥΤΟΥ ΧΙΕΜΩΡΑΝΕΘΘΕΟ 500 NOT emph. makes-INSIPID THE God	ΦΤΕΡΟΝ ΤΩΝ ΑΝΘΡΩΠΩΝ ΕΣΤ 80 OF-THE humans IS
		ΙΝ ΚΑΙ ΤΟ ΑΣΒΕΝΕΣ ΤΟΥ ΘΕΟΥ 900 AND THE UN-FIRM OF-THE God
		ΥΙΣ ΧΥΡΟΤΕΡΟΝ ΤΩΝ ΑΝΘΡΩ 20 STRONGER OF-THE humans
		ΠΩΝ ΕΣΤΙΝ ΒΛΕΠΕΤΕ ΓΑΡ ΤΗ 40 26 IS YE-ARE-looking for THE
		Ν ΚΛΗΣΙΝ ΥΜΩΝ ΑΔΕΛΦΟΙ ΟΤ 80 CALLING OF-YOU brothers that
		ΙΟΥ ΠΟΛΛΟΙΣ ΣΟΦΟΙ ΚΑΤΑ ΣΑ 80 NOT MANY WISE according-to FLESH
		ΡΚΑ ΟΥ ΠΟΛΛΟΙ ΔΥΝΑΤΟΙ ΟΥ 2000 NOT MANY ABLE NOT

27 To this day the great, the noble, and the wise are a small minority among the true saints of God. It is a matter of extreme thankfulness that this is so. If high birth or wisdom or any other attainment were necessary to His choice, how few would be able to measure up to His standard, and how little glory would there be for Him! Yet now we see those mentally deficient, chosen by Him, acting more wisely than the philosophers who shut God out of their lives. Here in Corinth we see the trembling apostle, scorned even by those whom he has been the means of blessing, doing a work which has brought more glory to God and good to man than all the efforts of the might and nobility of all time!

30 Would that we would cease looking for anything in ourselves! Let us not boast in *our* wisdom, or *our* holiness, but find these *only* in *Christ*. Then let us boast to our heart's content in that which we have in Him.

1 Eloquent appeals, logical arguments, or profound philosophy, have no place in the proclamation of the evangel. We are to proclaim the word, testify to the truth. The subject matter is all provided by God. Nothing would have appealed to the Corinthians better than some new philosophy, or some astute line of reasoning. But faith does not rest on reason but on a message backed by the power of the spirit of God. What is needed today is a return to the simple, unadorned proclamation of the evangel, the death of Christ on the cross for our sins and the resurrection of Christ because of our justification. The power of this good news is as great today as it proved to be in Corinth.

7 Though God has repudiated the world's wisdom, there is a divine wisdom, of which the world knows nothing, which even the saints do not apprehend until they attain maturity. This wisdom is fully unfolded in Paul's later epistles to the Ephesians, Philipians and Colossians. It cannot be grasped, even today, by carnal saints. It is for the spiritual, who have seen the end of the flesh.

7 "*Before* the eons" shows that the eons or ages are not eternal in the past, but had a definite beginning.

27 ble, but God chooses the stupid of the world that he may be disgracing the wise, and God chooses the weak of the world that He may be disgracing the strong, and the ignoble of the world, and those who are scorned, God chooses, and those who are not, that He should be discarding those who are, so that no flesh should be boasting before God. 28 Yet *you*, of Him, are in Christ Jesus, Who became to us Wisdom from God, besides Righteousness 31 and Holiness and Deliverance, that, according as it is written, "He Who is boasting, let him be boasting in the Lord."

2 And *I*, coming to you, brethren, came not with superiority of word or of wisdom, announcing to you the 2 testimony of God, for I decide not to perceive anything among you except Jesus Christ, and Him crucified. 3 And *I* came to be with you in weakness, and in fear, and in 4 much trembling, and my word and my proclamation were not with persuasive [words] of human wisdom, but with demonstration of the 5 spirit and of power, that your faith may not be in the wisdom of men but in the power of God.

6 Yet we are speaking wisdom among those who are mature, yet not the wisdom of this eon, neither of the chief men of this eon, who are 7 being discarded, but we are speaking God's wisdom in a secret, which has been concealed, which God designates before the eons for our 8 glory, which not one of the chief men of this eon has known, for if they know, they would not crucify 9 the Lord of glory. But, according as

ΠΟΛΛΟΙ ΕΥΓΕΝΕΙΣ ΑΛΛΑ ΑΤΑ 20 ΜΑΡΤΟΥΚΟΣ ΜΟΥ ΕΞ ΕΞΑ 40
 MANY WELL-generateds BUT THE ANOINTED AND this-One HAVING-
 IN-SPID OF-THE SYSTEM chooses 3 been-impaled AND-I IN UN-FIRMNESS 40
 ΤΟ ΘΕΟΣ ΙΝΑ ΚΑΤΑΙΣΧΥΝΗ 60 ΕΙ ΑΚΑΙΕΝ ΦΟΒΩ ΚΑΙ ΕΝ ΤΡΟ 60
 THE God THAT He-may-be-down-viling AND IN FEAR AND IN TREMDDLING
 A omits from THE WISE to -DOWN-VILING 60
 ΤΟΥ ΣΟΦΟΥΣ ΚΑΙ ΤΑ ΣΑΘΕΝ 80 ΜΟ ΠΟΛΛΟ ΕΓΕΝΟΜΗΝ ΠΡΟΣ 80
 THE WISE AND THE UN-FIRM much BECAME TOWARD YOU P
 Η ΤΟΥ ΚΟΣΜΟΥ ΕΞ ΕΞΑ ΤΟΥ 100 ΜΑ ΣΚΑΙ Ο ΛΟΓΟΣ ΜΟΥ ΚΑΙ ΤΟ 600
 OF-THE SYSTEM chooses THE 4 AND THE SAYING OF-ME AND THE
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 God THAT He-may-be-down-viling THE STRONG PROCLAMATION OF-ME NOT IN PERSUASIVES 20
 ΣΧΥΡΑ ΚΑΙ ΤΑ ΑΓΕΝΗ ΤΟΥ ΚΟ 40 ΙΣΑΝ ΘΡΩΠΙΝ ΗΣ ΣΟΦΙΑ ΣΑ 40
 S AND THE UN-generated OF-THE SYSTEM OF-human WISDOM say-
 Σ ΜΟΥ ΚΑΙ ΤΑ ΕΞΟΥΒΕΝΗΜΕΝ 60 ΓΟΙΣ ΑΛΛΑ ΕΝΑΠΟΔΕΙΞΙ Π 60
 AND THE ones-HAVING-been-scored As¹ omit AND (by s²) 60
 ΛΕΞΕΛΕΞΑΤΟ ΘΕΟΣ ΚΑΙ ΤΑ 80 ΝΕΥΜΑΤΟΣ ΚΑΙ ΔΥΝΑΜΕΩΣ Ι 80
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 NO BEING THAT THE ones-BEING He-sh'd-be-down- THE BELIEF OF-YOU P NO MAY-BE IN WIS-
 ΓΗΣ ΟΠΩΣ ΜΗ ΚΑΥΧΗΣΤΑΙ 20 ΦΙΑΝ ΘΡΩΠΩΝ ΑΛΛΑ ΕΝ ΔΥ 20
 20 UN-acting WHICH-how NO SHOULD-be-boasting As² adds but deletes ΔΥ 20
 ΠΑΣΑΣ ΑΡΙΣΤΕΩΣ ΠΙΟΝΤΟΥ ΘΕ 40 ΑΜΕΙΘΕ ΟΥ ΣΟΦΙΑΝ ΔΕ ΑΛΛΟ 40
 EVERY FLESH IN-VIEW OF-THE God 6 of-God WISDOM YET WE-ARE-
 ΟΥ ΕΞ ΑΥΤΟΥ ΔΕΥΜΕΙΣ ΕΣΤΕ 60 ΥΜΕΝ ΕΝΤΟΙΣ ΤΕ ΛΕΙΟΙΣ 60
 40 OUT OF-Itim YET YOU P ARE A Wise- TALKING IN THE-ones mature WIS-
 ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ ΟΣ ΕΓΕΝΗ 80 ΦΙΑΝ ΔΕ ΟΥ ΤΟΥ ΔΙΩΝΟΣ ΤΟΥ 80
 IN ANOINTED JESUS WHO WAS-BECOME DOM YET NOT OF-THE con this
 ΘΗΣΟΦΙΑ ΗΜΙΝ ΑΠΟ ΘΕΟΥ ΔΙ 300 ΤΟΥ ΟΥΔΕ ΤΩΝ ΑΡΧΟΝΤΩΝ ΤΩ 300
 WISDOM to-US FROM God JUST NOT-YET OF-THE chiefs OF-THE
 ΚΑΙ ΟΣΥΝΗΤΕ ΚΑΙ ΑΓΙΑ ΣΜΟ 20 ΥΑΙΩΝΟΣ ΤΟΥ ΤΟΥ ΤΩΝ ΚΑΤΑ 20
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 31 AND FROM-Loosening THAT accord- 7 DOWN-UN-acted but WE-ARE-TALKING
 ΘΩΣ ΓΕΓΡΑΠΤΑΙ Ο ΚΑΥΧΩΜΕ 60 ΝΘΕ ΟΥ ΣΟΦΙΑΝ ΕΝ ΜΥΣΤΗΡΙ 60
 ing-as it-has-been-written THE one-boasting OF-God WISDOM IN CLOSE-KEEP
 ΝΟΣ ΕΝ ΚΥΡΙΩ ΚΑΥΧΑΣΘΕ ΚΑ 80 ΘΤΗΝΑ ΠΟΚΕ ΚΡΥΜΜΕΝΗΝ 80
 2 IN Master LET-him-be-boasting AND- THE one-HAVING-been-from-HID WHICH
 ΓΩ ΕΛΘΩΝ ΠΡΟΣ ΥΜΑΣ ΔΕΛΦ 400 ΠΡΟΩΡΙΣΕΝ ΘΕΟΣ ΠΡΟ ΤΩΝ 900
 I COMING TOWARD YOU P brothers BEFORE-seizes THE God BEFORE THE
 ΟΙ ΗΛΘΟΝ ΟΥΚ ΑΒΥΠΕΡΟΧΗΝ 20 ΔΙΩΝΩΝ ΕΙΣ ΔΟΞΑΝ ΗΜΩΝ ΗΝ 20
 CAME NOT according-to superiority 8 cons INTO esteem OF-US WHICH
 ΛΟΓΟΥ ΗΣΟΦΙΑ ΣΚΑΤΑ ΓΓΕΛ 40 ΟΥΔΕΙΣ ΤΩΝ ΑΡΧΟΝΤΩΝ ΤΩ 40
 or-saying OR OF-WISDOM DOWN-messaging NOT-YET-ONE OF-THE chiefs OF-THE
 ΑΩΝΥΜΙΝ ΤΟ ΜΥΣΤΗΡΙΟΝ ΤΟ 60 ΔΙΩΝΟΣ ΤΟΥ ΤΟΥ ΕΓΝΩΚΕΝ 60
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 ΥΘΕ ΟΥ ΟΥΓΑΡ ΕΚΡΙΑΤΕΙ 80 ΙΓΑΡ ΕΓΝΩΣΑΝ ΟΥΚΑΝΤΟΝ Κ 80
 2 God NOT for I-JUDGE ANY TO- for THEY-KNOW NOT EVEN THE Mas-
 ΔΕΝΑΙ ΕΝ ΥΜΙΝ ΕΙ ΜΗ ΙΗΣΟΥ 600 ΥΡΙΟΝ ΤΗΣ ΔΟΞΗΣ ΕΣΤΑΥΡΩ 3000
 PERCEIVE IN YOU P IF NO JESUS ter OF-THE esteem THEY-impale

⁹ We need only consider our own desire to surprise and gratify those who love us to realize a little of what is in God's heart toward us. God gives of His spirit that we may apprehend His further gifts. The secret here hinted at by Paul can be none other than the secret economy unfolded in his Ephesian epistle, which is based upon the secret of Christ, or His exaltation as the Head of the whole universe. As such He is the Lord of glory, for no one on earth, or in the heavens, approaches the honor and dignity which will be His in the eons of the eons.

¹¹ The apostle appeals to our own experience. Human beings can understand one another because they have the same spirit. But animals cannot enter into the recesses of human experience. No more can a man apprehend things divine without the interpretive presence of God's holy spirit.

¹³ The scriptures often lay stress on the character of the words employed by the spirit of God. A large measure of the current confusion may be traced to the loose, unscriptural terms which are used. Timothy was urged to hold to the pattern of sound words. If this is true in the original language, how much more should we endeavor to fulfill this charge!

¹³ The term "matching" has been rendered "comparing". But the thought of the passage is not the agreement between spiritual things, but the adaptation of spiritual things to mankind. It is useless to teach a soulish man spiritual things, for he has no means of grasping them.

¹ Doubtless the apostle would gladly have instructed the Corinthians in the deep things of God, but they were not able to bear them. And what was the sure sign of their carnality? *Division*. While some were the partisans of Paul, who planted, and some of Apollos, who watered, and strove about God's gifts in the person of His servants, they were effectually frustrating any further outflow of His favor. And so it is today. If any yearn to know the deep secrets of God, let them purge themselves of all party spirit, and thus open their hearts to the great Giver Himself.

it is written, "That which the eye perceived not, and the ear hears not, and to which the heart of man ascended not — whatever God makes ready for those who are loving Him." Yet God reveals it to us through His spirit, for the spirit is searching all, even the depths of God.

¹¹ For what in humanity is acquainted with that which is human except the spirit of humanity which is in it? Thus also, that which is of God no one has known except the spirit of God. Now *we* obtained, not the spirit of the world, but the spirit which is of God, that we may be perceiving that which is graciously given to us by God, which we are speaking also, not with words taught by human wisdom, but taught by the spirit, matching that which is spiritual with those who are spiritual.

¹⁴ Now the soulish man is not receiving that which is of the spirit of God, for it is stupidity to him, and he is not able to know it, seeing that it is spiritually examined. ¹⁵ Now he who is spiritual is, indeed, examining all, yet *he* is being examined by no one. For did anyone know the mind of the Lord? Who will be deducing from Him? Yet *we* have the mind of Christ.

3 And *I*, brethren, could not speak to you as to spiritual, but as to ² *fleshy*, as to minors in Christ. I give you milk to drink, not solid food, for you were not as yet able. Nay, now you still are not ³ *able*, for you are still *fleshy*. For where there is jealousy and strife among you, are you not *fleshy* and ⁴ *walking according to man*? For whenever anyone should be saying, "*I*, indeed, am of Paul", yet an-

^{A omits but}
9 **ΚΑΝΑΛΛΑΚΑΘΟΣΓΕΓΡΑΠΤΑ** 20
but according-as it-HAS-been-WRITTEN

ΙΔΟΦΘΑΛΜΟΣΟΥΚΕΙΔΕΝΚΑ 40
WHICH VIEWER NOT PERCEIVED AND

ΙΟΥΣΟΥΚΗΚΟΥΣΕΝΚΑΙΕΠΙ 60
FAIR NOT HEARS AND ON

ΚΑΡΔΙΑΝΑΝΘΡΩΠΟΥΟΥΚΑΝ 80
HEART OF-human NOT UP-

^{s. o. o.}
ΕΒΗΟΣΑΝΤΟΙΜΑΣΕΝΟΘΕΟΣ 100
STEPPED as-much-as makes-READY THE God

ΤΟΙΣΑΓΑΠΩΣΙΝΑΥΤΟΝΗΜΙ 20
10 to-THE ones-LOVING Him to-US

^h **ΓΑΡ** for
ΝΔΕΑΠΕΚΑΛΥΨΕΝΟΘΕΟΣΔΙ 40
YET FROM-COVERS THE God THRU

^{abs' omit of-Him (by s?)}
ΑΤΟΥΠΝΕΥΜΑΤΟΣΑΥΤΟΥΤΟ 80
THE spirit OF-Him THE

ΓΑΡΠΝΕΥΜΑΠΑΝΤΑΕΡΑΥΝΑ 80
for spirit ALL IS-SEARCHING

ΚΑΙΤΑΒΑΘΗΤΟΥΘΕΟΥΤΙΣΓ 200
11 AND THE DEPTHS OF-THE God ANY for

^{A omits of-humans}
ΑΡΟΙΔΕΝΑΝΘΡΩΠΩΝΤΑΤΟΥ 20
HAS-PERCEIVED OF-HUMANS THEP OF-THE

ΑΝΘΡΩΠΟΥΕΙΜΗΤΟΠΝΕΥΜΑ 40
human IF NO THE spirit

ΤΟΥΑΝΘΡΩΠΟΥΤΟΕΝΑΥΤΩ 60
OF-THE human THE IN it thus

ΥΤΩΣΚΑΙΤΑΤΟΥΘΕΟΥΟΥΔΕ 80
AND THEP OF-THE God NOT-YET-

ΙΣΕΓΝΩΚΕΝΕΙΜΗΤΟΠΝΕΥΜ 300
ONE HAS-KNOWN IF NO THE spirit

^{s. o.}
ΑΤΟΥΘΕΟΥΗΜΕΙΣΔΕΟΥΤΟΠ 20
12 OF-THE God WE YET NOT THE spirit

ΝΕΥΜΑΤΟΥΚΟΣΜΟΥΕΛΑΒΟΜ 40
OF-THE SYSTEM GOT

ΕΝΑΛΛΑΤΟΠΝΕΥΜΑΤΟΕΚΤΟ 60
but THE spirit THE OUT OF-THE

ΥΘΕΟΥΙΝΑΕΙΔΩΜΕΝΤΑΥΠΟ 80
God THAT WE-MAY-BE-PERCEIVING THE by

ΤΟΥΘΕΟΥΧΑΡΙΣΘΕΝΤΑΗΜΙ 100
THE God BEING-graced to-US

ΝΑΚΑΙ ΑΛΛΟΥΜΕΝΟΥΚΕΝΔΙ 20
13 WHICH AND WE-ARE-TALKING NOT IN TEACH-

ΔΑΚΤΟΙΣΑΝΘΡΩΠΙΝΗΣΣΟΦ 40
of OF-human WISDOM

ΙΑΣΛΟΓΟΙΣΑΛΛΕΝΔΙΔΑΚΤ 60
sayings but IN TEACHED

ΟΙΣΠΝΕΥΜΑΤΟΣΠΝΕΥΜΑΤΙ 80
OF-spirit to-spiritual

^h **Ω** for **ΟΙ** ^h **Γ** ^h **Ε**
ΚΟΙΣΠΝΕΥΜΑΤΙΚΑΣΥΝΚΡΙ 500
spiritual TOGETHER-JUDGING

ΝΟΝΤΕΣΨΥΧΙΚΟΣΔΕΑΝΘΡΩ 20
14 soulish YET human

^A ^{o.}
ΠΟΣΟΥΔΕΧΕΤΑΙΤΑΤΟΥΠΝΕ 40
NOT IS-RECEIVING THE OF-THE spirit

ΥΜΑΤΟΣΤΟΥΘΕΟΥΜΩΡΙΔΓΑ 60
OF-THE God INSIPIDLY for

ΡΑΥΤΩΕΣΤΙΝΚΑΙΟΥΔΥΝΑΤ 80
to-him it-IS AND NOT he-IS-ABLE

ΑΙΓΝΩΝΑΙΟΤΙΠΝΕΥΜΑΤΙΚ 600
to-KNOW that spiritually

^{b+} ⁺ ^{s1 omits verse 15}
ΩΣΑΝΚΡΙΝΕΤΑΙΟΔΕΠΝΕΥ 20
15 it-IS-BEING-exAMINED THE YET spiritual-

^{b+} ⁺ ^A ^{TA} ^{THE}
ΜΑΤΙΚΟΣΑΝΚΡΙΝΕΙΜΕΝ 40
one IS-exAMINING INDEED ALL

ΑΝΤΑΔΥΤΟΣΔΕΥΠΟΥΔΕΝΟΣ 60
he YET by NOT-YET-ONE

^{b+} ⁺
ΑΝΑΚΡΙΝΕΤΑΙΤΙΣΓΑΡΕΓΝ 80
16 IS-BEING-exAMINED ANY for KNEW

ΩΝΟΥΝΚΥΡΙΟΥΟCCΥΜΒΙΒΑ 700
MIND OF-Master WHO WILL-BE-TOGETHER-

^B ^K
ΣΕΙΔΥΤΟΝΗΜΕΙΣΔΕΟΥΝΧ 20
STEPPIING Him WE YET MIND OF-

^{ΥΠΙΟΥ} ^{OF-Master}
ΡΙΣΤΟΥΕΧΟΜΕΝΚΑΓΩΔΔΕΛ 40
3 ANOINTED ARE-HAVING AND-I brothers

ΦΟΙΟΥΚΗΔΥΝΗΘΗΝΑΛΗΝΣΑ 60
NOT WAS-ENABLED to-TALK

ΙΥΜΙΝΩΣΠΝΕΥΜΑΤΙΚΟΙΣΑ 80
to-YOUP AS to-spiritual but

ΑΛΩCΣΑΡΚΙΝΟΙCΩCΗΝΩ 900
AS to-FLESHY AS to-MINORS

ΙCΕΝΧΡΙCΤΩΓΑΛΑΥΜΑCΕΠ 20
2 IN ANOINTED MILK YOUP I-DRINK-

ΟΤΙCΑΟΥΒΡΩΜΑΟΥΠΩΓΑΡΕ 40
ize NOT FOOD NOT-as-yet for YE-

^D ^{omits STILL}
ΔΥΝΑCΘΕΑΛΛΟΥΕΕΤΙΝΥΝ 60
were-ABLE but NOT-YET STILL NOW

ΔΥΝΑCΘΕΕΤΙΓΑΡCΑΡΚΙΚΟ 80
3 YE-ARE-ABLE STILL for FLESHIC

^{AI}
ΙΕCΤΕΟΠΟΥΓΑΡΕΝΥΜΙΝΖΗ 900
YE-ARE THE-?-where for IN YOUP BOILING

^A ⁺
ΛΟCΚΑΙΕΡΙCΟΥΧΙCΑΡΚΙΚ 20
AND STRIFE NOT emph. FLESHIC

ΟΙΕCΤΕΚΑΙΚΑΤΑΑΝΘΡΩΠΟ 40
YE-ARE AND according-to human

ΝΠΕΡΙΠΑΤΕΙΤΕΟΤΑΝΓΑΡΑ 60
4 YE-ARE-ABOUT-TREADING WHEN-EVER for MAY-

ΕΓΗΤΙCΕΓΩΜΕΝΕΙΜΙΠΑΥΛ 80
BE-SAYING ANY I INDEED AM OF-PAUL

^A ^{ΕΓΩ} ^I ^{abs' omits I} ^{abs' NOT} ^{humans} ^{YE-ARE} ^O
ΟΥΕΤΕΡΟCΔΕΕΓΩΠΟΛΛΟ 4000
DIFFERENT YET I to-APOLLOH NOT

⁵ Apollos was a Jew of Alexandria, a scholarly man, and able in the scriptures. He came to Ephesus, full of zeal, but versed only in the baptism of John. Priscilla and Aquila heard him speak boldly in the synagogue, so they took him to themselves and expounded the way of God more accurately to him. On his way back he passed through Achaia and doubtless spent much time in Corinth. While there he parleyed much with the believers and strenuously and thoroughly confuted the Jews, publicly exhibiting, through the scriptures, that Jesus is the Christ (Ac.18²¹⁻²⁸).

⁸ There is little doubt but that Apollos taught precisely as Paul did. They were one. Indeed, Apollos received much of his teaching indirectly from Paul, through Priscilla and Aquila.

⁹ Paul seeks to draw their hearts from occupation with men, by comparing them with a farm on which he was merely a laborer, or a building on which he was only a craftsman. He did the first work. He planted. Apollos gave the crop water. But they could not make a single seed grow. Growth is due to God alone.

¹⁰ Paul had laid the foundation in Corinth. Apollos and others were building on it. The gold and silver, precious stones, wood, grass, straw, represent the character of the doctrines with which these teachers seek to edify the ecclesia. It is not a question of quantity but quality. Wood, hay and grass would easily make an imposing pile, but they will not stand the fire in the day when each one's work will be tested. They doubtless represent the human philosophies and base additions to the truth which today almost cover up the great verities of divine revelation. Gold stands for that which is divine, silver for redemption, precious stones for those gems of grace which adorn them, especially the secrets at which Paul has been hinting.

¹⁴ Let all who teach take this to heart: their work will be tested to see *what kind it is*. It is better to have a little *after* the fire than much *before* it.

¹⁵ The question here is not *salvation*, but *service*. It is not concerned with the conduct of the believer but with the doctrine of those who teach.

other, "*I*, of Apollos", is he not fleshly?

⁵ Who, then, is Apollos? Now who is Paul? Servants through whom you believe, and each as the Lord gives. *I* plant, Apollos irrigates, but God makes it grow. So that, neither is he who is planting anything, nor he who is irrigating, but God Who makes it grow. Now he who is planting and he who is irrigating are one. Yet each will be getting his own wages according to his own toil. ⁹ For we are fellow workers of God. You are God's farm, God's building. ¹⁰ According to the grace of God which is granted to me, as a wise foreman I lay a foundation, yet another is building on it. Yet let each one beware how he is building. For other foundation can no one lay beside that which is laid, ¹² which is Jesus Christ. Now if anyone is building on this foundation gold and silver, precious stones, ¹³ wood, grass, straw, each one's work will become apparent, for the day will make it evident, seeing that it is revealed by fire. And the fire will be testing the work ¹⁴ of each one—what kind it is. If anyone's work which he builds on it ¹⁵ shall remain, he will get wages. If anyone's work shall burn up, he will forfeit it, yet *he* shall be saved, yet thus, as through fire.

¹⁶ Are you not aware that you are a temple of God and the spirit of God is making its home in you? If anyone is corrupting the temple of God, God will be corrupting him, for God's temple is holy, which *you* are.

¹⁸ Now let no one be deluding himself. If anyone among you is presuming to be wise in this eon, let

<p>ΥΚΑΝΘΡΩΠΟΙΕΣΤΕ ^(hy s²) ^{AB^s 1 o. (s²)} 5 ^{emph.} FLESHIC ^{he-WILL-BE} ANY THEN</p>	<p>ΣΕΠΟΙΚΟΔΟΜΕΙΕΠΙΤΟΝΘΕ ^{15-ON-HOME-BUILDING} ON THE ^{found-} 20 ^{AD¹ omit this (hy s²)} ΜΕΛΙΟΝΤΟΥΤΟΝΧΡΥΣΙΟΝΚ ^{A o. AD-AND} ^{18-AND}</p>
<p>ΥΝΕΣΤΙΝΑΠΟΛΛΩΣΤΙΣΔΕΕ ^{AB^s 1 o. (hy s²)} ¹⁸ ^{APOLLOS} ANY YET IS ⁴⁰</p>	<p>ΔΙΑΡΓΥΡΙΟΝΛΙΘΟΥΣΤΙΜΙ ^{A o.} ^{18-AND} ^{B+E} 40 SILVER STONES VALUABLE</p>
<p>ΣΤΙΝΠΑΥΛΟΣΔΙΑΚΟΝΟΙΔΙ ^{PAUL} ^{THRU-SERVITORS} THRU ⁴⁰</p>	<p>ΟΥΣΣΥΛΑΧΟΡΤΟΝΚΑΛΑΜΗΝ ^{WOOD} ^{FODDER} ^{REED} ⁴⁰</p>
<p>ΦΝΕΠΙΣΤΕΥΣΑΤΕΚΛΙΕΚΑΣ ^{WHOM YE-BELIEVE} ^{AND} ^{to-EACH} ⁶⁰</p>	<p>ΕΚΑΣΤΟΥΤΟΕΡΓΟΝΦΑΝΕΡΟ ^{13 OF-EACH} ^{THE work} ^{apparent} ⁶⁰⁰</p>
<p>ΤΩΦΟΚΥΡΙΟΣΕΔΩΚΕΝΕΓΘ ^{AS} ^{THE Master} ^{GIVES} ^I ¹⁰⁰</p>	<p>ΝΓΕΝΗΣΕΤΑΙΗΓΑΡΗΜΕΡΑΔ ^{WILL-BE-BECOMING} ^{THE for} ^{DAY} ^{WILL-} ²⁰</p>
<p>ΕΦΥΤΕΥΣΑΠΟΛΛΩΣΕΠΟΤΙ ^{plant} ^{APOLLOS} ^{DRINKIZES} ²⁰</p>	<p>ΗΑΦΕΣΙΟΤΙΕΝΠΥΡΙΔΟΚΑ ^{BE-making-EVIDENT} ^{that IN} ^{FIRE} ^{it-IS-being-FROM-} ⁴⁰</p>
<p>ΣΕΝΑΛΛΑΘΘΕΟΣΧΥΣΑΝΕΘ ^{A omits NOT-DESIDES} ^{but} ^{THE God} ^{OWNS-it-UP} ^{AS} ⁴⁰</p>	<p>ΛΥΠΤΕΤΑΙΚΑΙΕΚΑΣΤΟΥΤΟ ^{COVERED} ^{AND} ^{OF-EACH} ^{THE} ⁶⁰</p>
<p>ΣΤΕΟΥΤΕΟΦΥΤΕΥΦΝΕΣΤΙΝ ^{BEIDES NOT-DESIDES} ^{THE one-planting} ^{IS} ⁶⁰</p>	<p>ΕΡΓΟΝΟΠΟΙΕΣΤΙΝΤΟΠΥ ^{work} ^{what-kind} ^{it-IS} ^{THE FIRE} ⁸⁰</p>
<p>ΤΙΟΥΤΕΟΤΙΖΩΝΑΛΛΟΥ ^{s¹* Δ=NOT-YET} ^{ANY NOT-BESIDES} ^{THE one-DRINKIZING} ^{but} ^{THE GROW-} ⁸⁰</p>	<p>ΡΑΥΤΟΔΟΚΙΜΑΣΕΙΕΙΤΙΝΟ ^{it} ^{WILL-BE-testing} ^{IF} ^{OF-ANY} ⁷⁰⁰</p>
<p>ΣΑΚΦΘΕΟΣΟΦΥΤΕΥΦΝΕΚ ^{ING-it-UP} ^{God} ^{THE one-planting} ^{YET} ^{AND} ²⁰⁰</p>	<p>ΣΤΟΕΡΓΟΝΜΕΝΙΟΕΠΟΙΚΟ ^{THE work} ^{WILL-BE-REMAINING} ^{WHICH} ^{he-ON-} ²⁰</p>
<p>ΔΙΟΠΟΤΙΖΩΝΕΙΣΙΝΕΚΑ ^{THE one-DRINKIZING} ^{ONE ARE} ^{EACH} ²⁰</p>	<p>ΔΟΜΗΣΕΝΜΙΣΘΩΝΑΗΜΥΕΤΑ ^{HOME-BUILDS} ^{HIRE} ^{be-WILL-BE-GETTING} ⁴⁰</p>
<p>ΣΤΟΣΔΕΤΟΝΙΔΙΟΝΜΙΣΘΩ ^{YET} ^{THE} ^{OWN} ^{HIRE} ⁴⁰</p>	<p>ΙΕΙΤΙΝΟΣΤΟΕΡΓΟΝΚΑΤΑΚ ^{15 IF} ^{OF-ANY} ^{THE work} ^{WILL-BE-being-} ⁶⁰</p>
<p>ΑΗΜΥΕΤΑΙΚΑΤΑΤΟΝΙΔΙΟΝ ^{WILL-BE-GETTING} ^{according-to} ^{THE} ^{OWN} ⁶⁰</p>	<p>ΑΗΣΕΤΑΙΖΗΜΙΦΘΗΣΕΤΑΙΑ ^{DOWN-BURNED} ^{he-WILL-BE-BEING-FINED} ^{he} ⁸⁰</p>
<p>ΚΟΠΟΝΘΕΟΥΓΑΡΕΣΜΕΝCYN ⁹ ^{toil} ^{OF-God} ^{for} ^{WE-ARE} ^{TOGETH-} ⁸⁰</p>	<p>ΥΤΟΣΔΕCΘΩΗΣΕΤΑΙΟΥΤΟΣ ^{YET} ^{WILL-BE-BEING-SAVED} ^{thus} ⁸⁰⁰</p>
<p>ΕΡΓΟΙΘΕΟΥΓΕΩΡΓΙΟΝΘΕΟ ^{18-ACTERS} ^{OF-God} ^{LAND-ACT} ^{OF-God} ³⁰⁰</p>	<p>ΔΕΦΩΔΙΑΠΥΡΟΣΟΥΚΟΙΔΑΤ ¹⁶ ^{YET} ^{AS} ^{THRU} ^{FIRE} ^{NOT} ^{YE-HAVE-PER-} ²⁰</p>
<p>ΥΟΙΚΟΔΟΜΗΣΕΤΕΚΑΤΑΤΗΝ ¹⁰ ^{HOME-BUILDING} ^{YE-ARE} ^{according-to} ^{THE} ⁴⁰</p>	<p>ΕΟΤΙΝΑΟΣΘΕΟΥΕΣΤΕΚΑΙΤ ^{CEIVED} ^{that} ^{TEMPLE} ^{OF-God} ^{YE-ARE} ^{AND} ^{THE} ⁴⁰</p>
<p>ΧΑΡΙΝΤΟΥΘΕΟΥΤΗΝΔΘΕΙ ^{grace} ^{OF-THE} ^{God} ^{THE} ^{BEING-GIVEN} ⁴⁰</p>	<p>ΟΠΝΕΥΜΑΤΟΥΘΕΟΥΟΙΚΕΙ ^{spirit} ^{OF-THE} ^{God} ^{IS-HOMING} ^{IN} ⁶⁰</p>
<p>ΣΑΝΜΟΙΦCΘΟCΟCΑΡΧΙΤΕΚ ^{to-ME} ^{AS} ^{WISE} ^{chief-artisan} ^{TEK} ⁶⁰</p>	<p>ΝΥΜΙΝΕΙΤΙCΤΟΝΝΑΟΝΤΟΥ ¹⁷ ^{YOUP} ^{IF} ^{ANY} ^{THE} ^{TEMPLE} ^{OF-THE} ⁸⁰</p>
<p>ΤΩΝΘΕΜΕΛΙΟΝΕΘΗΚΑΔΑΛΛΟ ^{foundation} ^{I-PLACE} ^{other} ⁸⁰</p>	<p>ΘΕΟΥΦΘΕΙΡΕΙΦΘΕΡΙΤΟΥ ^{God} ^{IS-CORRUPTING} ^{WILL-BE-CORRUPTING} ^{this-} ⁸⁰⁰</p>
<p>CΔΕΒΠΟΙΚΟΔΟΜΕΙΕΚΑΣΤΟ ^{YET} ^{IS-ON-HOME-BUILDING} ^{EACH} ⁴⁰⁰</p>	<p>ΤΟΝΘΕΟΣΓΑΡΝΑΟΣΤΟΥΘ ^{one} ^{THE God} ^{THE for} ^{TEMPLE} ^{OF-THE} ^{God} ²⁰</p>
<p>CΔΕΒΛΕΠΕΤΩΦCΕΠΟΙΚΟΔ ^{YET} ^{LET-BE-looking} ^{how} ^{he-IS-ON-HOME-} ⁴⁰</p>	<p>ΕΟΥΑΓΙΟCΕCΤΙΝΟΙΤΙΝΕC ^{HOly} ^{IS} ^{WHICH-ANY} ⁴⁰</p>
<p>ΟΜΕΙΘΕΜΕΛΙΟΝΓΑΡΑΛΛΟΝ ¹¹ ^{BUILDING} ^{foundation} ^{for} ^{other} ⁴⁰</p>	<p>ΕCΤΕΥΜΕΙCΜΗΔΕΙCΕΑΥΤΟ ¹⁸ ^{ARE} ^{YOUP} ^{NO-YET-ONE} ^{self} ⁶⁰</p>
<p>ΟΥΔΕΙCΔΥΝΑΤΑΙΘΕΙΝΑΙΠ ^{NOT-YET-ONE} ^{IS-ABLE} ^{TO-PLACE} ^{BE-} ⁶⁰</p>	<p>ΝΗΣΑΠΑΤΑΤΩΕΙΤΙCΔΟΚΕΙ ^{LET-BE-OUT-SEDUCING} ^{IF} ^{ANY} ^{IS-SEEMING} ⁸⁰</p>
<p>ΑΡΑΤΟΝΚΕΙΜΕΝΟΝΟCΕCΤΙ ^{SIDE} ^{THE} ^{one-LYING} ^{WHICH} ^{IS} ⁸⁰</p>	<p>CΟCΘΕΙΝΑΙΕΝΥΜΙΝΕΝΤΩ ^{WISE} ^{TO-BE} ^{IN} ^{YOUP} ^{IN} ^{THE} ⁵⁰⁰⁰</p>

¹⁸ The wisdom of the world is a far greater menace today than in the days of the apostle. The nominal church has no hesitancy in following, not only the wisdom of the world, but its folly as well. On every hand we are assured that the church must get on a business basis and use modern methods. The aim of the preacher is popularity, the confidence of the multitude is in men. Proclaim a great truth, freshly found in the word, and who will listen? Set up a great leader and men will flock to hear his eloquence. God is forgotten in the church more grievously than in the world.

²² The cure for a partisan spirit is the recognition that the men who are given by God to edify His saints are all ours. We should not single out a single one, but include them all. We should not say "I am of Paul", so as to exclude Apollos or Cephas, but realize that they are all ours, and a gift from God, not to quarrel about, but to appreciate and enjoy. The heritage of Huss and Luther and Darby has descended to us, though we may not belong to their party.

¹ Doubtless those who were not of the Pauline party were inclined to be captious and question his motives or his methods. But Paul will not allow this. He did not receive his commission from them and refuses to acknowledge their right to examine him. What if they did? Their standards were not God's, and their surface knowledge was no basis for any decision. This is man's day. The current of the world's affairs is contrary to God and any arraignment of God's servants now will need very much revision indeed when freed from the prejudice and baneful influence of the day of man.

⁴ The possession of a good conscience is no justification. Paul knew that he had a good conscience even when he was a bitter opponent of Christ.

⁵ When the time for examining the service of God's stewards comes it will be based on truth. Not only the outward act but the inward motive will be brought to light. Many who seem to accomplish little, purposed greatly in their hearts, and will be rewarded according to their intention, rather than their failure to fulfill.

him become stupid, that he may
¹⁹ be becoming wise, for the wisdom of this world is stupidity with God. For it is written, "He Who is clutching the wise in their craftiness." And again, "The Lord knows the reasonings of the wise,
²¹ that they are vain". So that, let no one be boasting in men, for all is
²² yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or the present, or the future
²³ —all is yours, yet you are Christ's, and Christ is God's.

⁴ Let a man be thus accounting us—as deputies of Christ, and
² stewards of God's secrets. Furthermore, here it is being sought in stewards that one be found faithful.
³ Now to me it is the least trifle that I may be being examined by you or by man's day. But neither am I examining myself. For I am conscious of nothing as to myself, but I have not been justified by this. Now He Who is examining me is
⁵ the Lord. So that, be not judging anything before the appointed time, till the Lord should be coming, Who will also illuminate the hidden things of darkness and manifest the counsels of the hearts. And then applause will be coming to each one from God.

⁶ Now these things, brethren, I transfer in a figure to myself and Apollos because of you, that in us you may be learning not to be disposed above what is written, that no one may be puffed up for one against another. For who
⁷ is discriminating between you? Now what have you which you did not obtain? Now if you obtained it also, why are you boasting as
⁸ though not obtaining? You are sated already, you are rich already,

<p>ΑΙΩΝΙΤΟΥΤΩΜΟΡΟΣΓΕΝΕC 20 con this INSIPID LET-him-BE-BE-</p>	<p>ΙΝΑΥΦΩ^{Α Η=Ω}ΦΩΝΑΝΑΚΡΙΘΩΗΥΗ 20 THAT by your I-MAY-BE-BEING-exAMINED or by</p>
<p>ΘΩΙΝΑΓΕΝΗΤΑΙCΟΦΟCΗΓΑ 40 10 COMING THAT he-MAY-BE-BECOMING WISE THE for</p>	<p>ΟΑΝΘΡΩΠΙΝΗCΗΜΕΡΑCΑΛΛΑ 40 human DAT but</p>
<p>ΡCΟΦΙΑΤΟΥΚΟCΜΟΥΤΟΥΤΟ 60 WISDOM OF-THE SYSTEM this</p>	<p>ΟΥΔΕΕΜΑΥΤΟΝΑΝΑΚΡΙΝΩ 60 4 NOT-YET myself I-AM-exAMINING NOT-</p>
<p>ΥΜΦΡΙΑΡΑΤΩΘΕΘΕCΤΙΝ 80 INSIPIDLY BESIDE THE God IS</p>	<p>ΥΔΕΓΓΑΡΕΜΑΥΤΩCΥΝΟΙΔΑ 80 YET-ONE for to-myself I-HAVE-been-con-</p>
<p>ΓΕΓΡΑΠΤΑΙΓΑΡΟΔΡΑCΟΜ 100 it-HAS-been-WHITTEN for THE One-CLOTHING</p>	<p>ΑΛΛΟΥΚΕΝΤΟΥΤΩΔΕΔΙΚΑΙ 000 scious but NOT in this I-HAVE-been-JUST-</p>
<p>ΕΝΟCΤΟΥCCΟΦΟΥCΕΝΤΗΤΑ 20 THE WISE IN THE elev-</p>	<p>ΦΜΑΙΟΔΕΑΝΑΚΡΙΝΩΝΜΕΚΥ 20 IFIED THE YET One-exAMINING ME Mas-</p>
<p>ΝΟΥΡΓΙΑΑΥΤΩΝΚΑΙΠΑΛΙΝ 40 20 riness OF-them AND AGAIN</p>	<p>ΡΙΟCΤΕΝΩCΤΕΜΗΠΡΟΚΑ 40 5 ter IS AS-BESIDES NO BEFORE BEA-</p>
<p>ΚΥΡΙΟCΓΙΝΩCΚΕΙΤΟΥCΔΙ 60 Master IS-KNOWING THE THRU-</p>	<p>ΙΡΟΥΤΙΚΡΙΝΕΤΕΕΦCΑΝΕΛ 60 SON ANY BE-YE-JUDGING TILL EVER MAY-BE-</p>
<p>ΑΛΟΓΙCΜΟΥCΤΩΝCΟΦΟΝΟΤ 80 accounts OF-THE WISE that</p>	<p>ΘΗΟΚΥΡΙΟCΟCΚΑΙΦΩΤΙCΕ 80 COMING THE Master WHO AND WILL-BE-LIGHTENING</p>
<p>ΙΕΙCΙΝΜΑΤΑΙΟΙΩCΤΕΜΗΔ 200 11 THEY-ARE VAIN AS-BESIDES NO-YET-</p>	<p>ΙΤΑΚΡΥΠΤΑΤΟΥCΚΟΤΟΥCΚ 700 THE HIDDEN OF-THE DARKNESS AND</p>
<p>ΕΙCΚΑΥΧΑCΘΩΕΝΑΝΘΡΩΠΟ 20 ONE LET-BE-BOASTING IN humans</p>	<p>ΔΙΦΑΝΕΡΩCΕΙΤΑCΒΟΥΛΑC 20 WILL-BE-mAKING-APPEAR THE COUNSELS</p>
<p>ΙCΠΑΝΤΑΓΑΡΥΜΩΝΕCΤΙΝΕ 40 22 ALL for OF-youP IS IF-</p>	<p>ΤΩΝΚΑΡΔΙΩΝΚΑΙΤΟΤΕΟΕΠ 40 OF-THE HEARTS AND then THE ON-</p>
<p>ΙΤΕΠΑΥΛΟCΕΙΤΕΑΠΟΛΛΩC 60 BESIDES PAUL IF-BESIDES APOLLOS</p>	<p>ΔΙΝΟCΓΕΝΗCΕΤΑΙΕΚΑCΤΩ 60 PRAISE WILL-BE-BECOMING to-EACH</p>
<p>ΕΙΤΕΚΗΦΑCΕΙΤΕΚΟCΜΟCΕ 80 IF-BESIDES CERUAS IF-BESIDES SYSTEM IF-</p>	<p>ΑΠΟΤΟΥΘΕΟΥΤΑΥΤΑΔΕΔΕ 80 6 FROM THE God these YET brothers</p>
<p>ΙΤΕΖΩΗΕΙΤΕΘΑΝΑΤΟCΕΙΤ 300 BESIDES LIFE IF-BESIDES DEATH IF-BESIDES</p>	<p>ΑΦΟΙΜΕΤΕCΧΗΜΑΤΙCΑΙΕC 800 I-after-FIGURE INTO</p>
<p>ΕΝΕCΤΩΤΑΞΕΙΤΕΜΕΛΛΟΝΤ 20 HAVING-IN-STOOD IF-BESIDES BEING-ABOUT</p>	<p>ΕΜΑΥΤΟΝΚΑΙΑΠΟΛΛΩΝΔΙΥ 20 myself AND APOLLOS THRU YOUP</p>
<p>ΑΠΑΝΤΑΥΜΩΝΥΜΕΙCΔΕΧΡΙ 40 24 ALL OF-youP YE YET OF-AN-</p>	<p>ΜΑCΙΝΑΔΕΝΗΜΙΝΜΑΘΗΤΕΤΟ 40 THAT IN US YE-MAY-BE-LEARNING THE</p>
<p>CΤΟΥΧΡΙCΤΟCΔΕΘΕΟΥΟΥΤ 60 4 OINTE ANOINTE YET OF-God thus</p>	<p>ΜΗΥΠΕΡΑΓΕΓΡΑΠΤΑΙΦΡΟΝ 80 NO OVER WHICH HAS-been-WRITTEN to-BE-BEING- (3rd.) BE-BEING-disposed</p>
<p>ΩCΗΜΑCΑΛΟΓΙΖΕCΘΑΝΘΡΩ 80 US LET-BE-accounting human</p>	<p>ΕΙΝΑΜΗΕΙCΥΠΕΡΤΟΥΕΝ 80 DISPOSED THAT NO ONE OVER THE ONE</p>
<p>ΠΟCΩCΥΠΗΡΕΤΑCΧΡΙCΤΟΥ 400 AS subserVientS OF-ANOINTE</p>	<p>ΟCΦΥCΙΟΥCΘΕΚΑΤΑΤΟΥΕΤ 900 MAY-BE-BEING-INFLATED DOWN OF-THE DIFFER-</p>
<p>ΚΑΙΟΙΚΟΝΟΜΟΥCΜΥCΤΗΡΙ 20 AND stewardS OF-CLOSE-KEEPS</p>	<p>ΕΡΟΥΤΙCΓΑΡCΕΔΙΑΚΡΙΝΕ 20 7 ENT ANY for YOU IS-THRU-JUDGING</p>
<p>ΩΝΘΕΟΥΦΔΕΛΟΙΠΟΝΖΗΤΕΙ 40 2 OF-God where rest it-IS-BEING-</p>	<p>ΙΤΙΔΕΕΧΕΙCΟΟΥΚΕΛΑΒΕC 40 ANY YET YOU-ARE-HAVING WHICH NOT YOU-GOT</p>
<p>ΤΑΙΕΝΤΟΙCΟΙΚΟΝΟΜΟΙCΙ 60 BOUGHT IN THE stewardS THAT</p>	<p>ΕΙΔΕΚΑΙΕΛΑΒΕCΤΙΚΑΥΧΑ 60 IF YET AND YOU-GOT ANY YOU-ARE-BOAST-</p>
<p>ΝΑΠΙCΤΟCΤΙCΕΥΡΕΘΗΜΟ 80 3 BELIEVING ANY MAY-BE-BEING-FOUND to-ME</p>	<p>CΑΙCΟΜΗΛΑΒΩΝΗΔΗΚΕΚΟΡ 80 8 INQ AS NO GETTING ALREADY HAVING-been-</p>
<p>ΙΔΕΙCΕΑΛΧΙCΤΟΝΕCΤΙΝ 600 YET INTO INFERIOR-most it-IS</p>	<p>ΕCΜΕΝΟΙΕCΤΕΝΔΗΕΠΛΟΥΤ 6000 BATED YE-ARE ALREADY YE-are-RICH</p>

⁸ The sharp contrast between the carnal Corinthians and the faithful apostle loses none of its force if we compare him with the church of today. We need not go outside of Protestantism to find churches sated, rich, and avowedly endeavoring to influence the world by political means. Every charge against the Corinthians in this passage is tenfold more applicable today. Those organizations which are not strong and glorious make every effort to become so. We have drifted far from our true place in the world. The world that hated our Lord and put Him to the accursed death, that hounded His apostle until he, too, was ready to be offered up, has not changed. It still persecutes those who want to live godly.

¹¹ What a contrast between Paul and the dignitaries of the church today! Though loaded with the care of all the churches among the nations, he lacks every sign of such an exalted position. In actual want at times, and toiling for his subsistence at others, without sufficient clothing for comfort, undergoing all sorts of indignities, with no settled habitation, the apostle presents an abject, almost pitiable picture. Nothing could be worse than his own summary: "We became as the offscourings of the world, the scum of the universe."

¹⁵ It was a custom among the higher classes to employ a slave in escorting the boys of a family to and from school. It would seem that the apostle is using this term to characterize those who had followed him in leading the Corinthians. They could not take the place of the one who had first brought them to the knowledge of Christ.

¹⁹ We need not stumble at Paul's putting himself forward for imitation, rather than the example of Christ. Since the Lord's ascension and the call of Paul there has been a radical change in the character of God's dealings with the nations. Paul's pattern call, and his later conduct, is the example for us to follow in this day of grace. The Circumcision follow in our Lord's steps. If we followed the example given by our Lord to His disciples we would proclaim the gospel to none but Jews (Ac.11:10).

you reign apart from us. And surely you ought to reign, that we also should be reigning with you.

⁹ For I suppose that God demonstrates with us, the last apostles, as death-doomed, seeing that we became a gazing stock to the world and to messengers and to men. We are stupid because of Christ, yet you are prudent in Christ. We are weak, yet you are strong. You are glorified, yet we are dishonorable. Until the present hour we are hungering and thirsting, and are naked and are buffeted and unsettled and toiling, working with our own hands. Being reviled, we are blessing, being persecuted, we are bearing with it, being calumniated, we are entreating. We became as the offscourings of the world, the scum of the universe, till the present.

¹⁴ It is not to be abashing you I am writing these things, but as my beloved children I am admonishing you. For if you should be having ten thousand escorts in Christ, but not many fathers, for in Christ Jesus I beget you through the evangel. I am entreating you, then, become imitators of me. Therefore I send Timothy to you, who is my beloved and faithful child in the Lord, who will be reminding you of my ways which are in Christ Jesus, according as I am teaching everywhere in every ecclesia.

¹⁸ Now some were puffed up as though I were not coming to you. Yet I shall be coming to you swiftly, if the Lord should be willing, and I will know, not the word of those who are puffed up, but the power. For the kingdom of

^{A omit} HCATEXΦOPICHMONEBACIA 20 apart-from us YE-reign	NNHΘHMENTPANTΩNΠEPITYHM 20 BECOME OF-ALL ABOUT-STROKE-effect
ΕΥCATEKAIΦEΛOΝΓΕΒΑ 40 AND OWE SURELY YE-	ΔΕΩCΑPTIOYKENTPEΠOY 40 14 TILL al-PRESENT NOT abashing youp
CIΛEYCATETINAKAIHMIC 60 reign THAT AND WE	MACΓPAΦOTAYTA AΛΛAOC 60 I-AM-WRITING these but AS off-
^{n¹ M} YMINCYNBACIΛEYCFMENA 80 9 to-YOUP SHOULD-BE-TOGETHER-reigning I-AM-	ΕΚΝΑΜΟΑΓΑΠΗΤΑΝΟΥΘΕΤ 80 springs OF-ME beloved admonish-
^{Ans¹ omit that (by s²)} OKΦΓAPOTIOΘEOCHMACTO 100 SEEMING for that THE God us THS	^{n o.} ΩNEANGAPMYPIOCΠAIΔA 500 15 ING IF-EVER for MYRIADS boy-LEADERS
YCAΠOCTOΛOYCEC XATOYC 20 commissioners LAST	ΓΩFOYCEXHTEENXPICTO 20 YE-MAY-BE-HAVING IN ANOINTED but
^{As o.} AΠEΔEIZENOCETIΘANATI 40 FROM-SHOWS AS ON-DEATHED	AAOYΠOΛOYCΠATEPACEN 40 NOT MANY FATHERS IN
OYCO TIΘEATPONEΓENHΘH 60 that gazing-place WE-WERE-BECOME	^{n omits JESUS} ΓAPXPICTΩIHCOYΔIA TOY 60 for ANOINTED JESUS THRU THE
MENTOKOCMOKAI AΓΓEΛOI 80 to-THE SYSTEM AND lo-MESSENGERS	^{n¹ o. n.} EYAGΓEΛIOYEGΩYMACETE 80 WELL-MESSAGE I YOUP generate
CKAI ANΘPΩΠOIC HMIC MΩ 200 11 AND lo-humans WE INSIPID-	NNHCAPAPA KALFOYNYMAC 700 16 I-AM-DESIDER-CALLING THEN YOUP
POIDIA XPICTON YMEIC ΔE 20 ONEs THRU ANOINTED YOUP YET	^{n¹ o. n.} MIMHTAIMOY TINEC ΘEΔIA 20 17 IMITATORS OF-ME BE-BECOMING THRU
ΦPONIMOIE N XPICTΩ HM EI 40 DISPOSED-ONEs IN ANOINTED WE	^{As¹ add} ΔΥΤΟ SAME ^{n+ε} TOYTO EΠE MYAYMINTIMOΘ 40 this I-SEND to-YOUP Timothy
CK ΘENEICYMEIC ΔE ICXY 60 UN-FIRM YOUP YET STRONG	EO NOCECTIN MOY TEKNONA 60 WHO IS OF-ME offspring be-
POIYMEICE N ΔOΞOIMHIC 80 YOUP IN-esteemed WE	ΓAPHTON KAI ΠICTON EN KY 80 LOVED AND BELIEVING IN Mas-
^{n+ε} ΔE ATIMOIA XPH THC AP TIΩ 300 11 YET UN-VALUED UNTIL THE al-PRESENT HOUR	^{A inserts IM} PI OCYMAC ANAMNHCE ITA 900 ter WHO YOUP WILL-DE-UP-REMINDING THE
^{As o.} PAC KAI ΠEINΩ MEN KAI ΔIY 20 AND WE-ARE-HUNGERING AND WE-ARE-	COΔOYCMOY TAC EN XPICTΩ 20 WAYS OF-ME THE IN ANOINTED
^{n+ε} Ω MEN KAI ΓYMNITEYO MEN K 40 THIRSTING AND WE-ARE-BEING-NAKED AND	^{JESUS omitted by AN} IHCOY K AΘC ΠANTAXOY EN 40 JESUS according-AS EVERY-SOIL IN
AI KOΛAΦIZOMETHAKAI ACT 60 WE-ARE-being-FROM-CHASTENED AND WE-ARE-	ΠACH EK KANCI ADIΔACKΩ 60 18 EVERY OUT-CALLED I-AM-TEACHING AS
ATOY MEN KAI KOPIΩ MEN EP 80 12 UN-STANDING AND WE-ARE-toiling work-	CMH EPXOMENOY ΔE MOY PRO 80 NO OF-COMING YET OF-ME TOWARD
ΓAZOMENO ITA IC DIA ICX 400 ING to-THE OWN HANDS	CYMAC EΦYC IΩ THC AN TINE 900 YOUP WERE-INFLATED ANY
EP CIN LOIΔOPOYMOENO IEY 20 being-say-SPARED WE-	CE LEYCOMAIDE TAXEΩC PR 20 19 I-SHALL-BE-COMING YET SWIFTLY TOWARD
AOYOMEN DIA CMENO IAN 40 ARE-blessing BEING-CHASSED WE-	OCYMAC E ANOKYPIOC ΘEΛH 40 YOUP IF-EVER the Master SHOULD-BE-
^{As¹ ΔΥC ill-for HARM-} EXOMETHABACOMYMOY MENO 60 13 ARE-tolerating BEING-HARM-AVERRED	CH KAI ΓNΩCOMAIOY TON AO 60 WILLING AND I SHALL-BE-KNOWING NOT THE say-
IPAPA KALOY MEN OC PEPI K 80 WE-ARE-DESIDER-CALLING : : AS ABOUT-clearse-	ΓONTΩN PEΦYC IΩ MEN ONA 80 ing OF-THE one-s HAVING-been-INFLATED but
ΔE APMATATOY COC MOY E 500 effects OF-THE SYSTEM WE-WERE-	AA THN ΔYNAMINOY ΓARENA 7000 20 THS ABILITY NOT for IN say-

²¹ It was some time before Paul came to Corinth. This epistle was probably written at Ephesus, whence Paul went to Macedonia. While there he wrote the second epistle to the Corinthians in which he lays aside the rod and manifests that spirit of love and meekness which he longed to show toward them.

¹ Even when we remember the extreme laxity of morals which prevailed in many of the large and luxurious cities of the Roman empire at that time, the corrupting influence of the heathen deities which they had so recently served, and the eagerness with which they sought to right this wrong, we can hardly see how such a state of affairs could exist in Corinth, and, at first sight, it seems even more difficult to see why it should have been incorporated in holy writ, to be the butt of infidels and the sport of the ungodly. Yet such is all of God's word. It is a light which does not shun to expose all the shame and dishonor of the very ones who are declared to possess the righteousness of God. And it is full of comfort for those who fall, for if His grace was sufficient in such a case, it will suffice for all.

⁵ It will be noticed that the punishment, of being given up to Satan, was with a view to salvation. Thus are all of God's judicial acts. They are not vindictive, without any consideration for the welfare of those involved, but are of such a nature as to correct the evil.

⁹ The apostle had already written on this subject to the Corinthians. The state of society may well be imagined when he tells them that, should they refuse to have dealings with all such immoral persons, they would need to leave the world entirely. Now he makes it clear, however, that immorality will not be tolerated among those in the ecclesia. All such should be excluded. They are subject to the judgment of their brethren. Immorality outside the ecclesia is not a matter for the saints. God is judging those who are outsiders.

¹³ There is a striking contrast between the methods of dealing with moral evil and doctrinal heresy. There were those in Corinth who held fundamental

God is not in word, but in power.

²¹ What do you want? That I may be coming to you with a rod, or in love as well as a spirit of meekness?

⁵ Actually, prostitution is heard of among you, and such prostitution as is not even named among the nations, as that anyone has his father's wife. And *you* are puffed up, and mourn not rather, that the one committing this act may be taken away from your midst. For *I*, indeed, being absent in body, yet present in spirit, have already, as if present, judged the one effecting this, thus: In the name of our Lord Jesus Christ, you being assembled, and my spirit, together with the power of our Lord Jesus, to give up such a one to Satan for the extermination of the flesh, that the spirit may be saved in the day of the Lord Jesus.

⁶ Your boast is not ideal. Are you not aware that a little leaven is leavening the whole kneading?

⁷ Clean out, then, the old leaven, that you may be a fresh kneading, according as you are unleavened. For even Christ, our Passover, was sacrificed for our sakes, so that we may be keeping the festival, not with old leaven, neither with the leaven of evil and wickedness, but with unleavened sincerity and truth.

⁹ I write to you in the epistle not to commingle with paramours. And undoubtedly it is not as to the paramours of this world, or the greedy and extortionate, or idolaters, else as a consequence you ought to come out of the world.

¹¹ Yet now I write to you not to commingle with anyone who is named a brother, should he be a paramour,

<p> ΟΓΩΗΒΑΣΙΑΕΙΑΤΟΥΘΕΟΥ ²⁰ ing THE KINGDOM OF-THE God but ΑΛΕΝΔΥΝΑΜΕΙΤΙΘΕΛΕΤΕ ⁴⁰ 21 IN ABILITY ANY YE-ARE-WILLING IN ΝΡΑΒΔΩΕΛΘΟΠΡΟΣΥΜΑΧΕ ⁶⁰ HOD I-MAY-BE-COMING TOWARD YOU OR IN ΝΑΓΑΠΗΠΝΕΥΜΑΤΙΤΕΠΡΑΥ ⁸⁰ LOVE spirit BESIDES-OF-MEEK- ΤΗΤΟΣΟΛΩΣΑΚΟΥΕΤΑΙΕΝΥ ¹⁰⁰ 5 UES WHOLLY IS-BEING-HEARD IN YOU ΜΙΝΠΟΡΝΕΙΑΚΑΙΤΟΙΔΥΤΗ ²⁰ AS O. PROSTITUTION AND SUCH ΠΟΡΝΕΙΑΝΤΙΣΟΥΔΕΕΝΤΟΙ ⁴⁰ PROSTITUTION WHICH-ANY NOT-YET IN THE ΣΕΘΝΕΣΙΝΟΝΟΜΑΖΕΤΑΙΩ ⁶⁰ AS¹ omit IS-BEING-NAMED (hy s¹) NATIONS IS-BEING-NAMED AS-BE- ΤΕΓΥΝΑΙΚΑΤΙΝΑΤΟΥΠΑΤΡ ⁸⁰ SIDES WOMAN ANY OF-THE FATHER ΟΣΕΧΕΙΝΚΑΙΥΜΕΙΣΠΕΦΥ ²⁰⁰ 2 TO-BE-HAVING-AND YOU PAVING-been- ΙΩΜΕΝΟΙΕΣΤΕΚΑΙΟΥΧΙΜΑ ²⁰ INFLATED ARE AND NOT emph. RA- ΛΛΟΝΕΠΕΝΘΗΣΑΤΕΙΝΑΔΡ ⁴⁰ THER YE-MOURN THAT MAY-BE-BE- ΗΚΜΕΣΟΥΜΟΝΟΤΟΕΡΓΟΝ ⁶⁰ ING-LIFTED OUT OF-MIDST OF-YOU THE-ONE THE ACT ΤΟΥΤΟΠΡΑΞΕΓΓΟΜΕΝΓΑΡ ⁸⁰ 3 THIS PRACTISING I INDEED FOR ΑΠΟΝΤΩΣΟΜΑΤΙΠΑΡΩΝΔΕΤ ²⁰⁰ FROM-BEING TO-THE BODY BESIDE-BEING YET TO- ΩΠΝΕΥΜΑΤΙΝΔΗΚΕΚΡΙΚΑΩ ²⁰ THE spirit ALREADY HAVE-JUDGED AS ΣΠΑΡΩΝΤΟΝΟΥΤΩΣΤΟΥΤΟΚ ⁴⁰ BESIDE-BEING THE-ONE thus this DOWN-10 ΔΤΕΡΓΑΣΑΜΕΝΟΝΕΝΤΩΝΟ ⁶⁰ 4 ACTING IN THE NAME ΜΑΤΙΤΟΥΚΥΡΙΟΥΜΩΝΙΗΣ ⁸⁰ OF-THE Master OF-US JESUS ΟΥΧΡΙΣΤΟΥΣΥΝΑΧΘΕΝΤΩΝ ⁴⁰⁰ AN omit ANOINTED ANOINTED OF-BEING-TOGETHER-LED ΥΜΩΝΚΑΙΤΟΥΕΜΟΥΠΝΕΥΜΑ ²⁰ OF-YOU AND OF-THE MY spirit ΤΟCCYNTΗΔΥΝΑΜΕΙΤΟΥΚΥ ⁴⁰ TOGETHER TO-THE ABILITY OF-THE Mas- ΡΙΟΥΗΜΩΝΙΗΣΟΥΠΑΡΑΔΟΥ ⁶⁰ 5 ter OF-US JESUS TO-BESIDE-GIVE ΝΑΙΤΟΝΤΟΙΟΥΤΟΝΤΩΣΑΤΑ ⁸⁰ THE SUCH TO-THE MATHN (ad- ΝΑΕΙΣΟΛΕΘΡΟΝΤΗΣΣΑΡΚΟ ⁶⁰⁰ VESARY) INTO WHOLE-ROIN OF-THE FLESH </p>	<p> CINATOΠΝΕΥΜΑCΦΘΗΕΝΤΗ ²⁰ THAT THE spirit MAY-BE-BEING-LED IN THE ΗΜΕΡΑΤΟΥΚΥΡΙΟΥΙΗΣΟΥ ⁴⁰ 6 DAY OF-THE Master JESUS NOT ΥΚΑΛΟΝΤΟΚΑΥΧΗΜΑΥΜΩΝΟ ⁶⁰ ANOINTED IDEAL THE BOAST OF-YOU NOT ΥΚΟΙΔΑΤΕΟΤΙΜΙΚΡΑΖΥΜΗ ⁸⁰ YE-HAVE-PERCEIVED THAT LITTLE FERMENT ΟΛΟΝΤΟΦΥΡΑΜΑΖΥΜΟΙΕΚΚ ⁴⁰⁰ 7 WHOLE THE KNEADING IS-FERMENTING OUT- ΔΘΑΡΑΤΕΟΥΝΤΗΝΠΑΛΑΙΑΝ ²⁰ AS¹ omit THEN (hy s¹) clean THEN THE OLD ΖΥΜΗΝΑΝΤΕΝΟΝΦΥΡΑΜ ⁴⁰ FERMENT THAT YE-MAY-BE YOUNG KNEADING ΑΚΑΘΩCΕCΤΕΑΖΥΜΟΙΚΑΙΓ ⁶⁰ ACCORDING-AS YE-ARE UN-FERMENTED AND FOR ΑΡΤΟΠΑΣΧΑΗΜΩΝΥΠΕΡΗΜ ⁸⁰ AS¹ omit over us (hy s¹) THE PASSOVER OF-US OVER US ΝΕΤΥΘΗΧΡΙCΤOCΦCΤΕΕΟΡ ⁷⁰⁰ 8 WAS-SACRIFICED ANOINTED AS-BESIDES WE-MAY- ΤΑΖΦΜΕΝΜΗΕΝΖΥΜΗΠΑΛΑΙ ²⁰ BE-FESTIVALIZING NO IN FERMENT OLD ΑΜΗΔΕΕΝΖΥΜΗΚΑΚΙΑCΚΑΙ ⁴⁰ BE-omit-YET NO-YET IN FERMENT OF-EVIL AND ΠΟΝΗΡΙΑCΑΛΕΝΑΖΥΜΟΙC ⁶⁰ OF-wickedness BUT IN UN-FERMENTED ΕΙΛΙΚΡΙΝΕΙΑCΚΑΙΑΛΗΘ ⁸⁰ A H FOR EI AS O. OF-sincerity AND TRUTH ΙΑCΕΓΡΑΥΑΥΜΙΝΕΝΤΗΕΠΙ ⁸⁰⁰ 9 I-WRITE TO-YOU IN THE letter CΤΟΛΗΜΗCΥΝΑΝΑΜΙΓΝΥCΘ ²⁰ NO TO-BE-BEING-TOGETHER-UP-MIXED ΑΙΠΟΡΝΟΙCΚΑΙΟΥΠΑΝΤΩC ⁴⁰ AS¹ omit AND (hy s¹) TO-paramours AND NOT ALL-ly ΤΟΙCΠΟΡΝΟΙCΤΟΥΚΟCΜΟΥ ⁶⁰ TO-THE paramours OF-THE SYSTEM ΤΟΥΤΟΥΗΝΤΟΙCΠΛΕΟΝΕΚΤΑ ⁸⁰ THIS OR TO-THE MORE-HAVERS ΙCΚΑΙΑΡΠΑΞΙΝΗΕΙΔΩΛΑ ⁸⁰⁰ AND SNATCHERS OR idolaters ΑΤΡΑΙCΕΠΕΙΦΕΙΛΕΤΕΑΡ ²⁰ b² O AS O. Δ AI SINCE YE-OWED CONSE- ΔΕΚΤΟΥΚΟCΜΟΥΕΞΕΛΘΕΙΝ ⁴⁰ QUENTLY OUT OF-THE SYSTEM TO-BE-OUT-COMING ΝΥΝΔΕΓΡΑΥΑΥΜΙΝΗΜΗCΥΝ ⁸⁰ 11 NOW YET I-WRITE TO-YOU NO TO-BE-BEING- ΑΝΑΜΙΓΝΥCΘΑΙΕΑΝΤΙCΑΔ ⁸⁰ TOGETHER-UP-MIXED IF-EVER ANY brother ΕΛΦΟCΟΝΟΜΑΖΟΜΕΝΟCΗΠΟ ⁸⁰⁰ b² C BEING-NAMED MAY-BE </p>
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error, for they denied the resurrection. The apostle reasons with them and shows them the consequences if their heresy were true, but he never suggests their excision. But when the behaviour of a brother became such that he brought reproach upon the holy brotherhood of believers, he was summarily expelled. This was the surest way of bringing him to repentance. By sending him back into the world, he realized the gravity of his misconduct.

¹ It is unfortunate that our word "judge" usually takes on the sense of condemnation. The saints are not to condemn the world but to rule it during the eons. Saints in Israel will possess the kingdom on earth. We shall administer the rest of the universe. This destroys utterly the crude conceptions of "heaven" usually entertained. We shall not be idle, but, as members of Christ's body, will direct and control the angels, including the utmost bounds of the empyrean.

If, then, such a future is for the saints, how incongruous for us to appeal to the unjust to settle our differences!

It is a deplorable state of affairs when brethren in Christ go to law against one another. It shows that one or the other is unjust and so is not a fit subject for the sphere of God's rule. When the kingdom is established there will be no room for those whose conduct is contrary to the strict justice which will be its chief characteristic.

If a believer has a case against another believer he should never have it tried before unbelievers. If they cannot settle it between themselves, they should choose some wise man, a believer in whom there is mutual confidence, and submit their case to him, and abide by his decision.

If this is impracticable, it rests with the aggrieved one to submit to the injury or loss rather than bring disgrace on the name of Christ. All that we do should be done with the single object of glorifying God, even if it entails shielding one who has wronged us, because his reputation cannot but affect the estimate with which the saints are held by the unbelievers in the world. We are not under law, but under grace. Let us use this rule in dealing with our brethren.

or greedy, or an idolater, or a reviler, or a drunkard, or an extortioner. With such a one you are ¹² not even to be eating. For what is it to me to be judging those outside? *You* are not judging those ¹³ within! Now those outside God is judging. Expel the wicked one from among yourselves.

⁶ Dare any of you, having business with another, be judged by the unjust, and not by the saints? Or are you not aware that the saints shall be judging the world? And if the world is being judged by you, are you unworthy of the least tribunals? Are you not aware that we shall be judging messengers, ⁴ not to mention life's affairs? If indeed, then, you should have tribunals for life's affairs, are you seating these who are scorned in ⁵ the ecclesia? I am saying this to abash you. Thus is there not even one wise one among you who will be able to adjudicate in the midst ⁶ of his brethren, but brother is suing brother, and this before unbelievers? ⁷ Already, indeed, then, it is actually a discomfiture for you that you have lawsuits with yourselves. Wherefore are you not rather being injured? Wherefore are you not rather being cheated? But ⁸ *you* are injuring and cheating, and ⁹ this brethren! Or are you not aware that the unjust shall not be enjoying the allotment of God's kingdom? Be not deceived. Neither paramours, nor idolaters, nor adulterers, nor catamites, nor sodomites, nor thieves, nor greedy, nor ¹⁰ drunkards; no revilers, no extortioners shall be enjoying the allotment of God's kingdom. And some ¹¹ of you were these, but you are bathed, but you are hallowed, but you were justified in the name of

ΠΝΟCΗΠΛΕΟΝΕΚΤΗΣΗΙΔΩ 20
 paramour OR MORE-HAVE^r OR idolater
^{n¹ o. o.}
ΛΟΛΑΤΡΗΣΗΛΟΙΔΟΡΟCΗΜΕ 40
 OR say-SPEAKER OR DRUNK-

ΘΥCΟCΗΑΡΠΑCΤΩΤΟΙΟΥΤΩ 60
 and OR SNATCHER to-THE such
^{A omits -YET}
ΜΗΔΕCΥΝΕCΘΙΕΙΝΤΙΓΑΡΜ 80
 12 NO-YET TO-BE-TOGETHER-EATING ANY for to-

ΟΙΤΟΥCΕΞΩΚΡΙΝΕΙΝΟΥΧΙ 100
 ME THE-ones OUT TO-BE-JUDGING NOT emph.
^{n¹ +E s¹ +I A ΔI}
ΤΟΥCΕCΩΥΜΕΙCΚΡΙΝΕΤΕΤ 20
 THE-ones within you^r ARE-JUDGING THE-

ΟΥCΔΕΕΞΘΕΟCΚΡΙΝΕΙ 40
 ones YET OUT THE God IS-JUDGING OUT-

ΞΑΡΑΤΕΤΟΝΠΟΝΗΡΟΝΕΞΥΜ 60
 LIFT THE wicked OUT OF
^{A adds EΞ OUT}
ΦΝΑΥΤΟΝΤΟΛΜΑΤΙCΥΜΟΝΠ 80
 YOU^r SAME IS-DAHING ANY OF-YOU^r FRAC-

ΡΑΓΜΑΕΧΩΝΠΡΟCΤΟΝΕΤΕΡ 200
 TISE HAVING TOWARD THE DIFFERENT
^{n¹ omits THE}
ΟΝΚΡΙΝΕCΘΑΙΕΠΙΤΩΝΑΔΙ 20
 TO-BE-BEING-JUDGED ON OF-THE UN-JUST

ΚΩΝΚΛΙΟΥΧΙΕΠΙΤΩΝΑΓΙΩ 40
 AND NOT emph. ON OF-THE HOLY-ones

ΝΗΟΥΚΟΙΔΑΤΕΟΤΙΟΙΑΓΙΟ 60
 OR NOT YE-HAVE-PERCEIVED THAT THE HOLY-ones

ΙΤΟΝΚΟCΜΟΝΚΡΙΝΟΥCΙΝΚ 80
 THE SYSTEM WILL-BE-JUDGING AND

ΑΙΕΙΝΥΜΙΝΚΡΙΝΕΤΑΙΟΚ 300
 IF IN YOUR IS-BEING-JUDGED THE SYS-

ΟCΜΟCΑΝΑΙΟΙΕCΤΕΚΡΙΤ 20
 TEM UN-WORTHY YE-ARE OF-JUDGE-
^{A H}

ΗΡΙΦΝΕΛΑΧΙCΤΩΝΟΥΚΟΙ 40
 instruments INFERIOR-most NOT YE-HAVE-

ΑΤΕΟΤΙΑΓΓΕΛΟΥCΚΡΙΝΟΥ 60
 PERCEIVED that MESSENGERS WE-SHALL-BE-

ΜΕΝΜΗΤΙΓΕΒΙΩΤΙΚΑΒΙΩΤ 80
 JUDGING NO-ANY-SURELY livelihoodic livelihoodic

ΙΚΑΜΕΝΟΥΝΚΡΙΤΗΡΙΔΕΑΝ 400
 INDEED THEN JUDGE-instruments IF-EVER

ΕΧΗΤΕΤΟΥCΕΞΟΥΘΕΝΗΜΕΝ 20
 YE-MAY-BE-HAVING THE ones-HAVING-been-scorfED

ΟΥCΕΝΤΗΕΚΚΛΗCΙΑΤΟΥΤΟ 40
 IN THE OUT-CALLED these

ΥCΚΑΒΙΖΕΤΕΠΡΟCΕΝΤΡΟΠ 60
 YE-ARE-sealing TOWARD abashment

ΗΝΥΜΙΝΑΕΓΦΟΥΤΩCΟΥΚΕΝ 80
 to-YOU^r I-AM-saying thus NOT IN-IS

ΙΕΝΥΜΙΝΟΥΔΕΙCΟCΦΟCΟC 600
 IN YOU^r NOT-YET-ONE WISE WHO

^{(by s²) s¹-UP- ΔN n¹+E}
ΔΥΝΗCΕΤΑΙΔΙΚΡΙΝΑΙΑΝ 20
 WILL-BE-ABLE TO-THRU-JUDGE UP

ΑΜΕCΟΝΤΟΥΑΔΕΛΦΟΥΑΥΤΟ 40
 MIDst OF-THE brother OF-bim

ΥΑΛΛΑΔΕΛΦΟCΜΕΤΑΔΕΛ 60
 6 but brother WITH brother

ΦΟΥΚΡΙΝΕΤΑΙΚΑΙΤΟΥΤΟC 80
 IS-BEING-JUDGED AND this ON

ΠΙΑΠΙCΤΩΝΗΜΕΝΟΥΝΟΛ 800
 7 UN-BELIEVING-ones ALREADY INDEED THEN WHOL-
^{THEN by s² A omits wholly}

ΩCΗΤΤΗΜΑΥΜΙΝΕCΤΙΝΟΤΙ 20
 ly DIMINISH to-you^r it-is that

ΚΡΙΜΑΤΑΞΕCΤΕΜΕΘΕΑΥΤΟ 40
 JUDGMENTS YE-ARE-HAVING WITH selves
^{s o. o. = judgement}

ΝΔΙΑΤΙΟΥΧΙΜΑΛΛΟΝΑΔΙΚ 60
 THRU-ANY NOT emph. RATHER YE-ARE-be-

ΕΙCΘΕΔΙΑΤΙΟΥΧΙΜΑΛΛΟΝ 80
 ING-injured THRU-ANY NOT emph. RATHER

ΑΠΟCΤΕΡΕΙCΘΕΑΛΛΑΥΜΕΙ 700
 8 YE-ARE-BEING-deprived but YE

CΑΔΙΚΕΙΤΕΚΑΙΑΠΟCΤΕΡΕ 20
 ARE-injuring AND ARE-depriving

ΙΤΕΚΑΙΤΟΥΤΟΑΔΕΛΦΟΥCΗ 40
 9 AND this brothers OR

ΟΥΚΟΙΔΑΤΕΟΤΙΑΔΙΚΟΙΒΕ 60
 NOT YE-HAVE-PERCEIVED THAT UN-JUST OF-

ΟΥΒΑCΙΑΙΕΙΝΟΥCΚΑΗΡΟΝΟ 80
 God KINGDOM NOT WILL-be-tenanting
^{NOT by n²}

ΜΗCΟΥCΙΝΜΗΠΑΝΑCΘΕΟΥ 800
 NO BE-BEING-STRAYED NOT-

ΤΕΠΟΡΝΟΙΟΥΤΕΕΙΔΩΛΟΑ 20
 BESIDES paramours NOT-BESIDES idolaters

ΤΡΑΙΟΥΤΕΜΟΙΧΟΙΟΥΤΕΜΑ 40
 NOT-BESIDES ADULTERERS NOT-BESIDES SOFT-

ΛΑΚΟΙΟΥΤΕΑΡCΕΝΟΚΟΙΤΑ 80
 ones NOT-BESIDES sodomites

ΙΟΥΤΕΚΛΕΠΤΑΙΟΥΤΕΠΛΕΟ 80
 10 NOT-BESIDES thieves NOT-BESIDES MORE-

ΝΕΚΤΑΙΟΥΤΕΜΕΘΥCΟΙΟΥΑ 900
 NAYERS NOT-BESIDES DRUNKARDS NOT say-
^{As omit -BESIDES}

ΟΙΔΟΡΟΙΟΥΧΑΡΠΑΓΕCΒΑC 20
 SPEAKERS NOT SNATCHERS KINGDOM

ΙΛΕΙΑΝΘΕΟΥΚΑΗΡΟΝΟΜΗC 40
 OF-God WILL-be-tenanting

ΟΥCΙΝΚΑΙΤΑΥΤΑΤΙΝΕCΗΤ 60
 11 AND these ANY YE-WERE

ΕΑΛΛΑΠΕΛΟΥCΑCΘΕΑΛΛΑ 80
 but YE-ARE-FROM-BATHED but

ΗΓΙΑCΘΗΤΕΑΛΛΑΔΕΔΙΚΑΙΩ 9000
 YE-ARE-HOLYZED but YE-WERE-JUSTIFIED

¹¹ The city of Corinth was noted for its profligacy and, as the evangel makes its special appeal to *sinners*, some of the Corinthian saints could look back at a past of very doubtful character. But the evangel they received had cleansed and sanctified and acquitted them. In God's sight, at any rate, they no longer bore these characters, and His grace would constrain them to conduct themselves accordingly.

¹² This is a necessary consequence of justification and the reign of grace. All is allowed to the one who has been vindicated by God. Nothing can ever touch his position before God in Christ. But this knowledge will not lead us to be lax in our conduct, as some might suppose.

¹⁵ The exalted honor of being members of Christ is the most powerful incentive to keep our bodies free from the gross sin which still afflicts humanity as it did in the days when this epistle was penned.

¹⁶ Wherever God dwells is the temple of God, and is hallowed by His presence. It was not the stately buildings or the sacred ritual or even the sacrifices which hallowed the sanctuary, but the presence of the glory of God in the holiest of all. The very ground of the desert was holy where Moses met Jehovah (Ex.3⁵). So our body, whatever its physical appearance or condition, has become a temple by virtue of the divine spirit which indwells us. It is no longer ours, but His, and like the tabernacle in the wilderness and the temple in Jerusalem, should allow nothing that defiles to enter its precincts. God does not dwell in temples made with hands, but in the bodies of His saints. Holy conduct and loving acts are the ritual.

¹ In this chapter Paul distinguishes carefully between his spiritual judgment and a commandment of the Lord. He gives the ideal, yet modifies it to suit the conditions under which the Corinthians lived.

It will be noted that conduct pleasing to God always conforms to the divine activities. When God deals out justice He requires the same in His saints. When He is gracious, as in this economy, He is pleased when we deal with one another according to the

our Lord Jesus Christ and by the spirit of our God.

¹² All is allowed me, but not all is expedient. All is allowed me, but I shall not be under the authority
¹³ of anything. Foods for the bowels and the bowels for foods, yet God will be discarding both these and those. Now the body is not for prostitution, but for the Lord, and
¹⁴ the Lord for the body. Now God rouses the Lord also, and will be rousing us up through His power.
¹⁵ Are you not aware that your bodies are members of Christ? Taking, then, the members of Christ away, should I be making them members of a prostitute? May it
¹⁶ not come to that! Or are you not aware that he who is joined to a prostitute is one body? For, He is averring, the two will be one
¹⁷ flesh. Now he who is joined to the
¹⁸ Lord is one spirit. Be fleeing from prostitution. The penalty of every sin which a man may be doing is outside of the body, yet he who is committing prostitution is sinning
¹⁹ in his own body. Or are you not aware that your body is a temple of the holy spirit in you, which you have from God, and you are not
²⁰ your own? For you are bought with a price. By all means glorify God in your body.

⁷ Now concerning what you write to me: It is ideal for a man not to
² touch a woman. Yet, because of prostitution, let each man have his own wife, and each woman have
³ her own husband. Let the husband render to the wife what he ought, yet likewise the wife also to the husband. The wife has not the jurisdiction of her own body, but the husband, yet likewise the husband also has not the jurisdiction of his
⁵ own body, but the wife. Do not be

<p>ΘΗΤΕΕΝΤΩΝΟΜΑΤΙΤΟΥΚΥ 20 <small>IN THE NAME OF-THE Mas-</small> <small>as omit OF-US</small> ΡΙΟΥΗΜΩΝΙΗΝCOYXPICTOY 40 <small>OF-US JESUS ANOINTED</small></p>	<p>ΝΟCΤΩΚΥΡΙΘΕΝΠΝΕΥΜΑC 20 <small>to-THE Master ONE spirit IS</small> 18 ΤΙΝΦΕΥΓΕΤΕΤΗΝΠΟΡΝΕΙΑ 40 <small>BE-FLEEING THE PROSTITUTION</small></p>
<p>ΚΑΙΕΝΤΩΠΝΕΥΜΑΤΙΤΟΥΘΕ 60 <small>AND IN THE spirit OF-THE God</small> 12 ΟΥΗΜΩΝΠΑΝΤΑΜΟΙΕΞΕCΤΙ 80 <small>OF-US ALL to-ME is-allowed</small></p>	<p>ΝΠΑΝΑΜΑΡΤΗΜΑΘΕΑΝΠΟΙΗ 60 <small>EVERY miss-effect WHICH IF-EVER SHOULD-</small> CΗΑΝΘΡΩΠΟCΕΚΤΟCΤΟΥCΦ 80 <small>BE-DOING human OUTSIDE OF-THE BODY</small></p>
<p>ΝΑΛΛΟΥΠΑΝΤΑCΥΜΦΟΡΕΙΠ 100 <small>but NOT ALL is-being-expedient ALL</small> ΑΝΤΑΜΟΙΕΞΕCΤΙΝΑΛΛΟΥΚ 20 <small>to-ME is-allowed but NOT</small></p>	<p>ΜΑΤΟCΕCΤΙΝΟΔΕΠΟΡΝΕΥΦ 800 <small>IS THE YET ORC-PROSTITUTING</small> ΝΕΙCΤΟΙΔΙΟΝCΦΜΑΑΜΑΡΤ 20 <small>INTO THE OWN BODY is-missing</small></p>
<p>ΕΓΩΕΞΟΥCΙΑCΘΗCΟΜΑΙΥΠ 40 <small>I SHALL-BE-BEING-authority-ized UNDER</small> ΟΤΙΝΟCΤΑΒΡΩΜΑΤΑΤΗΚΟΙ 80 <small>ANY THE FOODS to-THE CAVITY</small></p>	<p>19 ΑΝΕΙΝΟΥΚΟΙΔΑΤΕΟΤΙΤΟC 40 <small>ON NOT YE-HAVE-PERCEIVED that THE BODY</small> <small>A adds ΤΑ=MEMBERS</small> ΦΜΑΥΜΩΝΝΑCΤΟΥΕΝΥΜΙΝ 60 <small>OF-spirit HOLY OF-YOUR TEMPLE OF-THE IN YOUR</small></p>
<p>ΑΙΑΚΗΚΟΙΛΙΑΤΟΙCΒΡΩ 80 <small>AND THE CAVITY to-THE FOODS</small> ΜΑCΙΝΟΔΕΘΕΟCΚΑΙΤΑΥΤΗ 200 <small>THE YET God AND this</small></p>	<p>ΑΓΙΟΥΠΝΕΥΜΑΤΟCΕCΤΙΝΟ 80 <small>HOLY spirit IS WHICH</small> <small>AD1 omit THE (by s2)</small> ΥΕΧΕΤΕΑΠΟΤΟΥΘΕΟΥΚΑΙΟ 700 <small>YE-ARE-HAVING FROM THE God AND NOT</small></p>
<p>ΝΚΑΙΤΑΥΤΑΚΑΤΑΡΓΗCΕΙΤ 20 <small>AND these WILL-BE-DOWN-UN-ACTING THE</small> <small>as o.</small> ΟΔΕCΦΜΑΟΥΤΗΠΟΡΝΕΙΑΑΛ 40 <small>YET BODY NOT to-THE PROSTITUTION but</small></p>	<p>20 ΥΚΕΤΕΕΑΥΤΩΝΗΓΟΡΑCΘΗ 20 <small>YE-ARE OF-elves YE-ARE-BOUGHT</small> <small>n+e</small> ΤΕΓΑΡΤΙΜΗCΔΟΞΑCΑΤΕΑΗ 40 <small>for OF-VALUE esteemize-YE BIND</small></p>
<p>ΑΔΤΩΚΥΡΙΦΚΑΙΟΚΥΡΙΟCΤ 60 <small>to-THE Master AND the Master to-</small> ΦCΦΜΑΤΙΟΔΕΘΕΟCΚΑΙΤΟΝ 80 <small>THE BODY THE YET God AND THE</small></p>	<p>7 ΤΟΝΘΕΟΝΕΝΤΩCΦΜΑΤΙΥΜΦ 60 <small>THE God IN THE BODY OF-YOU</small> <small>us omit to-ME</small> ΝΠΕΡΙΔΕΩΝΕΓΡΑΥΑΤΕΜΟΙ 80 <small>ABOUT YET WHICH YE-WRITE to-ME</small></p>
<p>ΚΥΡΙΟΝΗΓΕΙΡΕΝΚΑΙΗΜΑC 300 <small>Master HOUSES AND US</small> <small>nH a.o.s.o. nN</small> ΕΞΕΓΕΙΡΕΙΔΙΑΤΗCΔΥΝΑΜ 20 <small>WILL-BE-OUT-HOUSING THRU THE ABILITY</small></p>	<p>2 ΚΑΛΟΝΑΝΘΡΩΠΟΓΥΝΑΙΚΟC 800 <small>IDEAL to-human OF-WOMAN</small> <small>as o.</small> ΜΗΑΠΤΕCΘΑΙΔΙΑΔΕΤΑCΠΟ 20 <small>NO to-DE-TOUCHING THRU YET THE PROS-</small></p>
<p>ΕΩCΑΥΤΟΥΟΥΚΟΙΔΑΤΕΟΤΙ 40 <small>OF-Him NOT YE-HAVE-PERCEIVED that</small> 15 <small>as 18 OF-US H</small> ΤΑCΦΜΑΤΑΥΜΩΝΜΕΛΗΧΡΙC 60 <small>THE BODIES OF-YOU MEMBERS OF-AN</small></p>	<p><small>as o.</small> ΡΝΕΙΑCΕΚΑCΤΟCΤΗΝΕΑΥΤ 40 <small>TITUTIONS EACH THE OF-self</small> ΟΥΓΥΝΑΙΚΑΕΧΕΤΩΚΑΙΕΚΑ 60 <small>WOMAN LET-BE-HAVING AND EACH fcm.</small></p>
<p>ΤΟΥΕCΤΙΝΑΡΑCΟΥΝΤΑΜΕΛ 80 <small>OINTED IS LIFTING THEN THE MEMBERS</small> ΗΤΟΥΧΡΙCΤΟΥΠΟΙΗNCΦΠΟΡ 400 <small>OF-THE ANOINTED I-SHOULD-BE-making-OF-PROS-3</small></p>	<p>5 CΤΗΤΟΝΙΔΙΟΝΑΝΔΡΑΕΧΕΤ 80 <small>THE OWN MAN LET-BE-HAV-</small> <small>A+e</small> ΩΤΗΓΥΝΑΙΚΙΟΑΝΗΡΤΗΝΦ 900 <small>ING to-THE WOMAN THE MAN THE OWED</small></p>
<p>ΝΗCΜΕΛΗΜΗΓΕΝΟΙΤΟΝΟΥΚ 20 <small>15 TITUTE MEMBERS NO MAY-IL-BE-BECOMING-OR NOT</small> ΟΙΔΑΤΕΟΤΙΟΚΟΛΛΩΜΕΝΟC 40 <small>WE-HAVE-PERCEIVED that THE one-being-JOINED</small></p>	<p><small>as o.</small> ΕΙΛΗΝΑΠΟΔΙΔΟΤΩΜΟΙΩC 20 <small>LET-BE-FROM-GIVING LIKE-AS</small> <small>YET omitted by A</small> ΔΕΚΑΙΗΓΥΝΗΤΩΑΝΔΡΙΝΓΥ 40 <small>4 YET AND THE WOMAN to-THE MAN THE WO-</small></p>
<p>ΤΗΠΟΡΝΗΕΝCΦΜΑΕCΤΙΝΕC 60 <small>to-THE PROSTITUTE ONE BODY IS WILL-BE</small> <small>A omits He-is-AVERTING</small> ΟΝΤΑΙΓΑΡΦΗCΙΝΟΙΔΥΟΕΙ 80 <small>for He-is-AVERTING the TWO INTO</small></p>	<p>ΝΗΤΟΥΙΔΙΟΥCΦΜΑΤΟCΟΥΚ 60 <small>MAN OF-THE OWN BODY NOT</small> ΕΞΟΥCΙΑΖΕΙΑΛΛΑΘΑΝΗΡΟ 80 <small>is-authority-izing but THE MAN LIKE-</small></p>
<p>CΣΑΡΚΑΜΙΑΝΟΔΕΚΟΛΛΩΜΕ 500 <small>17 FLESH ONE THE YET one-being-JOINED</small></p>	<p>ΜΟΙΩCΔΕΚΑΙΟΑΝΗΡΤΟΥΙΑ 1000 <small>AS YET AND THE MAN OF-THE OWN</small></p>

higher dictates of grace. Perhaps we can carry this even further. Redeemed Israel is the bride of the Lambkin. His relation to them is figured by the marriage tie. The present ecclesia, however, is His body, a much closer and more vital union. Hence the *ideal* for the present time is to remain as Paul was. It was doubtless ideal, in this sense, for Peter to have a wife. Paul's celibacy is undoubtedly in accord with the great truths with which he was commissioned, which disregard all physical relationships, being spiritual conditions to be realized among the celestials, where marriage has no place. Perhaps these considerations account for the undecided tone and temporary character of this chapter.

8 It is evident that the preceding concession is only a general rule, not applicable to those not then married. Their relations are to be regulated by mutual consideration, but the unmarried need to consult only their own condition.

10 The law of divorce, in Scripture, varies according to the character of God's ways in each economy. Because of the hardness of their hearts God gave them the provisions in the law. This is no rule for us today. Where both are believers there is no divorce in this economy. The reason for this is evident, even as the reason for divorce in Israel. Israel was married to Jehovah, but He had to divorce her for her sins. But we are the body of Christ, and no one *can* be separated from His own body! Our union with Him is unbreakable. This should be reflected in our earthly relationships.

11 When there has been a separation, a woman may not marry again so long as her husband is living.

12 The rule where one is an unbeliever is modified to suit conditions. The believer is to make no move toward separation, but if the unbeliever obtains a divorce the believer is entirely free.

13 While it is not right for a believer to marry an unbeliever, grace makes ample provision for such, especially as many are called while married to an unbeliever. Just as everything which touched the altar was holy (Ex.29³⁷), so the unbeliever is hallowed by association with one of God's saints.

depriving one another, except it should be by agreement for a period, that you should have leisure for fasting and prayer, and you may be the same again, lest Satan should be trying you because of your incontinence. Now this I am saying as a concession, not as an injunction. For I want all men to be as I myself also, but each has his own gracious gift from God, some, indeed, thus, yet some, thus.

8 Now I am saying to the unmarried and widows, that it is ideal for them if they should be remaining even as I. Yet if they are not controlling themselves, let them marry, for it is better to marry than to be on fire.

10 Now to the married I am charging, not *I*, but the Lord: A wife is not to be separated from her husband. Yet if she should be separated also, let her remain unmarried or be conciliated to her husband. And a husband is not to desert a wife.

12 Now the rest *I* am saying, not the Lord. If any brother has an unbelieving wife, and *she* approves of making a home with him, let him not be deserting her. And a wife who has an unbelieving husband, and *he* approves of making a home with her, let her not be deserting her husband. For the unbelieving husband has been hallowed by the wife, and the unbelieving wife has been hallowed by the brother, else, consequently, your children are unclean. Yet now they are holy. Yet if the unbeliever is separating, let them be separating. A brother or a sister is not enslaved in such a case. Now God has called us in peace. For what are you aware. O wife, if you will be saving your husband, or what are you aware,

<p>10ΥΟΥΣΦΜΑΤΟΣΟΥΚΕΙΣΟΥΣΙΑ²⁰ <small>BODY NOT is-authority-izing</small></p>	<p>11ΕΑΝΔΕΚΑΙΧΩΡΙΣΘΗΜΕΝΕ²⁰ <small>IF-EVER YET AND she-MAY-DE-BEING-SPEACIZED LET-</small></p>
<p>5ΣΕΙΔΑΛΛΗΓΥΝΗΜΗΑΠΟΣΤΕ⁴⁰ <small>but THE WOMAN NO BE-YE-depriving</small> <small>o. omits EVER</small> ΡΕΙΤΕΑΛΛΗΛΟΥΣΕΙΜΗΤΙΑ⁶⁰ <small>one-another IF NO ANY EVER</small></p>	<p>12ΤΩΓΑΜΟCΗΤΘΑΝΔΡΙΚΑΤΑ⁴⁰ <small>BE-REMAINING UN-MARRIED OR-TO-AN THE MAN LET-her-DE-</small> ΛΑΓΗΤΩΚΑΙΑΝΔΡΑΓΥΝΑΙ⁶⁰ <small>BEING-conciliated AND MAN WOMAN</small></p>
<p>NECΣΥΜΦΩΝΟΥΠΡΟΣΚΑΙΡΟ⁸⁰ <small>OUT OF-TOGETHER-SOUND TOWARD SEASON</small> <small>and¹ omit (by s²)</small> ΝΙΝΑΣΧΟΛΑΣΤΕΤΗΝΗCΤΙ¹⁰⁰ <small>THAT YE-SHOULD-DE-LEISURING to-THE fasting</small></p>	<p>13ΚΑΜΗΑΦΙΕΝΑΙΤΟΙCΔΕΛΟΙ⁸⁰ <small>NO TO-FROM-LET to-THE YET rest</small> ΠΟΙCΛΕΓΩΕΓΩΟΥΧΟΚΥΡΙΟ⁶⁰⁰ <small>AM-saying I NOT THE Master</small></p>
<p>ΔΚΑΙΤΗΠΡΟΣΕΥΧΗΚΑΙΠΑΙ²⁰ <small>AND THE prayer AND AGAIN</small></p>	<p>CEITICAΔΕΛΦΟCΓΥΝΑΙΚΑ²⁰ <small>IF ANY brother WOMAN</small></p>
<p>INΕΠΙΤΟΥΑΥΤΟΗΤΕΙΝΑΜΗΠ⁴⁰ <small>ON THE SAME YE-MAY-DE THAT NO MAY-</small> <small>o. de-trying</small> ΕΙΡΑΖΗΜΑCΟCΑΤΑΝΑCΔΙ⁶⁰ <small>THE SATAN (adversary) THRU</small></p>	<p>ΕΧΕΙΑΠΙCΤΟΝΚΑΙΑΥΤΗCΥ⁴⁰ <small>IS-HAVING UN-BELIEVING AND she IS-TO-</small> ΝΕΥΔΟΚΕΙΟΙΚΕΙΝΜΕΤΑΥΤ⁶⁰ <small>GETHER-WELL-SEEMING to-DE-HOMING WITH him</small></p>
<p>ΔΤΗΝΑΚΡΑCΙΑΝΥΜΦΟΝΤΟΥΤ⁸⁰ <small>THE UN-HOLD OF-YOU this</small> <small>o. omits OF-YOU</small> <small>o. Nao.</small> ΟΔΕΛΕΓΦΚΑΤΑCΥΓΓΝΟΜΗΝ²⁰⁰ <small>YET I-AM-saying according-to TOGETHER-opinion</small></p>	<p>13ΟΥΜΗΑΦΙΕΤΩΑΥΤΗΝΚΑΙΓΥ⁸⁰ <small>NO LET-him-DE-FROM-LETTING her AND WOMAN</small> <small>o. I for H</small> ΝΗΗΤΙCΕΧΕΙΑΝΔΡΑΠΙCΤ⁷⁰⁰ <small>WHO-ANY IS-HAVING MAN UN-BELIEVING</small></p>
<p>ΟΥΚΑΤΕΠΙΤΑΓΗΝΘΕΛΦΩΡ²⁰ <small>NOT according-to injunction I-AM-WILLING for</small></p>	<p>ONKAIΟΥΤΟCΣΥΝΕΥΔΟΚΕΙ²⁰ <small>AND he IS-TOGETHER-WELL-SEEMING</small></p>
<p>ΠΑΝΤΑCΑΝΘΡΩΠΟΥCΕΙΝΑΙ⁴⁰ <small>ALL humans TO-DE</small></p>	<p>ΟΙΚΕΙΝΜΕΤΑΥΤΗCΜΗΑΦΙΕ⁴⁰ <small>TO-DE-HOMING WITH her NO LET-her-DE-</small></p>
<p>ΩCΚΑΙΕΜΑΥΤΟΝΑΛΛΕΚΑC⁶⁰ <small>AS AND MYSELF but EACH</small></p>	<p>14ΤΩΤΟΝΑΝΔΡΑΝΓΙΑCΤΑΙΓΑ⁶⁰ <small>FROM-LETTING THE MAN HAS-been-HOLYZED for</small></p>
<p>ΤΟCΙΔΙΟΝΕΧΕΙΧΑΡΙCΜΑC⁸⁰ <small>OWN IS-HAVING grace-effect OUT</small> <small>and¹ o. (by s²) and¹ o. (by s²)</small> ΚΘΕΟΥCΜΕΝΟΥΤΩCΟCΔΕΟ³⁰⁰ <small>of-God WHO INDEED thus WHO YET thus</small></p>	<p>ΡΟΑΝΗΡΟΑΠΙCΤΟCΕΝΤΗΓΥ⁸⁰ <small>THE MAN THE UN-BELIEVING IN THE WOMAN</small> ΝΑΙΚΙΚΑΙΗΓΙΑCΤΑΙΗΓΥΝ⁸⁰⁰ <small>AND HAS-been-HOLYZED THE WOMAN</small></p>
<p>ΥΤΩCΛΕΓΩΔΕΤΟΙCΑΓΑΜΟΙ²⁰ <small>I-AM-saying YET to-THE UN-MARRIED</small> <small>o. omit that</small> CΚΑΙΤΑΙCΧΗΡΑΙCΟΤΙΚΑΛ⁴⁰ <small>AND to-THE WIDOWS that IDEAL</small></p>	<p>15ΗΑΠΙCΤΟCΕΝΤΩΔΕΛΦΩ²⁰ <small>THE UN-BELIEVING IN THE brother since</small> ΠΕΙΡΑΤΑΤΕΚΝΑΥΜΩΝΑΚΑ⁴⁰ <small>CONSEQUENTLY the offspring of-YOU UN-clean</small></p>
<p>ΟΝΑΥΤΟΙCΕΑΝΜΕΙΝΩCΙΝΩ⁶⁰ <small>to-them IF-EVER THEY-SH'D-DE-REMAINING AS</small> <small>o. N</small> CΚΑΓΩΕΙΔΕΟΥΚΕΓΚΡΑΤΕΙ⁸⁰ <small>AND-I IF YET NOT THEY-ARE-IN-HOLDING</small></p>	<p>15CΤΙΝΕΙΔΕΟΑΠΙCΤΟCΧΩΡΙ⁸⁰ <small>IF YET THE UN-BELIEVING-one IS-SPEACIZING</small> <small>o. N</small> ΖΕΤΑΙΧΩΡΙΖΕCΘΩΟΥΔΕΔΟ⁹⁰⁰ <small>LET-DE-BEING-SPEACIZED NOT HAS-been-</small></p>
<p>Α CC (by s²) A TO-DE-MARRYING ΕΙΝ and¹ IN²⁰ <small>for it-IS TO-MARRY OR</small> ΤΤΟΝΓΑΡΕCΤΙΝΓΑΜΗCΑΙΗ²⁰</p>	<p>ΥΛΩΤΑΙΟΔΕΛΦΟCΗΝΑΔΕΑ²⁰ <small>ENSLAVED THE brother OR THE sister</small> ΦΗΝΤΟΙCΤΟΙΟΥΤΟΙCΕΝΔ⁴⁰ <small>IN THE such IN YET</small></p>
<p>ΠΥΡΟΥCΘΑΙΤΟΙCΔΕΓΕΓΑΜ⁴⁰ <small>TO-to-DE-BEING-FIRED to-THE-ones YET HAVING-MAR-</small></p>	<p>ΕΕΙΡΗΝΗΗΚΕΚΑΗΚΕΝΗΜΑCΟ⁶⁰ <small>PEACE HAS-CALLED US THE</small></p>
<p>ΗΚΟCΙΝΠΑΡΑΓΓΕΛΛΩΟΥΚΕ⁶⁰ <small>HIED I-AM-chargeing NOT I</small></p>	<p>16ΘΕΟCΤΙΓΑΡΟΙΔΑCΓΥΝΑΙΕ⁸⁰ <small>God ANY for YOU-HAVE-PERCEIVED WOMAN IF</small></p>
<p>ΓΩΑΛΛΟΚΥΡΙΟCΓΥΝΑΙΚΑ⁸⁰ <small>but THE Master WOMAN</small> <small>o. middle ZECΘAI</small> ΑΠΟΑΝΔΡΟCΜΗΧΩΡΙCΘΗΝΑ⁵⁰⁰ <small>FROM MAN NO TO-DE-SPEACIZED</small></p>	<p>16ITONΑΝΔΡΑCΩCΕΙCΗΤΙΟΙ¹⁰⁰⁰ <small>THE MAN YOU LL-DE-SAVING OR ANY YOU-</small></p>

¹⁷ It is evident that God plans the time to call each of His saints. Some are in one station in life and some in another; some in one occupation and others in a different one. An important principle is laid down here which it were well for the saints to heed. It is this: The occupation and condition in which we were when God called us indicates, in a general way, what He would have us be. There is to be no radical change except in the case of those called in idleness or questionable occupations. There should, however, be a great change in our conduct, for we are to remain in our vocations *with God*. This it is which transforms the slave into the Lord's freedman, and makes the freeman a slave of Christ. This is the vital principle which replaces the outward rite of circumcision. It is not of great moment what a man may do for a livelihood, if he does it in such a way as to please God and bring no reproach on His name.

²³ Slavery has quite gone out of fashion, but those who have been bought with the blood of Christ should not be slow to acknowledge that in their case, it still exists. We are not our own. Let us glory in this. Not only are we His servants, but we are His slaves. We have no right to our own will and way. We are slaves of the Lord Christ, but not of any man, though he be Christ's apostle.

²⁵ The record of Paul's opinion is as much inspired as the injunction of the Lord. It is evident that no set rule can be laid down for the regulation of such matters which would not lead to license or undue restraint. So we have only the apostle's opinion, based on the condition of affairs in Corinth at the time. There was evidently much laxity of morals, due perhaps to the fact that the members of the Corinthian ecclesia had been themselves involved in the loose manners for which the city was noted, and to the low level of conduct prevailing all about them. This opinion does not apply at all times or places, for it would lead to monasticism. Hence the apostle is careful to add that those who do not follow his advice are not guilty of any wrong action.

O husband, if you will be saving ¹⁷ your wife, except as the Lord parts to each?

Each as God has called him, thus let him be walking. And thus am I ¹⁸ prescribing in all the ecclesias. Was anyone called having been circumcised? Let him not be de-circumcised. Has anyone been called in uncircumcision? Let him not be ¹⁹ circumcised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the precepts of ²⁰ God. Each one in the calling in which he was called—in this let him ²¹ be remaining. Were you called a slave? You need not care. But if you are able to become free also, ²² use it rather. For the slave being called in the Lord is the Lord's freedman. Likewise, he who is called, being free, is a slave of ²³ Christ. You are bought with a price. Do not become the slaves ²⁴ of men. Let each one, in what he was called, brethren, in this be remaining with God.

²⁵ Now concerning virgins [or celibates] I have no injunction of the Lord. Yet I am giving an opinion as one who has obtained mercy of ²⁶ the Lord to be faithful. I am inferring, then, this to belong to the ideal, because of the present necessity, seeing that it is ideal for a ²⁷ person to be thus. Have you been bound to a wife? Be not seeking to be loosed. Have you been ²⁸ loosed from a wife? Be not seeking a wife. Yet even if you should be marrying, you did not sin. And if a virgin should marry, she did not sin. Yet such will be having affliction in the flesh. Yet I am sparing you.

²⁹ Now this I am averring, brethren, the era is limited; that, furthermore, even those having wives

ΔΑΣΑΝΕΡΕΙΤΗΝΓΥΝΑΙΚΑΣ ²⁰ HAVE-PERCEIVED MAN IF THE WOMAN YOU-	ΑΣΤΟΣΕΝΦΕΚΑΗΘΗΔΕΛΦΟ ²⁰ IN WHICH HE-WAS-CALLED brothers
ΦΣΕΙΣΕΙΜΗΕΚΑΣΤΩΦΣΕΜΕ ⁴⁰ ¹⁷ WILL-DE-SAVING IF NO TO-EACH AS PARTS	ΙΕΝΤΟΥΤΩΜΕΝΕΤΟΠΑΡΑΘΕ ⁴⁰ IN this LET-him-DE-REMAINING DESIDE God
ΡΙΣΕΝΟΚΥΡΙΟΣΕΚΑΣΤΟΝΦ ⁶⁰ ¹⁸ K A THE Master PARTS THE Master EACH AS	ΦΠΕΡΙΔΕΤΟΝΠΑΡΘΕΝΟΝΕ ⁶⁰ 25 ABOUT YET THE virgins (or celibates) injunc-
ΣΚΕΚΑΗΚΕΝΟΘΕΟΟΥΤΩΣΠ ⁸⁰ HIS-CALLED THE God thus LET-	ΙΤΑΓΗΝΚΥΡΙΟΥΟΥΚΕΧΩΓΝ ⁸⁰ tion OF-Master NOT I-AM-HAVING O-
ΕΡΙΠΑΤΕΙΤΩΚΑΙΟΥΤΩΣΕΝ ¹⁰⁰ him-DE-ABOUT-TREADING AND thus IN	ΩΜΗΝΔΕΔΙΑΩΜΙΦΟΧΛΗΜΕ ¹⁰⁰ pious YET I-AM-GIVING AS HAVING-been-MER-
ΤΑΙΣΕΚΚΛΗΣΙΑΙΣΠΑΣΑΙΣ ²⁰ ALL THE OUT-CALLED ALL	ΝΟΣΥΠΟΚΥΡΙΟΥΠΙΣΤΟΣΕΙ ²⁰ CIED UNDER Master BELIEVING TO-
ΔΙΑΤΑССΟΜΑΙΠΕΡΙΤΕΤΗ ⁴⁰ 18 I-AM-prescribing HAVING-been-ABOUT-CUT	ΝΑΙΝΟΜΙΖΩΟΥΝΤΟΥΤΟΚΑΛ ⁴⁰ 26 BE I-AM-inferring THEN this IDEAL
ΜΕΝΟΣΤΙΣΕΚΑΗΘΗΜΗΕΠΙΣ ⁶⁰ ANY WAS-CALLED NO LET-him-DE-	ΟΝΥΠΑΡΧΕΙΝΔΙΑΤΗΝΕΝΕΣ ⁶⁰ TO-DE-belonging THRU THE HAVING-IN-
ΠΑΣΘΕΝΑΚΡΟΥΣΤΙΑΚΕΚ ⁸⁰ being-ON-PULLED IN uncircumcision HAS-been-	ΤΩΣΑΝΑΓΚΗΝΟΤΙΚΑΛΟΝ ⁸⁰ STOOD necessity that IDEAL
ΑΝΤΑΙΤΙΣΜΗΠΕΡΙΤΕΜΝΕΣ ²⁰⁰ CALLED ANY NO LET-him-DE-being-ABOUT-CUT	ΑΝΘΡΩΠΩΤΟΥΤΩΣΕΙΝΑΙΑ ⁷⁰⁰ 27 to-human THE thus TO-HE YOU-
ΩΗΠΕΡΙΤΟΜΗΟΥΔΕΝΕΣΤΙ ²⁰ 19 THE ABOUT-CUTTING NOT-YET-ONE IS	ΕΔΕΣΑΙΓΥΝΑΙΚΙΜΗΖΗΤΕΙ ²⁰ HAVE-been-BOUND to-WOMAN NO BE-SEEKING
ΝΚΑΙΗΑΚΡΟΥΣΤΙΑΟΥΔΕΝ ⁴⁰ AND THE uncircumcision NOT-YET-ONE	ΛΥΣΙΝΑΛΕΥΣΑΙΑΠΟΓΥΝΑΙ ⁴⁰ LOOSING YOU-HAVE-been-LOOSED FROM WOMAN
ΕΣΤΙΝΑΛΛΑΤΗΡΗΣΙΕΝΤΟΙΣ ⁶⁰ IS but KEEPING OF-directions	ΚΟΣΜΗΖΗΤΕΙΓΥΝΑΙΚΑΕΑΝ ⁶⁰ 28 NO BE-SEEKING WOMAN IF-EVER
ΑΦΘΕΟΥΕΚΑΣΤΟΣΕΝΤΗΚΑ ⁸⁰ 20 OF-God EACH IN THE calling	ΔΕΚΑΙΓΑΜΗCΗCΟΥΧΗΜΑΡΤ ⁸⁰ YET AND YOU-SHOULD-DE-MARRYING NOT YOU-MISSED
ΗCΕΙΗΕΚΑΗΘΗΕΝΤΑΥΤΗΜΕ ³⁰⁰ ¹⁵ adds EN IN A ΤΟΥΤΩ to-which he-was-called IN this LET-him-	ΕCΚΑΙΕΑΝΓΗΜΗΗΝΠΑΡΘΕΝΟ ⁸⁰⁰ AND IF-EVEN MAY-DE-MARRYING the virgin
ΝΕΤΟΦΔΟΥΛΟΣΕΚΑΗΘΗCΗC ²⁰ 21 BE-REMAINING SLAVE YOU-WERE-CALLED NO to-	CΟΥΧΗΜΑΡΤΕΝΘΑΙΝΑΙΔΕΤ ²⁰ NOT she-misSED CONSTRICTION YET to-
ΟΙΜΕΛΕΤΩΑΛΛΕΙΚΑΙΔΥΝΑ ⁴⁰ YOU LET-DE-CARING but IF AND YOU-ARE-ABLE	ΗCΑΡΚΙΕΙΞΟΥCΙΝΟΙΤΟΙΟΥ ⁴⁰ THE FLESH WILL-DE-HAVING THE such
CΑΙΕΛΕΥΘΕΡΟΣΓΕΝΕCΘΑΙ ⁶⁰ FREE TO-DE-BECOMING	ΤΟΙΕΓΩΔΕΥΜΩΝΦΕΙΔΟΜΑΙ ⁶⁰ I YET OF-YOUP AM-SPAING
ΜΑΛΛΟΝΧΡΗΣΑΙΟΓΑΡΕΝΚΥ ⁸⁰ 22 RATHER YOU-USE THE-one for IN Master	ΤΟΥΤΟΔΕΦΗΜΙΑΔΕΛΦΟΙΟΚ ⁸⁰ 29 this YET I-AM-AVERTING brothers THE SEA-
ΡΙΩΚΑΗΘΕΙCΔΟΥΛΟCΑΠΕΛ ⁴⁰⁰ BEING-CALLED SLAVE FROM-FREED	ΑΙΡΟΣCΥΝΕCΤΑΜΕΝΟCΕC ³⁰⁰ SON HAVING-been-TOGETHER-PUT IS
ΕΥΘΕΡΟCΚΥΡΙΟΥΕCΤΙΝΟΜ ²⁰ OF-Master IS LIKE-	¹⁵ omits THE TΙΝΤΟΛΙΠΟΝΙΝΑΚΑΙΟΙΕ ²⁰ THE rest THAT AND THE ones-
ΟΙΩCΟΕΛΕΥΘΕΡΟCΚΑΗΘΕΙ ⁴⁰ AS THE-one FREE BEING-CALLED	ΧΟΝΤΕCΓΥΝΑΙΚΑCΩCΜΗΧΕ ⁴⁰ HAVING WOMEN AS NO HAVING
CΔΟΥΛΟCΕCΤΙΝΧΡΙCΤΟΥΤ ⁶⁰ ¹⁶ OF-ANointed IS B+G 23 SLAVE IS OF-ANointed OF-	ΟΝΤΕCΩCΙΝΚΑΙΟΙΚΛΑΙΟΝ ⁶⁰ MAY-DE AND THE ones-LAMENTING
ΙΜΗCΓΟΡΑCΘΗΤΕΜΗΓΕΙΝ ⁸⁰ VALUE YE-ARE-BOUGHT NO BE-BECOM-	ΤΕCΩCΜΗΚΑΛΙΟΝΤΕCΚΑΙΟ ⁸⁰ AS NO LAMENTING AND THE
ΕCΘΕΔΟΥΛΟΙΑΝΘΡΩΠΟΝΕΚ ⁶⁰⁰ ¹⁷ adds ΑΙ 24 ING SLAVES OF-humans EACH	ΙΧΑΙΡΟΝΤΕCΩCΜΗΧΑΙΡΟΝ ¹²⁰⁰⁰ ones-JOYING AS NO JOYING

³¹ The transient, fleeting character of all of this world's relationships and experiences should warn us not to let them take an undue hold upon our hearts. We cannot but use the world to a limited extent. Its joys and sorrows affect us, whether we will or no. If it were a permanent system instead of a temporary stage in the process of God's plan, our attitude would be different. In the semi-permanent millennial system, the saints will not be restrained from the full use of the world of that day. But the present system is distinctly hostile to God and occupation with it is calculated to interfere with our fellowship with God and the enjoyment of His permanent purpose.

³² No doubt both Paul and Peter were representative men whose personal affairs were in accord with the dispensations given them by the Lord. Peter went about with a wife, for the relationship between the Lord and the remnant in Israel, to whom Peter belonged, was figured by the marriage tie. They were the bride of the Lamb. Paul, on the other hand, revealed a nearer and closer union, that of the human body, in which Christ was the head and His saints the members. Paul, consequently, never married, but devoted himself undistractedly to the Lord's service. This is the ideal for this economy, yet the apostle is most careful not to press it as an injunction, for, unless such a course is entered upon wholeheartedly and with faith and fortitude which few possess, it would lead only to failure.

³³ In this economy of grace there is no room for divorce. The marriage tie is binding for life. What Moses gave the hard-hearted sons of Israel is no rule for us. And even the single cause to which our Lord confined divorce was based on the kingdom code, not on the superabundance of grace in which we revel. Death alone can sever the marriage bond today, so far as two saints are concerned. If one, however, is an unbeliever, and deserts the believer, this also leaves the believer free. But, apart from this, it is entirely out of keeping with God's grace for two who have tasted of His favor, to seek to sever the tie.

³⁰ may be as not having them, and those lamenting as not lamenting, and those rejoicing as not rejoicing, and those buying as not retaining, and those using this world, as not using it up. For the fashion of this world is passing by.

³² Now I want you to be without solicitude. The unmarried one is solicitous about the things of the Lord, how he should be pleasing the Lord. Yet he who marries is solicitous about the things of the world, how he should be pleasing his wife, and is parted. And the unmarried woman and the virgin: the unmarried one is solicitous about the things of the Lord, that she may be holy both in body and in spirit, yet she who marries is solicitous about the things of the world, how she should be pleasing her husband. Now this I am saying with a view to your own expedience, not that I should be casting a noose over you, but with a view to that which is respectable and assiduous—to be undistractedly for the Lord.

³⁶ Now if anyone is inferring it to be indecent for his virgin, if she should be over her meridian, and thus it ought to occur, let him be doing what he will: it is not sinning. Let them be marrying. Yet he who stands settled in his heart, having no necessity, yet has authority over his own will, and has decided this in his own heart (to be keeping his own virgin) will be doing ideally. So that the celibate himself also who is marrying, will be doing ideally, yet he who is not giving in marriage will be doing better.

³⁹ A wife is bound by law for whatever time her husband is living. Yet

ΤΕ ΣΚΛΗΡΟΙ ΑΓΟΡΑΖΟΝΤΕΣ Ω 20
AND THE ONE-BUYING AS

31 ΣΜΗΚΑΤΕΧΟΝΤΕΣ ΚΑΙ ΟΙ ΧΡ 40
NO DOWN-HAVING AND THE ONE-
p¹⁸ and¹ accusative ΤΟΝ Υ Ο ΣΜΟΝ omit (by s²)
p¹⁸ ΜΕΝΟΙΤΟ ΚΟΣΜΟ ΤΟΥΤΟΥ 60
USING to-THE SYSTEM this AS

ΜΗΚΑΤΑΧΡΩΜΕΝΟΙ ΠΑΡΑΓΕ 80
NO one-down-USING IS-DESIDE-LEADING

ΙΓΑΡ ΤΟΣ ΧΗΜΑΤΟΥ ΚΟΣΜΟΥ 100
for THE FIGURE OF-THE SYSTEM

32 ΤΟΥΤΟΥ ΘΕΛΩ ΔΕ ΥΜΑΣ ΑΜΕΡ 20
this I-AM-WILLING YET YOU P UN-ADIOUS

ΙΜΝΟΥΣ ΕΙΝΑΙ ΟΙ ΑΓΑΘΟΙ 40
TO-BE THE UN-MARRIED IS-DE-

ΡΙΜΝΙΑΤΑ ΤΟΥ ΚΥΡΙΟΥ ΨΑ 40
ING-ANXIOUS THE OF-THE Master how he-

33 ΡΕ ΣΤΟΚΥΡΙΩ ΔΕ ΓΑΜΗΣΑ 80
sh D-DE-PLEASEING to-THE Master THE YET one-MARRYING

ΣΜΕΡΙΜΝΑΤΑ ΤΟΥ ΚΟΣΜΟΥ Π 200
IS-BEING-ADIOUS THE OF-THE SYSTEM how

34 ΨΑΡΕ ΣΤΗ ΓΥΝΑΙΚΙ ΚΑΙ Μ 20
he-sh D-DE-PLEASEING to-THE WOMAN AND HAS-

ΕΡΙΣΤΑΙ ΚΑΙ Η ΓΥΝΗ Η ΑΓ 40
been-PARTED AND THE WOMAN THE UN-

ΑΜΟΣ ΚΑΙ Η ΠΑΡΘΕΝΟΣ Η ΑΓ 60
MARRIED AND THE VIRGIN THE UN-MAR-

ΜΟΣ ΜΕΡΙΜΝΑΤΑ ΤΟΥ ΚΥΡΙΟΥ 80
HED IS-BEING-ADIOUS THE OF-THE Master

ΥΙΝΑ Η ΑΓΙΑ ΚΑΙ ΤΩ ΣΩΜΑΤΙ 300
A omits AND to-THE omitted by p¹⁸
THAT she-MAY-BE HOLY AND to-THE BODY

ΚΑΙ ΤΩ ΠΝΕΥΜΑΤΙ Η ΔΕ ΓΑΜΗ 20
to-THE omitted by p¹⁸ THE YET one-MARRY-

35 ΣΑ ΣΑ ΜΕΡΙΜΝΑΤΑ ΤΟΥ ΚΟΣΜΟΥ 40
ing IS-BEING-ADIOUS THE OF-THE SYSTEM

ΟΥ ΨΑΡΕ ΣΤΩ ΑΝΔΡΙ ΤΟΥ 60
35 how she-SHOULD-DE-PLEASEING to-THE MAN this

ΤΟ ΔΕ ΠΡΟΣ ΤΟΥ ΜΟΝΑΥΤΩΝ 60
p¹⁸ omits SAME
TOWARD THE OF-YOU P SAME ex-

ΥΜΦΟΡΟΝ ΛΕΓΟΥΧΙΝ ΑΒΡΟ 400
p¹⁸ E
pedience I-AM-SAYING NOT THAT NOOSE

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to-YOU P I-SH D-DE-ON-CASTING but TOWARD

ΟΣΤΟ ΕΥΣΧΗΜΟΝ ΚΑΙ ΕΥΠΑΡ 40
THE WELL-FIGURED AND assiduous

ΕΔΡΟΝ ΤΩ ΚΥΡΙΩ ΑΠΕΡΙΣΠΑ 60
to-THE Master UN-DISTRACTEDLY

36 p¹⁸ ΟΥ ΕΙΝΑΙ to-BE for -ly s² o.
CTΩ ΣΕΙΔΕΤΙΣ ΑΣΧΗΜΟΝΕΙ 80
IF YET ANY to-BE-BEING-INDECENT

ΝΕ ΠΙΤΗΝ ΠΑΡΘΕΝΟΝ ΑΥΤΟΥ 600
ON THE virgin OF-him

ΝΟΜΙΖΕΙ ΕΑΝ ΗΥΠΕΡΑΚΜΟΣ 20
is-inferring IF-EVER she-MAY-BE OVER-POINTED

ΑΙ ΤΟΤΟΤΟ P¹⁸ o. as p¹⁸ o.
ΚΑΙ ΟΥΤΩΣ ΟΦΕΙΛΕΙ ΓΙΝΕΣ 40
AND thus IS-OWING TO-BE-BECOMING

37 ΘΑΙΘΕΛΕΙ ΠΟΙΕΙΤΩ ΟΥΧ Α 60
s² o.
WHICH IS-WILLING LET-BE-DOING NOT IS-

ΜΑΡΤΑΝΕΙ ΓΑΜΕΙΤΩ ΣΑΝΟΣ 80
37 MISSING LET-THEM-BE-MARRYING WHO

ΔΕ ΕΣΤΗΚΕΝ ΕΝ ΤΗ ΚΑΡΔΙΑ 600
p¹⁸ omits IN
YET HAS-STOOD IN THE HEART OF-

ΥΤΟΥ ΕΔΡΑΙΟΣ ΚΑΙ ΜΗ ΕΧΩΝ ΑΝΑ 20
s² SETTLED IN THE HEART OF-him
him SETTLED NO HAVING necessity

ΓΚΗΝΕ ΣΟΥ ΣΙΑΝ ΔΕ ΕΧΕΙΠΕ 40
A omits YET
authority YET IS-HAVING ABOUT

ΡΙΤΟΥ ΙΔΙΟΥ ΘΕΛΗΜΑΤΟΣ 60
THE OWN WILL AND

ΑΙ ΤΟΥΤΟ ΚΕΚΡΙΘΗ ΕΝ ΤΗ 80
p¹⁸ omits IN
this HAS-JUDGED IN THE OWN

ΔΙΑΚΑΡΔΙΑ ΤΗΡΕΙΝ ΤΗΝ ΕΑ 700
s² o.
HEART TO-BE-KEEPING THE OF-self

ΥΤΟΥ ΠΑΡΘΕΝΟΝ ΚΑΛΩ ΣΠΟΙ 20
virgin IDEALLY WILL-BE-

Η ΣΕΙΩΣΤΕ ΚΑΙ ΟΙ ΑΓΑΜΙΖΟΝΤ 40
p¹⁸ + E
38 DOING AS-BESIDES AND THE one-MARRYING THE

ΗΝ ΕΑΥΤΟΥ ΠΑΡΘΕΝΟΝ ΚΑΛΩ 60
B virgin OF-self
OF-self virgin IDEALLY

ΑS OMIT HC AB¹⁸ p¹⁸ K ΔΙΟ AND THE OUT-omit AB¹⁸ p¹⁸
ΣΠΟΙΗΣΕΤΕ ΔΕ ΜΗ ΚΑΜΙΖ 60
WILL-BE-DOING THE YET NO OUT-MARRYING

39 ΩΝ ΚΡΕΙΣΣΟΝ ΠΟΙΗΣΕΙ ΓΥΝ 800
s² o.
39 better WILL-BE-DOING WOMAN

Η ΔΕ ΤΑΙΝΟΜΩΦΕ ΟΣΟΝ ΧΡ 20
AN¹⁸ p¹⁸ omit to-LAW
HAS-BEEN-BOUND to-LAW ON as-much-as TIME

ΟΝ ΟΝ ΖΩΑΝ ΗΡΑΥΤΗΣΕ ΑΝΔ 40
IS-LIVING THE MAN OF-her IF-EVER YET

ΑΠΟΘΑΝΗ ΜΑΥ-DE-FROM-DYING
ΕΚΟΙΜΗΘΗ Ο ΑΝΗΡ ΕΛΕΥΘΕΡ 60
MAY-BE-BEING-reposed THE MAN FREE

ΔΕ ΣΤΙΝΩ ΘΕΛΕΙ ΓΑΜΗΘΗΝΑ 80
she-IS to-Whom she-IS-WILLING to-BE-MARRIED

ΙΜΟΝΟΝ ΚΥΡΙΩ ΜΑΚΑΡΙΩ 900
40 ONLY IN Master HAPPY-more

ΤΕΡΑ ΔΕ ΕΣΤΙΝ ΕΑΝ ΟΥΤΩΣ 20
s² o.
YET she-IS IF-EVER thus she-

ΕΙΝΗΚΑΤΑ ΤΗΝ ΕΜΗΝ ΓΝΩΜΗΝ 40
B² D-DE-REMAINING according-to THE MY opinion

n ΓΑΡ for p¹⁸ ANOINTE X Y
ΝΔΟΚΕΔΕ ΚΑΓΩ ΠΝΕΥΜΑΘΕ 60
AM-SEEMING YET AND-1 spirit OF-God

38 ΥΕΧΕΙΝ ΠΕΡΙ ΔΕ ΤΩΝ ΕΙΔΩ 80
s² o.
to-BE-HAVING ABOUT YET THE idol-SACRIFICES

ΟΒΥΤΩΝ ΟΙΔΑΜΕΝ ΟΤΙ ΠΑΝΤ 13000
WE-HAVE-PERCEIVED THAT ALL

¹ Except in heathen lands, the question of eating that which has been offered in sacrifice to idols, is no longer a pertinent one, but the principle handed down is quite as important as ever. Those who are advanced in the faith know that there is no difference between food offered to idols and any other. Before God they may freely eat, but not before their brethren whose faith is not established. So we may freely do many things before God which might offend our brethren and cause them to stumble. Let us not flaunt our liberty in their faces, but rather let us refrain from that which may result in harm to a weak brother. Let us walk in love.

² We have here a marvelously exact and concise definition of the relationship which we sustain to God and to the Lord, which, in turn, throws much light on their respective relationship to each other. Briefly put, God is the *Source and Object* of all; Christ is the *Channel* of all. Thus it is always found. We are never said to come *out of* Christ, but *out of* God. Indeed, Christ asserts that He Himself, came out of God (Jn.8:42). All is out of God (Rom.11:36). But God never deals with us except *through* His Anointed. Creation began *in* the Son of God and was carried out *through* Him. He has the same place in redemption. There is no conflict, for, while the Son, as the Image of the Father, is entitled to be called God and to receive the same honor as the Father, yet He Himself insists that His Father is greater than all (Jn. 10:29). All that He had was received from His Father. His very life was a gift (Jn.5:26), and He lived by the Father (Jn.6:57). He did the Father's will, not His own. He sought the Father's glory, not His own. He was one with the Father, and desired that the disciples might become partakers of that unity (Jn. 17:23). So that He Himself was in every way, *out of* the Father. On the other hand, He is the only Way to the Father, the only means through Whom we may know God. Hence, while all is sourced in God the Father, all is channeled through the Son. It is only by clinging closely to the exact language of holy writ that we may hope to gain a clear conception of the relation of the Father to the Son.

if the husband should be reposing, she is free to be married to whom she will, only in the Lord. Yet she is happier if she should be remaining thus, according to my opinion. Now I presume that *I* also have God's spirit.

³ Now concerning the idol sacrifices: We are aware that we all have knowledge. Knowledge puffs up, yet love edifies. If anyone is presuming to have known anything, he knew not as yet according as he ought to know. Now if anyone is loving God, *he* is known by Him. Then, concerning feeding on the idol sacrifices: We are aware that an idol is nothing in the world, and that there is no other God except One. For even if so be that there are those being termed gods, whether in heaven or on earth, even as there are many gods and many lords, nevertheless to us there is one God, the Father, out of Whom all is, and we for Him, and one Lord, Jesus Christ, through Whom all is, and we through Him. But in all there is not this knowledge. Now some, hitherto used to an idol, are eating of it as an idol sacrifice, and their conscience, being weak, is polluted. Now food will not give us a standing with God, neither, if we should not be eating are we in want, nor if we should be eating are we surfeited.

⁴ Now beware lest somehow this right of yours should be becoming a stumbling block to the weak. For if anyone should see you, who have knowledge, lying down in an idol's shrine, will not his weak conscience be injured to the eating of the idol sacrifices? For the weak one is being destroyed also by your knowledge: the brother because of whom Christ died. Now in thus sinning against

- ΕΣΓΝΩΣΙΝ ΕΧΟΜΕΝ Η ΓΝΩΣΙ²⁰
KNOWLEDGE WE-ARE-HAVING THE KNOWLEDGE
- ΣΦΥΣΙΟΙ Η ΔΕ ΑΓΑΠΗ ΟΙΚΟ⁴⁰
IS-INFLATING THE YET LOVE IS-HOME-
- ΟΜΕΙ ΕΙΤΙΣ ΔΟΚΕΙ ΕΓΝΩΚΕ⁶⁰
2 BUILDING IF ANY IS-SEEING TO-HAVE-KNOWN
- ΝΑΙ ΤΙΟΥΤΩ ΕΓΝΩΚΑΘΩΣ ΔΕ⁸⁰
ANY NOT-as-yet KNEW according-as it-IS-
- ΙΓΝΩΝΑΙ ΕΙΔΕΤΙΣ ΑΓΑΠΗ¹⁰⁰
3 BINDING TO-KNOW IF YET ANY IS-LOVING THE
- ΟΝΘΕ ΟΝΟΥ ΤΟΣΕ ΓΝΩΣΤΑΙ²⁰
God this-one IS-BEING-KNOWN by
- ΠΑΥΤΟΥ ΠΕΡΙ ΤΗΣ ΒΡΩΣΕΩΣ⁴⁰
4 Him ABOUT THE FEEDING
- ΟΥΝΤΩΝ ΕΙΔΩΛΟΥ ΤΩΝ ΙΔ⁶⁰
THEN OF-THE idol-SACRIFICES WE-HAVE-
- ΑΜΕΝΟΤΙΟΥ ΕΝ ΕΙΔΩΛΟΝ⁸⁰
PERCEIVED THAT NOT-YET-ONE idol IN
- ΝΚΟΣ ΜΦΚΑΙΟΤΙΟΥ ΔΕΙΞΕ¹⁰⁰
SYSTEM AND THAT NOT-YET-ONE GOD
- ΟΣΕ ΤΕΡΟΣ ΕΙΜΗ ΕΙΣ ΚΑΙ Γ²⁰
5 DIFFERENT omitted by A¹ (y s²) DIFFERENT IF NO ONE AND for
- ΡΕΙ ΠΕΡΕΙΣΙΝ ΑΕΓΟΜΕΝΟΙ⁴⁰
IF-EVEN ARE once-being-said
- ΘΕΟΙ ΕΙΤΕ ΕΝΟΥΡΑΝΘΕΙΤΕ⁶⁰
gods IF-BESIDES IN heaven IF-BESIDES
- ΕΠΙ ΓΗΣ ΩΣ ΠΕΡΕΙΣΙΝ ΘΕΟΙ⁸⁰
ON LAND AS-EVEN ARE gods
- ΠΟΛΛΟΙ ΚΑΙ ΚΥΡΙΟΙ ΠΟΛΛΟ¹⁰⁰
MANY AND masters MANY
- ΙΔΑΛΗΜΙΝ ΕΙΣ ΘΕΟΣ Ο ΠΑΤΗ²⁰
6 but omitted by n s¹ omits God but to-US ONE God THE FATHER
- ΡΕΙ ΖΟΥΤΑ ΠΑΝΤΑ ΚΑΙ ΗΜΕΙΣ⁴⁰
OUT OF-WHOM THE ALL AND WE
- ΕΙΣ ΑΥΤΟΝ ΚΑΙ ΕΙΣ ΚΥΡΙΟΣ⁶⁰
INTO Him AND ONE Master
- ΙΗΣΟΥΣ ΧΡΙΣΤΟΣ ΔΙΟΥΤΑ⁸⁰
JESUS ANOINTED THRU WHOM THE ALL
- ΑΝΤΑ ΚΑΙ ΗΜΕΙΣ ΔΙΑΥΤΟΥ¹⁰⁰
7 AND WE THRU Him but
- ΑΛΟΥ ΚΕΝ ΠΑΣΙΝ Η ΓΝΩΣΙΣ²⁰
NOT IN ALL THE KNOWLEDGE ANY
- ΙΝΕΣ ΔΕ ΤΗ ΣΥΝΗΘΕΙΑ ΕΦΑ⁴⁰
A OF-THE idol TILL al-PRESENT YET to-THE TOGETHER-CUSTOM TILL al-
- ΡΤΙ ΤΟΥ ΕΙΔΩΛΟΥΤΩΣ ΕΙΔΩ⁶⁰
PRESENT OF-THE idol AS idol-SACRIFICE
- ΟΒΥΤΟΝ ΕΣΤΙΝ⁸⁰
ther ABE-EATING AND THE-con-
- ΥΝΕΙΔΗΣΙ ΑΥΤΩΝ ΑΣΘΕΝΗ¹⁰⁰
s¹ o. A¹+E of-them UN-FIRM
- ΣΟΥ ΣΑΜΟΛΥΝΕΤΑΙ ΒΡΩΜΑ²⁰
8 BEING IS-BEING-POLLUTED FOOD YET
- ΕΝΗΜΑ ΣΟΥ ΠΑΡΑΣΤΗΣ ΕΙΤΩ⁴⁰
s¹ Y=you s¹ I s¹+N US NOT WILL-BE-BESIDE-STANDING to-THE God
- ΕΦΟΥΤΕ ΑΝΗΦΑΓΩΜΕΝΟΙ⁶⁰
NOT-BESIDES IF-EVER NO WE-MAY-BE-EATING WE-
- ΑΣ ΤΡΕΠΕΙΝ ΕΞΕΙΝΕΙΝ⁸⁰
As transpose-WANTING and-exceeding s¹ MH NO
- ΤΕΡΟΥΜΕΘΑ ΟΥΤΕ ΑΝΗΦΑΓΩ¹⁰⁰
ABE-WANTING NOT-BESIDES IF-EVER WE-MAY-BE-
- ΜΕΝ ΠΕΡΙΣΣΕΥΟΜΕΝ ΒΛΕΠΕ²⁰
B A MEN PERICSEYOMEN BLEPE
- 9 ΕΑΤΗΜΕΝ ΕΞΕΙΝΕΙΝ⁴⁰
EATING WE-ABE-exceeding YE-BE-looking
- ΤΕ ΔΕ ΜΗ ΠΟΣΗ ΣΟΥΣΙΑ ΜΟΥ⁶⁰
YET NO how THE authority OF-you
- ΝΑΥΤΗ ΠΡΟΣΚΟΜΜΑ ΓΕΝΗΤΑ⁸⁰
this TOWARD-STRIKE MAY-BE-BECOMING
- ΙΤΟΙΣ ΑΣΘΕΝΕΣΙΝ ΕΑΝ¹⁰⁰
10 to-THE UN-FIRM IF-EVER for
- Α+Ε ΒΥΟΥΣ ΟΜΙΤΣ²⁰
A+E B YOU omits s¹ knowledge one-HAVING
- ΤΙΣ ΔΙΔΩΝΕΙΣ ΤΟΝ ΧΑΡΑΝ⁴⁰
ANY MAY-BE-PERCEIVING YOU THE one-HAVING KNOW-
- Α+Ε Ο. CΙΝΕΙΣ ΔΕ ΤΩ ΙΔΩΛΟ ΚΑΤΑΚΤΕΙ⁶⁰
A+E O. CINEIS DE TO IDOL KATAKTEI
- 700 LEDGE IN idol-shrine DOWN-LYING
- ΕΝ ΟΝΟΥ ΧΙΝ ΣΥΝΕΙΔΗΣΙΣ⁸⁰
s¹ o. A¹+E EN ONOU CHIN SYNEIDHSIS
- 20 NOT emph. THE conscience OF-
- ΥΤΟΥ ΑΣΘΕΝΟΥΣ ΚΑΤΟΧΟΣ⁴⁰
him UN-FIRM BEING WILL-BE-
- ΟΔΟΜΗΘΗΣΕΤΑΙ ΕΙΣ ΤΟΤΑ⁶⁰
s¹ o. ODOMEHSETEI EIS TOTATA
- 60 BEING-HOME-BUILDED INTO THE THE idol-
- Α+Ε Ο. ΙΔΩΛΟΥΤΑ ΕΣΒΕΙΝ ΚΑΙ⁸⁰
A+E O. IDOLOUTA ESBEIN KAI
- 11 SACRIFICES TO-BE-EATING AND IS-
- Α+Ε Ο. ΟΥΝ ΤΗΝ ΠΟΛΛΑΥΤΑΙΓΑΡΟ ΑΣΘΕΝΟΥ¹⁰⁰
A+E O. OYN TEN POLLAYTAIGAR ASTHENOU
- 800 BEING-DESTROYED for THE ONE-BEING UN-FIRM IN
- Α+Ε Ο. ΟΥΝ ΤΗΝ ΠΟΛΛΑΥΤΑΙΓΑΡΟ ΑΣΘΕΝΟΥ²⁰
A+E O. OYN TEN POLLAYTAIGAR ASTHENOU
- 20 THE to-THE KNOWLEDGE THE brother THRU
- ΙΟΝ ΧΡΙΣΤΟΣ ΑΠΕΘΑΝΕΝ ΟΥ⁴⁰
12 WHOM ANOINTED FROM-DIED thus
- ΤΩΣ ΔΕ ΑΜΑΡΤΑΝΟΝΤΕΣ ΕΙΣ⁶⁰
YET MISSING INTO
- ΤΟΥΣ ΔΕ ΑΛΦΟΥΣ ΚΑΙ ΤΟΥΤΟ⁸⁰
THE brothers AND BEATING
- ΝΤΕΣ ΑΥΤΩΝ ΤΗ ΣΥΝΕΙΔΗΣΙ¹⁰⁰
s¹ o. NTESE AUTON TEN SYNEIDHSI
- 300 OF-them THE conscience
- ΙΝΑΣΘΕΝΟΥΣ ΑΝΕΙΧΡΙΣΤ²⁰
IN AS BING UN-FIRM INTO ANOINTED
- ΟΝ ΑΜΑΡΤΑΝΕΤΕ ΔΙΟ ΠΕΡΕΙ⁴⁰
13 YE-ARE-MISSING THRU-WHICH-EVEN IF
- ΒΡΩΜΑ ΣΚΑΝΔΑΛΙΖΕΙ ΤΟΝ⁶⁰
FOOD IS-SNARING THE bro-
- ΔΕΛΦΟΝ ΜΟΥ ΟΥ ΜΗΦΑΓΩΚΡΕ⁸⁰
ther OF-ME NOT NO I-MAY-BE-EATING MEATS
- Α+Ε Ο. ΔΕΙΣ ΤΟΝ ΑΙΩΝΑΙΝ ΑΜΗΤΟΝ¹⁰⁰
A+E O. DEISE TON AIONAIN AMHTON
- 1000 INTO THE GOD THAT NO THE

¹ The Corinthians questioned the apostleship of Paul. The phrase, "the twelve apostles" has been used to throw doubt on his commission, for if there were but twelve apostles, Paul could not have been one of them. He did not have the qualifications, and Matthias was duly chosen to fill Judas' place. Only one who had been with the Lord from John's baptism onward to His ascension was qualified to be counted with the twelve (Ac.1:22). Paul did not meet the Lord until some years later. The kingdom apostles are limited to twelve, for there will be only twelve thrones provided for them when they rule the tribes of Israel in the kingdom (Mt.19:28). It is evident that Paul and Barnabas and Timothy and Apollos will have no apostolic reward in that kingdom. Their apostleship is of an entirely different order. The gospel of the Uncircumcision was committed to Paul as that of the Circumcision had been to Peter. James, Cephas and John, chief of the twelve apostles, recognized this and gave Paul and Barnabas the right hand of fellowship, that they should go to the nations. The twelve confined themselves to the Circumcision. Thus there are two distinct orders of apostles, the twelve to the Circumcision, connected with the kingdom on earth, and an indefinite number, of whom Paul was chief, sent to the nations and connected with the successive ministries of the apostle Paul. Though the Corinthians denied his apostolic authority, he was not a whit behind Peter, the chief of the Circumcision apostles.

³ Paul had the undoubted *right* to do as the other apostles, but he chose the higher privilege of doing everything in his power to help the evangel. He worked with his own hands to supply his necessities when he might have demanded support.

⁶ It is God's pleasure that His servants who minister spiritual things should be requited with carnal things. In the present low state of spirituality spiritual things are accounted of no value, while material things are held in high repute. To acquire a sum of money without recompense is a crime, but many receive vast spiritual wealth without any sense of obligation.

brethren, and beating their weak conscience, you are sinning against Christ. Wherefore, if food is snaring my brother, I should under no circumstances eat meat for the eon, lest I should be snaring my brother.

⁹ Am I not free? Am I not an apostle? Have I not seen Jesus, our Lord? Are *you* not my work in the Lord? If I am not an apostle to others, nevertheless I surely am to you. For *you* are the seal of my apostleship in the Lord.

³ My defense to those examining me is this: Have we no right at all to eat and drink? Have we no right at all to be leading about a sister as a wife, even as the rest of the apostles and the brothers of the Lord and Cephas? Or have I and Barnabas only no right not to be working? What soldier is at any time purchasing his own rations? Is anyone planting a vineyard and not eating of its fruit? Or is anyone tending a flock and not eating of the milk of the flock?

⁸ Am I speaking these things according to man, or is not the law also saying these things? For in the law of Moses it is written: "You shall not be muzzling the threshing ox." Is God caring for oxen? ¹⁰ Or is He undoubtedly saying it because of us? Because of us, for it was written that he who is plowing ought to be plowing in expectation, and he who is threshing, in his expectation of partaking in the expectation. If *we* sow the spiritual in you, is it a great thing if we shall be reaping of your fleshly things? If others are partaking of your right, are not we rather? Nevertheless we do not use this right, but we are foregoing all, lest we may be giving any hindrance to the evangel of Christ.

<p>ΑΔΕΛΦΟΝ ΜΟΥ ΣΚΑΝΔΑΛΙΣΘ 20 brother OF-ME I-SHOULD-BE-SNARING</p>	<p>ΗΝΚΑΙΕΚΤΟΥΓΑΛΑΚΤΟΣΤΗ 20 AND OUT OF-THE MILK OF-THE</p>
<p>ΟΥΚΕΙΜΙΕΛΕΥΘΕΡΟΣΟΥΚΕ 40 9 NOT I-AM FREE NOT I-</p>	<p>ΣΠΟΙΜΝΗΣΟΥΚΕΣΘΙΕΙΜΗΚ 40 8 SHEEP-herd NOT IS-EATING NO ac-</p>
<p>ΙΜΙΑΠΟΣΤΟΛΟΣΟΥΧΙΙΗΣΟ 60 AM commissioner NOT emph. JESUS</p>	<p>ΑΤΑΑΝΘΡΩΠΟΝΤΑΥΤΑΛΑΛΩ 60 cording-to human these I-AM-TALKING</p>
<p>ΥΝΤΟΝΚΥΡΙΩΝΗΜΩΝΕΦΡΑΚ 80 THE Master OF-US I-HAVE-SEEN</p>	<p>ΗΚΑΙΟΝΟΜΟΣΤΑΥΤΑΟΥΛΕΓ 80 OR AND THE LAW these NOT IS-SAYING</p>
<p>ΑΟΥΤΟΕΡΓΟΝΜΟΥΥΜΕΙΣΕΣ 100 NOT THE work OF-ME YE ARE</p>	<p>ΕΙΕΝΓΑΡΤΩΜΟΥΣΕΦΟΝΟΜΟ 100 9 IN for THE OF-MOSES LAW</p>
<p>ΤΕΕΝΚΥΡΙΩΕΙΔΑΛΟΙΣΟΥΚ 20 2 IN Master IF to-others NOT</p>	<p>ΓΕΓΡΑΠΤΑΙΟΥΦΙΜΩΣΕΙΣΒ 20 it-HAS-been-WITTEN NOT YOU-WILL-BE-MUZZLING OX</p>
<p>ΕΙΜΙΑΠΟΣΤΟΛΟΣΑΛΛΑΓΕΥ 40 I-AM commissioner but SURELY to-</p>	<p>ΟΥΝΑΛΟΦΝΤΑΜΗΤΩΝΒΟΦΝΗ 40 THRESHING NO OF-THE OXEN IS-</p>
<p>ΜΙΝΕΙΜΗΓΑΡΣΦΑΓΙΣΜΟ 60 YOUR I-AM THE for REAL OF-MY</p>	<p>ΕΛΕΙΤΩΘΕΩΝΔΙΗΜΑΣΠΑΝΤ 60 10 CARING to-THE God OR THRU US ALL-ly</p>
<p>ΥΤΗΣΑΠΟΣΤΟΛΗΣΥΜΕΙΣΕΣ 80 THE commission YE ARE</p>	<p>ΟΣΛΕΓΕΙΔΙΗΜΑΣΓΑΡΕΓΡΑ 80 He-IS-saying THRU US for it-WAS-WRIT-</p>
<p>ΤΕΕΝΚΥΡΙΩΝΗΜΗΑΠΟΛΟΓΙ 200 3 IN Master THE MY FROM-say</p>	<p>ΦΗΝΟΤΙΟΦΕΙΛΕΙΕΠΕΛΠΙΔΙ 700 ten that IS-OWING ON EXPECTATION</p>
<p>ΑΤΟΙΣΕΜΕΑΝΑΚΡΙΝΟΥΣΙΝ 20 to-THE-ONES ME EXAMINING</p>	<p>ΟΑΡΟΤΡΙΩΝΑΡΟΤΡΙΑΝΚΑΙ 20 THE one-PLOWING to-BE-PLOWING AND</p>
<p>ΕΣΤΙΝΑΥΤΗΜΗΟΥΚΕΧΟΜΕΝ 40 4 IS this NO NOT WE-ARE-HAVING</p>	<p>ΟΑΛΟΦΝΤΗΣΕΛΠΙΔΟΣΑΥΤΟ 40 THE one-THRESHING OF-THE EXPECTATION OF-him</p>
<p>ΕΞΟΥΣΙΑΝΦΑΓΕΙΝΚΑΙΠΙΕ 60 authority to-BE-EATING AND to-BE-</p>	<p>ΥΜΕΤΕΧΕΙΝΕΠΕΛΠΙΔΙΕΙΗ 50 11 to-BE-WITH-ON EXPECTATION IF WE</p>
<p>ΙΝΗΟΥΚΕΧΟΜΕΝΕΞΟΥΣΙΑ 80 5 DRINKING NO NOT WE-ARE-HAVING authority</p>	<p>ΜΕΙΣΥΜΙΝΤΑΠΝΕΥΜΑΤΙΚΑ 80 to-YOUΡ THE spiritual</p>
<p>ΝΑΔΕΛΦΗΝΓΥΝΑΙΚΑΠΕΡΙΑ 300 sister WOMAN to-BE-ABOUT-</p>	<p>ΕΣΠΕΙΡΑΜΕΝΜΕΓΑΛΕΙΗΜΕΙ 500 80 ROW GREAT IF WE</p>
<p>ΓΕΙΝΩΣΚΑΙΟΙΛΟΙΠΟΙΑΠΟ 20 LEADING AS AND THE rest commis-</p>	<p>ΣΥΜΩΝΤΑΣΑΡΚΙΚΑΒΕΡΙΣΟ 20 OF-YOUΡ THE FLESHIC SHALL-BE-τcap-</p>
<p>ΣΤΟΛΟΙΚΑΙΟΙΔΕΛΑΦΟΙΤΟ 40 stoners AND THE brothers OF-THE</p>	<p>ΜΕΝΕΙΓΑΛΛΟΙΤΗΣΥΜΩΝΕΣ 40 12 ING IF others OF-THE OF-YOUΡ authority</p>
<p>ΥΚΥΡΙΟΥΚΑΙΚΗΦΑΣΗΜΟΝΟ 60 6 Master AND CERFAS OR ONLY</p>	<p>ΥΣΙΑΣΜΕΤΕΧΟΥΣΙΝΟΥΜΑΙ 60 ARE-WITH-HAVING NOT RATHER</p>
<p>ΣΕΓΩΚΑΙΒΑΡΝΑΒΑΣΟΥΚΕΧ 80 I AND Barnabas NOT ARE-</p>	<p>ΛΟΝΗΜΕΙΣΑΛΛΟΥΚΕΧΧΡΗΣΑ 80 WE but NOT WE-TSE</p>
<p>ΟΜΕΝΕΞΟΥΣΙΑΝΜΗΕΡΓΑΖΕ 400 HAVING authority NO to-BE-working</p>	<p>ΜΕΘΑΤΗΣΟΥΣΙΑΤΑΥΤΗΑΛ 900 to-THE authority this but</p>
<p>ΣΘΑΙΤΙΣΤΡΑΤΕΥΕΤΑΙΙΔ 20 7 ANY IS-WARRING to-</p>	<p>ΑΠΑΝΤΑΣΤΕΓΟΜΕΝΙΝΑΜΗ 20 ALL WE-ARE-EXCLUDING THAT NO</p>
<p>ΙΟΙΣΟΥΦΝΙΟΙΣΠΟΤΕΤΙΣΦ 40 OWN PROVISION-PURCHASES ?-when ANY IS-</p>	<p>ΤΙΝΑΕΓΚΟΠΗΝΔΩΜΕΝΤΟΥ 40 ANY hindrance WE-MAY-BE-GIVING to-THE</p>
<p>ΥΤΕΥΕΙΑΜΠΕΛΩΝΑΚΑΙΕΚΤ 80 planting VINE-yard AND OUT OF- AND N (by sth)</p>	<p>ΑΓΓΕΛΙΩΤΟΥΧΡΙΣΤΟΥΟΥΚ 60 13 WELL-MESSAGE OF-THE ANOINTED NOT</p>
<p>ΟΥΚΑΡΠΟΥΑΥΤΟΥΟΥΚΕΣΘΙ 80 THE FRUIT OF-IT NOT IS-EATING OR omitted by B</p>	<p>ΟΙΔΑΤΕΟΤΙΟΤΑΙΕΡΑΕΡΓ 80 YE-HAVE-PERCEIVED THAT THE-ONES THE SACRED working A omits THE</p>
<p>ΕΙΤΙΣΠΟΙΜΑΙΝΕΙΠΟΙΜΝ 500 OR ANY IS-SHEPHERDING SHEEP-herd</p>	<p>ΑΖΟΜΕΝΟΤΑΕΚΤΟΥΙΕΡΟΥ 15000 THE OUT OF-THE SACRED-place</p>

¹³ God has always made due provision for the support of His servants. The priests and Levites were not concerned with their own livelihood, hence had no allotment of land to till, but depended on the labors of their brethren. They were wholly devoted to God's service. The same rule applies to the proclamation of the evangel.

¹⁵ It seems a marvel that the saints who owed so much to the apostle would have allowed him to engage in menial labor, when they could easily have supplied his meager needs. Yet herein was his glory, that, though supporting himself, at least in part, he still found time and strength to do more than any other apostle. The natural course would have been to use his authority to the full so that he could give himself wholly to the work of the ministry. The marks of true greatness are apparent in his anxiety *not* to use his full authority, but to do everything which in any way may be a benefit to the evangel. Such a course as this ought to be all the more effective in these days when the stain of filthy lucre is a prominent mark on many religious enterprises. The world has learned to look upon religion as a means of gain. The history of the church has been one long endeavor on the part of the clergy (with *many* noble exceptions) to enrich themselves at the expense of the laity. Had Paul's spirit prevailed, what a different story there would be to tell!

¹⁹ Many otherwise inexplicable events in Paul's career, as narrated in the book of Acts, are to be explained on the principle of conduct here laid down by the apostle. His course often seems to contradict the truth he had enunciated in the epistles he had penned. However strongly he insisted on freedom from the law, he could, nevertheless, take part in the rites and ceremonies of the temple when among his Jewish brethren. The whole narrative of Acts shows him becoming all things to all with whom he came in contact. On his journeys, in Jerusalem, in jail, on board the foundering ship—wherever he was he adapted himself to the men and means at his disposal to forward the claims of the evangel. The same principle should regulate our efforts that we also may gain some.

¹³ Are you not aware that those who are working at the sacred things are eating of the things of the sanctuary? Those who are settled beside the altar have their ¹⁴ portion with the altar. Thus the Lord also prescribes that those who are announcing the evangel are to ¹⁵ be living of the evangel. Yet *I* use none of these things. Now I do not write these things that it may be becoming thus with me, for it is my ideal rather to be dying, than that anyone shall be making my boast void.

¹⁶ For if I should be preaching the evangel, I have nothing to boast of, for necessity is laid upon me, for it were woe to me if I should ¹⁷ not be preaching the evangel! For if I am engaging in this voluntarily, I have wages, yet if involuntarily, I have been entrusted with an administration. What, then, are my ¹⁸ wages? That, in preaching the evangel, I should be placing the evangel without expense, so as not to use up my authority in the evangel.

¹⁹ For, being free of all, I enslave myself to all, that I should be gain-
²⁰ ing more. And I became to the Jews as a Jew, that I should be gaining Jews; to those under law as under law (not being myself under law), that I should be gaining ²¹ those under law; to those without law as without law (not being without God's law, but legally Christ's), that I should be gaining ²² those without law. I became as weak to the weak, that I should be gaining the weak. To all I have become all, that I should undoubt-
²³ edly be saving some. Now I am doing all because of the evangel, that I should be becoming a joint participant of it.

ΕΣΘΙΟΥΣΙΝΟΙΤΦΘΥΣΙΑΣΤ²⁰

ARE-EATING THE-ones to-THE SACRIFICE-place

1st ΠΡΟΣ ΤΩΑΝ-
ΗΡΙΦΠΑΡΕΔΡΕΥΟΝΤΕΣΤΘ⁴⁰

DESIDE-SETTLING to-THE SAC-

ΥΣΙΑΣΤΗΡΙΦΣΥΜΜΕΡΙΖΟΝ⁶⁰

RIFICE-place ARE-TOGETHER-PARTING

14 ΤΑΙΟΥΤΩΣΚΑΙΟΚΥΡΙΟΣΔΙ⁸⁰

thus AND THE Master pre-

ΕΤΑΣΕΝΤΟΙΣΤΟΕΥΑΓΓΕΛΙ¹⁰⁰

scribes to-THE-ones THE WELL-MESSAGE

ΟΝΚΑΤΑΓΓΕΛΛΟΥΣΙΝΕΚΤΟ²⁰

ARE-DOWN-MESSAGING OUT OF-THE

15 ΥΕΥΑΓΓΕΛΙΟΥΖΗΝΕΓΦΔΕΟ⁴⁰

WELL-MESSAGE TO-BE-LIVING I YET NOT

ΑΙΔΙ^{1st} HAVE-USED ΜΑΙ

ΥΚΕΧΡΗΣΑΜΗΝΟΥΔΕΝΙΤΟΥ⁶⁰

USE NOT-YET-ONE of-these

ΤΩΝΟΥΚΕΓΡΑΨΑΔΕΤΑΥΤΑΙ⁸⁰

NOT I-WHITE YET these THAT

ΝΑΟΥΤΩΣΓΕΝΗΤΑΙΕΝΕΜΟΙ²⁰⁰

thus it-MAY-BE-BECOMING IN ME

ΚΑΛΟΝΓΑΡΜΟΙΜΑΛΟΝΑΠΟ²⁰

IDEAL for to-ME RATHER TO-BE-

ΘΑΝΕΙΝΤΟΚΑΥΧΗΜΑΜΟΥΙ⁴⁰

FROM-DYING OF THE BOAST OF-ME THAT

1st ΟΥΔΙ Α+ΜΙΤ no and ΚΑΙ for ΚΕ

16 ΝΑΤΙΣΚΕΦΩΣΤΕΙΕΑΝΓΑΡΕΥ⁶⁰

ANY WILL-BE-EMPTIED IF-EVER for I-MAY-

ΑΓΓΕΛΙΖΩΜΑΙΟΥΚΕΣΤΙΝ⁸⁰

BE-WELL-MESSAGING NOT IS to-

ΟΙΚΑΥΧΗΜΑΑΝΑΓΚΗΓΑΡΜΟ³⁰⁰

ME BOAST necessity for to-ME

1st ΔΕ YET

ΙΕΠΙΚΕΙΤΑΙΟΥΑΙΓΑΡΜΟΙ²⁰

IS-ON-LYING WOE for to-ME

ΕΣΤΙΝΑΜΗΕΥΑΓΓΕΛΙΖΩ⁴⁰

IF-EVER NO I-MAY-BE-WELL-MESSAGING

17 ΜΑΙΕΙΓΑΡΕΚΩΝΤΟΥΤΟΠΡΑ⁶⁰

IF for voluntarily this I-AM-PRAC-23

ΣΣΩΜΙΣΘΕΝΕΧΦΕΙΔΕΑΚΩΝ⁸⁰

THING PIRE I-AM-HAVING IF YET UN-voluntarily

ΟΙΚΟΝΟΜΙΑΝΠΕΠΙΣΤΕΥΜΑ⁴⁰⁰

stewardship I-HAVE-been-BELIEVED

18 ΙΤΙΣΟΥΝΜΟΥΕΣΤΙΝΟΜΙΣΘ²⁰

ANY WHEN OF-ME IS THE PIRE

ΟΣΙΝΑΕΥΑΓΓΕΛΙΖΟΜΕΝΟ⁴⁰

THAT WELL-MESSAGING

ΑΔΑΠΑΝΟΝΘΗΣΩΤΟΕΥΑΓΓ⁶⁰

UN-SPENT I-SHOULD-BE-PLACING THE WELL-

ΑΙΟΝΕΙΣΤΟΜΗΚΑΤΑΧΡΗΣΑ⁸⁰

MESSAGE INTO THE NO to-DOWN-USE A.O.O.

1st ΟΥΔΙ ΕΝ IN

19 ΣΘΑΙΤΗΣΟΥΣΙΑΜΟΥΕΝΤΩ⁶⁰⁰

THE authority OF-ME IN THE

ΕΥΑΓΓΕΛΙΦΕΛΕΥΘΕΡΟΣΓΑ²⁰

WELL-MESSAGE FREE for

19 ΠΩΝΕΚΠΑΝΤΩΝΠΑΣΙΝΕΜΑΙ⁴⁰

BEING OUT OF-ALL to-ALL myself

ΤΟΝΕΔΟΥΛΩΣΑΙΝΑΤΟΥΣΠΑ⁶⁰

I-ensLAVE THAT THE MORE

1st Ο. ΕΙΟΝΑΣΚΕΡΑΝΣΦΚΑΙΕΓΕΝ⁸⁰

I-SHOULD-BE-GAINING AND I-BECAME

ΟΜΗΝΤΟΙΣΙΟΥΔΑΙΟΙΣΩΣΙ⁶⁰⁰

to-THE JUDA-ans AS JU-

ΟΥΔΑΙΟCΙΝΑΙΟΥΔΑΙΟΥCΚ²⁰

DA-ans THAT JUDA-ans I-

ΕΡΑΝΣΩΤΟΙCΥΠΟΝΟΜΟΝΩC⁴⁰

SHOULD-BE-GAINING.to-THE-ones UNDER LAW AS

ΥΠΟΝΟΜΟΝΜΗΩΝΑΥΤΟCΥΠΟ⁶⁰

UNDER LAW NO BEING SAME UNDER

ΝΟΜΟΝΑΤΟΥCΥΠΟΝΟΜΟΝ⁸⁰

LAW THAT THE-ones UNDER LAW

ΚΕΡΑΝCΦΤΟΙCΑΝΟΜΟΙCΩC⁷⁰⁰

21 I-SHOULD-BE-GAINING to-THE UN-Lawed AS

ΑΝΟΜΟCΜΗΩΝΑΝΟΜΟCΘΕΟΥ²⁰

UN-Lawed NO BEING UN-Lawed of-God

ΑΛΛΕΝΟΜΟCΧΡΙCΤΟΥΙΝΑ⁴⁰

but IN-Lawed OF-AN-OINED THAT

1st ΙΙ C and omits THE

ΚΕΡΔΑΝΩΤΟΥCΑΝΟΜΟΥCΕΓ⁶⁰

22 I-SHOULD-BE-GAINING THE UN-Lawed I-BE-

ΕΝΟΜΗΝΤΟΙCΑCΘΕΝΕCΙΝ⁸⁰

CAME to-THE UN-FIRM AS

1st Ο. CACΘΕΝΗCΙΝΑΤΟΥCΑCΘΕΝ⁸⁰⁰

UN-FIRM THAT THE UN-FIRM

ΕΙCΚΕΡΑΝCΩΤΟΙCΠΑΣΙΝ²⁰

I-SHOULD-BE-GAINING to-THE ALL I-

ΕΓΟΝΑΠΑΝΤΑΙΝΑΠΑΝΩCΤ⁴⁰

HAVE-BECOME ALL THAT ALL-Y ANY

ΙΝΑCΩCΩΠΑΝΤΑΔΕΠΟΙΩ⁶⁰

I-SHOULD-BE-SAVING ALL YET I-AM-DOING THRU

1st ΙΝ ΙΑΤΟΕΥΑΓΓΕΛΙΟΝΙΑCΥΓ⁸⁰

THE WELL-MESSAGE THAT TOGETHER-

ΚΟΙΝΩΝΟCΑΥΤΟΥΓΕΝΩΜΑΙ⁹⁰⁰

communioNER OF-it I-MAY-BE-BECOMING

ΟΥΚΟΙΔΑΤΕΟΤΙΟΙΕΝCΤΑΔ²⁰

24 NOT YE-HAVE-PERCEIVED THAT THE-ones IN stadium

ΙΩΤΡΕΧΟΝΤΕCΠΑΝΤΕCΜΕΝ⁴⁰

RACING ALL INDEED

ΤΡΕΧΟΥCΙΝΕΙCΔΕΛΑΜΒΑΝ⁶⁰

ARE-RACING ONE YET IS-GETTING-UP

1st Ο. ΕΙΤΟΒΡΑΒΕΙΟΝΟΥΤΩΤΡΕ⁸⁰

THE prize thus BE-RACING

1st ΧΕΤΕΙΝΑΚΑΤΑΛΑΒΗΤΕΠΑC¹⁶⁰⁰⁰

25 THAT YE-MAY-BE-DOWN-GETTING EVERY

²⁵ Contestants in the Grecian games had to take an oath that they had been ten months in training, and that they would violate none of the regulations. They lived on a prescribed diet and exercised severe self-restraint. The wreath or "crown" was made of the leaves of the pine. Groves of these trees surrounded the stadium near Corinth. Other leaves were used in other cities. For some time parsley was substituted for pine, but it seems that, in the time of the apostle, they used the pine wreaths. To avoid confusing these chaplets with the symbol of regal authority they are never called a "crown" in this version.

²⁶ The subject before the apostle is not salvation, but service and reward. The apostle is not concerned lest he should be a "castaway", but whether he should win the prize. Two things are necessary, self-control and obedience to the rules of the game. Both are essential in order to win a wreath. In these days, when "success" is measured by human standards, it is of the utmost importance to press the fact that a violation of the rules absolutely bars the contestant from all hope of a prize. Service at the expense of truth or of conscience, to gain a livelihood or win popularity, no matter how strenuous, wins no prize. God looks on the motive and method, not on the apparent results. May we all so strive that He will be able to bestow the amaranthine wreath upon us!

¹ The redemption of Israel out of Egypt was typical of the spiritual deliverance which is ours in Christ. *All*, indeed, were redeemed by the blood of the paschal lamb, but not all by any means pleased God in the wilderness journey. They *all* went through the Red Sea dry shod, *all* were identified with Moses, *all* ate the manna, and *all* drank the water brought forth by Moses' rod in the desert. Yet, notwithstanding these privileges, they failed in self-control, they went back in heart to the flesh pots of Egypt, reverted to idolatry, sinned and murmured. These are the very sins into which some of the Corinthians were ensnared. And these things still have their appeal to us unless we, like the apostle, reduce our bodies to bondage.

²⁴ Are you not aware that those racing in the stadium are, indeed, all racing, yet one is obtaining the prize? Thus be racing that you may grasp it. Now everyone who is contending is controlling himself in all things; they, indeed, then, that they may be obtaining a corruptible wreath, yet we an incorruptible. Now then, thus am I racing, not as dubious, thus am I boxing, not as punching the air, ²⁷ but I am belaboring my body and leading it unto slavery, lest somehow, when proclaiming to others, I may be becoming disqualified myself.

¹⁰ For I do not want you to be ignorant, brethren, that our fathers all were under the cloud, and all came through the sea, and all are baptized into Moses in the cloud ² and in the sea, and all ate the same ³ spiritual food, and all drank the same spiritual drink, for they drank of the spiritual Rock following them. Now the Rock was Christ.

⁵ But God does not delight in the majority of them, for they were ⁶ strewn along in the wilderness. Now these things became types of us, so that we are not to be lusters after evil, according as *they* also lust. ⁷ Neither become idolaters, according as some of them, even as it is written, "The people are seated to eat and drink, and rise to sport." ⁸ Neither should we commit prostitution, according as some of them commit prostitution, and fall in one day, twenty-three thousand. ⁹ Neither may we be putting the Lord on trial, according as some of them put Him on trial, and were ¹⁰ destroyed by serpents. Neither be murmuring, even as some of them murmur, and were destroyed by the exterminator.

ΔΕΘΛΓΦΝΙΖΟΜΕΝΟΣ ΠΑΝΤΑ 20
 YET THE ONE-CONTENDING ALL
 ΕΓΚΡΑΤΕΥΕΤΑΙ ΕΚΕΙΝΟΙΜ 40
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 DEAD THEN THAT CORRUPTIBLE WREATH
 ΝΟΝ ΛΑΒΩ ΣΙΝ ΗΜΕΙΣ ΔΕ ΑΦΘ 80
 THEY-MAY-BE-GETTING WE YET UN-COR-
 ΑΡΤΟΝ ΕΓΩ ΤΟΙΝΟΥΝ ΤΩΣΤ 100
 26 n I edible I to-THE-NOW thus AM-
 ΡΕΧΘΟΣΟΥ ΚΑΔ Η ΑΦΟΣΟΥΤΟΣ 20
 RACING AS NOT UN-EVIDENTLY thus
 ΠΥΚΤΕΥΘΟΣΟΥ ΚΑ ΕΡΑΔΕΡΘ 40
 I-AM-FISTING AS NOT AIB SKINNING
 ΝΑΛΛΑΥΠΩ ΠΙΑΖΩ ΜΟΥ ΤΟΣΘ 60
 27 hut I-AM-belaboring OF-ME THE BODY
 ΜΑΚΑΙΔΟΥ ΛΑΓΩ ΓΟΜΗΝΨΑ 80
 AND I-AM-SLAVE-LEADING NO how to-
 ΛΛΟΙΣ ΚΗΡΥΣΣΑΣ ΑΥΤΟΣ ΔΔΟ 200
 others PROCLAIMING SAME UN-tested
 ΚΙΜΟΣ ΓΕΝΩΜΑΙΟΥ ΘΕΛΩ ΓΑ 20
 10 I-MAY-BE-BECOMING NOT I-AM-WILLING for
 ΡΥΜΑΣ ΑΓΝΟΕΙΝ ΔΕ ΑΦΟΙΟ 40
 your T-BE-UN-KNOWING brothers that
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 UNDER THE CLOUD WERE AND
 ΙΠΑΝΤΕΣ ΔΙΑ ΤΗΣ ΘΑΛΑΣΣΗΣ 300
 ALL THRU THE SEA
 ΣΔΙΗΘΟΝ ΚΑΙ ΠΑΝΤΕΣ ΕΙΣ 20
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 ΤΟΝ ΜΩΥΣΗΝ ΒΑΠΤΙΣΘΗΣΑ 40
 THE MOSES ARE-DIP-ED
 ΝΕΝΤΗΝ ΕΦΕΛΗ ΚΑΙ ΕΝΤΗΘΑ 60
 IN THE CLOUD AND IN THE SEA
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 ΤΡΑΔΕΝΝΟ ΧΡΙΣΤΟΣ ΑΛΛΟΥ 500
 YET WAS THE ANOINTED hut NOT

ΚΕΝ ΤΟΙΣ ΠΛΕΙΟCΙΝ ΑΥΤΩΝ 20
 IN THE MORE OF-them
 ΕΥΔΟΚΗΣΕΝ ΘΕΟΣ ΚΑΤΕCΤ 40
 WELL-SEEMS THE God THEY-WERE-DOWN-
 ΡΘΗΣΑΝ ΓΑΡ ΕΝ ΤΗ ΕΡΗΜΩΤ 60
 6 STREWN for IN THE DESOLATE these
 ΑΥΤΑΔΕ ΤΥΠΟΙ ΗΜΩΝ ΓΕΝΗ 80
 YET types OF-US WERE-BECOME
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 7 AS AND-those ON-FEEL NO-
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 ΛΑΟC ΦΑΓΕΙΝ ΚΑΙ ΠΙΝΕΙΝ ΚΑ 20
 PEOPLE TO-BE-EATING AND TO-BE-DRINKING AND
 ΙΑΝ ΕCΤΗC ΑΝΑΙΖΕΙΝ ΜΗΔ 40
 8 THEY-STAND-UP TO-BE-sporting NO-YET
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¹¹ The eons are divided into two classes, the first three, which are preparatory, and the last two, called the "eons of the eons", which turn the evil of the first class into good. The last two eons, including the thousand years' reign and the reign of the saints in the new heavens and new earth, are the fruit and consummation of the evil eons. In *spirit*, Paul brought those under his ministry into the new creation, which is the spiritual counterpart of the eon inaugurated by the new heavens and new earth. It is only thus that the consummations of the eons had already reached the Corinthians.

¹² Here again, the apostle is not considering salvation but the endurance of trial on the part of those who are saved. Salvation is entirely of God, through Christ. No one need be concerned about its efficacy or power. But beyond salvation there is the possibility of earning a reward, of winning a prize. This requires us to take due heed to our conduct.

¹³ God does not try us to break us down but to build us up. Hence He sends nothing insupportable. He does not however, make "a way of escape", as many of His saints have found by experience. If He did, why or how could *that* enable them to undergo it? They would not need to endure it if He took them out of it. He makes a *sequel*. This word occurs again in Heb. 13: "contemplating the sequel (A. V. *end*) of their behaviour". All the great examples of trial were sustained by a contemplation of its sequel. Joseph held the sceptre in the prison. David wore the crown in Adullam. Even Job knew that he would see his Redeemer. We should not try to escape trial, but seek grace to endure it. We should not occupy ourselves with it, but contemplate the blessed outcome which it is designed to produce.

²⁰ There seems little doubt but that the heathen divinities were not mere myths, but actual demons. These are rampant today in Spiritism and often deceive the saints into believing that they are the holy spirit of God by mimicking the gifts which were bestowed during the proclamation of the kingdom.

¹¹ Now all this befalls them typically. Yet it was written with a view to our admonition, to whom the consummations of the eons have attained. So that, let him who is supposing he stands beware that he should not be falling. No trial has taken you except what is human. Now God is faithful, Who will not be leaving you to be tried above what you are able, but, together with the trial, will be making the sequel also, to enable you to undergo it.

¹⁴ Wherefore, my beloved, be fleeing from idolatry. I am saying this as to the prudent: judge *you* what I am averring. The cup of blessing which we are blessing, is it not the communion of the blood of Christ? The bread which we are breaking, is it not the communion of the body of Christ? Seeing that we, who are many, are one bread, one body, for all are partaking of the one bread.

¹⁸ Observe Israel according to the flesh. Are not those who are eating the sacrifices participants with the altar? What, then, am I averring? That an idol sacrifice is anything? Or that an idol is anything? ²⁰ But that which the nations are sacrificing, they are sacrificing to demons and not to God. Now I do not want you to become participants with demons. You cannot drink the cup of the Lord and the cup of demons. You cannot be partaking of the table of the Lord and the table of demons. Or are we making the Lord jealous? Are we stronger than He?

²³ All is allowed me, but not all is expedient. All is allowed me, but ²⁴ not all is edifying. Let no one be seeking his own, but that which is ²⁵ another's. Be eating everything

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ΕΤΕΧΟΜΕΝΒΑΠΕΤΕΤΟΝΙC

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ΕΤΕΧΟΜΕΝΒΑΠΕΤΕΤΟΝΙC

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ΕΤΕΧΟΜΕΝΒΑΠΕΤΕΤΟΝΙC

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ΕΤΕΧΟΜΕΝΒΑΠΕΤΕΤΟΝΙC

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ΕΤΕΧΟΜΕΝΒΑΠΕΤΕΤΟΝΙC

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ΕΤΕΧΟΜΕΝΒΑΠΕΤΕΤΟΝΙC

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WITH-HAVING

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88

ΕΤΕΧΟΜΕΝΒΑΠΕΤΕΤΟΝΙC

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WITH-HAVING

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IS-

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ΕΤΕΧΟΜΕΝΒΑΠΕΤΕΤΟΝΙC

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ΕΤΕΧΟΜΕΝΒΑΠΕΤΕΤΟΝΙC

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ΕΤΕΧΟΜΕΝΒΑΠΕΤΕΤΟΝΙC

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³² It has been customary, in the study of "dispensational" truth, to divide the human race into "the Jew, the Gentile, and the church of God", and base the division on this passage. It is well, however, to note that the classification here is not *Israel* and the *nations*, but the *Jew* and the *Greek*. The Jew stands for the religious man, the Greek for the rationalist. One required signs, the other sought for wisdom. These, especially the Jew, would have a sensitive conscience on matters of small moment, and would be easily offended. Their modern representatives observe days, and abstain from foods, and have things sacred and profane. A tender solicitude for their conscience will keep us from becoming a stumbling block to them.

¹ Is it presumption on the part of Paul to set himself up for our imitation? Not at all, for he adds, *as I also am of Christ*. He knew how to follow Christ. He did not make the mistake of following "Jesus" in His earthly walk, before His death and resurrection, for he never knew Him then. He followed the Christ Who was in the glory, Whom He had met on the Damascus road. It is noteworthy that the Christ Whom Paul knew never appeared to the Circumcision after His ascension as He did to Paul. They were associated with His earthly career and its resumption when He reappears on the mount of Olives at His advent. Paul imitates Him in His gracious dealings with himself and the nations from His heavenly throne. This calls for conduct in many respects radically different from the example He left the twelve apostles. A single point will suffice to show this. The Lord Jesus never preached to any but Jews and proselytes. He warned His disciples not to go to the other nations. How could we imitate Him in this?

⁵ The man should honor his head because it represents Christ. The woman should cover her head because it represents the man. It is a notable fact that, as men fail to subordinate themselves to Christ, women, in turn, refuse to be subordinate to them. And this is reflected, unconsciously, no doubt, in the matter of head dress. The lifting of the hat is a sign of man's headship over the woman.

sold at the meat market, examining nothing because of conscience. For the earth and that which fills it is the Lord's.

²⁷ If any of the unbelievers is inviting you, and you want to go, be eating everything placed before you, examining nothing because of conscience. Yet if anyone should be saying to you, "This is a sacred sacrifice", do not eat, because of that one who divulges it, and conscience. Yet if anyone should be saying, not your own, but another's.

²⁸ For why is my freedom being decided by another's conscience? If *I*, with gratitude, am partaking, why am *I* being calumniated for that for which *I* am giving thanks? ²⁹ Then, whether you are eating or drinking, or whatever you are doing, be doing all for the glory of ³² God. And become not a stumbling block to Jews and Greeks and the ³³ ecclesia of God, according as *I* also am pleasing all in all things, not seeking my own expedience, but that of the many, that they may be

¹¹ saved. Become imitators of me, according as *I* also am of Christ.

² Now *I* am applauding you that you have been reminded of all of mine, and are retaining the traditions according as *I* give them over ³ to you. Now *I* want you to be aware that the Head of every man is Christ, yet the head of the woman is the man, yet the Head of Christ is God.

⁴ Every man praying or prophesying having aught on his head, is ⁵ disgracing his Head. Yet every woman praying or prophesying with uncovered head, is disgracing her head, for it is one and the same as ⁶ being shaven. For if a woman is not covered, let her be shorn also. Now if it is a shame for a woman

26	1ΑΤΗΝΣΥΝΕΙΔΗΣΙΝΤΟΥΚΥ ²⁰ THE conscience OF-THE Mas-	20	ΚΑΓΩΠΑΝΤΑΠΑΣΙΝΑΡΕΣΚΩ ²⁹ AND-I ALL to-ALL AM-PLEASEING
	ΡΙΟΥΓΑΡΗΓΗΚΑΙΤΟΠΑΝΗΡΩ ⁴⁰ ter for THE LAND AND THE FILLING		ΜΗΖΗΤΟΝΤΟΕΜΑΥΤΟΥΣΥΜΦ ⁴⁹ NO BEEING THE OF-myself expedience
27	ΜΑΑΥΤΗΣΕΙΤΙΣΚΑΛΕΙΥΜΑ ⁶⁰ OF-her IF ANY is-CALLING TOUP	1 ^Ε	ΟΡΟΝΑΛΛΑΤΟΤΩΝΠΟΛΛΩΝΙ ⁶⁰ but THE OF-THE MANY THAT
	ΣΤΩΝΑΠΙΣΤΩΝΚΑΙΘΕΛΕΤΕ ⁸⁰ OF-THE UN-BELIEVING-ones AND YE-ARE-WILLING		ΝΑΣΩΘΩΣΙΝΜΙΜΗΤΑΙΜΟΥ ⁸⁰ THEY-MAY-BE-BEING-SAVED IMITATORS OF-ME BE-
	ΠΟΡΕΥΕΘΑΙΠΑΝΤΟΠΑΡΑΤ ¹⁰⁰ TO-BE-GOING EVERY THE BEING-BESIDE-	11	ΕΙΝΕΣΘΕΚΑΘΩΣΚΑΓΩΧΡΙC ⁶⁰⁰ BECOMING according-as AND-I OF-ANointed
	ΙΘΕΜΕΝΟΝΥΜΙΝΕCΘΙΕΤΕΜ ²⁰ PLACED to-YOUr BE-EATING NO-	2	ΤΟΥΕΠΑΙΝΩΔΕΥΜΑCΟΤΙΠΑ ²⁰ I-AM-ON-PRaising YET YOUr THAT ALL
	ΗΔΕΝΑΝΑΚΡΙΝΟΝΤΕCΔΙΑΤ ⁴⁰ YET-ONE EXAMINING THRU THE		ΝΤΑΜΟΥΜΕΜΝΗCΘΕΚΑΙΚΑΘ ⁴⁰ OF-ME YE-HAVE-been-REMINDEd AND accord-
	ΗΝΣΥΝΕΙΔΗΣΙΝΕΑΝΔΕΤΙC ⁶⁰ conscience IF-EVER YET ANY		ΩCΠΑΡΕΔΟΦΑΥΜΙΝΤΑCΠΑΡ ⁶⁰ log-as I-BESIDE-GIVE to-YOUr THE traditions
28	ΥΜΙΝΕΙΠΗΤΟΥΤΟΙΕΡΘΟΥΤ ⁸⁰ to-YOUr MAY-BE-sAYING this SACRED-SACRIFICE	3	ΑΔΟCΕΙCΚΑΤΕΧΕΤΕΘΕΛΩΔ ⁸⁰ YE-ARE-DOWN-HAVING I-AM-WILLING YET
	ΟΝΕCΤΙΝΜΗCΘΙΕΤΕΔΙΕΚ ²⁰⁰ is NO BE-EATING THRU that		ΕΥΜΑCΕΙΔΕΝΑΙΟΤΙΠΑΝΤΟ ⁷⁰⁰ YOUr TO-PERCEIVE that OF-EVERY
	ΕΙΝΟΝΤΟΝΗΝΥCΑΝΤΑΚΑΙ ³⁰ THE one-DIVULging AND		CΑΝΔΡΟCΗΚΕΦΑΛΗΟΧΡΙCΤ ²⁰ MAN THE HEAD THE ANointed
	ΤΗΝCΥΝΕΙΔΗΣΙΝCΥΝΕΙΔΗ ⁴⁰ 29 THE conscience conscience		ΟCΕCΤΙΝΚΕΦΑΛΗΔΕΓΥΝΑΙ ⁴⁰ is HEAD YET OF-WOMAN
	CΙΝΔΕΛΕΓΩΟΥΧΙΤΗΝΕΑΥΤ ⁶⁰ YET I-AM-sAYING NOT emph. THE OF-self		ΚΟCΑΝΗΡΚΕΦΑΛΗΔΕΤΟΥΧ ⁶⁰ THE MAN HEAD YET OF-THE AN-
	ΟΥΑΛΛΑΤΗΝΤΟΥΕΤΕΡΟΥΙΝ ⁸⁰ but THE OF-THE DIFFERENT THAT	4	ΡΙCΤΟΥΘΕΟCΠΑCΑΝΗΡΠΡ ⁸⁰ ointed THE God EVERY MAN pray-
	ΑΤΙΓΑΡΗΛΕΥΘΕΡΙΑΜΟΥΚ ³⁰⁰ ANY for THE FREEDOM OF-ME is-		ΟCΕΥΧΟΜΕΝΟCΗΠΡΟΦΗΤΕΥ ⁸⁰⁰ ing OR BEFORE-averring
11+Ε	ΡΙΝΕΤΑΙΥΠΟΑΛΛΗCΣΥΝΕΙ ²⁰ BRING-JUDGED by OF-other conscience		ΩΝΚΑΤΑΚΕΦΑΛΗCΕΧΩΝΚΑΤ ²⁰ DOWN OF-HEAD HAVING is-DOWN-
30	ΔΗCΕΩCΕΙΓΩΧΑΡΙΤΙΜΕΤ ⁴⁰ IF I to-grace AM-WITH-		ΑΙCΧΥΝΕΙΤΗΝΚΕΦΑΛΗΝΑΥ ⁴⁰ VILING THE HEAD OF-him
	ΕΧΩΤΙΒΑΛCΦΗΜΟΥΜΑΙΥΠΕ ⁶⁰ HAVING ANY I-AM-BEING-HARM-avERRED OVER		Α adds ΚΑΙ and YET omitted by A ΤΟΥΠΑCΑΔΕΓΥΝΗΠΡΟCΕΥΧ ⁶⁰ EVERY YET WOMAN praying
	ΡΟΥΕΓΩΕΥΧΑΡΙCΤΩΕΙΤΕ ⁸⁰ 31 WHICH I AM-THANKING IF-BESIDES THEN	5	ΟΜΕΝΗΗΠΡΟΦΗΤΕΥΟΥCΑΚ ⁸⁰ OR BEFORE-averring to-UN-
	ΥΝΕCΘΙΕΤΕΕΙΤΕΠΙΝΕΤΕ ⁴⁰⁰ YE-ARE-EATING IF-BESIDES YE-ARE-DRINKING IF-		ΑΤΑΚΑΛΥΠΤΩΤΗΚΕΦΑΛΗΚΑ ³⁰⁰ DOWN-COVER THE HEAD is-
	ΙΤΕΤΙΠΟΙΕΙΤΕΠΑΝΤΑΕΙC ²⁰ BESIDES ANY YE-ARE-DOING ALL INTO		ΤΑΙCΧΥΝΕΙΤΗΝΚΕΦΑΛΗΝΑ ²⁰ DOWN-VILING THE HEAD OF-
32	ΔΟΞΑΝΘΕΟΥΠΟΙΕΙΤΕΑΠΡΟ ⁴⁰ 32 esteem OF-God BE-DOING UN-stumbling		ΥΤΗCΕΝΓΑΡΕCΤΙΝΚΑΙΤΟΑ ⁴⁰ her ONE for it-is AND THE SAME
	CΚΟΠΟΙΚΑΙΟΥΔΑΙΟΙCΓΕ ⁸⁰ AND to-JUDA-ans BE-		ΥΤΟΤΗCΥΡΗΜΕΝΗΕΙΓΑΡΟ ⁶⁰ 6 THE to-HAVING-been-SAVED IF for NOT
	ΝΕCΘΕΚΑΙΕΛΛΗCΙΝΚΑΙΤΗ ⁸⁰ BECOMING AND to-GREEKS AND to-THE		ΥΚΑΤΑΚΑΛΥΠΤΕΤΑΙΓΥΝΗΚ ⁸⁰ is-BEING-DOWN-COVERED WOMAN AND
	ΕΚΚΑΗCΙΑΤΟΥΘΕΟΥΚΑΘΩC ⁶⁰⁰ 33 OF-T-CALLED OF-THE God according-as		ΑΙΚΕΙΡΑCΘΕΙΔΕΑΙCΧΡΟ ¹⁹⁰⁰⁰ n adds ΗC ΥΡΑCΘW LET-her-be-SHORN IF YET VILE

⁷ The modern disregard and ridicule of these wise customs is but a symptom of the prevalent apostasy and insubordination to the truth of God, as well as of the ignorance which does not appreciate the profound wisdom which underlies them. It would seem that the messengers, or angels, realize these various headships and the signs which should acknowledge them. Hence, though men have lost all appreciation of their significance, it is still due to these unseen observers to comply with a custom which is in accord with both nature and revelation. The covering of a woman's head is no disrespect to her. It signifies that her head—the man—should be covered when in God's presence. The uncovering of a man's head is no boast of his. It represents his Head—Christ—Who is the Image and Glory of God.

¹⁸ The schisms of that early day did not begin to reach the open rupture we see everywhere about us today. The sects in the Corinthian ecclesias doubtless all came together in one place. No such thing was known as believers in Christ actually divided into independent ecclesias, though living in the same locality. The sin of schism and sectarianism seems to be the most incurable affliction of the church. The later history of the Corinthians shows that, though they were purged of the various heresies and immoralities into which they had fallen, after Paul's death they once more broke up into rival factions, each of which followed some distinguished leader. In recent times, various efforts have been made to restore this outward unity, but, in each case, it has led to another division. The true course for those who wish to please God seems to be indicated by the apostle's charge to keep *the unity of the spirit* in the tie of peace (Eph.4³), and to have fellowship with all who invoke the name of the Lord out of a clean heart (2 Tim. 2²²). The visible, outward unity of believers no longer remains. Let us cultivate fellowship with all, irrespective of the man-made walls which divide us. Soon we shall all be caught up into the presence of Christ and then every barrier will be banished. Let us do our share to realize this unity now.

to be shorn or shaven, let her be covered. For a man, indeed, possessing the image and glory of God, ought not to have the head covered. Yet the woman is the glory of the man. For man is not out of woman, but woman out of man. For man is not created also because of the woman, but woman because of the man. Therefore the woman ought to have authority on her head because of the messengers. However, neither is woman apart from man, nor man apart from woman, in the Lord. For even as the woman is out of the man, thus also the man is through the woman, yet all is of God.

¹³ Judge of them among you. Is it becoming in a woman to be praying to God uncovered? Is not the same instinct teaching you that if a man, indeed, should have tresses, it is a dishonor to him, yet if a woman should have tresses, it is her glory, seeing that tresses have been given her instead of clothing?

¹⁶ Now if anyone is presuming to be rivalrous, *we* have no such usage, neither the ecclesias of God.

¹⁷ Now in giving this charge I am not applauding, seeing that you are coming together, not for the better, but for discomfiture. For first, indeed, at your coming together in the ecclesia I am hearing of schisms existing among you, and some part I am believing. For it must be that there are sects also among you, that those also, who are qualified, may be becoming apparent among you.

²⁰ Then, at your coming together in the same place, it is not to be eating the Lord's dinner, for in the eating, each one is getting his own dinner before, and one, indeed, is

ΝΓΥΝΑΙΚΙΤΟΚΕΙΡΑΣΘΑΙΗ ²⁰ to-WOMAN THE TO-BE-being-shorn OR	¹ had for ΓΑΡ but cancels n+ε ΙΑΝΗΡΜΕΝΕΑΝΚΟΜΑΤΙΜΙ ²⁰ MAN INDEFD IF-EVER MAY-BE-tRESSING UN-VALUE
ΣΥΡΑΣΘΑΙΚΑΤΑΚΑΛΥΠΤΕC ⁴⁰ to-NE-being-shav'EN LET-her-BE-being-down-covered	ΔΑΥΤΩΕCΤΙΝΓΥΝΗΔΕΕΑΝΚ ⁴⁰ 15 to-him it-is WOMAN YET IF-EVER MAY-
⁷ ΘΩΑΝΗΡΜΕΝΓΑΡΟΥΚΟΦΕΙΛ ⁴⁰ MAN INDEFD for NOT it-is-OWING	ΟΜΑΔΟΣΑΔΥΤΗCΤΙΝΟΤΗ ⁶⁰ BE-TRESSING esteem to-her it-is that THE
¹¹ ΕΙΚΑΤΑΚΑΛΥΠΤΕCΘΑΙΤΗΝ ⁶⁰ TO-BE-being-down-covered THE	ΚΟΜΗΑΝΤΙΠΕΡΙΒΟΛΑΙΟΥΔ ⁶⁰ TRESSES INSTEAD OF-ABOUT-CAST HAS-
ΚΕΦΑΛΗΝΕΙΚΩΝΚΑΙΔΟΣΑΘ ¹⁰⁰ HEAD image AND esteem OF-	ΕΔΟΤΑΙΔΥΤΗΙΔΕΤΙCΔΟΚ ⁶⁰⁰ 16 been-gIVEN to-her IF YET ANY IS-SEEING
ΕΟΥΥΠΑΡΧΩΝΗΓΥΝΗΔΕΔΟΣ ²⁰ God belongtO THE WOMAN YET esteem	ΕΙΦΙΛΟΝΕΙΚΟCΕΙΝΑΙΗΜΕ ²⁰ FOND-CONQUERor TO-BE WE
⁸ ΑΝΔΡΟCΕCΤΙΝΟΥΓΑΡΕCΤ ⁴⁰ OF-MAN IS NOT for IS	ΙCΤΟΙΑΥΤΗΝCΥΝΗΕΙΔΑΝΟ ⁴⁰ such TOGETHER-CUSTOM NOT
ΙΑΝΗΡΕΚΓΥΝΑΙΚΟCΑΛΛΑ ⁶⁰ MAN OUT OF-WOMAN but	ΥΚΕΧΟΜΕΝΟΥΔΕΔΙΕΚΚΑΗC ⁶⁰ ARE-HAVING NOT-YET THE OUT-CALLED-
⁹ ΓΥΝΗCΑΝΔΡΟCΚΑΙΓΑΡΟΥ ⁶⁰ WOMAN OUT-OF-MAN AND for NOT	ΙΑΙΤΟΥΘΕΟΥΤΟΥΤΟΔΕΠΑΡ ⁶⁰ 17 OF-THE God this YET charging
ΚΕΚΤΙCΘΗΑΝΗΡΔΙΑΤΗΝΓΥ ²⁰⁰ IS-CREATED MAN THRU THE WO-	ΑΓΓΕΛΑΦΝΟΥΚΕΠΑΙΝΟΤ ⁷⁰⁰ NOT ON-PRaising that
ΝΑΙΚΑΑΛΛΑΓΥΝΗΔΙΑΤΟΝΑ ²⁰ MAN but WOMAN THRU THE MAN	ΙΟΥΚΕΙCΤΟΚΡΕΙCCONΑΛΛ ²⁰ NOT INTO THE better but
¹⁰ ΝΑΡΑΔΙΑΤΟΥΤΟΟΦΕΙΛΕΙΗ ⁴⁰ THRU this IS-OWING THE	ΔΕΙCΤΟΗCCONCΥΝΕΡΧΕCΘ ⁴⁰ INTO THE DIMINISHLY YE-ARE-TOGETHER-COMING
ΓΥΝΗCΖΟΥCΙΑΝΕΧΕΙΝΕΠΙ ⁶⁰ WOMAN authority TO-BE-HAVING ON	¹⁸ ΕΠΡΟΤΟΝΜΕΝΓΑΡCΥΝΕΡΧΟ ⁶⁰ BEFORE-most INDEFD for OF-TOGETHER-COMING
ΤΗCΚΕΦΑΛΗCΔΙΑΤΟΥCΑΓΓ ⁶⁰ THE HEAD THRU THE MESSEN-	ΜΕΝΩΝΥΜΩΝΕΝΕΚΚΑΗCΙΑ ⁶⁰ OF-YOUP IN OUT-CALLED I-
ΕΛΟΥCΠΛΗΝΟΥΤΕΓΥΝΗΧΩΡ ³⁰⁰ 11 GERS MORELY NOT-DESIDES WOMAN apart-from	ΚΟΥΩCΧΙCΜΑΤΑΕΝΥΜΙΝΥ ⁶⁰⁰ AM-BEARING SPLITS IN YOUP TO-BE-
ΙCΑΝΔΡΟCΟΥΤΕΑΝΗΡΧΩΡΙ ²⁰ MAN NOT-DESIDES MAN apart-from	ΑΡΧΕΙΝΚΑΙΜΕΡΟCΤΙΠΙCΤ ²⁰ belonging AND PART ANY I-AM-DE-
¹² CΓΥΝΑΙΚΟCΕΝΚΥΡΙΦΩCΠΕ ⁴⁰ WOMAN IN Master AS-EVEN	ΕΥΦΔΕΙΓΑΡΚΑΙΑΙΡΕCΕΙC ⁴⁰ 19 LIVING it-is-BINDING for AND preferences
ΡΓΑΡΗΓΥΝΗΕΚΤΟΥΑΝΔΡΟC ⁶⁰ for THE WOMAN OUT-OF-THE MAN	ΕΝΥΜΕΙΝΑΙΔΙΝΑΚΑΙΟΙΔ ⁶⁰ IN YOUP TO-BE THAT AND THE lest-
ΟΥΤΩCΚΑΙΟΑΝΗΡΔΙΑΤΗCΓ ⁶⁰ thus AND THE MAN THRU THE WO-	ΟΚΙΜΟΙΦΑΝΕΡΟΙΓΕΝΩΝΤΑ ⁶⁰ cd-once apparent MAY-BE-BECOMING
ΥΝΑΙΚΟCΤΑΔΕΠΑΝΤΑΕΚΤΟ ¹⁰⁰ MAN THE YET ALL OUT-OF-THE	ΙΕΝΥΜΙΝCΥΝΕΡΧΟΜΕΝΩΝΟ ⁹⁰⁰ 20 IN YOUP OF-COMING-TOGETHER THEN
¹³ ΥΘΕΟΥΕΝΥΜΙΝΑΥΤΟΙCΚΡΙ ²⁰ God IN YOUP them JUDGE	ΥΝΥΜΩΝΕΠΙΤΟΑΥΤΟΟΥΚΕC ²⁰ OF-YOUP ON THE SAME NOT it-is
ΝΑΤΕΠΡΕΠΟΝΕCΤΙΝΓΥΝΑΙ ⁴⁰ BEHOOVING it-is WOMAN	ΤΙΝΚΥΡΙΑΚΟΝΕΙΠΝΟΦΑ ¹⁰ Master (adjective) DINNER TO-BE-
ΚΑΚΑΤΑΚΑΛΥΠΤΟΝΤΩΘΕΟ ⁶⁰ UN-DOWN-COVERED to-THE God	²¹ ΓΕΙΝΕΚΑCΤΟCΓΑΡΤΟΙΔΙΟ ⁶⁰ EATING EACH for THE OWN
¹⁴ ΠΡΟCΥΧΕCΘΑΙΟΥΔΕΗΦΥC ⁶⁰ TO-BE-praying NOT-YET THE nature	ΝΔΕΙΠΝΟΝΠΡΟΛΑΜΒΑΝΕΙ ⁶⁰ DINNER IS-BEFORE-GETTING IN
ΙCΑΥΤΗΔΙΔΑCΚΕΙΥΜΑCΟΤ ⁶⁰⁰ SAME IS-TEACHING YOUP that	ΝΤΩΦΑΓΕΙΝΚΑΙΟCΜΕΝΠΕ ¹⁰⁰⁰ THE TO-BE-EATING AND WHO INDEFD IS-HUNGER-

²¹ The phrase "the Lord's supper" is misleading. Supper denotes an *evening* meal, but the word here employed has no such significance, though its first observance was at night. The word denotes the principal meal of the day, just as the word *dinner* does with us, without any reference to the time when it is eaten. The Corinthians brought their own dinners and ate them in the ecclesia. This custom was not approved by the apostle. He would have them eat at home.

²³ The fact that Paul received a special revelation, after his severance from the rest, concerning the Lord's dinner, shows that it is in harmony with, and a part of, the new system of truth with which he was entrusted. It is in contrast with baptism, which he never received from Christ (¹¹⁷). He was thankful that he had baptized but few of the Corinthians. The Lord's dinner, however, he had given over to them pursuant to the special revelation which he had received. It was to be observed "till He should be coming".

²⁴ The word "remembrance" fails to give the full force of the Greek word here used. It is a strengthened form of the usual term for remembrance, denoting a voluntary and sustained effort.

²⁵ At this time the believers among the nations were still subordinate to Israel. They were still partakers of their spiritual things, hence they were considered as coming under the blessings of the new covenant. The later revelations contained in the Perfection Epistles, gave them an independent standing outside the new covenant which Jehovah made with Israel.

²⁷ The manner in which the Corinthians partook of the Lord's dinner was not in keeping with the august solemnity befitting such a sacred recollection. The powers of the kingdom were still present among them and led to the judgment of those who had offended. Some suffered from illness and some even died. Even thus, the apostle explains, it is that such should not be condemned with the world. The discipline of the Lord is always salutary, even though it may seem most severe.

²² hungry, yet one is drunk. For have you no homes in which to eat and drink? Or are you despising the ecclesia of God, and mortifying those who have nothing? What may I be saying to you? Shall I be applauding you in this? I am not applauding.

²³ For I accepted from the Lord, what I give over also to you, that the Lord Jesus, in the night in which He was betrayed, took bread, and giving thanks, He breaks it and said, "This is My body which is broken for your sakes. Be doing this for a recollection of Me."

²⁵ Similarly, the cup also, after dinner, saying, "This is the cup of the new covenant in My blood. Be doing this, whensoever you should be drinking, for a recollection of Me." For whensoever you should be eating this bread and drinking this cup, you are announcing the Lord's death till He should be coming.

²⁷ So that, whoever should be eating the bread or drinking the cup of the Lord unworthily, will be liable for the body and blood of the Lord.

²⁸ Now let a man be testing himself first, and thus let him be eating of the bread and drinking of the cup. For he who is eating and drinking unworthily is eating and drinking judgment to himself, not discriminating the body of the

³⁰ Lord. Because of this many among you are infirm and ailing, and a considerable number are reposing. For if we adjudicated ourselves, we would not be judged. Yet, being judged, we are disciplined by the Lord, that we may not be condemned with the world.

³³ So that, my brethren, be waiting for one another when coming to-

22 **ΝΑΟΣΔΕΜΕΘΥΕΙΜΗΓΑΡΟΙΚ** 20
ING WHO YET is-being-drunk NO for HOMES

ΙΑΣΟΥΚΕΧΕΤΕΕΙΣΤΟΕΣΘΙ 40
NOT YE-ARE-HAVING IN THE TO-BE-EATING

ΕΙΝΚΑΙΠΙΝΕΙΝΗΤΗΣΕΚΚΛ 60
AND TO-BE-DRINKING OR OF-THE OUT-CALLED

ΗΣΙΑΣΤΟΥΘΕΟΥΚΑΤΑΦΡΟΝ 80
OF-THE God YE-ARE-despising

ΕΙΤΕΚΑΙΚΑΤΑΙΣΧΥΝΕΤΕΤ 100
AND YE-ARE-DOWN-VILING THE-

ΟΥΣΜΗΧΟΝΤΑΣΤΙΕΙΠΩΜ 20
ones NO HAVING ANY I-MAY-BE-saying to-

ΙΝΕΠΑΙΝΕΣΦΥΜΑΣΕΝΤΟΥΤ 40
YOUP I-SHALL-BE-ON-PRaising YOUP IN this

23 **ΦΟΥΚΕΠΑΙΝΩΕΓΩΓΑΡΠΑΡΕ** 60
NOT I-AM-ON-PRaising I for BESIDE-GOT

ΛΑΒΟΝΑΠΟΤΟΥΚΥΡΙΟΥΟΚΑ 80
FROM THE Master WHICH AND

ΙΠΑΡΕΔΩΚΑΥΜΙΝΟΤΙΟΚΥΡ 200
I-BESIDE-GIVE to-you that THE Master

ΙΟΥΣΙΝΟΥΣΕΝΤΗΝΥΚΤΙΝΗΠ 20
JESUS IN THE NIGHT to-which

ΑΡΕΔΙΔΕΤΟΕΛΑΒΕΝΑΡΤΟΝ 40
He-was-BESIDE-GIVEN GOT BREAD

24 **ΚΑΙΕΥΧΑΡΙΣΤΗΣΑΣΕΚΑΛΕ** 60
AND thanking He-breaks

ΕΝΚΑΙΕΙΠΕΝΤΟΥΤΟΜΟΥΕΣ 80
AND said this OF-ME IS

ΤΙΝΤΟΣΦΜΑΤΟΥΠΕΡΥΜΩΝ 300
THE BODY THE OVER YOUP be-

ΑΛ'ΟΜΙΤΕΙΝΗΤΗΝΕΚΚΛ 20
ING-BROKEN this YE-BE-DOING IN-

25 **ΙΣΤΗΝΕΜΗΝΑΜΝΗΣΙΝΦ** 40
TO THE MY CP-REMINding AS-

ΑΥΤΩΣΚΑΙΤΟΠΟΤΗΡΙΟΝΜΕ 60
SAMELY AND THE DRINK-cup after

ΤΑΤΟΔΕΙΠΝΗΣΑΙΛΕΓΩΝΤΟ 80
THE TO-DINE saying this

ΥΤΟΤΟΠΟΤΗΡΙΟΝΗΚΑΙΝΗΔ 400
THE DRINK-cup THE NEW COV-

ΙΑΘΗΚΗΣΕΝΤΙΝΕΝΤΩΜΩΑΙ 20
covenant IS IN THE MY BLOOD

ΜΑΤΙΤΟΥΤΟΠΟΙΕΙΤΕΟΣΑΚ 40
this YE-BE-DOING as-many-times

ΙΣΕΑΝΠΙΝΗΤΕΕΙΣΤΗΝΕΜΗ 60
IF-EVER YE-MAY-BE-DRINKING IN THE MY

ΝΑΝΑΜΝΗΣΙΝΟΣΑΚΙΣΓΑΡΕ 80
CP-REMINding as-many-times for IF-

ΑΝΕΣΘΗΤΕΤΟΝΑΡΤΟΝΤΟΥ 500
EVER YE-MAY-BE-EATING THE BREAD this

ΤΟΝΚΑΙΤΟΠΟΤΗΡΙΟΝΤΟΥΤ 20
AND THE DRINK-cup this

ΟΠΙΝΗΤΕΤΟΝΘΑΝΑΤΟΝΤΟΥ 40
YE-MAY-BE-DRINKING THE DEATH OF-THE

ΚΥΡΙΟΥΚΑΤΑΓΓΕΛΛΕΤΕΑΧ 60
Master YE-ARE-DOWN-MESSAGING UNTIL

ΡΙΣΟΥΑΝΕΛΗΘΩΣΤΕΟΣΑΝΕ 80
WHICHEVER He-MAY-BE-COMING AS-BESIDES WHO-EVER

ΣΘΗΝΤΟΝΑΡΤΗΝΠΙΝΗΤΟΠ 600
MAY-BE-EATING THE BREAD OR MAY-BE-DRINKING THE

ΟΤΗΡΙΟΝΤΟΥΚΥΡΙΟΥΑΝΑ 20
DRINK-cup OF-THE Master UN-WORTHILY

ΙΩΣΕΝΟΧΟΣΕΣΤΑΙΤΟΥΣΩΜ 40
liable WILL-BE OF-THE BODY

ΑΤΟΣΚΑΙΤΟΥΑΙΜΑΤΟΣΤΟΥ 60
AND OF-THE BLOOD OF-THE

ΚΥΡΙΟΥΔΟΚΙΜΑΖΕΤΩΔΕΑΝ 80
28 Master LET-BE-testing yet human

ΘΡΩΠΟΣΕΑΥΤΟΝΠΡΟΤΟΝΚΑ 700
self BEFORE-most AND

ΙΟΥΤΩΣΕΚΤΟΥΑΡΤΟΥΕΣΘΙ 20
thus OUT OF-THE BREAD LET-BE-

ΕΤΩΚΑΙΕΚΤΟΥΠΟΤΗΡΙΟΥΠ 40
EATING AND OUT OF-THE DRINK-cup LET-

ΙΝΕΤΩΓΑΡΕΣΕΒΙΩΝΚΑΙΠΙ 60
29 BE-DRINKING THE for one-eating AND DRINK-

ΝΩΝΑΝΩΙΩΣΚΡΙΜΑΕΑΥΤΩ 80
ING UN-WORTHILY JUDGMENT to-self

ΕΣΘΙΕΚΑΙΠΙΝΕΙΜΗΔΙΑΚ 300
IS-EATING AND IS-DRINKING NO THRU-JUDG-

ΡΙΝΩΝΤΟΣΦΜΑΤΟΥΚΥΡΙΟΥ 20
ING THE BODY OF-THE Master

ΔΙΑΤΟΥΤΟΕΝΥΜΙΝΠΟΛΛΟΙ 40
30 THRU this IN YOUP MANY

ΑΣΒΕΝΕΙΣΚΑΙΑΡΡΩΣΤΟΙΚ 60
UN-FIRM AND UN-FARE-WELL AND

ΑΙΚΟΙΜΩΝΤΑΙΚΑΝΟΙΕΙΓ 80
31 ARE-reposing enough IF for

ΑΡΕΑΥΤΟΥΣΔΙΕΚΡΙΝΟΜΕΝ 300
selves WE-THRU-JUDGED

ΟΥΚΑΝΕΚΡΙΝΟΜΕΘΑΚΡΙΝΟ 20
32 NOT EVER WE-were-JUDGED BEING-JUDGED

ΜΕΝΟΙΔΕΥΟΤΟΥΚΥΡΙΟΥΠ 40
YET UNDER THE Master WE-

ΔΙΔΕΥΟΜΕΘΑΙΝΑΜΗCΥΝΤΩ 60
ARE-being-disciplined THAT NO TOGETHER-TO-THE

ΚΟΣΜΩΚΑΤΑΚΡΙΘΩΜΕΝΟCΤ 80
33 SYSTEM WE-MAY-BE-BEING-DOWN-JUDGED AS-BESIDES

ΕΔΕΛΦΟΙΜΟΥCΥΝΕΡΧΟΜΕ 21000
brothers OF-ME TOGETHER-COMING

⁴ The threefold treatment of the subject of "spirituals" (as they are called in the Greek) is indicated in the opening sentence. First the graces are enumerated, as they are apportioned to each one by the spirit, in verses seven to eleven. Then the Lordship of Christ in the apportionment of service is illustrated by the figure of the human body, in verses twelve to twenty-seven. The rest of the chapter considers the operation of the graces under the disposition of God.

⁷ The spirit we have received, though one, manifests itself in a variety of ways. This was far more manifest among the Corinthians than it is today, for the signs which characterized that immature economy were closely allied to the miraculous manifestations which accompany the proclamation of the kingdom. As the next chapter explains, now that maturity has arrived, such exhibitions of the spirit's power are not in keeping with the perfection or maturity of this secret economy.

Spiritual endowments were not confined to one member of an ecclesia, or even to a few. Each one was given some special evidence of the spirit's presence, with a view to the blessing of all. None of these endowments, whether wisdom, or healing, or languages, was the outgrowth of natural ability. Neither could any one acquire them. They were apportioned to each one quite apart from human instrumentality. Though these endowments are no longer given, the divine principle still remains, that God chooses His instruments quite apart from their natural qualifications.

¹² The figure of the human body is the most notable of all the illustrations of our relationship to Christ. It is the most marvelous example of unity with diversity in the realm of creation. Spirit baptism unites all who believe God to one another and to Christ, and dissipates all the physical distinctions which divide humanity into diverse and antagonistic classes, making them one in Him. In Christ there is no Greek and Jew, bond and free, male and female. In the Lord, however, in relation to service, these distinctions still remain.

²⁴ gether to eat. Now if anyone is hungry, let him be eating at home, that you may not be coming together for judgment. Now the rest I shall be prescribing as soon as I should be coming.

¹² Now concerning spiritual [endowments], brethren, I do not want you to be ignorant. You are aware that when you were of the nations you were led off to the voiceless idols as ever you were led. Wherefore I am making known to you that no one, speaking by God's spirit, is saying "Anathema Jesus". And no one is able to say "Lord Jesus" except by holy spirit.

⁴ Now there are apportionments of graces, yet the same spirit, and there are apportionments of service, yet the same Lord, and there are apportionments of operations, yet the same God Who is operating all in all.

⁷ Now to each one is given the manifestation of the spirit, with a view to expedience. For to one, indeed, through the spirit, is given the word of wisdom, yet to another the word of knowledge, according to the same spirit, yet to another faith by the same spirit, yet to another the grace of healing, by the same spirit, yet to another operations of powers, yet to another prophecy, yet to another discrimination of spirits, yet to another, species of languages, yet to another, translation of languages.

¹¹ Now one and the same spirit is operating all these, apportioning to each his own, according as it is intending.

¹² For even as the body is one and has many members, yet all the members of the one body, being many, are one body, thus also is the Christ. For in one spirit we all are

<p>20 ΝΟΙ ΕΙΣ ΤΟ ΦΑΓΕΙΝ ΑΛΛΗΛΑ INTO THE TO-BE-EATING ONE-another ΥΣ ΕΚΔΕΧΕΣΘΕ ΕΙΔΕΤΙΣ IF YE-ARE-RECEIVING IF YET ANY MAY-BE- </p>	<p>20 ΝΕΥΜΑΤΟΣ ΠΡΟΣ ΤΟ ΣΥΜΦΕΡ TOWARD THE BEING-EXPEDIENT ΟΝ ΟΜΕΝ ΓΑΡ ΔΙΑ ΤΟ ΥΠΝΕΥΜ TO-WHOM INDEED FOR THRU THE spirit </p>
<p>60 ΙΝΑ ΕΝ ΟΙΚΩ ΕΣΒΙΕΤΩ ΙΝΑ Μ HUNGERING IN HOME LET-BE-EATING THAT NO Η ΕΙΣ ΚΡΙΑ ΜΑΧΥΝΕΡΧΗΣΘΕΤ INTO JUDGMENT YE-MAT-BE-TOGETHER-COMING-THE </p>	<p>60 ΑΤΟΣ ΔΙΔΟΤΑΙ ΛΟΓΟΣ ΟΣΟΦΙ IS-BEING-GIVEN saying OF-WISDOM ΑΣ ΑΛΛΩ ΔΕ ΛΟΓΟΣ ΓΝΩΣΕΩΣ to-other YET saying OF-KNOWLEDGE </p>
<p>100 ΑΔΕΛΟΙ ΠΑΡΕΣΑΝ ΕΩΣ ΔΙΑΤ YET rest AS EVER I-MAY-BE-COMING I'LL-BE- ΔΙΣ ΟΜΑΙ ΠΕΡΙ ΔΕ ΤΩΝ ΠΝΕΥΜ I-CD-SHOULD-YET THE spirituals </p>	<p>600 ΚΑΤΑ ΤΟΥ ΑΥΤΟΥ ΠΝΕΥΜΑ ΕΤΕΡΩ according-to THE SAME spirit to-DIFFERENT Ω ΔΕ ΠΙΣΤΙΣ ΕΝ ΤΩ ΑΥΤΩ ΠΝΕ YET BY AS¹ AS¹ omit IN THE SAME spirit </p>
<p>40 ΑΤΙ ΚΩΝ ΔΕΛΦΟΙ ΟΥΘΕΛΩΥ brothers NOT I'M-WILLING YOUR ΜΑΣ ΑΓΝΟΕΙΝ ΟΙΔΑΤΕ ΟΤΙ Ο TO-BE-UN-KNOWING YE-YE-PERCEIVED that when </p>	<p>40 ΥΜΑΤΙ ΑΛΛΩ ΔΕ ΧΑΡΙΣΜΑΤΑ to-other YET grace-effects ΙΑ ΜΑΤΩΝ ΕΝ ΤΩ ΕΝΙ ΠΝΕΥΜΑ OF-HEALTH IN THE ONE spirit </p>
<p>80 ΤΕΣ ΘΗΝΗΤΕΣ ΠΡΟΣ ΤΑ ΕΙΔΩΛΑ NATIONS YE-WERE TOWARD THE idols ΑΤΑ ΑΦΩΝΑΦΟΙ ΣΑΝ ΗΓΕΣΘΕ ΑΠ THE UN-SOUND AS EVER YE-WERE-LED BEING- </p>	<p>80 ΤΙ ΑΛΛΩ ΔΕ ΕΝΕΡΓΗΜΑΤΑ ΔΥ to-other YET IN-ACT-effects OF- ΝΑΜΕΩΝ ΑΛΛΩ ΔΕ ΠΡΟΦΗΤΕΙ ABILITIES to-other YET BEFORE-AVERMENT </p>
<p>20 ΑΓΟΜΕΝΟΙ ΔΙΟΓΝΩΡΙΖΟΥΜΕ FROM-LED THRU-WHICH I-AM-KNOWING to-YOUR ΙΝΟΤΙ ΟΥΔΕΙΣ ΕΝ ΠΝΕΥΜΑΤΙ that NOT-YET-ONE IN spirit </p>	<p>20 ΑΛΛΩ ΔΕ ΔΙΑΚΡΙΣΕΙΣ ΠΝΕ to-other YET THRU-JUDGING OF-spirits ΥΜΑΤΩΝ ΕΤΕΡΩ ΔΕ ΕΝΗΓΛΩ to-DIFFERENT YET breeds OF- </p>
<p>60 ΙΘΕ ΟΥ ΑΛΛΩΝ ΛΕΓΕΙΑΝΑΘΕ OF-GOD TALKING IS-saying anathema ΜΑΙΝΟΥΣΚΑΙ ΟΥΔΕΙΣ ΔΥΝ JESUS AND NOT-YET-ONE IS-ABLE </p>	<p>60 ΣΣΩΝΑ ΑΛΛΩ ΔΕ ΕΡΜΗΝΙΑΓΛΩ TONGUES to-other YET TRANSLATION OF-TONGUES ΣΣΩΝ ΠΑΝΤΑ ΔΕ ΤΑΥΤΑ ΕΝΕΡ ALL YET these IS-IN-ACTING </p>
<p>300 ΑΤΑ ΕΙΠΕ ΙΝ ΚΥΡΙΟ ΣΙΝΟΣ TO-BE-saying Master JESUS ΥΣ ΕΙΜΗ ΕΝ ΠΝΕΥΜΑΤΙ ΑΓΙΩ IF NO IN spirit HOLY </p>	<p>800 ΓΕΙΤΟ ΕΝ ΚΑΙ ΤΟ ΑΥΤΟΥ ΠΝΕ THE ONE AND THE SAME spirit ΜΑΔΙΑΙΡΟΥΝ ΙΔΙΑ ΕΚΑΣΤΩ apportioning OWN to-EACH </p>
<p>40 ΔΙΑΙΡΕΣΕΙΣ ΔΕ ΧΑΡΙΣΜΑΤ apportionments YET OF-grace-effects ΩΝ ΕΙΣ ΤΟ ΔΕ ΑΥΤΟΥ ΠΝΕΥΜ THEY-ARE THE YET SAME spirit </p>	<p>40 ΚΑΘΩΣ ΒΟΥΛΕΤΑΙ ΚΑΘΑΠΕΡ according-as it-is-intending DOWN-WHICH-EVEN ΓΑΡ ΤΟ ΣΩΜΑ ΕΝΕΣΤΙΝ ΚΑΙ ΜΕΜ for THE BODY ONE IS AND MEM- </p>
<p>80 ΑΚΑΙ ΔΙΑΙΡΕΣΕΙΣ ΔΙΑΚΟΝ AND apportionments OF-THRU-SERVICES ΙΩΝ ΕΙΣ ΚΑΙ ΑΥΤΟΥΣ ΚΥΡ THEY-ARE AND THE SAME Master </p>	<p>80 ΕΛΗΠΟΛΛΑ ΕΧΕΙ ΠΑΝΤΑ ΔΕΤ BEARS MANY IS-HAVING ALL YET THE ΑΜΕΛΗΤΟΥ ΣΩΜΑΤΟΣ ΤΟΥ ΕΝ MEMBERS OF-THE BODY THE ONE </p>
<p>20 ΙΟΣΚΑΙ ΔΙΑΙΡΕΣΕΙΣ ΕΝΕΡ AND apportionments OF-IN-ACT- ΓΗΜΑΤΩΝ ΕΙΣ ΤΟ ΔΕ ΑΥΤΟ effects THEY-ARE THE YET SAME ΕΣΤΙΝ ΘΕΟΣ ΕΝΕΡΓΩΝ ΤΑ Π IS God THE ONE-IN-ACTING THE ALL </p>	<p>20 ΟΣ ΠΟΛΛΑ ΟΝΤΑ ΕΝΕΣΤΙΝ ΣΩ MANY BEING ONE IS BODY ΜΑ ΟΥΤΩΣ ΚΑΙ Ο ΧΡΙΣΤΟΣ ΚΑΙ thus AND THE ANOINTED AND </p>
<p>40 ΕΝ ΑΝΤΙΣΤΑΣΙΝ ΕΝΕΡΓΩΝ IN ALL to-EACH YET IS- ΙΔΟΤΑΙ Η ΦΑΝΕΡΩΣΙΣ ΤΟΥ Π BEING-GIVEN THE APPEARING OF-THE spirit </p>	<p>60 ΙΓΑΡ ΕΝ ΕΝΙ ΠΝΕΥΜΑΤΙ ΗΜΕ for IN ONE spirit WE ΙΣ ΠΑΝΤΕΣ ΕΙΣ ΕΝ ΣΩΜΑ ΕΒΑ ALL INTO ONE BODY ARE- ΠΤΙΣ ΘΗΜΕΝ ΕΙΤΕ ΙΟΥΔΑΙΟ DIPIZED IF-BESIDES JUDA-ANS </p>

¹³ The body of Jesus, or of the Lord, denotes His physical frame. The body of *Christ*, however, is quite a distinct thought. Christ, or the Anointed, is a title rather than a name. It suggests official position. We are not united to Him by physical ties, as Israel was, but by purely *spiritual* relationships. This is forcibly suggested by the two figures used, baptism, or dipping, and drinking. One spirit, within and without, binds us together and unites us to Christ. The true ecclesia, or "church", today is not to be seen in the multitudinous organizations of Christendom with their many heads, but in the one spiritual, invisible unity, composed of all who have God's spirit, by which they are vitally joined to the living organism of which Christ Himself is Head.

All the members of this spiritual body are mutually dependent on one another. Some perform one function, some another, but none can be dispensed with. No one can choose his own place in the body, for God reserves this entirely within His own power. It is futile to usurp some function for which we are not divinely endowed. It is failure when we do not exercise the function for which the spirit of God has fitted us. Each one should be deeply exercised to discover his own place in the body, whether high or low, respectable or mean, and seek, by God's grace, to fill it. None can be apostles or prophets now, for their work has been accomplished. Few can be teachers, but the work of a pastor, who shepherds the saints, or an evangelist, who proclaims the evangel, is, in measure, open to all in a private, if not in a public way.

²⁵ It is the privilege of all who love God to co-operate with Him in avoiding schism in the body of Christ, by cultivating a due sense of their dependence on all other members, and a godly solicitude and sympathetic regard for their welfare; and this, too, even when fellow members despise and oppose them and persecute them. The body is one. We need only act accordingly. Christ is its Head. We need only accord Him His place.

²⁸ In the later revelation (Eph.4¹¹) "suited to transcendence" (12³¹), we have a revised list of the gifts. There

baptized into one body, whether Jews or Greeks, whether slaves or free, and all are made to imbibe one spirit.

¹⁴ For the body is not one member,
¹⁵ but many. If a foot should be saying, "Seeing that I am not a hand, I am not of the body," not for this is it not of the body. And if an ear should be saying, "Seeing that I am not an eye, I am not of the body," not for this is it not of the body. If the whole body were an eye, where were the hearing? If the whole were hearing, where were the scent? Yet now God placed the members, each one of them, in the body according as He wills. Now if it were all one member, where were the body?

²⁰ Yet now there are, indeed, many
²¹ members, yet one body. Yet the eye cannot say to the hand, "I have no need of you", or, again, the head to the feet, "I have no need of you". Nay, much rather, the members belonging to the body supposed to be weaker are necessary, and which we suppose to be more to the dishonor of the body, these we are investing with more exceeding honor, and our indecent members have more exceeding respectability. Now our respectable members have no need, but God blends the body together, giving that which is deficient more exceeding honor, that there may be no schism in the body, but the members may be mutually solicitous over one another. And whether one member suffers, all the members are sympathizing, or one member is being esteemed, all the members are rejoicing together.

²⁷ Now *you* are the body of Christ,
²⁸ and members of a part, whom also God, indeed, placed in the ecclesia,

ΙΕΙΤΕ ΕΛΛΗΝΕΣ ΕΙΤΕ ΔΟΥΛΟΙ 20
IF-RESIDFS GREEKS IF-BESIDES SLAVES

ΟΙ ΕΙΤΕ ΕΛΕΥΘΕΡΟΙ ΚΑΙ ΠΑ 40
IF-BESIDES FREE AND ALL
A for s. A-D. CΩΜΑ ΕΣΜΕΝ BODY WE-ARE
ΝΤΕ ΣΕΝ ΠΝΕΥΜΑ ΕΠΟΤΙΣΘΗ 60
ONE spirit ARE-DRINKIZED

ΜΕΝ ΚΑΙ ΓΑΡ ΤΟ ΣΩΜΑ ΟΥΚ ΕΣΤΙΝ 80
14 AND for THE BODY NOT IS

ΤΙΝΕΝ ΜΕΛΟΣ ΑΛΛΑ ΠΟΛΛΑ 100
15 ONE MEMBER but MANY IF-

ΑΝ ΕΙΠΗ Ο ΠΟΥΣ ΟΤΙ ΟΥΚ ΕΙΜ 20
EVER MAY-BE-SAYING THE FOOT THAT NOT I-AM

Ι ΧΕΙΡ ΟΥΚ ΕΙΜΙ ΕΚ ΤΟΥ ΣΩΜ 40
HAND NOT I-AM OUT OF-THE BODY

ΑΤΟ ΣΟΥ ΠΑΡΑ ΤΟΥΤΟ ΟΥΚ ΕΣΤΙΝ 60
NOT BESIDE this NOT it-IS

ΤΙΝΕΚ ΤΟΥ ΣΩΜΑΤΟΣ ΚΑΙ ΕΑ 80
10 OUT OF-THE BODY AND IF-EVER

ΝΕΙ ΠΗ ΤΟ ΟΥΣ ΟΤΙ ΟΥΚ ΕΙΜΙ 200
MAY-BE-SAYING THE EAR THAT NOT I-AM

Ο ΦΘΑΛΜΟΣ ΟΥΚ ΕΙΜΙ ΕΚ ΤΟΥ 20
VIEWER NOT I-AM OUT OF-THE

ΣΩΜΑΤΟΣ ΟΥ ΠΑΡΑ ΤΟΥΤΟ ΟΥ 40
BODY NOT BESIDE this NOT

ΚΕΣΤΙΝ ΕΚ ΤΟΥ ΣΩΜΑΤΟΣ ΕΙ 60
17 it-IS OUT OF-THE BODY IF

ΟΛΟΝ ΤΟ ΣΩΜΑ Ο ΦΘΑΛΜΟΣ ΠΟ 80
WHOLE THE BODY viewer ?-where

ΥΝΑΚΟΝ ΕΙ ΟΛΟΝ ΑΚΟΝ ΠΟΥΝ 300
THE HEARING IF WHOLE HEARING ?-where THE

ΟΣ ΦΡΗΣΙΣ ΝΥΝ ΔΕ Ο ΘΕΟΣ ΕΒ 20
18 SCENT NOW YET THE God PLACED

ΕΤΟΤ ΑΜΕΛΗΝΕΚΑΣΤΟΝ ΑΥ 40
THE MEMBERS ONE EACH OF-

ΤΩΝ ΕΝ ΤΩ ΣΩΜΑΤΙ ΚΑΘΩΣ ΗΘ 60
them IN THE BODY according-as He-

ΕΛΗ ΣΕΝ ΕΙΔΗΝΤΑ ΠΑΝΤΑ Ε 80
19 WILLS IF YET WAS THE ALL ONE

Ν ΜΕΛΟΣ ΠΟΥ ΤΟΣΩΜΑ ΝΥΝ ΔΕ 400
20 MEMBER ?-where THE BODY NOW YET

ΠΟΛΛΑ ΜΕΝ ΜΕΛΗΝ ΔΕ ΣΩΜΑ 20
MANY INDEED MEMBERS ONE YET BODY

ΟΥ ΔΥΝΑΤΑΙ ΔΕ Ο ΦΘΑΛΜΟΣ 40
21 NOT IS-ABLE YET THE viewer

ΕΙ ΠΕΙΝ ΤΗ ΧΕΙΡΙ ΧΡΕΙΑΝ 60
TO-BE-SAYING to-THE HAND need OF-

ΟΥ ΟΥΚ ΕΧΩΝ ΠΑΛΙΝ ΗΚΕΦΑΛ 90
YOU NOT I-AM-HAVING OR AGAIN THE HEAD

Η ΤΟΙΣ ΠΟΣΙΝ ΧΡΕΙΑΝ ΜΩΝ 500
to-THE FEET need OF-YOU

ΟΥΚ ΕΧΩ ΑΛΛΑ ΠΟΛΛΟ ΜΑΛΛΟ 20
22 NOT I'M-HAVING but to-much RATHER

ΝΤΑ ΔΟΚΟΥΝΤΑ ΜΕΛΗ ΤΟΥ ΣΩ 40
THE SEEMING MEMBERS OF-THE BODY

ΜΑΤΟΣ ΑΣΘΕΝΕΣΤΕΡΑΥ ΠΑΡ 60
more-UN-FIRM TO-BE-

ΧΕΙΝΑΝΑΓΚΑΙΑ ΕΣΤΙΝ ΚΑΙ 80
23 belonging necessary IS AND

ΔΟΚΟΥΜΕΝΑΤΙ ΜΟΤΕΡΑ ΕΙ 600
WHICH WE-ARE-SEEMING more-UN-VALUED TO-

ΝΑΙ ΤΟΥ ΣΩΜΑΤΟΣ ΤΟΥΤΟΙΣ 20
HE OF-THE BODY to-these

ΤΙ ΜΗΝ ΠΕΡΙ ΣΣΟΤΕΡΑΝ ΠΕΡ 40
B+T VALUE more-excessive WE-ARE-

ΙΤΙΒΕ ΜΕΝ ΚΑΙ ΤΑ ΑΣΧΗΜΟΝ 60
ABOUT-PLACING AND THE indecent

ΑΗΜΩΝΕΥΣΧΗΜΟΣΥΝΗΝ ΠΕΡ 80
OF-US WELL-FIGURE-TOGETHERNESS more-

ΙΣΣΟΤΕΡΑ ΝΕΧΕΙΤΑ ΔΕ ΕΥΣ 700
24 excessive IS-HAVING THE YET WELL-FIG-

ΧΗΜΟΝ ΑΗΜΩΝΟΥ ΧΡΕΙΑΝ ΕΧ 20
URED OF-US NOT need IS-HAV-

ΕΙ ΑΛΛΑ Ο ΘΕΟΣ ΣΥΝΕΚΕΡΑΣ 40
ING but THE God TOGETHER-blends

ΕΝ ΤΩ ΣΩΜΑΤΙ ΤΟΥΤΟ ΜΟΝ 60
THE BODY to-THE one-WANTING

ΠΕΡΙ ΣΣΟΤΕΡΑΝ ΔΟΥΣΤΙΜ 80
B+T ANY DO B omits VALUE
more-excessive GIVING VALUE

ΗΝΙ ΑΜΗΝ ΧΙΣΙ ΑΕΝΤΑ ΤΩ ΣΩ 500
25 THAT NO MAY-BE SPLIT IN THE BODY

ΜΑΤΙΑ ΑΛΛΑ ΤΟΥΤΟΥ ΠΕΡ ΑΛ 20
but THE SAME OVER odc-

ΛΗ ΑΩΝ ΜΕΡΙΜΝΩΣΙΝΤΑ ΜΕΛΑ 40
another MAY-BE-BEING-ANXIOUS THE MEMBERS

Η ΚΑΙ ΕΙΤΕ ΠΑΣ ΕΙΝΕ ΜΕΛΟ 60
B I A omits ONE
26 AND IF-BESIDES IS-EMOTIONING ONE MEMBER

ΣΣΥΝ ΠΑΣΧΕΙ ΠΑΝΤΑ ΤΑ ΜΕΛΑ 80
B+M IS-TOGETHER-EMOTIONING ALL THE MEMBERS

Η ΕΙΤΕ ΔΟΞΑΖΕΤΑΙ ΕΝ ΜΕΛΟ 300
AB+1 omits ONE (by s+)
IF-BESIDES IS-BEING-ESTECWIZED ONE MEMBER

ΣΣΥΓΧΑΙΡΕΙ ΠΑΝΤΑ ΤΑ ΜΕΛΑ 20
AB+1 N IS-TOGETHER-JOYING ALL THE MEMBERS

Η ΥΜΕΙΣ ΔΕ ΕΣΤΕ ΣΩΜΑ ΧΡΙΣ 40
A ΔI
27 YE YET ARE BODY OF-ANointed

ΤΟΥ ΚΑΙ ΜΕΛΗ ΕΚ ΜΕΡΟΥΣ ΚΑ 60
28 AND MEMBERS OUT OF-PART AND

ΙΟΥΣ ΜΕΝ ΕΒΕΤΟ ΘΕΟΣ ΕΝ ΤΩ 50
WHOM INDEED PLACED THE God IN THE

Η ΕΚ ΚΛΗΣΙΑ ΠΡΟΤΟΝ ΑΠΟΣΤ 23000
OUT-CALLED BEFORE-most commissioners

the lesser graces, such as powers, healing, and languages are omitted. That this would be the case is predicted in the next chapter (13^a), where we are told of a time when the gift of languages would cease. The revised list given in Ephesians, however, looks backward as well as forward. Apostles and prophets are no longer necessary to the edifying of the body of Christ. We are distinctly told that prophecies will be abrogated (13^a) when maturity arrives. They were needed only so long as God's written revelation was incomplete. So that, today, the special gifts have narrowed down to three: evangelists, pastors and teachers.

³¹ Most of the graces were transient, suited to immaturity, hence the apostle seeks to lead them up to those which will remain in the impending transcendent economy, in which we find ourselves today.

¹ The "gift of tongues", even when it was a reality, was nothing but a noise unless impelled by the power of love.

Even those high endowments, such as prophecy and knowledge, amount to nothing unless love regulates their exercise. Yes, and every personal sacrifice, even martyrdom itself is without value apart from the spirit of love.

⁸ It would seem that a few were already mature (2^o), but the secret wisdom into which they were initiated was not made public until Paul wrote his Perfection Epistles, Ephesians (Eph.4¹³), Philippians (Phil.3¹⁰), and Colossians (Col.1²⁸4¹²). The writing of these epistles was the signal for the abrogation of the gift of prophecy, as they completed the word of God (Col. 1²⁵), for the cessation of the gift of languages, as it was a sign of earthly powers in the coming eon, and we are blessed among the celestials (Eph.1³), and for the abrogation of the gift of knowledge (directly revealed), as there was a final written revelation.

⁹ These gifts belonged to the time of transition, when the full orb of truth was not revealed. When it was, there came the necessity of withdrawing much which did not accord with its final form.

first, apostles, second, prophets, third, teachers, thereupon powers, thereupon graces of healing, supports, pilotage, species of languages. Not all are apostles. Not all are prophets. Not all are teachers. Not all have powers. Not all have the graces of healing. Not all are talking languages. Not all are interpreting. Yet be zealous for the greater graces. And still I am showing you a path suited to transcendence.

13 If I should be talking the languages of men and of messengers, yet have no love, I have become resounding copper or a clanging cymbal. And if I should have prophecy and should be perceiving all secrets and all knowledge, and if I should have all faith, so as to transport mountains, yet have no love, I am nothing. And if I should be parceling out all my possessions, and if I should be giving up my body, that I should be boasting, yet have no love, I am nothing benefited. Love is patient, is kind. Love is not jealous. Love is not bragging, is not puffed up, is not indecent, is not self-seeking, is not incensed, is not taking account of evil, is not rejoicing in injustice, yet is rejoicing together with the truth, is foregoing all, is believing all, is expecting all, is enduring all.

⁸ Love is never lapsing: yet, whether prophecies, they will be abrogated; whether languages, they will cease; whether knowledge, it will be abrogated. For we know out of an instalment, and we are prophesying out of an instalment. Now whenever maturity may be coming, that which is out of an instalment shall be abrogated. When

ΟΛΟΥΣ ΔΕΥΤΕΡΟΝ ΠΡΟΦΗΤΑ 20 second BEFORE-AVERETS	ΙΑΓΑΠΗΝ ΔΕ ΜΗ ΕΧΟΥΣ ΘΕΝΕ 20 LOVE YET NO I-MAY-BE-HAVING NOT-YET-ON-BEING-beneficed
ΣΤΡΙΤΟΝ ΔΙΔΑΣΚΑΛΟΥΣ ΕΠ 40 third TEACHERS ON-	ΦΕΛ (AB O. O. O.) ΟΥΜΑΙ 20 IMIKAI EAN YFOMIS OPANTA 40 I-AM AND IF-EVER I-SHOULD-BE-MORSELING ALL
ΕΙΤΑ ΔΥΝΑΜΕΙΣ ΕΠΕΙΤΑ ΧΑ 80 THEREAFTER ABILITIES ON-THEREAFTER GRACE-	ΤΑΥΠΑΡΧΟΝΤΑ ΜΟΥ ΚΑΙ ΕΑΝ 80 THE BELONGINGS OF-ME AND IF-EVER
ΡΙΣΜΑΤΑ ΙΑΜΑΤΩΝ ΑΝΤΙΑΝ 80 effects OF-HEALTH INSTEAD-GETS	ΠΑΡ ΔΩΤΟΣ ΟΣΟΜΑ ΜΟΥ ΙΝΑ ΚΑ 80 I-MAY-BE-BESIDE-GIVING THE BODY OF-ME THAT I-
ΜΥΕΙΣ ΚΥΒΕΡΝΗΣΕΙΣ ΕΓΓΗ 100 steerings s. o. s ¹ omits breeds breeds	ΥΗΣ ΟΣΟΜΑ ΙΑΓΑΠΗΝ ΔΕ ΜΗ ΕΧ 600 SHOULD-BE-BOASTING LOVE YET NO I'M-HAV-
ΓΛΩΣΣΩΝ ΜΗ ΠΑΝΤΕΣ ΑΠΟΣΤ 20 29 OF-TONGUES NO ALL COMMISSIONERS	ΦΟΥ ΔΕΝ ΩΦΕΛΟΥΜΑΙ ΝΑ ΓΑ 20 ING NOT-YET-ONE I-AM-ING-beneficed THE LOVE
ΟΛΟΙ ΜΗ ΠΑΝΤΕΣ ΠΡΟΦΗΤΑΙ 40 NO ALL BEFORE-AVERETS	ΗΜΑΚΡΟΘΥΜΕΙ ΧΡΗΣΤΕΥΕΤ 40 IS-FAR-FEELING IS-ING-kind
ΜΗ ΠΑΝΤΕΣ ΔΙΔΑΣΚΑΛΟΙ ΜΗ 60 NO ALL TEACHERS NO	ΑΙ ΝΑ ΓΑΠΗ ΟΥ ΖΗΛΟΙ ΝΑ ΓΑ 60 THE LOVE NOT IS-BOILING THE LOVE
ΠΑΝΤΕΣ ΔΥΝΑΜΕΙΣ ΜΗ ΠΑΝΤ 80 30 ALL ABILITIES NO ALL	Η ΟΥ ΠΕΡ ΠΕΡΕΥΕΤΑΙ ΟΥ ΦΥΣ 80 NOT IS-braggino NOT IS-ING-
ΕΣ ΧΑΡΙΣΜΑΤΑ ΕΧΟΥΣ ΙΝΑ 200 grace-effects ARE-HAVING OF-	ΙΟΥ ΤΑΙ ΟΥ ΚΑΧΗ ΜΟΝΕΙ ΟΙΟΥ 700 5 INFLATED NOT IS-being-indecent NOT
ΜΑΘΩΝ ΜΗ ΠΑΝΤΕΣ ΓΛΩΣΣΑΙ 20 HEALTH NO ALL TO-TONGUES	ΖΗΤΕΙ ΤΑ ΕΑΥΤΗΣ ΟΥ ΠΑΡΟΞ 20 s. o. B TOMH THE NO for THE IS-SEEKING THE OF-herself NOT IS-being-beside-
ΣΑΛΛΟΥΣΙΝ ΜΗ ΠΑΝΤΕΣ ΔΙΕ 40 ARE-TALKING NO ALL ARE-	ΥΝΕΤΑΙ ΟΥ ΛΟΓΙΖΕΤΑΙ ΤΟ Κ 40 SHARP-ED NOT IS-accounting THE EVIL
ΡΜΗΝ ΕΥΟΥΣΙΝ ΖΗΛΟΥΤΕ ΔΕ 60 31 THRU-TRANSLATING BE-BOILING YET	ΑΚΟΝΟΥΧΑΙ ΡΕΙ ΠΙΘΑΔΙ 60 6 NOT IS-joying ON THE UN-just-
ΤΑΧΑΡΙΣΜΑΤΑ ΤΑ ΜΕΙΖΟΝΑ 80 THE GRACE-EFFECTS THE GREATER	ΚΙΑΣΥΓΧΑΙΡΕΙ ΔΕ ΤΗ ΑΛΗΘ 80 B + s ¹ B IN s. o. B omits THE TRUTH DESS IS-TOGETHER-joying YET LO-THE TRUTH
ΚΑΙ ΕΤΙΚΑΘΥΠΕΡΒΟΛΗΝ ΟΔ 300 AND STILL according-to OVER-CAST WAY	ΕΙΑ ΠΑΝΤΑΣΤΕ ΓΕΙΠΑΝΤΑ Π 600 s. o. B repeats and brackets ALL IS-EXCLUDING ALL IS-EXCLUDING ALL IS-
ΟΝΥΜΙΝ ΔΕ ΙΚΝΥΜΙ ΕΑΝΤΑΙ 20 13 TO-YOU S I-AM-SHOWING IF-EVER TO-THE	ΙΣΤΕΥΕΙ ΠΑΝΤΑ ΕΛΠΙΖΕΙ Π 20 BELIEVING ALL IS-EXPECTING ALL
Σ ΓΛΩΣΣΑΙΣ ΤΩΝ ΑΝΘΡΩΠΩΝ 40 TONGUES OF-THE HUMANS	ΑΝΤΑΥΠΟΜΕΝΕΙ ΝΑ ΓΑΠΗ ΟΥ 40 B omits THE IS-UNDER-REMAINING THE LOVE NOT-
ΛΑΛΟΚΑΙ ΤΩΝ ΑΓΓΕΛΩΝ ΑΓΑ 60 I-MAY-BE-TALKING AND OF-THE MESSENGERS LOVE	ΔΕ ΠΟΤΕ ΕΚΠΙΠΤΕΙ ΕΙΤΕ ΔΕ 60 AB s ¹ omit-OUT- (y s ¹) YET-? WHEN IS-OUT-FALLING IF-BESIDES YET
ΠΗΝ ΔΕ ΜΗ ΕΧΟΓΕΓΟΝΑΧΑΛΚ 80 YET NO I'M-HAVING I-HAVE-BECOME COPPER	ΠΡΟΦΗΤΕΙΑ ΚΑΤΑΡΓΗΘΗΣ 80 s. o. AB O. AB O. BEFORE-AVERETS THEY-WILL-BE-BEING-DOWN-ON-
ΟΣΗΧΘΗΝΚΥΜΒΑΛΟΝ ΑΛΛΑ 400 RESOUNDING OR CYMBAL SCREAMING	ΟΝΤΑΙ ΕΙΤΕ ΓΛΩΣΣΑΙ ΠΑΥΣ 800 B for ON ACTED IF-BESIDES TONGUES THEY-WILL-BE-
ΖΩΝ ΚΑΙ ΕΑΝ ΕΧΩ ΠΡΟΦΗΤΕΙ 20 A O. O. O. s. o. s ¹ omits THE AND IF-EVER I-MAY-BE-HAVING BEFORE-AVER-	ΟΝΤΑΙ ΕΙΤΕ ΓΝΩΣΚΑΤΑΡ 20 CEASING IF-BESIDES KNOWLEDGE IT-WILL-BE-BEING-
ΑΝ ΚΑΙ ΕΙΔΩΤΑ ΜΥΣΤΗΡΙΑ Π 40 MIND AND I-MAY-BE-PERCEIVING THE CLOSE-KEEPS ALL	ΓΗΘΗΣ ΕΙΤΕ ΑΙΚΜΕΡΟΥΣ ΓΑΡ 40 A ON for s. o. s ¹ omits THE DOWN-ON-ACTED OUT OF-PART for
ΑΝΤΑ ΚΑΙ ΑΠΑΣΑΝ ΤΗΝ ΓΝΩΣΙ 60 AND EVERY THE KNOWLEDGE	ΓΙΝΩΣΚΟΜΕΝ ΚΑΙ ΕΚΜΕΡΟΥ 60 B + s ¹ WE-ARE-KNOWING AND OUT OF-PART
ΝΚΑΙ ΕΑΝ ΕΧΩ ΠΑΣΑΝ ΤΗΝ ΠΙ 80 AB O. O. O. s. o. s ¹ omits THE AND IF-EVER I-MAY-BE-HAVING EVERY THE BE-	Σ ΠΡΟΦΗΤΕΥΟΜΕΝ ΟΤΑΝ ΔΕ 80 WE-ARE-BEFORE-AVERING WHEN-EVEN YET MAY-
ΣΤΙΝ ΩΣΤΕ ΟΡΜΗΘΙΣΤΑΝΑ 500 LIEF AS-BESIDES MOUNTAINS TO-utter-STAND	ΛΘΗΝΤΟ ΤΕΛΕΙΟΝΤΟ ΕΚ ΜΕΡΟ 24000 s. o. BE-COMING THE MATURE THE OUT OF-PART

¹¹ The time came when the apostle admonished and taught in order that he should present every man *mature* in Christ (Col.1²⁸). Epaphras struggled in prayers that they should stand *mature* and complete in all the will of God (Col.4¹²). It is evident that maturity came with the last ministry of Paul, when he was a prisoner at Rome. Till then the saints, as a whole, were in a state corresponding to a man who has not yet attained his majority. But then, as was the case when a boy assumed the duties of manhood, there was a vast revolution. As a man discards the toys of his childhood, so they discarded the marks of minority. Chief among these were the gifts, especially prophecy and languages. Those who claim these now cannot avoid marking themselves as immature.

¹² At this time the present secret administration (Eph.3⁹) had not been publicly revealed. The destiny of the saints who had received Paul's evangel was clouded in mystery. Only a little was known. Their celestial allotment was still concealed. Israel's fate was still in the balance. It was not till their final rejection at the close of the book of Acts, that the secret was revealed that the ecclesia which is His body, to which Paul ministered, was not to have a place on earth subordinate to Israel, but was to be blessed with transcendent spiritual blessings among the celestials. Now that maturity *has* come, we no longer are in an enigma, but realize something of the unutterable grace which is ours in Christ Jesus.

¹³ Faith, expectation, and love are the abiding trinity in this administration of God's grace. Neither faith nor expectation will remain in the glory. Love alone will abide His coming. Let us believe God. Let us glory in expectation. But, above all, let us charge our hearts to love Him and His with a fervency which His love alone can inspire. These graces will *not* abide in heaven, to which they are usually relegated. Hope will then be past, faith unnecessary. This is the time of "perfection" or maturity.

¹ Prophecy prepared them for further unfoldings and maturity. Languages tended to draw them back to the kingdom proclamation and its attendant signs.

I was a minor, I talked as a minor, I had a minor's disposition, I took account of things as a minor. Yet when I have become a man, I have discarded that which is a minor's.

¹² For at present we are observing by means of a mirror, in an enigma, yet then, face to face. At present I know out of an instalment, yet then I shall recognize according as I am recognized also.

¹³ Yet now are remaining faith, expectancy, love—these three. Yet ¹⁴ the greatest of these is love. Be pursuing love.

Now be zealous for spiritual [endowments], yet rather that you ² may be prophesying. For he who is talking a language is not talking to men, but to God. For no one is hearing, but in spirit he is speaking ³ secrets. Yet he who is prophesying is speaking to men to edification and consolation and comfort. ⁴ He who is talking a language is edifying himself, yet he who is prophesying is edifying the ecclesia. Now ⁵ I want you all to be talking languages, yet rather that you may be prophesying, for greater is he who is prophesying than he who is talking languages, outside and except he may be interpreting, that the ecclesia may be getting edification.

⁶ Yet now, brethren, if I should be coming to you talking languages, what shall I be benefiting you if I should not be speaking either in revelation, or in knowledge, or ⁷ in prophecy, or in teaching? Likewise, the sounds given by soulless things, whether flute or lyre, if it should not be giving a distinction to the utterances, how will the fluting or lyre playing be known? ⁸ For even if a trumpet should give a dubious sound, who will be preparing for battle? Thus, you also, if ⁹

11	ΥΣΚΑΤΑΡΓΗΘΗΣΕΤΑΙΟΤΕΝ ²⁰ WILL- BE -BEING-DOWN-UN-ACTED when I-	ΑΥΤΟΝΟΙΚΟΔΟΜΕΙΟΔΕΠΡΟ ²⁰ IS-HOME-BUILDING THE YET ONE-BE-
	ΜΗΝΗΠΙΟΣΕΛΛΑΔΟΥΝΦΩΣΝΗ ⁴⁰ AS minor I-TALKED AS minor	ΦΗΤΕΥΦΝΕΚΚΑΝΣΙΑΝΟΙΚΟ ⁴⁰ FORE-AVERTING OUT-CALLED IS-HOME-
	ΠΙΟΣΕΦΡΟΝΟΥΝΦΩΣΝΗΠΙΟΣ ⁶⁰ I-WAS-DISPOSED AS minor	ΔΟΜΕΙΘΕΛΦΩΔΕΠΑΝΤΑΣΥΜΑ ⁶⁰ BUILDING I-AM-WILLING YET ALL YOUR
	ΕΛΟΓΙΖΟΜΗΝΦΩΣΝΗΠΙΟΣΟΤ ⁸⁰ I-accounted AS minor when	ΣΑΛΛΕΙΝΓΛΩΣΣΑΙΣΜΑΛΛΟ ⁸⁰ TO-BE-TALKING TO-TONGUES RATHER
	Β ΕΓΕΝΟΜΗΝ was-BECOME ΑΒΔ ¹ omit YET (by s ²) ΕΔΕΓΧΟΝΑΔΗΡΚΑΤΗΡΓΗ ¹⁰⁰ YET I-HAVE-BECOME MAN I-HAVE-DOWN-UN-ACT-	ΝΔΕΙΝΑΠΡΟΦΗΤΕΥΗΤΕΝ ⁶⁰⁰ YET THAT YE-MAY-BE-BEFORE-AVERTING GREAT- ABS ¹ ΔΕ YET (by s ²)
12	ΕΔ ΤΗΕ OF-THE minor WE-ARE-looking	ΣΩΝΓΑΡΟΠΡΟΦΗΤΕΥΟΝΗΟΑ ²⁰ or for THE ONE-BEFORE-AVERTING OR THE
	ΝΓΑΡΤΙΔΕΙΣΟΠΤΡΟΥΕΝ ⁴⁰ for at-PRESENT THRU INTO-VIEWER IN	ΑΛΩΝΓΛΩΣΣΑΙΣΕΚΤΟΣΕΙΜ ⁴⁰ one-TALKING TO-TONGUES outside IF NO
	ΑΙΝΙΓΜΑΤΙΤΟΤΕΔΕΠΡΟΣΦ ⁶⁰ ENIGMA then YET face	ΗΔΙΕΡΜΗΝΕΥΗΝΑΝΕΚΚΑΝ ⁶⁰ BE-MAY-BE-THRU-TRANSLATING THAT THE OUT-CALLED
	ΠΟΝΠΡΟΣΠΡΟΣΩΠΟΝΑΡΤΙΓ ⁸⁰ TOWARD face at-PRESENT	ΣΙΔΟΙΚΟΔΟΜΗΛΑΒΗΝΥΝΔ ⁶⁰ HOME-BUILDING MAY-BE-GETTING NOW YET
	ΙΝΩΣΚΦΕΚΜΕΡΟΥΣΤΟΤΕ ²⁰⁰ I-AM-KNOWING OUT OF-PART then YET	ΕΔΕΛΦΟΙΕΑΝΕΛΘΩΠΡΟΣΥ ⁷⁰⁰ brothers IF-EVER I-MAY-BE-COMING TOWARD
	ΕΠΙΓΝΩΣΟΜΑΙΚΑΘΩΣΚΑΙ ²⁰ I-SHALL-BE-ON-KNOWING according-AS AND I-	ΜΑΣΓΛΩΣΣΑΙΣΑΛΛΩΝΤΙΥΜ ²⁰ YOUR TO-TONGUES TALKING ANY YOUR
	ΠΕΓΝΩΣΘΗΝΝΥΝΙΔΕΜΕΝΕΙ ⁴⁰ I-AM-ON-KNOWN NOW YET IS-REMAINING	ΑΣΦΕΛΗΣΦΕΑΝΜΗΜΙΝΑΔ ⁴⁰ I-SHALL-BE-benefiting IF-EVER NO to-YOUR I-SH'D-
13	ΠΙΣΤΙΣΕΛΠΙΣΑΓΑΠΗΤΑΤΡ ⁶⁰ BELIEF EXPECTATION LOVE THE THREE	ΑΝΣΦΗΝΕΝΑΠΟΚΑΛΥΨΕΙΝ ⁶⁰ BE-TALKING OR IN FROM-COVERING OR IN
	ΙΑΤΑΥΤΑΜΕΙΖΩΝΔΕΤΟΥΤΩ ⁸⁰ these GREATER YET OF-these	ΓΝΩΣΕΙΗΕΝΠΡΟΦΗΤΕΙΑΗ ⁸⁰ KNOWLEDGE OR IN BEFORE-AVERTMENT OR IN
14	ΝΗΑΓΑΠΗΔΙΦΚΕΤΕΤΗΝΑΓΑ ³⁰⁰ THE LOVE BE-CHASING THE LOVE	ΝΔΙΔΑΧΗΝΟΜΟΣΤΑΥΥΧΑΦ ⁸⁰⁰ TEACHING LIKE-AS THE UN-souled SOUND
	ΠΗΝΖΗΛΟΥΤΕΔΕΤΑΠΝΕΥΜΑ ²⁰ BE-BOILING YET THE spirituals	ΝΗΝΔΙΔΟΝΤΑΕΙΤΕΔΥΛΟΣΕ ²⁰ GIVING IF-BESIDES FLAGEOLET IF-
	ΤΙΚΑΜΑΛΛΟΝΔΕΙΝΑΠΡΟΦΗ ⁴⁰ RATHER YET THAT YE-MAY-BE-BE-	ΙΤΕΚΙΘΑΡΑΕΑΝΔΙΑΣΤΟΛΗ ⁴⁰ BESIDES LYRE IF-EVEN distinction
	ΤΕΥΗΤΕΟΓΑΡΑΛΩΝΓΛΩΣΣ ⁶⁰ FORE-AVERTING THE for ONE-TALKING to-TONGUE	ΝΤΟΙΣΦΟΒΟΓΙΣΜΗΔΩΦΩΣ ⁶⁰ to-THE UTTERANCES NO I-MAY-BE-GIVING how
	ΝΟΥΚΑΘΩΡΩΠΟΙΣΑΛΛΕΙΑ ⁸⁰ NOT to-humans IS-TALKING but	ΓΝΩΣΘΗΣΕΤΑΙΤΟΔΥΛΟΥΜΕ ⁸⁰ WILL-BE-BEING-KNOWN THE FLAGEOLETING
	ΑΛΤΩΘΕ ΦΟΥΔΕΙΣΓΑΡΑΚΟΥ ⁴⁰⁰ to-THE God NOT-YET-ONE for IS-HEARING	ΝΟΝΗΤΟΚΙΘΑΡΙΣΟΜΕΝΟΝΚ ²⁰⁰ OR THE LYREING AND
	ΕΙΠΝΕΥΜΑΤΙΔΕΑΛΛΕΙΜΥΣ ²⁰ to-spirit YET he-IS-TALKING CLOSE-	ΑΙΓΑΡΕΑΝΑΔΗΛΟΝΣΑΛΠΙΓ ²⁰ for IF-EVER UN-EVIDENT TRUMPET
	ΤΗΡΙΑΟΔΕΠΡΟΦΗΤΕΥΟΝΑΝ ⁴⁰ KEEPS THE YET ONE-BEFORE-AVERTING to-	ΣΦΟΝΗΝΔΩΤΙΣΠΑΡΑΚΕΥΑ ⁴⁰ SOUND MAY-BE-GIVING ANY WILL-BE-being-
	ΘΡΩΠΟΙΣΑΛΛΕΙΟΙΚΟΔΟΜΗ ⁸⁰ humans IS-TALKING HOME-BUILDING	ΣΕΤΑΙΕΙΣΠΟΛΕΜΟΝΟΥΤΩΣ ⁶⁰ prepared INTO BATTLE thus
	ΝΚΑΙΠΑΡΑΚΑΝΣΙΝΚΑΙΠΑΡ ⁸⁰ AND BESIDE-CALLING AND BESIDE-	ΚΑΙΥΜΕΙΣΔΙΑΤΗΤΣΓΛΩΣΣΗ ⁸⁰ AND YE THRU THE TONGUE
4	ΑΜΥΘΙΑΝΟΑΛΩΝΓΛΩΣΣΗ ⁵⁰⁰ CLOSE THE ONE-TALKING TO-TONGUE self	ΣΕΑΝΜΗΕΥΧΗΜΟΝΑΛΟΓΟΝΑΦ ²⁵⁰⁰⁰ IF-EVER NO WELL-SIGNED SAYING YE-MAY-

¹⁰ Though without any manuscript evidence, it may be that the original reading of "nothing is soundless" was "none of them is *senseless*". This seems to be demanded by the context, which insists on sense as well as sound. A single letter P (which is the equivalent of our R) would change *aphoonon*, soundless, to *aphroonon*, senseless. As this version is founded on *facts*, rather than the judgment of its editor, he could not make this alteration, however much it may appeal to him.

¹² The gifts were given for mutual edification, not for entertainment or vain display. The misuse of the gift of languages was a clear indication of the childish immaturity of the Corinthians, for they were eager to display the possession of the gift without any regard for the edification of others. A foreign language is a mere babel of sounds to those who do not understand it. And even if it should be interpreted, of what real gain is it to use such a circuitous method when the same things could be told just as well without the need of interpretation? Such was not the divine intention in giving this gift. On the day of Pentecost this gift was used in a useful and rational way, for it was a sign that Jehovah was speaking to His people. Moreover, this sign is not for believers, or even to reach unbelievers, for it is written "neither thus will they be hearkening to Me". (Isa. 28¹²). Surely it is far better to speak five instructive words in the vernacular than any number in an unknown language, even if it be the exhibition of a spiritual endowment. The same argument applies with even more force to the use of a foreign language, which no one understands, in a church ritual. It may be imposing and spectacular but it fails utterly in edifying the saints.

²² Paul's high regard for the gift of prophecy is founded on the fact that it was the chief means used to bring the saints to that maturity which he earnestly desired they should attain. The gift of teaching, the exposition of the scriptures, now takes the place of prophecy, for God has fully revealed His will in His word.

you should not be giving an intelligible expression through the languages, how will it be known what is being spoken? For you will be talking into the air. There are, perchance, so many species of sounds in the world, and nothing is soundless. If, then, I should not be perceiving the import of the sound, I shall be a barbarian to the one talking and the one talking a barbarian to me. Thus *you* also, since you are zealots for spiritual [endowments], seek that you may be superabounding to the edification of the ecclesia.

¹³ Wherefore let even him who is talking a language be praying that ¹⁴ he may be interpreting. For if I should be praying in a language, my spirit is praying, yet ¹⁵ my mind is unfruitful. What is it then? Should I be praying in spirit, yet I will be praying with the mind also. In the spirit I will be playing, yet I will be playing ¹⁶ with the mind also. Else, if you should be blessing in the spirit, how shall he who is filling the place of a plain man be declaring "Amen!" at your giving of thanks, since, in fact, he is not aware what you are saying? For *you*, indeed, are giving thanks ideally, but the other is not edified.

¹⁸ I am thanking God I talk in a ¹⁹ language more than all of you. But in the ecclesia do I want to speak five words with my mind, that I should be instructing others also, or ten thousand words in a language?

²⁰ Brethren, do not become little children in disposition. But in evil be minors, yet in disposition become ²¹ mature. In the law it is written that, "By different languages and by different lips shall I be talking to this people, and neither thus

ΤΕΠΟCΓΝΩCΘΗCΕΤΑΙΤΟΛΑ ²⁰	ΔΙΩΤΟΥΠΩCΕΡΕΙΤΟΑΜΗΝ ²⁰
BE-GIVING how WILL-BE-BEING-KNOWN THE BEING-	dinary how he'll-BE-declaring THE AMEN
ΛΟΥΜΕΝΟΝΕCΕCΘΕΓΑΡΕΙC ⁴⁰	ΠΙΤΗCΘΕΥΧΑΡΙCΤΙΑΕΠΕΙ ⁴⁰
TALKED YE-WILL-BE for INTO	ON THE YOUR thanking ON-IF-BIND
ΔΕΡΑΛΛΟΥΝΤΕCΤΟCΑΥΤΑ ⁶⁰	ΔΗΤΙΑΓΕΙCΟΥΚΟΙΔΕΝCΥ ⁶⁰
10 AIR TALKING so-much	17 ANY YOU-ARE-saying NOT he-HAS-PERCEIVED YOU
ΕΙΤΥΧΟΙΓΕΝΗΦΩΝΩΝΕΙCΙ ⁸⁰	ΜΕΝΓΑΡΚΑΛΩCΕΥΧΑΡΙCΤΕ ⁸⁰
IF IT-MAY-BE-HAPPENING breeds OF-SOUNDS ARE	INDEED for IDEALLY ARE-thanking
ΝΕΝΚΟCΜΦΚΑΙΟΥΔΕΝΑΦΩΝ ¹⁰⁰	ΙCΑΛΛΑΟΕΤΕΡΟCΟΥΚΟΙΚΟ ¹⁰⁰
IN SYSTEM AND NOT-YET-ONE UN-BOUND	but THE DIFFERENT-one NOT IS-BEING-
ΟΝΕΑΝΟΥΝΜΗΕΙΔΩΤΗΝΔΥΝ ²⁰	ΔΟΜΕΙΤΑΙΕΥΧΑΡΙCΤΩΤΘ ²⁰
11 IF-EVER THEN NO I-MAY-BE-PERCEIVING THE ABILI-	18 HOME-BUILDED I-AM-banking to-THIE God
ΑΜΙΝΤΗCΦΩΝΗCΕCΟΜΑΙΤΩ ⁴⁰	ΕΩΠΑΝΤΩΝΥΜΦΟΝΜΑΛΛΟΝΓΛ ⁴⁰
TY OF-THE SOUND I-SHALL-BE to-THE	OF-ALL OF-YOU RATHER to-
ΑΛΛΟΥΝΤΙΒΑΡΒΑΡΟCΚΑΙΟ ⁶⁰	ΦCΗΑΛΛΑΦΑΛΛΑΕΝΕΚΚΑΝC ⁶⁰
one-TALKING BARBARIAN AND THE	19 TONGUE I-AM-TALKING but IN OUT-CALLED
ΑΛΛΩΝΕΝΕΜΟΙΒΑΡΒΑΡΟCΟ ⁸⁰	ΙΑΘΕΛΩΠΕΝΤΕΛΟΓΟΥCΤΩΝ ⁸⁰
12 one-TALKING IN ME BARBARIAN thus	I-AM-WILLING FIVE sayingc to-THE
ΥΤΩCΚΑΙΥΜΕΙCΕΠΕΙΖΗΑ ²⁰⁰	ΟΙΜΟΥΑΛΛΗCΑΙΝΑΚΑΙΑ ²⁰⁰
AND YOUR since BOILERS	MIND-OF-ME TO-TALK THAT AND others
ΤΑΙΕCΤΠΝΕΥΜΑΤΩΝΠΡΟC ²⁰	ΛΟΥCΚΑΤΗΧΗCΩΝΜΥΡΙΟΥC ²⁰
YE-ARE OF-spirits TOWARD	I-SHOULD-BE-instructing OR MYRIADS
ΤΗΝΟΙΚΟΔΟΜΗΝΤΗCΕΚΚΛΗ ⁴⁰	ΛΟΓΟΥCΕΝΓΛΩCCΗΑΔΕΛΦΟ ⁴⁰
THE HOME-BUILDING OF-THE OUT-CALLED	20 sayingc IN TONGUE brothers
CΙΑCΖΗΤΕΙΝΑΠΕΡΙCC ⁶⁰	ΙΜΗΠΑΙΔΙΑΓΕΙΝΕCΘΕΤΑ ⁶⁰
BE-SEEKING THAT YE-MAY-BE-exceed-	NO little-boys BE-BECOMING to-THE
ABST OMIT EVEN (by st)	CΦΡΕCΙΝΑΛΛΑΤΗΚΑΚΙΑΝΗ ⁸⁰
ΕΥΗΤΕΔΙΟΠΕΡΟΛΑΛΩΝΓΛΩ ⁸⁰	ΠΙΑΖΕΤΕΤΑΙCΔΕΦΡΕCΙΝ ⁸⁰⁰
13 ING THRU-WHICH-EVEN THE one-TALKING to-	MINORING to-THE YET disposition ma-
CΩΠΡΟCΕΥΧΕCΘΩΙΑΔΙΕ ¹⁰⁰	ΕΛΕΙΟΙΓΕΙΝΕCΘΕΕΝΤΩΝΟ ²⁰
TONGUE LET-BE-praying THAT HE-MAY-BE-	21 ture BE-BECOMING IN THE LAW
PMHNEYHΕΑΝΓΑΡΠΡΟCΕΥΧ ²⁰	ΜΩΓΕΓΡΑΠΤΑΙΟΤΙΕΝΕΤΕΡ ⁴⁰
14 THRU-TRANSLATING IF-EVER for I-MAY-BE-praying	IT-HAS-been-WRITTEN that IN DIFFERENT-
ΦΜΑΙΓΛΩCCHΤΟΠΝΕΥΜΑ ⁴⁰	ΟΓΛΩCCOICCΑΙΕΝΧΕΙΛΕC ⁶⁰
to-TONGUE THE spirit OF-ME	TONGUES AND IN LIPS
ΥΠΡΟCΕΥΧΕΤΑΙΟΔΕΝΟΥCΜ ⁶⁰	ΙΝΕΤΕΡΩΝΑΛΛΗCΦΤΟΛΑΦ ⁸⁰
IS-praying THE YET MIND OF-	OF-DIFFERENT I'll-BE-TALKING to-THE PEOPLE this
ΟΥΑΚΑΡΠΟCΕCΤΙΝΤΙΟΥΝΕ ⁸⁰	ΟΥΤΩΚΑΙΟΥΔΟΥΤΩCΕΙCΑΚ ¹⁰⁰
15 ME UN-FRUITFUL IS ANY THEN IT-IS	AND NOT-YET thus THEY-WILL-BE-
CΤΙΝΠΡΟCΕΥCΦΜΑΙΤΩΠΝΕ ¹⁰⁰	ΟΥCΟΝΤΑΙΜΟΥΛΕΓΕΙΚΥΡ ²⁰
I-SHOULD-BE-praying to-THE spirit	INTO-HEARING OF-ME IS-saying Master
ΥΜΑΤΙΠΡΟCΕΥCΘΑΙΔΕΚΑ ²⁰	ΟCΩCΤΕΑΙΓΛΩCCAIEICCH ⁴⁰
I-SHALL-BE-praying YET AND	22 AS-BESIDES THE TONGUES INTO SIGN
ΙΤΩΝΟΙΥΑΛΩΤΩΠΝΕΥΜΑΤΙ ⁴⁰	ΜΕΙΟΝΕΙCΙΝΟΥΤΟΙCΠΙCΤ ⁶⁰
to-THE MIND I'll-BE-STROKING to-THE spirit	ARE NOT to-THE onec-BELIEV-
ΥΑΛΩΔΕΚΑΙΤΩΝΟΙΕΠΕΙΕΑ ⁶⁰	ΕΥΟΥCΙΝΑΛΛΑΤΟΙCΑΠΙCΤ ⁸⁰
16 IF-EVER YET AND to-THE MIND since IF-EVER	ING but to-THE UN-BELIEVING-
ΝΕΥΛΟΓΗCΕΝΠΝΕΥΜΑΤΙΑ ⁸⁰	ΟΙCΗΔΕΠΡΟΦΗΤΕΙΑΟΥΤΟΙ ⁶⁰⁰⁰
YOU-MAY-BE-blessing IN spirit THE one-	onec THE YET BEFORE-AVEMENT NOT to-THE
ΝΑΠΛΗΡΩΝΤΟΝΤΟΠΟΝΤΟΥΙ ¹⁰⁰	
UP-FILLING THE PLACE OF-THE OF-	

²⁴ Predicting, or foretelling, is not necessarily involved in the gift of prophecy. The prophet, in Scripture, is the mouthpiece or spokesman of God. He may speak of the past, the present, or the future. Prediction is incidental, not essential, to prophecy. Before the canon was complete it was needful for the saints to have some means of knowing the mind of God. The Scriptures fully meet that need now. What a decided contrast there would be between a meeting at which all declared God's mind in sober succession, so that all are helped, and one in which each seeks an opportunity to display a gift which is of no benefit to his fellow saints! Even unbelievers have discrimination enough to see how foolish it is to talk into the air, and can appreciate the solemn declaration of God's spokesmen.

²⁵ To curb their childish desire to talk in unknown languages the apostle lays down rules to govern the exercise of this gift. It was not to be exercised unless there was an interpreter, so that the message would not be lost on the meeting. Not more than two or three were to speak in unknown languages in succession, and their speaking was to be in instalments, that is, they were to pause at frequent intervals to allow for interpretation. If no one could interpret, they were not to speak in the ecclesia.

²⁶ Prophecy, also, was to be exercised within bounds. It was not to be like the turbulent, unrestrained ranting of the oracles of the false gods to which they were accustomed, whose spirits were beyond their control, but peaceful, discriminating discourse, two or three in succession, yet ready to yield to another who may receive a revelation. The spirits of the prophets of the Greek gods were not subject to them. They worked themselves into a frenzy, foaming at the mouth. They were controlled by demon spirits rather than the spirit of God.

²⁷ "Now if anyone is ignorant, let him be ignorant!" (14³³) is the apostle's indignant protest to those who presume to oppose these words. And again "If anyone presumes to be a prophet or spiritual, let him be recognizing that what I am writing to you is a precept of the Lord."

will they be hearkening to Me', the Lord is saying''. So that languages are for a sign, not to those who are believing, but to the unbelieving. Yet prophecy is not for the unbelieving but for those who are believing.

²⁸ If, then, the whole ecclesia should be coming together in the same place, and all should be talking languages, and should plain persons or unbelievers be entering, will they not be declaring that you are mad?

²⁹ Yet should all be prophesying, and some unbeliever or plain person be entering, he is convinced by all, he is examined by all. The hidden things of his heart are becoming apparent, and thus, falling on his face, he will be worshipping God, reporting that God really is among you.

³⁰ What is it, then, brethren? Whenever you may be coming together each of you has a psalm, has a teaching, has a revelation, has a language, has a translation. Let all occur with a view to edification.

³¹ Whether anyone is talking a language, by two, or, at most, three, and by instalments, let one also be interpreting. Now if there should be no interpreter, let him hush in the ecclesia, yet let him be speaking to himself and to God.

³² Now let the prophets be speaking by two or three, and let the others be discriminating. Yet if it should be revealed to another sitting by, let the first hush, for you can all be prophesying one at a time, that all may be learning and all be consoled. And the spirits of prophets are subject to the prophets. For God is not for turbulence, but peace, as in all the ecclesias of the saints.

26	CAΠICTOICAAΛATOICΠIC ²⁰ UN-BELIEVING-ones but to- ^{to} -THE ones-	KAIANAMEPOCKAIEICΔIE ²⁰ AND UP PART AND ONE LET-BE-
27	TEYOYCINEANOYNCYNEΛΘ ⁴⁰ BELIEVING IF-EVER THEN MAY-BE-TOGETHER-	PMHNEYETΩEANDEMMHΔIE ⁴⁰ 28 TRANSLATING IF-EVER YET NO MAY-BE THRU-
	HNKKANHCIΔOAHENΠITOΔY ⁶⁰ COMING THE OUT-CALLED WHOLE ON THE SAME	PMHNEYTHCCIGATΩENEKK ⁶⁰ TRANSLATER LET-him-BE-RUSHING IN OUT-
	TOKAIPANTESAAΛWCINGA ⁸⁰ AND ALL MAY-BE-TALKING to-	ANCIΔEAYTΩDEAAΛEITOFK ⁸⁰ CALLED to-self YET LET-him-BE-TALKING AND
	WCCEICEICEΛΘWCINΔEID ¹⁰⁰ TONGUES MAY-BE-INTO-COMING YET or-	AITΩΘEΩΠPOΦHTAIDEDY ¹⁰⁰ 29 to- ^{to} -THE God BEFORE-AVERERS YET TWO
	IFTAINAPICTOIOYKEROY ²⁰ inary OR UN-BELIEVING-ones NOT THEY'LL-BE-	HTPEICAAΛEITΩCANKAIO ²⁰ OR THREE LET-BE-TALKING AND THE
	CINOTIMAINECΘEEANDEP ⁴⁰ 24 declaring that YE-ARE-BEING-MAD IF-EVER YET ALL	IΔAΛOIDIAKPHNETWCANE ⁴⁰ 30 others LET-BE-THRT-JUDGING IF-
	ANTECΠPOΦHTEYWCINEIC ⁶⁰ MAY-BE-BEFORE-AVERTING MAY-BE-	ANDEAΛΦAΠOKAAYΦΘHKA ⁶⁰ EVER YET to-other MAY-BE-BEING-FROM-COVERED SITTING
	EAΛHΔETICAPICTOCMIDI ⁸⁰ INTO-COMING YET ANY UN-BELIEVING-ones OR ordin-	ΘHMENΩOPPOTCOCIGATΩ ⁸⁰ 31 THE BEFORE-most LET-BE-RUSHING YE-
	ΩTHCEΛEΓXETAIYΠOΠANT ²⁰⁰ ary he-is-BEING-EXPOSED by ALL	YNACΘEΓAPKATHEANAPANTE ²⁰⁰ ARE-ABLE for according-to ONE ALL
	ΩNANAKPHNETAIYΠOΠANT ²⁰ he-is-BEING-examined by ALL	CΠPOΦHTEYEININAPANTE ²⁰ TO-BE-BEFORE-AVERTING THAT ALL
25	ONTAKPYPTATHCKAPΔIAC ⁴⁰ THE HIDDEN OF-THE HEART	CMANΘANOCINKAIPANTEC ⁴⁰ MAY-BE-UP-LEARNING AND ALL
	AYTOYΦANEPAGEINETAIKA ⁶¹ of-him apparent IS-BECOMING AND	PARAKAΛONTAKAIKAIHNEM ⁶⁰ 32 MAY-BE-BEING-BESIDE-CALLED AND spirits
	IOYTΩCΠECΩNEΠIPPOCΦ ⁸⁰ thus FALLING ON face	ATAΠPOΦHTΩNΠPOΦHTAIC ⁸⁰ OF-BEFORE-AVERTERS to-BEFORE-AVERTERS
	ONΠPOCKYHNCEITΩΘEΦAΠ ³⁰⁰ he-WILL-BE-worshiping to- ^{to} -THE God FROM-	YΠOTACEETAIOYΓAPECTI ⁸⁰⁰ 33 is-BEING-UNDER-SET NOT for is
	AGΓEΛAΩNOTIOTNTOCΘEO ²⁰ MESSAGING that BEINGLY THE God	NAKATACTACIACΘEOCΔA ²⁰ OF-UN-DOWN-STANDING THE God but
26	CENYMINECTINTIOYNECT ⁴⁰ 26 IN your IS ANY THEN it-IS	AAEIPHNHCWCENTPACAICT ⁴⁰ OF-PEACE AS IN ALL THE
	INΔEΛΦOIOITANCYNERXH ⁶⁰ brothers when-EVER YE-MAY-BE-TOGETHER-	AICEKKANHCIAICTΩNAGIΩ ⁶⁰ OUT-CALLED OF-THE HOLY-ones.
	CΘEEKACTOCYMONYALMON ⁸⁰ COMING EACH OF-you psalm	NAIGYNAIKECENTAIICEKK ⁸⁰ 34 THE WOMEN IN THE OUT-
	EXEIDIAXHNEXEIAΠOKA ¹⁰⁰ IS-HAVING TEACHING IS-HAVING FROM-COVERING	ANHCIAICCIGATWCANOYGA ³⁰⁰ CALLED LET-BE-RUSHING NOT for
	AYFINEXEIGAWCCANEXEI ²⁰ IS-HAVING TONGUE IS-HAVING	PEΠITPEPETAIAYTAICΔA ²⁰ it-is-BEING-permitted to-them TO-BE-
	ERMHNIEANEXEIPANTAP ⁴⁰ TRANSLATION IS-HAVING ALL TOWARD	AEINAAAYYΠOTACECΘWC ⁴⁰ TALKING but LET-THEM-BE-BEING-UNDER-SET
27	OCOIKODOMHNΓEINECΘWE ⁶⁰ HOME-BUILDING LET-BE-BECOMING IF-	A add TOICANAPACIN TO-THE MEN ANKAΘWCCKAIONOMOCΛEΓE ⁶⁰ according-AS AND THE LAW IS-SAYING
	ITEΓAΩCCHTICAAΛEIKAT ⁸⁰ BESIDES to-TONGUE ANY IS-TALKING according-	2 MANOSIN and 31 MANOANGIN A Ω IEIDETIMAEINBEINBELOYC ⁷⁰ 35 IF YET ANY TO-BE-LEARNING ARE-WILLING
	ADYONHTOΠAIEICTONTPEIC ⁵⁰⁰ to TWO OR THE MOST THREE	INENOIKΩTOYCIΔIOYCAN ²⁷⁰⁰⁵ IN HOME THE OWN MEN

¹ There is a notable contrast between the methods with which the apostle deals with fundamental doctrinal error and moral evil. The wicked man (⁵⁵) is delivered to Satan, but those who denied the resurrection are not put away. In these days the contrary course is pursued. Doctrinal differences, not nearly so vital as the denial of the resurrection, are made the ground for disfellowshipping godly saints, while moral evil is often condoned and overlooked. Differences in doctrine do not demand a severance of fellowship, or Paul would have so dealt with the Corinthians who denied the one doctrine which, because it involves all others, has the right to be called "fundamental".

³ The evangel which Paul preached was concerned with *Christ*. Not, however, with His *life*, but with His *death, burial, and resurrection*. These are the fundamental facts of the evangel. Not His death only, for that would be no evangel at all, but His burial and His resurrection.

⁵ The evidence for the resurrection of Christ is as conclusive as it is possible for any evidence to be. There were over five hundred witnesses and some of these were especially appointed and given ample opportunity to convince themselves. But the crowning proof was the descent of the glorified Christ to call Saul, upon the Damascus road. Saul was His enemy, and would have done much to prove that He was *not* roused. His testimony is of special weight. The resurrection is of the utmost consequence to Paul, for he did not know the Lord before His death, like the twelve apostles. Consequently he never would have known Him nor would he have seen Him unless He had been raised. In a very special sense Paul is the apostle of the ascended and glorified Christ. He never bases his teaching on the life of Jesus before His death and resurrection.

⁹ Paul's persecution of the ecclesia was the necessary prelude to the transcendent grace which called and sustained him so that he became at once the least and the greatest of the apostles. It was necessary that he should be the most undeserving in order that he might become the pattern for God's present dealings in grace.

³⁴ Let the women in the ecclesias be hushing, for it is not permitted to them to be talking, but let them be subject, according as the law ³⁵ also is saying. Now, if they want to learn anything, let them be inquiring of their own husbands at home, for it is a shame for a woman to be talking in the ecclesia. Or came the word of God out from you? Or ³⁷ attains it to you only? If anyone presumes to be a prophet or spiritual, let him be recognizing that what I am writing to you is a precept of the Lord. Now if anyone is ignorant, let him be ignorant!

³⁹ So that, my brethren, be zealous to be prophesying, and do not forbid talking languages. Yet let all occur respectfully and in order.

¹⁵ Now I am making known to you, brethren, the evangel which I preach to you, which you accepted also, in which you stand also, ² through which you are saved also, if you are retaining what I said in preaching the evangel to you, outside and except your belief is a sham.

³ For I give over to you first what I accepted also, that Christ died for our sins according to the scriptures, and that He was entombed, ⁴ and that He has been roused the third day according to the scriptures, and that He was seen by ⁵ Cephas, thereupon by the twelve. ⁶ Thereupon He was seen by above five hundred brethren at once, of whom the majority are remaining hitherto, yet some were put to repose also. Thereupon He was seen ⁷ by James, thereafter by all the apostles.

⁸ Yet last of all He was seen by me also, even as if by an abortion. ⁹ For I am the least of the apostles, who am not competent to be called an apostle, because I persecute

<p>ΔΡΑΣΕΠΕΡΩΤΑΤΟCΑΝΑΙCΧ²⁰ <small>LET-THEM-BE-INQUIRING-OF VILE</small> B omits it-is s¹ o. s¹ z ΡΟΝΓΑΡΕCΤΙΝΓΥΝΑΙΚΙΑ⁴⁰ <small>for it-is to-WOMAN TO-BE-</small></p>	<p>ΟCΑΠΕΘΑΝΕΝΥΠΕΡΤΩΝΑΜΑ²⁰ <small>FROM-DIED OVER THE MISSES</small> ΡΤΙΩΝΗΜΩΝΚΑΤΑΤΑCΓΡΑΦ⁴⁰ <small>OF-CE according-to THE WRITINGS</small></p>
<p>ΛΕΙΝΕΝΕΚΚΑΗCΙΑΝΑΦΥΜΩ⁶⁰ <small>36 TALKING IN OUT-CALLED OR FROM YOUR</small> ΝΟΛΟΓΟCΤΟΥΘΕΟΥΕCΙΝΑΒΕ⁸⁰ <small>THE SAYING OF-THE God OUT-CAME</small></p>	<p>ΑCΚΑΙΟΤΙΕΤΑΦΗΚΑΙΟΤΙΕ⁶⁰ <small>4 AND that He-was-entombed AND that He-</small> ΓΗΓΕΡΤΑΙΤΗΝΗΜΕΡΑΤΗΤΡΙ⁸⁰ <small>HAS-BEEN-ROUSED TO-THE DAY THE third</small></p>
<p>ΝΗΕΙCΥΜΑCΜΟΝΟΥCΚΑΤΗΝ¹⁰⁰ <small>OR INTO YOUR ONLY it-attains.</small> ΤΗCΕΝΕΙΤΙCΔΟΚΕΙΠΡΟΦΗ²⁰ <small>37 IF ANY IS-SEEMING BEFORE-AVER-</small></p>	<p>ΤΗΚΑΤΑΤΑCΓΡΑΦΑCΚΑΙΟΤ⁶⁰⁰ <small>5 according-to THE writings AND that</small> ΙΩΦΘΗΚΗΝΦΑΕΠΕΙΤΑΤΟΙCΔ²⁰ <small>B omits ON- s¹ l' B' 12</small> He-was-VIEWED-TO-CEPHAS ON-THEAFTER TO-THE TWO</p>
<p>ΤΗCΕΙΝΑΙΗΠΝΕΥΜΑΤΙΚΟC⁴⁰ <small>ET TO-BE OR spiritual</small> ΕΠΙΓΙΝΩCΚΕΤΩΑΓΓΡΑΦΟΥΜ⁶⁰ <small>LET-HIM-BE-ON-KNOWING WHICH I-AM-WRITING TO-</small> ΙΝΟΤΙΚΥΡΙΟΥΕCΤΙΝΕΝΤΟ⁸⁰ <small>A ΘΥ=God s¹ direction it-is</small> youp that OF-Master it-is direction</p>	<p>ΦΔΕΚΑΕΠΕΙΤΑΦΘΗΝΕΠΑΝΘ⁴⁰ <small>6 TEN ON-THEREAFTER He-was-VIEWED ON-UP</small> ΠΕΝΤΑΚΟCΙΟΙCΑΔΕΛΦΟΙC⁶⁰ <small>TO-FIVE-hundred brothers</small> ΕΦΑΠΑΞΕΙΩΝΟΙΠΛΕΟΝΕC⁸⁰ <small>s o.</small> ON-ONCE OUT OF-WHOM THE MORE</p>
<p>ΛΗΕΙΔΕΤΙCΑΓΝΟΕΙΑΓΝΟΕ²⁰⁰ <small>38 IF YET ANY IS-UN-KNOWING LET-HIM-BE-UN-</small> ΙΤΩΦCΤΕΔΕΛΦΟΙΜΟΥCΗΛ²⁰ <small>s¹ omit IT OF-ME</small> 39 KNOWING-AS-BESIDES brothers OF-ME BE-BOILING</p>	<p>ΔΕΚΑΙΕΚΟΙΜΗΘΗCΑΝΕΠΕΙ²⁰ <small>Bs¹ omit AND (by s¹)</small> 7 YET AND WERE-reposed ON-THERE-</p>
<p>ΟΥΤΕΤΟΠΡΟΦΗΤΕΥΕΙΝΚΑΙ⁴⁰ <small>THE omitted by B s¹ omit IN</small> ΤΟΑΛΕΙΝΜΗΚΩΛΕΥΕΤΕΝΓ⁶⁰ <small>THE TO-BE-TALKING NO BE-FORBIDDING IN TON-</small> ΛΩCΣΑΙCΠΑΝΤΑΔΕΕΥCΧΗΜ⁸⁰ <small>B¹ o.</small> 40 GUES ALL YET WELL-FIGURELY</p>	<p>ΤΑΦΘΗΝΑΚΩΒΩΕΙΤΑΤΟΙC⁴⁰ <small>AS¹ ad¹ ΕΠ ON-</small> ΑΦΤΗCΕ-VIEWED-TO-JACOBUS THEAFTER TO-THE ΑΠΟCΤΟΛΟΙCΠΑCΙΝΕCΧΑΤ⁶⁰ <small>8 commissioners ALL LAST</small></p>
<p>ΟΝΩCΚΑΙΚΑΤΑΤΑCΙΝΓΙΝ¹⁰⁰ <small>s o.</small> AND according-to order LET-BE-BE- ΕCΘΩΓΝΩΡΙΖΟΔΕΥΜΙΝΑΔΕ²⁰ <small>15 COMING I-AM-KNOWIZING YET TO-YOUR brothers</small> ΑΦΟΙΤΟΕΥΑΓΓΕΛΙΟΝΟΕΥΗ⁴⁰ <small>THE WELL-MESSAGE WHICH I-</small></p>	<p>ΟΝΔΕΠΑΝΤΩΝΩCΠΕΡΕΙΤΘΕ⁸⁰ <small>YET OF-ALL AS-EVEN-IF TO-THE ab-</small> ΚΤΡΩΜΑΤΙΦΘΗΚΑΜΟΙΕΓ⁶⁰⁰ <small>9 orIion He-was-VIEWED AND-TO-ME I</small> ΓΑΡΕΙΜΙΟΕΛΑΧΙCΤΟCΤΩΝ²⁰ <small>for AM THE INFERIOR-most OF-THE</small> ΑΠΟCΤΟΛΩΝΟCΟΥΚΕΙΜΙΗΚ⁴⁰ <small>s o.</small> commissioners WHO NOT AM e-</p>
<p>ΓΓΕΛΙCΑΜΗΝΥΜΙΝΟΚΑΙΠΑ⁶⁰ <small>WELL-MESSAGEIZE TO-YOUR WHICH AND YE-</small> ΡΕΛΑΒΕΤΕΕΝΦΚΑΙΕCΤΗΚΑ⁸⁰ <small>DESIDE-GOT IN WHICH AND YE-HAVE-STOOD</small> ΤΕΔΙΟΥΚΑΙCΩCΕCΘΕΤΙΝΙ⁴⁰⁰ <small>A ΔΙ</small> 2 THRU WHICH AND YE-ARE-BEING-SAVED TO-ANY</p>	<p>ΑΝΟCΚΑΛΕΙCΘΑΙΑΠΟCΤΟΛ⁶⁰ <small>TO-BE-BEING-CALLED commissioner</small> ΟCΔΙΟΤΙΕΔΙΩCΑΤΗΝΕΚΚΑ⁸⁰ <small>THRU-that I-CHASE THE OUT-CALLED</small> ΗCΙΑΝΤΟΥΘΕΟΥΧΑΡΙΤΙΔΕ⁹⁰⁰ <small>10 OF-THE God to-grace YET</small></p>
<p>ΛΟΓΩΕΥΗΓΓΕΛΙCΑΜΗΝΥΜΙ²⁰ <small>saying I-WELL-MESSAGEIZE TO-YOUR</small> ΝΕΙΚΑΤΕΧΕΤΕΕΚΤΟCΕΙΜΗ⁴⁰ <small>IF YOU-ARE-DOWN-HAVING OUTSIDE IF NO</small> ΕΙΚΗΝΕΠΙCΤΕΥCΑΤΕΠΑΡΕΔ⁶⁰ <small>3 SIMULAKELY YE-BELIEVE I-DESIDE-GIVE</small></p>	<p>ΘΕΟΥΕΙΜΙΟΕΙΜΙΚΑΙΗΧΑ²⁰ <small>A+G</small> OF-God I-AM WHICH I-AM AND THE GRACE ΙCΑΥΤΟΥΗΕΙCΕΜΕΟΥΚΕΝΗ⁴⁰ <small>OF-Him THE INTO ME NOT EMPTY</small> ΕΓΕΝΗΘΑΛΑΠΕΡΙCCΟΤΕ⁶⁰ <small>BE-BECOME but more-excessive</small></p>
<p>ΦΚΑΓΑΡΥΜΙΝΕΝΠΡΩΤΟΙCΟ⁸⁰ <small>for TO-YOUR IN BEFORE-mosts WHICH</small> ΚΑΙΠΑΡΕΛΑΒΟΝΟΤΙΧΡΙCΤ⁵⁰⁰ <small>AND I-BESIDE-GOT that ANOINTED</small></p>	<p>ΡΟΝΑΥΤΩΝΠΑΝΤΩΝΕΚΟΠΙΑ⁸⁰ <small>s¹ + Δ but came is it</small> OF-them ALL I-toil CΑΟΥΚΕΓΦΔΕΑΛΛΑΗΧΑΡΙC²⁵⁰⁰ <small>NOT I YET but THE GRACE</small></p>

¹² The resurrection is the very fundamental of fundamentals. The death of Christ is essential to the evangel, yet it is not enough. A dead Christ cannot save. The resurrection is not only essential, but it involves His death, for only one who is dead can be roused from the dead. Without His resurrection we are still in our sins.

¹⁸ The state of the dead, apart from resurrection, is not one of ecstatic bliss, but of destruction.

²⁰ Christ was not the first one to be roused from the dead. The prophets, and the Lord Himself, recalled some to life before He Himself suffered death. But He is the first One to be made alive beyond the power of death. All the others were roused to die again. He is the Firstfruit of those who are vivified, and die no more.

²¹ Death's entrance and exit are both through a man. Adam and Christ are the channels, respectively, through which death and resurrection reach all mankind.

²² The words "even as" mark a close parallel. The universality of death, through Adam, is beyond question. "Thus" we are told, "in Christ, shall all be made alive". This will not occur simultaneously but in three distinct classes at widely separated intervals of time. Christ, the Firstfruit, is already alive at God's right hand. We who are Christ's will be made alive at His presence. This includes His coming to the air for the believers of this economy (1Thes.4¹⁶, 1Cor.15⁵², Phil.3²¹) and His coming to Israel before the thousand years. The rest, who are not included in "those who are Christ's", must wait until the consummation, when death, the last enemy, is abolished. This will not occur until the eons have run their course and Christ hands over the kingdom to the Father. At the great white throne judgment no one is vivified or made alive. Hence it is passed over. Authority and power are still in exercise in the new earth. The throne of the Lamb is there. The consummation must be later, for sovereignty is abolished before death, the last enemy. The consummation is at the close of the eonian times, at the close of the last eon which is presented to our view in the final vision of the Unveiling.

¹⁰ the ecclesia of God. Yet, by the grace of God I am what I am, and His grace, which is for me, did not come to be for naught, but I toil more exceedingly than all of them—yet not *I*, but the grace of God which is with me. Then, whether ¹¹ *I* or they, thus we are proclaiming and thus you believe.

¹² Now if Christ is being proclaimed that He has been roused from among the dead, how are some among you saying that there is no resurrection of the dead? Now if there is no resurrection of the dead, neither has Christ been ¹⁴ roused. Now if Christ has not been roused, consequently our proclamation is for naught; your faith ¹⁵ also is for naught. Now we are being found false witnesses also of God, seeing that we testify in accord with God, that He rouses Christ, Whom, consequently, He rouses not if so be that the dead are not being roused. For, if the dead are not being roused, neither has ¹⁷ Christ been roused. Now if Christ has not been roused, vain is your faith—you are still in your sins! ¹⁸ Consequently they also, who are put to repose in Christ, were lost. ¹⁹ If we have an expectation in Christ in this life only, we are more forlorn than all men.

²⁰ Yet now Christ has been roused from among the dead, the Firstfruit of those who are reposing. For since, in fact, death is through a man, resurrection of the dead is through ²² a man also. For, even as, in Adam, all are dying, thus also, in Christ, all shall be vivified. ²³ Yet each in his own class: the Firstfruit, Christ; thereupon those who are Christ's in His presence: ²⁴ thereafter the consummation, whenever He may be giving up the kingdom to God, even the Father, when-

- 11 ^{ns¹ omit WHICH (by s²)} **ΤΟΥ ΘΕΟΥ ΣΥΝΕΜΟΙΕΙΤΕ Ο** 20
OF-THE God WHICH TOGETHER TO-ME IF-BESIDES
- ΥΝΕΓΩ ΦΕΙΤΕ ΕΚΕΙΝΟΙ ΟΥΤΩ** 40
THEN I IF-BESIDES those thus
- ΚΗΡΥΣΣΟΜΕΝ ΚΑΙ ΟΥΤΩΣ** 60
WE-ARE-PROCLAIMING AND thus YE-
- 12 **ΠΙΣΤΕΥΣΑΤΕ ΕΙΔΕΧΡΙΣΤΟ** 80
BELIEVE IF YET ANOINTED
- ΚΗΡΥΣΣΕΤΑΙ ΟΤΙ ΕΚ ΝΕΚΡ** 100
IS-BEING-PROCLAIMED that OUT OF-DEAD-ones
- ΦΝΕΓΗΓΕΡΤΑΙ ΠΩΣ ΛΕΓΟΥΣ** 20
HE-HAS-been-ROUSED how ARE-saying
- ΙΝΕΝ ΥΜΙΝ ΤΙΝΕΣ ΟΤΙ ΑΝΑ** 40
IN YOU ANY that UP-STANDING
- 13 **ΤΑΣΙΝ ΕΚ ΝΕΚΡΩΝ ΟΥΚ ΕΣΤΙΝ** 60
OF-DEAD-ones NOT IS IF
- ^{si¹ omits IF YET UP-STANDING OF-DEAD-ones NOT IS}
ΙΔΕΝ ΑΝΑΣΤΑΣΙΝ ΕΚ ΝΕΚΡΩΝ ΟΥ 80
YET UP-STANDING OF-DEAD-ones NOT
- ΚΕΣΤΙΝ ΟΥΔΕ ΧΡΙΣΤΟΣ ΕΓΗ** 200
IS NOT-YET ANOINTED HAS-been-
- ΓΕΡΤΑΙ ΕΙΔΕΧΡΙΣΤΟΣ ΟΥΚ** 20
14 ROUSED IF YET ANOINTED NOT
- ^{Δ ΑΙ Δ^{si} + Κ ΔΙ AND (si² omits)}
ΕΓΗΓΕΡΤΑΙ ΚΕΝΟΝ ΑΡΑ ΤΟ Κ 40
HAS-been-ROUSED EMPTY CONSEQUENTLY THE
- ^{ΔΙ ΔΙ}
ΗΡΥΓΜΑ ΗΜΩΝ ΚΕΝΗ ΚΑΙ Η ΠΙ 60
PROCLAMATION OF-US EMPTY AND THE BE-
- ^{si¹ = OF-US}
ΣΤΙΣ ΜΩΝ ΕΥΡΙΣΚΟΜΕΘΑ 80
15 LIFE OF-YOU WE-ARE-BEING-FOUND YET
- ΕΚΑΙ ΨΕΥΔΟΜΑΡΤΥΡΕΣΤΟ** 300
AND FALSE witnesses OF-THE
- ΘΕΟΥ ΟΤΙ ΕΜΑΡΤΥΡΗΣΑΜΕΝ** 20
God that WE-witness
- ΚΑΤΑ ΤΟΥ ΘΕΟΥ ΟΤΙ ΗΓΕΙΡΕ** 40
DOWN OF-THE God that HE-rouses
- ^{si¹ adds ΔΥΤΟΥ OF-NAME}
ΝΤΟΝ ΧΡΙΣΤΟΝ ΟΝ ΟΥΚ ΗΓΕΙ 80
THE ANOINTED WHOM NOT HE-rouses
- ΡΕΝ ΕΙΠΕΡ ΑΡΑ ΝΕΚΡΟΙ ΟΥΚ** 80
IF-EVEN CONSEQUENTLY DEAD-ones NOT
- ΕΓΕΙΡΟΝΤΑΙ ΕΙΓΑΡ ΝΕΚΡΟ** 400
16 ARE-BEING-ROUSED IF for DEAD-ones
- ^{si¹ =}
ΙΟΥΚΕΓΕΙΡΟΝΤΑΙ ΟΥΔΕ ΧΡ 20
NOT ARE-BEING-ROUSED NOT-YET AN-
- ΙΣΤΟΣ ΕΓΗΓΕΡΤΑΙ ΕΙΔΕΧΡ** 40
17 OINTED HAS-been-ROUSED IF YET AN-
- ΙΣΤΟΣ ΟΥΚ ΕΓΗΓΕΡΤΑΙ ΜΑΤ** 80
OINTED NOT HAS-been-ROUSED VAIN
- ^{ΔΙ¹ add AND Κ ΔΙ Δ^{si} omit IS}
ΔΙΑΗΠΙΣΤΙΣ ΜΩΝ ΕΣΤΙΝ 80
THE BELIEF OF-YOU IS STILL
- ^{ΔΙ ΔΙ}
ΤΙ ΕΣΤΙΝ ΑΙΣΑΜΑΡΤΙΑΙ 500
YE-ARE IN THE MISSES
- ΣΥΜΩΝ ΑΡΑ ΚΑΙ ΟΙΚΟΙΜΗΘΕ** 20
18 OF-YOU CONSEQUENTLY AND THE ones-BEING-
- ΝΤΕΣ ΕΝ ΧΡΙΣΤΩ ΑΠΟΛΟΝΤΟ** 40
reposed IN ANOINTED were-destroyed
- ΕΙ ΕΝ ΤΗ ΖΩΗ ΤΑΥΤΗ ΕΝ ΧΡΙΣ** 60
19 IF IN THE LIFE this IN ANOINTED
- ΤΩ ΗΛΠΙΚΟΤΕΣ ΕΣΜΕΝ ΜΟΝΟ** 80
HAVING-EXPECTED WE-ARE ONLY
- ΝΕΛΕΙΝ ΟΤΕΡΟΙ ΠΑΝΤΩΝ Α** 600
more-MERCYABLE OF-ALL hu-
- ΝΘΡΩΠΩΝ ΕΣΜΕΝ ΝΥΝ ΕΙΔΕΧΡ** 20
20 maus WE-ARE NOW YET AN-
- ΙΣΤΟΣ ΕΓΗΓΕΡΤΑΙ ΕΚ ΝΕΚΡ** 40
OINTED HAS-been-ROUSED OUT OF-DEAD-ones
- ΩΝ ΑΡΧΗ ΤΩΝ ΚΕΚΟΙΜΗΜΕ** 60
first-fruit OF-THE ones-HAVING-been-reposed
- ^{si¹ =}
ΝΩΝ ΕΠΕΙΔΗ ΓΑΡ ΔΙΑΝΘΡΩΠ 80
21 ON-IF-BIND for THRU human
- ΟΥ ΘΑΝΑΤΟΣ ΚΑΙ ΔΙΑΝΘΡΩΠ** 700
DEATH AND THRU human
- ΟΥ ΑΝΑΣΤΑΣΙΝ ΕΚ ΝΕΚΡΩΝ** 20
22 UP-STANDING OF-DEAD-ones AS-EVEN
- ΕΡΓΑΡΕΝ ΤΟ ΑΔΑΜ ΠΑΝΤΕΣ Α** 40
for IN THE ADAM ALL ARE-
- ΠΘΗΝΣΚΟΥΣΙΝ ΟΥΤΩΣ ΚΑΙ** 60
FROM-DYING thus AND
- ΕΝΤΩ ΧΡΙΣΤΩ ΠΑΝΤΕΣ ΖΩΟΙ** 80
IN THE ANOINTED ALL WILL-BE-
- ΟΙ ΗΘΗΣΟΝΤΑΙ ΕΚΑΣΤΟΣ Ε** 800
23 BEING-made-to-LIVE EACH YET
- ΕΝΤΩ ΙΔΙΩ ΤΑΓΜΑΤΙΑ ΠΑΡΧ** 20
IN THE OWN SET Firstfruit
- Η ΧΡΙΣΤΟΣ ΕΣΤΙΝ ΑΡΑ ΤΟΥ Χ** 40
ANOINTED ON-THEREAFTER THE OF-THE AN-
- ΡΙΣΤΟΥ ΕΝ ΤΗ ΠΑΡΟΥΣΙΑ ΔΥ** 60
OINTED IN THE BESIDE-BEING OF-Him
- ΤΟΥ ΕΙΤΑ ΤΟΤΕ ΛΟC ΤΑΝ ΠΑ** 80
24 THEREAFTER THE FINISH when-EVER HE-MAY-
- ^{ΔΙ ΔΙ} ^{si¹ =}
ΡΑΔΙ ΟΙ ΤΗΝ ΒΑΣΙΛΕΙΑΝ 300
BE-BESIDE-GIVING THE KINGDOM to-
- ^{si¹ = ΟΥ}
ΩΘΕΟΚΑΙ ΠΑΤΡΙΟΤΑΝ ΚΑΤΑ 20
THE God AND FATHER when-Ever HE-sh¹ D-BE-
- ΡΗΝ ΗΝ ΠΑΣΑΝ ΑΡΧΗΝ ΚΑΙ ΠΑ** 40
DOWN-ON-ACTING EVERY ORIGINAL AND EVERY
- ΣΑΝ ΕΞΟΥCΙΑΝ ΚΑΙ ΔΥΝΑΜΙ** 60
authority AND ABILITY
- ΝΔΕΙΓΑΡ ΑΥΤΟΝ ΒΑΣΙΛΕΥΕ** 80
25 IS-BINDING for Him TO-BE-REIGNING
- ^{ΔΙ ΔΙ} ^{si¹ = Ο (si²)} ^{ΔΙ ΔΙ} ^{si¹ omit EVER (by s²)}
ΙΝΑ ΧΡΙCΤΟΣ ΑΝΘΗ ΠΑΝΤΑCΤ 28000
UNTIL WHICH EVER HE-MAY-BE-PLACING ALL

²⁵ The reign of Christ is so beneficent, it brings mankind to such a state of perfection, that all further need of the restraints of government vanishes. Rule implies insubordination, and is unnecessary where there is perfect subjection. Rule is a temporary expedient to cope with evil. When evil is banished rule also retires. The effects of evil for mankind are concentrated in death. When the universe has been purged of all other evil, then death itself becomes inoperative and yields up its victims. Not till then is it true that all are made alive in Christ.

²⁷ The universality of Christ's subjection of all under His feet is evident from the one exception—God Himself.

²⁸ God is All in Christ now. He will be All in His saints when we are made alive. He will be All in all when death is abolished, at the consummation. What a marvelous outcome of God's purpose! What a Christ we have, Who can accomplish such a complete reconciliation!

The Corinthians denied the resurrection of any: Paul insists on the vivification of all.

²⁹ The argument here is founded on the sixth chapter of Romans. Baptism is a symbol of death. Its benefits are confined to those who are united to Christ in His death. But even then it is absolutely valueless except as it also figures the resurrection. Apart from the resurrection of the dead, baptism, instead of introducing to a resurrection experience, will lead to carelessness and indifference.

³⁵ The human body is not composed of definite, unvarying substance, but is changing its components daily, so that, in a few years, it has completely renewed its elements. Yet it remains the same body. So it is in resurrection. We do not look for the identical elements to be roused in the resurrection, even though we will identify the body as our own.

³⁷ The miracle of resurrection is wrought each spring in the fields of the farmer. Death sustains our life now and it will be the entrance to eonian life, if we are not caught up to meet Him ere it comes.

ever He should be abrogating all sovereignty and all authority and power. For He must be reigning until He should be placing all His enemies under His feet. The last enemy being abolished is death. For He subjects all under His feet. Now whenever He may be saying that all has been subjected, it is evident that it is outside of Him Who is subjecting the universe to Him. Now, whenever the universe may be subject to Him, then the Son Himself also shall be subject to Him Who subjects the universe to Him, that God may be All in all.

²⁹ Else what shall they be doing who are being baptized for the sake of the dead? If the dead actually are not being roused, why are they being baptized also for their sake? Why are *we* also in danger every hour? By this boast of yours, brethren, which I have in Christ Jesus our Lord, I am dying daily. If, as a man, I fight wild beasts in Ephesus, what benefit is it to me? If the dead are not roused, we may be eating and drinking, for to-morrow we are dying. Be not deceived; evil conversations are corrupting kind characters. Sober up justly and do not be sinning, for some are ignorant of God. I am speaking to abash you.

³⁵ But someone will be protesting, "How are the dead being roused, and with what body are they coming?" Imprudent one! What *you* are sowing is not being vivified if it should not be dying. And what you are sowing you are not sowing the body which shall come to be, but a naked kernel, perchance of wheat or some of the rest. Yet God is giving it a body according as He wills, and to each of the seeds its own body. Not all flesh is

^{BY omit OF-Him}
ΟΥΣ ΕΧΘΡΟΥΣ ΑΥΤΟΥ ΥΠΟ ΤΟ 20
THE ENEMIES OF-Him UNDER THE

ΥΣΠΟΔΑΣΑΥΤΟΥ ΕΣΧΑΤΟΣ 40
26 FEET OF-Him LAST EN-

ΧΡΟΣ ΚΑΤΑΡΓΕΙΤΑΙ ΘΑΝ 40
ENY IS-BEING-DOWN-UN-ACTED THE DEATH
^{omit ALL for He-UNDER-SETS UNDER THE FEET OF-Him}
ΑΤΟΣ ΠΑΝΤΑΓΑΡ ΥΠΕΤΑΙ 27
ALL for He-UNDER-SETS 80

ΥΠΟ ΤΟΥΣ ΠΟΔΑΣ ΑΥΤΟΥ ΤΑ 100
UNDER THE FEET OF-Him WHEN-EVER
^{omit that TA the added by s}
ΝΔΕ ΕΙΠΗΟΤΙ ΠΑΝΤΑ ΥΠΟΤΕ 20
YET He-MAY-DE-SAYING THAT ALL HAS-BEEN-UNDER-

ΤΑ ΚΤΑΙΔΑ ΛΟΝ ΟΤΙ ΕΚΤΟΣ 40
SET EVIDENT THAT OUTSIDE OF-

ΟΥ ΥΠΟΤΑΞΑΝΤΟΣ ΑΥΤΟΤΑ 80
THE ONE-UNDER-SETTING to-Him THE ALL
^{omit when-EVER YET MAY-DE-BEING-UNDER-SET to-Him}
ΑΝΤΑ ΤΑΝ ΔΕ ΥΠΟΤΑΓΗ 28
WHEN-EVER YET MAY-DE-BEING-UNDER-SET to-

ΤΗ ΑΛΛΗ 20
OF-Him THE ALL
^{omit AND}
ΘΤΑ ΠΑΝΤΑ ΤΟΤΕ ΚΑΙ ΑΥΤΟΣ 200
then AND He

ΟΥΙΟΣ ΥΠΟΤΑΓΗΣΕΤΑΙ ΩΥ 20
THE SON WILL-BE-BEING-UNDER-SET to-TOE ONE

ΠΟΤΑ ΞΑΝΤΙΑΥΤΩΤΑ ΠΑΝΤΑ 40
UNDER-SETTING to-Him THE ALL

ΙΝΑ ΘΕΟΣ ΠΑΝΤΑ ΕΝ ΠΑΣΙ 60
THAT MAY-BE THE God ALL IN ALL
^{s adds TA THE}

ΝΕ ΠΕΙΤΙ ΠΟΙΗΣΟΥΣΙΝ ΟΙ 80
29 SINCE ANY WILL-DE-DOING THE ones-

ΑΠΤΙΖΟΜΕΝΟΙ ΠΕΡ ΤΩΝ 300
BEING-DIPIZED OVER THE DEAD-

ΚΡΩΝΕΙΟ ΛΩΣ ΝΕΚΡΟΙ ΟΥΚΕ 20
ONES IF WHOLLY DEAD-ONES NOT ARE-

ΓΕΙΡΟΝΤΑΙ ΤΙΚΑΙ ΒΑΠΤΙΖ 40
^{s o.}
BEING-ROUSED ANY AND THEY-ARE-BEING-

ΟΝΤΑΙ ΥΠΕΡ ΑΥΤΩΝ ΤΙΚΑΙ Η 60
30 DIPIZED OVER them ANY AND WE

ΜΕΙΣ ΚΙΝΔΥΝΟΥΟΜΕΝ ΠΑΣΑ 80
^{s o.}
ARE-DANGERING EVERY

ΝΟΡΑΝ ΚΑΘΗΜΕΡΑΝ ΑΠΟΘΝΗ 400
31 HOUR according-to DAY I-AM-FROM-DYING

ΣΚΟΝΗΤΗΝ ΜΕΤΕΡΑΝ ΚΑΥΧ 20
^{A I s-our-more}
BY THE YOUR-more BOASTING

ΗCΙΝ ΑΔΕΛΦΟΙ ΗΝ ΕΧΩ ΕΝ ΧΡ 40
brothers WHICH I-AM-HAVING IN AN-

ΙCΤΩΙΝ CΟΥΤΩ ΚΥΡΙΩ ΗΜΩΝ 60
OINTED JESUS THE Master OF-US

ΕΙΚΑΤΑ ΑΝΘΡΩΠΩΝ ΕΘΝΩ 80
32 IF according-to human I-WILD-BEAST-

ΜΑΧΗC ΕΝΕΦΕCΩΤΙ ΜΟΙ ΤΟ 500
FIGHT IN EPHESUS ANY to-ME THE

ΟΦΕΛΟΣ ΕΙΝΕ ΚΡΟΙΟΥΚΕ 20
benefit IF DEAD-ONES NOT ARE-

ΙΡΟΝΤΑΙ ΦΑΓΩΜΕΝ ΚΑΙ ΠΙ 40
BEING-ROUSED WE-MAY-DE-EATING AND WE-MAY-DE-

ΜΕΝΑΥΡΙΟΝ ΓΑΡ ΑΠΟΘΝΗ 80
DRINKING MORROW for WE-ARE-FROM-DYING

ΟΜΕΝ ΜΗ ΠΛΑΝΑΣΘΕ ΦΘΕΙΡΟ 80
33 NO BE-BEING-STRAYED ARE-CORRUPTING

ΥCΙΝ ΗΘΗCΤΑ ΟΜΙΛΙΑΙ 600
^{B s}
CUSTOMS kind conversations

ΚΑΚΑ ΕΙΝΗΨΑΤΕ ΔΙΚΑΙΩC 20
34 EVIL OUT-SOBER JUSTLY

ΚΑΙ ΜΗ ΜΑΡΤΑΝΕΤΕ ΑΓΝΩC 40
AND NO BE-MISSING UN-KNOWLEDGE

ΙΑΝ ΓΑΡ ΘΕΟΥ ΤΙΝΕC ΕΧΟΥC 60
for OF-God ANY ARE-HAVING

ΙΝ ΠΡΟC ΤΟ ΠΗΝΥΜΙΝ ΛΑ 80
TOWARD abashment to-TOU I-AM-

ΛΩ ΑΛΛΕ ΡΕΙΤΙC ΠΩC ΕΓΕΙ 100
^{AS o. s o.}
35 TALKING but WILL-DE-DECLARING ANY HOW ARE-BE-

ΡΟΝΤΑΙ ΟΙ ΝΕΚΡΟΙ ΠΩC ΔΕ 20
ING-ROUSED THE DEAD-ONES ?-to-TOE WHICH YET

CΩΜΑΤΙ ΕΡΧΟΝΤΑΙ ΑΦΡΩΝC 40
^{s o. o. o.}
36 BODY THEY-ARE-COMING UN-DISPOSED YOU

ΥCΤΕΙΡΕΙCΟΥΖΩΟΠΟΙΕΙ 60
^{s o.}
WHICH YOU-ARE-SOWING NOT IS-BEING-made-to-LIVE

ΕCΙCΤΗΝ ΙΝΟΤΕ ΔΕ ΗCΙΝ 80
^{A s o.}
TAE ΑΜΗΝ ΑΠΟΘΑΝΗΚΑΙC 80

37 IF-EVER NO IT-MAY-DE-FROM-DYING AND WHICH

ΠΕΙΡΕΙCΟΥC ΤΟCΩΜΑΤΟC 800
^{s o. AN s o.}
YOU-ARE-SOWING NOT THE BODY THE WILL-DE-

ΗCΟΜΕΝΟC ΠΕΙΡΕΙCΑΛΛΑ 20
^{s o.}
BECOMING YOU-ARE-SOWING but

ΓΥΜΝΟΝ ΚΟΚΚΟΝ ΕΙΤΥΧΟΙC 40
^{B s}
NAKED KERNEL IF MAY-DE-HAPPENING

ΙΤΟΥ ΤΗΝCΤΩΝ ΛΟΙΠΩΝ 60
^{A s If for or}
38 OF-GRAIN OR OF-ANY OF-THE rest THE

ΔΕ ΘΕΟC ΔΙΔΩCΙΝ ΑΥΤΟCΩΜ 60
YET God IS-GIVING to-it BODY

ΑΚΑΘΩCΘΕΛΗCΕΝ ΚΑΙ ΕΚ 900
according-as He-WILLS AND to-EACH

CΤΩΤΩΝC CΠΕΡΜΑΤΩΝ ΤΟΙΔΙ 20
^{omit THE (by s)}
OF-THE seeds THE OWN

ΟΝCΩΜΑ ΟΥ ΠΑCΑC ΑΡΗΑΥΤ 60
^{B s o.}
39 BODY NOT EVERY FLESH THE SAME

ΗC ΑΡΞΑΛΛΑ ΑΛΛΗ ΜΕΝ ΑΝΘΡ 60
FLESH but other INDEED OF-humans

ΟΠΩC ΑΛΛΗ ΔΕ CΑΡΞ ΕCΤΗΝ 80
other YET FLESH OF-ACQUISITIONS

ΑΛΛΗ ΔΕ CΑΡΞ ΠΤΗΝΩΝ ΑΛΛΗ 1000
^{A o.}
other YET FLESH OF-birds other

⁴⁰ There is no direct statement here that our bodies will be changed to celestial bodies, in accord with the later revelation of Ephesians, but such an inference would be in point. Even among the celestials there will be degrees of glory. Our Lord Himself has a body which excelled the noonday in its effulgence. Ours will be transfigured to conform to His (Phil.3²¹).

⁴² In death the body disintegrates and returns to the soil whence it came. This loathesome process is reversed in resurrection. Disease and weakness accompany its dissolution, but power and glory will be the portion of all who are Christ's when He comes.

⁴⁴ Our present bodies respond to the soul, or senses. They seek for physical comfort and satisfaction and pleasure. They do not respond to spiritual things. The soul is not a distinct entity. It is the effect of the combination of body and spirit. Adam was made of the soil. When the breath of life was breathed into him he became a living soul. He could feel, see, hear, smell. He became conscious. Such is the body which we have now. We are dominated by our senses. In the resurrection our bodies will respond to our spirit. Physical sensations will give place to spiritual perception.

⁴⁷ The soil is the upper, oxidized crust of the earth from which Adam was formed and from which mankind derives its sustenance. It is the soil which sustains the plants and animals which provide us with food. Below the soil is the sphere of sulfation, which destroys life. As men are constituted now, they cannot exist apart from the soil of the earth. If we should be raised with bodies such as we now possess, we could not partake of a celestial allotment, for we would die from the lack of such food as our bodies can assimilate.

⁵⁰ The *soul* (not the *life*) of the flesh is in the blood (Lev.17¹¹). The Lord has no blood in His resurrection body (Lu.24³⁹).

⁵¹ This is a *secret*. It had not been told before. It lies in the one word *change*. It leads us one step nearer the celestial destiny revealed in the epistle to the Ephesians. Soulless as our bodies are, they need to be radically changed before they can endure

the same flesh, but there is one, indeed, of men, yet another flesh of beasts, yet another flesh of fliers, yet another of fishes. And there are bodies celestial and bodies terrestrial, but there is a different glory, indeed, of the celestial, and a different of the terrestrial, another glory of the sun, and another glory of the moon, and another glory of the stars, for star excels star in glory.

⁴² This also is the resurrection of the dead. It is sown in corruption; ⁴³ it is roused in incorruption. It is sown in dishonor; it is roused in glory. It is sown in infirmity; it ⁴⁴ is roused in power. It is sown a soulless body; it is roused a spiritual body.

If there is a soulless body, there ⁴⁵ is a spiritual also. Thus also it is written, "The first man, Adam, became a living soul; the last Adam ⁴⁶ a vivifying Spirit". But the spiritual is not first, but the soulless, thereupon the spiritual.

⁴⁷ The first man was out of the earth, soilless; the second Man is the ⁴⁸ Lord out of heaven. What the soilless are, such are they also who are soilless, and what the celestial, such also are those who are celestials. ⁴⁹ And according as we wear the image of the soilless, we should be wearing the image also of the celestial.

⁵⁰ Now this I am averring, brethren, that flesh and blood is not able to enjoy an allotment in the kingdom of God, neither is corruption enjoying the allotment of incorruption. *Lo!* I am telling you a secret! ⁵¹ We all, indeed, shall not be put to repose, yet we all shall be changed. ⁵² in an instant, in the twinkling of an eye, at the last trump. For He will be trumpeting, and the dead will be

ΔΕΙΧΘΥΩΝ ΚΑΙ ΣΩΜΑΤΑ ΕΠΙ 20
40 YET OF-FISHES AND BODIES ON-bev-

ΥΡΑΝΙΑ ΚΑΙ ΣΩΜΑΤΑ ΕΠΙ 40
EARTH AND BODIES ON-LANDS

ΙΔΑΛΛΑ ΕΤΕΡΑ ΜΕΝ Η ΤΩΝ ΕΠΙ 60
BUT DIFFERENT INDEED THE OF-THE ON-

ΟΥΡΑΝΩΝ ΔΟΣ ΑΕΤΕΡΑ ΔΕ Η 80
HEAVENLIES ESTEEM DIFFERENT YET THE

ΤΩΝ ΕΠΙ ΓΕΙΩΝ ΑΛΛΗ ΔΟΣ ΑΝ 100
41 OF-THE ON-LAND other esteem OF-

ΛΙΟΥ ΚΑΙ ΑΛΛΗ ΔΟΣ ΑΣΤΕΡΩΝ 20
SUN AND other esteem OF-MOON

Η ΚΑΙ ΑΛΛΗ ΔΟΣ ΑΣΤΕΡΩΝ 40
AND other esteem OF-GLAEMERS

ΑΣΤΗΡ ΓΑΡ ΑΣΤΕΡΟΣ ΔΙΑΦΕ 60
GLEAMER FOR GLEAMER IS-THRU-CARRY-

ΡΕΙ ΕΝ ΔΟΣ Η ΟΥΤΩΣ ΚΑΙ Η ΑΝ 80
42 ING IN esteem thus AND THE UP-

ΑΣΤΑΣΙΣ ΤΩΝ ΝΕΚΡΩΝ ΣΠΕΙ 200
STANDING OF-THE DEAD-ONES it-is-BEING-

ΡΕΤΑΙ ΕΝ ΦΘΟΡΑ ΕΓΓΕΙΡΕΤΑΙ 20
SOWN IN CORRUPTION it-is-BEING-ROUSED

ΙΕΝΑ ΦΘΑΡΣΙΑ ΣΠΕΙΡΕΤΑΙ 40
43 IN UN-CORRUPTION it-is-BEING-SOWN

ΕΝΑΤΙΜΙΑ ΕΓΓΕΙΡΕΤΑΙ ΕΝ Δ 50
IN UN-VALUE it-is-BEING-ROUSED IN es-

ΟΣ Η ΣΠΕΙΡΕΤΑΙ ΕΝ ΑΣΘΕΝΕ 80
LEEM it-is-BEING-SOWN IN UN-FIRMNESS

ΙΑ ΕΓΓΕΙΡΕΤΑΙ ΕΝ ΔΥΝΑΜΕΙ 200
it-is-BEING-ROUSED IN ABILITY

ΣΠΕΙΡΕΤΑΙ ΣΩΜΑ ΨΥΧΙΚΟΝ 20
44 it-is-BEING-SOWN BODY soulish

ΕΓΓΕΙΡΕΤΑΙ ΣΩΜΑ ΠΝΕΥΜΑΤ 40
it-is-BEING-ROUSED BODY spiritual

ΙΚΟΝΕΙ ΕΣΤΙΝ ΣΩΜΑ ΨΥΧΙΚΟ 60
IF IS BODY soulish

ΟΝ ΕΣΤΙΝ ΚΑΙ ΠΝΕΥΜΑΤΙΚΟ 80
IS AND spiritual

ΝΟΥ ΤΩΣ ΚΑΙ ΕΓΓΡΑΠΤΑΙ ΕΓ 100
45 thus AND it-has-been-WRITTEN BE-

ΕΝΕΤΟ ΟΠΡΟΤΟΣ ΑΝΘΡΩΠΟΣ 20
CAME THE BEFORE-MOST human

ΑΔΑΜ ΕΙΣ ΨΥΧΗΝ ΖΩΣΑΝ ΟΕΣ 40
ADAM INTO soul LIVING THE LAST

ΧΑΤΟΣ ΑΔΑΜ ΕΙΣ ΠΝΕΥΜΑΖΩ 60
ADAM INTO spirit mak-

ΟΠΟΙΟΥΝ ΑΛΛΟΥ ΠΡΩΤΟΝ ΤΟ 80
46 ING-LIVE BUT NOT BEFORE-MOST THE

ΠΝΕΥΜΑΤΙΚΟΝ ΑΛΛΑ ΤΟ ΨΥΧ 100
spiritual BUT THE soulish

ΙΚΟΝΕ ΠΕΙΤΑΤΟ ΠΝΕΥΜΑΤΙ 20
ON-THEREAFTER THE spiritual

ΚΟΝΟΠΡΟΤΟΣ ΑΝΘΡΩΠΟΣ ΕΚ 40
47 THE BEFORE-MOST human OUT

ΓΗΣ ΧΟΙΚΟΣ Ο ΔΕΥΤΕΡΟΣ ΑΝ 60
OF-LAND SOILISH THE second human

ΘΡΩΠΟΣ Ο ΚΥΡΙΟΣ ΕΣΤΙΝ ΟΥΡΑΝ 80
THE Master OUT OF-HEAVEN

ΟΥ ΟΙΟΣ Ο ΧΟΙΚΟΣ ΤΟΙΟΥΤΟ 600
48 THE-WHICH THE SOILISH SUCH

ΙΚΑΙ ΟΙ ΧΟΙΚΟΙ ΚΑΙ ΟΙΟΣ 20
IK AND THE SOILISH-ONES AND THE-WHICH THE

ΕΠΟΥΡΑΝΙΟΣ ΤΟΙΟΥΤΟΙ ΚΑ 40
ON-HEAVENLY SUCH AND

ΙΟΙ ΕΠΟΥΡΑΝΙΟΙ ΚΑΙ ΚΑΘΩ 60
49 THE ON-HEAVENLY-ONES AND according-as

ΣΕ ΦΟΡΕΣ ΑΜΕΝ ΤΗΝ ΕΙΚΟΝΑ 80
WE-WEAR THE image

ΤΟΥ ΧΟΙΚΟΥ ΦΟΡΕΣ ΜΕΝ ΚΑ 700
OF-THE SOILISH WE-SHOULD-BE-WEARING AND

Ι ΤΗΝ ΕΙΚΟΝΑ ΤΟΥ ΕΠΟΥΡΑΝ 20
THE image OF-THE ON-HEAVENLY

ΙΟΥ ΤΟΥΤΟ ΔΕ ΦΗΜΙ ΔΕΛΑΦΟ 40
50 this YET I-AM-AVERTING brothers

Ι ΟΤΙ ΣΑΡΞ ΚΑΙ ΑΙΜΑ ΒΑΣΙΛ 60
that FLESH AND BLOOD KINGDOM

ΕΙΑΝ ΘΕΟΥ ΚΛΗΡΟΝ ΟΜΗΣΑΙ 80
OF-God to-tenant

ΟΥ ΔΥΝΑΤΑΙ ΟΥΔΕ ΦΘΟΡΑΤ 800
NOT IS-ABLE NOT-YET THE CORRUPTION THE

ΗΝ ΑΦΘΑΡΣΙΑΝ ΚΛΗΡΟΝΟΜΕ 20
UN-CORRUPTION is-tenanting

Ι ΔΟΥ ΜΥΣΤΗΡΙΟΝ ΥΜΙΝ ΛΕ 40
51 BE-PERCEIVING CLOSE-KEEP to-you I-AM-

ΑΔΔΩ ΟΙ ΤΗΣ ΒΟΜΙΣ ΙΝΔΕΕ ΑΝ 60
I adds OI THE B omits INDEED A AN NOT WE-WILL-BE-B-r.

ΓΩ ΠΑΝΤΕΣ ΚΟΙΜΗΘΗΣΟ 60
SAYING ALL INDEED WE-WILL-BE-BEING-reposed

ΜΕΘΑ ΟΥ ΠΑΝΤΕΣ ΔΕ ΑΛΛΑ Η 80
B omits NOT YET WE-WILL-BE-BEING-

ΣΟΜΕΘΑ ΕΝΑΤΟΜΩΝ ΡΗΠΗ 900
B+Ε A E for H

ΦΘΑΛΜΟΥ ΕΝ ΤΗΣ ΣΧΑΤΗΣ Α 20
VIEWER IN THE LAST TRUMPET

ΠΙΓΓΙΣ ΑΠΙΣΕΙ ΓΑΡ ΚΑΙ Ο 40
A+Ε HE-WILL-BE-TRUMPETING for AND THE

ΙΝΕΚΡΟΙ ΕΓΓΕΡΘΗΣΟΝΤΑΙ 60
A AN ACT -UP-STANDING

ΦΘΑΡΤΟΙ ΚΑΙ ΗΜΕΙΣ ΑΛΛΑ Γ 80
DEAD-ONES WILL-BE-BEING-ROUSED UN-

Η ΣΟΜΕΘΑ ΔΕΙΓΑΡΤΟ ΦΘΑΡΤ 1000
53 CHANGED it-is-BINDING for THE CORRUPTIBLE

a life celestial. This change will come in an instant when the Lord descends from heaven with the trumpet of God (1Thes.4¹⁶). As the last note sounds we who are alive, who are mortal, as well as those who repose, who have gone to corruption, shall be changed. What a glorious prospect! Our bodies shall be like His—not as it was in His weakness before He was roused, not even as it was before His ascension, marvelous as that was, but as it was when Saul met Him and was blinded by the brightness of His presence. He will transfigure the body of our humiliation, to conform it to His body glorious (Phil.3²¹).

⁵⁵ What a victory that will be! Now death is operating in our bodies at all times, and eventually succeeds in dragging us down to the grave. Then we shall not only be restored to life, but enjoy incorruption and deathlessness, and a body so changed and glorified that it corresponds to the one which befits the Head of the universe. Yet the enjoyment and appreciation of the glory will depend on our previous humiliation.

⁵⁵ The Septuagint reads "O Unseen, where is your sting?" (Hos.13¹⁴), and some manuscripts follow this reading. As the tendency is to conform a quotation to its original, it is probable that *Death* was changed to *Unseen* by a copyist who knew the Septuagint reading but did not see that the apostle had enlarged the scope of the quotation to include the consummation, when there is no unseen (Un.20¹⁴) and only the second death remains. A quotation is often varied from its original reading to fit it for its new context.

¹ When Paul received the recognition of James, Cephas, and John, they asked him to remember the poor among the Circumcision (Gal.2¹⁰). At this time the nations were partaking of Israel's spiritual things (Rom.15²⁷). It was not till later that they became joint partakers (Eph.3⁶). So they made such return as they could by collecting a contribution. Paul was delivering this money to the saints in Jerusalem when he was imprisoned (Ac.21¹⁸⁻²²). Now we partake of our *own* spiritual things, for we have all spiritual blessings among the celestials, where Israel has none.

roused incorruptible, and *we* shall be changed. For this corruptible must put on incorruption, and this mortal put on immortality. Now, whenever this corruptible should be putting on incorruption and this mortal be putting on immortality, then shall come to pass the word which has been written,

"Death was swallowed up by Victory!

⁵⁵ Where, O Death, is your victory?

Where, O Death, is your sting?"

⁵⁶ Now the sting of Death is sin, yet the power of sin is the law. Yet thanks be to God, Who is giving us the victory, through our Lord Jesus Christ.

⁵⁸ So that, my beloved brethren, become settled, unmovable, superabounding in the work of the Lord always, being aware that your toil is not for naught in the Lord.

16 Now concerning the collection for the saints, even as I prescribe to the ecclesias of Galatia, thus also

² do *you*. On one of the sabbaths let each one of you lay aside in store whatever anyone may be prospered, lest collections should occur when I may come. Now whenever I should be coming along, whoever you should be attesting through letters, these shall I be sending to carry away your grace to Jerusalem. Now if it should be worth while, and I go, they shall be going together with me.

⁵ Now I shall be coming to you whenever I may come through Macedonia, for I am coming through Macedonia. Now, perchance, I shall be abiding with you, or even wintering, that *you* may be sending me forward where I may be going. For I do not want to see you at present on the way, for I am expecting to stay some time

ONTOY TO EN ΔYCACΘAIAΦΘ	20	ΩC ΠΕΡΑΙΕΤΑΞΑΤΑΙ CΕΚΚΑ	20
this TO-BE-BEING-IN-SLIPPED UN-COR-		AS-EVEN I-PREScribe TO-THE OUT-CALLED	
ΑΡCΙΑΝΚΑΙ ΤΟ ΘΥΝΗΝΤΟΝ ΤΟΥ	40	ΗCΙΑΙCΤΗC ΓΑΛΑΤΙΑCΟΥ	40
RUPTION AND THE DYING this		OF-THE GALATIA thus	
ΤΟ ΕΝ ΔYCACΘAΙΑΘΑΝΑCΙΑ	60	ΩC ΚΑΙ ΥΜΕΙC ΠΟΙΗCΑΤΕ ΚΑ	60
TO-BE-BEING-IN-SLIPPED UN-DEATH		2 AND YE DO	
^{s1} supply from THE TO THE ^{s2} transposes these clauses		ΤΑ ΜΙΑΝ CΑΒΒΑΤΩΝ ΕΚΑCΤΟ	80
NOTΑΝ ΔΕ ΤΟ ΦΘΑΡΤΟΝ ΤΟΥ	80	ing-TO ONE OF-SABBATHS EACH	
54 WHEN-EVER YET THE CORRUPTIBLE this			
Ο ΕΝ ΔYCΗΤΑΙΑΦΘΑΡCΙΑΝΚ	100	CΥΜΩΝ ΠΑΡΕΑΥΤΟΤΙΘΕΤΟ	300
SH'D-BE-ING-IN-SLIPPED UN-CORRUPTION AND		OF-YOUP BESIDE self LET-BE-PLACING PLA-	
^{s1} TO THE		B+G-IF-ANY B+T	
ΑΙ ΤΟ ΘΥΝΗΝΤΟΝ ΤΟΥ ΤΟ ΕΝ ΔYC	20	ΗCΑΥΡΙCΩΝΟΝ ΤΙΑΝ ΕΥΔΩ	20
THE DYING this SH'D-BE-BEING-IN-		CING-INTO-MORROW WHICH-ANY EVER MAY-BE-BE-	
^{s1} T I N THE		ΔΙ	
ΗΤΑΙΑΘΑΝΑCΙΑΝ ΤΟΤΕ ΓΕΝ	40	ΗΝΑΜΗΟΤΑΝ ΕΛΘΩΤΟΤΕ ΛΟ	40
SLIPPED UN-DEATH then WILL-BE-		WELL-WAYED THAT NO WHEN-EVER I-MAY-BE-COMING then LAT-	
ΗCΕΤΑΙ Ο ΛΟC ΟC ΓΕΓΡΑΜΜ	60	ΓΙΑ ΓΙΓΕΙΝΩΝΤΑΙ ΟΤΑΝ ΔΕ	60
BECOMING THE SAYING THE HAVING-BEEN-		3 ings MAY-BE-BECOMING WHEN-EVER YET I-	
ΕΜΟC ΚΑΤΕΠΟΘΗCΘΑΝΑΤΟC	80	ΑΡΑ ΓΕΝΩΜΑΙ ΟYC ΕΑΝ ΔΟΚΙ	80
WRITTEN WAS-DOWN-DRUNK THE DEATH		MAY-BE-BESIDE-BECOMING WHOM IF-EVER YE-SHOULD-	
^{s1} B+G ^{s2} transposes these with ΔΔΙ UN-PERCEI-		ΔΙ	
ΕΙC ΝΙΚΟC ΠΟΥCΘΑΝΑΤΕ	200	ΜΑCΗΤΕ ΔΙΕΠΙCΤΟΛΩΝ ΤΟΥ	700
55 INTO CONQUEST ?-where OF-YOU DEATH!		BE-TESTING THRU letters these	
ΤΟ ΝΙΚΟC ΠΟΥCΘΑΝΑΤΕ	20	ΤΟΥC ΠΕΜΨΑ ΠΕΝΕΓΚΕΙΝ	20
THE CONQUEST ?-where OF-YOU DEATH! THE		I'LL-BE-SENDING TO-BE-FROM-CARRYING THE	
ΟΚΕΝΤΡΟΝ ΤΟ ΔΕ ΚΕΝΤΡΟΝ	40	ΗΝ ΧΑΡΙΝ ΥΜΩΝ ΕΙC ΙΕΡΟΥC	40
56 PIERCER THE YET PIERCER OF-		A ΟΥΜΑ ^{s1} IT-MAY-BE WORTH	
ΟΥΘΑΝΑΤΟΥ ΜΑΡΤΙΑΝ ΔΕ	60	ΔΑΗΜΕΑΝ ΔΕ ΑΞΙΩΝ ΤΟΥ ΚΑ	60
THE DEATH THE MISSING THE YET		4 IF-EVER YET WORTHY IT-MAY-BE OF-THE AND-	
ΔΥΝΑΜΙCΤΗC ΜΑΡΤΙΑC ΟΝ	80	ΜΕ ΠΟΡΕΥΕCΘΑΙ CΥΝΕΜΟΙΠ	80
ABILITY OF-THE MISSING THE LAW		ME TO-BE-GOING TOGETHER TO-ME THEY-	
ΟΜΟCΤΩ ΔΕ ΘΕCΩΧΑΡΙCΤΩ ΔΙ	300	ΟΡΕΥCΟΝΤΑΙ ΕΛΕΥCΟΜΑΙ	300
57 TO-THE YET GOD GRACE TO-THE ONE-		5 WILL-BE-GOING I-SHALL-BE-COMING YET	
^{s1} B+G		ΕΠΡΟCΥΜΑCΟΤΑΝ ΜΑΚΑΔΙ	20
ΔΟΝΤΙ ΗΜΙΝ ΤΟ ΝΙΚΟC ΔΙΑ Τ	20	TOWARD YOUP WHEN-EVER MACEDONIA	
GIVING TO-US THE CONQUEST THRU THE		ΝΙΑΝ ΔΙ ΕΛΘΩ ΜΑΚΑΔΟΝΙΑ	40
ΟΥΚΥΡΙΟΥ ΗΜΩΝ ΙΗCΟΥ ΧΡΙ	40	5 ΝΓΑΡ ΔΙΕΡΧΟΜΑΙ ΠΡΟCΥΜΑ	60
Master OF-US JESUS AN-		6 FOR I-AM-THRU-COMING TOWARD YOUP	
CΤΟΥCΤΕ ΑΔΕΛΦΟΙ ΜΟΥ ΑΓ	60	CΔΕ ΤΥΧΟΝ ΠΑΡΑΜΕΝΩ ΗΚΑΙ	90
58 OINTED AS-BESIDES BROTHERS OF-ME be-		YET HAPPENING I'LL-BE-BESIDE-REMAINING OR AND	
ΔΗΝ ΤΟΙC ΔΕ ΑΙΟΙC ΕΙC CΘΕ	81	ΠΑΡΑΧΕΙΜΑCΩ ΙΝΑ ΥΜΕΙC Μ	900
LOVED SETTLED BE-YE-BECOMING		I-SHALL-BE-BESIDE-WINTERING THAT YOUP ME	
^{s1} K ΔΙ and ^{s2} B+G		ΕΠΡΟΠΕΜΨΗΤΕ ΟΥ ΕΑΝ ΠΟΡΕ	20
ΑΜΕΤΑΚΙΝΗΤΟΙ ΠΕΡΙCΣΕΥ	400	SHOULD-BE-BEFORE-SENDING WHERE IF-EVER I-MAY-BE-	
UN-WITH-STIRRED exceeding		ΥΜΑΙ ΟΥΘΕΛΘΓΑΡ ΥΜΑC ΑΡ	40
ΟΝΤΕC ΕΝΤΩΡΓΟΤΟ ΥΚΥΡΙ	20	7 GOING NOT I-AM-WILLING FOR YOUP al-PRES-	
IN THE work OF-THE Master		ΤΙ ΕΝ ΠΑΡΟΔΩΙ ΔΕ ΙΝΕ ΑΠΙ	60
ΟΥ ΠΑΝΤΟΤΕ ΕΙΔΟΤΕC ΟΤΙ Ο	40	ENT IN BESIDE-WAY TO-BE-PERCEIVING I-AM-EX-	
always HAVING-PERCEIVED THAT THE		ΦΑΡΧΡΟΝ ΟΝΤΙΝΑ ΕΙΜΕΙ	80
ΚΟC ΟC ΥΜΩΝ ΟΥΚ ΕCΤΙ ΚΕΝ	60	PECTING FOR TIME ANY TO-ON-REMAIN	
loil OF-YOUP NOT IS EMPTY		ΝΑΙ ΠΡΟCΥΜΑCΕΑΝ ΟΚΥΡΙΟ	3200
ΟC ΕΝ ΚΥΡΙΩ ΠΕΡΙ ΔΕ ΤΗC ΛΟ	80	TOWARD YOUP IF-EVER THE Master	
16 IN Master ABOUT YET THE LAYING			
ΓΙΑCΤΗC ΕΙC ΤΟΥC ΑΓΙΟΥC	500		
OF-THE INTO THE HOLY-ONEC			

⁶ Paul's delay in going to Corinth is fully explained in the second epistle. He wished to give them time for repentance. Besides, he was meeting with much success, for even his enemies acknowledged that "not only in Ephesus, but in almost the entire [province of] Asia this Paul influences a considerable throng . . .".

¹⁰ Timothy had been sent to Macedonia (Ac.19²²). He was young for such a mission (1 Tim.4¹²) and could not command the respect which age inspires.

¹² It is evident that Paul was not jealous of Apollos, though some in Corinth had made him the head of their faction. Neither was Apollos inclined to take advantage of their schism. He was a scholarly man (rather than eloquent) who had been taught by Paul's friends, Priscilla and Aquila, and had gone to Corinth after Paul had left, being especially successful in confuting the Jews, publicly exhibiting, through the Scriptures, that Jesus is the Christ (Ac.18²⁴).

²³ *Maran atha* is usually interpreted as "the (or our) Lord cometh" in accord with the Syriac version. But it seems far fetched to find a foreign expression here, whether it be Chaldee or Syriac, when the Hebrew furnishes a simpler and more agreeable solution. The Hebrew *mgahram atah*, "Cursed are you!" was probably the common phrase in which the anathema or doom was pronounced. The change of *m* into *n* is of frequent occurrence when Hebrew is turned into Greek. The Syriac version may simply insert the Hebrew without translating, in which case it should not receive a Syriac signification. The Hebrew *ghahram* and the Greek *anathema* are used for one another in the Septuagint and Hebrew Scriptures. Both mean to devote to destruction, to doom (Lev.27²¹⁻²⁹, Josh.7¹⁻¹⁵, 1Sam.15¹⁻²⁰). In these passages it is rendered *destroy*, *devote*, *accursed*, etc. The same form of expression, a repetition in a familiar tongue, is found in the phrase "Abba, Father". (Mk.14³⁶ Ro.8¹⁵ Ga.4⁶). Moreover, the coming of the Lord is never set before us as an act of judgment, but as the culmination of grace. That blessed expectation could never be used as an imprecation. It brings grace, not judgment.

with you, if the Lord should permit. Yet I shall stay in Ephesus till Pentecost, for a door has opened for me, great and operative, and many are opposing.

¹⁰ Now if Timothy should be coming, look to it that he should be with you without fear, for he is working at the work of the Lord, as I also. No one, then, should be scorning him. Now send him forward in peace, that he may be coming to me, for I am awaiting him with the brethren.

¹² Now concerning brother Apollos, I entreat him much that he may be coming to you with the brethren, and it was undoubtedly not his will that he should come now, yet he will come whenever he should have an opportunity.

¹³ Be watching! Stand firm in the faith! Be manly! Be staunch!

¹⁴ Let all your [actions] occur in love.

¹⁵ Now I am entreating you, brethren—you are acquainted with the house of Stephanas and Fortunatus: it is the firstfruit of Achaia, and they set themselves to the service of the saints—that *you* also may be subject to such, and to every fellow worker and toiler.

¹⁷ Now I am rejoicing at the presence of Stephanas and Fortunatus and Achaicus, seeing that *they* fill up these deficiencies of yours, for they soothe my spirit and yours. Then be recognizing such.

¹⁹ The ecclesias of the [province of] Asia are greeting you. Aquila and Prisca are greeting you much in the Lord, together with the ecclesia of their house. All the brethren are greeting you. Greet one another with a holy kiss.

²¹ The salutation by my hand—

²² *Paul*. If anyone is not fond of the Lord Jesus Christ, let him be ana-

8 **ΣΕΠΙΤΡΕΥΜΕΝΙΜΕΝΩ ΔΕ ΕΝ** 20
should-be-permitting I'll-be-on-remaining yet in

ΕΦΕΣΘΕ ΟΣΤΗΣ ΠΕΝΤΗΚΟΣΤ 40
ephesus till of-the five-tieth

9 **ΗΣΘΥΡΑΓΑΓΡΜΟΙΑΝ ΕΩ ΓΕΝΜ** 80
door for lo-me has-up-opened great

ΕΓΓΑΛΗΚΑΙ ΕΝΕΡΓΗ ΣΚΑΙΑΝ 80
and in-acting and ones-

^{o.}
10 **ΤΙΚΕΙΜΕΝΟΙ ΠΟΛΛΟΙ ΕΑΝΔ** 100
opposino many if-ever yet

^{o.}
ΕΞΕΛΘΗΤΙΜΟΘΕΟΣ ΒΛΕΠΕΤΕ 20
may-be-comino Timothy be-ye-looking

ΙΝΑ ΦΟΒΩΣ ΓΕΝΗΤΑΙ ΠΡΟΣ 40
that 'n-fearly he-may-be-becoming toward

ΥΜΑΣΤΟΓΑΡ ΕΡΓΟΝ ΚΥΡΙΟΥ 60
yourp the for work of-Master

^{o.}
11 **ΕΡΓΑΖΕΤΑΙ ΩΣΚΑΓΩΜΗΤΙΣ** 80
he-is-working as and-I no any

ΟΥΝ ΑΥΤΟΝ ΕΣΘΥΒΕΝ ΗΣΗ ΠΡ 200
then him should-be-scoring before-

^{o.}
ΟΠΕΜΥΑΤΕ ΔΕ ΑΥΤΟΝ ΕΝ ΕΙΡ 20
send yet him in peace

^{o.}
ΗΝ ΗΝ ΔΕΛΘΗΝ ΠΡΟΣ ΜΕ ΕΚΔΕ 40
that he-may-be-coming toward me I-am-out-

^{o.}
ΧΟΜΑΙ ΓΑΡ ΑΥΤΟΝ ΜΕΤΑ ΤΩΝ 60
receiving for him with the

^{o.}
ΔΕ ΔΕΛΦΩΝ ΠΕΡΙ ΔΕ ΑΠΟΛΛΟΤ 80
12 brothers about yet apollo the

^{o.}
ΟΥ ΔΕ ΔΕΛΦΟΥ ΠΟΛΛΑ ΠΑΡΕΚΑ 300
brother much I-beside-call

ΜΑΚΙΝΟ ΕΥΔΕΙΝ ΤΟΙΟΥΤΟΝ 40
making-evident to-youp that

ΔΕΣΑΥΤΟΝ ΙΝΑ ΔΕΛΘΗ ΠΡΟΣ 20
him that he-may-be-coming toward

ΥΜΑΣ ΜΕΤΑ ΤΩΝ ΔΕ ΔΕΛΦΟΝ ΚΑ 40
yourp with the brothers and

ΙΠΑΝΤΩ ΣΟΥ ΚΗΝΘΕΛΗΜΑΙΝ 60
all-ly not it-was will that

ΑΝΥΝ ΕΛΘΗΝ ΕΛΕΥΣΕΤΑΙ ΔΕ Ο 80
now he-may-be-coming he-will-be coming yet

^{o.}
ΤΑΝ ΕΥΚΑΙΡΗΣΗ ΓΡΗΓΟΡΕΙ 100
13 when-ever it-should-be-well-reasoning be-watching

^{o.}
ΤΕΣΤΗΚΕΤΕ ΕΝ ΤΗ ΠΙΣΤΕΙΑ 20
be-standing-firm in the belief be-

^{o.}
ΝΑΡΙΖΕΘΕ ΚΡΑΤΙΔΙΟΥΣ ΘΕ 40
manizing be-being-staunch

^{o.}
ΠΑΝΤΑ ΥΜΩΝ ΕΝ ΑΓΑΠΗ ΓΕΙΝ 80
14 all of-youp in love let-be-be-

^{o.}
ΕΣΘΦΑΡΑΚΑΛΩ ΔΕ ΥΜΑΣ Δ 80
15 coming I-am-beside-calling yet youp broth-

^{o.}
ΕΛΘΟΙΟΙΔΑΤΕ ΤΗΝ ΟΙΚΙΑΝ 800
ye-have-perceived the home

^{o.}
ΣΤΕΦΑΝΑΚΑΙ ΦΟΡΤΥΝΑΤΟ 20
of-Stephanas and fortunatus

ΥΟΤΙ ΕΣΤΙΝ ΑΠΑΡΧΗ ΤΗΣ ΑΧΑΙΑ 40
that it-is first-fruit of-the achaea

ΔΙΑΚΑΙ ΕΙΣ ΔΙΑΚΟΝΙΑΝ 60
and into thru-service to-

ΟΙΣ ΑΓΙΟΙΣ ΕΤΑΞΑΝ ΕΑΥΤΟ 80
the holy-ones they-set selves

ΥΣΙΝ ΑΚΑΙ ΥΜΕΙΣ ΥΠΟ ΤΑΣ 600
16 that and ye may-be-being-under-set

^{o.}
ΗΣΘΕ ΤΟΙΣΤΟΙΟΥΤΟΙΣ ΚΑΙ 20
to-the such and

ΠΑΝΤΙ ΤΩ ΣΥΝΕΡΓΟΥΝΤΙΚΑ 40
to-every the one-together-acting and

ΙΚΟΠΩΝΤΙ ΧΑΙΡΩ ΔΕ ΕΠΙ 60
17 toiling I-am-joying yet on the

ΗΠΑΡΟΥΣΙΑΣΤΕΦΑΝΑΚΑΙ 80
heside-being of-Stephanas and of-

ΟΡΤΟΥΝΑΤΟΥ ΚΑΙ ΑΧΑΙΚΟΥ 700
fortunatus and of-achaicus

^{o.}
ΟΤΙ ΤΟΥ ΜΕΤΕΡΟΝ ΥΣΤΕΡΗΜ 20
that the your-more want

^{o.}
ΔΟΥΤΟΙ ΑΝΕΠΑΝΡΩΣΑΝ Ε 40
18 these up-fill they-up-

ΠΑΥΣΑΝ ΓΑΡ ΤΟ ΕΜΟΝ ΠΝΕΥΜ 60
cease for the my spirit

^{o.}
ΑΚΑΙ ΤΟΥ ΜΩΝΕ ΠΙΓΕΙΩΣ ΚΑ 80
and the of-youp be-ye-on-knowing

^{o.}
ΕΤΕ ΟΥΝ ΤΟΙΣΤΟΙΟΥΤΟΙΣ 800
19 then the such are-

^{o.}
ΣΠΑΖΟΝΤΑΙ ΥΜΑΣ ΔΙΕΚΚΑΝ 20
greeting youp the out-called

ΣΙΑΙΤΗΣ ΑΣΙΑΣ ΑΣΠΑΖΕΤΑ 40
of-the asia is-greeting

ΥΜΑΣ ΕΝ ΚΥΡΙΩ ΠΟΛΛΑ ΑΚΥ 60
youp in Master much aquila

ΛΑΣΚΑΙ ΠΡΙΣΚΑΣ ΣΥΝΤΗΚΑΤ 80
and prisca together to-the accord-

ΟΙΚΟΝ ΑΥΤΩΝ ΕΚΚΑΝ ΗΣΙΑΣ 900
20 ing-to home of-them out-called are-

ΠΑΖΟΝΤΑΙ ΥΜΑΣ ΟΙ ΔΕ ΔΕΛΦΟ 20
greeting youp the brothers

^{o.}
ΙΠΑΝΤΕΣ ΑΣΠΑΣΘΕ ΑΛΛΗ 40
all greet-ye one-another

ΛΟΥΣ ΕΝ ΦΙΛΗΜΑΤΙ ΑΓΙΩ ΟΑ 60
21 in fond-effect holy the

ΣΠΑΣΜΟΣ ΤΗ ΜΗΧΕΙΡΙ ΠΑΥ 80
greeting to-the my hand of-paul

ΛΟΥΕΙΤΙΣ ΟΥ ΦΙΛΕΙΤΟΝ ΚΥ 800
22 if any not is-being-fond the Master

²³ Notwithstanding all their failures and their many shortcomings, Paul invokes the grace of Christ and assures them of his own love, which he poured out on them in lavish measure, as we find in the next epistle. He was a living example of the love which does not lapse.

thema! Maran atha [Cursed are you]!

²³ The grace of the Lord Jesus
²⁴ Christ be with you! My love be with all of you in Christ Jesus!
Amen!

^{A¹ omit} **ΡΙΟΝΙΗCΟΥΝΧΡΙCΤΟΝ** ^{h^y s¹} **ΗΤΩ** ²⁰
 JESUS ANOINTED LET-him-BE 20

ΟΥΜΕΘΥΜΩΝΗΑΓΑΠΗΜΟΥΜΕ ^{A omits OF-ME} ⁶⁰
 24 WITH YOU? THE LOVE OF-ME WITH

ΑΝΑΘΕΜΑΜΑΡΑΝΑΘΑΗΧΑΡΙ ⁴⁰
 23 anathema MARAN ATHA THE grace

CΤΟΥΚΥΡΙΟΥΙΗCΟΥΧΡΙCΤ ^{B¹ omit AN. (s¹)} ⁶⁰
 OF-THE Master JESUS ANOINTED

ΤΑΠΑΝΤΩΝΥΜΩΝΕΝΧΡΙCΤΩ ¹⁰⁰
 ALL OF-YOU? IN ANOINTED

ΙΗΣΟΥΑΜΗΝ
^{B omits AMEN}
 JESUS AMEN

II. CORINTHIANS

SECOND Corinthians is an epistle for the heart. It engages us with the fond solicitude which stirs the affections of the apostle for his much loved Corinth. It was written because he wished to spare them and dreaded the severity which his presence might demand.

This loving epistle reveals an aspect of the evangel which is well-nigh lost. This is the *conciliation*. God is love. He will not rest satisfied in merely justifying us. He wishes to clasp us to His heart. To restore His creatures to righteousness may indeed erase the stain of sin, but offers no valid reason or excuse for sin's intrusion into the universe. But if the entrance of sin is to bear the precious fruit of reconciliation, if it is to bring us infinitely nearer to God than is possible without it, if it is the means of revealing God's love to us, then may we give thanks even for the sin which is the source of our sorrows. Sin made man not only a sinner, but an enemy of God. It brought in estrangement. The mediation of Christ not only saves and justifies, but removes every barrier for the free outflow of God's love. God now condescends to beseech the sinner to be reconciled to Him. What can be more gracious than this?

Such is the aspect of the truth in this epistle. More than anything else he has written, this reveals the personal experiences and inward emotions of Paul during one of the most fruitful periods of his ministry. Instead of the smiling, complacent, comfortable existence which is usually supposed to be the ideal of Christianity, we find him full of fears within, distracted with fightings without, restless, sick, and despondent. Yet all of this was in perfect accord with his fervent love for the saints and his vehement desire to lead them on into an appreciation of God's love. The consolation and comfort he received in his afflictions fitted him to console and comfort others. It reveals God in the light of His affections.

One short verse in the book of Acts (Ac.20²) hurries us over the whole period referred to in this epistle. This alone should suggest the total divergence of their respective themes. Acts deals with Christ after the flesh, as the Messiah of Israel, and always gives the other nations a place subordinate. At the juncture when this epistle was written Paul first made known the truth of the conciliation, that God, in Christ, is beseeching all men to be reconciled to Him. Physical relationship to Christ no longer counted with Paul after this.

¹ Timothy is associated with Paul in this introduction, as Sosthenes is in the former epistle, yet it is evident that Paul himself wrote both epistles, for he continually refers to himself in them, and usually specifies who is meant when he changes the usual "I" to "we".

Corinth was the chief city of Achaia, hence the whole province was interested in and influenced by its internal spiritual condition. The many specific references to the ecclesia in the city make it plain that it was for the saints in the province only in a secondary sense, much as we profit by it today.

³ The opening words strike the key note of the epistle. God is introduced as the Father of pity and consolation. It engages us with that strong undercurrent of feeling which stirred the heart of the apostle to its very depths. Here we see the precious fruit of the gospel abounding in the apostle's dealing with his erring children. Paul's previous epistle evidently had its desired effect, for he would not think of consoling them in their sins and schisms and departures from the truth.

⁵ Paul's afflictions were, in a very real sense, "the sufferings of Christ", for they came, not as the result of his misdeeds, but because he proclaimed Christ's evangel. Not long before he had been in danger of death at the hands of a mob in Ephesus. He was suffering from some physical ailment. He was in much suspense about the Corinthians and their reception of his previous epistle. When he finds that they, too, have suffered, though it be for their own wrong doing, he is swift to console them, and sees in his own afflictions the means used by God to prepare him for this ministry. All this should be an object lesson to us to show how sin and suffering is being used by God to bring our hearts into closer union with Himself and with one another. And affliction is the surest means of ridding us of confidence in ourselves and of placing our reliance in God. Suffering for Christ's sake is the highest honor which can be accorded to mortal man. Just as His sufferings are the basis of the glories that shall follow, so our sufferings for His sake are sure to yield an untold harvest of happiness and exultation when He appears.

PAUL, an apostle of Christ Jesus, through the will of God, and brother Timothy, to the ecclesia of God which is in Corinth, together with all the saints who are in the whole of Achaia:

² Grace to you and peace from God our Father and the Lord Jesus Christ.

³ BLESSED be the God and Father of our Lord Jesus Christ, the Father of pities and God of all consolation,

⁴ Who is consoling us in our every affliction, to enable us to be consoling those in every affliction, through the consolation with which we ourselves are consoled by God, seeing that, according as the sufferings of Christ are superabounding in us, thus, through Christ, our consolation also is superabounding.

⁶ Now, whether we are being afflicted for the sake of your consolation and salvation, or whether we are being consoled for the sake of your consolation, it is operating in the endurance of the same sufferings
⁷ which *we* also are suffering. And our expectation is confirmed over you, being aware that as you are participants of the sufferings, thus also of the consolation.

⁸ For we do not want you to be ignorant, brethren, concerning our affliction which came to us in the [province of] Asia, that we were inordinately burdened, above our ability, so that we were despairing of life also. But *we* have had the rescript of death in ourselves in order that we may be having no confidence in ourselves, but in God.
¹⁰ Who rouses the dead, Who rescues us from a prodigious death, and

ΠΑΥΛΟΣ ΑΠΟΣΤΟΛΟΣ ΧΡΙΣΤΟΥ	^{A OF-JESUS} commissioner OF-ANOINTED	20
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ΟΥΙΝΟΥ ΔΙΑΘΕΛΗΜΑΤΟΣ Θ	^{OF-} JESUS THRU WILL OF-	40
ΕΟΥ ΚΑΙ ΤΙΜΟΘΕΟΣ ΑΔΕΛΦ	^{n+e} God AND Timotheus THE brother	60
ΟΣΤΗ ΕΚ ΚΑΛΗΣΙΑΤΟΥ ΘΕΟΥ	^{to-THE} to-THE OUT-CALLED OF-THE God THE	80
ΗΟΥ ΣΗΝ ΚΟΡΙΝΘΟΥ ΣΥΝΤΟΙ	^{one-BEING} one-BEING IN CORINTH TOGETHER to-THE	100
ΣΑΓΙΟΙΣ ΠΑΣΙΝ ΤΟΙΣ ΟΥΣΙ	^{R.O.} HOLY-ones ALL THE ones-BEING	20
ΝΕΝΟΛΗΤΗ ΧΑΙΝ ΧΑΡΙΣ ΜΟΥ	^{n+o} 2 IN WHOLE THE ASHIA grace to-	40
ΙΝ ΚΑΙ ΕΙΡΗΝΗ ΠΟΘΕΟΥ ΠΑ	^{you-P} you-P AND PEACE FROM God FATHER	60
ΤΡΟΣΗΜΩΝ ΚΑΙ ΚΥΡΙΟΥ ΙΗΣΟΥ	^{OF-US} OF-US AND Master JESUS	80
ΟΥ ΧΡΙΣΤΟΥ ΕΥΛΟΓΗΤΟΣ Θ	^{ANOINTED} 3 ANOINTED blessed THE God	200
ΕΟΣ ΚΑΙ ΠΑΤΗΡ ΤΟΥ ΚΥΡΙΟΥ	^{AND} AND FATHER OF-THE Master	20
ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΟΠΑΤ	^{OF-US} OF-US JESUS ANOINTED THE FATHER	40
ΗΡΤΩΝ ΟΙΚΤΙΡΜΩΝ ΚΑΙ ΘΕΟΥ	^{AD+e} OF-THE PITIES AND God	60
ΣΠΑΣΗΣ ΠΑΡΑΚΛΗΣΕΩΣ ΠΑ	^{OF-EVERY} 4 OF-EVERY BESIDE-CALLING THE One-	80
ΡΑΚΑ ΛΩΝΗΜΑΣ ΕΠΙ ΠΑΣΗΤΩ	^{BESIDE-CALLING} BESIDE-CALLING US ON EVERY THE	100
ΘΑΙ ΨΕΙΜΩΝ ΕΙΣ ΤΟ ΔΥΝΑΣ	^{CONSTRUCTION} CONSTRUCTION OF-US INTO THE TO-BE-ENABLED	20
ΘΑΙ ΜΑΣ ΠΑΡΑΚΛΗΣΕΩΣ	^{US} US TO-BE-BESIDE-CALLING THE-ones	40
ΣΕ ΠΑΣΗ ΘΑΙ ΨΕΙΔΙΑΤΗΣ Π	^{IN} IN EVERY CONSTRUCTION THRU THE BE-	60
ΑΡΑΚΛΗΣΕΩΣ ΣΗ ΠΑΡΑΚΛΟ	^{SIDE-CALLING} SIDE-CALLING WHICH WE-ARE-βEING-BESIDE-	80
ΥΜΕΘΑΥΤΟΙ ΥΠΟ ΤΟΥ ΘΕΟΥ	^{CALLED} CALLED SAME by THE God	100
ΟΤΙ ΚΑΘΩΣ ΠΕΡΙΣΣΕΥΕΙΤΑ	^{AS} 5 THAT according-as is-exceeding THE	20
ΠΑΘΗΜΑΤΑ ΤΟΥ ΧΡΙΣΤΟΥ ΕΙ	^{EMOTIONS} EMOTIONS OF-THE ANOINTED INTO	40
ΣΗΜΑΣΟΥ ΤΩ ΔΙΑ ΤΟΥ ΧΡΙΣ	^{US} US thus THRU THE ANOINTED	60
ΤΟΥ ΠΕΡΙΣΣΕΥΕΙ ΚΑΙ Η ΠΑΡ	^{is-exceeding} is-exceeding AND THE BESIDE-	80
ΑΚΛΗΣΙΩΝ ΗΜΩΝ ΕΙΤΕ ΔΕΘΑΙ	^{n+e} 6 CALLING OF-US IF-BESIDES YET WE-ARE-	100
ΒΟΜΕΘΑΥΠΕΡ ΤΗΣ ΜΥΜΟΝ ΠΑΡ	^{BEING-CONSTRUCTED} BEING-CONSTRUCTED OVER THE OF-you-P BESIDE-	20
ΑΚΛΗΣΕΩΣ ΚΑΙ ΣΩΤΗΡΙΑΣ	^{transpos} transpos AND SAVING after BESIDE-CALLING and puts	40
ΙΤΕ ΠΑΡΑΚΛΟ ΥΜΕΘΑΥΠΕΡ	^{all of it after} all of it after you-P 64 below	60
ΤΗΣ ΜΥΜΟΝ ΠΑΡΑΚΛΗΣΕΩΣ	^{BESIDES} BESIDES WE-ARE-βEING-BESIDE-CALLED OVER	80
ΤΗΣ ΜΥΜΟΝ ΠΑΡΑΚΛΗΣΕΩΣ	^{THE} THE OF-you-P BESIDE-CALLING OF-THE	100
ΣΕΝΕΡΓΟΥ ΜΕΝ ΗΣ ΕΝ ΥΠΟΜΟ	^{IN-ACTING} IN-ACTING IN UNDER-REMAIN-	200
ΝΤΩΝ ΑΥΤΩΝ ΠΑΘΗΜΑΤΩΝ	^{ing} ing OF-THE SAME EMOTIONS WHICH	20
Ν ΚΑΙ ΗΜΕΙΣ ΣΧΟΜΕΝ ΚΑΙ	^{AND} 7 AND WE ARE-EMOTIONING AND	40
Η ΕΛΠΙΣ ΜΩΝ ΒΕΒΑΙΑ ΥΠΕΡ	^{B V=OF-you-P} THE EXPECTATION OF-US confirmed OVER	60
ΥΜΩΝ ΕΙΔΟΤΕ ΣΟΤΙΩ ΣΚΟΙΝ	^{B adds from verse 6 after you-P} you-P HAVING-PERCEIVED that AS commun-	80
ΩΝ ΟΙ ΕΣΤΕ ΤΩΝ ΠΑΘΗΜΑΤΩΝ	^{ioners} ioners YE-ARE OF-THE EMOTIONS	100
ΟΥ ΤΩ ΚΑΙ ΤΗΣ ΠΑΡΑΚΛΗΣΕ	^{thus} thus AND OF-THE BESIDE-CALLING	20
ΩΣ ΟΥ ΓΑΡ ΒΕΛΟΜΕΝ ΜΑΣ Γ	^{NOT} 8 NOT for WE-ARE-WILLING you-P TO-BE-	40
ΝΟΙ ΕΝ ΔΕ ΑΦΟΙΡΕΡΙ ΤΗΣ	^{B ΥΠΕΡ} UN-KNOWING brothers ABOUT THE CON-	60
ΛΙΨΕΩΣ ΗΜΩΝ ΤΗΣ ΓΕΝΟΜΕΝ	^{STRICTION} STRICTION OF-US THE one-BECOMING	80
ΗΣ ΗΜΕΝ ΤΗ ΣΙΑ ΟΤΙ ΚΑΘΩ	^{and omit to-us (hy st)} to-US IN THE ASIA that according-to	100
ΥΠΕΡ ΒΟΛΗΝ ΥΠΕΡ ΔΥΝΑΜΙΝ	^{OVER-CAST} OVER-CAST OVER ABILITY	20
ΕΒΑΡΗΘΗΜΕΝ ΟΣΤΕ ΕΞΑΠΟΡ	^{WE-WERE-HEAVIED} WE-WERE-HEAVIED AS-BESIDES TO-BE-OUT-per-	40
Η ΘΗΝ ΗΜΑΣ ΚΑΙ ΤΟΥ ΖΗΝ	^{9 plexed} 9 plexed US AND OF-THE TO-BE-LIVING	60
ΑΛΛΑ ΥΠΟΙΕΝ ΕΑΥΤΟΙΣ ΤΟ	^{AD o.} but SAME IN selves THE an-	80
ΠΟΚΡΙΜΑΤΟΥ ΘΑΝΑΤΟΥ ΕΣΧ	^{swer} swer OF-THE DEATH WE-HAVE-	100
ΗΚΑΜΕΝ ΙΝΑ ΜΗ ΠΕΠΟΙΩΘΕ	^{HAD} HAD THAT NO HAVING-confidence	20
ΣΩΜΕΝ ΕΦΕΑΥΤΟΙΣ ΑΛΛΕ ΠΙ	^{WE-MAY-BE} WE-MAY-BE ON selves but ON	40
ΤΩ ΘΕΩ ΤΩ ΓΕΙΡΟΝΤΙ ΤΟΥ	^{THE} THE God THE one-ROUSING THE	60
ΝΕΚΡΟΥΣ ΟΣ ΕΚ ΤΗ ΚΟΥΤΟ	^{10 DEAD-ones} 10 DEAD-ones WHO OUT OF-THE-PRIME-SAME	80
ΥΘΑΝΑΤΟΥ ΕΡΡΥΣΑΤΟ ΗΜΑΣ	^{DEATH} DEATH rescues US	100

⁹ It seems probable that Paul was doubly in danger of death in Ephesus. The "rescript" of death may refer to a dangerous illness, while the "prodigious" death seems best suited to the violence of the Ephesian mob. It is most likely that, had he attempted to speak to them during the excitement, nothing would have prevented the unruly multitude from tearing him to pieces in their frenzy. Now that he had come through these dangers he desired the Corinthians to join him in thanksgiving.

¹² The apostle seems to be meeting the opposition of his enemies here, who accused him of insincerity and dishonesty in dealing with the Corinthians. His reply is that his course may not appeal to fleshly wisdom, but it is in accord with grace—a quality of which they knew little.

¹³ Perhaps some suspected him of writing privately, to individuals, what he did not dare to put in his public epistles. This he denies, and registers his assurance that ultimately they would recognize him as one in whom they might well boast in that day when the hidden motives of the heart will be made manifest.

¹⁵ Paul acknowledges that he formerly intended to come to them first, on his way to Macedonia, as well as to return to them on his way to Judea. His enemies probably accused him of being vacillating, and of changing his plans for fear he would not be well received in Corinth. But Paul insists that his plans are always made subject to God's further leading. Men in the flesh may make their plans and strive to carry them through from headstrong pride, but not so the plans of God's servant. Later on he gives the true reason why he did not go direct to Corinth. Not fear for himself, but for them, postponed his visit to a later date.

²⁰ God's promises are not like those of His servants, but are always confirmed in Christ. He is not only able to carry out His will, but His promises are made with a full knowledge of all conditions such as might arise to change the course of one of His servants. They are fallible, He is infallible.

will be rescuing, on Whom we rely, that He will still be rescuing
¹¹ also; you also assisting together by a petition for us, that from many faces He may be thanked for us by many, for our gracious gift.

¹² For our boasting is this, the testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom, but in the grace of God, we conducted ourselves in the world, yet more superabundantly toward you. For we are writing no other things to you than what you are reading or recognizing also. Now I am expecting that
¹⁴ you will recognize ultimately, according as you also recognized us in part, that we are your glory (even as you also are ours) in the day of our Lord Jesus.

¹⁵ And in this confidence I intended formerly to come to you, that you should be having a second
¹⁶ grace, and through you to come through into Macedonia, and to come again from Macedonia to you, and to be sent forward by you into
¹⁷ Judea. Intending this, then, consequently do I use lightness? Or what I am planning am I planning according to the flesh, that it may be with me "Yes, yes," and "No, no"?

¹⁸ Now God is faithful, seeing that our word toward you is not "Yes"
¹⁹ and "No", for the Son of God, Jesus Christ, Who is being proclaimed among you through us—through me and Silvanus and Timothy—became not "Yes" and "No", but in Him has become
²⁰ "Yes". For whatever promises are of God, are in Him "Yes". Wherefore through Him also is the "Amen" to God, for glory,

- A omits and will-be-rescuing
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ΕΓΝΩΤΕΗΜΑΣΑΠΟΜΕΡΟΥΣΟ 20
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 OR WHICH I-AM-COUNSELLING according-to FLESH
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 IN YOU THRU US BEING-PROCLAIMED
ΣΔΙΕΜΟΥΚΑΙΣΙΛΑΟΥΑΝΟΥΚ 80
 THRU ME AND SILVANUS AND
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ΑΙΤΙΜΟΘΕΟΥΟΥΚΕΓΕΝΕΤΟ 900
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 OF-God IN Him THE YEA
 TRF 'y A I
ΔΙΟΚΑΙΔΙΑΥΤΟΥΤΟΑΜΗΝΤ 80
 THRU-WHICH AND THRU Him THE AMEN to-
ΘΕΩΠΡΟΣΔΟΣΑΝΔΙΗΜΩΝΟ 3000
 21 THE God TOWARD esteem THRU US THE

²¹ The operation of God's spirit is here seen under three distinct figures: the anointing, the seal, and the earnest. Prophets and priests and kings were anointed for their office. They were anointed with oil. We are anointed with the spirit, as Christ, the Anointed, was at His baptism. This qualifies us for service. The seal is the sign of possession. We belong to God. The earnest is that small instalment of the spirit which we have received, which is the pledge of its fullness in the day of deliverance.

²³ In view of the devious motives which have been suggested as the reason why he had avoided Corinth, Paul solemnly calls God to witness, when he discloses the real reason. He wished to give them time to repent. He did not wish to be under the necessity of dealing harshly with them again. He looked forward to the day when those whom he had made sorry would rejoice. He did not wish to force their faith, as might be necessary if he did not wait patiently until his former epistle had borne its full fruition. That time now seems to have come. The present epistle is the fruit of much forbearance.

⁵ Paul's sorrow over the incestuous person, concerning which he wrote to them in his former epistle (1Co.5¹), was much modified because it was not countenanced by the majority. He did not wish to burden them all with this serious sin. Now, indeed, that the majority have administered the needed rebuke, and it has had a salutary effect, he would have them restore him to their fellowship again. He had doubtless been "delivered unto Satan for the destruction of the flesh", yet this was "that the spirit may be saved" (1Co.5⁵). Such is the invariable object of God's judgments. They may seem harsh and vindictive, but they eventuate in salvation. They may seem baneful at first but they are all dictated by the love that uses them to reveal itself. Like the returned prodigal, the Corinthian sinner became the special object of their love. From this it is evident that God is able to use Satan himself, as a destroyer, for the ultimate welfare and blessing of the saints. It proved so in Job's case. May He not be able to undo all his deeds in this manner?

²¹ through us. Now He Who is confirming us together with you in Christ, and Who anoints us, is God,
²² Who also seals us and is giving the earnest of the spirit in our hearts.

²³ Now *I* am invoking God as a witness on my soul, that to spare you *I* came no longer to Corinth.

²⁴ Not that we are lording over your faith, but are fellow workers of your joy, for you have stood

² fast in the faith. Now *I* decide this with myself, not to be coming

² to you again in sorrow. For if *I* am making you sorry, who, also, is gladdening me, except he who

³ is made sorry by me? And *I* write this very thing to you lest, coming,

I may have sorrow from those who were obligated to be causing me to rejoice; having confidence in you

⁴ all, that my joy is all yours. For out of much affliction and pressure of heart *I* write to you, through many tears, not that you may be made sorrowful, but that you may know the love which *I* have more exceedingly for you.

⁵ Now if anyone has caused sorrow he has not made me sorry but in part, lest *I* should burden you all.

⁶ Enough to such is this rebuke, which is by the majority. So that,

⁷ on the contrary, you are rather to deal graciously and console, lest somehow such may be swallowed up by the more excessive sorrow.

⁸ Wherefore *I* am entreating you to ratify your love to him.

⁹ For *I* write also for this, that *I* may know your testedness, if you

¹⁰ are obedient in all things. Now with whom you are dealing graciously in anything, *I*, also. For in what *I* have dealt graciously (if *I* have dealt graciously in anything), it is because of you in the face of

^B Y=YOUR
ΔΕΒΕΒΑΙΩΝΗΜΑΣΣΥΝΥΜΙΝ²⁰
YET One-confessing US TOGETHER to-YOUR

ΕΙΣΧΡΙΣΤΟΝΚΑΙΧΡΕΙΣΑ¹⁰
INTO ANOINTED AND One-ANOINTING⁴⁰
^{D1} Υ¹ ^{A1} omit THE (hy s)
ΗΜΑΣΘΕΟΚΑΙΣΦΡΑΓΙΣΑ⁶⁰
22 US God THE AND One-SEALING

ΜΕΝΟΣΗΜΑΣΚΑΙΔΟΥΣΤΟΝΑ⁵⁰
US AND GIVING THE EAR-
^{A10} ΡΡΑΒΟΝΑΤΟΥΠΝΕΥΜΑΤΟΣΕ¹⁰⁰
SE-T OF-THE spirit IN
ΝΤΑΙΣΚΑΡΔΙΑΙΣΗΜΩΝΕΩ²⁰
23 THE HEARTS OF-US I

ΔΕΜΑΡΤΥΡΑΤΟΝΘΕΟΝΕΠΙ⁴⁰
YET witness THE God AM-ON-

ΛΟΥΜΑΙΕΠΙΤΗΝΕΜΗΝΨΥΧ⁶⁰
CALLING ON THE MY soul

ΗΝΟΤΙΦΕΙΔΟΜΕΝΟΣΥΜΩΝΟ⁸⁰
that SPARING OF-YOUR NOT-

ΥΚΕΤΙΗΛΘΟΝΕΙΣΚΟΡΙΝΘΟ²⁰⁰
STILL I-CAME INTO CORINTH

ΝΟΥΧΟΤΙΚΥΡΙΕΥΟΜΕΝΥΩ²⁰
24 NOT that WE-ARE-mastering OF-YOUR

ΝΤΗΣΠΙΣΤΕΦΣΑΛΛΑΣΥΝΕΡ⁴⁰
THE BELIEF but TOGETHER-

ΓΟΙΕΣΜΕΝΤΗΣΧΑΡΑΣΥΜΩΝ⁶⁰
ACTORS WE-ARE OF-THE JOY OF-YOUR

ΤΗΓΑΡΠΙΣΤΕΙΕΣΤΗΚΑΤΕΕ⁸⁰
2 to-THE for BELIEF YE-HAVE-STOOD I-

ΚΡΙΝΑΔΕΕΜΑΥΤΩΤΟΥΤΟΤΟ³⁰⁰
^{n+E} ⁿ ΓΑΡ for
JUDGE YET to-myself this THE

ΜΗΠΑΛΙΝΕΝΛΥΠΗΠΡΟΣΥΜΑ²⁰
NO AGAIN IN SORROW TOWARD YOUR

ΣΕΛΘΕΙΝΕΙΓΑΡΕΓΦΑΥΠΩ⁴⁰
2 to-BE-COMING IF for I AM-BORROWING

ΜΑΣΚΑΙΤΙΣΕΣΤΙΝΟΕΥΦΡΑ⁶⁰
^{Abs1} omit IS (hy s) ^{A0}
YOUR AND ANY IS THE gladdening

ΙΝΩΝΜΕΙΝΟΜΟΥΛΥΠΟΥΜΕΝΟ⁸⁰
ME IF NO THE one-being-SORROWED

ΣΕΞΕΜΟΥΚΑΙΕΓΡΑΨΑΥΜΙΝ¹⁰⁰
^{Abs10} omit to-YOUR
3 OUT OF-ME AND I-WRITE to-YOUR

ΤΟΥΤΟΥΤΟΙΝΑΜΗΕΛΘΩΝΑ²⁰
^{A0} omit SAME
this SAME THAT NO COMING SOR-

ΥΠΗΝΕΧΩΦΩΝΕΔΕΙΜΕΧΑΙ⁴⁰
^{A0} ^C (hy s) -SHOULD-
HOW I-MAY-BE-HAVING FROM WHOM IT-WAS-BINDING ME

ΡΕΙΝΠΕΠΟΙΘΩΣΕΠΙΠΑΝΤΑ⁶⁰
to-BE-JOYING HAVING-confidence ON ALL

ΣΥΜΑΣΟΤΙΝΗΜΗΧΑΡΑΠΑΝΤ⁸⁰
YOUR that THE to-ME JOY OF-ALL

ΩΝΥΜΩΝΕΣΤΙΝΕΚΓΑΡΠΟΛΑ⁵⁰⁰
4 OF-YOUR IS OUT for OF-much

ΗΣΘΛΙΨΕΩΣΚΑΙΣΥΝΟΧΗΣΚ²⁰
CONSTRICTION AND pressure OF-

ΑΡΔΙΑΣΕΓΡΑΨΑΥΜΙΝΔΙΑΠ⁴⁰
HEART I-WRITE to-YOUR THRU MA-

ΟΛΛΩΝΔΑΚΡΥΦΟΝΟΥΧΙΝΑΛΥ⁶⁰
NT TEARS NOT THAT YE-MAY-

ΠΗΘΝΤΕΑΛΛΑΤΗΝΑΓΑΠΗΝ⁸⁰
BE-BEING-SORROWED but THE LOVE THAT

ΝΑΓΝΩΤΕΝΝΕΧΘΕΡΙΣΣΟΤ⁶⁰⁰
YE-MAY-BE-KNOWING WHICH I'M-HAVING more-ex-

ΕΡΩΣΕΙΣΥΜΑΣΕΙΔΕΤΙΣΑ²⁰
5 CEEDINGLY INTO YOUR IF YET ANY HAS-

ΛΥΠΗΚΕΝΟΥΚΕΜΕΛΕΛΥΠΗΚ⁴⁰
SORROWED NOT ME be-HAS-sorrowed

ΕΝΑΛΛΑΔΟΜΕΡΟΥΣΙΝΑΜΗ⁶⁰
but FROM PART THAT NO

ΕΠΙΒΑΡΩΠΑΝΤΑΣΥΜΑΣΙΚΑ⁶⁰
6 I-MAY-BE-ON-BEAVYING ALL YOUR enough

ΝΟΝΤΩΤΟΙΟΥΤΩΝΕΠΙΤΙΜΙ⁷⁰⁰
^{n+E}
to-THE such THE rebuke

ΔΑΥΤΗΝΥΠΟΤΩΝΠΛΕΙΟΝΩΝ²⁰
this THE by THE MORE

ΩΣΤΕΤΟΥΝΑΝΤΙΟΝΜΑΛΛΟΝ⁴⁰
7 AS-BESIDES THE-IN-STEAD RATHER

ΥΜΑΣΧΑΡΙΣΑΘΑΙΚΑΙΠΑΡ⁶⁰
YOUR to-grace AND to-BESIDE-

ΑΚΑΛΕΣΑΙΜΗΠΩΣΤΗΠΕΡΙΣ⁸⁰
CALL NO how to-THE more-exces-

ΣΟΤΕΡΑΥΠΗΚΑΤΑΠΟΘΝΟΤ⁸⁰⁰
sive SORROW MAY-BE-BEING-DOWN-DRUNK THE

ΟΙΟΥΤΟΣΔΙΟΠΑΡΑΚΑΛΩΥΜ²⁰
8 such THRU-WHICH I-AM-BESIDE-CALLING YOUR

ΑΣΚΥΡΩΣΑΙΕΙΣΑΥΤΟΝΑΓΑ⁴⁰
to-SANCTION INTO him LOVE

ΠΗΝΕΙΣΤΟΥΤΟΓΑΡΚΑΙΕΓΡ⁶⁰
9 INTO this for AND I-WRITE

ΑΨΑΝΑΓΝΩΤΗΝΔΟΚΙΜΗΝΥ⁸⁰
THAT I-MAY-BE-KNOWING THE testedness OF-

ΜΩΝΗΕΙΣΠΑΝΤΑΥΠΗΚΟΟΙΕ⁹⁰⁰
^Σ ^{IF}
YOUR OR INTO ALL obedient YE-

ΣΤΕΦΑΔΕΤΙΧΑΡΙΤΕΣΘΕΚΑΙ²⁰
10 ARE to-WHOM YET ANY YE-ARE-GRACING AND-

ΕΓΩΚΑΙΓΑΡΕΓΩΚΕΧΑΡΙΣ⁴⁰
^o (hy s) ^{A0} ^{omit} I ^{A1} ^{for} ^Ε
I AND for I WHICH I-HAVE-graced

ΜΑΙΕΙΤΙΚΕΧΑΡΙΣΜΑΙΔΙΥ⁶⁰
IF ANY I-HAVE-graced THRU YOUR

ΜΑΣΕΝΠΡΟΣΩΠΩΧΡΙΣΤΟΥ⁸⁰
11 IN face OF-ANOINTED THAT

ΝΑΜΗΠΛΕΟΝΕΚΤΗΘΕΜΕΝΥΠ³⁰⁰⁰
NO WE-MAY-BE-BEING-MORE-HAD UNDER

¹² The grave and disquieting concern of the apostle for the Corinthians is most signally evident from his conduct at Troas. Once before he had been there, intending to preach the evangel, but the vision of the man of Macedonia drew him away. Now he finds himself not only in Troas but with a special opportunity for service. While he probably remained a considerable time and saw much to encourage further effort, his love and solicitude for the Corinthians draws him away again. He expected to meet Titus at Troas with news from Corinth. He was so concerned to know how they had received his epistle that he leaves the promising work in Troas and goes to Macedonia, probably meeting Titus at Philippi.

¹⁴ The true servant of Christ is always triumphant. He need not be concerned whether his message be received or rejected, but rather let him be sure that he is preaching *Christ* and Him alone. His course then, as the apostle's, will be like the triumph of a Roman conqueror. Accompanied by his friends, and followed by captives laden with chains, while the whole procession is perfumed with the incense of many censers, the Roman triumph was but a rare occasion in the life of a general. It should be the continual course of the servant of Christ who so preaches His grace that its fragrance is found even on those who reject the message of life.

¹⁷ Too many in these days are like those the apostle condemns. They make the word of God a matter of commerce and a means of gain. May He forgive them for such an infamous offense! Such grace as we have to dispense loses its flavor when coupled with avarice or cupidity.

¹ How the apostle's heart must have ached to think that his beloved Corinthians, who had been called into the grace of Christ through his ministry, should be so unmindful of his claims on their affections! How pathetic his appeal! "*You are our letter, engraved in our hearts.*" They certainly should not ask for his credentials, for they themselves were the very best that could be found. No doubt those who opposed him were of the Circumcision, for he brings in the contrast of the Mosaic law.

¹¹ Christ, lest we should be overreached by Satan, for we are not ignorant of his mind.

¹² Now, on coming to Troas for the evangel of Christ, and a door having been opened for me in the Lord,

¹³ I have had no ease in my spirit at not finding Titus, my brother, but, taking leave of them, I came away into Macedonia.

¹⁴ Now thanks be to God, Who always gives us a triumph in Christ, and is manifesting the odor of His knowledge through us in every

¹⁵ place, seeing that we are a fragrance of Christ to God, in those who are being saved and in those

¹⁶ who are being lost. To these, indeed, an odor of death for death, yet to those an odor of life for life. And who is competent for

¹⁷ this? For we are not as the majority, who are peddling the word of God, but as of sincerity, but as of God, in the sight of God in Christ, are we speaking.

3 Are we beginning again to commend ourselves? Or do we need, even as some, commendatory letters

² to you or from you? *You are our letter, engraved in our hearts,*

³ known and read by all men, seeing that you are manifestly a letter of Christ dispensed by us, and engraved, not with ink, but with the

spirit of the living God, not on tablets of stone, but in the fleshy

⁴ tablets of the heart. Now such is the confidence we have through

⁵ Christ toward God (not that we are competent of ourselves, to count anything as of ourselves, but our

⁶ competency is of God), Who also makes us competent dispensers of a

	ΟΤΟΥ ΣΑΤΑΝΑ ΟΥΓΑΡΑ ΥΤΟΥ	20	AS O. ¹ B+G AS O. ²	ΞΕΙΛΙΚΡΙΝΕΙΑ ΣΑΛΛΩΣΕΚ	20
	THE SATAN (adversary) NOT for OF-him		OF-sincerity but AS OUT		
12	ΤΑΝ ΟΗΜΑΤΑ ΑΓΝΟΟΥΜΕΝ ΕΛ	40	AS ¹ INSTAD for -VIEW ANTI o o. omit OF-TRF ('y ²)	ΘΕ ΟΥΚΑΤΕΡΩ ΠΟΝΤΟΥ ΘΕΟ	40
	THE MINDS WE-ARE-UN-KNOWING COMING		OF-God DOWN-IN-VIEW OF-THY God		
	ΘΩΝ ΔΕ ΕΙΣ ΤΗΝ ΤΡΩΑ ΔΑΕΙΣ	60		ΥΝ ΧΡΙΣΤΩ ΛΑΛΟΥΜΕΝ ΑΡΧ	60
	YET INTO THE THROAS INTO			3 IN ANOINTED WE-ARE-TALKING WE-ARE-	
	ΤΟ ΕΥΑΓΓΕΛΙΟΝ ΤΟΥ ΧΡΙΣΤ	80		ΟΜΕΘΑ ΠΑΛΙΝ ΕΑΥΤΟΥΣ	80
	THE WELL-MESSAGE OF-THY ANOINTED			beginning AGAIN selves TO-BE-TO-	
	ΟΥΚΑΙ ΘΥΡΑΣ ΜΟΙΑΝ ΕΦΓΜΕ	100	BS O B+G AEI IF for ON	ΙΣΤΑΝΕΙΜΗΝ ΧΡΗΖΟΜΕΝΩ	600
	AND OF-DOOR to-ME HAVING-been-UP-OPENED			GETHER-STANDING-UP OR NO WE-ARE-needing AS	
13	ΝΗΣΕΝ ΚΥΡΙΩ ΟΥΚ ΕΣΧΗΚΑ	20	EVEN omitted by BS	ΣΠΕΡΤΙΝ ΕΣΣΥΣΤΑΤΙΚΩΝ	20
	IN Master NOT I-HAVE-HAD UP-			EVEN ANY OF-TOGETHER-STAND let-	
	ΝΕΣΙΝ ΤΩ ΠΝΕΥΜΑΤΙ ΜΟΥ ΤΩ	40		ΠΙΣΤΟΛΩΝ ΠΡΟΣΥΜΑΧΕΣ	40
	LITTING to-THY spirit OF-ME to-THY			ters TOWARD YOUR OR OUT OF-	
	ΜΗ ΕΥΡΕΙΝ ΜΕ ΤΙ ΤΟΝ ΑΔ	60		ΜΩΝ Η ΠΙΣΤΟΛΗ ΜΩΝ ΜΕΙ	80
	NO to-BE-FINDING ME TITUS THE brother			2 YOUR THE letter OF-US YE	
	ΕΛΘΟΝ ΜΟΥ ΑΛΛΑ ΠΟΤΑ ΣΑΜ	80		ΣΕΣΤΕ ΕΓΓΡΑΜΜΗΝ ΕΝ	80
	OF-ME but FROM-SETTING			ARE HAVING-been-IN-WRITTEN IN THY	
	ΕΝ ΟΣΑΥΤΟΙΣ ΣΗΘΩΝ ΕΙΣ	200	s for AI has S s Y-YOUR B+G	ΔΙΣΚΑΡΔΙΑΙΣ ΧΗΜΩΝ ΓΙΝΩΣ	200
	to-them I-OUT-CAME INTO			HEARTS OF-US BEING-KNOWN	
14	ΜΑΚΑΔΟΝΙΑΝ ΤΩ ΘΕΩ ΦΑ	20	B+G	ΚΟΜΕΝ ΗΚΑΙΑΝ ΑΓΙΝΩΣ ΚΟΜ	20
	to-THY YET God grace			AND BEING-read	
	ΡΙΣΤΩ ΠΑΝΤΟΤΕ ΘΡΙΑΜΒΕΥ	40		ΕΝ ΗΥΟΠΑΝΤΩΝ ΑΝΘΡΩΠΩΝ	40
	to-THY One always TRIUMPHING-over			by ALL humans	
	ΟΝ ΤΗΝ ΜΑΣΕΝ ΤΩ ΧΡΙΣΤΩ ΚΑ	60		ΦΑΝΕΡΟΥΜΕΝ ΟΙΟΤΕ ΣΤΕΕ	60
	US IN THE ANOINTED AND			3 BEING-made-APPEAR that YE-ARE let-	
	ΙΤΗΝ ΟΣΜΗΝ ΤΗΣ ΓΝΩΣΕΩΣ	60		ΠΙΣΤΟΛΗ ΧΡΙΣΤΟΥ ΔΙΑΚΟΝ	80
	THE ODOR OF-THY KNOWLEDGE OF-			ter OF-ANOINTED BEING-THRU-	
	ΥΤΟΥ ΦΑΝΕΡΟΥΝΤΙ ΔΙΗΜΩΝ	300	s o. AS omit AND B+G	ΗΘΕΙΣ ΑΥΦΗΜΩΝ ΚΑΙ ΕΝ ΓΕ	800
	Him to-making-APPEAR THRU US			SERVED by US AND HAVING-been-IN-	
15	ΕΝ ΠΑΝΤΙ ΤΟΠΩ ΟΤΙ ΧΡΙΣΤΟ	20		ΡΑΜΜΕΝ Η ΟΥ ΜΕΛΑΝΙΑ ΛΑΛ	20
	IN EVERY PLACE that OF-ANOINTED			WRITTEN NOT to-link but to-	
	ΥΕΥΔΙΑΣΜΕΝ ΤΩ ΘΕΩ ΕΝ	40		ΝΕΥΜΑΤΙ ΘΕΟΥ ΖΩΝΤΟΣ ΟΥΚ	40
	WELL-ODOR WE-ARE to-THY God IN THE			spirit OF-God LIVING NOT	
	ΟΙΣΣΩΖΟΜΕΝ ΟΙΣ ΚΑΙ ΕΝ ΤΩ	60		ΕΝ ΠΛΑΣΙΝΑΙΘΙΝΑΙΣ ΑΛΕ	60
	ONES-Being-SAVED AND IN THE			IN tablets STONE but IN	
16	ΙΣΑΠΟΛΛΥΜΕΝ ΟΙΣ ΚΑΙ ΕΝ	80		Ν ΠΛΑΣΙΝΑΙ ΚΑΡΔΙΑΙΣ ΚΑΡΚΙ	80
	ONES-Being-destroyed to-whom INDEED			tablets to-HEARTS FLESHY	
	ΟΣΜΗ ΚΕΘΑΝΑΤΟΥ ΕΙΣ ΘΑΝΑ	400		ΝΑΙ ΣΠΕΠΟΙΘΗΣΙΝ ΔΕ ΤΟΙΑ	900
	ODOR OUT OF-DEATH INTO DEATH			4 confidence YET such	
	ΤΟΝ ΟΙΣ ΔΕ ΟΣΜΗ ΚΕΖΩΗΣ ΕΙ	20	AI- W O o. o.	ΥΤΗΝ ΕΧΟΜΕΝ ΔΙΑ ΤΟΥ ΧΡΙΣΤ	20
	to-whom YET ODOR OUT OF-LIFE INTO			WE-ARE-HAVING THRU THE ANOINTED	
	ΣΖΩΗΝ ΚΑΙ ΠΡΟΣ ΤΑΥΤΑ ΤΙΣ	40		ΤΟΥ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΟΥΧ ΟΤΙ	40
	LIFE AND TOWARD these ANY			TOWARD THE God NOT that	
17	ΙΚΑΝΟΣ ΟΥΓΑΡ ΕΣΜΕΝ ΩΣΟΙ	60	A has FROM selves after ANY	ΑΦΕΥΘΗΝΙΚΑΝ ΟΙΣ ΕΣΜΕΝ	60
	enough NOT for WE-ARE AS THE			5 FROM selves enough WE-ARE TO-	
	ΠΟΛΛΟΙ ΚΑΠΗΛΕΥΟΝΤΕΣ ΤΟ	60	B omits ANY B o.	ΟΓΙΣΑΘΑΙ ΤΙΣ ΕΙΣ ΕΑΥΤΩ	90
	MANY PEDDLING THE			account ANY AS OUT OF-selves	
	ΝΑ ΛΟΓΟΝΤΟΥ ΘΕΟΥ ΑΛΛΑ Φ	800	AS O.	ΝΑ ΛΗΝΙΚΑΝ ΟΤΗΣΗ ΜΩΝ ΕΚΤ	4000
	saying OF-THY God but AS OUT			but THE enough-ness OF-US OUT OF-	

⁶ The covenant of the letter is the law of Moses which was engraven in stone, to symbolize its unyielding sternness. There is no reference to the letter of Scripture. It is the law that kills, just as it is the spirit (through the letter of Scripture) that gives life. The sayings that Christ spoke are both spirit and life to all who believe them.

⁷ The account of Moses' reception, after his forty-day session on Sinai, is found in Ex. 34²⁸⁻³⁵. It is evident that they saw Moses' face even though they could not look intently at it. Moses did not hide the glory from them. He did not put the covering on his face *till* he had done speaking with them, but *when* he had finished (Ex. 34³⁵). Later he put it on again "*until* he went in to speak with Him". He hid the *fading* of the glory, which indicated the transient, fading character of the law. As Paul says (verse 13), it was done so that the sons of Israel should not observe the *consummation* of that which is vanishing. Now, instead of a covering on Moses' face, there is one on Jewish hearts, which hides from them the true character of the covenant of Sinai. It had a glory once, but it has long since been eclipsed in Christ. This they will not discover until they turn back to the Lord.

⁹ A bright torch, which will illuminate the night, becomes black when held up to the noonday sun. So the law, a bright exhibition of the righteous character of God, turns to blackness before the transcendent effulgence of grace which is now revealed. It had a glory but lost it all by contrast to the glory excelling. Since, then, the law's glory is darkened by a greater glory, how much greater must be the glory of this dispensation of grace!

¹² Moses, finding that the glory of his face was not permanent, hid the fact by covering his face until he went into the Lord's presence again. Not so Paul. He had no need of any covering, for the dispensation of the spirit is not like the law. The law led from glory to gloom. Grace leads from glory to glory. One deals out condemnation and death. The other dispenses righteousness and life.

new covenant, not of the letter, but of the spirit, for the letter is killing, yet the spirit is vivifying.

⁷ Now if the dispensation of death by letters chiseled in stone came in glory, so that the sons of Israel were not able to look intently into the face of Moses, because of the glory of his face, which was vanishing, how shall not rather the dispensation of the spirit be in glory? For if the dispensation of condemnation is glory, much rather the dispensation of righteousness is exceeding in glory. For that also which has been glorious has no glory in this particular, on account of the glory transcending. For if that which is vanishing is through glory, much rather that which remains is in glory.

¹² Having, then, such an expectation, we are using much boldness, and are not even as Moses, who placed a covering over his face, so that the sons of Israel were not to look intently to the consummation of that which is vanishing. But their minds were calloused, for until this very day the same covering is remaining at the reading of the old covenant, it not being discovered that, in Christ, it is vanishing. But till today, if ever the reading of Moses should be reached, a covering is lying on their heart. Yet if ever it should reach a turning back to the Lord, the covering is taken from about it.

¹⁷ Now the Lord is the spirit: yet where the spirit of the Lord is, there is freedom. Now we all,

ΟΥΘΕΟΥΟΣΚΑΙΠΚΑΝΩΣΕΝΗ²⁰
6 THE God WHO AND makes-enough US

ΜΑΣΔΙΑΚΟΝΟΥΣΚΑΙΗΝΣΔΙ⁴⁰
THRU-SERVITORS OF-NEW COV-

ΔΘΗΚΗΣΟΥΓΡΑΜΜΑΤΟΣΑΛΛ⁶⁰
enact NOT OF-WRITING but

ΑΠΝΕΥΜΑΤΟΣΤΟΓΑΡΓΡΑΜΜ⁸⁰
of-spirit THE for WRITING

ΑΠΟΚΤΕΝΕΙΤΟΔΕΠΝΕΥΜ¹⁰⁰
1s-FROM-KILLING THE YET spirit

ΑΖΩΠΟΙΕΙΕΙΔΕΗΔΙΑΚΟΝ²⁰
7 1s-making-LIVE IF YET THE THRU-SERVICE

ΙΑΤΟΥΘΑΝΑΤΟΥΕΝΓΡΑΜΜΑ⁴⁰
s¹ had ΘΥ=God OF-THE DEATH IN WRITINGS

Β Τ Ο. ΣΙΝΕΝΤΕΤΥΠΩΜΕΝΗΕΝΛΙΘ⁶⁰
HAVING-been-IN-DEATEN IN STONES

ΟΙΣΕΓΕΝΗΘΗΕΝΔΟΣΙΗΩΣΤΕ⁸⁰
WAS-BECOME IN esteem AS-BESIDES

ΜΗΔΥΝΑΣΘΔΙΑΤΕΝΙΣΑΙΤΟ²⁰⁰
NO TO-BE-ENABLED TO-STRETCH THE

ΥΣΥΙΟΥΣΙΣΡΑΗΛΕΙΣΤΟΠΡ²⁰
SONS of-ISRAEL INTO THE face

ΟΣΩΠΟΝΜΩΥΣΕΦΣΔΙΑΤΗΝΔ⁴⁰
OF-MOSES THRU THE es-

s prefixed ΔΥ = of-him at first
ΟΣΑΝΤΟΥΠΡΟΣΦΠΟΥΑΥΤΟΥ⁶⁰
from OF-THE face OF-him

ΤΗΝΚΑΤΑΡΓΟΥΜΕΝΗΝΠΩ⁸⁰ CO
8 THE one-being-DOWN-UN-ACTED how NOT

ΥΧΙΜΑΛΛΟΝΗΔΙΑΚΟΝΙΑΤΟ³⁰⁰
emph. RATHER THE THRU-SERVICE OF-THE

ΥΠΝΕΥΜΑΤΟΣΕΣΤΑΙΕΝΔΟΣΙ²⁰
spirit WILL-BE IN esteem

9 ΗΕΓΑΡΤΗΔΙΑΚΟΝΙΑΤΗΣΚ⁴⁰
IF for TO-THE THRU-SERVICE THE DOWN-

ΔΤΑΚΡΙΣΕΦΣΔΟΣΙΑΠΟΛΛΩ⁶⁰
JUDGING one-esteem to-much RA-

ΔΑΛΟΝΠΕΡΙΣΣΕΥΕΙΗΔΙΑΚ⁸⁰
THE 1s-exceeding THE THRU-

ΟΝΙΑΤΗΣΔΙΚΑΙΟΣΥΝΗΣΕ⁴⁰⁰
service OF-THE JUSTICE IN

ΔΟΣΗΚΑΙΓΑΡΟΥΔΕΔΟΣΑΙ²⁰
1s Δ esteem AND for NOT HAS-been-esteemized

ΑΙΤΟΔΕΔΟΣΑΜΕΝΟΝΕΝΤΟ⁴⁰
THE HAVING-been-esteemized IN this

ΥΤΩΤΩΜΕΡΕΙΕΝΕΚΕΝΤΗΣ⁶⁰
THE PART on-account OF-THE

ΥΠΕΡΒΑΛΟΥΣΗCΔΟΣΙΗCΕΙ⁸⁰
11 OVER-CASTING esteem IF

ΓΑΡΤΟΚΑΤΑΡΓΟΥΜΕΝΟΝΔΙ⁵⁰⁰
for THE being-DOWN-UN-ACTED THRU

ΥΒΕΡΙΑΗΜΕΙCΔΕΠΑΝΤΕCΑ⁵⁰⁰
18 WE YET ALL (to-

ΔΔΟΣΙΗCΠΟΛΛΩΜΑΛΛΟΝΤΟΜ²⁰
esteem to-much RATHER THE one-

ΕΝΟΝΕΝΔΟΣΙΗΕΧΟΝΤΕCΟΥΝ⁴⁰
12 REMAINING IN esteem HAVING THEN

ΤΟΙΔΥΤΗΝΕΑΠΙΔΑΠΟΛΛΗ⁶⁰
such EXPECTATION much bold-

ΔΡΗΣΙΑΧΡΩΜΕΘΑΚΑΙΟΥΚ⁸⁰
13 ness WE-ARE-USING AND NOT DOWN

ΔΘΑΠΕΡΜΩΥCΗCΕΤΙΒΕΙΚΑ⁶⁰⁰
A O. WHICH-EVEN MOSES PLACED COVER-

ΑΥΜΜΑΕΠΙΤΟΠΡΟΣΦΠΟΝΑΥ²⁰
s+G = self effect ON THE face OF-

ΤΟΥΠΡΟΣΤΟΜΗΑΤΕΝΙCΑΙΤ⁴⁰
him TOWARD THE NO TO-STRETCH THE

ΟΥCΥΙΟΥCΙCΡΑΗΛΕΙCΤΟΤ⁶⁰
A face ΠΡ SONS of-ISRAEL INTO THE FIN-

ΟCΩΠΟΝ ΕΛΟCΤΟΥΚΑΤΑΡΓΟΥΜΕΝΟ⁸⁰
1s OF-THE being-DOWN-UN-ACTED

ΑΛΛΕΠΟΡΦΩΘΗΤΑΝΟΗΜΑΤΑ⁷⁰⁰
A s O. 14 but WAS-CALLOUSED THE MINDS

ΑΥΤΩΝΑΧΡΙΓΑΡΤΗΣCΗΜΕΡ²⁰
OF-them UNTIL for THE today

ΟΝΗΜΕΡΑCΤΟΑΥΤΟΚΑΛΥΜ¹⁰
DAY THE SAME COVER-effect

ΔΕΠΙΘΑΝΑΓΝΩCΕΙΤΗΣΠΑ⁶⁰
s+G ON THE reading OF-THE OLD

ΑΔΙΑCΔΙΑΘΗΚΗΣΜΕΝΕΙΜΗ⁸⁰
covenant 1s-REMAINING NO

ΑΝΑΚΑΛΥΠΤΟΜΕΝΟΝΟΤΙΕΝ³⁰⁰
being-UP-COVERED that IN

ΧΡΙCΤΩΚΑΤΑΡΓΕΙΤΑΙΑΛΛ²⁰
15 ANOINTED it-is-being-DOWN-UN-ACTED but

ΕΩCΗΜΕΡΟΝΗΚΑΔΑΝΑΝΑ⁴⁰
TILL today IF-EVER-REACH EVER MAY-

ΓΕΙΝΩCΚΗΤΑΙΜΩΥCΗCΚΑΛ⁶⁰
A O. BE-BEING-read MOSES COVER-

ΥΜΜΑΕΠΙΤΗΝΚΑΡΔΙΑΝΑΥ⁸⁰
COVER to 1s-being-ABOUT-LIFTED (thru brackets effect ON THE HEART OF-them

ΩΝΚΕΙΤΑΙΗΝΙΚΑΔΕΑΝΕΠΙ³⁰⁰
10 1s² here' Ε+Α¹ 1s-LYING IF-EVER-REACH YET EVER 1s-SHOULD-

CΤΡΕΥΗΠΡΟCΚΥΡΙΟΝΠΕΡ²⁰
BE-ON-TURNING TOWARD Master 1s-BEING-

ΔΙΡΕΙΤΑΙΤΟΚΑΛΥΜΜΑΟΔΕ⁴⁰
n¹ Ε for ΑΙ ABOUT-LIFTED THE COVER-effect THE YET

ΚΥΡΙΟCΤΟΠΝΕΥΜΑΕCΤΙΝΟ⁶⁰
Master THE spirit 1s where

ΥΔΕΤΟΠΝΕΥΜΑΚΥΡΙΟΥΕCΤΙ⁸⁰
s² ad/s ΕΚΙ 1s YET THE spirit OF-Master FREEDOM

ΥΒΕΡΙΑΗΜΕΙCΔΕΠΑΝΤΕCΑ⁵⁰⁰
18 WE YET ALL (to-

¹⁸ The ancient mirror was a burnished metal surface which reflected the light as well as the image of the one who used it. Paul did not climb the steep slopes of Sinai and bring back a transient reflection of the Lord's glory, as Moses did. He beheld Him continually, as we behold our faces in a mirror. The glory of the Lord irradiated him. It did not fade, but became brighter and brighter. Contemplation of the Lord led to likeness to Him. This is a beautiful epitome of Paul's ministries. He began with grace on the road to Damascus. He dispenses justification at Pisidian Antioch. He reveals the conciliation to the Corinthians. He teaches the truth transcendent from his Roman prison. Grace upon grace and glory upon glory! His successive ministries led onward to the transcendent glories contained in his Perfection Epistles.

* "The evangel of the glory of Christ!" Would that our evangelism reached to this altitude! And why are Christ's glories so lacking in the gospel efforts of today? Because the god of this eon not only blinds the minds of the unbelievers, but he centers the gospel on sin and self and sanitation—anything except Christ and His glories.

* Few subjects for meditation will be found so full of blessing as that of the Image of God. John presents Him to us as the Word of God, through Whom we hear Him; Paul shows us the One in Whom we can see God. God Himself cannot be seen, for He is invisible. Hence it is that He has given us an Image of Himself which we can discern. And just as we give the picture or statue of a person the same place in our minds and in our speech as the person himself, so Christ is seen in the Scriptures, addressed as God as if equal to God. Unlike the inflexible image of a lifeless photograph, He is instinct with the life of God, and changes to accord with the divine assumptions (Heb. 1³).

⁷ The present pathway of God's saints and slaves is not calculated to glorify us, but God. And this is often best accomplished by contrast, for God will not give His glory to any of His creatures. We must be broken if we would be bearers of His blessing.

with uncovered face, viewing the Lord's glory as in a mirror, are transformed into the same image, from glory to glory, even as from the Lord the spirit.

⁴ Therefore, having this dispensation, according as we were shown
² mercy, we are not despondent. But we spurn the hidden things of shame, not walking in craftiness, nor adulterating the word of God, but by manifestation of the truth commending ourselves to every man's conscience before God.

³ Now if our evangel is covered also, it is covered in those who are
⁴ lost, in whom the god of this eon blinds the minds of unbelievers, so that the illumination of the evangel of the glory of Christ, Who is the Image of the invisible God, does
⁵ not irradiate them. For we are not proclaiming ourselves, but Christ Jesus the Lord, yet ourselves
⁶ your slaves because of Jesus, seeing that God Who is saying "Out of darkness light shall be shining" is He Who shines in our hearts, with a view to the illumination of the knowledge of the glory of God in the face of Jesus Christ.

⁷ Now we have this treasure in earthen vessels, that the transcendence of the power may be of God
⁸ and not of us. In everything—being afflicted but not distressed, perplexed but not despairing, persecuted but not abandoned, cast down
¹⁰ but not destroyed—always carrying about in the body the deaden-

ΝΑΚΕΚΑΛΥΜΜΕΝΟΠΡΟΣΟΠΩ 20 HAVING-been-CP-COVERED face	ΜΟΝΤΟΥΕΥΑΓΓΕΛΙΟΥΤΗΣΔ 20 OF-THE WELL-MESSAGE OF-THE es-
ΤΗΝΔΟΣΑΝΚΥΡΙΟΥΚΑΤΟΠΤ 40 THE esteem OF-Master DOWN-VIEWING	ΟΣΗΝΤΟΥΧΡΙΣΤΟΥΟΙΟΣΕΣΤΙ 40 esteem OF-THE ANOINTED WHO IS
ΡΙΖΟΜΕΝΟΙΤΗΝΑΥΤΗΝΕΙΚ 40 THE SAME image	ΝΕΙΚΟΝΤΟΥΘΕΟΥΤΟΥΔΟΡΑ 40 image OF-THE God THE UN-SEEN
1 ONΑΜΕΤΑΜΟΡΦΟΥΜΕΘΑΔΠ 80 WE-ARE-BEING-after-FORMED FROM	5 ΤΟΥΟΥΓΑΡΕΑΥΤΟΥΣΚΗΡΥC 80 NOT for selves WE-ARE-PRO-
ΔΟΣΗCΕΙCΔΟΣΑΝΚΑΘΑΠΕΡ 100 esteem INTO esteem DOWN-WHICH-EVEN	6 CΟΜΕΝΑΛΑΧΡΙCΤΟΝΗCΟ 600 CLAIMING but ANOINTED JESUS
4 ΑΠΟΚΥΡΙΟΥΠΝΕΥΜΑΤΟCΔΙ 20 FROM Master spirit THRU	ΥΝΚΥΡΙΟΝΕΑΥΤΟΥCΔΕΔΟΥ 20 Master selves YET SLAVES
ΑΤΟΥΤΟΕΧΟΝΤΕCΤΗΝΔΙΑΚ 40 this HAVING THE THRU-	ΛΟΥCΥΜΦΩΝΔΙΑΙΝCΟΥΝΟΤΙ 40 OF-youP THRU JESUS that
ΟΝΙΑΝΤΑΥΤΗΝΚΑΘΩCΗΛΕΗ 60 SERVICE this according-AS WE-WERE-	8 ΘΕΟCΘΕΙΠΩΝΕΚCΚΟΤΟΥC 60 THE God THE One-saying OUT OF-DARKNESS
2 ΘΗΜΕΝΟΥΚΕΓΚΑΚΟΥΜΕΝΑΛ 80 MERCIED NOT WE-ARE-IN-EVILING but	ΦΩCΑΜΥΕΙΟCΕΑΜΥΕΝΕΝ 80 LIGHT WILL-BE-SHINING WHO SHINES IN
ΛΑΔΠΕΙΠΑΜΕΘΑΤΑΚΡΥΠΤΑ 200 WE-FROM-say THE Hidden	7 ΤΑΙCΚΑΡΔΙΑΙCΗΜΩΝΠΡΟC 700 THE HEARTS OF-US TOWARD
ΤΗCΑΙCΧΥΝΗCΜΗΠΕΡΙΠΑΤ 20 OF-THE VILENESS NO ABOUT-TREZADING	ΦΩΤΙCΜΟΝΤΗCΓΝΩCΕΩCΤΗ 20 LIGHTING OF-THE KNOWLEDGE OF-THE
ΟΥΝΤΕCΕΝΠΑΝΟΥΡΓΙΑΜΗΔ 40 IN cleverness NO-YET	CΔΟΣΗΝΤΟΥΘΕΟΥΕΝΠΡΟCΦ 40 esteem OF-THE God IN face
ΕΔΟΛΟΥΝΤΕCΤΟΝΛΟΓΟΝΤΟ 60 FRAUDING THE saying OF-THE	AB OMIT JESUS ΠΩΗΝCΟΥΧΡΙCΤΟΥΕΧΟΜΕΝ 60 OF-JESUS ANOINTED WE-ARE-HAVING
ΥΘΕΟΥΑΛΛΑΤΗΦΑΝΕΡΩCΕΙ 80 God but to-THE APPEARING	ΔΕΤΟΝΘΗCΑΥΡΟΝΤΟΥΤΟΝΕ 80 YET THE PLACED-INTO-MORROW this IN
1 ΤΗCΑΛΘΕΙCCΥΝΙCΤΑΝΤ 300 OF-THE TRUTH TOGETHER-STANDING-UP	8 ΝΟCΤΡΑΚΙΝΟΙCΚΕΥΕCΙΝ 800 EARTHENWARE INSTRUMENTS
ΕCΕΑΥΤΟΥCΠΡΟCΠΑCΑΝCΥ 20 selves TOWARD EVERY con-	ΙΝΑΥΠΕΡΒΟΛΗΤΗCΔΥΝΑΜ 20 THAT THE OVER-CAST OF-THE ABILITY
1 ΝΕΙΔΗCΙΝΑΘΡΩΠΩΝΕΝΩΠ 40 science OF-humans IN-VIEW	ΕCΩΗΤΟΥΘΕΟΥΚΑΙΜΗΕΙΗΜ 40 MAY-BE OF-THE God AND NO OUT OF-US
3 ΙΟΝΤΟΥΘΕΟΥΕΙΔΕΚΑΙΕCΤ 60 OF-THE God IF YET AND IS	8 ΩΝΕΝΠΑΝΤΙΘΛΙΒΟΜΕΝΟΙΑ 60 IN EVERY bEING-CONSTRICTED but
ΙΝΕΚΑΛΥΜΜΕΝΟΝΤΟΕΥΑΓ 80 HAVING-been-COVERED THE WELL-MES-	ΛΛΟΥCΤΕΝΟΧΦΡΟΥΜΕΝΟΙΑ 40 NOT BEING-CRAMP-SPACED be-
ΓΕΛΙΟΝΗΜΩΝΕΝΤΟΙCΑΠΟΛ 400 SAGE OF-US IN THE oneS-beING-	ΠΟΡΟΥΜΕΝΟΙΑΛΛΟΥΚΕΞΑΠ 300 ING-perplexed but NOT BEING-OUT-
ΛΥΜΕΝΟΙCΕCΤΙΝΕΚΑΛΥΜ 20 destroyed it-IS HAVING-been-COV-	9 ΟΡΟΥΜΕΝΟΙΑΔΙΦΚΟΜΕΝΟΙΑ 20 perplexed bEING-CHASED but
ΜΕΝΟΝΕΝΟΙCΘΕΟCΤΟΥΔΙ 40 4 KIED IN WHOM THE god OF-THE eon	ΑΛΟΥΚΕΓΚΑΤΑΛΕΙΠΟΜΕΝΟ 40 NOT bEING-abandoned
ΦΝΟCΤΟΥΤΟΥΕΤΥΦΛΩCΕΝΤ 60 this BLINDS THE	ΙΚΑΤΑΒΑΛΛΟΜΕΝΟΙΑΛΛΟΥ 60 bEING-DOWN-CAST but NOT
ΑΝΟΗΜΑΤΑΤΩΝΑΠΙCΤΩΝΕΙ 80 MINDS OF-THE UN-BELIEVING INTO	10 ΚΑΠΟΛΛΥΜΕΝΟΙΠΑΝΤΟΤΕΤ 50 bEING-destroyed always THE
1 CΤΟΜΗΑΥΓΑCΑΙΤΟΝΦΩΤΙC 500 THE NO to-be-RADIANT THE LIGHTING	ΗΝΝΕΚΡΩCΙΝΤΟΥΙΗCΟΥΕΝ 6000 DEADENING OF-THE JESUS IN

¹⁰ The widespread fiction that the life of a Christian must be one of settled calm and contentment, prosperous and in every way advantageous in this life, is proven utterly fallacious by the experience of the apostle Paul. The carnal Corinthians may live and reign, but he is afflicted, perplexed, persecuted and cast down. As in Job's case, little was left him but his life. If we are faithful to God we will find but little in this life, and will look forward to resurrection life in Christ. Apart from resurrection we should be the most pitiable of all mankind. The reason that this conception of the believer's experience has been lost is the widespread apostasy and conformity to the world. Do you see a servant of Christ persecuted and despised? Do not judge him hastily. He may be manifesting the life of Jesus, Who was despised and rejected because the world did not know him.

¹⁷ How shall we characterize *our* trials if Paul's were only momentary and light? At times he even despaired of life. Just before this he had been crying to God to remove the thorn in the flesh. But what is all this to him, in view of the transcendent revelations of the future of which he had become the depository and dispenser? We would speak of our *present* burdens and of the *lightness* of our load in the resurrection, but he reverses this. The glory of that day would be an unbearable burden to our *present* bodies. Our burdens are light indeed in view of that transcendent outcome.

¹⁸ The usual translation, "temporal" for "temporary" throws a false light on the context. That which we are observing does not endure for the course of time but only for a brief season. The stony ground hearer (Mt.13²¹; Mk. 4¹⁷) and the enjoyment of sin (Heb. 11²⁵) are *temporary*, not temporal. These are the only passages in which this word occurs.

¹ Our present soulish body is here compared with the temporary tent of the Bedouins, but our spiritual bodies, which will be our *eonian* habitations, are compared to a house.

² Our present condition is aptly expressed in the two words, *groaning* and *longing*. We groan to be rid of

ing of Jesus, that the life also of Jesus may be manifested in our ¹¹ body. For *we* who are living are ever being given up to death because of Jesus, that the life also of Jesus may be manifested in our ¹² mortal flesh. So that death is operating in us, yet life in you.

¹³ Now having the same spirit of faith—in accord with what has been written, "I believe, wherefore I speak also"—*we* also are believing, wherefore we are speaking also, ¹⁴ being aware that He Who rouses the Lord Jesus will be rousing us also, through Jesus, and will be presenting us together with you. ¹⁵ For all is because of you, that the increasing grace, through more thanksgiving, should be superabounding to the glory of God.

¹⁶ Wherefore we are not despondent, but even if our outward man is decaying, nevertheless our inner [man] is being renewed day ¹⁷ by day. For our momentary, light affliction is producing for us a transcendently transcendent *eonian* ¹⁸ burden of glory, not noting that of ours which is observed, but what is not observed, for what is observed is temporary, yet what is not observed is *eonian*.

⁵ For we are aware that, if our terrestrial tabernacle house should be demolished, we have a building of God, a house not made with ² hands, *eonian* in the heavens. For in this also we are groaning, longing to be dressed in our habitation ³ which is from heaven, if so be that, being dressed also, we shall not be ⁴ found naked. For we also, who are in the tabernacle, are groaning,

ΤΩΣΩΜΑΤΙ ΠΕΡΙΦΕΡΟΝΤΕΣ ²⁰ THE BODY ABOUT-CARRYING <i>A has</i> MAY-BE-BEING-made-APPEAR before IN ΙΝΑ ΚΑΙ Η ΖΩΗ ΤΟΥΤΟΥ ΗΝ ΣΟΥΕΝ ⁴⁰ THAT AND THE LIFE OF-THE JESUS IN ΤΟΙΣ ΣΩΜΑΤΙΝ ΤΗΣ ΤΩΣΩΜΑΤΙ ΗΜΩΝ ΦΑΝΕΡΩΘΗ ⁸⁰ THE BODY OF-US MAY-BE-BEING-made-AP- 11 ΛΕΙΓΑΡ ΗΜΕΙΣ ΟΙ ΖΩΝΤΕΣ Ε ⁸⁰ 11 FEAR ever for WE THE LIVING IN- ΙΣΘΑΝΑΤΟΝ ΠΑΡΑΔΙΔΟΜΕΘ ¹⁰⁰ TO DEATH ARE-BEING-DESIDE-GIVEN ΔΔΙΑΙ ΗΜΕΙΣ ΟΥΝ ΙΝΑ ΚΑΙ Η ΖΩΗ ²⁰ THRU JESUS THAT AND THE LIFE ΤΟΥ ΗΝ ΣΟΥ ΦΑΝΕΡΩΘΗ ΕΝ ΤΗ ⁴⁰ OF-THE JESUS MAY-BE-BEING-made-APPEAR IN THE ΘΝΗΤΗΣ ΣΑΡΚΙ ΗΜΩΝ ΟΣΤΕ Θ ⁶⁰ 12 DYING FLESH OF-US AS-BESIDES THE DEATH 13 ΑΝΑΤΟCΕΝ ΗΜΕΙC ΕΝ ΕΡΓΕΙ ⁸⁰ IN US IS-IN-ACTING ΑΙ Η ΔΕ ΖΩΗ ΕΝ ΥΜΙΝ ΕΧΟΝΤΕ ²⁰⁰ 13 THE YET LIFE IN YOU HAVING CΔΕ ΤΟ ΑΥΤΟ ΠΝΕΥΜΑ ΤΗΣ ΠΙ ²⁰ YET THE SAME SPIRIT OF-THE BELIEF CΤΕ ΟCΚΑΤΑ ΤΟ ΕΓΓΡΑΜΜΕΝ ⁴⁰ <i>A is missing to 12:7 from this point onward:</i> according to THE HAVING-been-WRITTEN ΟΝ ΕΠΙCΤΕΥCΑΔΙΟ ΚΑΙ ΕΛ ⁶⁰ <i>B omits AND</i> I-BELIEVE THRU-WHICH AND I-TALK ΑΝCΑ ΚΑΙ ΗΜΕΙC ΠΙCΤΕΥΟΜ ⁸⁰ AND WE ARE-BELIEVING ΕΝΔΙΟ ΚΑΙ ΕΛΛΟΥΜΕΝ ΕΙΔ ³⁰⁰ 14 THRU-WHICH AND WE-ARE-TALKING HAVING-PER- ΤΕC ΟΤΙ Ο ΕΓΕΙΡΑCΤΟΝ ΚΥ ²⁰ <i>n omits Master</i> CEIVED THAT THE One-ROUSING THE Master ΙΟΝ ΗΝ ΣΟΥ ΚΑΙ ΗΜΑC ΔΙΑΙ ⁴⁰ <i>(by 2) n1 TOGETHER CYN s1*+1</i> JESUS AND US THRU JE- ΗC ΟΥ ΕΓΕΡΕ ΙΚΑΙ ΠΑΡΑCΤΗ ⁶⁰ SUS WILL-BE-ROUSING AND WILL-BE-DESIDE-STAND-2 CΕΙC ΟΥΝ ΜΙΝΤΑ ΓΑΡ ΠΑΝΤΑ ⁸⁰ 15 ING TOGETHER TO-YOU THE for ALL ΔΙΥΜΑCΙΝ ΑΝΧΑΡΙC ΠΛΕΟΝ ¹⁰⁰ THRU YOU THAT THE GRACE MORE-izing ΔCΑC ΔΙΑ ΤΩΝ ΠΛΕΙΟΝΩΝ ²⁰ THRU THE MORE THE ΗΝ ΕΥΧΑΡΙCΤΙΑΝ ΠΕΡΙCCΕ ⁴⁰ thanking SHOULD-BE-exceeding ΥC ΗΕΙCΤΗΝ ΔΟΞΑΝΤΟΥ ΘΕΟ ⁶⁰ INTO THE esteem OF-THE God ΥΔΙΟ ΟΥΚ ΕΓΚΑΚΟΥΜΕΝ ΑΛΛ ⁸⁰ 16 THRU-WHICH NOT WE-ARE-IN-ENVILING but ΕΙ ΚΑΙ Ο ΕΞΩ ΗΜΩΝ ΑΝΘΡΩΠΟ ³⁰⁰ IF AND THE OUT OF-US human	CΔΙΑΦΘΕΙΡΕΤΑΙ ΑΛΛΟΕCΩ ²⁰ IS-BEING-THRU-CORRUPTED but THE within ΗΜΩΝ ΑΝΑΚΑΙΝΟΥΤΑΙ ΗΜΕΡ ⁴⁰ OF-US IS-BEING-CP-NEW-ED DAY ΑΚΑΙ ΗΜΕΡΑ ΤΟ ΓΑΡ ΠΑΡΑΥΤ ⁶⁰ 17 AND DAY THE for momentary ΙΚΑ ΕΛΑΦΡΟΝΤΗC ΘΑΙΝΕΩC ⁸⁰ <i>n+E</i> LIGHT OF-THE CONSTRICTION ΗΜΩΝ ΚΑΘΥΠΕΡΒΟΛΗCΙC ¹⁰⁰ OF-US omitted by B INTO OVER-CASTING by * OF-US according-to OVER-CAST INTO OVER- ΠΕΡΒΟΛΗΝ ΑΙΩΝΙΟΝ ΒΑΡΟC ²⁰ CAST eonian HEAVY ΔΟΞΗC ΚΑΤΕΡΓΑΖΕΤΑΙ ΗΜΙ ⁴⁰ OF-esteem IS-DOWN-ACTING to-US ΝΗC ΜΟCΠΟΥΝΤΟΝ ΗΜΩΝ ΤΑ Β ⁶⁰ 18 NO NOTING OF-US THE be- ΛΕΠΟΜΕΝΑ ΑΛΛΑ ΤΑ ΜΗ ΒΛΕΠ ⁸⁰ ING-looked but THE NO being-looked ΟΜΕΝΑ ΤΑ ΓΑΡ ΒΛΕΠΟΜΕΝΑ ¹⁰⁰ THE for being-looked TO- ΡΟC ΚΑΙ ΡΑΤΑ ΔΕ ΜΗ ΒΛΕΠΟΜ ²⁰ WARD-SEASONS THE YET NO being-looked ΕΝ ΑΙΩΝΙΑΙC ΔΙΔΑΜΕΝ ΓΑΡ ⁴⁰ <i>5</i> eonian WE-HAVE-PERCEIVED for that ΤΙ ΕΑΝ ΗΕΠΙΓΕΙΟC ΗΜΩΝ ΟΙ ⁶⁰ IF-EVER THE ON-LAND OF-US HOME ΚΙΑ ΤΟΥC ΚΗΝΟΥC ΚΑΤΑΛΥΘ ⁸⁰ OF-THE BOOTH MAY-BE-BEING-DOWN- ΗΟΙΚΟΔΟΜΗΝ ΕΚΘΕΟΥ ΕΧΟΜ ¹⁰⁰ LOOSED HOME-BUILDING OUT OF-God WE-ARE-HAY- ΕΝ ΟΙΚΙΑΝ ΑΧΕΙΡΟΠΟΙΗΤΟ ²⁰ <i>8 n.</i> ING HOME UN-HAND-made ΝΑΙ ΩΝΙΟΝ ΕΝ ΤΟΙC ΟΥΡΑΝΟ ⁴⁰ eodian IN THE heavens ΙC ΚΑΙ ΓΑΡ ΕΝ ΤΟΥΤΩ CΤΕΝΑ ⁶⁰ AND for IN this WE-ARE-groan- ΖΟΜΕΝ ΤΟ ΟΙΚΗΤΗΡΙΟΝ ΗΜ ⁸⁰ ING THE HOME-place OF-US ΝΤΟ ΕΞ ΟΥΡΑΝΟΥ ΕΠΕΝΔΥCΑ ¹⁰⁰ THE OUT OF-heaven TO-be-ON-IN-SLIPPED CΘΑΙ ΕΠΙΠΟΘΟΥΝΤΕC ΕΙΠΕ ²⁰ <i>s for</i> EVEN has SURELY ΓΕ ON-LONGING IF-EVEN ΡΚΑΙ ΕΝΔΥCΑΜΕΝ ΟΙΟΥC ΓΥΜ ⁴⁰ AND IN-SLIPPING NOT NAKED ΝΟΙΕΥΡΕΘΗC ΜΕΘΑΚΑΙ ΓΑ ⁶⁰ <i>4</i> WE-SHALL-BE-BEING-FOUND AND for ΡΟΙΟΝΤΕC ΕΝ ΤΩC ΚΗΝΕΙCΤ ⁸⁰ <i>8 n.</i> THE ones-BEING IN THE BOOTH ARE- ΕΝΔΥΟΜΕΝ ΒΑΡΟΥΜΕΝ ΟΙΕ ¹⁰⁰ groaning being-HEAVIED ON
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our temporary tabernacle. We long to enter our eonian habitation. We have, however, no desire for any intermediate condition. Death is always viewed as an unwelcome enemy, in Scripture. Resurrection, vivification, is the true expectation of the believer. Even the apostle, in his infirmity and distress, never chooses death, but always suggests a far better alternative, the coming of Christ, when the mortal shall be swallowed up by life.

⁶ The article "the" in Greek, sometimes has almost the force of our "this". "*The* body" is not simply a body, but a particular body, that is, this body in which we are at home now. We have two homes. The tabernacle in which we now live and the eonian house in the resurrection; the soulish body and the spiritual body. We may be away from one home yet present in the other. Now we are away from home, from the Lord. Yet we would much prefer to be away from this home and be at home in our spiritual body, with the Lord. We have no third home, and if we had, the apostle has just made it clear that the naked, unsheltered condition is not at all to be desired. He could hardly reverse that conviction without some further explanation.

¹⁰ The dais, or raised platform from which games were judged and awards given, must not be confused with a judicial bench. The quality of our acts may determine the award to which we are entitled, but the question of condemnation is entirely foreign to such a tribunal. We are absolutely absolved from all condemnation, but we are eligible to an award for meritorious service. These awards will be distributed at the dais of Christ, according to our acts in "the" body, that is, our present soulish bodies.

¹⁴ The apostle looks upon the world as one vast charnel house. Since Christ died for the sake of all, then all died. He sees the end of all physical privilege and pretension in this great fact. This is the basis of the new departure in his ministry at this time.

being burdened, on which we are not wanting to be stripped, but to be dressed, that the mortal may be swallowed up by life. Now He Who is producing us for this same thing is God, Who is also giving us the earnest of the spirit.

⁶ Being, then, courageous always, and aware that, being at home in the body, we are away from home from the Lord (for we are walking by faith, not by perception), yet we are encouraged, and are delighting rather to be away from home out of the body and to be at home with the Lord. Wherefore we are ambitious also, whether at home or away from home, to be well pleasing to Him.

¹⁰ For all of us must be manifested in front of the dais of Christ, that each should be required for that which he puts into practise through the body, whether it is good or bad.

¹¹ Being aware, then, of the fear of the Lord, we are persuading men, yet we have been made manifest to God. Now I am expecting to have been made manifest in your consciences also.

¹² Not again are we commending ourselves to you, but are giving an incentive to you, boasting over you, that you may have it for those who boast in personal appearance and not in heart. For, whether we were beside ourselves, it is to God, whether we are sane, it is to you.

¹⁴ For the love of Christ is constraining us, judging this, that if One died for the sake of all, consequently all died. And He died for the sake of all that those who are living should by no means still be living to themselves, but to the One dying and being roused for their sakes.

1	ΦΟΥΒΕΛΟΜΕΝΕΚΔΥΣΑΘΑΙ ²⁰	ΤΕΑΓΑΘΟΝΕΙΤΕΦΑΥΛΟΝΕΙ ²⁰
	WHICH NOT WE-ARE-WILLING TO-be-OUT-SLIPPED	11 SIDES GOOD IF-BESIDES FOUL HAVING-
	^{n o.} ΑΛΛΑΕΠΕΝΔΥΣΑΘΑΙΝΑΚ ⁴⁰	ΔΟΤΕΣΟΥΝΤΟΝΤΟΦΟΒΟΝΤΟΥΚ ⁴⁰
	BUT TO-be-ON-IN-SLIPPED THAT MAY-	PERCEIVED THEN THE FEAR OF-THE Mas-
	ΑΤΑΠΘΗΝΤΟΘΗΝΗΤΟΝΥΠΟΤΗ ⁶⁰	ΥΡΙΟΥΑΝΘΡΩΠΟΥΣΠΕΙΘΟΜ ⁶⁰
	WE-BEING-DOWN-DRUNK THE DYING by THE	ter humans WE-ARE-PERSUAD-
5	ΣΩΝΟΣΟΔΕΚΑΤΕΡΓΑΣΑΜΕΝ ⁶⁰	ΕΝΘΕΦΔΕΠΕΦΑΝΕΡΩΜΕΘΑΕ ⁸⁰
	LIFE THE YET One-down-acting	ING to-God yet WE-HAVE-been-made-APPEAR I-AM-
	ΟΣΗΜΑΣΕΙΣΑΥΤΟΤΟΥΤΟΘΕ ¹⁰⁰	ΑΠΙΣΩΔΕΚΑΙΕΝΤΑΙΣΥΝΕ ^{s o.}
	US INTO NAME this God	EXPECTING YET AND IN THE consciences
	^{n s^o.} ΟΣΟΚΑΙΔΟΥΣΗΜΗΝΤΟΝΑΡΡ ²⁰	ΙΔΗΣΕΙΝΥΜΩΝΤΕΦΑΝΕΡΩ ²⁰
	THE AND One-giving to-US THE EARNEST	OF-YOUP TO-HAVE-been-made-
6	ΑΒΟΝΑΤΟΥΠΝΕΥΜΑΤΟΣΘΑΡ ⁴⁰	ΣΘΑΙΟΥΠΑΛΙΝΕΑΥΤΟΥΣΣΥ ⁴⁰
	OF-THE spirit having-	12 APPEAR NOT AGAIN selves WE'RE-
	ΡΟΥΝΤΕΣΟΥΝΠΑΝΤΟΤΕΚΑΙ ⁶⁰	ΝΙΣΤΑΝΟΜΕΝΥΜΙΝΑΛΛΑΔΦ ⁶⁰
	COURAGE THEN always AND	TOGETHER-STANDING-UP to-you but FROM-
	ΕΙΔΟΤΕΣΟΤΙΕΝΔΗΜΟΥΝΤΕ ⁸⁰	ΟΡΜΗΝΔΙΔΟΝΤΕΣΥΜΚΑΥ ⁸⁰
	HAVING-PERCEIVED that IN-PUBLIC-ING	RUSH GIVING to-you OF-DOAST
	ΣΕΝΤΩΣΜΑΤΙΕΚΔΗΜΟΥΜΕ ²⁰⁰	ΧΗΜΑΤΟΣΥΠΕΡΥΜΩΝΙΝΑΕΧ ⁷⁰⁰
	IN THE BODY WE-ARE-OUT-PUBLIC-ING	OVER YOUR THAT YOU-MAY.
7	ΝΑΠΟΤΟΥΚΥΡΙΟΥΔΙΑΠΙΣΤ ²⁰	ΗΝΤΕΠΡΟΣΤΟΥΣΕΝΠΡΟΣΩΠ ²⁰
	FROM THE Master THRU BELIEF	BE-HAVING TOWARD THE-one IN face
	ΕΩΣΓΑΡΠΕΡΙΠΑΤΟΥΜΕΝΟΥ ⁴⁰	ΚΑΥΧΩΜΕΝΟΥΣΚΑΙΜΗΝΕΚΑ ⁴⁰
	for WE-ARE-ABOUT-TREADING NOT	BOASTING AND NO IN HEART
	^{i n t e c} ΔΙΑΕΙΔΟΥΣΑΡΡΟΥΜΕΝΔΕ ⁶⁰	ΡΑΙΔΕΙΤΕΓΑΡΕΞΕΣΤΗΜΕΝ ⁶⁰
8	THRU PERCEPTION WE-ARE-HAVING-COURAGE YET	13 IF-BESIDES for WE-WERE-OUT-STOOD
	ΚΑΙΕΥΔΟΚΟΥΜΕΝΜΑΛΛΟΝΕ ⁸⁰	ΘΕΦΕΙΤΕΣΦΦΡΟΝΟΥΜΕΝΥΜ ⁸⁰
	AND WE-ARE-WELL-BEEMING RATHER TO-	to-God IF-BESIDES WE-ARE-BEING-saac to-you
	^{n s^o.} ΚΑΗΝΗΣΑΙΕΚΤΟΥΣΦΜΑΤΟΣ ³⁰⁰	ΙΝΗΓΑΡΑΓΑΠΗΤΟΥΧΡΙΣΤ ⁸⁰⁰
	OUT-PUBLIC OUT OF-THE BODY	14 THE for LOVE OF-THE ANOINTED
	ΚΑΙΕΝΔΗΜΗΣΑΙΠΡΟΣΤΟΝΚ ²⁰	ΥΣΥΝΕΧΕΙΝΗΜΑΣΚΡΙΝΑΝΤΑ ²⁰
	AND TO-IN-PUBLIC TOWARD THE Mas-	IS-pressing us JUDGING
	^{n t e n t e} ΥΡΙΟΝΔΙΟΚΑΙΦΙΛΟΤΙΜΟΥ ⁴⁰	ΣΤΟΥΤΟΟΤΙΕΙΕΙΣΥΠΕΡΠΑ ⁴⁰
9	ter THRU-WHICH AND WE-ARE-BEING-ambitious	this that IF ONE OVER ALL
	ΜΕΘΑΕΙΤΕΕΝΔΗΜΟΥΝΤΕΣΕ ⁶⁰	ΝΤΩΝΑΠΕΘΑΝΕΝΑΡΑΟΙΠΑΝ ⁶⁰
	IF-BESIDES IN-PUBLIC-ING IF-	FROM-DIED CONSEQUENTLY THE ALL
	ΙΤΕΕΚΔΗΜΟΥΝΤΕΣΕΥΑΡΕΣ ⁸⁰	ΤΕΣΑΠΕΘΑΝΟΝΚΑΙΥΠΕΡΠΑ ⁸⁰
	BESIDES IN-PUBLIC-ING WELL-PLEASING	15 FROM-DIED AND OVER ALL
10	ΤΟΙΑΥΤΩΕΙΝΑΙΤΟΥΣΓΑΡΡ ⁴⁰⁰	ΝΤΩΝΑΠΕΘΑΝΕΝΙΝΑΟΙΖΩΝ ⁸⁰⁰
	to-Him TO-US THE for ALL	HE-FROM-DIED THAT THE one-LIVING
	ΑΝΤΑΣΗΜΑΣΦΑΝΕΡΩΘΗΝΑΙ ²⁰	ΤΕΣΜΗΚΕΤΙΕΑΥΤΟΙΣΩΣΙ ²⁰
	US TO-BE-made-APPEAR	NO-NOT-STILL to-selves SH'D-BE-LIVING
	ΔΕΙΕΜΠΡΟΣΘΕΝΤΟΥΒΗΜΑΤ ⁴⁰	ΝΑΛΛΑΤΟΥΠΕΡΑΥΤΩΝΑΠΘ ⁴⁰
	IT-IS-BINDING IN-TOWARD-PLACE OF-THE platform	but to-THE-one OVER them FROM-DYING
	^{s h a d t e} ΟΣΤΟΥΧΡΙΣΤΟΥΙΝΑΚΟΜΙΣ ⁶⁰	ΑΝΟΝΤΙΚΑΙΕΓΕΡΘΕΝΤΙΩΣ ⁸⁰
	OF-THE ANOINTED THAT SHOULD-BE-BEING-16	AND BEING-ROUSED AS-BE-
	ΗΤΑΙΕΚΑΣΤΟΣΤΑΔΙΑΤΟΥΣ ⁸⁰	ΤΕΗΜΕΙΣΑΠΟΤΟΥΝΟΥΔΕ ⁸⁰
	requited EACH THE THRU THE BO-	SIDES WE FROM THE NOW NOT-YET-
	ΦΜΑΤΟΣΠΡΟΣΑΕΠΡΑΞΕΝΕΙ ⁵⁰⁰	ΝΑΟΙΔΑΜΕΝΚΑΤΑΣΑΡΚΑΕΙ ⁸⁰⁰
	BY TOWARD WHICH IT-PRACTISES IF-BE-	ONE HAVE-PERCEIVED according-to FLESH IF

¹⁶ Paul had been proclaiming the kingdom, with Christ and the nation which is related to Him by physical ties at its head. Entrance into that kingdom was by a birth from above. But now the figure of birth is not radical enough to denote the great change. Just as, after the day of the Lord, heaven and earth will be re-created, so is the spiritual experience of one who is in Christ. There is a new creation. Paul never connects the new birth with his teaching to the nations. It suffices to figure the change necessary for the sons of Israel and their proselytes, fitting them for the earthly millennial sphere. For us, far more is needed. Like Adam, we are not a mere renewal in kind, but an entirely new creation.

¹⁸ "All is of God!" This is the key to real evangelism. Here we have, in brief, the heart of the true evangel for the world in this administration of grace. The key note is *conciliation*. Not the sinner conciliating God by penance or prayers, but God conciliating the sinner. The sinner may be most offensive and insulting, but God does not reckon these offenses against him. Let this be clear. God is not charging men with their sins, for Christ died for sins. He is not pressing their offenses, for He is bent on conciliation. The evangel is not concerned with the sinner at all but with God's attitude toward him and with the sufferings of Christ. He has placed in us, not the message of judgment, but the word of conciliation.

²⁰ God insists on being at peace with the world, no matter how they treated His Son, or Paul, or any of His ambassadors. He will withdraw us, His ambassadors, before He declares war, in the coming day of His indignation. What a marvelous token of His grace and love that *God* (not the sinner) does the beseeching now! Nothing can be so foreign to this evangel as a sinner praying to God, for it closes his ears to God's entreaties. We are ambassadors for the high court of heaven, proclaiming peace and conciliation. When the sinner receives the conciliation there is mutual reconciliation between him and God. Sinner, God is beseeching you, through us, "Be conciliated to God!" Your sins are no hindrance, for He has

¹⁶ So that *we*, from now on, are acquainted with no one according to flesh. Yet, even if we have known Christ according to flesh, nevertheless now we know Him no longer. So that, if anyone is in Christ, there is a new creation: the primitive passed by. *Lo!* it has become new!

¹⁸ Yet all is of God, Who conciliates us to Himself through Christ, and is giving us the dispensation of the conciliation, how that, in Christ, God was conciliating the world to Himself, not reckoning their offenses to them, and placing in us the word of the conciliation.

²⁰ We are, then, ambassadors for Christ, as God entreating through us. We are beseeching for Christ, ²¹ "Be conciliated to God!" For the One knowing no sin, He makes sin for our sakes that *we* may be becoming God's righteousness in Him.

6 Now, working together, we are also entreating you not to receive ² the grace of God for naught. For He is saying

"In an acceptable era I hear you,
And in a day of salvation I help you."

Lo! Now is a most acceptable era!
Lo! Now is a day of salvation!

³ We are giving no one cause to stumble in anything, lest flaws be ⁴ found with the service, but in everything we are commending ourselves as servants of God, in much endurance, in afflictions, in necessities, in distresses, in blows, in jails, in turbulences, in toil, in ⁶ vigils, in fasts, in pureness, in knowledge, in patience, in kindness, in holy spirit, in love unfeigned, ⁷ in the word of truth, in the power of God, through the implements of righteousness of the right hand and

<p>YET ^{omit d by Ds*} ΔΕΚΑΙΕΓΝΩΚΑΜΕΝΚΑΤΑ 20 YET AND WE-HAVE-KNOWN according-to FLESH</p>	<p>ΔΕΚΑΙΠΑΡΑΚΑΛΟΥΜΕΝΜΗ 20 YET AND WE-ARE-BESIDE-CALLING NO IN-</p>
<p>ΡΚΑΧΡΙΣΤΟΝΑΛΛΑΝΥΝΟΥΚ 40 ANOINTED BUT NOW NOT-STILL</p> <p>^{B+ε} ΕΤΙΓΙΝΩΣΚΟΜΕΝΩΣΤΕΕΙΤ 60 17 WE-ARE-KNOWING AS-BESIDES IF ANY</p>	<p>^{s Al for ε} ΙΚΕΝΟΝΤΗΝΧΑΡΙΝΤΟΥΘΕ 40 TO EMPTY THE GRACE OF-THE God</p> <p>^{s H} ΟΥΔΕΣΑΘΑΥΜΑΣΕΓΕΙΓ 60 2 TO-RECEIVE YOU He-is-saying for</p>
<p>ΙΣΕΝΧΡΙΣΤΩΚΑΙΝΗΚΤΙΣΙ 80 IN ANOINTED NEW CREATION</p> <p>ΣΤΑΑΡΧΑΙΑΠΑΡΗΛΘΕΝΙΔΟ 100 THE ORIGINALS BESIDE-CAME BE-PER-</p>	<p>ΑΡΚΑΙΡΩΔΕΚΤΩΕΠΗΚΟΥΣΑ 80 LO-SEASON RECEIVABLE I-ON-BEAR</p> <p>ΣΟΥΚΑΙΕΝΗΜΕΡΑΣΩΤΗΡΙΑ 600 OF-YOU AND IN DAY OF-SAVING</p>
<p>ΥΓΕΓΟΝΕΝΚΑΙΝΑΤΑΔΕΠΑ 20 18 BEING-I-HAS-BECOME NEW THE YET ALL</p> <p>ΤΑΕΚΤΟΥΘΕΟΥΤΟΥΚΑΤΑΛΛ 40 OUT OF-THE God THE One-conciliating</p>	<p>ΣΕΒΟΝΘΙΣΑΙΟΙΔΟΥΝΥΝΚ 20 I-help TO-YOU BE-PERCEIVING NOW SEA-</p> <p>ΑΙΡΟΣΕΥΠΡΟΣΔΕΚΤΟΣΙΔ 40 SON WELL-TOWARD-RECEIVED BE-PER-</p>
<p>ΑΣΑΝΤΟΣΗΜΑΣΕΑΥΤΩΔΙΑΧ 60 US TO-Self THRU AN-</p> <p>ΡΙΣΤΟΥΚΑΙΔΟΝΤΟΣΗΜΙΝ 80 OINTED AND GIVING LO-US THE</p>	<p>ΥΝΥΝΗΜΕΡΑΣΩΤΗΡΙΑΣΗΜΑ 60 3 CEIVING NOW DAY OF-SAVING NO-YET-</p> <p>ΕΜΙΑΝΕΝΜΗΔΕΝΙΔΙΔΟΝΤΕ 80 ONE IN NO-YET-ONE GIVING</p>
<p>ΗΝΔΙΑΚΟΝΙΑΝΤΗΣΚΑΤΑΛΛ 200 THRU-SERVICE OF-THE conciliation</p> <p>ΑΓΗΣΩΣΟΤΙΘΕΟΣΗΝΕΝΧΡΙ 20 19 AS that God WAS IN ANOINT-</p>	<p>ΣΠΡΟΣΚΟΠΗΝΙΑΜΗΜΩΜΗ 700 TOWARD-STRIKE THAT NO MAY-BE-DEING-</p> <p>ΗΝΔΙΑΚΟΝΙΑΛΛΕΝΠΑΝΤΙ 20 4 FLAWED THE THRU-SERVICE BUT IN EVERY</p>
<p>ΣΤΩΚΟΣΜΟΝΚΑΤΑΛΛΑCΦΩΝ 40 ED SYSTEM CONCILIATING</p> <p>ΕΑΥΤΩΜΗΛΟΓΙΖΟΜΕΝΟCΑΥ 60 to-Self NO accounting to-them</p>	<p>^{B O. O.} ΣΠΡΟΣΚΟΠΗΝΙΑΜΗΜΩΜΗ 700 TOWARD-STRIKE THAT NO MAY-BE-DEING-</p> <p>ΗΝΔΙΑΚΟΝΙΑΛΛΕΝΠΑΝΤΙ 20 4 FLAWED THE THRU-SERVICE BUT IN EVERY</p>
<p>ΕΑΥΤΩΜΗΛΟΓΙΖΟΜΕΝΟCΑΥ 60 to-Self NO accounting to-them</p> <p>ΤΟΙCΤΑΠΑΡΑΠΤΩΜΑΤΑΥΤ 80 THE BESIDE-FALLS OF-them</p>	<p>^{(by s2) Ds1 A+B+ON} ΣΥΝΙCΤΩΝΤΕCΕΑΥΤΟΥCΩC 40 TOGETHER-STANDING SELVES AS</p> <p>ΘΕΟΥΔΙΑΚΟΝΟΙΕΝΥΠΟΜΕΝ 60 OF-God THRU-SERVATORS IN UNDER-REMAINING</p>
<p>ΤΟΙCΤΑΠΑΡΑΠΤΩΜΑΤΑΥΤ 80 THE BESIDE-FALLS OF-them</p> <p>ΩΝΚΑΙΘΕΜΕΝΟCΕΝΗΜΙΝΤΟ 300 AND BEING-PLACED IN US THE</p>	<p>^{n+ε} ΗΠΟΛΛΗΕΝΘΛΙΨΕCΙΝΕΝΑΝ 80 MUCH IN CONSTRUCTIONS IN DECES-</p> <p>ΑΓΚΑΙCΕΝCΤΕΝΟΧΩΡΙΑΙC 800 sities IN CRAMP-SPACES</p>
<p>ΝΑΛΟΓΟΝΤΗΣΚΑΤΑΛΛΑΓΗΣΥ 20 20 SAYING OF-THE conciliation O-</p> <p>ΠΕΡΧΡΙCΤΟΥΟΥΝΠΡΕCΒΕΥ 40 VER ANOINTED THEM WE-ARE-embassy-ING</p>	<p>ΕΝΠΑΝΓΑΙCΕΝΦΥΛΑΚΑΙCΕ 20 5 IN BLOWS IN GUARD-BOUNDS IN</p> <p>ΝΑΚΑΤΑCΤΑCΙΑΙCΕΝΚΟΠΟ 10 UN-DOWN-STANDINGS IN TOILS</p>
<p>ΟΜΕΝΩCΤΟΥΘΕΟΥΠΑΡΑΚΑΛ 60 AS OF-THE God BESIDE-CALLING</p> <p>ΟΥΝΤΟCΔΙΗΜΩΝΔΕΟΜΕΘΑΥ 80 THRU US WE-ARE-beseeching O-</p>	<p>ΙCΕΝΑΓΡΥΠΝΙΑΙCΕΝΗΗCΤ 60 IN vigils IN fastings</p> <p>ΕΙΑΙCΕΝΑΓΝΟΤΗΤΙΕΝΓΝΩ 1 6 IN PURENESS IN knowledge</p>
<p>ΠΕΡΧΡΙCΤΟΥΚΑΤΑΛΛΑΓΗΤ 400 VER ANOINTED BE-BEING-conciliated</p> <p>^{Ds1* omit for} ΕΤΩΘΕΩΤΟΝΓΑΡΜΗΓΝΟΝΤΑ 20 21 to-THE God THE-One for NO KNOWING</p>	<p>^{o.} CΕΙΕΝΜΑΚΡΟΒΥΜΙΑΕΝΧΡΗ 900 IN FAR-FEELING IN kindness</p> <p>CΤΟΤΗΤΙΕΝΠΕΥΜΑΤΙΑΓ 20 IN spirit HOLY</p>
<p>ΑΜΑΡΤΙΑΝΥΠΕΡΗΜΩΝΑΜΑΡ 40 MISSING OVER US MISSING</p> <p>^{s o.} ΤΙΑΝΕΠΟΙΗCΕΝΙΝΑΜΕΙC 60 DOES THAT WE</p>	<p>ΦΕΝΑΓΑΠΗΑΝΥΠΟΚΡΙΤΩΕΝ 40 7 IN LOVE UN-hypocritical IN</p> <p>^{s o.} ΛΟΓΩΑΛΗΘΕΙΑCΕΝΔΥΝΑΜΕ 60 saying OF-TRUTH IN ABILITY</p>
<p>ΓΕΝΩΜΕΘΑΔΙΚΑΙΟCΥΝΗΘΕ 80 MAY-BE-BECOMING JUSTICE OF-</p> <p>ΟΥΕΝΑΥΤΟCΥΝΕΡΓΟΥΝΤΕC 600 6 God IN Him TOGETHER-ACTING</p>	<p>ΙΘΕΟΥΔΙΑΤΩΝΟΠΛΩΝΤΗΣΑ 80 OF-God THRU THE IMPLEMENTS OF-THE JUST-</p> <p>ΙΚΑΙΟCΥΝΗCΤΩΝΔΕΞΙΩΝΚ 9000 ice OF-THE RIGHT AND</p>

made Christ a Sin Offering for our sakes that we may become God's righteousness in Him. There is nothing for you to do but to accept His proffered love. Simply thank and adore Him for His grace.

^a The true servant of God may well take heart from this list. Practically all the present day ministerial qualifications for service are absent. We know that Paul had no presence. His personal appearance did not commend him. His speech was counted contemptible. These were faults keenly felt by the carnal Corinthians, just as they are today. But he insists that he has given no one cause to stumble in anything. Paul deemed eloquence and physical appearance of no vital moment. Love, knowledge, toil, endurance, these ought to characterize the Lord's servant today even if he should not be called upon to bear affliction and distresses such as came to Paul. It is a vast comfort to the editor of this version to find himself able to enter fully into the apostle's experience in many particulars. His efforts have met with defamation and renown, he has been accused of deceiving yet is assured of his integrity, he is unknown yet recognized, disciplined yet not put to death, sorrowful yet ever rejoicing, poor yet enriching many.

¹⁴ The church has fallen so low and has compromised so thoroughly with the world that the sharp distinction between saint and sinner has been almost obliterated. And with this the separation between believer and unbeliever is rarely acknowledged. Were we, who are Christ's, living up to our privileges, we would not even consider any alliance with unbelievers. In business we should have a standard of righteousness unknown to them. No partnership is possible between righteousness and lawlessness. The social organizations of the world are darkness to one who is light in the Lord. There can be no agreement between the religions of the world and Christ. The true believer cannot share in that which appeals to the unbeliever.

¹⁵ A due sense of the solemn fact that God is making His home in us is the best preventive from contamination with the pollutions of the world.

⁸ of the left, through glory and dishonor, through defamation and renown, as deceivers and true, as unknown and recognized, as dying, and *lo!* we are living, as disciplined and not put to death, as sorrowing yet ever rejoicing, as poor, yet enriching many, as having nothing and retaining all.

¹¹ Our mouth has opened toward you, Corinthians, your heart has ¹² been broadened. You are not distressed in us, yet you are distressed ¹³ in your compassions. Now, as a recompense in kind (I am saying this as to children), *you* also be broadened!

¹⁴ Do not become diversely yoked with unbelievers. For what partnership have righteousness and lawlessness? Or what communion has ¹⁵ light with darkness? Now what agreement has Christ with Beliar? Or what part a believer with an ¹⁶ unbeliever? Now what concurrence has the temple of God with idols? For *you* are the temple of the living God, according as God said, that "I shall be making My home and shall walk among them, and I will be their God, and *they* ¹⁷ shall be My people." Wherefore "Come out of their midst and be severed", the Lord is saying, "and touch not the unclean, and I will ¹⁸ admit you, and I will be a Father to you, and *you* shall be sons and daughters to Me", is saying the Lord Almighty.

⁷ Having, then, these promises, beloved, we should be cleansing ourselves from every pollution of flesh and spirit, completing holiness in the fear of God.

8 ΔΙΑΡΙΣΤΕΡΩΝΔΙΑΔΟΣΗΝΚ 20
beat (nll) THRU esteem AND

ΔΙΑΤΙΜΙΑΣΔΙΑΔΥΣΦΗΜΙΑ 40
UN-VALUE THRU ill-avement

ΚΑΙΕΥΦΗΜΙΑΣΦΠΑΛΛΟΙ 40
AND WELL-avement AS STRAYERS

9 ΚΑΙΑΛΗΘΕΙΣΩΣΑΓΝΟΟΥΜΕ 80
AND TRUE AS BEING-UNKNOWN

ΝΟΙΚΑΙΕΠΙΓΙΝΩΣΚΟΜΕΝΟ 100
AND BEING-ON-KNOWN

ΙΩΣΑΠΟΘΗΝΣΚΟΝΤΕΣΚΑΙ 20
AS FROM-DYING AND BE-

ΔΟΥΖΟΜΕΝΩΣΠΑΙΔΕΥΟΜΕΝ 40
RECEIVING WE-ARE-LIVING AS BEING-disciplined

10 ΟΙΚΑΙΜΗΘΑΝΑΤΟΥΜΕΝΟΙΩ 61
AND NO BEING-(caused-to)-DIE AS

ΣΑΥΠΟΥΜΕΝΟΙΑΙΔΕΧΑΙΡ 80
BEING-BORROWED EVER YET JOYING

ΟΝΤΕΣΩΣΠΤΩΧΟΙΠΟΛΛΟΥΣ 200
AS POOR MANY

ΔΕΠΛΟΥΤΙΖΟΝΤΕΣΩΣΜΗΔΕ 20
YET ENRICHING AS NO-YET-

ΝΕΧΟΝΤΕΣΚΑΙΠΑΝΤΑΚΑΤΕ 40
ONE HAVING AND ALL DOWN-

11 ΧΟΝΤΕΣΤΟΣΤΟΜΑΗΜΟΝΑ 60
HAVING THE MOUTH OF-US HAS-UP-

ΩΓΕΝΠΡΟΣΥΜΑΣΚΟΡΙΝΘΙΟ 80
OPENED TOWARD YOUR CORINTHIANS

ΙΗΚΑΡΔΙΑΥΜΩΝΠΕΠΛΑΤΥΝ 300
THE HEART OF-YOUR HAS-been-BROADENED

12 ΤΑΙΟΥΣΤΕΝΟΧΩΡΕΙΣΘΕΕΝ 20
NOT YE-ARE-BEING-CHAMP-SPACED IN

ΗΜΙΝΣΤΕΝΟΧΩΡΕΙΣΘΕΔΕΕ 40
US YE-ARE-BEING-CHAMP-SPACED YET IN

13 ΝΤΟΙΣΣΠΑΛΓΗΝΟΙΣΥΜΩΝΤ 60
THE COMPASSIONS OF-YOUR THE

ΗΝΔΕΑΥΤΗΝΑΝΤΙΜΙΣΘΙΑΝ 80
YET NAME INSTEAD-HIRE

ΩΣΤΕΚΝΟΙΣΛΕΓΩΠΛΑΤΥΝΘ 400
AS TO-OFsprings I-AM-saying BE-BEING-BROADENED

14 ΗΤΕΚΑΙΥΜΕΙΣΜΗΓΙΝΕΣΘΕ 20
AND YE NO BE-YE-BECOMING

ΕΤΕΡΟΖΥΓΟΥΝΤΕΣΑΠΙΣΤΟ 40
DIFFERENT-YOKING TO-UN-BELIEVING-

ΙΣΤΙΣΓΑΡΜΕΤΟΧΗΔΙΚΑΙΟ 80
once ANY for WITH-HAVING TO-justice

ΣΥΝΗΚΑΙΑΝΟΜΙΑΝΤΙΣΚΟΙ 80
AND UN-LAWNESS OR ANY COM-

15 ΝΩΝΙΑΦΩΤΙΠΡΟΣΚΟΤΟΤ 500
munion TO-LIGHT TOWARD DARKNESS ANY

ΙΣΔΕΣΥΜΦΩΝΗΣΙΣΧΡΙΣΤΟ 20
YET TOGETHER-SOUNDING OF-ANointed

ΥΠΡΟΣΒΕΛΙΑΡΗΤΙΣΜΕΡΙC 40
TOWARD BELIAS OR ANY PART

16 ΠΙCΤΩΜΕΤΑΑΠΙCΤΟΤΙCΔ 80
to-to-ON-BELIEVING WITH ON-UN-BELIEVING ANY YET

ΕCΥΓΚΑΤΑΘΕCΙCΝΑΦΘΕΟΥ 80
TOGETHER-DOWN-PLACING TO-TEMPLE-OF-God

ΜΕΤΑΕΙΔΩΛΩΝΥΜΕΙCΓΑΡΝ 600
WITH idols YE for TEM-

17 ΔΟCΕCΤΕΘΕΟΥΖΟΝΤΟCΚΑΘ 20
PLE ARE OF-God LIVING according-

ΩCΕΙΠΕΝΟΘΕΟCΤΙΕΝΟΙΚ 40
AS said THE God that I-SHALL-BE-IN-

ΗCΦΕΝΑΥΤΟΙCΚΑΙΕΜΠΕΡΙ 60
HOING IN them AND I-SHALL-BE-IN-

ΠΑΤΗCΦΚΑΙΕCΟΜΑΙΥΤΩΝ 80
ABOUT-TREADING AND I-SHALL-BE OF-them

ΘΕΟCΚΑΙΥΤΟΙΕCΟΝΤΑΙΜ 700
God AND they WILL-BE OF-

18 ΟΥΛΑΟCΔΙΟΕΞΕΛΘΑΤΕΕΚ 20
I ME PEOPLE THRU-WHICH OUT-COME OUT OF-

ΕCΟΥΑΥΤΩΝΚΑΙΔΑΦΟΡΙCΘΗ 40
MIDST OF-them AND BE-BEING-FROM-defined

ΤΕΛΕΓΕΙΚΥΡΙΟCΚΑΙΑΚΑΘ 60
IS-saying Master AND OF-unclean

ΑΡΤΟΥΜΗΑΠΤΕCΘΕΚΑΓΩΕΙ 80
NO BE-YE-TOUCHING AND-I SHALL-

19 CΔΕΞΟΜΑΙΥΜΑCΚΑΙΕCΟΜΑ 800
I8 BE-INTO-RECEIVING YOUR AND I-SHALL-BE

ΙΥΜΙΝΕΙCΠΑΤΕΡΑΚΑΙΥΜΕ 20
to-YOUR INTO FATHER AND YE

ΙCΕCΕCΘΕΜΟΙΕΙCΥΙΟΥCΚ 40
WILL-BE to-ME INTO SONS AND

ΔΙΥΓΑΤΕΡΑCΛΕΓΕΙΚΥΡΙ 60
DAUGHTERS IS-saying Master

7 ΟCΠΑΝΤΟΚΡΑΤΩΡΤΑΥΤΑCΘ 80
ALL-HOLDER these THEN

ΥΝΕΧΟΝΤΕCΑCΕΠΑΓΓΕΛΙ 900
HAVING THE promises

ΔCΑΓΑΠΗΤΟΙΚΑΘΑΡΙCΩΜΕ 20
beLOVED WE-SHOULD-BE-cleansING

ΝΕΑΥΤΟΥCΑΠΟΠΑΝΤΟCΜΟΛ 40
selves FROM EVERY POLLUT-

ΥCΜΟΥCΑΡΚΟCΚΑΙΠΝΕΥΜΑ 60
ing OF-FLESH AND OF-spirit

ΤΟCΕΠΙΤΕΛΟΥΝΤΕCΑΓΙΩCΘ 80
ON-FINISHING HOLY-TOGETHER-

2 ΥΗΝΗΝΕΦΘΘΕΟΥΧΩΡΗCΑ 1000
dECC IN FEAR OF-God SPACE-YE

¹⁶ Lev. 26:11-12, LXX, with variations.

¹⁷ Isa. 52:11, LXX, with alterations.

Paul is not misquoting from memory, as is usually supposed. He makes inspired alterations to suit the occasion.

² What a tender yet cutting rebuke to the Corinthians! The idea that Paul had injured any of them! They owed all their blessings in Christ to him. They, indeed, had injured him by their ungrateful conduct. Whom, indeed, had *he* corrupted? He had led them out of the corruption of heathendom into the holiness which is in Christ. Had he overreached any of them? He did not even charge them with his bare subsistence, when he might have claimed all they had. They owed their very selves to him. But their ungratefulness did not alienate his affections from them. No doubt, at his coming into Macedonia, there would be much to engage his attention, much in Philippi to encourage and comfort him in his distress, yet nothing set his heart at rest until he had tidings from Corinth. This is but another example of the function of evil. Had the Corinthians been exemplary in their conduct, this marvelous interchange and expression of affection would never have found occasion. Men cannot bring good out of evil: that is God's prerogative. But God can, and does, control all the evil in the universe, so that its ultimate result will be blessing far beyond what could have been had evil never entered and marred His perfect creation. God is able to cope with evil. It is not stronger than He is.

⁶ At Titus' arrival in Macedonia he conveys to Paul the good news that the Corinthians as a whole have been greatly affected by his former epistle and have been diligent to right the wrongs which he had pointed out. At times the apostle seems to have regretted writing the epistle, for he did not wish to cause them sorrow. But now that the sorrow produced has had such a beneficial effect, he rejoices that it was not superficial, or despairing, but caused them to change their mind, and act accordingly. Above all it proved that the gross sins into which some of them had fallen were not widespread. It did not have the countenance of the ecclesia, for they

² Make room for us. We injure no one; we corrupt no one; we ³ overreach no one. I am not saying this with a view to condemnation, for I have declared before that you are in our hearts to die together and to live together. ⁴ Much is my boldness toward you; much is my boasting over you. I have been filled with consolation, I am superexceeding in joy in all our ⁵ affliction. For even at our coming into Macedonia, our flesh had no ease, but we are afflicted in everything. Outside fightings; inside fears.

⁶ But God, Who is consoling the humble, consoles us by the presence ⁷ of Titus, yet not only by his presence, but by the consolation also with which he was consoled by you, informing us of your longing, your anguish, your zeal for my sake; ⁸ so that I rather rejoice that even if I make you sorry by an epistle. I am not regretting it, even if I did regret. For I am observing that that epistle makes you sorry, ⁹ even if it is for an hour. I am now rejoicing, not that you were made sorry, but that you were made sorry to repentance. For you were made sorry according to God, that ¹⁰ you forfeited nothing by us. For sorrow according to God is producing repentance for unregretted salvation, yet the sorrow of the world is working death.

¹¹ For *lo*, this same thing—for you to be made sorry according to God—how much it produces in you of diligence, nay, defense, nay, resentment, nay, fear, nay, longing, nay, zeal, nay, avenging! In everything

ΤΕΝΜΑΣΟΥΔΕΝΑΝΔΙΚΗΣΑΜ ²⁰	ΗΝΥΜΩΝΕΠΙΠΟΘΗΣΙΝΤΟΝΥ ²⁰
US NOT-YET-ONE WE-INJURE	OF-YOUP ON-LONGING THE OF-
ΕΝΟΥΔΕΝΑΕΦΘΕΙΡΑΜΕΝΟΥ ⁴⁰	ΜΟΝΟΔΥΡΜΟΝΤΟΝΥΜΩΝΖΗΛ ⁴⁰
NOT-YET-ONE WE-CORRUPT NOT-	YOUP PAIN-GUSH THE OF-YOUP BOILING
ΔΕΝΑΕΠΛΕΟΝΕΚΤΗΣΑΜΕΝΤ ⁶⁰	ΟΝΥΠΕΡΕΜΟΥΦΣΤΕΜΕΜΑΛΛ ⁶⁰
3 YET-ONE WE-MORE-HAVE TO-	OVER ME AS-BESIDES ME RATHER
ΡΟΣΚΑΤΑΚΡΙΣΙΝΟΥΛΕΓΩΠ ⁸⁰	ΟΝΧΑΡΗΝΑΙΟΤΙΕΙΚΑΙΕΛΥ ⁸⁰
WARD DOWN-JUDGING NOT I-AM-SAYING I'VE-	8 TO-JOY that IF AND I-SORROW
ΡΟΕΙΡΗΚΑΓΑΡΟΤΙΕΝΤΑΙΣ ¹⁰⁰	ΠΗΣΑΥΜΑΣΕΝΤΗΕΠΙΣΤΟΛΗ ¹⁰⁰
BEFORE-declared for that IN THE	YOUP IN THE letter
ΚΑΡΔΙΑΙΣΗΜΩΝΕΣΤΕΙΣΤ ²⁰	ΟΥΜΕΤΑΜΕΛΟΜΑΙΕΙΚΑΙ ²⁰
HEARTS OF-US YE-ARE INTO THE	NOT I-AM-after-CARING IF AND I-alter-
ΟΣΥΝΑΠΟΘΑΝΕΙΝΚΑΙΣΥΝΖ ⁴⁰	ΤΕΜΕΛΟΜΗΝΒΛΕΠΩΓΑΡΟΤΙ ⁴⁰
TO-BE-TOGETHER-FROM-DYING AND TO-BE-TOGETH-	CARED I-AM-looking for that
ΗΝΠΟΛΛΗΜΟΙΠΑΡΡΗΣΙΑΠΡ ⁶⁰	ΗΕΠΙΣΤΟΛΗΕΚΕΙΝΗΕΙΚΑΙ ⁶⁰
4 I-R-LIVING much TO-ME boldness TOWARD	THE letter that IF AND
ΟΣΥΜΑΣΠΟΛΛΗΜΟΙΚΑΥΧΗΣ ⁸⁰	ΠΡΟΣΦΩΡΑΝΕΛΥΠΗΣΕΝΥΜΑΣ ⁸⁰
YOUP much TO-ME BOASTING	TOWARD HOUR SORROWS YOUP
ΙΣΥΠΕΡΥΜΩΝΠΕΡΙΦΩΜΑΙ ¹⁰⁰	ΝΥΝΧΑΙΡΩΟΥΧΟΤΙΕΛΥΠΗΘ ¹⁰⁰
OVER YOUP I-HAVE-been-FILLED	9 NOW I-AM-JOYING NOT that YE-WERE-SORROWED
ΤΗΠΑΡΑΚΛΗΣΕΙΥΠΕΡΠΕΡΙ ²⁰	ΗΤΕΛΛΟΤΙΕΛΥΠΗΘΗΤΕΙ ²⁰
TO-THE BESIDE-CALLING I-AM-being-OVER-	but that YE-WERE-SORROWED INTO
ΣΣΕΥΟΜΑΙΕΝΤΗΧΑΡΑΕΠΙ ⁴⁰	ΣΜΕΤΑΝΟΙΑΝΕΛΥΠΗΘΗΤΕΓ ⁴⁰
EXCEEDED IN THE JOY ON EV-	after-MIND YE-WERE-SORROWED for
ΔΣΗΤΗΘΑΙΨΕΙΗΜΩΝΚΑΙΓΑ ⁶⁰	ΑΡΚΑΤΑΘΕΟΝΙΑΔΕΝΜΗΔΕΝ ⁶⁰
5 ERY THE CONSTRUCTION OF-US AND for	according to God THAT IN NO-YET-ONE
ΡΕΛΘΟΝΤΩΝΗΜΩΝΕΙΣΜΑΚΑ ⁸⁰	ΙΖΗΜΙΩΘΗΤΕΕΣΗΜΩΝΗΓΑΡ ⁸⁰
OF-COMING OF-US INTO MACEDONIA	10 YE-WERE-FINED OUT OF-US THE for
ΙΔΟΝΙΑΝΟΥΔΕΜΙΑΝΕΣΧΗΚ ¹⁰⁰	ΚΑΤΑΘΕΟΝΛΥΠΗΜΕΤΑΝΟΙΑ ¹⁰⁰
NOT-YET-ONE HAS-HAD	according to God SORROW after-MIND
ΕΝΑΝΕΣΙΝΗCΑΡΣΗΜΩΝΑΛΛΑ ²⁰	ΝΕΙCΣΩΤΗΡΙΑΝΑΜΕΤΑΜΕΛ ²⁰
UP-LETting THE FLESH OF-US but	INTO saving UN-after-CARED
ΕΝΠΑΝΤΙΘΛΙΒΟΜΕΝΟΙΕΣΩ ⁴⁰	ΗΤΟΝΚΑΤΕΡΓΑΖΕΤΑΙΗΔΕΤ ⁴⁰
IN EVERY being-CONSTRICTED OUT-PLACE	IS-DOWN-ACTING THE YET OF-
ΘΕΝΜΑΧΑΙΕCΩΘΕΝΦΟΒΟΙΑ ⁶⁰	ΟΥΚΟΣΜΟΥΛΥΠΗΘΑΝΑΤΟΝΚ ⁶⁰
6 FIGHTINGS INTO-PLACE FEARS but	THE SYSTEM SORROW DEATH IS-
ΛΑΟΠΑΡΑΚΛΑΦΟΝΤΟΥCΤΑΠΕ ⁸⁰	ΑΤΕΡΓΑΖΕΤΑΙΙΔΟΥΓΑΡΑΥ ⁸⁰
THE ONE-BESIDE-CALLING THE LOW	11 DOWN-ACTING BE-PERCEIVING for SAME
ΙΝΟΥCΠΑΡΕΚΑΛΕCΕΝΗΜΑC ¹⁰⁰	ΤΟΤΟΥΤΟΤΟΚΑΤΑΘΕΟΝΛΥΠ ¹⁰⁰
BESIDE-CALLS US	this THE according-to God TO-BE-
ΟΘΕΟCΕΝΤΗΠΑΡΟΥCΙΑΤΙΤ ²⁰	ΗΘΗΝΑΙΥΜΑCΠΟCΗΝΚΑΤΕΙ ²⁰
THE God IN THE BESIDE-BEING OF-TITUS	SORROWED YOUP how-much it-DOWN-ACTS
ΟΥΟΥΜΟΝΟΝΔΕΕΝΤΗΠΑΡΟΥ ⁴⁰	ΡΓΑCΑΤΟΕΝΥΜΙΝCΠΟΥΔΗΝ ¹⁰
NOT ONLY YET IN THE BESIDE-BEING	IN YOUP DILIGENCE
CΙΑΥΤΟΥΑΛΛΑΚΑΙΕΝΤΗΠ ⁶⁰	ΑΛΛΑΑΠΟΛΟΓΙΑΝΑΛΛΑΑΓΑ ⁶⁰
OF-him but AND IN THE BE-	but FROM-say but resenting
ΑΡΑΚΗCΕΙΝΠΑΡΕΚΛΗΘΗ ⁸⁰	ΝΑΚΤΗCΙΝΑΛΛΑΦΟΒΟΝΑΛΛΑ ⁸⁰
SIDE-CALLING TO-WHICH he-WAS-BESIDE-CALLED	but but FEAR but
ΦΥΜΙΝΑΝΑΓΓΕΛΛΩΝΗΜΙΝΤ ¹⁰⁰	ΔΕΠΙΠΟΘΗΣΙΝΑΛΛΑΖΗΛΟΝ ¹⁰⁰
ON YOUP UP-MESSAGING TO-US THE	ON-LONGing but BOILING

resented it, and defended themselves. They made it clear that, as an ecclesia, they were pure in this matter. The majority laid aside their party affiliations and united to purge the ecclesia of its defilement.

¹² It would seem that the opposition to Paul in Corinth was not deep-seated, unless we except some of the Jewish leaders. At heart they were true to him though their conduct seemed to belie it. So Paul brings home to them for more than one reason the gross sin which was committed among them. Indeed, he might have made it an individual matter, and could have written to the offender personally. But he chose rather to involve the ecclesia that they might realize the true heart allegiance which they gave him, notwithstanding their schisms and divisions. Great calamities and persecutions of the saints have much the same effect still. Petty differences and party spirit disappear when some common danger recalls the saints to their allegiance to Christ.

¹³ Titus seems to have been much concerned about the Corinthians, lest they should prove refractory, and his visit to them lead to dissension and disobedience. Paul was the more concerned to know of his reception on this account, and because he had sought to soothe his fears and had boasted of the outcome of his endeavors. Titus must have been much pleased to find his fears unfounded, but not nearly so much as Paul, who would have been disgraced for boasting without cause, and for sending Titus to them in spite of his apprehensions.

¹ Macedonia, and especially its chief cities, Philippi and Thessalonica, were models in many ways. The epistles addressed to them have much praise and hardly any censure. If Paul could boast to others about Corinth, he surely had a right to boast about Macedonia. They seem to have been very poor and in the midst of trying circumstances, so that Paul did not expect them to take any part in the collection for the poor saints in Jerusalem. But they beg to have a share in it, and give beyond their ability, first, indeed, giving themselves to the Lord.

you commend yourselves to be
¹² pure in this matter. Consequently, even if I write to you, it is not on account of one who injures, but neither on account of the one being injured, but on account of manifesting to you your diligence for our sake before God.

¹³ Therefore we have been consoled, yet in our consolation we rather rejoiced more exceedingly in the joy of Titus, seeing that his spirit has been soothed by you all,
¹⁴ seeing that, if I have boasted any to him over you, I was not disgraced, but as we speak all in truth to you, thus also our boast to
¹⁵ Titus came to be truth. And his compassions for you are superabounding the more, having a recollection of the obedience of you all, as, with fear and trembling, you receive him. I am rejoicing that in everything I am encouraged in you.

8 Now we are making known to you, brethren, the grace of God which has been bestowed in the ecclesias of Macedonia, seeing that,
² in an extreme test of affliction, the superabundance of their joy and the corresponding depth of their poverty superabounds to the riches
³ of their generosity, seeing that, according to ability, I am witness, and beyond their ability, of their
⁴ own accord, with much entreaty beseeching of us the grace and fellowship in a service for the
⁵ saints; and not according as we expect, but they first give themselves to the Lord, and to us through the
⁶ will of God. So that we entreat Titus that, according as he under-

<p>ΑΛΛΑ ΕΚΔΙΚΗΣΙΝΕΝ ΠΑΝΤΙ²⁰ but OUT-JUSTIFY IN EVERY</p>	<p>OF-ALL by s¹ ΠΑΝΤΟΝΥΜΩΝΥΠΑΚΟΗΚΟΣΜ²⁰ OF-ALL OF-YOUR obedience AS WITH</p>
<p>ΣΥΝΕΣΤΗΣΑΤΕ ΕΑΥΤΟΥΣ ΑΓ⁴⁰ YE TOGETHER-stand selves FURN</p>	<p>ΕΤΑΦΟΒΟΥΚΑΙ ΤΡΕΜΟΥΕΔΕ⁴⁰ FEAR AND TREMBLING YE-BECOME</p>
<p>12 ΝΟΥΣ ΕΙΝΑΙ ΤΩ ΠΡΑΓΜΑΤΙΑ⁶⁰ TO-BE to-THE PRACTISE COM-</p>	<p>ΣΑΘΕΑΥΤΟΝ ΧΑΙΡΩΤΙΕΝ⁶⁰ him I-AM-JOYING that IN</p>
<p>ΡΑ ΕΙ ΚΑΙ ΕΓΡΑΨΑ ΥΜΙΝ ΟΥ⁸⁰ FREQUENTLY IF AND I-WRITE to-YOU NOT</p>	<p>8 ΠΑΝΤΙΘΑΡΡΩ ΕΝ ΥΜΙΝ ΓΝΩ⁸⁰ EVERY I-AM-HAVING-COURAGE IN YOU WE-ARE-</p>
<p>ΕΝ ΕΚΕΝ ΤΟΥ ΑΔΙΚΗΣΑΝΤΟΣ¹⁰⁰ on-account OF-THE one-INJURING</p>	<p>ΙΖΟΜΕΝ ΔΕ ΥΜΙΝ ΑΔΕΛΦΟΙ Τ¹⁰⁰ KNOWING YE to-YOU brothers THE</p>
<p>ΑΛΛΟΥ ΔΕ ΕΝ ΕΚΕΝ ΤΟΥ ΑΔΙΚ²⁰ but NOT-YET on-account OF-THE one-BEING-</p>	<p>ΗΝ ΧΑΡΙΝ ΤΟΥ ΘΕΟΥ ΤΗΝ ΔΕ²⁰ grace OF-THE God THE HAVING-</p>
<p>ΗΘΕΝ ΤΟ ΑΛΛΑ ΕΝ ΕΚΕΝ ΤΟΥ⁴⁰ injured but on-account OF-THE</p>	<p>ΟΜΕΝ ΗΝ ΕΝ ΤΑΙΣ ΕΚΚΛΗΣΙΑΙ⁴⁰ been-GIVEN IN THE OUT-CALLED</p>
<p>ΦΑΝΕΡΩΘΗΝΑΙ ΤΗΣ ΠΟΥΔΗ⁶⁰ TO-BE-made-APPAR THE DILIGENCE</p>	<p>2 ΙΣΤΗΣ ΜΑΚΑΡΙΔΟΝΙΑΣ ΟΤΙ Ε⁶⁰ OF-THE MACEDONIA that IN</p>
<p>ΝΥΜΩΝ ΤΗΝ ΥΠΕΡ ΗΜΩΝ ΠΡΟΣ⁸⁰ OF-YOU THE OVER US TOWARD</p>	<p>Ν ΠΟΛΛΗ ΔΟΚΙΜΗ ΒΛΙΨΕΩΣ Η⁸⁰ much testedness OF-CONSTRICTION THE</p>
<p>13 ΥΜΑΣ ΕΝ ΟΠΙΟΝ ΤΟΥ ΘΕΟΥ ΔΙ²⁰⁰ you IN-VIEW OF-THE God THRU</p>	<p>ΠΕΡΙΣΣΕΙΑ ΤΗΣ ΧΑΡΑΣ ΑΥΤ⁷⁰⁰ excess OF-THE JOY OF-THEM</p>
<p>ΑΤΟΥΤΟ ΠΑΡΑΚΕΚΑΛΗΘΕ²⁰ this WE-HAVE-been-BESIDE-CALLED ON-</p>	<p>ΩΝ ΚΑΙ Η ΚΑΤΑ ΒΑΘΟΥΣ ΠΤΩ²⁰ AND THE according-to DEPTH POVERTY</p>
<p>ΠΙΔΕΤΗ ΠΑΡΑΚΛΗΣΕΙ ΗΜΩΝ⁴⁰ YE-THE DESIDE-CALLING OF-US</p>	<p>ΕΙΔΑΥΤΩΝ ΕΠΕΡΙΣΣΕΥΣΕΝ⁴⁰ of-them exceeds</p>
<p>ΠΕΡΙΣΣΟΤΕΡΩ ΣΜΑΛΛΟΝΕ⁶⁰ more-exceedingly RATHER WE-</p>	<p>ΕΙΣ ΤΟΝ ΠΛΟΥΤΟΝ ΤΗΣ ΑΠΛ⁶⁰ INTO THE RICHES OF-THE UN-COM-</p>
<p>ΑΡΗΜΕΝΕ ΠΙ ΤΗΣ ΧΑΡΑ ΤΙΤΟΥ⁸⁰ JOYED ON THE JOY OF-TITUS</p>	<p>3 ΤΗΤΟΣ ΑΥΤΩΝ ΟΤΙ ΚΑΤΑ ΔΥΝ⁸⁰ FOUND OF-them that according-to ABILITY</p>
<p>ΟΤΙ ΑΝ ΕΠΕΛΥΤΑΙ ΤΟ ΠΝΕΥ¹⁰⁰ that HAS-been-UP-CEASED THE spirit</p>	<p>ΑΜΙΝ ΜΑΡΤΥΡΩ ΚΑΙ ΠΑΡΑΔΥ⁸⁰⁰ I-AM-wITNESSING AND BESIDE ABILITY</p>
<p>ΜΑΔΥΤΟΥ ΑΠΟ ΠΑΝΤΩΝ ΥΜΩΝ²⁰ OF-him FROM ALL OF-YOU</p>	<p>4 ΝΑ ΜΙΝΑ ΥΒΑΙΡΕΤΟ ΜΕΤΑ Τ²⁰ self-preferences WITH much</p>
<p>14 ΟΤΙ ΕΙ ΤΙΑΥΤΩ ΠΕΡ ΥΜΩΝ Κ⁴⁰ 14 that IF ANY to-him OVER YOU I-</p>	<p>ΟΛΛΗΣ ΠΑΡΑΚΛΗΣΕΩΣ ΔΕΟΜ⁴⁰ BESIDE-CALLING beseeching</p>
<p>ΕΚΑΥΧΗΜΑΙ ΟΥΚ ΑΤΗΣ ΧΥΝΘ⁶⁰ HAVE-BOASTED NOT I-WAS-DOWN-VILED</p>	<p>ΕΝ ΟΙ ΗΜΩΝ ΤΗΝ ΧΑΡΙΝ ΚΑΙ Τ⁶⁰ OF-US THE grace AND THE</p>
<p>ΗΝ ΑΛΛ' ΟΣ ΠΑΝΤΑ ΕΝ ΑΛΗΘΕΙ⁸⁰ but AS ALL IN TRUTH</p>	<p>ΗΝ ΚΟΙΝΩΝΙΑΝ ΤΗΣ ΔΙΑΚΟΝ⁸⁰ communion OF-THE THRU-SERVICE</p>
<p>ΔΕ ΑΛΛ' ΗΣΑΜΕΝ ΥΜΙΝ ΟΥΤΩΣ¹⁰⁰ WE-TALK to-YOU thus</p>	<p>5 ΙΑΣΤΗΣ ΕΙΣ ΤΟΥΣ ΑΓΙΟΥΣ Κ³⁰⁰ OF-THE INTO THE HOLY-ones AND</p>
<p>ΚΑΙ Η ΚΑΥΧΗΣΙΣ ΗΜΩΝ ΗΝ ΕΠΙ²⁰ AND THE BOASTING OF-US THE ON</p>	<p>ΔΙΟΥ ΚΑΘΩΣ ΠΑΙΣ ΑΜΕΝΑ²⁰ NOT according-as WE-EXPECT but</p>
<p>15 ΤΙΤΟΥ ΑΛΗΘΕΙΑ ΕΓΕΝΝΗΘΗ⁴⁰ 15 TITUS TRUTH WAS-BECOME AND</p>	<p>ΑΕ ΔΥΤΟΥΣ ΔΕ ΦΚΑΝ ΠΡΟΤΟΝ⁴⁰ selves GIVE BEFORE-most</p>
<p>ΔΙΤΑΣ ΠΛΑΓΧΝΑΔΥΤΟΥ ΠΕΡ⁶⁰ THE compassions OF-him more-</p>	<p>ΤΩ ΚΥΡΙΩ ΚΑΙ ΗΜΙΝ ΔΙΑΘΕΛ⁶⁰ to-THE Master AND to-US THRU WILL</p>
<p>ΙΣΣΟΤΕΡΩ ΣΕΙΣ ΥΜΑΣ ΕΣΤΙ⁸⁰ exceedingly INTO YOU IS</p>	<p>6 ΗΜΑΤΟΣ ΘΕΟΥ ΕΙΣ ΤΟ ΠΑΡΑΚ⁸⁰ OF-God INTO THE TO-BESIDE-CALL</p>
<p>ΝΑΝ ΑΜΙΝ ΗΣΚΟΜΕΝ ΟΥΤΗΝ¹⁰⁰⁰ OF-HAVING-been-UP-REMIND THE</p>	<p>ΑΛΕΣΑΙ ΗΜΑΣ ΤΙΤΟΝ ΙΝΑ ΚΑ¹²⁰⁰⁰ US TITUS THAT according-</p>

7 Is it not remarkable that Macedonia, poverty stricken, in the midst of extreme affliction, deterred from contributing by Paul, entreats for the privilege as a favor, while Corinth, undoubtedly far richer and more able to contribute, needs their example and all the urging and spurring which the apostle can bring to bear in order that they should not disgrace him by a meager contribution?

9 Paul begins his pleading by giving the true motive which should actuate us in our gifts to God's work and to His poor saints. Christ was rich once beyond all our conceptions of wealth. The whole universe was created for him (Col.1¹⁶). He subsisted in the form of God (Phil.2⁶). He had no peer on earth or in the heavens. All this He laid aside to enrich us. He emptied Himself, taking the form of a slave, coming to be in the likeness of humanity, and being found in fashion as a man, He humbled Himself, becoming obedient unto death, even the death of the cross (Phil.2 7-8). What poverty can equal this? The highest in heaven becomes the outcast of earth. Who was ever impoverished as He was? He gave up all He had and all He was to enrich us. Now we are rich. But few of God's saints are rich in this world's goods, yet all are blessed with untold spiritual wealth. Such is the example He has set before us. If such was His disposition, it should be ours as well.

10 It is noteworthy that the apostle never commands them to give. He never forces them to be generous. It is no injunction. He gives his opinion. The tithe, which was regularly taken in Israel for the support of the Levites, is never applied to the nations, for it is a part of the law, and its spirit is entirely foreign to the spontaneous, hearty response which alone gives value to all donations.

13 It is evident that the Corinthians were blessed with more than sufficient for their wants or they could not have given of their superabundance.

takes before, thus also should he be completing for you this grace as well. But even as you are superabounding in everything—in faith and word and knowledge and all diligence and your love to us—you may be superabounding in this grace also. I am not saying this as an injunction, but, through the diligence of others, testing also this genuine love of yours.

9 For you know of the grace of our Lord Jesus Christ, that, being rich, because of you He is poor, that *you*, by His poverty, should be rich. And in this I am giving an opinion, for this is expedient for you, who for a year past, undertake before, not only to do but to be willing also. Yet now complete the doing also, so that even in accord with the eagerness to will, thus also may be the completion, out of what you have. For if eagerness lies before, it is acceptable according to what one may have, not according to what he has not.

13 For it is not that, to others ease, yet to you affliction, but by an equality, in the current period, your superabundance is for their want, that their superabundance also may be coming to be for your want, so that there may be coming to be an equality, according as it is written: "The one with much increases not, and the scant one lessens not".

16 Now thanks be to God, Who is imparting the same diligence for you to the heart of Titus, seeing that he, indeed, receives the entreaty, yet belonging to the more diligent, of his own accord he came out to you. Now we send together with him the brother whose applause

<p>^{-BEFORE- omitted by D} ΘΕΣΠΡΟΕΗΡΞΑΤΟΟΥΤΟΣΚ 20 AS he-BEFORE-undertakes thus AND</p>	<p>ΘΘΥΜΙΑΤΟΥΘΕΛΕΙΝΟΥΤΩΣ 20 FORE-FEELING OF-THE TO-BE-WILLING thus</p>
<p>ΑΙΕΠΙΤΕΛΕΣΧΕΙΣΥΜΑΣΚΑ 40 he-SHOULD-BE-ON-FINISHING INTO YOU AND</p>	<p>ΚΑΙΤΟΕΠΙΤΕΛΕΣΔΙΕΚΤΟΥ 40 AND THE TO-ON-FINISH OUT OF-THE</p>
<p>ΙΤΗΝΧΑΡΙΝΤΑΥΤΗΝΑΛΛΩΣ 60 7 THE grace this but AS-</p>	<p>ΕΧΕΙΝΕΙΓΑΡΗΠΡΟΘΥΜΙΑΠ 60 12 TO-BE-HAVING IF for THE BEFORE-FEELING IS-</p>
<p>ΠΕΡΕΝΠΑΝΤΙΠΕΡΙΣΣΕΥΕΤ 80 EVEN IN EVERY YE-ARE-exceeding</p>	<p>ΡΟΚΕΙΤΑΙΚΑΘΟΕΑΝΕΧΗΕΥ 80 BEFORE-LYING according-to-WHICH IF-EVER MAY-BE-</p>
<p>¹⁹ ΕΝ ^{s. o.} ΕΠΙΣΤΕΙΚΑΙΛΟΓΩΚΑΙΓΝΩ 100 to-BELIEF AND to-saying AND to-KNOW-</p>	<p>ΠΡΟΣΔΕΚΤΟΣΟΥΚΑΘΟΟΥΚΕ 600 HAVING WELL-TOWARD-RECEIVED NOT according-to-WHICH</p>
<p>ΣΕΙΚΑΙΠΑΣΧΣΠΟΥΔΗΚΑΙΤ 20 ledge AND to-EVERY DILIGENCE AND to-</p>	<p>ΧΕΙΟΥΓΑΡΙΝΑΔΑΛΛΟΙΣΑΝ 20 13 NOT he-IS-HAVING NOT for THAT others UP-LET-</p>
<p>^h ΗΜΟΦΕΝ ^{in your} Υ ΝΕΣΥΜΦΟΝΗΜΗΝΑΓΑΠΗΝ 40 THE OUT OF-YOUR IN US LOVE THAT</p>	<p>^{s omits if} ΣΙΣΥΜΙΝΔΕΘΑΙΨΙΣΑΛΛΕ 40 ting to-YOU YET CONSTRUCTION but OUT</p>
<p>ΑΚΑΙΕΝΤΑΥΤΗΤΗΧΑΡΙΤΙ 60 AND IN this THE grace YE-</p>	<p>ΙΣΟΤΗΤΟΣΕΝΤΩΝΥΝΚΑΙΡΩ 60 14 OF-EQUALITY IN THE NOW SEASON</p>
<p>ΕΡΙΣΣΕΥΗΤΕΟΥΚΑΤΕΠΙΤΑ 80 8 MAY-BE-exceeding NOT according-to-injunction</p>	<p>ΤΟΥΜΩΝΠΕΡΙΣΣΕΥΜΑΕΙΣΤ 80 THE OF-YOU excess INTO THE</p>
<p>ΓΗΝΛΕΓΩΑΛΛΑΔΙΑΤΗΣΕΤΕ 200 I-AM-saying but THRU THE OF-DIF-</p>	<p>ΟΕΚΕΙΝΩΝΥΣΤΕΡΗΜΑΙΝΑΚ 700 OF-those WANT THAT AND</p>
<p>ΡΩΝΣΠΟΥΔΗΣΚΑΙΤΟΤΗΣΥΜ 20 FERENT DILIGENCE AND THE OF-THE YOUR-</p>	<p>ΑΙΤΟΕΚΕΙΝΩΝΠΕΡΙΣΣΕΥΜ 20 THE OF-those excess</p>
<p>ΕΤΕΡΑΣΑΓΑΠΗΣΓΓΗΝΣΙΟΝΔ 40 more LOVE genuine test-</p>	<p>ΑΓΕΝΗΤΑΙΕΙΣΤΟΥΜΩΝΥΣΤ 40 MAY-BE-BECOMING INTO THE OF-YOU WANT</p>
<p>^{h+ε} ΟΚΙΜΑΖΩΝΓΙΝΩΣΚΕΤΕΓΑΡ 60 9 ING YE-ARE-KNOWLEDGE for</p>	<p>ΕΡΗΜΑΟΠΩΣΓΕΝΗΤΑΙΙΣΟΤ 60 WHICH-how MAY-BE-BECOMING EQUALITY</p>
<p>ΤΗΝΧΑΡΙΝΤΟΥΚΥΡΙΟΥΗΜΩ 80 THE grace OF-THE Master OF-US</p>	<p>ΗΣΚΑΘΩΣΓΕΓΡΑΠΤΑΙΟΤΟ 80 15 according-as it-HAS-BEEN-WITTEN THE THE much</p>
<p>^{h omits} ΑΝΟΙΝΤΟ ΝΙΗΣΟΥΧΡΙΣΤΟΥΟΤΙΔΙΥΜ 300 JESUS ANOINTED that THRU YOU</p>	<p>ΟΛΟΥΚΕΠΑΘΕΝΑΣΕΝΚΑΙΟ 800 NOT MOREIZES AND THE</p>
<p>ΑΣΕΠΤΩΧΕΥΣΕΝΠΛΟΥΣΙΟΣ 20 He-is-POOR RICH</p>	<p>ΤΟΟΛΙΓΟΝΟΥΚΗΛΑΤΤΟΝΗΣ 20 THE FEW NOT IS-INFERIOR</p>
<p>ΩΝΙΝΑΥΜΕΙΣΤΗΚΕΙΝΟΥΠ 40 BEING THAT YE to-THE OF-that-One FOL-</p>	<p>^{s² o. o.} ΕΝΧΑΡΙΣΔΕΤΩΘΕΟΤΩΔΙΔΟ 40 16 grace YET to-THE God THE One-gIVING</p>
<p>^{s. o.} ΤΩΧΕΙΑΠΛΟΥΤΗΣΗΤΕΚΑΙ 60 10 ERTY SHOULD-BE-BEING-RICH AND O-</p>	<p>ΝΤΙΤΗΝΑΥΤΗΣΝΣΠΟΥΔΗΝΥΠ 60 THE SAME DILIGENCE OVER</p>
<p>ΝΩΜΗΝΕΝΤΟΥΤΩΔΙΔΟΜΙΤΟ 80 pinion IN this I-AM-GIVING this</p>	<p>ΕΡΥΜΩΝΕΝΤΗΚΑΡΔΙΑΤΙΤΟ 80 YOUR IN THE HEART OF-TITUS</p>
<p>ΥΤΟΓΑΡΥΜΙΝΣΥΜΦΕΡΕΙΟΙ 400 for to-YOU IS-BEING-expedient WHO-</p>	<p>ΥΟΤΙΤΗΝΜΕΝΠΑΡΑΚΛΗΣΙΝ 900 17 that THE INDEED DESIDE-calling</p>
<p>ΤΙΝΕΣΟΥΜΟΝΟΝΤΟΠΟΙΗΣΑ 20 ANY NOT ONLY THE TO-DO</p>	<p>ΕΔΕΞΑΤΟΣΠΟΥΔΑΙΟΤΕΡΟΣ 20 he-RECEIVES more-DILIGENT</p>
<p>ΙΑΛΛΑΚΑΙΤΟΘΕΛΕΙΝΠΡΟΕ 40 but AND THE TO-BE-WILLING BEFORE-</p>	<p>ΔΕΥΠΑΡΧΩΝΑΥΘΑΙΡΕΤΟΣΕ 40 YET belonging self-preference he-</p>
<p>^{h+ε} ΝΗΡΞΑΣΘΕΔΑΠΟΠΕΡΥΣΙΝΥ 60 11 undertake FROM OTHER-SIDE NOW</p>	<p>ΣΗΛΑΒΕΝΠΡΟΣΥΜΑΣΣΥΝΕ 60 18 OUT-CAME TOWARD YOU WE-TOGETHER-</p>
<p>ΙΔΕΚΑΙΤΟΠΟΙΗΣΑΙΕΠΙΤΕ 80 YET AND THE TO-DO ON-FINISH-YE</p>	<p>^{s¹⁸} ΜΥΑΜΕΝΔΕΜΕΤΑΥΤΟΥΤΟΝΔ 80 SEND YET WITH him THE bro-</p>
<p>^{s ΔΙ} ΛΕΣΑΤΕΟΠΦΚΑΘΑΠΕΡΗΠ 300 WHICH-how DOWN-WHICH-EVEN THE BE-</p>	<p>ΔΕΛΦΟΝΟΥΣΕΠΑΙΝΟΣΕΝΤΟ 13000 ther OF-WHOM THE ON-PRaise IN THE</p>

¹⁸ It is probable that Titus' companion later returned with Paul when he conveyed the contribution to Jerusalem, and was one of the company which went with him into Asia (Ac. 20⁴). These were Sopater of Berea, Aristarchus and Secundus of Thessalonica, Gaius of Derbe, Tychicus and Trophimus of Asia. Timothy would have been mentioned by name. Luke also was with them. Trophimus, we know, went as far as Jerusalem. It would be especially fitting that he should be among the bearers of this offering to the saints at Jerusalem and that they should thus requite him for his kindness, for Paul's long imprisonment began as a result of Trophimus' presence in Jerusalem. The Jews thought that Paul had taken him into the sacred precincts of the temple.

²⁰ It was necessary that one in whom they had implicit confidence should have a hand in the conveyance of the collection to Jerusalem, lest Paul should leave open any possibility for false suspicions.

²² This brother was probably another of those who accompanied Paul on his return to Asia, possibly Tychicus.

²³ It is interesting to note the usage of the word *apostles* in this connection. The Authorized Version hides it by translating "messengers". The American Revision repeats this, but puts "apostles" at the foot of the page. Others render it "ambassadors". But this occurrence is by far the best example by which to define the true meaning of "apostle". Sopater, Aristarchus, Secundus, Gaius, Tychicus and Trophimus are not ordinarily rated as apostles. While they were not apostles of the Lord, they certainly were apostles of the ecclesias. They had been elected and commissioned by the ecclesias to represent them in this matter. This shows that an apostle is an official representative, bearing a commission.

⁴ The Macedonians had hurried their collection. The Corinthians had been preparing for it long before them. How would it appear if they should not be ready?

in the evangel is through all the ¹⁹ ecclesias, yet not only so, but who was elected also by the ecclesias to be our fellow traveler with this grace, which is being dispensed by us to the glory of the Lord Himself; our eagerness also putting it thus. No one should find flaws in us in this exuberance being dispensed by us, for we are providing the ideal, not only before the Lord, but before men also.

²² Now we send together with them our brother, whom we test in many things, often being diligent, yet now much more diligent. Now our confidence in you is much, whether for the sake of Titus, my mate and fellow worker for you, or our brethren, the apostles of the ecclesias, ²⁴ the glory of Christ. Then the display of your love and our boast over you to them is being displayed in the face of the ecclesias.

9 For, indeed, concerning the dispensation for the saints, it is superfluous for me to write to you. For ² I am aware of your eagerness, of which I am boasting over you to the Macedonians, that "Achaia has been prepared a year past". And your zeal provokes the majority.

³ Yet I send the brethren, lest our boasting over you should be made void in this particular, that you may be prepared according as I ⁴ said, lest somehow, if the Macedonians should be coming together with me and finding you unprepared, *we* may be disgraced (not that we should say you!) in this assumption of boasting.

ΕΥΑΓΓΕΛΙΟΝ ΔΙΑΠΑΣΧΟΝΤΩΝ 20
WELL-MESSAGE THRU ALL OF-THE

ΕΚΚΛΗΣΙΩΝ ΟΥ ΜΟΝΟΝ ΔΕ ΑΛΛΑ 40
10 OUT-CALLED NOT ONLY YET BUT

ΛΑΚΑΙ ΧΕΙΡΟΤΟΝΗΘΕΙΣ ΥΠ 60
AND BEING HAND-STRETCHED by

ΟΤΩΝ ΕΚΚΛΗΣΙΩΝ ΣΥΝΕΚΑ 80
THE OUT-CALLED TOGETHER-OUT-PUB-

ΜΟΣΗΜΩΝ ΣΥΝΤΗ ΧΑΡΙΤΙ 100
11 CTR OF-US TOGETHER to-THE grace this

ΥΠ ΤΗ ΔΙΑΚΟΝΟΥΜΕΝΗ ΥΦ 20
THE BEING-THRU-SERVED by US

ΜΟΝ ΠΡΟΣΤΗΝΑΥΤΟΥ ΤΟΥ ΚΥ 40
TOWARD THE SAME THE Mas-

ΡΙΟΥ ΔΟΣΑΝ ΚΑΙ ΠΡΟΘΥΜΙΑ 80
for esteem AND BEFORE-FEELING

20 ΝΗΜΩΝ ΣΤΕΛΛΟΜΕΝΟΙ ΤΟΥΤ 80
OF-US PUTTING this

ΟΜΗΤΙΣΗΜΑΣ ΜΩΜΗΣ ΤΑΙΕ 200
NO ANY US SHOULD-BE-BEING-FLAWED IN

ΝΤΗ ΔΑΡΟΤΗΤΙ ΤΑΥΤΗ ΤΗ ΔΙ 20
THE EXUBERANCE this to-THE be-

21 ΛΚΟΝΟΥΜΕΝΗ ΥΦ ΗΜΩΝ ΠΡΟΝ 40
ING-THRU-SERVED by US WE-ARE-BE-

ΦΟΟΥΜΕΝ ΓΑΡ ΚΑΛΟΟΥΜΕΝΟΝ 60
FOR-MINDING for IDEAL NOT ONLY

ΕΝ ΩΠΙΟΝ ΚΥΡΙΟΥ ΔΑΛΑΚΑΙ 80
IN-VIEW of-Master but AND

22 ΕΝ ΩΠΙΟΝ ΔΕ ΑΝΘΡΩΠΩΝ ΣΥΜΕΠ 300
22 IN-VIEW OF-humans WE-TOGETHER-

ΕΜΨΑΜΕΝ ΔΕ ΑΥΤΟΙΣ ΤΟΝ ΔΔ 20
SEND YET to-them THE bro-

ΕΛΦΟΝ ΗΜΩΝ ΟΝΕΔΟΚΙΜΑΣΑ 40
ther OF-US WHOM WE-test

ΜΕΝ ΕΝ ΠΟΛΛΟΙΣ ΠΟΛΛΑΚΙΣ 60
IN MANY MANY-times

3 ΣΠΟΥΔΑΙΟΝ ΤΑΝ ΥΝΙ ΔΕ Π 80
DILIGENT BEING NOW YET much

ΟΛΥΣ ΠΟΥ ΔΑΙΟΤΕΡΟΝ ΠΕΠΟ 400
more-DILIGENT to-confidence 4

ΙΘΗΣΕΙ ΔΕ ΠΟΛΛΗ ΤΗ ΕΙΣ ΥΜ 20
YET much THE INTO YOUR

23 ΛΣΕΙΤΕ ΥΠΕΡ ΤΙ ΤΟΥ ΚΟΙΝΟΥ 40
IF-BESIDES OVER TITUS communion

ΝΟΣ ΕΜΟΣ ΚΑΙ ΕΙΣ ΥΜΑΣ ΣΥΝ 60
MY AND INTO YOUR TOGETHER-

ΕΡΓΟΣ ΕΙΤΕ ΔΕ ΔΕΛΦΟΙ ΗΜΩΝ 80
ACT for IF-BESIDES brothers OF-US

ΑΠΟΣΤΟΛΟΙ ΕΚΚΛΗΣΙΩΝ ΔΟ 600
commissioners OF-OUT-CALLED es-

24 ΣΑΧΡΙΣΤΟΥ ΤΗΝ ΟΥΝΕΝ ΔΕΙ 20
24 team OF-ANointed THE THEN IN-SHOWING

ΣΙΝ ΤΗ ΣΑΓΑΠΗΣ ΟΥΜΩΝ ΚΑΙ Η 40
OF-THE LOVE OF-YOU AND OF-

ΜΟΝ ΚΑΥΧΗΣΘΕ ΟΥΠΕΡ ΥΜΩΝ 60
US BOASTING OVER YOUR

ΕΙΣ ΑΥΤΟΥΣ ΕΝ ΔΕΙΚΝΥΜΕΝ 80
INTO them BEING-IN-SHOWN

ΟΙ ΕΙΣ ΠΡΟΣΩΠΟΝ ΤΩΝ ΕΚΚΛ 600
INTO face OF-THE OUT-CALLED

9 ΗΣΙΩΝ ΠΕΡΙ ΜΕΝ ΓΑΡ ΤΗΣ ΔΙ 20
ABOUT INDEED for THE THRU-

ΑΚΟΝΙΑΣ ΤΗΣ ΕΙΣ ΤΟΥ ΣΑΓΙ 40
SERVICE THE INTO THE HOLY-

ΟΥΣ ΠΕΡΙΣΣΟΝ ΕΙΣ ΤΗΝ 60
ones excessive to-ME IS

2 ΤΟ ΓΡΑΦΕΙΝ ΥΜΙΝ ΟΙ ΔΑΓΑΡ 80
2 THE TO-BE-WRITING to-YOU I've-Perceived for

ΤΗΝ ΠΡΟΘΥΜΙΑΝ ΥΜΩΝ ΗΝ ΥΠ 700
THE BEFORE-FEELING OF-YOU WHOM OVER

ΕΡΥΜΩΝ ΚΑΥΧΩΜΑΙ ΜΑΚΑΙΔ 20
YOUR I-AM-BOASTING to-MACEDONIANS

8 ΟΣΙΝ ΟΤΙ ΑΧΑΙΑ ΠΑΡΕΣΚΕΥ 40
that ACHIA HAS-been-prepared

ΔΣΤΑΙ ΑΠΟ ΠΕΡΥΣΙΚΑΙ ΤΟΥ 60
FROM OTHER-SIDE AND THE OF-

ΜΩΝ ΖΗΛΟΣ ΠΡΕΘΙΣΕ ΤΟΥΣ Π 80
YOUR BOILING STRIFES (provokes) THE MORE

3 ΛΕΙΟΝΑΣ ΕΠΕΜΨΑΔΕ ΤΟΥΣ Α 800
I-SEND YET THE bro-

ΔΕΛΦΟΥΣ ΙΝΑ ΜΗ ΤΟ ΚΑΥΧΗΜ 20
thers THAT NO THE BOAST

81 Υ = -YOUR
ΔΗΜΟΝ ΤΟΥ ΠΕΡΥΜΩΝ ΚΕΘΘ 40
OF-US THE OVER YOUR MAY-BE-BEING-

82 ΗΝΤΩ ΜΕΡΕΙ ΤΟΥΤΩ ΙΜΑΚΑ 60
EMPTIED IN THE PART this THAT accord-

83 ΘΕΣΕ ΛΕΓΟΝ ΠΑΡΕΣΚΕΥΑΣΜ 80
ing-as I-said HAVING-been-prepared

84 ΕΝ ΟΙΗΤΕ ΜΗ ΠΩΣ ΕΑΝ ΕΛΘΘ 800
YE-MAY-BE NO-how IF-EVER MAY-BE-COMING

85 ΙΝΣΥΝ ΕΜΟΙ ΜΑΚΑΙΔ ΟΝΕΣΚ 20
TOGETHER to-ME MACEDONIANS AND

86 ΔΙΕΥΡΩΣΙΝ ΥΜΑΣ ΑΠΑΡΑΣΚ 40
THEY-MAY-BE-FINDING YOUR UNprepared

87 ΕΥΑΣΤΟΥΣ ΚΑΤΑΙΣΧΥΝΘΩΜ 60
MAY-BE-BEING-DOWN-VILED

88 ΕΝ ΗΜΕΙΣ ΙΝΑ ΜΗ ΛΕΓΩΜΕΝΥ 80
WE THAT NO WE-MAY-BE-SAYING YE

89 ΜΕΙΣ ΕΝ ΤΗ ΥΠΟΣΤΑΣΕΙ ΤΑΥ 14000
IN THE UNDER-STANDING this

⁵ God has no need. Gifts acceptable to Him must spring from a pure motive. It is better not to give at all than to give with a heavy heart or from an unworthy motive. Extortion, whether by appeals to pride, competition, tithing, or anything except the voluntary, spontaneous response to His grace, is not in keeping with His attitude toward us now.

⁶ While giving should never be mercenary, in hope of some return, it is doubtless most profitable in every way. It brings immediate happiness and satisfaction and it bears a harvest in the future. The farmer who stints his seed will reap a spare crop. Many of us, in that day, will wish that we had been more bountiful in our sowing for, no doubt, the harvest will be a hundred fold.

⁷ *Hilarious* is the English adaptation of the Greek word we have rendered "gleeful". One may give with cheerful resignation, but more than this is desired by the Lord. When we do it with irrepressible joy, then we come into closest communion with the God Who gave His Son and with Him gives us all.

¹² Paul had promised James, Cephas and John, that, in carrying out his distinctive ministry, he would not fail to remember the poor saints among the Circumcision (Gal.2:10). They may have had no higher thought than to relieve their distressed brethren. Paul was impelled by a worthier motive. Jews of the Circumcision were continually harassing him and threatened to create a bitter antagonism between the Jews and the ecclesias he had founded. They were already at work in Corinth and Galatia. If he could carry to Jerusalem some signal proof of the good will of these foreign believers he might repair the widening breach, and bring glory to God through the mutual interest and the thankfulness it would create. But they responded by putting him in chains. When the apostle came to bring the alms to Jerusalem, instead of giving him an ovation and gladly sharing their spiritual wealth with the nations, the mere suggestion that Paul had brought one of the aliens into the temple precincts nearly cost him his life.

⁵ I deem it necessary, then, to entreat the brethren that they may be coming before to you and should be adjusting beforehand your previously promised bounty, that this be ready thus, as a bounty and not as greed, yet as this: who is sowing sparingly shall be reaping sparingly also, and who is sowing bountifully shall be reaping bountifully also, each according as he has proposed in his heart, not sorrowfully, or of compulsion, for God is loving a gleeful giver.

⁸ Now God is able to lavish all grace on you, that, having all contentment in everything always, you may be superabounding in every good work, according as it is written, "He scatters, He gives to the drudges, His righteousness remains for the eon". Now may He Who is supplying seed to the sower, and bread for food, be furnishing and multiplying your seed and be causing the product of your ¹¹ righteousness to grow, being enriched in everything, for all generosity, which is producing through ¹² us thanksgiving to God, seeing that the dispensation of this ministry is not only replenishing the wants of the saints, but is superabounding also through much thanksgiving, to God, through the testedness ¹³ of this dispensation, glorifying God at the subjection of your avowal to the evangel of Christ, and in the generosity of the contribution for them and for all, and in their petition for you, longing to be acquainted with you, because of the tran-

<p>1st¹ OF-THE BOASTING (by st) ΤΗΤΗΣΚΑΥΧΗΣΕΦΣΑΝΑΓΚΑ 20 5 OF-THE BOASTING necessary</p>	<p>ΜΕΝΕΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΟΔΕ 20 10 IS-REMAINING INTO THE eon THE YET Un-</p>
<p>ΙΟΝΟΥΝ Η ΓΗΣ ΑΜΗΝ ΠΑΡΑΚΑ 40 THEN I-deem TO-BESIDE-CALL</p>	<p>ΠΙΧΟΡΗ ΓΩΝ ΣΠΕΡΜΑΤΩ ΣΠΕ 40 supplying B O R O N seed to-THE ONE-SOW-</p>
<p>ΛΕΣΑΙ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΙΝΑ 60 THE brothers THAT</p>	<p>ΙΡΟΝΤΙΚΑΙ ΑΡΤΟΝ ΕΙΣ ΒΡΩ 60 ING AND BREAD INTO FEED-</p>
<p>ΠΡΟΕΛΘΩΣΙΝ ΕΙΣ ΥΜΑΣ ΚΑΙ 80 THEY-MAY-BE-BEFORE-COMING INTO YOU AND</p>	<p>1st¹ He-WILL-BE-furnishing E WILL-BE-multiplying ΣΙΝ ΧΟΡΗΓΗΣΑΙ ΚΑΙ ΑΠΛΗΘΥ 80 ing MAY-He-furnish AND MAY-He-BE-multi-</p>
<p>ΠΡΟΚΑΤΑΡΤΙΣΘΙΣΙΤΗΝ ΠΡΟ 100 THEY-SHOULD-BE-BEFORE-DOWN-EQUIPPING THE BEING-</p>	<p>ΕΙΤΟΝ ΣΠΟΡΟΝ ΥΜΩΝ ΚΑΙ ΑΥΤΟΙΣ plying THE seed OF-YOU AND MAY- growing E (these three by st)</p>
<p>ΕΠΗΓΓΕΛΑΜΕΝ ΗΝ ΕΥΛΟΓΙΑΝ 20 BEFORE-promised blessedness</p>	<p>ΥΨΗΣΑΙΤΑΓΕΝΗΜΑΤΑ ΤΗΣ Δ 20 HE-BE-GROWING THE product OF-THE JUST-</p>
<p>ΥΜΩΝ ΤΑΥΤΗΝ ΕΤΟΙΜΗΝ ΕΙΝ 40 OF-YOU THIS READY TO-BE</p>	<p>ΙΚΑ ΕΙΣ ΤΗΝ ΣΥΜΦΩΝΕΝ ΠΑΝΤ 40 11 ice OF-YOU IN EVERY</p>
<p>ΛΙΟΥΤΩΣΘΕ ΕΥΛΟΓΙΑΝ ΚΑΙ 60 thus AS blessedness AND</p>	<p>ΠΛΟΥΤΙΖΟΜΕΝΟΙ ΕΙΣ ΠΑΝΤ 60 BEING-ENRICHED INTO EVERY</p>
<p>ΜΗΩΣ ΠΛΕΟΝΕΣΙΑΝ ΤΟΥΤΟ Δ 80 6 NO AS MORE-HAVING this YET</p>	<p>ΑΝΑΠΛΟΤΗΤΑΝ ΤΙΣ ΚΑΤΕΡΓ 80 UN-COMPOUND WHICH-ANT IS-DOWN-ACTING</p>
<p>ΕΟΣ ΠΕΡΙΩΝΕΙΔΟΜΕΝΩΣ Φ 200 THE ONE-SOWING SPARINGLY SPAR-</p>	<p>ΑΖ ΕΤΑΙΔΗΜΩΝ ΕΥΧΑΡΙΣΤ 200 THAT us thanking</p>
<p>ΕΙΔΟΜΕΝΩΣ ΚΑΙ ΘΕΡΙΣΕΙ Κ 20 ingly AND WILL-BE-reaping AND</p>	<p>12 1st¹ OY=OF-God ΙΑΝΤΩΘΕ ΟΤΙ ΤΗ ΔΙΑΚΟΝΙΑ 20 to-THE God that THE THRC-SERVICE</p>
<p>ΛΙΟΣ ΠΕΡΙΩΝΕΠΕΥΛΟΓΙΑΙ 40 THE ONE-SOWING ON blessedness</p>	<p>ΤΗΣ ΛΕΙΤΟΥΡΓΙΑΣ ΤΑΥΤΗΣ 40 OF-THE officiation this</p>
<p>ΣΕ ΠΕΥΛΟΓΙΑΣ ΚΑΙ ΘΕΡΙΣ 60 ON blessedness AND WILL-BE-reap-</p>	<p>ΟΥ ΜΟΝΟΝ ΕΙΣ ΤΗΝ ΠΡΟΣΑΝΑΠ 60 NOT ONLY IS TOWARD-UP-FILLING</p>
<p>ΕΙΣ ΕΚΑΣΤΟΝ ΚΑΘΩΣ ΠΡΟΗΡ 80 7 ING EACH according-AS HE-HAS-BEFORE-</p>	<p>ΑΝ ΡΟΥΣ ΑΤΑΥΣΤΕΡΗΜΑΤΑ Τ 80 THE WANTs OF-</p>
<p>ΤΑΙ ΤΗ ΚΑΡΔΙΑ ΜΗ ΕΚΑΥΤΗΣ 300 LIFTED TO-THE HEART NO OUT OF-SORROW</p>	<p>ΩΝ ΑΓΙΩΝ ΑΛΛΑ ΚΑΙ ΠΕΡΙΣ 300 THE HOLY-ONEs but AND exceeding</p>
<p>ΗΣ ΑΝΑΓΚΗΣ ΙΔΑΡΟΝ ΓΑΡ Δ 20 ON OUT OF-necessity GLEEFUL for GIV-</p>	<p>ΕΥΟΥΣ ΑΔΙΑΠΟΛΛΩΝ ΕΥΧΑΡ 20 THERE much thanking</p>
<p>ΟΤΗΝ ΑΓΑΠΟΘΕΟΣ ΔΥΝΑΤΕ 40 8 er IS-LOVING THE God IS-BEING-ABLE</p>	<p>13 b, for God, XPICTΩK AI ANOINTED AND ΙΣΤΙΩΝΤΩΘΕ ΦΑΔΙΤΗΣ ΔΟΚ 40 to-THE God THAT THE testedness</p>
<p>ΙΔΕΟ ΘΕΟΣ ΠΑΣΑΝ ΧΑΡΙΝ ΠΕ 60 YET THE God EVERY grace TO-</p>	<p>ΙΜΗΣΤΗΣ ΔΙΑΚΟΝΙΑΣ ΤΑΥΤ 60 OF-THE THRC-SERVICE this</p>
<p>ΡΙΣΣΕΥΣΑΙ ΕΙΣ ΥΜΑΣ ΙΝΑ 80 exceed INTO YOU THAT IN</p>	<p>ΗΣ ΔΟΞΑΖΟΝΤΕΣ ΤΟΝ ΘΕΟΝ 80 esteemizing THE God ON</p>
<p>Ν ΠΑΝΤΙ ΠΑΝΤΟΤΕ ΠΑΣΑΝ ΑΥ 400 EVERY always EVERY SAME-</p>	<p>ΠΙΤΗΥΟΤΑΓΗΤΗΣ ΟΜΟΛΟΓ 400 THE UNDER-SETTING OF-THE avowal</p>
<p>ΤΑΡΚΕΙΑΝ ΕΧΟΝΤΕΣ ΠΕΡΙΣ 20 sufficiency HAVING YE-MAY-BE-</p>	<p>ΙΑΣΥΜΩΝΕΙΣ ΤΟ ΕΥΑΓΓΕΛΙ 20 OF-YOU INTO THE WELL-MESSAGE</p>
<p>ΣΕΥΝΤΕ ΕΙΣ ΠΑΝ ΕΡΓΟΝ ΑΓΑ 40 exceeding INTO EVERY ACT GOOD</p>	<p>ΟΝ ΤΟΥ ΧΡΙΣΤΟΥ ΚΑΙ ΑΠΛΟΤ 40 OF-THE ANOINTED AND to-UN-COMPOUND</p>
<p>ΘΟΝ ΚΑΘΩΣ ΓΕΓΡΑΠΤΑΙ ΕΣΚ 60 9 according-AS it-HAS-been-WRITTEN HE-SCAT-</p>	<p>ΗΤΙ ΤΗΣ ΚΟΙΝΩΝΙΑΣ ΕΙΣ ΑΥΤ 60 OF-THE communion INTO them</p>
<p>ΟΡ ΠΙΣ ΕΝ ΔΩΚΕΝ ΤΟΙΣ ΠΕΝ 80 TERS He-GIVES to-THE DRUDGES</p>	<p>ΤΟΥΣ ΚΑΙ ΕΙΣ ΠΑΝΤΑΣ ΚΑΙ Α 80 14 AND INTO ALL AND OF-</p>
<p>ΗΣ ΙΝ Η ΔΙΚΑΙΟΣΥΝΗ ΑΥΤΟΥ 600 THE JUSTICE OF-Him</p>	<p>ΥΠΟΝΔΕΝΣΕΙ ΥΠΕΡ ΥΜΩΝ ΕΠ 1500 them to-petition OVER YOU ON-</p>

1 Paul now turns his attention to the minority in Corinth, who were still opposed to him. They may be that party which said, "I am of Christ" (1 Co. 1:12) and seem to have been led by an emissary of the Judaizers. These men were proud and imperious, quite unlike the Christ in Whom they boasted, hence Paul appeals to the meekness and lenience of Christ. They walked according to the flesh and were continually opposing him on that ground. They misinterpreted his gentleness, and called it cowardice, they said he was brave enough at a distance, but afraid to put his threats into execution when present. Paul, in reply, hopes he may not be called upon to exercise the authority he possesses in a destructive way, but makes it plain that he has the spiritual power to wage a campaign if necessary. By a bold figure he likens his spiritual warfare to the pulling down of the forts of the enemy, and leading all opposition into captivity. The most powerful weapons are not material but spiritual. Neither are place and prestige as potent as truth. Paul alone was more than a match for the judaizing legates sent out from Jerusalem. False brethren such as these were his most virulent enemies.

7 The unspiritual, fleshly minded man looks only on the surface. But nowhere are appearances so deceiving as in things spiritual. Our Lord Himself had none of the superficial marks of greatness. Paul seems to have been specially deficient in those qualities which were demanded from those who aspired to leadership in the world. His public speaking seems to have been the special point on which his enemies attacked him. Greek orators were probably the most accomplished the world has ever seen. By comparison Paul's presence was weak and his delivery contemptible. But what has become of all those masters of forensic art? They are dead and their efforts have died with them. The few that remain are models of beauty but are devoid of all spiritual power. Paul's words transformed his hearers, not by his mode of delivery, but by their truth and potency.

15 scendent grace of God on you. Now thanks be to God for His indescribable gratuity!

10 Now I, Paul, myself am entreating you through the meekness and lenience of Christ, who, as to personal appearance, indeed, am humble among you, yet, being absent, have courage toward you. Yet I am beseeching that I may not, being present, have courage with the confidence with which I am reckoning to dare some who reckon us as walking according to the flesh. For, walking in flesh, we are not war-
ring according to the flesh. For the weapons of our warfare are not fleshly, but powerful to God toward the pulling down of bulwarks; pulling down reasonings and every height elevating itself against the knowledge of God, and leading into captivity every apprehension into the obedience of Christ, and in readiness to avenge every disobedience, whenever your obedience may be completed.

7 Are you looking on the surface? If anyone is presuming to have confidence in himself to be Christ's, let him be reckoning this again with himself, that, according as he is Christ's, thus also are we. For if I, as well, should be boasting somewhat more excessively concerning our authority (which the Lord gives us for edification and not for pulling you down), I shall not be put to shame, lest I should seem as though terrifying you through epistles, seeing that he is averring, "His epistles, indeed, are weighty and strong, yet his bodily presence is weak and his expression contemptible". Let such a one be reckoning this, that such as we are in

<p>15 ΙΠΟΒΟΥΝΤΩΝΥΜΑCΙΔΙΝΑC 20 LONGING YOUR TO-BE-PERCEIV-</p>	<p>ΙΑΙΧΜΑΛΩΤΙΖΟΝΤΕC 20 capturing EVERY MIND</p>
<p>ΑΤΗΝΥΠΕΡΒΑΛΛΟΥCΑΝΧΑΡ 40 ING THRU THE OVER-CASTING grace</p>	<p>ΟΗΜΑΕΙCΤΗΝΥΠΑΚΟΗΝΤΟ 40 INTO THE obedience OF-THE</p>
<p>15 ΙΝΤΟΥΘΕΟΥΕΦΥΜΙΝΧΑΡΙC 60 OF-THE God ON YOU' grace</p>	<p>ΧΡΙCΤΟΥΚΑΙΕΝΕΤΟΙΜΩΕΧ 60 6 ANOINTED AND IN READY HAVING</p>
<p>ΔΕΤΩΘΕΩΦΕΠΙΘΗΑΝΕΚΔΙΗΓ 80 YET to-THE God ON THE UN-detailed</p>	<p>ΟΝΤΕCΕΚΔΙΚΗCΑΙΠΑCΑΝ 80 TO-OUT-JUST EVERY dis-</p>
<p>10 ΗΤΩΑΥΤΟΥΔΟΡΕΑΔΥΤΟCΔΕ 100 OF-HIM gratuity SAME YET</p>	<p>ΑΡΑΚΟΗΝΟΤΑΝΠΛΗΡΩΘΗΝΥ 100 obedience whenever MAY-BE-BEING-FILLED OF-</p>
<p>ΕΓΟΠΑΥΛΟCΠΑΡΑΚΑΛΩΜΑ 20 1 PAUL AM-BESIDE-CALLING YOU' 20</p>	<p>ΟΗΝΥΠΑΚΟΗΝΤΑΚΑΤΑΠΡΟCΩ 20 7 YOU' the obedience THE according-to face</p>
<p>CΑΙΑΤΗCΠΡΑΟΤΗΤΟCΚΑΙΕ 40 THRU THE MEekness AND le-</p>	<p>ΠΟΝΒΛΕΠΕΤΕΕΙΤΙCΟΚΑΙΕ 40 YE-ARE-looking IF ANY IS-SEEING</p>
<p>ΠΙΕΙΚΕΙΑCΤΟΥΧΡΙCΤΟΥΟ 60 niency OF-THE ANOINTED WHO</p>	<p>ΠΕΠΟΙΘΕΝΑΙΕΑΥΤΩΧΡΙCΤ 60 TO-HAVE-be-CONFIDED to-self OF-ANOINTED</p>
<p>CΚΑΤΑΠΡΟCΩΠΟΝΜΕΝΤΑΠΕ 80 according-to face INDEED LOW</p>	<p>ΟΥΕΙΝΑΙΤΟΥΤΟΛΟΓΙΖΕCΘ 80 TO-BE this LET-him-BE-accountING</p>
<p>ΙΝΟCΕΝΥΜΙΝΑΠΩΝΔΕΘΑΡΡ 200 IN YOU' FROM-BEING YET I'M-HAVING-</p>	<p>ΩΠΑΙΝΕΦΕΑΥΤΟΥΟΤΙΚΑΘ 200 AGAIN ON self that according-</p>
<p>ΦΕΙCΥΜΑCΔΕΟΜΑΙΔΕΤΟΜΗ 20 2 COURAGE INTO YOU' I'-hE-SEECHING YET THE NO</p>	<p>ΩCΑΥΤΟCΧΡΙCΤΟΥΟΥΤΩCΚ 20 AS BE OF-ANOINTED thus AND</p>
<p>ΠΑΡΩΝΘΑΡΡΗCΑΙΤΗΝΠΕΠΟΙ 40 RESIDE-BEING to-HAVE-COURAGE to-THE CONFIDENCE</p>	<p>ΑΙΗΜΕΙCΕΑΝΤΕΓΑΡΚΑΙΠΕ 40 S WE IF-EVER BESIDES for AND more-</p>
<p>ΘΗCΕΙΗΛΟΓΙΖΟΜΑΙΤΟΑΜΗ 60 WHICH I-AM-accounting TO-DARE</p>	<p>ΡΙCCΟΤΕΡΟΝΤΙΚΑΥΧΗCΘ 60 excessive ANY I-SHOULD-BE-HOASTING</p>
<p>CΑΙΕΠΙΤΙΝΑCΤΟΥCΛΟΓΙΖ 80 ON ANY THE accounting</p>	<p>ΑΙΠΕΡΙΤΗCΕΞΟΥCΙΑCΗΜΩ 80 ABOUT THE authority OF-US</p>
<p>ΟΜΕΝΟΥCΗΜΑCΦΚΑΤΑCΑΡ 300 US AS according-to FLESH</p>	<p>ΗΝCΕΔΩΚΕΝΟΚΥΡΙΟCΗΜΙΝ 300 WHICH GIVES THE Master to-US</p>
<p>ΚΑΠΕΡΙΠΑΤΟΥΝΤΑCΕΝCΑΡ 20 3 ABOUT-TREADING IN FLESH</p>	<p>ΕΙCΟΙΚΟΔΟΜΗΝΚΑΙΟΥΚΕΙ 20 INTO HOME-BUILDING AND NOT INTO</p>
<p>ΚΙΓΑΡΠΕΡΙΠΑΤΟΥΝΤΕCΟΥ 40 for ABOUT-TREADING NOT</p>	<p>CΚΑΘΑΙΡΕCΙΝΥΜΩΝΟΥΚΑΙ 40 DOWN-LIFTING OF-YOU' NOT I-</p>
<p>ΚΑΤΑCΑΡΚΑCΤΡΑΤΕΥΟΜΕΘ 60 according-to FLESH WE-ARE-WARRING</p>	<p>CΧΥΝΘΗCΟΜΑΙΝΑΜΗΔΟΞΩ 60 9 SHALL-BE-BEING-VILED THAT NO I-SHOULD-BE-</p>
<p>ΑΤΑΓΑΡΟΠΛΑΤΗCCΤΡΑΤΕΙ 80 4 THE for IMPLMENTS OF-THE WAN</p>	<p>ΩCΑΝΕΚΦΟΒΕΙΝΥΜΑCΔΙΑΤ 80 SEEMING AS EVER to-BE-OUT-FEARING YOU' THRU THE</p>
<p>ΔCΗΜΩΝΟΥCΑΡΚΙΚΑΑΛΛΑΔ 400 OF-US NOT FLESHICS but A-</p>	<p>ΩΝΕΠΙCΤΟΛΩΝΟΤΙΑΜΕΝΕ 200 10 letters that THE INDEED let-</p>
<p>ΥΝΑΤΑΘΕΩΠΡΟCΚΑΘΑΙΡ 20 BLES to-THE God TOWARD DOWN-LIFTING</p>	<p>ΠΙCΤΟΛΑΙΦΗCΙΝΒΑΡΕΙΑΙ 20 ters he-IS-AVERING HEAVY</p>
<p>ΕCΙΝΟΧΥΡΩΜΑΤΩΝΛΟΓΙCΜ 40 OF-DULWARKS logics</p>	<p>ΚΑΙΙCΧΥΡΑΙΗΔΕΠΑΡΟΥCΙ 40 AND STRONG THE YET BESIDE-BEING</p>
<p>ΟΥCΚΑΘΑΙΡΟΥΝΤΕCΚΑΙΠΑ 60 5 DOWN-LIFTING AND EVERY</p>	<p>ΑΤΟΥCΦΑΤΟCΑCΘΕΝΗCΚΑ 60 OF-THE BODY UN-FIRM AND</p>
<p>ΝΥΨΩΜΑΕΠΑΙΡΟΜΕΝΟΝΚΑΤ 80 HEIGHT being-ON-LIFTED DOWN</p>	<p>ΙΟΛΟΓΟCΕΞΟΥCΕΝΗΜΕΝΟC 80 THE saying HAVING-been-scoreD</p>
<p>ΑΤΗCΓΝΩCΕΦCΤΟΥΘΕΟΥΚΑ 600 OF-THE knowledge OF-THE God AND</p>	<p>ΤΟΥΤΟΛΟΓΙΖΕCΘΩΤΟΤΟΥ 1000 11 this LET-BE-accounting THE such</p>

¹¹ Even forbearance and gentleness have their limits. The apostle makes it clear that, when he came to them again he would act quite as severely as he wrote in dealing with those who still opposed him. He does not wish to be judged by their standard, for it is of no use at all to measure men by men. Anyone can be great in a community of dwarfs. If the standard is false, so is the greatness.

¹² These opponents of his were overstretching themselves. They never came as far as Corinth in proclaiming the evangel, but after Paul had toiled, then they came along and boasted as if they, not he, had outstripped others in bringing it to them. Paul was planning to carry the evangel beyond them into regions where it had never been proclaimed. Were they intending to outstrip him in reaching out to virgin fields, that they might have a real cause for boasting? It is evident that it suited them better to boast in what was already accomplished by another, rather than endure the toil and privation of a missionary journey with all its difficulties and dangers.

Paul had a right to boast, if anyone had. He ought to have been so high in their esteem that no one could displace him in their regard, least of all those who had no real claim on them and who chose to defame the one who had toiled and suffered for them in their very midst.

¹ Paul did not wish the Corinthians to divide their allegiance among a number of men, nor indeed, to yield it to anyone but Christ. When a virgin is engaged, she is no longer free to follow other men, but should keep herself for her affianced. So with us. Let us not follow men, but be single toward Christ. The point in this figure is confined to the singleness and purity of the espoused virgin. It must not be overstretched into an allusion to the marriage state. The faithful in Israel are the bride of the Lambkin.

Israel was Jehovah's wife, but was divorced for her unfaithfulness. John the Baptist introduced the bride to the Bridegroom. His disciples left him for his Lord. The new Jerusalem will be on earth, the home of the twelve tribes of Israel. Ours is a heavenly allotment.

word, through epistles, being absent, such also are we in act, being ¹² present. For we do not dare to judge ourselves by, or compare ourselves with, some who are commending themselves. But they, measuring themselves by themselves and comparing themselves with themselves, do not understand.

¹³ Now we shall not be boasting immeasurably, but according to the measure of the rule which God parts to us—a measure to reach ¹⁴ as far as you also (for it is not as though, not reaching to you, we are overstretching ourselves, for we outstrip [others] even as far as you in the evangel of Christ), ¹⁵ not boasting immeasurably in others' toil, yet having the expectation, your faith being grown, to be magnified among you superabundantly, according to our rule, so as to preach the evangel beyond you, not to boast in another's rule ¹⁷ that which is ready. Now he who is boasting, let him be boasting in ¹⁸ the Lord. For not he that commends himself is qualified, but whom the Lord is commending.

¹¹ You ought to have borne with me in any little imprudence. Nay, ² and be bearing with me, for I am jealous over you with a jealousy of God. For I betroth you to one Man, to present a pure virgin to ³ Christ. Now I fear lest somehow, as the serpent deludes Eve by its craftiness, it should be corrupting your minds from the singleness and ⁴ the purity which is in Christ. For if, indeed, he who is coming is proclaiming another Jesus whom we do not proclaim, or you are obtaining a different spirit, which

ΤΟCΤΟΙΟΙΕCΜΕΝΤΩΛΟΓ ²⁰	ΔΙΚΑΤΑΤΟΝΚΑΝΟΝΑΗΜΩΝΕ ²⁰
that THE- WHICH WE-ARE to- THE saying	according-to THE RULE OF-US IN-
ΦΔΙΕΠΙCΤΟΛΩΝΑΠΟΝΤΕCΤ ⁴⁰	ΙCΠΕΡΙCCEIANEICTAYΠE ⁴⁰
THRO letters FROM-BEING such	16 TO excess INTO THE OVER-OUT-
ΟΙΟΥΤΟΙΚΑΙΠΑΡΟΝΤΕCΤΩ ⁸⁰	ΡΕΚΕΙΝΑΥΜΩΝΕΥΑΓΓΕΛΙC ⁶⁰
AND BESIDE-BEING to- THE	TO-BE OF-YOUP TO-WELL-MESSAGIZE
ΕΡΓΩΟΥΓΑΡΤΟΛΩΜΩΜΕΝΕΓΚ ⁸⁰	ΑCΘΑΙΟΥΚΕΝΑΛΛΟΤΡΙΦΚΑ ⁸⁰
12 ACT NOT for WE-ARE-DARING TO-IN-	NOT IN other-placed RULE
8 + Ε ΠΙΝΑΙHCYΓΚΡΙΝΑΙΕΑΥΤΟ ¹⁰⁰	ΝΟΝΙΕΙCΤΑΕΤΟΙΜΑΚΑΥΧΗ ⁶⁰⁰
JUDGE OR TO-TOGETHER-JUDGE selves	INTO THE READY TO-BOAST
ΥCΤΙCΙΝΩΝΕΑΥΤΟΥCΥΝ ²⁰	ΑCΘΑΙΟΔΕΚΑΥΧΩΜΕΝΟC ²⁰
to-ANY OF- THE-ones selves TOGETHER-	17 THE YET one-BOASTING IN
ΙCΤΑΝΟΝΤΩΝΑΛΛΑΔΥΤΟΙΕ ⁴⁰	ΝΚΥΡΙΦΚΑΥΧΑCΘΟΥΓΑΡΟ ⁴⁰
STANDING-UP but they IN	18 Master LET-him-BE-BOASTING NOT for THE-
ΝΕΑΥΤΟΙCΕΑΥΤΟΥCΜΕΤΡΟ ⁶⁰	ΕΑΥΤΟΝCΥΝΙCΤΑΝΩΝΕΚΕΙ ⁶⁰
selves selves MEASURING	one self TOGETHER-STANDING-UP that-one
ΥΝΤΕCΚΑΙCΥΓΚΡΙΝΟΝΤΕC ⁸⁰	ΝΟCΕCΤΙΝΔΟΚΙΜΟCΑΛΛΑΟ ⁸⁰
AND TOGETHER-JUDGING	is tested is but WHOM
ΕΑΥΤΟΥCΕΑΥΤΟΙCΟΥCΥΝΙ ²⁰⁰	ΝΟΚΥΡΙΟC CΥΝΙCΤΗCΙΝΟΦ ⁷⁰⁰
selves to-selves NOT ARE-under-	11 THE Master IS-TOGETHER-STANDING OWE
C added by 1 ¹ ΔCΙΝΗΜΕΙCΔΕΟΥΚΕΙCΤΑΑ ²⁰	ΕΛΟΝΑΝΕΙΧΕCΘΕΟΥΜΙΚΡ ²⁰
13 standing WE YET NOT INTO THE UN-	YE-tolerated OF-ME LITTLE
ΜΕΤΡΑΚΑΥΧΗCΟΜΕΘΑΔΑΛΑ ⁴⁰	ΟΝΤΙΑΦΡΟCΥΝΗCΑΛΛΑΚΑΙ ⁴⁰
MEASURED SHALL-BE-BOASTING but AND	ANY UN-DISPOSITION but
ΚΑΤΑΤΟΜΕΤΡΟΝΤΟΥΚΑΝΟΝ ⁶⁰	2 ΑΝΕΧΕCΘΕΜΟΥΖΗΛΩΓΑΡΥΜ ⁶⁰
according-to THE MEASURE OF- THE RULE	2 BE-YE-tolerating OF-ME I-AM-BOILING for YOUP
ΟCΟΥΕΜΕΡΙCΕΝΗΜΙΝΟΒΕΟ ⁸⁰	ΑCΘΕΟΥΖΗΛΩΗΡΜΟCΑΜΗΝΓ ⁸⁰
WHICH PARTS to-US THE God	OF-God to-BOILING I-CONNECT for
CΜΕΤΡΟΥΕΦΙΚΕCΘΑΙΔΧΡΙ ³⁰⁰	ΑΡΥΜΑCΕΝΙΑΝΔΡΙΠΑΡΒΕΝ ³⁰⁰
OF-MEASURE TO-ON-REACH UNTIL	YOUP TO-ONE MAN virgin
ΚΑΙΥΜΩΝΟΥΓΑΡΩCΜΗΕΦΙΚ ²⁰	ΟΝΑΓΝΗΝΠΑΡΑCΤΗCΑΙΤΩΧ ²⁰
14 AND YOUP NOT for AS NO ON-REACH-	PURE TO-BESIDE-STAND to- THE AN-
ΝΟΥΜΕΝΟΙΕΙCΥΜΑCΥΠΕΡΕ ⁴⁰	ΡΙCΤΩΦΟΒΟΥΜΑΙΔΕΜΗΝΩC ⁴⁰
ING INTO YOUP WE-ARE-OVER-	3 OINTED I-AM-FEARING YET NO-how
ΚΤΕΙΝΟΜΕΝΕΑΥΤΟΥCΑΧΡΙ ⁶⁰	ΩCΟΟΦΙCΕΙΝΗΠΑΤΗCΕΝΕΥΑ ⁶⁰
OUT-STRETCHING selves UNTIL	AS THE serpent OUT-SEDUCES EVE
ΓΑΡΚΑΙΥΜΩΝΕΦΘΑCΑΜΕΝΕ ⁸⁰	ΝΕΝΤΗΠΑΝΟΥΡΓΙΑΥΤΟΥΦ ⁸⁰
for AND YOUP WE-OUTSTRIP IN	IN THE cleverness OF-it it-
ΝΤΩΕΥΑΓΓΕΛΙΩΤΟΥΧΡΙCΤ ⁴⁰⁰	ΘΑΡΗΤΑΝΟΗΜΑΤΑΥΜΩΝΑΠΟ ⁹⁰⁰
THE WELL-MESSAGE OF- THE ANOINTED	SHOULD-BE-CORRUPTING THE MINDS OF-YOUP FROM
ΟΥΟΥΚΕΙCΤΑΔΜΕΤΡΑΚΑΥΧ ²⁰	ΤΗCΑΠΛΟΤΗCΟCΚΑΙΤΗCΑΓ ²⁰
15 NOT INTO THE UN-MEASURED BOASTING	THE UN-COMPOUND AND THE purity
ΩΜΕΝΟΙΕΝΑΛΛΟΤΡΙΟΙCΚΟ ⁴⁰	ΝΟΤΗΤΟCΤΗCΕΙCΤΟΝΧΡΙC ⁴⁰
IN other-placed-ones toils	OF- THE INTO THE ANOINTED
ΠΟΙCΕΛΠΙΔΑΔΕΕΧΟΝΤΕCΑ ⁶⁰	ΤΟΝΕΙΜΕΝΓΑΡΟΕΡΧΟΜΕΝΟ ⁶⁰
EXPECTATION YET HAVING OF-	4 IF INDEED for THE one-COMING
ΥΞΑΝΟΜΕΝΗCΤΗCΠΙCΤΕΦC ⁸⁰	CΑΛΛΟΝΙHCΟΥΝΚΗΡΥCCEΙ ⁸⁰
BEING-GROWN-UP OF- THE BELIEF	other JESUS IS-PROCLAIMING
8 Η = -C3 ΥΜΩΝΕΝΥΜΙΝΜΕΓΑΛΥΝΘΗΝ ³⁰⁰	ΟΝΟΥΚΕΚΗΡΥΞΑΜΕΝΗΠΝΕΥ ¹⁰⁰⁰
OF-YOUP IN YOUP TO-BE-magnified	WHOM NOT WE-PROCLAIM on spirit

⁴ The newcomers in Corinth did not have anything to proclaim more than Paul had already made known to them. Paul's speech may have been plain, but his knowledge was not deficient by any means. In this, more than in anything else, he was far beyond any other apostle. He knew all that the Circumcision had to proclaim. They could tell him nothing that he did not fully apprehend already. They, on the other hand, had to learn of his commission and the truth he taught, from him. Peter, the greatest of them, found some things in his epistles hard to understand (2 Pet.3¹⁶). We may well go further than his own words, and acknowledge that he towers far above all the rest, especially in those later revelations which, at the time this epistle was penned, had not yet been made known.

⁷ The only charge they could sustain against him was that he had proclaimed the evangel to them without receiving anything from them, not even enough to pay for his scanty wants. Poor Macedonia helped to supply his necessities in rich Corinth. Here is an excellent example for our modern evangelism. Where are the evangelists today who can say, I have preached the evangel gratuitously? Did these opponents of Paul in Corinth follow in his footsteps in this regard? Their mercenary motives would doubtless lead them in quite an opposite extreme.

¹³ Satan changes his tactics to conform to God's administrations. At times he deceives, and again he destroys. Peter speaks of him as a roaring lion, seeking whom he may devour (1 Pet.5⁸). Such will be his course in the judgment era following the present administration of grace, when the epistles of Peter will have their application. Now Satan is transfigured into an angel of light. He is not hideous, but beautiful. His servants stand for righteousness and pose as apostles of Christ. His work is not found in the sinks of iniquity, but in the efforts to educate and reform mankind apart from the blood of Christ. He deceives by assuming the very role which he is popularly supposed to oppose.

you did not obtain, or a different evangel, which you do not receive, you are bearing with him ideally.

⁵ For I am reckoning to be deficient in nothing pertaining to the paramount apostles. Now even if I am plain in expression, nevertheless not in knowledge, but in everything being made manifest in all for you.

⁷ Or do I sin in humbling myself that *you* may be exalted, seeing that I preach God's evangel to you gratuitously? I despoil other ecclesias, getting rations for dispensing to you. And when I was present with you and in want, I am an encumbrance to no one (for the brethren coming from Macedonia replenish my wants), and in everything I keep and shall be keeping myself from being burdensome to you.

¹⁰ The truth of Christ is in me, seeing that I will not be barred from this boasting of mine in the regions of Achaia. Wherefore? Seeing that I am not loving you? God is aware! Now what I am doing and will be doing is that I may strike off the incentive from those wanting an incentive, that wherein they are boasting they may be found according as we also. For such are false apostles, fraudulent workers, being transfigured into the apostles of Christ. And no marvel, for Satan himself is being transfigured into a messenger of light.

¹⁵ It is no great thing, then, if his servants also are being transfigured as dispensers of righteousness—whose consummation will be according to their acts.

¹⁶ Again I am saying, no one should presume me to be imprudent. Yet if otherwise, receive me as imprudent, that I also should

<p>ΜΑΕΤΕΡΟΝ ΛΑΜΒΑΝΕΤΕ ΟΥ 20 DIFFERENT YE-ARE-GETTING[-UP] WHICH NOT</p>	<p>ΟΥ ΕΝΕΜΟΙΟΤΗΚΑΥΧΗΣΙC 20 IN ME THAT THE BOASTING</p>
<p>ΚΕΛΑΒΕΤΕ ΝΗΘΥ ΑΓΓΕΛΙΟΝ 40 YE-GOT OR WELL-MESSAGE DIFF-</p>	<p>ΑΥΤΟΥ ΦΡΑΓΗΣΕΤΑΙ ΕΙC 40 this NOT WILL-BE-Being-BARR'D INTO ME</p>
<p>ΤΕΡΟΝ ΟΥΚ ΕΔΕΞΑCΘΕ ΚΑΛ 60 DIFFERENT repeated by a but cancelled FERENT WHICH NOT YE-RECEIVE IDEALLY</p>	<p>ΜΕ ΕΝ ΤΟΙC ΚΑΙ ΜΑCΙ ΤΗC ΑΧ 60 IN THE regions OF-THE ACHAIA</p>
<p>ΦCΑΝ ΕΧΕCΘΕ ΛΟΓΙΖΟΜΑΙ 80 YE-ARE-tolerating I-AM-accounting for</p>	<p>ΔΙC ΔΙΑ ΤΙ ΤΙ ΟΥΚ ΑΓΑΠΩ 80 THRU-ANY that NOT I-AM-LOVING</p>
<p>ΑΡ ΜΗ ΕΝΥCΤΕΡΗ ΚΕΝΑΙΤΩ 100 NO-YET-ONE TO-HAVE-WANTED OF-THE</p>	<p>ΥΜΑC ΘΕΟC ΟΙ ΔΕ ΝΟΘΕΙ 100 12 YOUp THE God HAS-PERCEIVED WHICH YET I'M-</p>
<p>ΝΥΠΕΡ ΑΙ ΑΝΑΠΟCΤΟΛΩΝ ΕΙ 20 OVER-VERY COMMISSIONERS IF</p>	<p>ΩΚΑΙ ΠΟΙΝCΩ ΙΝΑ ΕΚΚΟΥCΤ 20 DOING AND I'LL-BE-DOING THAT I-SH'D-BE-OUT-STRIKING</p>
<p>ΔΕ ΚΑΙ ΠΙCΘΗCΤΩ ΛΟΓΩ ΑΛ 40 YET AND ordinary to-THE saying BUT</p>	<p>ΗΝ ΑΦΟΡΜΗΝ ΤΩΝ ΒΕΛΟΝΤΩΝ 40 THE FROM-RUSH OF-THE ones-WILLING</p>
<p>ΛΟΥΤΗ ΓΝΩCΕΙΑ ΛΛΕΝ ΠΑΝΤ 60 NOT to-THE knowledge BUT IN EVERY</p>	<p>ΑΦΟΡΜΗΝ ΙΝΑ ΕΝΦΑΥCΗCΤ 60 FROM-RUSH THAT N WHICH THEY-ARE-BOAST-</p>
<p>ΙΝΑ ΕΡΘΕCΘΕ ΕΝ ΠΑCΙΝ Ε 80 BEING-made-APPEAR IN ALL INj</p>	<p>ΔΙΕΥΡΕΘΩC ΙΝΑ ΒΩC ΚΑΙ Η 80 ING THEY-MAY-BE-Being-FOUND according-AS AND WE</p>
<p>ΙC ΥΜΑC Η ΜΑΡΤΙΑΝ ΕΠΟΙΗ 200 TO YOUp OR missing I-DO</p>	<p>ΜΕΙC ΟΙ ΓΑΡ ΤΟΙΟΥΤΟΙ ΕΥΕ 700 13 THE for such FALSE-</p>
<p>CΑ ΕΜΑΥΤΟΝ ΤΑΠΕΙΝΩΝ ΙΝΑ 20 MYSELF making-LOW THAT</p>	<p>Δ ΑΠΟCΤΟΛΟΙ ΕΡΓΑΤΑΙ ΔΟΛ 20 COMMISSIONERS ACTERS FRAUD-</p>
<p>ΥΜΕΙC ΥΨΩΘΗΤΕ ΟΤΙ ΔΩΡΕΑ 40 YE MAY-BE-Being-HEIGHTENED that gratuitously</p>	<p>ΙΟΙ ΜΕΤΑCΧΗΜΑΤΙΖΟΜΕΝΟ 40 ulent BEING-after-FIGURED</p>
<p>ΝΤΟ ΤΟΥ ΘΕΟΥ ΕΥΑΓΓΕΛΙΟΝ 60 THD OF-THE God WELL-MESSAGE</p>	<p>ΙΕΙC ΑΠΟCΤΟΛΟΥC ΧΡΙCΤΟ 60 INTO COMMISSIONERS OF-ANointed</p>
<p>ΕΥΗΓΓΕΛΙCΑ ΜΗΝΥΜΙΝ ΑΛΛ 80 S I-WELL-MESSAGE to-YOUp other</p>	<p>ΥΚΑΙ ΟΥΘΑΥΜΑ ΑΥΤΟC ΓΑΡ Ο 80 14 AND NOT MARVEL SAME for THE</p>
<p>ΑCΕΚΚΑ ΗCΙ ΑCΕCΥΛΗC ΑΛΛ 300 OUT-CALLED I-ATTACH (legally) GETTING</p>	<p>CΑΤΑΝΑC ΜΕΤΑCΧΗΜΑΤΙΖΕ 800 SATAN (adversary) IS-BEING-after-FIGURED</p>
<p>ΒΩΝ ΟΨΩΜΙΟΝ ΠΡΟC ΤΗΝ ΥΜΩ 20 PROVISION-PURCHASE TOWARD THE OF-YOUp</p>	<p>ΤΑΙ ΕΙC ΑΓΓΕΛΟΝ ΦΩΤΟC ΟC 20 15 INTO MESSENGER OF-LIGHT NOT</p>
<p>Ν ΔΙΑΚΟΝΙΑ ΚΑΙ ΠΑΡΩΝ ΠΡ 40 THRU(-SERVICE AND BESIDE-Being TO-</p>	<p>ΜΕΓΑΛΟΥΝ ΕΙΚΑΙ ΔΙΑΚΟΝ 40 GREAT THEN IF AND THE THRU-SERVITORS</p>
<p>ΟC ΥΜΑC ΚΑΙ ΥCΤΕΡΗ ΒΕΙCΟ 60 WARD YOUp AND BEING-TO-WANT NOT</p>	<p>ΟΙ ΑΥΤΟΥ ΜΕΤΑCΧΗΜΑΤΙΖΟ 60 OF-BID ARE-BEING-after-FIGURED</p>
<p>ΥΚΑΤΕΝΑΡΚΗC ΑΟΥ ΒΕΝΟCΤ 80 I-AM-DOWN-NUMD OF-NOT-YET-ONE THE</p>	<p>ΝΤΑΙ ΦCΑΙ ΚΟΝΟΙ ΔΙΚΑΙΟ 80 AS THRU-SERVITORS OF-Justice</p>
<p>Ο ΓΑΡ ΥCΤΕΡΗ ΜΑΜΟΥ ΠΡΟC Α 400 for WANT OF-ME TOWARD-UP-</p>	<p>CΥΝΗCΩΝΤΟ ΤΟΤΕ ΛΟC ΕCΤΑΙ Κ 300 OF-WHOM THE FINISH WILL-BE ac-</p>
<p>ΝΕ ΠΛΗΡΩC ΑΝΟΙΔΕΛΟΙ ΕΙ 20 FILL THE brothers COM-</p>	<p>Δ ΤΑΤΑ ΕΡΓΑ ΑΥΤΩΝ ΠΑΛΙΝ 20 16 cording-to THE ACTS OF-them AGAIN I-AM-</p>
<p>ΛΘΟΝΤΕC ΑΠΟ ΜΑΚΑΔΟΝΙΑ 40 ING FROM MACEDONIA</p>	<p>ΕΓΩ ΜΗΤΙC ΜΕ ΔΟΞΗ ΑΦΡΟΝΑ 40 saying NO ANY ME SH D-BE-SEEMING UN-DISPOSED</p>
<p>CΚΑΙ ΕΝ ΠΑΝΤΙ ΑΒΑΡΗ ΕΜΑΥ 60 AND IN EVERY UN-DEAVY MYSELF</p>	<p>ΕΙΝΑΙ ΕΙΔΕΜΗ ΓΕΚΑΝΩCΑΦ 60 TO-BE IF YET NO-SURELY AND-IF-EVER AS UN-</p>
<p>ΤΟΝ ΥΜΙΝ ΕΤΗΡΗCΑΚΑΙ ΤΗΡ 80 to-YOUp I-KEEP AND I-SHALL-BE-</p>	<p>ΡΟΝΑ ΔΕΞΑCΘΕ ΜΕ ΙΝΑ ΚΑΓΩ 80 DISPOSED RECEIVE-YE ME THAT AND-I</p>
<p>ΗCΩC ΕCΤΙΝ ΑΛΗΘΕΙΑ ΧΡΙCΤ 300 10 KEEPING IS TRUTH OF-ANointed</p>	<p>ΜΙΚΡΟΝ ΤΙ ΚΑΥΧΗCΘΑΙ ΟΙ Α 18000 17 LITTLE ANY SHOULD-BE-BOASTING WHICH I-</p>

²⁰ Paul's patient and forbearing behavior among them was in striking contrast to the course of his detractors. They treated the Corinthians like slaves, while Paul served them like a slave. They devoured their substance. Paul provided for himself by his own labor or the gifts of other ecclesias. They took what they could obtain. Paul refused to take anything from them. They set themselves high above the Corinthians. Paul humbled himself among them. They even treated them to personal indignities. Paul confesses ironically that he was too weak to intimidate them in this fashion. And yet they not only tolerated but actually relished such treatment!

²² "Hebrews" denotes not merely Israelites, but that party in the nation which was zealous for the law and the traditions, in contrast to the Hellenists, who were tainted with Greek culture. (See Ac.6:1).

²² Paul now, in his assumed imprudence, compares himself with them. As to physical descent he can match them on every point. But when it comes to his service, he stands unparalleled and unapproachable. Here was a man by no means strong, often suffering from some form of physical infirmity, leading a life of incessant peril, enduring and daring all for the sake of the evangel. The record in Acts seems full of his sufferings, but it is evident that the account in Acts is by no means complete. There is no record of the five Jewish scourgings. Only one of the Roman beatings, the one at Philippi, is elsewhere mentioned. The stoning was at Lystra (Ac.14:19). Not one of the shipwrecks is found in the account in Acts, for the one there recorded was long after this.

²⁶ Travel was attended with much hazard in Paul's time, especially as he probably went unattended and unarmed. But more dangerous than the robbers who infested the highways was the constant plotting of the Jews to kill him, and the opposition on all sides to his evangel, which often clashed with the prejudice and material interests of the nations.

¹⁷ be boasting a little! What I am talking, I am not talking in accord with the Lord, but as in imprudence, in this assumption of boasting. Since many are boasting according to the flesh, *I* also shall be boasting. For with relish are you tolerating the imprudent, being prudent. For you are bearing with it if anyone is enslaving you, if anyone is devouring, if anyone is obtaining, if anyone is elevating himself, if anyone is lashing you in the face. I am saying this by way of dishonor, as that *we* are weak.

Now in whatever anyone is daring (I am saying it in imprudence), *I* also am daring. Are they Hebrews? I also. Are they Israelites? I also. Are they the seed of Abraham? I also. Are they servants of Christ? Being insane, I am talking for the sake of "I". In weariness more exceedingly, in jails more exceedingly, in blows inordinately, in deaths often. By Jews five times I got forty save one. Thrice am I flogged with rods, once am I stoned, thrice in a shipwreck, a night and a day have I spent in a marsh, in journeys often, in dangers of rivers, in dangers of robbers, in dangers of my race, in dangers of the nations, in dangers in the city, in dangers in the wilderness, in dangers in the sea, in dangers among false brethren; in weariness and labor, in vigils often, in famine and thirst, in fasts often. In cold and nakedness, apart from what is outside, that which is coming upon me daily, solicitude for all the ecclesias.

²⁹ Is anyone weak and I am not weak? Who is snared and *I* am not on fire? If I must boast. I will boast in that which is of my

ΑΛΦΟΥΚΑΤΑΚΥΡΙΟΝΑΛΛΩ ²⁰	ΙΟΥΔΑΙΩΝΠΕΝΤΑΚΙΣΤΕC ²⁰
AM-TALKING NOT according-to Master I'M-TALKING but	JUDA-ANS FIVE-times FOUR-TY
ΑΛΦCΕΝΑΦΡΟCΥΝΗΝΤΑΥΤ ⁴⁰	^{B1} ΔΕΡΑΚΟΝΤΑΠΑΡΑΜΙΑΝΕΛΑΒ ⁴⁰
AS in imprudence IN this	BESIDE ONE I-GOT
ΗΤΗΥΠΟCΤΑCΕΙΤΗCΚΑΥΧΗ ⁶⁰	^{+E} ΟΝΤΡΙCΕΡΑΒΔΙCΘΗΝΑΠAΞ ⁶⁰
THE UNDER-STANDING OF-THE BOASTING	25 THrice I-AM-ROBIZED ONCE
CΕΩCΕΠΕΠΟΛΛΟΙΚΑΥΧΩΝ ⁸⁰	^{+E} ΕΛΙΘΑCΘΗΝΤΡΙCΕΝΑΥΑΓΗ ⁸⁰
18 since MANY ARE-BOASTING	I-AM-STONIZED THrice I-NAUTICAL-WRECK
ΤΑΙΚΑΤΑΤΗΝCΑΡΚΑΚΑΓΩΚ ¹⁰⁰	CΑΝΥΧΘΗΜΕΡΟΝΕΝΤΘΒΥΘΩ ¹⁰⁰
according-to THE FLESH AND-I -SHALL-	NIGHT-DAY IN THE SUBMERGED
ΑΥΧΗCΜΑΙΝΔΕΦCΓΑΡΕ ²⁰	ΠΕΠΟΙΗΚΑΘΟΙΠΟΡΙΑΙCΠ ²⁰
19 BE-BOASTING GRATIFY-ly for YE-ARE-	26 I-HAVE-DONE to-WAYS-GOES MA-
ΧΕCΘΕΤΩΝΑΦΡΟΚΩΦΡΟΝΙ ⁴⁰	ΟΛΛΑΚΙCΚΙΝΔΥΝΟΙCΠΟΤΑ ⁴⁰
tolerating OF-THE UN-DISPOSED DISPOSED	NY-times to-DANGERS OF-rivers
ΜΟΙΟΝΤΕCΑΝΕΚΕCΘΕΓΑΡΕ ⁶⁰	ΜΩΝΚΙΝΔΥΝΟΙCΑΗCΤΩΝΚΙ ⁶⁰
20 . BEING YE-ARE-tolerating for IF	to-DANGERS OF-ROBBERS to-
ΙΤΙCΥΜΑCΚΑΤΑΔΟΥΛΟΙΕΙ ⁸⁰	ΝΔΥΝΟΙCΕΚΓΕΝΟΥCΚΙΝΔΥ ⁸⁰
ANY-one YOUR IS-DOWN-SLAVING IF	DANGERS OUT OF-breed to-DANGERS
ΤΙCΚΑΤΕCΘΙΕΙΕΙΤΙCΑΛ ²⁰⁰	ΝΟΙCΕΙΞΘΝΩΝΚΙΝΔΥΝΟΙC ²⁰⁰
ANY-one IS-DOWN-EATING IF ANY-one IS-GET-	OUT OF-NATIONS to-DANGERS
ΒΑΝΕΙΕΙΤΙCΕΠΑΙΡΕΤΑΙΕ ²⁰	ΕΝΠΟΛΕΙΚΙΝΔΥΝΟΙCΕΝΕΡ ²⁰
TING-UP IF ANY-one IS-BEING-ON-LIFTED IF	IN city to-DANGERS IN DES-
ΙΤΙCΕΙCΠΡΟCΦΟΝΥΜΑCΔ ⁴⁰	ΗΜΙΑΚΙΝΔΥΝΟΙCΕΝΘΑΛΑC ⁴⁰
ANY-one INTO face YOUR IS-	OLATE to-DANGERS IN SEA
^{o.} ΕΡΕΙΚΑΤΑΑΤΙΜΙΑΝΑΕΓΩ ⁸⁰	CΗΚΙΝΔΥΝΟΙCΕΝΨΕΥΔΕ ⁸⁰
21 SKINNING according-to UN-VALUE I-AM-SAYING AS	to-DANGERS IN FALSE-brothers
^{o.} CΟΤΙΗΜΕΙCΗCΘΕΝΗΚΑΜΕΝ ⁸⁰	^{B omits IN} ΑΦΟΙCΕΝΚΟΠΩΚΑΙΜΟΧΘΩΕ ⁸⁰
that WE HAVE-been-UN-FIRM	27 IN toil AND LABOR IN
ΕΝΩΔΑΝΤΙCΤΟΛΜΑΕΝΑΦΡΟ ³⁰⁰	ΝΑΓΡΥΠΝΙΑΙCΠΟΛΛΑΚΙCΕ ³⁰⁰
IN WHICH YET EVER ANY IS-DARING IN imprudence	vigils MANY-times IN
^{o.} CΥΝΑΕΓΩΤΟΛΜΩΚΑΓΘΕΒΡ ²⁰	ΝΑΕΙΜΩΚΑΙΔΙΥΕΙΕΝΝΗCΤ ²⁰
22 I'M-saying I-AM-DARING AND-I HEBREWS	FAMINE AND THIRST IN fastings
^{o.} ΔΟΙΕΙCΙΝΚΑΓΩΙCΙΡΑΗΛ ⁴⁰	^{o.} ΕΙAΙCΠΟΛΛΑΚΙCΕΝΨΥΧΕΙ ⁴⁰
THEY-ARE AND-I ISRAELITES	MANY-times IN cold
ΙΤΑΙΕΙCΙΝΚΑΓΩCΠΕΡΜΑ ⁶⁰	ΚΑΙΓΥΜΝΟΤΗΤΙΧΩΡΙCΤΩΝ ⁶⁰
THEY-ARE AND-I seed of-	28 AND NAKEDness apart-from THE
ΒΡΑΔΜΕΙCΙΝΚΑΓΩΔΙΑΚΟΝ ⁸⁰	ΠΑΡΕΚΤΟCΗΠΙCΤΑCΙCΜΟ ⁸⁰
23 ABRAHAM THEY-ARE AND-I THRU-servitors	BESIDE-OUT-d THE ON-STANDING OF-ME
ΟΙΧΡΙCΤΟΥΕΙCΙΝΠΑΡΑΦΡ ¹⁰⁰	^{I (by s^t)} ΥΝΚΑΘΗΜΕΡΑΝΗΜΕΡΙΜΝΑΠ ¹⁰⁰
OF-ANointed THEY-ARE BEING-BESIDE-DIS-	THE according-to DAY THE anxiety OF-
ΟΝΦΑΛΑΦΥΠΕΡΕΓΘΕΝΚΟ ²⁰	ΑCΩΝΤΩΝΕΚΚΑΛΗCΙΩΝΤΙCΑ ²⁰
PONED I'M-TALKING OVER I IN toils	29 ALL OF-THE OUT-CALLEDs ANY-one IS-
ΟΙCΠΕΡΙCCΟΤΕΡΩCΕΝΦΥΛ ⁴⁰	^{o.} CΘΕΝΕΙΚΑΙΟΥΚΑCΘΕΝΩΤΙ ⁴⁰
more-exceedingly IN GUARD-	BEING-UN-FIRM AND NOT I-AM-BEING-UN-FIRM
^{s1 IN B. M. C. IN G. H. O. C. s2 IN B. O. C. IN G. H. M. C.} ΔΚΑΙCΠΕΡΙCCΟΤΕΡΩCΕΝΠ ⁶⁰	^{+E} CCKΑΝΔΑΛΙΖΕΤΑΙΚΑΙΟΥΚ ⁶⁰
houses more-exceedingly IN BLOWs	ANT IS-BEING-ANARED AND NOT
ΑΗΓΑΙCΥΠΕΡΒΑΛΛΟΝΤΩCΕ ⁸⁰	ΕΓΩΠΥΡΟΥΜΑΙΕΙΚΑΥΧΑCΘ ⁸⁰
OVER-CAST-ly IN	30 I AM-BEING-FIRED IF TO-BE-BOASTING
ΝΘΑΝΑΤΟΙCΠΟΛΛΑΚΙCΥΠΟ ¹⁰⁰	^{B omits OF-ME} ΑΙΔΕΙΤΑΤΗCΑCΘΕΝΕΙΑCΜ ¹⁰⁰
24 DEATHs MANY-times by	IS-BINDING THE OF-THE UNFIRMNESS OF-

³² When Paul returned from Arabia to Damascus and preached boldly in the name of Jesus, he confounded the Jews who lived at Damascus, proving that he was proclaiming the Messiah. Here was something for him to boast about! But no. He boasts only in his weakness. He had no strength to withstand the Jews who sought to kill him. They had the whole garrison of the city on the alert to arrest him. So he boasts in his humiliating escape, being lowered through the wall, probably at some overhanging window, in a wicker basket!

¹ Now, however, Paul comes to that which is, doubtless, his greatest ground for glorying. Fourteen years before finds him on his first missionary journey after his severance at Antioch. At Lystra he is stoned and left for dead (Ac.14²⁶). It is more than likely that this, the time when his battered body was supposed to be finished with this life, is when he is transported in spirit to the third heaven. There are three heavens in Scripture. The first was of old (2Pet.3⁵) and perished, but was followed by "the heavens which are now" (2Pet.3⁷). But these, too, are transient. The third heaven is viewed by the apostle John in the Unveiling (Un.21¹). John, however, does not enter the new heaven, but confines himself to a description of the new earth. Paul entered the third heaven and there saw (what he afterward revealed in his Perfection Epistles) the universal supremacy of Christ and the supernal dignity and bliss conferred on the ecclesia which is Christ's body. He also enters the new earth and its park, which John describes (Un.22²). All of this he had seen, but he was not allowed to disclose it until the time was ripe. This came when Israel's apostasy was full blown, as recorded at the close of the book of Acts. Till then he does not even claim to be the man who had seen and heard such transcendent revelations.

⁷ Who would not be elated beyond

³¹ weakness. The God and Father of the Lord Jesus, Who is blessed for the eons, is aware that I am not lying. In Damascus the ethnarch of Aretus, the king, garrisoned the city of the Damascenes, wanting to arrest me, and I am lowered in a wicker basket through a window through the wall, and I escaped his hands.

¹² If I must boast, it is not expedient, indeed, yet I shall also be coming to apparitions and revelations of the Lord. I am acquainted with a man in Christ, such a one, fourteen years ago (whether in a body I am not aware, or outside of the body, I am not aware—God is aware) was snatched away to the third heaven. And I am acquainted with such a man (whether in a body or outside of the body I am not aware—God is aware) that he was snatched away into paradise and hears ineffable declarations, which it is not allowed a man to speak. Over such a one I shall be boasting; yet I shall not be boasting for myself, except in my infirmities. For, should I be wanting to boast, I shall not be imprudent, for I shall be declaring the truth. Now I am reticent, that no one should be reckoning me to be above anything that he is observing or hearing of me.

⁷ Wherefore also, lest I should be lifted up by the transcendence of the revelations, there was given me a splinter in the flesh, a messenger of Satan, that he may be buffeting me, lest I should be lifted up. For this I entreat the Lord thrice, that it should withdraw from me. And He has protested to me, "My grace is sufficient for you, for My power is perfected in infirmity". With the greatest relish, then, will I

1	ME	1-SHALL-BE-BOASTING	THE God	AND	4	that	he-was-snatched INTO THE PARK	20
	ΠΑΤΗΡ ΤΟΥ ΚΥΡΙΟΥ ΙΗΣΟΥ	40	FATHER OF-THE Master JESUS	HAS-		ΕΙΣΟΝ ΚΑΙ Η ΚΟΥΣ ΕΝ ΑΡΗΜΑΤΑΙΣ	40	UN-declarable
	ΙΔΕΝ ΟΦΕΥΛΟΓΗΤΟΣ ΕΙΣ ΤΗΝ	60	PERCEIVED THE One-BEING blessed INTO THE			ΑΡΗΜΑΤΑ ΔΟΥΚΕΣ ΟΝ ΑΝΘΡΩ	60	declarations WHICH NOT allowing to-human
	ΟΥΣΑΙ ΦΝΑΣΟΤΙ ΟΥ ΦΕΥΔΟΜ	80	CONS that NOT I-AM-FALSIFYING			ΠΩ ΛΑΛΗΣΑΙ ΥΠΕΡ ΤΟΥΤΟ ΙΟ	90	TO-TALK OVER THE SUCH
32	IN DAMASCUS		THE church		5	Υ ΤΟΥ ΚΑΥΧΗΣΟΜΑΙ ΥΠΕΡ ΔΕ	600	I-SHALL-BE-BOASTING OVER YET
	ΑΡΕΤΑ ΤΟΥ ΒΑΣΙΛΕΥΣΕΦΡΟ	20	ARETAS OF-THE KING GARRISONED			ΕΜΑΥΤΟΥ ΚΑΥΧΗΣΟΜΑΙ	20	MYSELF NOT I-SHALL-BE-BOASTING IF-
	ΥΡΕΙΤΗΝ ΠΟΛΙΝ ΔΑΜΑΣΚΗΝ	40	THE city OF-DAMASCENES			ΙΜΗΝ ΤΑΙΣ ΑΣΒΕΝΕΙΣ	40	NO IN THE UN-FIRMNESSES OF-
33	TO-arrest ME WILLING AND THRU				6	ΟΥ ΕΑΝ ΓΑΡ ΘΕΛΩΣ ΚΑΥΧΗΣ	60	I-SHOULD-BE-WILLING TO-BOAST
	ΔΑΥΡΙΔΟΣ ΕΝ ΚΑΡΓΑΝΗΧΑ	50	window IN WICKER-basket I-AM-			ΑΣΘΑΙΟΥ ΚΕΣΟΜΑΙ ΑΦΡΩΝΑ	80	NOT I-SHALL-BE UN-DISPOSED TRUTH
	ΛΑΘΗΝ ΔΙΑ ΤΟΥΤΕΙΧΟΥΣΚ	200	LOWERED THRU THE WALL AND			ΑΝΘΕΙΑΝ ΓΑΡ ΕΡΩΦΕΙΔΟΜΑΙ	100	for I'LL-BE-declaring I'M SEPARING
	ΔΙΕΞΕΦΥΓΟΝΤΑΣ ΧΕΙΡΑΣ	20	I-OUT-FLED THE HANDS OF-			ΙΔΕ ΜΗΤΙΣ ΕΙΣ ΕΜΕ ΛΟΓΙΣΘ	20	YET NO ANY INTO ME SHOULD-BE-account-
1	him IF TO-BE-BOASTING		IF-BINDING NOT			ΤΑΙ ΥΠΕΡ ΟΒΑ ΕΠΕΙ ΜΕΝΑ	40	ING OVER WHICH he-is-looking ME OR IS-HEAR-
	ΣΥΜΦΕΡΟΝ ΜΕΝ ΕΛΕΥΣΟΜΑΙ	60	being-expedient INDEED I-SHALL-BE-COMING			Υ ΕΙΤΙ ΕΣΤΙ ΜΟΥ ΚΑΙ ΤΗ ΥΠΕΡ	60	ANY OUT OF-ME AND to-THE OVER-
	ΔΕΚΑ ΕΙΣ ΟΠΤΑΣΙΑΣ ΚΑΙΑ	80	AND AND INTO VIEWS AND FROM-			ΒΟΛΗΤΩΝ ΑΠΟΚΑΛΥΨΕΘΑΙ	80	CAST OF-THE FROM-COVERINGS THRU-
2	coverings		OF-Master I'VE-PERCEIVED			ΟΙΝΑΜΗ ΥΠΕΡ ΑΙΡΩΜΑΙ ΔΕ	800	WHICH THAT NO I-MAY-BE-being-OVER-LIFTED WAS-GIVEN
	ΑΝΘΡΩΠΟΝ ΕΝ ΧΡΙΣΤΩ ΠΡΟΕ	20	human IN ANOINTED BEFORE YEARS			ΘΗΜΟΙΣ ΚΟΛΟΥΤΗ ΣΑΡΚΙΑΓ	20	to-ME SPLINTER to-THE FLESH MES-
	ΤΩΝ ΔΕΚΑΤΕΣΣΑΡΟΝ ΕΙΤΕ	40	TEN-FOUR IF-BESIDES IN			ΓΕΛΟCΣΑΤΑΙΝΑ ΜΕΚΟΛΑ	40	SENGER OF-SATAN (adversary) THAT ME he-MAY-DE-
	ΝCΦΜΑΤΙΟΥ ΚΟΙΔΑ ΕΙΤΕ Κ	60	BODY NOT I'VE-PERCEIVED IF-BESIDES			ΦΙΖΙΝΑΜΗ ΥΠΕΡ ΑΙΡΩΜΑΙ	60	FROM-CHASTENING THAT NO I-MAY-BE-being-OVER-LIFTED
	ΤΟΣΤΟΥΤΩΜΑΤΟΣ ΟΥΚΟΙΔΑ	80	outside-OF-THE BODY NOT I'VE-PERCEIVED	8		ΥΠΕΡ ΤΟΥΤΟΥ ΤΡΙCΤΟΝ ΚΥΡ	80	OVER this THIRCE THE Master
	ΘΕΟΣ ΟΙΔΕΝ ΑΡΠΑΓΕΝΤΑΤ	100	THE God HAS-PERCEIVED BEING-SNATCHED THE			ΙΟΝ ΠΑΡΕΚΑΛΕCΑΙΝΑ ΑΠΟC	300	I-BESIDE-CALL THAT it-SHOULD-BE-
	ΟΝΤΟΙΟΥ ΤΟΝ ΕCΤΡΙΤΟΥ	20	such TILL OF-third hea-			ΤΗ ΑΠΕΜΟΥ ΚΑΙ ΕΙΡΗ ΚΕΝ ΜΟ	20	FROM-STANDING FROM ME AND He-was-declared to-ME
3	ven		AND I'VE-PERCEIVED THE SUCH			ΙΑΡΚΕΙC ΟΙΝ ΧΑΡΙC ΜΟΥ ΗΓ	40	IS-SUFFICING to-YOU THE grace OF-ME THE for
	Υ ΤΟΝ ΑΝΘΡΩΠΟΝ ΕΙΤΕ ΕΝCΦ	60	human IF-BESIDES IN BODY			ΑΡΑΥΝΑΜΙC ΜΟΥ ΕΝ ΑCΒΕΝΕ	60	ANILITY OF-ME IN UN-FIRMNESS
	ΜΑΤΙ ΕΙΤΕ ΚΤΟΣΤΟΥCΦΜΑ	80	IF-BESIDES OUTSIDE OF-THE BODY			ΙΑΤΕΛΕΙΟΥ ΤΑΙΝ ΔΙCΤΑΟΥ	80	is-BEING-matured most-GRAFITY-ly THEN
	ΤΟCΟΥΚΟΙΔΑ ΘΕΟΣ ΟΙΔΕΝ	600	NOT I'VE-PERCEIVED THE God HAS-PERCEIVED			ΝΜΑΛΛΟΝ ΚΑΥΧΗΣΟΜΑΙ ΕΝΤ	600	RATHER I-SHALL-BE-BOASTING IN THE

measure at such revelations as had been confided to him? But Paul had good reason to refrain from boasting. A painful physical infirmity was given him to keep him humble. A *thorn* in the flesh is hardly adequate, a *splinter* is nearer, but still too weak an expression, for Paul would not entreat thrice for the removal of some minor distress. But it was not removed. Instead, he received grace and the assurance that God's power finds infirmity its fittest tool. He needs none of man's strength. It hinders the manifestation of His power. O, that we could learn this lesson! We repine and are dejected when infirmity and persecution and necessity press upon us, when we should rejoice. Paul delighted in them, not for their own sake, but that the power of Christ may be manifested through them. May His grace be our sole sufficiency!

¹⁴ What a fund of fatherly affection is revealed in his protest, "I am not seeking *yours* but *you*!" And it must have humbled them to think of their own lack of care and consideration. They deserved nothing further at his hands. But instead of rebuking them and asserting his rights as an apostle, he proposes to lavish still more affection on them. And he will do this even if it should still further dampen their affection for him. Is not this a reflection of God's dealings with us in grace? We accept His bounty with all too feeble a response, yet He is not offended, but pours it out in more lavish style.

¹⁶ Paul anticipates a subtle insinuation which his enemies might suggest, even if he had cleared himself of their charges. He had sent Titus and others to them. Perhaps he had used them as tools to overreach them, so as to shield himself from blame. But it seems that Titus and those whom he had dispatched to them all were worthy delegates of the apostle, for they followed the same course he had done.

¹⁹ Thus he closes his appeal. His own defense was necessary for their edification.

rather glory in my infirmities, that the power of Christ should be tabernacled over me. Wherefore I delight in infirmities, in outrages, in necessities, in persecutions, in distresses for Christ's sake, for whenever I may be weak, then I am powerful.

¹¹ I have become imprudent: *you* compel me. For *I* ought to be commended by you, for I am not deficient in anything pertaining to the paramount apostles, even if I am nothing. Indeed, the signs of an apostle are produced among you in all endurance, in signs as well as miracles and powers. For is there anything in which you were discomfited over the rest of the ecclesias, except that *I* myself am no encumbrance to you? Deal graciously with me for this injustice!

¹⁴ *Lo!* this third time I am in readiness to come to you, and I shall not be an encumbrance, for I am not seeking *yours* but *you*. For the children ought not to be treasuring up for the parents, but the parents for the children. Yet with the greatest relish shall *I* spend and be bankrupted for the sake of your souls, even if loving you more exceedingly diminishes your love for me.

¹⁶ Now, let be, *I* do not overburden you, but belonging to the crafty, I got you by guile! Did not any of those whom I dispatched to you? Through him I overreach you! I entreat Titus, and dispatch together with him a brother. Does Titus not overreach you in something? Walk we not in the same spirit? Not in the same foot-prints?

¹⁹ Again, you are presuming that we are defending ourselves to you. In God's sight, in Christ, are we speaking, yet all, beloved, for the

ΑΙΣ ΑΣΘΕΝΕΙΑΙΣ ΟΥΝΑΕ 20
UN-FIRMNESSES OF-ME THAT SHOULD-

ΠΙΣΚΗΝΩΘΗ ΕΝ ΕΜΕΝΔΥΝΑΜ 40
BE-ON-BOOTHING ON ME THE ABILITY

10 ΙΣΤΟΥ ΧΡΙΣΤΟΥ ΔΙΟΕΥΔΟΚ 60
OF-THE ANOINTED THRU-WHICH I-AM-WELL-

ΦΕΝΑΣΘΕΝΕΙΑΙΣ ΕΝ ΥΒΡΕΣ 80
BE-ING IN ON-FIRMNESSES IN OUTRAGES

ΙΝΑ ΑΝΑΓΚΑΙΣ ΕΝ ΦΩΓΜΟ 100
IN necessities IN CHASE-INGS

10 ΙΣΤΟΥ ΧΡΙΣΤΟΥ ΔΙΟΕΥΔΟΚ 60
OF-THE ANOINTED THRU-WHICH I-AM-WELL-

ΧΡΙΣΤΟΥ ΟΤΑΝ ΓΑΡ ΑΣΘΕΝΩ 40
ANOINTED WHEN-EVER for I-MAY-BE-BEING-UN-

11 ΤΟΤΕ ΔΥΝΑΤΟΣ ΕΙΜΙ ΓΕΓΟΝ 60
FIRM THEN ABLE I-AM I-HAVE-BECOME

Α ΑΦΡΩΝΥΜΕΙΣ ΜΕΝΝΑΓΚΑΣ 80
UN-DISPOSED YE ME necessitate

ΑΤΕΕΓΩ ΓΑΡ ΦΕΙΛΟΝΥ ΦΥΜ 200
I for OWED by YOUR

ΩΝ ΣΥΝΙΣΤΑΣΘΑΙ ΟΥΔΕΝ ΓΑ 20
TO-BE-BEING-TOGETHER-STOOD NOT-YET-ONE for

ΡΤΙ ΥΣΤΕΡΗΣΑΤΩΝ ΥΠΕΡ ΑΙ 40
ANY I-WANT OF-THE OVER-VERY

ΑΝΑ ΠΟΣΤΟΛΩΝ ΕΙΚΑΙ ΟΥΔΕ 60
commissioners IF AND NOT-YET-ONE

12 ΝΕΙΜΙΤΑ ΜΕΝ ΣΗΜΕΙΑ ΤΟΥ Δ 60
I-AM THE INDEED SIGNS OF-THE COM-

ΠΟΣΤΟΛΟΥ ΚΑΤΕΙΡΓΑΣΘΗ 300
MISSIONER IS-DOWN-ACTED IN

ΝΥΜΙΝΕΝ ΠΑΣΧΥΠΟΜΟΝΗΝ 20
YOUR IN EVERY UNDER-REMAINING IN

ΣΗΜΕΙΟΙΣ ΤΕΚΑΙ ΤΕΡΑCΙΝ 40
SIGNS BESIDES AND MIRACLES

13 ΚΑΙ ΔΥΝΑΜΕCΙΝ ΤΙ ΓΑΡ ΕCΤ 60
AND ABILITIES ANY for IS

ΙΝ ΟΝΤΗ ΤΗ ΤΕΥΠΕΡΤΑΣΘ 80
WHICH YE-WERE-DIMINISHED OVER THE rest

ΙΠΑΣ ΕΚΚΛΗΣΙΑC ΕΙΜΗΟΤΙ 100
OUT-CALLED IF NO that

ΑΥΤΟC ΕΓΩ ΚΑΤΕΝΑΡΚΗΣ 20
SAME I NOT DOWN-NUMB

ΔΥΜΩΝ ΧΑΡΙCΑC ΘΕΟΙΜΟΙΤΗΝ 40
OF-YOU gr-CE-YE to-ME THE

14 ΔΑΙΚΙΑΝΤΑΥΤΗΝ ΔΙΟΥΤΡΙ 60
UN-JUSTNESS this BE-PERCEIVING third

ΤΟΝ ΤΟΥΤΟ ΕΤΟΙΜΩC ΕΧΘΕΛ 80
this READILY I'M-BAYING to-

ΘΕΙΝ ΠΡΟC YΜΑC ΚΑΙ ΟΥ ΚΑΤ 500
BE-COMING TOWARD YOUR AND NOT I-SHALL-

ΑΝΑΡΚΗΣ ΦΟΥΓΑΡ ΖΗΤΟΥΤΑΥ 20
BE-DOWN-NUMBING NOT for I-AM-SEEKING THE OF-

ΜΩΝΑ ΛΛΑΥΜΑC ΟΥ ΓΑΡ ΟΦΕΙ 40
YOUR but YOUR NOT for IS-OWING

ΛΕΙΤΑ ΤΕΚΝΑ ΤΟΙC ΓΟΝΕΥC 80
THE offspring to-THE parents

10 ΙΝ ΘΕCΑΥΡΙΖΕΙΝ ΑΛΛΑ ΟΙΓ 80
TO-BE-PLACING-INTO-TOMORROW but THE pa-

ΟΝΕΙCΤΟΙC ΤΕΚΝΟΙC ΕΓΩ Δ 800
15 rents to-THE offspring I YET

ΕΝ ΔΙCΤΑΔΑ ΠΑΝΗC ΦΚΑΙ ΕC 20
GRATIFY-ly SHALL-BE-SPENDING AND SHALL-

ΔΑΠΑΝΗΘΗC ΜΑΙΥΠΕΡ ΤΩΝ 40
BE-BEING-OUT-SPENT OVER THE

ΨΥΧΩΝ ΜΩΝ ΕΙΚΑΙ ΠΕΡΙC 60
souls OF-YOU IF AND more-exceedingly

ΟΤΕΡΟC YΜΑC ΑΓΑΠΟΝΗC 80
YOUR LOVING DIMINISHLY

ΝΑ ΓΑΡ ΠΩΜΑΙ ΕCΤΩ ΔΕ ΕΓΩ 700
16 I-AM-BEING-LOVED LET-IT-BE YET I NOT

ΚΑΤΕΒΑΡΗCΑΥΜΑC ΑΛΛΑ ΥΠ 20
DOWN-HEAVY YOUR but belong-

ΑΡΧΩΝ ΠΑΝΟΥΡΓΟC ΔΟΛΟΥΜ 40
ING clever to-FRAUD YOUR

17 ΑCΕΛΑΒΟΝ ΜΗΤΙΝΑ ΦΑΝΕC 60
I-GOT NO ANY OF-WHOM I-HAVE-

ΤΑ ΚΑΠΡΟC YΜΑC ΔΙΑΥΤΟΥ 80
COMMISSIONED TOWARD YOUR THRU him

ΕΠΛΕΟΝΕΚΤΗCΑΥΜΑC ΠΑΡΕ 900
18 I-MORE-HAVE YOUR I-BESIDE-

ΚΑΛΕCΑΤΙ ΤΟΝ ΚΑΙ CΥΝΑΠΕ 20
CALL TITUS AND I-TOGETHER-COM-

10 CΤΕΙΛΑΤΟΝ ΑΔΕΛΦΟΝ ΜΗΤΙ 40
mission THE brother NO ANY

ΕΠΛΕΟΝΕΚΤΗC ΕΝΥΜΑCΤΙΤ 60
MORE-HAS YOUR TITUS

10 ΟCΟΥΤΩΑΥΤΟ ΠΝΕΥΜΑΤΙ ΠΕ 80
NOT TO-THE SAME SPIRIT WE-

10 ΡΙΕΠΑΤΗCΑΜΕΝ ΟΥΤΟΙCΑΥ 900
ABOUT-TREAD NOT to-THE SAME

10 ΤΟΙCΙΧΝΕCΙΝ ΠΑΛΙΝ ΔΟΚΕ 20
19 TRACES AGAIN YE-ARE-SEEM-

10 ΙΤΕ ΟΥΤΙ YΜΙΝ ΑΠΟ ΛΟΓΟΥ ΜΕ 40
ING that to-YOU WE-ARE-FROM-SAYING

10 ΘΑ ΚΑΤΕΝΑΝΤΙ ΤΟΥΘΕ ΟΥΕΝ 60
DOWN-IN-INSTAD OF-THE God IN

10 ΧΡΙCΤΩ ΛΑΛΟΥΜΕΝ ΤΑ ΔΕ ΠΑ 80
ANOINTED WE-ARE-TALKING THE YET ALL

10 ΝΤΑ ΓΑΡ ΑΠΗΤΟΥ ΠΕΡΤΗC YΜ 21000
be-LOVED OVER THE OF-YOU

²¹ It was probably some months before Paul fulfilled his intention of visiting them again in person. During the interval he went over Macedonia, and possibly as far as Illyricum, giving them much exhortation. But all this time his heart was in Corinth. He had written to them. He had sent messengers to them. They had given him much sorrow not unmixed with joy. He had exhorted and he had threatened. He had made it plain that he would not spare when he came again in person. Can we imagine his feelings as he approached the city? How he shrank from being severe! Yet he must be severe, should it be necessary. Doubtless the majority would receive him with hearts full of joy and affection. But what of the rebellious minority? It was with such powerful emotions that he followed this epistle some months later.

It would seem from the uncanonical epistle of Clement, that his efforts for the Corinthian ecclesia were not in vain, but bore precious fruit. According to Acts (Ac.20²), he stayed in Greece three months, and, as usual, had to leave because the Jews lay in wait for him.

⁴ The power of Christ had been manifested amongst the Corinthians, yet Paul reminds them that even He was once crucified in utter weakness. Pilate and Herod and the chief priests all seemed stronger than He. But out of that very weakness came the power that saved them and that triumphed over His adversaries and that raised Him to the highest place in all the universe. So, says Paul, will it be with my weakness. The same power that raised Christ from the dead will impart strength to my weakness, and triumph over my adversaries.

⁷ Paul had no desire, however, to exercise the power he possessed. This might serve to prove his qualification for the office of an apostle, but it would be ill for them. Rather would he appear as disqualified and spare them such a proof as this. No matter what he did, however, it would be for the sake of the truth, for he had no power against the truth.

²⁰ sake of your edification. For I am afraid, lest somehow, on coming, I may not be finding you such as I want, and I may be found by you such as you do not want; lest somehow there be strife, jealousy, fury, factions, vilifications, whisperings, puffing up, turbulences.

²¹ Not again at my coming will my God be humbling me toward you, and I shall be mourning for many who have sinned before and are not repentant of the uncleanness and prostitution and wantonness which they commit.

13 *Lo!* This is the third time I am coming to you. By the mouth of two witnesses, and three, shall every declaration be made to stand.

² I have declared before, and am predicting as if being present the second time, and now, being absent, to those having sinned before and to all the rest, that if I should be coming again, I shall not spare, ³ since you are seeking a test of Christ speaking in me, Who is not weak for you, but powerful ⁴ among you. For even if He was crucified out of weakness, nevertheless He is living by the power of God. For *we* also are weak together with Him, but we shall be living together with Him by the power of God for you.

⁵ Be trying yourselves, if you are in the faith; be testing yourselves. Or are you not recognizing yourselves that Christ Jesus is in you. ⁶ except some are disqualified? Now I expect that you will know that ⁷ *we* are not disqualified! Now we are wishing to God that you do no evil, not that *we* may appear qualified, but that *you* may be doing that which is ideal, yet *we* may be ⁸ as disqualified. For we are not able for anything against the truth,

20 ΦΩΝΙΚΟΔΟΜΗΣΦΟΒΟΥΜΑΙΓ 20
OF-HOME-BUILDING I-AM-FEARING for

ΑΡΜΗΤΨΕΛΘΦΟΝΥΧΟΙΟΥΣ 40
NO how COMING NOT THE-WHICH

ΘΕΛΕΥΡΟΥΜΑΣΚΑΓΩΕΥΡΕ 60
I'M-WILLING I-MAY-BE-FINDING YOU AND-I MAY-BE-BEING- 4

ΦΩΜΙΝΟΙΟΝΟΥΘΕΛΕΤΕΜΗ 80
FOUND TO-YOU THE-WHICH NOT YE-ARE-WILLING NO

ΠΩΣΕΡΙΣΖΗΛΟΣΘΥΜΟΙΕΡΙ 100
how STRIFE BOILING LURIES STRIFES

ΘΕΙΔΙΚΑΤΑΛΑΛΙΑΙΨΙΘΥΡ 20
DOWN-TALK WHISPERINGS

ΙΣΜΟΙΦΥΣΙΩΣΕΙΣΑΚΑΤΑΣ 40
INFLATING UN-DOWN-STAND-

ΤΑΣΙΔΙΜΠΑΛΙΝΕΛΘΟΝΤΟ 60
21 INGS NO AGAIN OF-COMING

ΣΜΟΥΤΑΠΕΙΝΩΣΕΙΜΕΘΕΘΕ 90
OF-ME WILL-BE-making-LOW ME THE God

ΣΜΟΥΠΡΟΣΥΜΑΣΚΑΙΠΕΝΘΗ 200
OF-ME TOWARD YOU AND I'LL-BE-MOURN-

ΣΦΟΛΛΟΥΣΤΟΝΠΡΟΝΑΡΤ 20
ING MANY OF-THE ones-HAVING-BEFORE-

ΗΚΟΤΩΝΚΑΙΜΕΤΑΝΟΗΣΑ 40
MISSED AND NO OF-after-MINDING

ΝΤΩΝΕΠΙΤΗΚΑΘΑΡΣΙΑΚΑ 60
ON THE UNCLEanness AND

ΙΠΟΡΝΕΙΑΚΑΙΑΣΕΛΓΕΙΑΗ 80
PRO-STITUTION AND wantonness WHICH

ΕΠΡΑΞΑΝΙΘΟΥΤΡΙΤΟΝΤΟΥ 300
13 THE-Y-FACTISE BE-PERCEIVING third this 6

ΑΕΤΟΙΜΩΣΕΧΩΕΛΘΕΙΝ/ΟΤΙ-Α.Ε.ΙΝΔ+Σ1* 29
TOΕΡΧΟΜΑΙΠΡΟΣΥΜΑΣΕΠΙ 29
I-AM-COMING TOWARD YOU ON

ΣΤΟΜΑΤΟCΔΥΟΜΑΡΤΥΡΟΝΚ 40
MOUTH OF-TWO witnesses AND 7

ΑΙΤΡΙΦΝCΤΑΘΗΣΕΤΑΙΠΑΝ 60
OF-THREE WILL-BE-BEING-STOOD EVERY

ΡΗΜΑΠΡΟΕΙΡΗΚΑΚΑΙΠΡΟΑ 80
2 declaration I'VE-BEFORE-declared AND I-AM-BEFORE-

ΕΓΦΩCΠΑΡΟΝΤΟΔΕΥΤΕΡΟΝ 60
saying AS BESIDE-BEING THE SECOND

ΚΑΙΑΠΩΝΝΥΝΤΟΙCΠΡΟΗΜΑ 20
AND FROM-BEING NOW TO-THE ones-HAVING-BE-

ΡΤΗΚΟCΙΝΚΑΙΤΟΙCΛΟΙΠΟ 40
FORE-WISSED AND TO-THE rest

ΙCΠΑΣΙΝΟΤΙΕΑΝΘΩΕΙC 60
to-ALL that IF-EVER I-MAY-BE-COMING INTO 8

ΤΟΠΑΛΙΝΟΥΦΕΙCΟΜΑΙΕΠΕ 80
3 THE AGAIN NOT I-SHALL-BE-SPARING since

ΙΔΟΚΙΜΗΝΖΗΤΕΙΤΕΤΟΥΕΝ 500
testbedness YE-ARE-SEEKING OF-THE IN

ΕΜΟΙΛΑΛΟΥΝΤΟCΧΡΙCΤΟΥ 20
ME TALKING OF-ANointed

ΟCΕΙCΥΜΑCΟΥΚΑCΘΕΝΕΙΑ 60
WHO INTO YOU NOT IS-BEING-UN-FIRM but

ΛΑΔΥΝΑΤΕΙΕΝΥΜΙΝΚΑΙΓ 60
IS-BEING-ABLE IN YOU AND for

ΑΡΕΙCΤΑΥΡΩΘΝΕCΑCΘΕΝ 80
1 omit IF (by st) IF He-was-impaled OUT OF-UN-FIRMNESS

ΕΙΑCΑΛΛΑΖΗΕΚΔΥΝΑΜΕΩC 600
but IS-LIVING OUT OF-ABILITY

ΘΕΟΥΚΑΙΓΑΡΗΜΕΙCΑCΘΕΝ 20
OF-God AND for WE ARE-BEING-

ΟΥΜΕΝCΥΝΑΥΤΟΑΛΛΑΖΗCΟ 40
UN-FIRM TOGETHER to-Him but WE-SHALL-BE-

ΜΕΝCΥΝΑΥΤΟΕΚΔΥΝΑΜΕΩC 60
LIVING TOGETHER to-Him OUT OF-ABILITY

ΘΕΟΥCΥΜΑCΕΑΥΤΟΥCΠΕ 80
5 OF-God INTO YOU selves BE-YE-

ΙΡΑΖΕΤΕΕΙCΤΕΕΝΤΗΠΙC 700
IryING IF YE-ARE IN THE BELIEF

ΤΕΙΕΑΥΤΟΥCΔΟΚΙΜΑΖΕΤΕ 20
selves BE-YE-testing

ΗΟΥΚΕΠΙΓΙΝΩCΚΕΤΕΕΑΥΤ 40
OR NOT YE-ARE-ON-KNOWING selves

ΟΥCΟΤΙΧΡΙCΤΟCΙΝCΟΥCΕ 60
b JESUS ANointed THAT ANointed JESUS IN

ΝΥΜΙΝΕCΤΙΝΕΙΜΗΤΙΔΟΚ 80
b omits IS YOU IS IF NO ANY UNtested

ΙΜΟΙΕCΤΕΕΑΠΙΖΩΔΕΟΤΙΓ 300
YE-ARE I-AM-EXPECTING YET that YE-

ΝΩCΕCΘΕΟΤΙΗΜΕΙCΟΥΚΕC 20
s o. s+ε had WILL-BE-KNOWING that WE NOT ARE

ΜΕΝΑΔΟΚΙΜΟΙΕΥΧΟΜΕΘΑΔ 40
UNtested WE-ARE-WISHING YET

ΕΠΡΟCΤΟΝΘΕΟΝΗΜΠΟΙΗCΑ 60
TOWARD THE God NO TO-DO

ΙΥΜΑCΚΑΚΟΝΗΜΗΔΕΝΟΥΧΙΝ 80
YOU EVIL NO-YET-ONE NOT THAT

ΑΗΜΕΙCΔΟΚΙΜΟΙΦΑΝΩΜΕΝ 000
WE tested MAY-BE-APPEARING

ΑΛΛΙΝΑΥΜΕΙCΤΟΚΑΛΟΝΠΟ 20
b but THAT YE THE IDEAL MAY-BE-

ΙΗΤΗΜΕΙCΔΕΩCΑΔΟΚΙΜΟ 10
s εI for H=ARE-DOING DOING WE YET AS UNtested

ΙΩΜΕΝΟΥΓΑΡΔΥΝΑΜΕΘΑΤΙ 60
MAY-BE NOT for WE-ARE-AULE ANY

ΚΑΤΑΤΗCΑΛΗΘΕΙΑCΑΛΛΑ 90
AD O. DOWN OF-THE TRUTH but O-

ΠΕΡΤΗCΑΛΗΘΕΙΑCΑΙΡΟΜ 22000
s O. 9 VER THE TRUTH WE-ARE-JOYING

¹⁰ Edification should ever be the aim of God's servant in dealing with His erring saints. All other means should be exhausted before sharpness and severity should be used. They are a last resort, and seldom need be called into play if the example of Paul were followed, as it is given us in this epistle.

¹¹ The epistle closes with characteristic tokens of affection. Throughout the appeal is to the feelings. This is especially true of the evangel and its proclamation. God on His part *beseeches* the sinner to be *conciliated*. The saint is *reconciled*. He is not merely righteous, but at perfect peace with God. This is the fruit of the evangel which is so delicious to God's heart and to ours. Let us not fail to appreciate the marvelous affection of His message!

⁹ but for the sake of the truth. For we are rejoicing whenever *we* may be weak, yet *you* may be powerful. Now this are we wishing also:
¹⁰ your readjustment. Therefore I am writing this being absent that, being present, I should not be using severity, according to the authority which the Lord gives me for edification and not for pulling down.

¹¹ Furthermore, brethren, be rejoicing, be readjusted, be entreated, be mutually disposed, be at peace, and the God of love and of peace
¹² will be with you. Greet one another with a holy kiss. All the
¹³ saints are greeting you.

¹⁴ The grace of the Lord Jesus Christ and the love of God and the communion of the holy spirit be with you all! *Amen!*

ΕΝΓΑΡΟΤΑΝΗΜΕΙCΑCΘΕΝΩ 20
for whenever we MAY-BE-being-UN-

ΜΕΝΥΜΕΙCΔΕΔΥΝΑΤΟΙΗΤΕ 40
firm YE YET ABLE MAY-BE

ΑΒ¹ omit YET (hy s²)
ΤΟΥΤΟΔΕΚΛΙΕΥΧΟΜΕΘΑΤΗ 60
this YET AND WE-ARE-wishing THE

ΝΥΜΦΩΝΚΑΤΑΡΤΙCΙΝΔΙΑΤΟ 80
10 OF-YOUR DOWN-EQUIPPING THRU this

ΥΤΟΤΑΥΤΑΔΠΩΝΓΡΑΦΩΙΝΑ 100
these FROM-BEING I-AM-WRITING THAT

ΠΑΡΩΝΗΜΗΑΠΟΤΟΜΟCΧΡΗCΘ 20
RESIDE-BEING NO FROM-cutly I-SHOULD-BE-

ΜΑΙΚΑΤΑΤΗΝΕΞΟΥCΙΑΝΗΝ 40
using according-to THE authority WHICH

ΟΚΥΡΙΟCΕΔΩΚΕΝΜΟΙΕΙCΟ 60
THE Master GIVEN to-ME INTO HOME-

ΙΚΟΔΟΜΗΝΚΑΙΟΥΚΕΙCΚΑΘ 80
BUILDING AND NOT INTO DOWN-

ΔΙΡΕCΙΝΛΟΙΠΟΝΑΔΕΛΦΟΙ 100
11 LIFTING rest brothers

ΑΤΑΔΙ
ΧΑΙΡΕΤΕΚΑΤΑΡΤΙΖΕCΘΕΠ 20
BE-YE-JOYING BE-YE-DOWN-EQUIPPED BE-

Α omit THE SAME BE-YE-being-DISPOSED
ΑΡΑΚΑΛΕΙCΘΕΤΟΑΥΤΟΦΡΟ 40
YE-BEING-BESIDE-CALLED THE SAME BE-YE-be-

NEITEEIPHNEYETEΚΑΙΘ 60
ING-DISPOSED BE-YE-being-at-PEACE AND THE God

ΕΟCΤΗCΑΓΑΠΗCΚΑΙΕΙΡΗΝ 80
OF-THE LOVE AND PEACE

ΗCΕCΤΑΙΜΕΘΥΜΩΝΑCΠΑCΑ 300
12 WILL-BE WITH YOUR greet-YE

CΘΕΑΛΛΗΛΟΥCΕΝΑΓΙΩΦΙΑ 20
one-another IN HOLY FOND-

ΗΜΑCΠΑΖΟΝΤΑΙΥΜΑCΟ 40
13 effect ARE-greeting YOUR THE

ΙΑΓΙΟΙΠΑΝΤΕCΗΧΑΡΙCΤΟ 60
14 HOLY-ones ALL THE grace OF-THE

ΥΚΥΡΙΟΥΙΗCΟΥΧΡΙCΤΟΥΚ 80
Master JESUS ANOINTED AND

ΑΙΗΑΓΑΠΗΤΟΥΘΕΟΥΚΑΙΗΚ 100
THE LOVE OF-THE God AND THE com-

ΟΙΝΩΝΙΑΤΟΥΑΓΙΟΥΠΝΕΥΜ 20
munion OF-THE HOLY spirit

ΑΤΟCΜΕΤΑΠΑΝΤΩΝΥΜΩΝΑΜ 20
(hy s²) AB¹ omit AVEN
WITH ALL OF-YOUR A-

ΗΝ
MEN

PAUL's Galatian epistle is the divine commentary on the doctrine of justification as set forth in the first four chapters of his epistle to the Romans.

Some time after Paul had been severed (Ac.13²) and had gone among the nations preaching justification by faith (Ac.13³⁹) and had returned to Antioch, Judaizing teachers came down from Jerusalem teaching that "If you should not be circumcised after the custom of Moses, you cannot be saved." (Ac.15¹). The matter was taken up in the council of the apostles at Jerusalem, and Paul and Barnabas were sent with the decrees which made it manifest that circumcision was not necessary for the nations who believed.

After they had delivered these decrees Paul passed through the Galatian province (Ac.16⁶) and founded the ecclesias to which this epistle is addressed. Some years later he visited the Galatian province again, establishing the disciples (Ac.18²³).

We never hear again that the Judaizers taught that circumcision was essential to salvation. The decrees of the twelve effectually forbade this. Now, however, they try to graft the law on to the evangel and make circumcision and the keeping of the law a further privilege and a means of perfection for the believers among the nations. It is against this subtle form of error that this epistle is directed. Paul shows that spirit and flesh, grace and works, faith and law, cannot be reconciled.

Paul is called upon to present a defense of his evangel. This is divided into two distinct lines of thought. First he discusses its *origin* and then its *essence*. He proves that its origin was quite independent of Peter and the twelve. He demonstrates that its essence is incompatible with the keeping of the law. Then he further shows that its *fruits* cannot be produced in legal bonds.

The origin of the evangel involves Paul's personal history after his call, and his points of contact with the twelve, especially Peter. He carefully

THE LITERARY FRAMEWORK OF GALATIANS

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PERSONAL DEFENSE:
Origin of Paul's Gospel 110-221
Paul *versus* Peter

DOCTRINAL DEFENSE:
Essence of Paul's Gospel 31-512
Promise *versus* Law

ETHICAL APPLICATION:
Fruit of Paul's Gospel 513-610
Spirit *versus* Flesh

EPISTOLARY: The Rival Teachers 611-17
Their contrary conduct

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rehearses the details of his three meetings with Peter, showing that he had no opportunity to receive his evangel from him, but that, in each case, he communicated his evangel to Peter and the others.

The doctrinal defense discusses the difference between the Abrahamic and Sinaitic covenants, showing the priority of the Abrahamic promise and the subordinate and temporary function of the law. It acted as an escort, during the minority of the chosen nation, to lead them to Christ. It was a guardian, suitable only for those under age. It must not continue. If faith came four hundred years before its advent, it is in no need of law. When law utterly fails then faith remains. Hence the utter folly of the Galatian ecclesias, to whom the law was never given by God, in voluntarily subjecting themselves to its demands when they already had far more than it could ever give them. Before law came, and after it fails, the just lived by faith. It never could give either righteousness or life. The Galatians had both, by faith in Christ.

In practise the law is powerless through the flesh. But grace, working through faith, can overfill the law's demands by ignoring its commands and curses.

¹ Paul loses no time in coming directly to the heart of the trouble at Galatia. If he received his commission from the twelve apostles at Jerusalem or through Peter, he could have no distinct evangel for the nations. But he insists that he, as well as they, received his evangel directly from the risen Lord. He was given it without the intervention of Peter, he proclaimed it on a par with Peter, he maintained it in spite of the opposition of Peter.

⁶ Unlike Paul's other epistles, there is no note of thanksgiving or blessing in this opening strain. Corinth, with all its moral and doctrinal evil, did not fail to call this forth. But here, the defection is too serious. Instead, he marvels at the Galatians and hurls his anathema at those who are disturbing them.

The two evangels were different in kind and could not be classed together. They had been called in the grace of Christ. They were being transferred to the bondage of law.

⁸ The intense zeal of the apostle for the evangel he had proclaimed comes out in the fact that he calls down this anathema on *himself*, in case he should be guilty of distorting the message he is proclaiming. It is worthy of note that he is not objecting to the apostles of the Circumcision preaching a distinct evangel to *them*. That was what they had been commissioned for. But they had agreed that they would not go to the nations. Hence he repeats the words to *you* thrice.

⁹ The apostle now includes the Judaizing teachers in the second anathema.

¹¹ Those who were disturbing the Galatians had no message except what they had received from the twelve apostles. But Paul is unwearied in his insistence that he received nothing from them. His evangel was a fresh revelation made known to him by the Lord Himself. If Paul merely proclaimed what the twelve taught, why did he not receive it through them? What need for the Lord to descend and call him on the Damascus road? Why should he be severed from the rest at Antioch? Why did the *believing* Jews in Jerusalem oppose his ministry among the nations?

PAUL, an apostle (not from men, neither through a man, but through Jesus Christ and God, the Father, Who rouses Him from among the dead), and all the brethren with me, to the ecclesias of Galatia:

³ Grace to you, and peace, from God our Father, and the Lord Jesus Christ, the One giving Himself for our sins, so that He might extricate us out of the present wicked eon, according to the will of our God and Father, to Whom be glory for the eons of the eons. Amen!

⁶ I AM MARVELING that you are transferred thus swiftly, from Him Who calls you in the grace of Christ, to a different evangel, which is not another, unless some who are disturbing you want also to distort the evangel of Christ. But if we also, or a messenger out of heaven, should be preaching an evangel to you beside that which we preach to you, *let him be anathema!* As we have declared before and at present I am saying again, if anyone is preaching to you an evangel beside that which you accepted, *let him be anathema!* For, at present, am I persuading men or God? Or am I seeking to please men? If I still pleased men, I should not be a slave of Christ. For I am making known to you, brethren, the evangel which is being preached by me, that it is not in accord with man. For neither did I accept it from man, nor was I taught it, but through a revelation of Jesus Christ. For you hear of my behavior once, in Judaism, that I inordinately persecuted the eccle-

ΠΑΥΛΟΣ ΑΠΟΣΤΟΛΟΣ ΟΥΚ ΑΠΟ	20	ΑΙΤΟ ΕΥΑΓΓΕΛΙΟΝ ΤΟΥ ΧΡΙ	20
PAUL COMMISSIONER NOT FROM		THE WELL-MESSAGE OF-THE ANOINT-	
ΑΝΘΡΩΠΩΝ ΟΥΔΕ ΙΑΝΘΡΩΠΩ	40	ΣΤΟΥ ΑΛΛΑ ΚΑΙ ΕΑΝ ΗΜΕΙΣ	40
humans NOT-YET THRU human		AND IF-EVER WE OR	
ΟΥ ΑΛΛΑ ΔΙΑ ΤΗΝ ΣΟΥ ΧΡΙΣΤΟ	60	ΑΓΓΕΛΟΣ ΕΣΟΥΡΑΝΟΥ ΕΥΑΓ	60
but THRU JESUS ANOINTED		MESSENGER OUT OF-HEAVEN SHOULD-BE-	
ΥΚΑΙ ΘΕΟΥ ΠΑΤΡΟΣ ΤΟΥ ΕΓΕ	80	ΓΕΛΙΣΤΑΙ ΥΜΙΝ ΠΑΡΕΘΕΙ	80
AND God FATHER THE One-ROU- # O. #		WELL-MESSAGING to-YOU BESIDE WHICH WE-	
ΙΡΑΝΤΟΣ ΑΥΤΟΥ ΕΚΕΚΕΚΡΩΝ	100	ΓΓΕΛΙΣΑΜΕΘΑ ΥΜΙΝ ΑΝΑΘΕ	100
ing Him OUT OF-DEAD-ONES		WELL-MESSAGING to-YOU anathema	
ΚΑΙ ΟΙΣΥΝ ΕΜΟΙ ΠΑΝΤΕΣ	20	ΜΑΕΣΤΟΦ ΠΡΟΕΙΡΗΚΑΜΕΝ	20
2 AND THE-ONES TOGETHER TO-ME ALL bro-		LET-him-BE AS WE-HAVE-BEFORE-declared	
ΕΛΦΟΙΤΑΙΣ ΕΚΚΛΗΣΙΑΙΣ	40	ΚΑΙ ΑΡΤΙ ΠΑΛΙΝ ΛΕΓΩ ΕΙΤΙ	40
thurs to-THE OUT-CALLEDS OF-		AND at-PRESENT AGAIN I-AM-saying IF ANY	
ΗΣ ΓΑΛΑΤΙΑΣ ΧΑΡΙΣ ΚΑΙ ΕΝΕ	60	ΣΥΜΑΣΕΥΑΓΓΕΛΙΖΕΤΑΙ ΠΑ	60
THE GALATIA grace to-YOU AND		YOUR IS-WELL-MESSAGING BESIDE	
ΑΙ ΕΙΡΗΝΗ ΑΠΟ ΘΕΟΥ ΠΑΤΡΟΣ	80	ΡΟΠΑΡΕΛΑΒΕΤΕ ΑΝΑΘΕΜΑ	80
PEACE FROM God FATHER		WHICH YE-BESIDE-GOT anathema LET-	
ΣΗΜΩΝ ΚΑΙ ΚΥΡΙΟΥ ΙΗΣΟΥ	200	ΣΤΩ ΑΡΤΙ ΓΑΡ ΑΝΘΡΩΠΟΥΣ	200
OF-US AND Master JESUS AN-		10 him-BE at-PRESENT for humans I-AM-	
ΡΙΣΤΟΥ ΤΟΥ ΔΟΝΤΟΣ ΕΑΥΤΟ	20	ΕΙΘΩΝΤΟΝ ΘΕΟΝ ΗΖΗΤΩΝ	20
4 OINTED THE One-GIVING Self		PERSUADING OR THE God OR I'M-SEEKING to-	
ΑΥΤΟΥ ΠΕΡΙ ΑΒΟΤΗΣ	40	ΡΩΠΟΙΣ ΑΡΕΣΚΕΙΝ ΕΙΣ ΕΤΙΑ	40
OVER THE ISSUES OF-US		humans TO-BE-PLEASING IF STILL to-	
ΟΠΩΣ ΕΞΕΛΗΤΑΙ ΗΜΑΣ ΕΚ ΤΟΥ	60	ΝΩΡΩΠΟΙΣ ΗΡΕΣΚΟΝ ΧΡΙΣΤ	60
WHICH-how He-MAY-BE-OUT-LIFTING US OUT OF-THE		humans I-PLEASED OF-ANOINTED	
ΥΛΙΩΝ ΟΣΤΟΥ ΕΝΕΣΤΩΤΟΣ	80	ΟΥΔΟΥΛΟΣ ΟΥΚ ΑΝ ΗΜΗΝ ΓΝ	80
COB THE HAVING-IN-STOOD wick-		11 SLAVE NOT EVER I-WAS I-AM-	
ΟΝΗΡΟΥ ΚΑΤΑ ΤΟ ΕΛΗΜΑΤΟ	300	ΡΙΖΩΓΑΡ ΥΜΙΝ ΑΔΕΛΦΟΙΤΟ	300
ed according-to THE WILL OF-THE		KNOWING for to-YOU brothers THE	
ΥΘΕΟΥ ΚΑΙ ΠΑΤΡΟΣ ΣΗΜΩΝ	20	ΕΥΑΓΓΕΛΙΟΝ ΤΟΥ ΕΥΑΓΓΕΛΙ	20
5 God AND FATHER OF-US to-whom		WELL-MESSAGE THE BEING-WELL-MESSAG-	
ΔΟΣΑΙ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ ΤΩΝ	40	ΣΘΕΝΥΜΕΘΟΥ ΟΤΙ ΟΥΚ ΕΙ	40
THE ESTEEM INTO THE CONS OF-THE		IZED by ME that NOT it-IS	
ΑΙ ΩΝΑΜΗΝ ΘΑΥΜΑΖΩΤΙ	60	Ν ΚΑΤΑ ΑΝΘΡΩΠΟΝ ΟΥΔΕ ΓΑΡ	60
CONS AMEN I-AM-MARVELING that		12 according-to human NOT-YET for	
ΟΥΤΩΣΤΑΧΕΩΣ ΜΕΤΑΤΙΘΕ	80	ΕΩΠΑΡΑ ΑΝΘΡΩΠΟΥ ΠΑΡΕΛ	80
thus SWIFTLY YE-ARE-being-alter-PLACED		I BESIDE human DESIDE-GOT	
ΘΕΑΠΟ ΤΟΥ ΚΑΛΕΣΑΝΤΟΣ ΥΜ	100	ΑΒΟΝ ΑΥΤΟΥ ΟΥΔΕ ΔΙΔΑΧΘΗ	100
FROM THE One-CALLING YOU		it NOT-YET I-WAS-TOUGHT	
ΑΣΕΝ ΧΑΡΙΤΙ ΧΡΙΣΤΟΥ ΕΙΣ	20	Ν ΑΛΛΑ ΔΙΑ ΑΠΟΚΑΛΥΨΕΩΣ	20
IN grace OF-ANOINTED INTO		but THRU FROM-COVERING OF-	
ΕΤΕΡΟΝ ΕΥΑΓΓΕΛΙΟΝ ΟΥΚ	40	ΗΣΟΥ ΧΡΙΣΤΟΥ ΗΚΟΥΣΑΤΕ	40
7 DIFFERENT WELL-MESSAGE WHICH NOT		13 JESUS ANOINTED YE-HEAR for	
ΕΣΤΙΝ ΑΛΛΟ ΕΙΜΗΤΙΝ ΕΣΕΙ	60	ΑΡΤΗΝ ΕΜΗΝ ΑΝΑΣΤΡΟΦΗΝ	60
IS other IF NO ANY ARE		THE MY UP-TURNING (behavior) ?-	
ΣΙΝ ΟΙΤΑΡΑΣΣΟΝΤΕΣ ΥΜΑΣ	80	ΟΤΕ ΕΝΘΙΩ ΔΙΔΙΣΜΩΤΙΚ	80
THE ONES-DISTURBING YOU		when IN THE JUDA-ISM that ac-	
ΚΑΙ ΘΕΛΟΝΤΕΣ ΜΕΤΑΣΤΡΕΨ	500	ΑΒΥΠΕΡΒΟΛΗΝ ΕΔΙΦΟΝΤΗ	1000
AND WILLING TO-after-TURN		cording-to OVER-CAST I-CLASSED THI-	

¹⁴ While his opposers know nothing of the grace of Paul's evangel, he was better acquainted with Judaism than they were. And not only so, but he had exceeded them in the energy and zeal with which he had defended it.

¹⁶ The first revelation which came to Saul of Tarsus prepared the way for those which were to follow. He was called *outside the land*. Hence he found his sphere of service among the nations. He was not seeking God, but was His most implacable human enemy. He is saved by a display of *grace* which had hitherto been unknown. Hence his evangel is the exponent of the unadulterated grace of God. His first meeting with Christ was after His ascension and glorification. Hence he is concerned, not with His earthly life, but with His heavenly position. He recognizes Him as the Son of God, and, as such, he immediately proclaims Him (Ac.9:1-20).

¹⁷ The natural course for one in Saul's case would be to go up to Jerusalem to the apostles and submit to them what he had received from the Lord and seek their patronage and fellowship in its proclamation, or, indeed, ask their opinion and permission to promulgate it. But what did he do? He went into the desert where no human influence was at work. He waited three years before telling Peter about it, and then he does not even form the acquaintance of the twelve or of the ecclesia. They actually did not know him personally, though they were glorifying God for the great change in him. All of this shows conclusively that Paul did not, at that time, derive his doctrine from Peter or the twelve.

¹ Paul's next visit to Jerusalem was pursuant to a revelation. The time had come to obtain official recognition of his apostleship and evangel. The occasion was furnished by those of the Circumcision themselves. They insisted that it was needful to circumcise those among the nations who had believed, and to teach them to observe the law of Moses. Paul and Barnabas were sent to Jerusalem to put this question before the apostles and obtained from them the assurance that circumcision and law keeping were not necessary for salvation.

¹⁴ sia of God and ravaged it. And I progressed in Judaism beyond many contemporaries in my race, possessing more exceedingly a zeal for the traditions of my fathers.

¹⁵ Now when it delights God, Who severs me from my mother's womb and calls me through His grace, to unveil His Son in me that I may be evangelizing Him among the nations, I did not immediately submit it to flesh and blood, neither came I up to Jerusalem to those who were apostles before me, but I came away into Arabia, and I return again to Damascus.

¹⁸ Thereupon, after three years, I came up to Jerusalem to relate my story to Cephas, and I stay with him fifteen days. Yet I became acquainted with none of the different apostles, except James, the brother of the Lord. Now what I am writing to you, *lo!* before God, I am not lying. Thereupon I came into the regions of Syria and Cilicia. Yet I was unknown by face to the ecclesias of Judea who are in Christ. Only they were hearing that "He who was persecuting us once, now evangelizes the faith which once he ravaged".

²⁴ And they glorified God in me.

² Thereupon, after the lapse of fourteen years, I again went up to Jerusalem with Barnabas, taking Titus also along with us. Now I went up in accord with a revelation, and submitted to them the evangel which I am proclaiming among the nations, yet privately to those of repute, lest somehow I should be racing or ran for naught.

1	ΝΕΚΚΛΗΣΙΑΝΤΟΥΘΕΟΥΚΑΙ	23	ΕΤΕΡΟΝΔΕΤΟΝΑΠΟΣΤΟΛΩΝ	20
	OUT-CALLED	OF-THE God AND	19 DIFFERENT YET OF-THE commissioners	
1	ΕΠΟΡΘΟΥΝΑΥΤΗΝΚΑΙΠΡΟΣ	40	ΟΥΚΕΙΔΟΝΕΙΜΗΙΑΚΩΒΟΝΤ	40
14	RAVAGED her AND I-progressed		NOT I-PERCEIVED IF NO JACOBUS THE	
1	ΚΟΠΤΟΝΕΝΤΩΙΟΥΔΑΙΣΜΟΥ	60	ΟΝΑΔΕΛΦΟΝΤΟΥΚΥΡΙΟΥΔΔ	60
	IN THE JUDA-ism O-		20 brother OF-THE Master WHICH	
1	ΠΕΡΠΟΛΛΟΥΣΣΥΝΗΛΙΚΙΩΤ	30	ΕΓΡΑΦΟΥΜΙΝΙΔΟΥΕΝΟΠΙΟ	30
VER	MANY TOGETHER-PRIMERS		YET I-AM-WRITING TO-YOU ¹ BE-PERCEIVING IN-VIEW	
1	ΑΣΕΝΤΩΓΕΝΕΙΜΟΥΠΕΡΙC	100	ΝΤΟΥΘΕΟΥΟΤΙΟΥΨΕΥΔΟΜΑ	100
	IN THE breed OF-ME more- ^o exceedingly		OF-THE God that NOT I-AM-FALSIFYING	
1	ΟΤΕΡΟΣΖΗΛΩΤΗΣΥΠΑΡΧΩΝ	20	ΙΕΠΕΙΤΑΝΑΛΘΕΙCΤΑΚΑΙ	20
	101HER belonging		21 ON-THEREAFTER I-CAME INTO THE regions	
1	ΤΩΝΠΑΤΡΙΚΩΝΜΟΥΠΑΡΑΔΟ	40	ΜΑΤΑΤΗΣCΥΡΙΑΚΑΙΤΗΣC	40
	OF-THE FATHER-ics OF-ME traditions		OF-THE SYRIA AND OF-THE CH- ^{1 omits OF-THE}	
1	CΕΦΟΝΤΕΔΕΕΥΔΟΚΗΣΕΝC	60	ΙΛΙΚΙΑCΗΜΗΝΔΕΑΓΝΟΟΥC	60
15	when yet it-well-seems THE God		22 ICIA I-WAS YET BEING-UN-KNOWN	
1	ΕΟCΟΑΦΟΡΙCΑCΜΕΕΚΚΟΙΛ	80	ΕΝΟCΤΟΠΡΟCΦΩΤΑΙCΕΚ	80
	THE One-FROM-defining ME OUT OF-CAVITY		TO-THE face TO-THE OUT-	
1	ΙΑCΜΗΤΡΟCΜΟΥΚΑΙΚΑΛΕC	200	ΑΗΣΙΑΙCΤΗΣCΙΟΥΔΑΙΑCΤΑ	200
	OF-MOTHER OF-ME AND CALLING		CALLED OF-THE JUDEA THE	
1	ΑCΔΙΑΤΗΣΧΑΡΙΤΟCΑΥΤΟΥ	20	ΙCΕΝΧΡΙCΤΩΜΟΝΟΝΔΕΑΚΟ	20
	THRU THE grace OF-Him		23 IN ANOINTED ONLY YET HEARING	
1	ΑΠΟΚΑΛΥΨΑΙΤΟΝΥΙΟΝΑΥΤ	40	ΥΟΝΤΕCΗCΑΝΟΤΙΟΔΙΩΚΩΝ	40
16	TO-FROM-COVER THE SON OF-Him		THEY-WERE THAT THE one-CHASING	
1	ΟΥΕΝΕΜΟΙΝΑΕΥΑΓΓΕΛΙZ	60	ΗΜΑCΤΟΤΕΝΥΕΥΑΓΓΕΛΙZ	60
	IN ME THAT I-MAY-BE-WELL-MESSAGIZ		US ?-when NOW IS-WELL-MESSAGIZING	
1	ΩΜΑΙΑΥΤΟΝΕΝΤΟΙCΕΘΝΕC	80	ΕΤΑΙΗΝΗΠΙCΤΙΝΗΗΝΠΟΤΕC	80
	ING Him IN THE NATIONS		THE BELIEF WHICH ?-when he-	
1	ΙΝΕΥΘΕΩCΟΥΠΡΟCΑΝΕΒΗΜ	300	ΠΟΡΒΕΙΚΑΙΕΔΟΞΑΖΟΝΕ	300
	immediately NOT I-TOWARD-UP-PLACED		24 RAVAGED AND THEY-esteemed IN ME	
1	ΗΝCΑΡΚΙΚΑΙΑΙΜΑΤΙΟΥΔΕ	20	ΜΟΙΤΟΝΘΕΟΝΕΠΕΙΤΑΔΙΑ	20
17	to-FLESH AND BLOOD NOT-YET		2 THE God ON-THEREAFTER THRU TEN-	
1	ΑΝΗΛΘΟΝΕΙCΙΕΡΟCΟΛΥΜΑ	40	ΕΚΑΤΕCCΑΡΦΝΕΤΩΝΠΑΛΙΝ	40
	I-UP-CAME INTO JERUSALEM		FOUR YEARS AGAIN	
1	ΠΡΟCΤΟΥCΠΡΟCΜΟΥΑΠΟCΤ	60	ΑΝΕΒΗΝΕΙCΙΕΡΟCΟΛΥΜΑ	60
	TOWARD THE BEFORE ME commissioners		I-UP-STEPPED INTO JERUSALEM WITH	
1	ΟΛΟΥCΑΛΛΑΔΗΛΘΟΝΕΙCΑ	80	ΕΤΑΒΑΡΝΑΒΑCΥΝΠΑΡΑΛΑΒ	80
	but I-FROM-CAME INTO A- ^{B¹ M}		Barnabas TOGETHER-BESIDE-GETTING	
1	ΡΑΒΙΑΝΚΑΙΠΑΛΙΝΥΠΕCΤΡ	100	ΩΝΚΑΙΤΙΤΟΝΑΝΕΒΗΝΔΕΚΑ	100
	RADIA AND AGAIN I-return		2 AND TITUS I-UP-STEPPED YET accord-	
1	ΕΥΔΕΙCΔΑΜΑCΚΟΝΕΠΕΙΤΑ	20	ΤΑΔΠΟΚΑΛΥΨΙΝΚΑΙΑΝΕΘΕ	20
18	INTO DAMASCUS ON-THEREAFTER		ing-to FROM-COVERING AND I-UP-PLACED	
1	ΜΕΤΑΤΡΙΕΤΗΝΑΛΘΟΝΕΙ	40	ΜΗΝΑΥΤΟΙCΤΟΕΥΑΓΓΕΛΙΟ	40
	after THREE YEARS I-UP-CAME INTO		to-them THE WELL-MESSAGE	
1	CΙΕΡΟCΟΛΥΜΑΙCΤΟΡΗCΑΙ	60	ΝΟΚΗΡΥCCΩΕΝΤΟΙCΕΘΝΕC	60
	JERUSALEM TO-PERCEIVE-declare		WHICH I'M-PROCLAIMING IN THE NATIONS	
1	ΠΕΤΡΩΝ PETER ^{a¹ided by s²}		ΙΝΚΑΤΙΔΙΑΝΔΕΤΟΙCΔΟΚΟ	30
	C ¹ EPH ⁴ AND I-ON-REMAIN TOWARD		according-to OWN YET TO-THE one-SEEKING	
1	ΑΥΤΟΝΗΜΕΡΑCΔΕΚΑΠΕΝΤΕ	500	ΥCΙΝΗΜΗΩCΕΙCΚΕΝΟΝΤΡΕ	2000
	him DAY- TEN-FIVE		NO how INTO EMPTY I-MAY-BE-	

2 Paul's method in Jerusalem seems to have taken into account the low spiritual state and prejudices of the Jewish believers. It would have been practically impossible to impress the whole company with the character and divinity of his commission to the nations, so he singles out the leading brethren and seeks to show them how God has committed a distinct work to him. Peter and James seem to have grasped the essential points which he wished to impress upon them. Peter had had some preparation for this change, through the vision given him in connection with the proselyte Cornelius (Ac.15:7-11).

3 Titus was taken along as a test case. If circumcision was essential, then he must submit to it. If it was not essential, then he was to be a living proof that it was not necessary.

7 At the private meeting with those of repute Paul obtained the fullest recognition of his apostleship. James, Cephas and John, who were recognized as the chiefs, acknowledge his commission. This puts Paul on a par with Peter, the chief of the Circumcision apostles. There was a mutual understanding arrived at among them that they would confine themselves to the Circumcision, while Paul and Barnabas went to the nations. This agreement should have kept the Judaizing disturbers of the Galatian believers from interfering with them. Paul kept his part of the compact, especially that which concerned the collection for the poor saints in Judea. He brought gifts from the nations. In return they harassed those to whom he had been sent and would have killed him.

11 Paul's third meeting with Peter is most conclusive. At his first meeting he tells Peter of his commission. At his second he gets Peter's recognition. At his third he towers far above him and withstands him to the face. Peter had been taught not to call anyone common or unclean who had the witness of the holy spirit, so that, when he first came to Antioch, he ate with the uncircumcised. But he was afraid of the Circumcisionists, and changed his attitude when they came down from Jerusalem. What prestige these men had, who could intimidate the very chief of the apostles!

3 But not even Titus, who is with me, being a Greek, is compelled to be circumcised. Yet, because of the false brethren who were smuggled in, who crept in to spy out our freedom which we have in Christ Jesus, that they shall be enslaving us—to whom, not even for an hour do we simulate by subjection, that the truth of the evangel should be continuing with you.

6 Now from those reputed to be somewhat—what kind they once were is of no consequence at all to me (God is not taken up with the human aspect)—for those of repute submitted nothing to me. But, on the contrary, perceiving that I have been entrusted with the evangel of the Uncircumcision, according as Peter of the Circumcision (for He Who operates in Peter for the apostleship of the Circumcision operates in me also for the nations), and knowing the grace which is being given to me, James and Cephas and John, who are supposed to be pillars, give to me and Barnabas the right hand of fellowship, that we, indeed, are to be for the nations, yet they for the Circumcision—only that we should be remembering the poor, which very thing I endeavor also to do.

11 Now when Cephas came to Antioch, I withstood him to the face, seeing that he was self-censured. 12 For before some came from James he ate with those of the nations. Yet when they came, he shrank back, and severed himself, fearing those of the Circumcision. And the rest of the Jews play the hypocrite with him, so that Barnabas also was led away with their hypocrisy. But when I perceived that they are not

3	ΧΩΝΕΔΡΑΜΟΝΑΛΛΟΥΔΕΤΙΤ	20	ΗΡΗCΕΝΚΑΙΕΜΟΙΕΙCΤΑΕ	20
	RACING OR I-RAN	but	NOT-YET	TITUS
	^{B omits THE}			
	ΟCOCΥΝΕΜΟΙΕΛΑΗΝΩΜΗΝΑ	40	ΘΗΗΚΑΙΓΝΟΝΤΕCΤΗΝΧΑΡΙ	40
	THE TOGETHER LO-ME GREEK	BEING IS-BECES-	IONS AND KNOWING	THE GRACE
4	ΓΚΑCΘΗΠΕΡΙΤΜΗΘΗΝΑΙΔΙ	60	ΝΤΗΝΔΟΒΕΙCΑΝΜΟΙΗΚΩΒ	60
	situled	TO-BE-ABOUT-CUT	THE BEING-GIVEN	LO-ME JACOBUS
	^{8 O.}			
	ΑΔΕΤΟΥCΠΑΡΕΙCΑΚΤΟΥCΨ	80	ΟCΚΑΙΚΗΦΑCΚΑΙΙΩΑΝΝΗC	80
	YET THE	BESIDE-INTO-LED	AND CEPHAS	AND JOHN
	^{8 O.}			
	ΕΥΔΔΕΛΦΟΥCΟΙΤΙΝΕCΠΑ	100	ΟΙΔΟΚΟΥΝΤΕCCΤΥΛΟΙΕΙΝ	100
	brothers	WHO-ANY	BESIDE-	THE ones-SEEMING
	^{A+G}			
	ΡΕΙCΗΛΘΟΝΚΑΤΑCΚΟΠΗCΑ	20	ΑΙΔΕΞΙΑCΕΔΩΚΑΝΕΜΟΙΚΑ	20
	INTO-CAME	TO-DOWN-NOTE	HIGHT	THEY-GIVE
	^{8 O.}			
	ΙΤΗΝΛΕΥΘΕΡΙΑΝΗΜΩΝΗΝ	40	ΙΒΑΡΝΑΒΑΚΟΙΝΩΝΙΑCΙΝΑ	40
	THE FREEDOM	OF-US	WHICH	Barnabas OF-communication
	^{8 O.}			
	ΕΧΟΜΕΝΕΝΧΡΙCΤΩΙΗCΟΥΙ	60	ΗΜΕΙCΜΕΝΕΙCΤΑΕΘΗΝΑΥΤ	60
	WE-ARE-HAVING IN ANOINTED	JESUS THAT	WE INDEED INTO	THE NATIONS they
	^{8 O.}			
	ΝΑΗΜΑCΚΑΤΑΔΟΥΛΩCΟΥCΙ	80	ΟΙΔΕΕΙCΤΗΝΠΕΡΙΤΟΜΗΝ	80
	US	THEY-SHOULD- ^{Ψ for OY}	10	YET INTO THE ABOUT-CUTTING ON-
	^{8 O.}			
	ΝΟΙCΟΥΔΕΠΡΟCΦΡΑΝΕΙΞΑ	200	ΟΝΟΝΤΩΝΠΤΟΧΩΝΙΝΑΗΜ	200
5	LO-WHOM NOT-YET TOWARD	HOUB	WE-SIMU-	
	^{8 O.}			
	ΜΕΝΤΗΥΠΟΤΑΓΗΝΑΛΗΘ	20	ΟΝΕΥΩΜΕΝΟΚΑΙΕCΠΟΥΔΑC	20
	LATE	LO-THE UNDER-SETTING THAT	THE TRUTH	remembering WHICH AND I-AM-DILIGENT
	^{8 O.}			
	ΕΙΑΤΟΥΕΥΑΓΓΕΛΙΟΥΔΙΑΜ	40	ΑΥΤΟΤΟΥΤΟΠΟΙΗCΑΙΟΤΕ	40
	OF-THE WELL-MESSAGE	SH'D-BE-THRU-	11	SAME this TO-DO when
	^{8 O.}			
	ΕΙΗΝΠΡΟCΥΜΑCΑΠΟΔΕΤΩΝ	60	ΔΕΗΛΘΕΝΚΗΦΑCΕΙCΑΝΤΙΟ	60
6	REMAINING TOWARD YOU	FROM	YET OF-THE	
	^{8 O.}			
	ΔΟΚΟΥΝΤΩΝΕΙΝΑΙΤΙΟΠΟΙ	80	ΧΕΙΑΚΚΑΤΑΠΡΟCΩΠΟΝΑΥΤ	80
	ones-SEEMING	TO-BE	ANY what-kind	according-to face to-him
	^{8 O.}			
	ΟΙΠΟΤΕΗCΑΝΟΥΔΕΝΜΟΙΔΙ	300	ΦΑΝΤΕCΤΗΝΟΤΙΚΑΤΕΓΝΩC	300
	?-when	THEY-WERE NOT-YET-ONE	LO-ME IS-	1-withstood that HAVING-been-DOWN-KNOWN
	^{8 O.}			
	ΑΦΕΡΕΙΠΡΟCΩΠΟΝΘΕΟCΑ	20	ΜΕΝΟCΗΝΠΡΟΤΟΥΓΑΡΕΛΘΕ	20
	THRU-CARRYING face	THE God OF-	12	he-WAS BEFORE-OF-THE for TO-BE-COMING
	^{8 O.}			
	ΝΡΩΠΟΥΟΥΛΑΜΒΑΝΕΙΕΜΟ	40	ΙΝΤΙΝΑCΑΠΟΙΑΚΩΒΟΥΜΕΤ	40
	human	NOT IS-GETTING-TO	LO-ME	ANY FROM JACOBUS WITH
	^{8 O.}			
	ΙΓΑΡΟΙΔΟΚΟΥΝΤΕCΟΥΔΕΝ	60	ΑΤΟΝΕΘΩΝCΥΝΗCΘΙΕΝΟΤ	60
	for	THE ones-SEEMING	NOT-YET-ONE	THE NATIONS he-TOGETHER-ATE when
	^{8 O.}			
	ΠΡΟCΑΝΕΘΕΝΤΟΔΑΛΛΑΤΟΥ	80	ΕΔΕΗΛΘΟΝΥΠΕCΤΕΛΛΕΝΚΑ	80
7	THEY-TOWARD-OF-PLACED	but	THE-IN-IN-	
	^{8 O.}			
	ΑΝΤΙΟΝΙΔΟΝΤΕCΟΤΙΠΕΠΙ	100	ΙΑΦΩΡΙΖΕΝΕΑΥΤΟΝΦΟΒΟΥ	100
	STEAD	PERCEIVING	that	I-HAVE-been-
	^{8 O.}			
	CΤΕΥΜΑΙΤΟΕΥΑΓΓΕΛΙΟΝΤ	20	ΜΕΝΟCΤΟΥCΕΚΠΕΡΙΤΟΜΗC	20
	BELIEVED	LO-THE WELL-MESSAGE	OF-	THE-ones OUT OF-ABOUT-CUTTING
	^{8 O.}			
	ΗCΑΚΡΟΥCΤΙΑCΚΑΘΩCΠΕ	40	ΚΑΙCΥΝΗΠΕΚΡΙΘΗCΑΝΑΥΤ	40
	THE uncircumcision	according-as	Peter	13 AND TOGETHER-hypocrite to-him
	^{8 O.}			
	ΤΡΟCΤΗCΠΕΡΙΤΟΜΗCΟΓΑΡ	60	ΦΚΑΙΟΙΛΟΙΠΟΙΟΥΔΑΙΟΙ	60
	OF-THE ABOUT-CUTTING	THE for	AND THE rest	JUDA-ANS
	^{8 O.}			
	ΕΝΕΡΓΗCΑCΕΤΡΩΕΙCΑΠΟ	80	ΦCΤΕΚΑΙΒΑΡΝΑΒΑCCΥΝΑΠ	80
	one-IN-acting	to-Peter	INTO	commis-AS-BESIDES AND Barnabas WAS-TOGETHER-
	^{8 O.}			
	CΤΟΛΗΝΤΗCΠΕΡΙΤΟΜΗCΕΝ	100	ΗΧΘΗΑΥΤΩΝΤΗΥΠΟΚΡΙCΕ	100
	FROM	OF-THE ABOUT-CUTTING	IN-	FROM-LED OF-them to-THE hypocrisy

¹⁴ Peter's double dealing did not deceive Paul, though he seems to have dragged all the rest of the Jews in Antioch with him, not even excepting Barnabas. Paul is left alone as the champion of the truth. He has far more cause to fear Peter than Peter has to fear his misguided subordinates, but he does not flinch. He exposes Peter's inconsistent conduct.

Paul's logic is unanswerable. Peter had been living as the nations. If he was right then the nations were right in living as they did, and the Judaizers were wrong in trying to make Jews out of them. He could not withdraw without incriminating himself.

¹⁵ Paul then takes up the case from the standpoint of the Jews who were with him. He and they were justified by the faith of Christ, apart from the law. Should they now voluntarily resume their former relations to the law they would become sinners, and Christ a dispenser of sin, for the law is not laid down for the just but for sinners. In fact, to go back under law would prove either that they had been wrong in leaving it or were wrong in returning to its bondage.

¹⁹ Death is the ultimate effect of the law, yet it is also deliverance from law.

²⁰ We have endeavored to transcribe this marvelous compendium of the faith as nearly as possible as it is in the original, for even the order of the words is exquisite. The sentence opens and closes with *Christ*. and a negative / occupies its center. It may be shown graphically thus:

with Christ

have I been crucified,

yet I am living—

no longer I,

but living in me is

Christ.

²¹ What a contrast between the slavery of the law and the exultant life by faith of the Son of God and the gift of His love!

DOCTRINAL DEFENSE

¹ Paul has now finished his personal defense, thereby establishing his own apostleship and the unique character of his evangel, which, far from being derived from Peter, he upholds in spite of Peter.

correct in their attitude toward the truth of the evangel, I said to Cephas in front of all, "If *you*, belonging to the Jews, are living as the nations, and not as the Jews, how are you compelling the nations

¹⁵ to be judaizing? We, who are Jews by nature, and not sinners

¹⁶ of the nations, having perceived that a man is not justified by works of law, except it be through the faith of Christ Jesus, *we* also believe into Christ Jesus that we may be justified by the faith of Christ and not by works of law, seeing that by works of law shall no flesh be

¹⁷ justified. Now if, while seeking to be justified in Christ, we ourselves also were found sinners, is Christ, consequently, a dispenser of sin?

¹⁸ May it not come to that! For if I am building again what I demolish. I am commending myself as a

¹⁹ transgressor. For *I*, through law, died to law, that I should live to

²⁰ God. With Christ have I been crucified, yet I am living—no longer I, but living in me is Christ. Now that which I am now living in flesh. I am living in faith of the Son of God, Who loves me, and is giving

²¹ Himself up for me. I am not repudiating the grace of God, for if righteousness is through law, consequently Christ died gratuitously".

3 O foolish Galatians! What bewitches you, before whose eyes Jesus Christ has been graphically

² crucified? This only I want to learn from you: Did you obtain the spirit by works of law or by the

³ hearing of faith? Are you so foolish? Undertaking in spirit, are you now being completed in flesh?

⁴ Was so much suffering of yours a

14 ^{Α ο.} ΑΛΛΟΤΕ ^{ο.} ΕΙΔΟΝ ΟΤΙ ΟΥΚ Ε^{ο.} 20
14 but when I-perceived that NOT they-are-

ΟΠΟΔΟΥΣΙΝ ΠΡΟΣ ΤΗΝ ΑΛΗΘ^{ο.} 40
RECT-FOOTING TOWARD THE TRUTH

ΕΙ ΑΝΤΟΥ ΕΥΑΓΓΕΛΙΟΥ ΕΙΠ^{ο.} 60
OF-THE WELL-MESSAGE I-said

ΟΝΤΟΚΗΦΑ ΕΜΠΡΟΣΘΕΝΑ^{ο.} 80
to-THE CLPHAS IN-TOWARD-PLACE OF-ALL

ΤΩΝ ΕΙΣ ΥΙΟΥ ΔΑΙΟΣΥΝΑΡΧ^{ο.} 100
IF YOU JUDA-AN belonging

ΩΝ ΕΘΝΙΚΩΣ ΚΑΙ ΟΥ ΧΙΟΥΔ^{ο.} 20
NATION-icly AND NOT emph. JUDA-icly

ΛΙΚΩΣ ΖΗΝΤΕΣ ΤΑ ΕΘΝΗ Α^{ο.} 40
ARE-LIVING how THE NATIONS YOU-ARE-

ΓΚΑΖΕΙΣ ΟΥΔΑΙΖΕΙΝ ΗΜΕ^{ο.} 60
15 necessitating TO-BE JUDAIZING WE

ΙΣ ΦΥΣΕΙΣ ΟΥΔΑΙΩΝ ΚΑΙ ΟΥ^{ο.} 80
to-nature JUDA-ans AND NOT

ΚΕΙΣ ΘΕΩΝΑΜΑΡΤΩΛΟΙ ΕΙΔ^{ο.} 200
16 OUT OF-NATIONS missers HAVING-

ΟΤΕΣ ΘΕΟΤΙΟΥ ΔΙΚΑΙΟΥΤΑ^{ο.} 20
PERCEIVED YET that NOT IS-BEING-JUSTIFIED

ΙΑΝΘΡΩΠΟΣ ΕΞ ΕΡΓΩΝ ΝΟΜΟ^{ο.} 40
human OUT OF-ACTS OF-LAW

ΥΕ ΑΝΗΜΗΔΙΑ ΠΙΣΤΕΩΣ ΧΡΙ^{ο.} 60
IF-EVER NO THRU BELIEF OF-ANointed

ΤΟΥΙΝΣΟΥ ΚΑΙ ΗΜΕΙΣ ΕΙΣ Χ^{ο.} 80
JESUS AND WE INTO AN-

ΠΙΣΤΟΙΝ ΗΣ ΟΥΝ ΕΠΙΣΤΕΥ^{ο.} 300
GINTED JESUS BELIEVE

ΑΜΕΝ ΙΝΑ ΔΙΚΑΙΩΘΩΜΕΝ ΕΚ^{ο.} 20
THAT WE-MAY-BE-BEING-JUSTIFIED OUT

ΠΙΣΤΕΩΣ ΧΡΙΣΤΟΥ ΚΑΙ ΟΥΚ^{ο.} 40
OF-BELIEF OF-ANointed AND NOT

ΕΞ ΕΡΓΩΝ ΝΟΜΟΥ ΟΤΙ ΕΞ ΕΡΓ^{ο.} 60
OUT OF-ACTS OF-LAW that OUT OF-ACTS

ΩΝ ΝΟΜΟΥ ΟΥΔΙΚΑΙΩΘΗΣΕΤ^{ο.} 80
OF-LAW NOT WILL-BE-BEING-JUSTIFIED

17 ΑΠΑΣ ΑΣΑΡ ΞΕΙΔΕΖΗ ΤΟΥΝ^{ο.} 100
EVERY FLESH IF YET SEEKING

ΤΕΣ ΔΙΚΑΙΩΘΗΝΑΙ ΕΝ ΧΡΙ^{ο.} 20
TO-BE-JUSTIFIED IN ANointed

ΤΩ ΕΥΡΕΘΗΜΕΝ ΚΑΙ ΑΥΤΟΙΣ^{ο.} 40
WE-WERE-FOUND AND SAME mis-

ΜΑΡΤΩΛΟΙ ΑΡΑ ΧΡΙΣΤΟΣ ΑΝ^{ο.} 60
sers CONSEQUENTLY ANointed OF-

ΑΡΤΙΑΣ ΔΙΑΚΟΝΟΜΗΓΕΝΟ^{ο.} 80
Missing THRU-servitor NO MAY-IT-BE-BE-

18 ΙΤΟ ΕΙΓΑΡΑ ΚΑΤΕΛΥΣΑΤΑ^{ο.} 300
COMING IF for WHICH I-DOWN-LOOSE these

ΤΑΠΑΛΙΝ ΟΙΚΟΔΟΜΩ ΠΑΡΑ^{ο.} 20
AGAIN I-AM-BOME-BUILDING BESIDE-STEPPER

ΑΤΗΝ ΕΜΑΥΤΟΝ ΣΥΝΙΣΤΑΝ^{ο.} 40
MYSELF I'M-TOGETHER-STANDING-UP

19 ΕΓΩ ΓΑΡ ΔΙΑ ΝΟΜΟΥ ΝΟΜΩ^{ο.} 60
I for THRU LAW to-LAW FROM-

20 ΕΘΑΝΟΝ ΙΝΑ ΘΕΩΣ ΗΣΘΩ ΧΡΙ^{ο.} 80
DIED THAT to-God I-SH'D-BE-LIVING to-AN-

ΤΩΣΥΝ ΕΣΤΑΥΡΩΜΑΙΖΘΕ Ο^{ο.} 600
OINTED I-HAVE-been-TOGETHER-impaled I'M-LIVING YET

ΥΚΕΤΙ ΕΓΩ ΖΗΕ ΕΝ ΕΜΟΙ Χ^{ο.} 20
NOT-STILL I IS-LIVING YET IN ME AN-

ΙΣΤΟΣ ΔΕ ΝΥΝ ΖΩ ΕΝ ΣΑΡΚΙ^{ο.} 40
OINTED WHICH YET NOW I'M-LIVING IN FLESH

ΕΝ ΠΙΣΤΕΙ ΖΩ ΤΗ ΤΟΥ ΥΙΟΥ^{ο.} 60
IN BELIEF I'M-LIVING to-THE OF-THE SON OF-

ΟΥ ΘΕΟΥ ΑΓΑΠΗΣ ΚΑΙ ΧΡΙ^{ο.} 80
THE God THE One-Loving

ΜΕΚΑΙ ΠΑΡΑΔΟΝΤΟΣ ΕΑΥΤ^{ο.} 700
ME AND BESIDE-GIVING SELF

21 ΝΥ ΠΕΡΕΜΟΥ ΟΥΚ ΑΒΕΤΘΗ^{ο.} 20
OVER ME NOT I-AM-CN-PLACING THE

ΧΑΡΙΝ ΤΟΥ ΘΕΟΥ ΕΙΓΑΡΔΙΑ^{ο.} 40
grace OF-THE God IF for THRU

ΝΟΜΟΥ ΔΙΚΑΙΟΣΥΝΗΝ ΑΡΑ Χ^{ο.} 60
LAW JUSTICE CONSEQUENTLY

3 ΙΣΤΟΣ ΔΩΡΕΑΝ ΑΠΕΘΑΝΕΝ^{ο.} 80
ANointed gratuitously FROM-DIED O!

ΑΝΟΗΤΟΙ ΓΑΛΑΤΑΙ ΤΙΣ ΜΑ^{ο.} 90
UN-MINDING GALATIANS ANY YOUR

2 ΣΕΒΑΣΚΑΝΕΝ ΟΙΣ ΚΑΤΟΦΘΑ^{ο.} 20
BEWITCHES to-WHOM according-to VIEW-

ΑΜΟΥΣΙΝ ΟΥΣ ΧΡΙΣΤΟΣ Π^{ο.} 40
ers JESUS ANointed WAS-

2 ΟΕ ΓΡΑΦΗ ΣΤΑΥΡΩΜΕΝΟΣ^{ο.} 60
BEFORE-WRITTEN HAVING-been-impaled this

ΟΥΤΟΜΟΝ ΘΕΛΩΜΑΘΕΙΝΑ^{ο.} 80
ONLY I-AM-WILLING to-BE-LEARNING

ΦΥΜΟΝ ΕΞ ΕΡΓΩΝ ΝΟΜΟΥ ΤΟ^{ο.} 200
FROM YOUR OUT OF-ACTS OF-LAW THE spirit

ΝΕΥΜΑ ΕΛΑΒΕΤΗ ΕΝ ΣΑΚΟ^{ο.} 20
YE-GOT OR OUT OF-HEARING

3 ΠΙΣΤΕΩΣ ΟΥΤΩΣ ΑΝΟΗΤΟΙ^{ο.} 40
OF-BELIEF thus UN-MINDING YE-

ΑΕ ΕΝΔΕΛΑΜΕΝΟΙ ΠΝΕΥΜΑ^{ο.} 60
ARE under-taking to-spirit

ΤΙΝΩΝ ΣΑΡΚΕ ΠΙΤΕΛΕΙ^{ο.} 80
NOW to-FLESH YE-ARE-BEING-ON-FINISHED

4 ΕΤΟΣΑΥΤΑ ΕΠΑΘΕΤΕ ΕΙΚΗ^{ο.} 400
so-much YE-EMOTIONED SIMULATLY IF

³ Paul now appeals to the experience of the Galatians themselves. Before the Judaisers came they received the spirit of God, and suffered for the evangel, and did mighty works quite apart from the law.

⁴ Three great names are associated, in Scripture, with three distinct lines of truth. David is the one with whom the kingdom covenant was made, and his name is foremost in the proclamation of the evangel of the kingdom. When justification is in view we are taken back to Abraham and his faith in God. God's covenant with him was unconditional and included all nations in its scope. The conciliation engages us with Adam, and embraces all mankind in its gracious provisions.

All injustice finds its earliest source in the unbelief of Eve, and all righteousness acceptable to God is based on a reversal of the lack of confidence her act revealed. Nothing can be more just than to take God at His word.

⁵ How striking the contrast! As many as are of faith are *blessed*. *Accursed* is everyone who does not remain in all which has been written in the scroll of the law to do it. Who would be so perverse as to choose law? Yet the heresy of Galatianism is far more prevalent today than ever. Life under law can only come to one who keeps every precept perfectly at all times, yet is forfeited at the slightest infringement. Life through faith does not depend on conduct but on the One in Whom the faith is placed.

¹³ The sacrifice of Christ made provision for all classes and all contingencies. For those under law He bore its curse, so that they may receive the blessing of Abraham. And He bore the sins of those not under law that they, too, may obtain the righteousness of Abraham. So both, through faith, receive the spirit, by which they may exceed the righteous demands of the law.

¹⁵ A contract, or agreement, or covenant, once ratified, cannot be set aside, neither can any of its provisions be altered. The Abrahamic covenant contained no conditions to invalidate it. It did not depend on obedience to confirm it. It depended solely on God, who swore by Himself that He would carry it out (Gen.22:16-18).

sham? If, to be sure, it was even a sham!

⁶ He, then, who is supplying you with the spirit, and operating works of power among you—did you get the spirit by works of law or by the hearing of faith, according as Abraham believes God, and it is reckoned to him for righteousness? Know, consequently, that those of faith, these are sons of Abraham. Now the scripture, perceiving before that God is justifying the nations by faith, preaches before an evangel to Abraham, that "In you shall all the nations be blessed". So that those of faith are being blessed together with believing Abraham.

¹⁰ For as many as are of works of law are under a curse, for it is written that "Accursed is everyone who is not remaining in all things which have been written in the scroll of the law to do them".
¹¹ Now that no one is being justified in law with God is evident, seeing that "The just by faith shall be living". Now the law is not of faith, but "Who does them shall be living in them". Christ reclaims us out of the curse of the law, becoming a curse for our sakes, seeing that it is written, "Accursed is everyone being hanged on a tree," that the blessing of Abraham may be coming into the nations in Jesus Christ, that we may be obtaining the promise of the spirit through faith.

¹⁵ Brethren (I am saying this as a man), a human covenant likewise having been ratified, no one is repudiating or modifying it. Now to Abraham the promises were declared, and to his Seed. He is not saying "And to seeds," as of

1 ΓΕΚΑΙΕΙΚΗΘΟΥΜΕΠΙΧΟΡ 20
5 SORELY AND SIMULATEDLY THE THEN ONE-SUPPLYING

ΗΓΩΝΥΜΙΝΤΟΠΝΕΥΜΑΚΑΙΕ 40
to-YOU THE SPIRIT AND IN-

ΜΕΡΓΩΝΔΥΝΑΜΕΙΣΕΝΥΜΙΝ 60
ACTING ABILITIES IN YOUR

ΕΙΣΕΡΓΩΝΜΟΜΟΥΤΟΠΝΕΥΜΑ 80
OUT OF-ACTS OF-LAW THE SPIRIT

ΕΛΑΒΕΤΕΝΕΞΑΚΟΗΣΠΙΣΤΕ 100
YE-GOT OR OUT OF-HEARING OF-BELIEF

6 ΨΚΑΘΨΑΒΡΑΜΕΠΙΣΤΕΥ 20
according-AS ABRAHAM BELIEVES

ΣΕΝΤΩΒΕΨΚΑΙΕΛΟΓΙΣΘΗΑ 40
to-THE God AND it-IS-ACCOUNTED to-

7 ΥΤΩΕΙΣΔΙΚΑΙΟΣΥΝΗΝΓΙΝ 50
him INTO JUSTICE BE-YE-

ΨΚΕΤΕΡΑΟΤΙΟΙΕΚΠΙΣΤ 80
KNOWING CONSEQUENTLY THAT THE-ONES OUT OF-

ΕΨΟΥΤΟΙΕΙΣΙΝΥΙΟΙΑΒΡ 200
BELIEF these ARE SONS OF-ABRAHAM

8 ΔΑΜΠΡΟΙΔΟΥΣΑΔΕΗΓΡΑΦΗ 20
BEFORE-PERCEIVING YET THE WRITING

ΟΤΙΕΚΠΙΣΤΕΨΔΙΚΑΙΟΙΤ 40
that OUT OF-BELIEF IS-JUSTIFYING THE

ΔΕΘΗΝΟΒΕΟΣΠΡΟΕΥΗΓΓΕΛ 60
NATIONS THE God He-BEFORE-WELL-MESSAGIZES

ΙΣΑΤΟΤΩΑΒΡΑΑΜΟΤΙΕΝΕΥ 80
to-THE ABRAHAM that WILL-BE-BEING-

ΛΟΓΗΘΗΝΣΟΝΤΑΙΕΝΣΟΙΠΑΝ 300
IN-BLESSED IN YOU ALL

9 ΤΑΤΑΕΘΗΝΩΣΤΕΟΙΕΚΠΙΣΤ 20
THE NATIONS AS-BESIDES THE-ONES OUT OF-BE-

ΕΨΕΥΛΟΓΟΥΝΤΑΙΣΥΝΤΟΠ 40
LIEF ARE-BEING-blessed TOGETHER to-THE

10 ΙΣΤΩΑΒΡΑΑΜΟΣΟΙΓΑΡΕΞΕ 60
TO BELIEVING ABRAHAM as-many-as for OUT OF-

ΡΓΩΝΜΟΜΟΥΕΙΣΙΝΥΠΟΚΑΤ 80
ACTS OF-LAW ARE UNDER DOWN-

ΔΡΑΝΕΙΣΙΝΓΕΓΡΑΠΤΑΙΓΑ 400
EXCERATION ARE it-HAS-been-WRITTEN for

ΡΟΤΙΕΠΙΚΑΤΑΡΑΤΟΣΠΑΣΟ 20
that ON-DOWN-EXECRATED EVERY WHO

ΣΟΥΚΕΜΜΕΝΙΕΝΠΑΣΙΝΤΟ 40
NOT IS-IN-REMAINING IN ALL THE

11 ^{B ad/ds} ΕΝ ΙΝ- (but B² ΕΓ) 60
ΙΣΓΕΓΡΑΜΜΕΝΟΙΣΕΝΤΩΒΙ
HAVING-been-WRITTEN IN THE SCROLL

ΒΑΙΩΤΟΥΝΟΜΟΥΤΟΥΠΟΙΗΣ 80
[of] OF-THE LAW OF-THE TO-DO

ΔΙΑΥΤΑΟΤΙΔΕΕΝΝΟΜΩΟΥΔ 500
11 them that YET IN LAW NOT-YET-

ΕΙΣΔΙΚΑΙΟΥΤΑΙΠΑΡΑΤΩΘ 20
ONE IS-BEING-JUSTIFIED BESIDE THE God

ΕΦΑΝΛΟΝΟΤΙΟΔΙΚΑΙΟΣΕΚ 40
EVIDENT that THE JUST-ONE OUT

12 ΠΙΣΤΕΨΟΖΗΣΕΤΑΙΟΔΕΝΟΜ 60
12 OF-BELIEF WILL-BE-LIVING THE YET LAW

ΟΣΟΥΚΕΣΤΙΝΕΚΠΙΣΤΕΨΑ 60
NOT IS OUT OF-BELIEF but

13 ^{AB O.} ΑΛΛΟΠΟΙΗΣΑΥΤΑΖΗΣΕΤ 600
THE one-Doing them WILL-BE-LIVING

ΑΙΕΝΑΥΤΟΙΣΧΡΙΣΤΟΣΧΗΜΑ 20
13 IN them ANOINTED US

ΣΕΙΝΗΓΟΡΑΣΕΝΕΚΤΗΣΚΑΤΑ 40
OUT-BOYS OUT OF-THE DOWN-EXE-

ΡΑΣΤΟΥΜΟΜΟΥΓΕΝΟΜΕΝΟΣ 60
CHATION OF-THE LAW BECOMING

ΥΠΕΡΗΜΩΝΚΑΤΑΡΑΤΟΙΓΕΓ 80
OVER US DOWN-EXECERATION that it-HAS-

14 ^{a adds ΓΑΡ for} ΡΑΠΤΑΙΕΠΙΚΑΤΑΡΑΤΟΣΠΑ 700
been-WRITTEN ON-DOWN-EXECERATED EVERY

ΣΟΚΡΕΜΑΜΕΝΟΣΕΠΙΣΥΛΟΥ 20
THE one-being-HANGED ON WOOD

15 ΙΝΑΕΙΣΤΑΕΘΗΝΗΕΥΛΟΓΙΑ 40
14 THAT INTO THE NATIONS the blessedness

ΤΟΥΑΒΡΑΑΜΓΕΝΗΤΑΙΕΝΙΗ 60
OF-THE ABRAHAM MAY-BE-BECOMING IN JESUS

16 ^{A ANOINTED JESUS} ΣΟΥΧΡΙΣΤΩΙΝΑΤΗΝΕΠΑΓΓ 80
ANOINTED THAT THE promise

ΕΛΙΑΝΤΟΥΠΝΕΥΜΑΤΟΣΑΒ 800
OF-THE spirit WE-MAY-

15 ^{B -} ΓΕΤΤΗΝ ΤΗ ΠΙΣΤΕΨΑΔΕ 20
15 B - GETTING THRU THE BELIEF brothers

16 ^{A according to human I-AM-saying} ΑΦΟΙΚΑΤΑΑΝΘΡΩΠΟΝΛΕΓΩ 40
according-to human I-AM-saying

ΟΜΟΣΑΝΘΡΩΠΟΥΚΕΚΥΡΩΜΕ 60
LIKE-AS OF-human HAVING-been-SANCTIONED

17 ^{B O.} ΗΝΔΙΑΘΗΚΗΝΟΥΔΕΙΣΑΘΕ 80
covenant NOT-YET-ONE IS-IN-PLA-

18 ^{B O.} ΤΗΝΕΠΙΔΙΑΤΑΣΕΤΑΙΤΩ 300
16 CING OR IS-ON-prescribing to-THE

19 ^{n³ H} ΔΕΑΒΡΑΑΜΕΡΡΕΘΗΣΑΝΑΙΕ 20
YET ABRAHAM WERE-declared THE prom-

ΠΑΓΓΕΛΙΑΚΑΙΤΩΣΠΕΡΜΑ 40
ises AND to-THE seed

ΤΙΑΥΤΟΥΟΥΛΕΓΕΙΚΑΙΤΟΙ 80
OF-him NOT He-is-saying AND to-THE

ΣΣΠΕΡΜΑΣΙΝΩΣΕΠΙΠΟΛΛΩ 80
seeds AS ON MANY

19 ^{As O.} ΝΑΛΛΑΨΕΦΕΝΟΣΚΑΙΤΩΣΠ 5000
but AS ON ONE AND to-THE seed

17 The priority of the promise is most important. Nearly half a millennium elapsed, before the law was given. The promise is in no way dependent on the law for its fulfillment.

19 Law changes sin from a mere mistake into the over-stepping of a divine command. It enhances the sinfulness of sin. Transgression is sin against a known law, entailing not only the usual penalties, but the added displeasure of God against one who defies His precepts. The law was not given to the people directly, but through Moses, who acted as the mediator. Neither was it given through Christ, the Seed of the promise.

21 Far from being against the promises, the law was intended to guard those to whom the promise was made and to lead them to Christ. It could not give life or justify in itself, but it could bring them to a realization of the sinfulness of sin and the need of a Saviour. These were its functions, and these it fulfilled. This was, however, only *until the Seed should come*.

24 It was the custom in well-to-do Greek families, to have the children taken to and from school under the guardianship of an escort, usually a slave. These were inclined to be somewhat severe in their discipline. Such was the law.

25 Those who believe are not under law. The grown sons would scorn the escort of their boyhood days. His presence would be an insult to their manhood. So those who know their maturity in Christ refuse the bondage of law as both unnecessary and humiliating. We are not children but sons. Law leads minors. Faith controls sons.

27 Baptism, as practised in Paul's early ministry, was a symbol of unity with Christ in His death, burial and resurrection. "As many as" shows that not all the Galatians had been baptized. Nevertheless the truth of unity with Christ held for all, for in Him all physical distinctions vanish. In *service*, or in the *Lord*, the slave was still a slave, the sexes were still recognized, but in *Christ*, by faith, all have the same high place of privilege. All are entitled to the promise and the righteousness which comes by faith in God.

many, but as of One. "And to your *Seed*", which is Christ. Now this am I saying, a covenant, having been ratified before by God, the law, having come four hundred and thirty years afterward, does not invalidate, so as to abrogate the promise. For if the enjoyment of the allotment is of law, it is no longer of promise. Yet God has graciously given it to Abraham through the promise.

19 What, then, is the law? It was added on behalf of transgressions until the Seed should come to Whom He has promised, being prescribed through messengers in the hand of a mediator. Now there is no mediator of one. Yet God is One.

21 Is the law, then, against the promises of God? May it not come to that! For if a law were given, able to vivify, really, righteousness would be out of law. But the scripture locks up all together under sin, that the promise out of Jesus Christ's faith may be given to those who are believing.

23 Now before the coming of faith we were garrisoned under law, being locked up together for the faith about to be revealed. So that the law has become our escort to lead us to Christ, that we may be justified by faith.

25 Now, on the coming of faith, we are no longer under an escort. 26 for, through faith, you are all sons of God, in Christ Jesus. For as many as are baptized into Christ. 28 put on Christ, in Whom there is no Jew nor yet Greek, no slave nor yet free, no male and female, for 29 you all are one in Christ Jesus. Now if you are Christ's, consequently you are of Abraham's seed, enjoy-

<p>ΕΡΜΑΤΙΣΟΥΟΣΕΣΤΙΝΧΡΙΣ 20 OF-YOU WHO IS ANOINTED</p>	<p>ΙΑΝΙΝΑΝΕΠΑΓΓΕΛΙΑΕΚΠΙ 20 THAT THE promise OUT OF-</p>
<p>17 ΤΟΣΤΟΥΤΟΔΕΛΕΓΦΔΙΑΘΗΚ 40 this YET I-AM-saying covenant</p>	<p>ΣΤΕΦΙΝΙΣΟΥΧΡΙΣΤΟΥΔΘ 40 BELIEF OF-JESUS ANOINTED MAY-BE-BE-</p>
<p>ΗΝΠΡΟΚΕΚΥΡΘΕΜΕΝΗΝΥΠΟΤ 60 HAVING-been-BEFORE-SANCTIONED by THE</p>	<p>ΗΤΟΙΣΠΙΣΤΕΥΟΥΣΙΝΠΡΟΤ 60 23 ING-GIVEN-TO-THE ones-BELIEVING BEFORE OF-</p>
<p>ΟΥΘΕΟΥΜΕΤΑΤΕΤΡΑΚΟΣΙ 80 God THE after FOUR-hundred</p>	<p>ΟΥΔΕΕΛΘΕΙΝΤΗΝΠΙΣΤΙΝΥ 80 THE YET TO-BE-COMING THE BELIEF UN-</p>
<p>ΑΚΑΙΤΡΙΑΚΟΝΤΑΕΤΗΓΕΓΟ 100 AND THREE-TY YEARS HAVING-BE-</p>	<p>ΠΟΝΟΜΟΝΕΦΡΟΥΡΟΥΜΕΘΑΣ 600 DER LAW WE-were-GARRISONED be-</p>
<p>ΝΩΣΝΟΜΟΣΟΥΚΑΚΥΡΟΙΕΙΣ 20 COME LAW NOT IS-UN-SANCTIONING INTO</p>	<p>ΥΝΚΛΕΙΟΜΕΝΟΙΕΙΣΤΗΝΜΕ 20 ING-TOGETHER-LOCKED INTO THE BEING-</p>
<p>ΤΟΚΑΤΑΡΓΗΣΑΙΤΗΝΕΠΑΓΓ 40 THE TO-DOWN-UN-ACT THE promise</p>	<p>ΛΛΟΥΣΑΝΠΙΣΤΙΝΑΠΟΚΑΛΥ 40 ABOUT BELIEF TO-BE-FROM-COVERED</p>
<p>15 ΕΛΙΑΝΕΓΑΡΕΚΝΟΜΟΥΗΚΑ 60 IF for OUT OF-LAW THE ten-</p>	<p>24 ΦΘΗΝΑΙΩΣΤΕΟΜΟΝΟΣΠΑΙΔ 60 AS-BESIDES THE LAW boy-LEADER</p>
<p>ΗΡΟΝΟΜΙΑΟΥΚΕΤΙΕΞΕΠΑΓ 80 they NOT-STILL OUT OF-promise</p>	<p>ΑΓΩΓΟΝΗΜΟΝΕΓΕΝΕΤΟ 80 OF-US HAS-BECOME INTO</p>
<p>ΓΕΛΙΑΣΤΩΔΕΑΒΡΑΑΜΔΙΕΠ 200 to-THE YET ABRAHAM THRU promi-</p>	<p>ΧΡΙΣΤΟΝΙΝΑΕΚΠΙΣΤΕΦΩΣΔ 700 ANOINTED THAT OUT OF-BELIEF WE-</p>
<p>ΑΓΓΕΛΙΑΣΚΕΥΧΙΣΤΑΙΘΘ 20 isr HAS-graced THE God</p>	<p>25 ΙΚΑΙΦΘΩΜΕΝΕΛΘΟΥΣΗΣΔΕ 20 MAY-BE-BEING-JUSTIFIED OF-COMING YET</p>
<p>19 ΕΟΣΤΙΟΥΝΟΜΟΣΤΩΝΠΑΡ 40 ANY THEN THE LAW OF-THE BESIDE-</p>	<p>ΤΗΣΠΙΣΤΕΦΩΣΟΥΚΕΤΙΥΠΟΠ 40 OF-THE BELIEF NOT-STILL UNDER boy-</p>
<p>ΑΒΑΣΕΦΝΧΑΡΙΝΠΡΟΣΕΤΘ 60 ST-EPPINGS grace WAS-added</p>	<p>26 ΑΙΔΑΓΩΓΟΝΕΣΜΕΝΠΑΝΤΕΣ 60 LEADER WE-ARE ALL</p>
<p>ΗΑΧΡΙΣΑΝΕΛΘΗΤΟΣΠΕΡΜΑ 80 AS ΟΥ WHICH UNTIL EVER MAY-BE-COMING THE seed</p>	<p>ΓΑΡΥΙΘΘΕΟΥΕΣΤΕΔΙΑΤΗ 80 for SONS OF-God YE-ARE THRU THE</p>
<p>ΦΕΠΗΓΓΕΛΙΑΙΔΙΑΤΑΓΕΙΣ 300 to-whom He-has-promised BEING-prescribed</p>	<p>31 ΣΠΙΣΤΕΦΩΣΕΝΧΡΙΣΤΩΙΝΧ 800 BELIEF IN ANOINTED JESUS</p>
<p>ΔΙΑΓΓΕΛΩΝΕΝΧΕΙΡΙΜΕΣΙ 20 THRU MESSENGERS IN HAND OF-MIDGR</p>	<p>ΥΟΣΟΙΓΑΡΕΙΣΧΡΙΣΤΟΝΕΒ 20 27 as-many-as for INTO ANOINTED ARE-</p>
<p>20 ΤΟΥΟΔΕΜΕΣΙΤΗΣΕΝΟΣΟΥ 40 THE YET MIDGR OF-ONE NOT</p>	<p>ΑΠΤΙΣΘΗΤΕΧΡΙΣΤΟΝΕΝΕΔ 10 DIPIZED ANOINTED IN-SLIP</p>
<p>ΕΣΤΙΝΟΔΕΘΕΟΣΕΙΣΕΣΤΙΝ 60 IS THE YET God ONL IS</p>	<p>28 ΥΣΑΘΕΘΟΥΚΕΝΠΙΟΥΔΑΙΟΣ 60 NOT IN-IS JUDA-an</p>
<p>ΟΟΥΝΝΟΜΟΣΚΑΤΑΤΩΝΕΠΑΓ 80 21 THE THEN LAW DOWN OF-THE promises</p>	<p>ΟΥΔΕΕΛΛΗΝΟΥΚΕΝΙΔΟΥΛΟ 80 NOT-YET GREEK NOT IN-IS SLAVE</p>
<p>ΓΕΛΙΩΝΤΟΥΘΕΟΥΜΗΓΕΝΟΙ 400 n omits OF-THE God OF-THE God NO MAY-it-BE-BE-</p>	<p>300 ΣΟΥΔΕΕΛΕΥΘΕΡΟΣΟΥΚΕΝΙ 800 NOT-YET FREE NOT IN-IS</p>
<p>ΤΟΕΙΓΑΡΕΔΘΘΗΝΟΜΟΣΟΥ 20 COMING-IF for WAS-GIVEN LAW THE de-</p>	<p>310 ΑΡΣΕΝΚΑΙΘΗΛΥΑΠΑΝΤΕΣ 20 MALE AND female ALL for</p>
<p>ΝΑΜΕΝΟΣΖΩΟΠΟΙΗΣΑΙΟΝΤ 40 ING-ABLE TO-wake-LIVE BEINGLY</p>	<p>40 ΑΡΥΜΕΙΣΕΙΣΕΣΤΕΕΝΧΡΙΣ 40 YE ONE ARE IN ANOINTED</p>
<p>ΦΣΕΚΝΟΜΟΥΑΝΗΝΗΔΙΚΑΙΟ 60 OUT OF-LAW EVER WAS THE JUSTICE</p>	<p>300 ΤΩΙΝΧΟΥΕΙΔΕΥΜΕΙΣΧΡΙΣ 60 20 JESUS IF YET YE OF-ANOINT-</p>
<p>22 ΣΥΝΗΛΛΑΣΥΝΕΚΛΕΙΣΕΝΗ 80 but TOGETHER-LOCKS THE</p>	<p>80 ΤΟΥΑΡΑΤΟΥΑΒΡΑΑΜΣΠΕΡΜ 80 ED CONSEQUENTLY OF-THE ABRAHAM seed</p>
<p>ΓΡΑΦΗΤΑΠΑΝΤΑΥΠΟΑΜΑΡΤ 600 A Φ O. UNDR missing</p>	<p>800 ΑΤΟΣΕΣΤΕΚΑΤΑΕΠΑΓΓΕΛΙ 800 A O. O. O. AB O. A+G YE-ARE according-to promise</p>

¹ The place of an infant heir differs from that of a slave in right but not in fact. Though entitled to all, he is treated as though master of nothing. He is watched by guardians, and supervised by stewards. This was the position of Israel under the law. There was the sonship and the glory and the covenants, but these are all reserved for future display. Dignities are suited to capacity; privileges to age. Infancy is debarred from their use, not merely by the formal legal prohibition, but by intrinsic disqualification. The responsibilities of property are beyond the strength and understanding of a child.

³ Israel, during the period of minority, was in bondage under the "elements" of the world. These "rudiments" or elementary religious observances, while "infirm and poor" (⁹) and put in contrast with Christ (Col.2⁸), were necessary to their education and served an essential purpose in the progress of revelation. But no one who knows the liberty of sonship would tolerate their shackles for an instant.

⁴ In Israel the assumption of the responsibilities and dignities of manhood was a notable event in a man's life. In the life of the nation this was signified by the advent of God's Son, Who reclaimed them from the bondage of the law.

⁶ The people in our Lord's day were bi-lingual. They used an Aramaic dialect in the familiar talk of the household, but all understood Greek, which was almost a universal language at that time. "Abba" is Aramaic, corresponding to our familiar "Papa".

⁷ It is most remarkable that the apostle puts the Mosaic ceremonial on a par with heathen rites. They were not turning back to their previous idolatry but to the observances under the law, which they had not practised before. But he insists it is all the same in God's sight as if they really had returned to the rites of heathenism.

¹⁰ Do any of us observe these things? Paul would be afraid of us!

¹² If Paul had given up the Mosaic ritual and become as they were for their sakes, surely they ought to follow his example, for he certainly had far more reason to cling to it than they had to lapse back into it.

ers of the allotment according to the promise.

⁴ Now I am saying, for as much time as the enjoyer of the allotment is a minor, he is of no more consequence than a slave, being master of all, but is under guardians and stewards until the time proposed by the father. Thus also we, when we were minors, were enslaved under the elements of the world. Now when the full time came, God delegates His Son, come of a woman, come under law, that He should be reclaiming those under law, that we may be getting the place of a son. Now, seeing that you are sons, God delegates the spirit of His Son into our hearts, crying "Abba! Father!"

⁷ So that you are no longer a slave, but a son. Now if a son, an enjoyer also of God's allotment, through Christ.

⁸ But then, indeed, having no perception of God, you are slaves of those who, by nature, are not gods. Yet now, knowing God, yet rather being known by God, how are you turning back again to the infirm and poor elements for which you want to slave again anew?

¹⁰ You are scrutinizing days and months and seasons and years. I am afraid of you lest somehow my toil for you is a sham.

¹² Become as I, since I am even as you, brethren, I am beseeching you.

¹³ You injure me in nothing. Now you are aware that because of the infirmity of the flesh I preach the evangel to you formerly. And your trial, in my flesh, you do not scorn, neither do you loathe it, but you receive me as a messenger of God, as Christ Jesus. Where, then, is your happiness? For I am

- 4** **ΑΝΚΛΗΡΟΝΟΜΟΙ ΛΕΓΩ ΔΕ ΕΦ** 20 **ΤΟΤΕ ΜΕΝΟΥ ΚΕΙΔΟΤΕΣ ΘΕΟ** 20
 tenants I-AM-saying YET ON then INDEED NOT HAVING-PERCEIVED God
ΑΣ ΟΣΟΝ ΧΡΟΝΟΝ ΟΚΑΝΗΡΟΝΟΜΟ 40 **ΝΕ ΔΟΥΛΕΥΣΑΤΕ ΤΟΙΣ ΦΥΣΕ** 40
 as-much-as TIME THE tenant YE-SLAVE to-THE to-nature
ΣΗΝΗ ΠΙΟΣ ΕΣΤΙΝ ΟΥΔΕΝΔΙΑ 60 **ΙΜΗ ΟΥΣΙ ΘΕΟΙΣ ΚΥΝΔΕΓΝΟ** 60
 minor IS NOT-YET-ONE he-IS 9 NO BEING gods NOW YET KNOWING
ΦΕΡΕΙΔΟΥ ΛΟΥΚΥΡΙΟΣ ΠΑΝ 60 **ΝΤΕΣ ΘΕΟΝ ΜΑΛΛΟΝ ΔΕΓΝΟΣ** 60
 THRU-CARRYING OF-SLAVE master OF-ALL God RATHER YET BEING-KNOWN
ΤΩΝ ΦΟΝΑΛΛΑΥ ΠΟ ΕΠΙ ΤΡΟΠΟ 100 **ΘΕΝΤΕΣ ΥΠΟ ΘΕΟΥ ΠΩΣ ΕΠΙ** 600
 2 BEING but UNDER permitters by God how YE-ARE-ON-
ΥΣ ΕΣΤΙΝ ΚΑΙ ΟΙΚΟΝΟΜΟΥΣ 20 **ΤΡΕΦΕΤΕ ΠΑΛΙΝ ΕΠΙ ΤΑ ΣΘ** 20
 IS AND stewards TURNING AGAIN ON THE UN-FIRM
ΑΧΡΙ ΤΗΣ ΠΡΟΘΕΣΜΙΑΣ ΤΟΥ 40 **ΕΝΗΚΑΙ ΠΤΩΧΑΣΤΟΙ ΧΕΙΡΑ** 40
 UNTIL THE BEFORE-PLACEMENT OF-THE AND POOR elements to-
ΠΑΤΡΟΣ ΟΥΤΩΣ ΚΑΙ ΗΜΕΙΣ 60 **ΙΣ ΠΑΛΙΝ ΑΝΘΩΝ ΔΟΥΛΕΥΣ** 60
 3 FATHER thus AND WE when WHICH AGAIN UP-PLACE TO-SLAVE
ΤΕΝ ΜΕΝ ΗΝ ΠΙΟΙ ΥΠΟ ΤΑ ΣΤΟ 80 **ΑΙ ΘΕΛΕΤΕ ΗΜΕΡΑΣ ΠΑΡΑ ΤΗ** 80
 WE-WERE minors UNDER THE elements 10 YE-ARE-WILLING DAYS YE-ARE-DESID-
ΙΧΕΙΑ ΤΟΥ ΚΟΣΜΟΥ ΗΜΕΝΔΕ 200 **ΡΕΙΣ ΘΕΚΑΙ ΜΗΝΑΣ ΚΑΙ ΚΑΙ** 700
 OF-THE SYSTEM WERE HAVING- KEEPING AND MONTHS AND SEASONS
ΔΟΥΛΩ ΜΕΝΟΙ ΟΤΕ ΔΕ ΗΛΘΕΝ 20 **ΡΟΥΣ ΚΑΙ ΕΝΙΑΥ ΤΟΥ ΣΦΟΒ** 20
 4 been-enslaved when YET CAME 11 AND years I-AM-FEARING
ΤΟ ΠΛΗΡΩΜΑ ΤΟΥ ΧΡΟΝΟΥ ΕΞ 40 **ΥΜΑΙ ΥΜΑΣ ΜΗ ΠΩΣ ΕΙΚΗ ΚΕΚ** 40
 THE FILLING OF-THE TIME OUT- YOUR NO how SIMULATNLY I-HAVE-
ΑΠΕΣΤΕΙΛΕΝ Ο ΘΕΟΣ ΤΟΝ ΥΙΟ 60 **ΟΠΙΑΚΕΙΣ ΥΜΑΣ ΓΙΝΕΘΕ** 60
 FROM-PUTS THE God THE SON 12 toiled INTO YOUR BE-YE-BECOMING
ΟΝ ΑΥΤΟΥ ΓΕΝΟΜΕΝΟΝ ΕΚ ΓΥ 80 **ΩΣ ΕΓΩ ΤΙ ΚΑΙ ΦΩΣ ΥΜΕΙΣ Α** 80
 OF-HIM BECOMING OUT OF- AS I that AND-I AS YE bro-
ΝΑΙ ΚΟΣ ΓΕΝΟΜΕΝΟΝ ΥΠΟ ΝΟ 300 **ΔΕ ΑΦΟΙΔΕΟΜΑΙ ΥΜΩΝ ΟΥΔ** 800
 WOMAN BECOMING UNDER LAW thers I-AM-beseeking of-you NOT-YET-ONE
ΜΟΝΙΝΑ ΤΟΥΣ ΥΠΟ ΝΟΜΟΝ ΕΞ 20 **Ν ΜΕΝ ΔΙΚΗΣ ΑΤΕ ΟΙΔΑΤΕ ΔΕ** 20
 5 THAT THE-ONE UNDER LAW He- 13 ME YE-injure YE-HAVE-PERCEIVED YET
ΑΓΟΡΑΣΧΙΝΑΤΗΝ ΥΙΟΒΕΙ 40 **ΟΤΙ ΔΙΑ ΣΘΕΝΕΙΑΝ ΤΗΣ ΣΑΡ** 40
 SHOULD-BE-OUT-BUYING THAT THE SON-PLACING that THRU UN-FIRMNESS OF-THE FLESH
ΑΝΑΠΟΛΑΒΩ ΜΕΝ ΟΤΙ ΔΕ ΕΣΤ 60 **ΚΟΣ ΕΥΗΓΓΕΛΙΣΑΜΗΝ ΥΜΙΝ** 60
 6 WE-MAY-BE-FROM-GETTING that YET YE-ARE I-WELL-MESSAGIZE to-you
ΕΥΙΟΙ ΕΞ ΑΠΕΣΤΕΙΛΕΝ ΟΘΕ 80 **ΤΟ ΠΡΟΤΕΡΟΝ ΚΑΙ ΤΟΝ ΠΕΙΡ** 80
 NONS OUT-FROM-PUTS THE God 14 THE BEFORE-MORE AND THE trial
ΟΣΤΟ ΠΝΕΥΜΑ ΤΟΥ ΥΙΟΥ ΑΥΤ 400 **ΑΣ ΜΟΝΩΝ ΕΝ ΤΗΣ ΣΑΡΚΙ ΜΟ** 900
 THE spirit OF-THE SON OF-HIM NOT omitted by I¹ OF-YOUR IN THE FLESH OF-ME
ΟΥ ΕΙΣ ΤΑ ΣΚΑΡΔΙΑ ΣΗΜΩΝ Κ 20 **ΥΟΥΚΕ ΣΟΥ ΘΕΝ ΗΣ ΑΤΕ ΟΥΔ** 20
 INTO THE HEARTS OF-US CRY- NOT YE-scorn NOT-YET
ΡΑ ΖΩΝ ΑΒΒΑ Ο ΠΑΤΗΡ ΩΣΤΕ Ο 40 **ΕΞ ΕΠΤΥΣΑΤΕ ΑΛΛΑ ΦΑΓΓΕ** 40
 7 ING ABBA THE FATHER AS-BESIDES NOT- YE-OUT-SPIT but AS MESSENGER
ΥΚΕΤΙ ΕΙΔΟΥΣ ΑΛΛΑ ΥΙΟΥ 60 **ΛΟΝ ΘΕΟΥ ΕΔΕΞΑΘΕ ΜΕ ΦΩΣ** 60
 UNTILL YOU-ARE SLAVE but SON OF-God YE-RECEIVE ME AS AN-
ΣΕΙ ΔΕ ΥΙΟΣ ΚΑΙ ΑΝΗΡΟΝΟΜ 80 **ΡΙΣ ΤΟΝ ΙΗΣΟΥΝ ΠΟΥ ΟΥΝΟΜ** 80
 IF YET SON AND tenant 15 OINTED JESUS ?-where THEN THE HAP-
ΟΣ ΘΕΟΥ ΔΙΑΧΡΙΣΤΟΥ ΑΛΛΑ 500 **ΔΑΚΑΡΙΣ ΜΟΣ ΥΜΩΝ ΜΑΡΤΥΡ** 7000
 8 OF-God THRU ANOINTED but DYING OF-YOUR I-AM-witnessING

¹⁵ Eye diseases are very common in the East. Paul's first acquaintance with the Galatians was when, as a sick traveler, he proclaimed the evangel to them in the midst of his infirmities. From this passage we get a glimpse of the fervent love his message evoked, and are led to suppose that he had some affliction of the eyes.

¹⁷ The words *zealous* and *jealous* probably were once the same in English, as they are so closely allied in form and meaning. They represent a single Greek word. It is not always clear which is the better rendering, but here *jealousy*, rather than *zeal*, seems to satisfy the context.

¹⁹ What affectionate mothering stirs the apostle as he broods over his erring children!

²² The controversy turns on the question "Who are the heirs of Abraham?" Is the ground of sonship circumcision and law keeping, or faith? The Judaizers said, We are Abraham's sons! Abraham had *two* sons, says Paul. Which line do you belong to, Ishmael or Isaac? You are Ishmaelites, sons of Hagar, born of the flesh, born into slavery. You are not heirs of Abraham! Isaac, the child of promise, is the true heir. These two sons of Abraham illustrate the relation between law and promise, flesh and spirit. Ishmael came into Abraham's home between the promise and the advent of the true heir. Born of unbelief, he was a continual trial and persecuted the son of promise. But finally the decree went forth: Cast out this maid and her son!

It could hardly be that the Galatians are listening to any but so-called "believing" Jews who were associated with the apostles, and with James. They would not listen to the persecutors of the ecclesia in Jerusalem. Tens of thousands of Jews "believed" but they all were zealous of the law (Ac. 21:20). This shows that those associated with the Pentecostal administration were virulently opposed to Paul and his doctrine of grace. When he was in Jerusalem they led the multitude against him and nearly killed him. These Jewish Christians were the most troublesome enemies of the ecclesias among the nations which had been founded by Paul.

testifying to you, that, if possible, gouging out your eyes, you would give them to me. So that I have become your enemy by being true to you!

¹⁷ They are jealous over you, not ideally, but they want to debar you that you may be jealous over them. Now it is ideal for you to be jealous in the ideal always, and not only in my presence with you.

¹⁹ Little children mine, with whom I am traveling again until Christ may be formed in you!—yet I wanted to be present with you at present, and to change my voice, seeing that I am perplexed about you.

²¹ Tell me, those wanting to be under law, are you not hearing the law? For it is written, that Abraham has had two sons, one out of the maid and one out of the free woman. But the one, indeed, out of the maid has been begotten according to flesh, yet the one out of the free woman through the promise. Which is allegorizing, for these women are the two covenants, one, indeed, from Mount Sinai, generating into slavery, which is Hagar. Now Hagar is Mount Sinai in Arabia, yet she is in line with Jerusalem which now is, for she is in slavery with her children. Yet Jerusalem above is free, who is mother of us all. For it is written, "Be glad, sterile one, who art not bringing forth; burst forth and implore, thou who art not travailing; seeing that many are the children of the desolate, rather than of her who has the husband".

²³ Now *you*, brethren, as Isaac, are children of promise. But even as then, he who is generated according to flesh persecuted him according to spirit, thus also it is

¹ This paragraph is the summary and conclusion of the doctrinal argument. Tersely, he puts the case. Which shall it be, *Christ or circumcision?* No half hearted allegiance here, no serving of two masters. Circumcision might have been a badge of privilege in the past, but now it has become a sign of apostasy. It does not lead to justification from sin, but to exemption from Christ. It is incumbent on such to keep the entire law. Grace has no room in which to operate.

* "Falling from grace" is not, as usually supposed, a loss of the benefits of Christ's salvation through *breaking* the law, but, on the contrary, through attempting to *keep* the law. He who falls into sin does not forfeit the grace of God. Blessed to relate, grace abounds in such a case (Rom.6:1). But he who seeks to establish his own salvation by works has no need of the grace of God and forfeits all right to the benefits flowing from His redemption. He thus repudiates grace. He falls out of the sphere where grace operates. This is what "falling from grace" really means.

⁵ Righteousness is here put before us as an expectation for which we are waiting. This is required by the contrast between that produced by the law and that effected by faith. At present, in God's sight, the one righteous thing to do is to believe Him. The man who believes God is absolutely right in that act. If we could view this from God's side we would see that such a man is just, and needs nothing more to make him righteous. The effect of this on his dealings with others may not be fully in harmony with this fact now, but the time is coming when our conduct will partake of the righteousness of faith. This is the "expectation of righteousness".

¹¹ The proclamation of circumcision, or of lawkeeping, or of any human effort to attain the favor of God entails no persecution. The cross is a snare, which not only captures but crushes us. No human pretensions can abide the great fact of His utter humiliation and shameful death for us on the cross, and the sober truth that such were *our* deserts, not His. Christ Himself is our righteousness. We loathe every effort of our own.

³⁰ now. But what is the scripture saying? "Cast out this maid and her son, for by no means shall the son of the maid be enjoying the allotment with the son of the free woman". Wherefore, brethren, we are not children of the maid, but of the free woman.

⁵ For freedom Christ frees us! Stand firm, then, and be not again enthralled with the yoke of slavery. ² *Lo! I, Paul, am saying to you that if you should be circumcising, Christ will be of no benefit to you* ³ at all. Now I am testifying again to every man who is being circumcised, that he is a debtor to do the ⁴ whole law. You were exempted from Christ, any who are being justified in law. You fall out of ⁵ grace. For *we* are awaiting, in spirit, the expectation of righteousness by faith. For in Christ Je- ⁶ sus neither circumcision is availing anything, nor uncircumcision, but faith, operating through love.

⁷ You raced ideally! What hinders you from being persuaded by ⁸ the truth? This persuasion is not ⁹ of Him Who is calling you. A little leaven is leavening the whole ¹⁰ kneading. *I have confidence concerning you in the Lord that you will not be at all disposed otherwise.* Now he who is disturbing you shall be bearing his judgment, whoever he may be.

¹¹ Now *I, brethren, if I am still proclaiming circumcision, why am I still being persecuted?* Consequently the snare of the cross of ¹² Christ has vanished. They who are raising you to insurrection ought to strike themselves off also.

¹³ For *you* were called for freedom, brethren, only not freedom for an incentive to the flesh, but through love be slaving for one another.

<p> ^{Be omit this} ΝΠΑΙΔΙΣΚΗΝΤΑΥΤΗΝΚΑΙΤ 20 maid this AND THE ΟΝΥΟΝΑΥΤΗΣΟΥΓΑΡΜΗΚΑ 40 SON OF-her NOT for NO WILL-BE- ^{A H} ΗΡΟΝΟΜΗΣΕΙΟΥΙΟΣΤΗΣΠΑ 60 tenanting THE SON OF-THE maid ^{1 omits THE SON} ΙΔΙΣΚΗΣΜΕΤΑΤΟΥΥΙΟΥΤΗ 80 WITH THE SON OF-THE ^{A WE YET HMEICΔΕ for T-W.} ΣΕΛΕΥΘΕΡΑΣΔΙΟΔΕΛΕΑΦΟΙ 100 31 FREE THRU-WHICH brothers ^{Σ ο.} ΟΥΚΕΣΜΕΝΠΑΙΔΙΣΚΗΝΤΕΣ 20 NOT WE-ARE OF-maid ofsprings ^Α ΝΑΑΛΑΤΗΣΕΛΕΥΘΕΡΑΣΤΗ 40 5 but OF-THE FREE to-THE ^{1 ANOINTED US} ΕΛΕΥΘΕΡΙΑΝΜΑΣΧΡΙΣΤΟΣ 60 freedom US ANOINTED ΗΛΕΥΘΕΡΟΣΕΝΣΤΗΚΕΤΕΟΥ 80 FREE BE-STANDING-FRM THEN ^{Α ο.} ΝΚΑΙΜΗΠΑΛΙΝΖΥΓΩΔΟΥΛΕ 200 AND NO AGAIN to-TOKE OF-SLAVERY ^{A ΔΙ 1 omits PAUL} ΙΑΣΕΝΕΧΕΣΘΕΙΔΕΕΓΩΠΑΥ 20 2 BE-YE-IN-HAVING BE-PERCEIVING I PAUL ΛΟΣΑΕΓΩΥΜΙΝΟΤΙΕΑΝΠΕΡ 40 AM-saying to-you that IF-EVER YE-MAY- ^{η ο.} ΙΤΕΜΝΗΣΘΕΧΡΙΣΤΟΣΥΜΑ 60 BE-ABOUT-CUTTING ANOINTED YOU ΟΥΔΕΝΩΦΕΛΗΣΕΙΜΑΡΤΥΡΟ 80 3 NOT-YET-ONE WILL-BE-benefiting I-AM-witnessing ΜΑΙΔΕΠΑΛΙΝΠΑΝΤΙΑΝΘΡΩ 300 YET AGAIN to-EVERY human ^{1* omits that} ΠΩΠΕΡΙΤΕΜΝΟΜΕΝΩΤΙΟΦ 20 BEING-ABOUT-CUT that ower ^{η ο.} ΕΙΛΕΤΗΣΕΣΤΙΝΟΛΟΝΤΟΝ 40 he-IS WHOLE THE LAW ΟΜΟΝΠΟΙΗΣΑΙΚΑΤΗΡΓΗΘΗ 60 1 TO-DO YE-WERE-DOWN-UN-ACTED ^{Α ΔΙ 1* omits THE} ΤΕΑΠΟΤΟΥΧΡΙΣΤΟΥΟΙΤΙ 80 FROM THE ANOINTED WHO-ANY ΕΣΕΝΝΟΜΩΔΙΚΑΙΟΥΣΘΕΤΗ 100 IN LAW ARE-BEING-JUSTIFIED OF-THE ΣΧΑΡΙΤΟΣΕΙΠΕΣΑΤΕΗΜΕ 20 5 grace YE-OUT-FALL WE ΙΣΓΑΡΠΝΕΥΜΑΤΙΕΚΠΙΣΤΕ 40 for to-spirit OUT OF-BELIEF ^{1* omits PROV-} ΩΣΕΑΠΙΔΑΔΙΚΑΙΟΣΥΝΗΣΑ 60 EXPECTATION OF-justice ARE- ΠΕΚΔΕΧΟΜΕΘΑΕΝΓΑΡΧΡΙΣ 80 6 FROM-OUT-RECEIVING IN for ANOINTED ^{η omits 1* omits} ΤΩΙΗΣΟΥΟΥΤΕΠΕΡΙΤΟΜΗΤ 300 JESUS NOT-BESIDES ABOUT-CUTTING ANY </p>	<p> ^{A ο.} ΙΙΣΧΥΕΙΟΥΤΕΑΚΡΟΥΣΤΙ 20 IS-BEING-STRONG NOT-BESIDES uncircumcision ΑΑΛΑΠΙΣΤΙCΔΙΑΓΑΠΗΣ 40 but BELIEF THRU LOVE be- ΝΕΡΓΟΥΜΕΝΗΕΤΡΕΧΕΤΕΚΑ 60 7 ING-IN-ACTED YE-RACED IDEAL ^{(y 2) 1* omits to-THE} ΛΩΣΤΙCΥΜΑΣΕΝΚΟΥΕΝΤΗ 80 ly ANY YOU hinders to-THE ^{Α ο. Α ο.} ΑΛΗΘΕΙΑΜΗΠΙΘΕCΘΑΙΗΠ 600 8 TRUTH NO TO-BE-BEING-PERSUADED THE ^{Α ο.} ΕΙCΜΟΝΗΟΥΚΕΚΤΟΥΚΑΛΟΥ 20 PERSUASION NOT OUT OF-THE One-CALLING ^{Α ΔΙ 1* omits} ΝΤΟCΥΜΑCΜΙΚΡΑΖΥΜΗΟΛΟ 40 9 YOU LITTLE FERMENT WHOLE ΝΤΟΦΥΡΑΜΑΖΥΜΟΙΕΓΩΠΕΠ 60 10 THE KNEADING IS-FERMENTING I HAVE-CON- ^{η omits IN Master} ΟΙΘΑΕΙCΥΜΑΣΕΝΚΥΡΙΩΤ 80 Silence INTO YOU IN Master that ΙΟΥΔΕΝΑΑΛΟΦΡΟΝΗΣΕΤΕΟ 700 NOT-YET-ONE other YE-WILL-BE-BEING-DISPOSED THU ΔΕΤΑΡΑCΦΩΝΥΜΑCΒΑCΤΑC 20 YET one-DISTURBING YOU WILL-BE-BEARING ΕΙΤΟΚΡΙΜΑΟCΤΙCΕΑΝΗΕΓ 40 11 THE JUDGMENT WHO-ANY IF-EVER he-MAY-BE I ΩΔΕΑΔΕΑΦΟΙΕΠΕΡΙΤΟΜΗ 60 YET brothers IF ABOUT-CUTTING ΝΕΤΙΚΗΡΥCΣΘΤΙΕΤΙΔΙΩΚ 80 STILL I-AM-PROCLAIMING ANY STILL I-AM-BEING- ΟΜΑΙΡΑΚΑΤΗΡΓΗΝΤΑΙΤΟC 800 CHASED CONSEQUENTLY HAS-BEEN-DOWN-UN-ACTED THE ΚΑΝΔΑΛΟΝΤΟΥCΤΑΥΡΟΥΤΟ 20 SNARE OF-THE pale OF-THE ^{OF-THE ANOINTED omitted by 1*} ΥΧΡΙCΤΟΥΟΦΕΛΟΝΚΑΙΑΠΟ 40 12 ANOINTED OWE AND WILL-BE- ΚΟΥΟΝΤΑΙΟΙΑΝΑCΤΑΤΟΥΝ 60 BEING-FROM-STRUCK THE-ONE UP-STANDING ΤΕCΥΜΑCΥΜΕΙCΓΑΡΕΠΕΛΕ 80 13 YOU YE for ON freedom ΥΘΕΡΙΑΔΕΚΛΗΘΝΤΕΑΔΕΑΦΟ 800 WERE-CALLED brothers ΙΜΟΝΟΜΗΤΗΝΕΛΕΥΘΕΡΙΑ 20 ONLY NO THE freedom ΝΕΙCΑΦΟΡΜΗΝΤΗCΑΡΚΙΑΑ 10 INTO FROM-RUSH to-THE FLESH but ΑΔΙΑΤΗΣΑΓΑΠΗCΔΟΥΛΕΥ 60 THRU THE LOVE BE-SLAVERY ^{Α ΔΙ 1*} ΕΤΕΑΛΛΗΛΟΙCΟΓΑΡΠΑCΝΟ 80 14 to-one-another THE for EVERY LAW ΜΟCΕΝΕΜΙΛΟΓΩΠΕΠΑΝΗΡΩΤ 900 IN ONE saying HAS-BEEN-FILLED </p>
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¹⁵ The Galatians were biting and devouring one another, while they supposed themselves to be keeping the law. The law usually acts thus. It makes men self-righteous and contentious. Instead of fulfilling its letter they destroy its spirit. Law should lead to regard for others and find its fruition in love. But it leads its votaries to despise others and finds its fruit in hate.

¹⁶ Here is the divine prescription for our most troublesome problem—the flesh. Every attempt to directly control the flesh, to curb it or cure it, must end in failure. The only way to deal with it is to ignore it. In the epistle to the Romans this is fully set forth under the figure of death. Here the conflict between flesh and spirit is met by such complete occupation with the spirit, that no opportunity is left for the flesh to accomplish its desires.

¹⁷ In this list there are some sins which we have come to condone or even justify, yet they are in the midst of a catalogue of crimes. Enmity and strife, jealousy and faction, too often assume a righteous garb. Sectarianism is defended as though it were an improvement on the divine unity of the body of Christ. In the kingdom of God there will be no one practising such things.

¹⁸ The flesh acts, the spirit bears fruit, delicious not only to us but to God. Fruit is not the result of mechanical effort but the natural expression of life and growth. If we love others we will need no legal restrictions to keep us from injuring them. Law is a useless incumbrance to those who walk after the spirit. They need no promptings to do good and are above the penalties imposed on evil doers.

¹⁹ The crucifixion of the flesh means far more than putting it in the place of death. It gives it the *kind* of death it deserves, for it is a criminal of the deepest dye. The shameful, ignominious death borne by Christ for our sins is the only fit finish for the flesh.

¹ A true self-knowledge will humble us so that we can deal meekly with a brother who has suddenly slipped. The law would condemn him, but we are to seek to bring him back into line.

¹⁴ For every law is fulfilled in one word, in this, "You shall be loving your associate as yourself". Now if you are biting and devouring one another, beware that you may not be consumed by one another.

¹⁵ Now I am saying, Be walking in spirit, and you should under no circumstances be consummating the lust of the flesh. For the flesh is lusting against the spirit, yet the spirit against the flesh. Now these are opposing one another, lest you should be doing what you want. Now, if you are led by spirit, you are not still under law.

¹⁶ Now the works of the flesh are apparent, which are adultery, prostitution, uncleanness, wantonness, idolatry, enchantment, enmities, strife, jealousies, furies, factions, dissensions, sects, envyings, murders, drunkennesses, revelries, and the like of these, which, I am predicting to you, according as I predicted before also, that those committing such things shall not be enjoying the allotment of the kingdom of God.

¹⁷ Now the fruit of the spirit is love, joy, peace, patience, kindness, goodness, fidelity, meekness, self-control: against such things there is no law. Now those of Christ Jesus crucify the flesh together with its passions and lusts. If we may be living in spirit, in spirit we may be observing the fundamentals also.

¹⁸ We should not be becoming vain-glorious, challenging one another, envying one another.

⁶ Brethren, if a man should be overtaken also in some offense, you who are spiritual be attuning such a one, in a spirit of meekness, noting yourself, that you also may not be tried. Be bearing one another's burdens, and thus fill up

<p>15 ΑΙΕΝΤΩ ΑΓΑΠΗΣ ΕΙΣ ΤΟΝ ΠΑ 20 IN THE YOU-WILL-BE-LOVING THE NIGH-</p>	<p>ΟΙΤΑΤΟΙ ΑΥΤΑ ΠΡΑΚΤΟΝΤΕ 20 THE-ONE THE such FRACTISING</p>
<p>Η ΧΙΟΝ ΣΟΥ ΨΩΣΕ ΑΥΤΟΝ ΕΙΔ 40 one OF-YOU AS YOURSELF IF YET</p>	<p>ΣΒΑΣΙΑ ΕΙΔΙΑΝ ΘΕΟΥ ΟΥΚ ΑΝΡ 40 kindness OF-God NOT WILL-BE-</p>
<p>Ε ΑΛΛΗΛΟΥΣ ΔΑΚΝΕΤΕ ΚΑΙ Κ 60 one-another YE-ARE-BITING AND YE-</p>	<p>ΟΜΟΜΗ ΣΟΥ ΣΙΝ ΟΔΕΚΑΡΠΟΣ 60 22 tenadting THE YET FRUIT</p>
<p>ΑΤΕ ΣΒΙΕΤΕ ΒΛΕΠΕΤΕ ΜΗ Ψ 80 ARE-DOWN-EATING BE-YE-LOOKING NO by</p>	<p>ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΕΣΤΙΝ ΑΓΑ 90 OF-THE spirit IS LOVE</p>
<p>Ο ΑΛΛΗΛΩΝ ΑΛΛΩ ΘΗΤΕ ΛΕΓ 100 16 one-another YE-MAY-BE-BEING-UP-CONSUMED I'M-</p>	<p>ΠΗΧΑΡΑ ΕΙΡΗΝΗ ΗΜΑΚΡΟΒΥΜ 600 JOY PEACE FAR-FEELING</p>
<p>ΦΔΕ ΠΝΕΥΜΑΤΙ ΠΕΡΙΠΑΤΕΙ 20 *AYING YET to-spirit BE-YE-ABOUT-TREADING</p>	<p>ΙΑΧΡΗ ΣΤΟΤΗΣ ΑΓΑΘΟΣ ΨΗ 20 kindness GOODNESS</p>
<p>ΤΕΚΑ ΕΠΙΘΥΜΙΑΝ ΣΑΡΚΟΣ 40 AND ON-FEELING OF-FLESH</p>	<p>ΠΙΣΤΙΣ ΠΡΑΥΤΗΣ ΕΓΚΡΑΤΕ 40 23 BELIEF MEENESS IN-HOLDING</p>
<p>ΟΥ ΜΗΤΕ ΛΕΣ ΤΗΝ ΓΑΡ ΣΑΡΞ 60 17 NOT NO SHOULD-BE-FINISHING THE for FLESH</p>	<p>ΙΑΚΑΤΑ ΤΩΝΤΟΙΟΥ ΤΩΝ ΟΥΚ 60 DOWN OF-THE such NOT</p>
<p>ΕΠΙΘΥΜΕΙ ΚΑΤΑ ΤΟΥ ΠΝΕΥΜ 80 IS-ON-FEELING DOWN OF-THE spirit</p>	<p>ΕΣΤΙΝ ΜΟΜΟΣ ΟΙΔΕΤΟΥ ΧΡΙ 90 24 IS LAW THE-ONE YET OF-THE AN-</p>
<p>ΑΤΟΣΤΟΔΕ ΠΝΕΥΜΑ ΚΑΤΑ ΤΗ 200 THE YET spirit DOWN OF-THE</p>	<p>ΣΤΟΥ ΙΗΣΟΥ ΤΗΣ ΣΑΡΚΑ ΕΣΤ 700 OINTED JESUS THE FLESH impale</p>
<p>Σ ΣΑΡΚΟΣ ΤΑΥΤΑ ΔΕ ΑΛΛΗΛΩ 20 FLESH these YET to-one-another</p>	<p>ΑΥΡΩ ΣΑΝ ΣΥΝΤΟΙΣ ΠΑΘΗΜΑ 30 TOGETHER to-THE EMOTIONS</p>
<p>ΙΣ ΑΝΤΙΚΕΙΤΑΙ ΑΙΝΑ ΜΗ ΔΕ 40 IS-OPPOSING THAT NO WHICH IF-EV-</p>	<p>ΣΙΝ ΚΑΙ ΤΑΙΣ ΕΠΙΘΥΜΙΑΙΣ 40 AND THE ON-FEELINGS</p>
<p>ΜΕΛΗ ΤΕ ΤΑΥΤΑ ΠΟΙΝΤΕΙ 60 18 EB YE-MAY-BE-WILLING these YE-MAY-BE-DOING IF</p>	<p>ΕΙΣ ΩΜΕΝ ΠΝΕΥΜΑΤΙ ΠΝΕΥΜ 60 25 IF WE-MAY-BE-LIVING to-spirit to-spirit</p>
<p>ΔΕ ΠΝΕΥΜΑΤΙΑ ΓΕΣΘΕ ΟΥΚΕ 80 YET to-spirit YE-ARE-BEING-LED NOT STILL</p>	<p>ΑΤΙΚΑΙ ΣΤΟΙΧΩΜΕΝ ΜΗ Ψ 80 26 AND WE-MAY-BE-ELEMENTING NO WE-MAY-</p>
<p>ΤΙ ΕΣΤΕ ΥΠΟ ΜΟΝΟΝ ΦΑΝΕΡΑ 300 19 YE-ARE UNDER LAW apparent</p>	<p>ΩΜΕ ΒΑΚΕΝΟΔΟΣΙΟΙ ΑΛΛΗΛΩ 300 BE-BECOMING EMPTY-esteemed one-another</p>
<p>ΔΕ ΕΣΤΙΝ ΤΑ ΕΡΓΑ ΤΗΣ ΣΑΡΚ 20 YET IS THE ACTS OF-THE FLESH</p>	<p>ΥΣ ΠΡΟΚΑΛΟΥΜΕΝ ΟΙ ΑΛΛΗΛΩ 20 BEFORE-CALLING to-one-another</p>
<p>ΟΣ ΑΤΙΜΑ ΕΣΤΙΝ ΜΟΙΧΙΑ ΠΟ 40 WHICH-ANY IS ADULTERY PROS-</p>	<p>ΟΙΣ ΦΘΟΝΟΥΝΤΕΣ ΑΔΕΛΦΟΙ 40 6 ENVYING brothers</p>
<p>ΡΝΕΙΑ ΔΑΚΑΘΑΡΣΙΑ ΔΕ ΣΕΛΓΕ 60 TITCTION Uncleaness Wantonness</p>	<p>ΕΑΝ ΚΑΙ ΠΡΟΛΗΜΦΘΗ ΑΝΘΡΩ 60 IF-EVER AND MAY-BE-BEING-BEFORE-GOTTEN human</p>
<p>ΙΑ ΕΙΔΩΛΑ ΤΡΕΙΔΑ ΦΑΡΜΑ 90 20 idolatry DRUGGING</p>	<p>ΠΟ ΣΕΝΤΙΝΙ ΠΑΡΑ ΠΤΩΜΑΤΙ 80 IN ANY DESIDE-FALL</p>
<p>ΚΕΙΑ ΕΧΘΡΑΙ ΕΡΙΣ ΖΗΛΟΙΣ 400 enemies STIFFS BOILINGS fu-</p>	<p>ΥΜΕΙΣ ΟΙ ΠΝΕΥΜΑΤΙΚΟΙ ΚΑ 300 YE: THE spiritual-ones DE-</p>
<p>ΥΜΟΙ ΕΡΙΘΕΙΔΙ ΔΙΧΟΣΤΑΣ 20 rifs STRIFFS TWO-STANDS</p>	<p>ΤΑΡΤΙΖΕΤΕ ΤΟΝΤΟΙΟΥ ΤΟΝ 20 DOWN-EQUIPPING THE such</p>
<p>ΙΑ ΙΑΡΙΣ ΕΙΣ ΦΘΟΝΟΙΦΟΝ 40 21 preferences ENVIES MURDERS</p>	<p>ΕΝ ΠΝΕΥΜΑΤΙ ΠΡΑΥΤΗΣ ΤΟ 40 IN spirit OF-MEENESS NO-</p>
<p>ΟΙ ΜΕΘΑΙΚΩΜΟΙ ΚΑΙ ΤΑ ΟΜΟ 60 DRUNKENnesses REVELRIES AND THE LIKE</p>	<p>ΚΟΠΩΝΣΕ ΑΥΤΟΝ ΜΗ ΚΑΙ ΨΥ 60 TING YOURSELF NO AND YOU MAT-</p>
<p>ΙΑ ΤΟΥΤΟΙΣ ΑΠΡΟΛΕΓΩΜΙ 60 to-these WHICH I-AM-BEFORE-SAYING to-TOCP2</p>	<p>ΕΙΡΑ ΣΘΗΣ ΑΛΛΗΛΩΝ ΤΑ ΒΑΡ 50 DE-BEING-TRIED OF-one-another THE HEAVIES</p>
<p>Ν ΚΑΘΩΣ ΚΑΙ ΠΡΟΕΙΠΟΝ ΟΤΙ 500 according-AS AND I-BEFORE-said that</p>	<p>Η ΒΑΣΤΑΖΕΤΕ ΚΑΙ ΟΥΤΩΣ ΑΝ 1000 BE-YE-BEARING AND thus UP-FILL</p>

⁵ There is a contrast here between a *burden* and a *load*. Burden is from the element meaning *heavy*. Both of these elements occur together in Mt. 23:4 "heavy loads". In Mt. 11:30 our Lord did not say "My *burden* is light", but "My *load* is light". When a brother becomes overburdened it is our duty and privilege to help him bear his burden. But the load the Lord lays on us is not too heavy. We cannot do a service which God has assigned to another. In this each one must bear his own load.

⁶ In order to perpetuate the instruction of His saints God has made it obligatory that such a service should be recognized and proper compensation provided for those who instruct.

⁷ The figure of sowing and reaping is a most encouraging one to consider. The farmer plants the seed and sees no results at all for some time. He waits long and patiently ere he reaps the harvest. So we, too, may see little come of our sowing for the spirit, but in the proper season we shall reap as we have sown. That which is for the flesh will rot. That which is for the spirit will endure for the eons. There is much, very much, to make us despondent, but we should ever keep in mind the eonian harvest for which we are preparing.

¹¹ It seems probable that the rest of the epistle was penned by Paul himself. His usual custom was to write only a short ending to attest the genuineness of a letter, but here he is so concerned that he rehearses the heart of the argument in his own handwriting. It has been suggested that the writing was in large characters because of his defective eyesight.

¹² In this marvelous finale, Paul focuses the light of the cross upon the motives actuating both sides of the controversy. The Circumcisionists played for popularity. They dreaded persecution. They appealed to the flesh. How many of us are following the spirit of this course today? Paul boasted only in the cross, which puts an end to the flesh, whether in us or in the world. Now there is a new creation, in which the flesh has no place. This should settle the whole controversy.

³ the law of Christ. For if anyone is supposing [himself] to be anything, being nothing, he is imposing on himself. Now let each one be testing his own work, and then he shall be having his boast for himself alone, and not for another, for each one shall be bearing his own load.

⁶ Now let him who is being instructed in the word be contributing to him who is instructing, in all good things. Be not deceived, God is not to be sneered at, for whatever a man may be sowing, this shall he be reaping also, seeing that he who is sowing for his own flesh, from the flesh shall be reaping corruption, yet he who is sowing for the spirit, from the spirit shall be reaping eonian life. Now we should not be despondent in ideal doing, for in due season we shall be reaping, not fainting. Consequently, then, as we have occasion, we are working for the good of all, yet specially for the family of faith.

¹¹ See with what big letters I write to you with my own hand! As many as want to put on a fair face in the flesh, these are compelling you to be circumcised, only that they may not be persecuted for the cross of Christ Jesus. For not even they who are circumcised are maintaining law, but they want you to be circumcised that they should be boasting in that flesh of yours. Now may it not be mine to be boasting, except in the cross of our Lord Jesus Christ, through Whom the world has been crucified to me, and I to the world. For in Christ Jesus neither circumcision nor uncircumcision is anything, but there is a new creation. And as many as

<p>ΑΠΑΝΘΕΣΑΤΕ ΤΟΝ ΝΟΜΟΝ ΤΟ 20 THE LAW OF-THY</p>	<p>Ω ΖΩΜΕΘΑ ΤΟ ΑΓΑΘΟΝ ΠΡΟΣ ΠΑ 20 WORKING THE GOOD TOWARD ALL</p>
<p>ΥΧΡΙΣΤΟΥ ΕΙΓΑΡΘΟΚΕΙΤΙ 40 3 ANOINTED IF FOR IS-SEEMING ANY</p>	<p>ΝΤΑΣΜΑΙΣΤΑΔΕ ΠΡΟΣ ΤΟΥ 40 BATHERS YET TOWARD THE</p>
<p>ΣΕΙΝ ΔΙ ΤΙ ΜΗ ΔΕΝ ΩΝ ΜΟΡΕΝΑ 60 TO-BE ANY NO-YET-ONH BEING he-IS-IMPOSING-</p>	<p>11 ΣΟΙΚΕΙΟΥ ΣΤΗΣ ΠΙΣΤΕΩ ΣΙ 60 BOME-beers OF-THE BELIEF BE-</p>
<p>ΠΑΤΕΡ ΑΥΤΟΝ ΤΟ ΔΕ ΕΡΓΟΝ Ε 60 4 on self THE YET ACT OF-</p>	<p>ΔΕΤΕ ΠΗΛΙΚΟΙ ΣΥΜΜΙΓΡΑΜ 60 PERCEIVING PRIME lo-YOU'P WRITINGS</p>
<p>ΑΥΤΟΥ ΔΟΚΙΜΑΖΕΤΕ ΚΑΘΕ 100 self LET-BE-TESTING EACH</p>	<p>ΜΑ ΣΙΝ ΕΓΡΑΨΑΤΗ ΜΗ ΧΕΙΡ 600 I-WRITE lo-THE MY HAND</p>
<p>ΟΣ ΚΑΙ ΤΟΤΕ ΕΙΣ ΕΑΥΤΟΝ ΜΟ 20 AND THEN INTO self ONLY</p>	<p>12 ΙΟΣΘΕΛΟΥΣΙΝ ΕΥ ΠΡΟΣ Ω 20 as-many-as ARE-WILLING TO-WELL-face</p>
<p>ΝΟΝ ΤΟ ΚΑΥΧΗΜΑ ΕΞ ΕΙΚΑΙΟ 40 THE DOAST WILL-BE-HAVING AND NOT</p>	<p>ΠΗ ΣΑΙ ΕΝ ΣΑΡΚΙ ΟΥ ΤΟ ΙΑΝΑ 40 IN FLESH these ARE-</p>
<p>ΥΚΕΙΣ ΤΟΝ ΕΤΕΡΟΝ ΕΚΑΣΤΟ 60 5 INTO THE DIFFERENT EACH</p>	<p>ΓΚΑΖΟΥΣΙΝ ΥΜΑΣ ΠΕΡΙ ΤΕ 60 necessitating YOU'P TO-BE-BEING-ABOUT-</p>
<p>Σ ΓΑΡ ΤΟ ΙΔΙΟΝ ΦΟΡΤΙΟΝ ΒΑ 60 for THE OWN load WILL-</p>	<p>ΝΕΣΘΑΙ ΜΟΝΟΜΙΝΑΤΩ ΣΤΑΥ 30 CUT ONLY THAT lo-the pale</p>
<p>ΣΤΑΣΕΙ ΚΟΙΝΩΜΕΙΤΩ ΔΕ ΟΚ 200 6 BE-DEARING LET-BE-COMMUNIONING YET THE ONE-</p>	<p>ΡΩ ΤΟΥ ΧΡΙΣΤΟΥ ΙΝ ΣΟΥ ΜΗΔ 700 OF-THE ANOINTED JESUS NO THEY-</p>
<p>ΔΤΗ ΧΟΥ ΜΕΝ ΟΣΤΟΝ ΛΟΓΟΝ Τ 20 being-instructed THE saying lo-</p>	<p>13 ΙΩΚΩΝΤΑΙ ΟΥΔΕ ΓΑΡ ΟΙ ΠΕΡ 20 MAY-BE-BEING-GLASSED NOT-YET for THE ones-be-</p>
<p>Ω ΚΑΤΗΧΟΥΝΤΙ ΕΝ ΠΑΣΙΝ ΑΓ 40 THE one-instructing IN ALL GOOD</p>	<p>ΙΤΕ ΜΟΝΟΜΕΝΟΙ ΑΥΤΟΙΝ ΜΟ 40 ING-ABOUT-CUT they LAW</p>
<p>ΛΘΟΙΣ ΜΗ ΠΛΑΜΑΣΘΕ ΘΕΟΟ 60 7 NO BE-YE-BEING-STAYED God NOT</p>	<p>ΝΦΥΛΑΣΣΟΥΣΙΝ ΑΛΛΑ ΘΕΟ 60 ARE-GUARDING but THEY-ARE-</p>
<p>ΥΜΥΚΤΗΡΙΖΕΤΑΙ Ο ΓΑΡ ΕΑΝ 60 IS-BEING-NOSED WHICH for IF-EVER</p>	<p>ΥΣΙΝ ΥΜΑΣ ΠΕΡΙ ΤΕ ΜΝΕΣΘΑ 60 WILLING YOU'P TO-BE-BEING-ABOUT-CUT</p>
<p>ΣΠΕΙΡΑΝ ΘΡΩΠΟ ΣΤΟΥΤΟΚ 300 MAY-BE-SOWING human this AND</p>	<p>14 ΠΑΝ ΕΝ ΤΗ ΥΠΕΡΕΝΑΙΕΜΗ 20 THEY-SHOULD-BE-DOASTING lo-ME YET NO MAY-</p>
<p>ΔΙΘΕΡΙΣΕΙ ΟΤΙ ΟΣ ΠΕΙΡΩΝ 20 8 he'LL-BE-reaping that THE one-sowing</p>	<p>ΕΙΣΤΗΝ ΣΑΡΚΑ ΕΑΥΤΟΥ ΕΚΤ 40 INTO THE FLESH OF-self OUT OF-</p>
<p>Η ΣΑΡΚΟΣ ΘΕΡΙΣΕΙ ΦΘΟΡΑ 60 THE FLESH WILL-BE-reaping CORRUPTION</p>	<p>ΝΤΩ ΣΤΑΥΡΩ ΤΟΥ ΚΥΡΙΟΥ ΗΜ 60 THE pale OF-THE Master OF-US</p>
<p>ΝΟΔΕ ΣΠΕΙΡΩΝ ΕΙΣ ΤΟ ΠΝΕΥ 60 THE YET one-sowing INTO THE spirit</p>	<p>ΩΝ ΙΝ ΣΟΥ ΧΡΙΣΤΟΥ ΔΙ ΟΥ ΕΝ 60 JESUS ANOINTED THRU WHOM lo-</p>
<p>ΜΑ ΕΚ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΘΕΡΙ 400 OUT OF-THE spirit WILL-BE-</p>	<p>ΟΙΚΟΣ ΜΟ ΣΕ ΣΤΑΥΡΩΤΑΙΚΑ 300 ME SYSTEM HAS-BEEN-IMPALD AND-I</p>
<p>ΣΕΙΖΩΝ Η ΔΙΩΝ ΙΟΝ ΤΟ ΔΕΚΑ 20 9 REAPING LIFE eonian THE YET IDEAL</p>	<p>15 ΓΩΚΟΣ ΜΩ ΕΝ ΓΑΡ ΧΡΙΣΤΩ ΙΝ 20 lo-SYSTEM IN for ANOINTED JESUS</p>
<p>ΛΟΝ ΠΟΙΟΥΝΤΕ ΣΜΗΓΚΑΩ 40 DOING NO WE-MAY-BE-IN-EVIL-</p>	<p>ΣΟΥ ΟΥΤΕ ΠΕΡΙ ΤΟ ΜΗΤΙ ΕΣΤ 40 NOT-BESIDES ABOUT-CUTTING ANY IS</p>
<p>ΜΕΝ ΚΑΙ ΡΩΓΑΡΙΔΙΩΘΕΡΙΣ 60 ING lo-BLASON for OWN WE-WILL-BE-</p>	<p>16 ΙΝ ΟΥΤΕ ΑΚΡΟΒΥΣΤΙΑ ΑΛΛΑ 60 NOT-BESIDES UNCIRCUMCISION but</p>
<p>ΟΜΕ ΜΗΝ ΕΚΛΑΥΟΜΕΝΟΙ ΑΡΑΟ 60 10 REAPING NO OUT-LOOSING CONSEQUENTLY 16 #1-MAY-BE-Ω #1-MAY-BE-</p>	<p>ΚΑΙ ΝΗΚΤΙΣ ΚΑΙ ΟΣΟΙΤΩ 60 CREATION AND as-many-as lo-THE</p>
<p>ΥΝΩΣΚΑΙΡΟΝ ΕΧΟΜΕΝ ΕΡΓΑ 500 THEN AN REASON WE-ARE-HAVING WE-ARE-</p>	<p>ΚΑΝΟΝΙ ΤΟΥ ΤΩ ΣΤΟΙΧΗ ΣΟΥ 11000 RULE this WILL-BE-elementing</p>

¹⁶ Paul does not wish to condemn all of the Circumcison indiscriminately for the sins of his opponents. Those amongst them who acknowledge the power of the cross in the midst of their observances, on these he invokes peace and mercy, for they are the true Israel of God.

¹⁷ It was customary to mark a slave with the brand of his master. Paul's many persecutions had doubtless left many marks, all of which indicated his loyalty to his Lord.

¹⁸ Note the emphasis on *spirit*, in line with the teaching of the epistle.

shall observe the fundamentals by this rule, peace be on them, and mercy, and on the Israel of God.

¹⁷ For the rest, let no one afford me weariness, for *I* am bearing in my body the brand marks of the Lord Jesus Christ.

¹⁸ The grace of our Lord Jesus Christ be with your spirit, brethren! *Amen!*

^{o.} CΙΝΕΙΡΗΝΗΕΠΑΥΤΟΥΣΚΑΙ 20	^{AB omil Master and ANOINTED} ΡΙΟΥΙΗΣΟΥΧΡΙΣΤΟΥΕΝΤΩ 20
PEACE ON them AND	JESUS ANOINTED IN THE
ΕΛΕΟΣΚΑΙΕΠΙΤΟΝΙΣΡΑΗΛ 40	ΣΩΜΑΤΙΜΟΥΒΑΣΤΑΖΩΗΧΑΡ 40
MERCY AND ON THE ISRAEL	18 BODY OF-ME AM-BEARING THE grace
ΤΟΥΘΕΟΥΤΟΥΛΟΙΠΟΥΚΟΠΟ 60	^{o.} ΙΣΤΟΥΚΥΡΙΟΥΗΜΩΝΙΗΣΟΥ 60
17 OF-THE God OF-THE rest toils	OF-THE Master OF-US JESUS
^{o.} ΥΣΜΟΙΜΗΔΕΙΣΠΑΡΕΧΕΤΩΕ 80	ΧΡΙΣΤΟΥΜΕΤΑΤΟΥΠΝΕΥΜΑ 80
to-ME NO-YET-ONE LET-BE-tendering I	ANOINTED WITH THE spirit
ΓΩΓΑΡΤΑΣΤΙΓΜΑΤΑΤΟΥΚΥ 100	ΤΟΣΥΜΦΩΝΑΔΕΛΦΟΙΑΜΗΝ
for THE PRICKS OF-THE Master	OF-YOUP brothers AMEN

PAUL'S PERFECTION EPISTLES

PAUL's perfection epistles are emphatically *the* truth for the present. The Ephesian letter, being addressed to all believers in Christ Jesus, in contrast with the Circumcision, who hardly knew Him by this title, is the ranking revelation for the members of the body of Christ. Here first are revealed those secrets which distinguish this administration from all others. Never before has the heavenly destiny of the present ecclesia been declared. All the other scriptures deal with the elementary and immature, but here we find perfection. God's purpose had been only partially made known before and seemed confined to earth. But in this final transcendent revelation His ultimate universal goal is first revealed. These three letters are closely related to each other and should be studied together. As was shown in the outline of Paul's epistles, this may be graphically presented thus:

EPHESIANS 1-3, *Doctrine*—The Body: its Members

EPHESIANS 4-6, *Department*

PHILIPPIANS, *Department*

COLOSSIANS, *Doctrine*—The Body: its Head

Ephesians begins by presenting a careful and comprehensive statement of the truth for the present secret economy, laying stress on those aspects which concern the *members* of Christ's body. Colossians is the counterpart of this, dealing with the same doctrines but presenting them in their relation to the *Head* of the body.

Both begin with God and with His primordial purpose. The members of the body were chosen before the disruption and now become the beneficiaries in His heavenly allotment. Christ is His Image, being the First-born of all creation and now becomes

the Head of all creation in heaven as well as on earth.

Ephesians, then, unfolds the truth of the joint body in which all the members are of equal rank. Colossians makes Him the Head over the body and the members subordinate to Him.

Two secrets or "mysteries" are disclosed in these epistles. The secret of Christ (Eph.1:9-10; Col.2:2-4) was previously revealed but not as it is now revealed. His headship over the earth had been made known to the prophets of old. His headship in the heavens was made known to the apostles, especially Peter (1Pet.3:22). But the secret economy, the present administration of grace, was never disclosed to any one except through Paul (Eph.3:9). It was not partially hidden, like the mystery of Christ, but was an absolute secret, hid in God. It is the function of the first three chapters of Ephesians to explain its three aspects for the believer, and of Colossians to reveal the position which it accords to Christ.

These letters should be read in this light. It is only when we apprehend their radical difference and vast advance over the epistles written by others than the apostle of the nations (Eph.3:1) that we can appreciate their marvelous message. It is only as we allow them to dominate and modify Paul's previous epistles, of which they are the ripened fruit, that we are able to entertain the transcendent nature of their contents.

The title Christ Jesus, calling attention to His present place of power, is the key to the marvelous grace which came to them after the nation of Israel had been rejected, as recorded at the close of the book of Acts. As associated with Jesus Christ they

would be still subordinate to the favored nation, for He is still rejected. But the title which recognizes His present glory in the heavens makes it possible for the far off "Gentiles" to be blessed in celestial realms equally with a favored few of the nation of His choice.

Paul's Perfection epistles are based upon his Preparatory epistles to the Thessalonians, the Romans, the Corinthians, and the Galatians. They are addressed to those who had received the truth taught in his earlier ministries, who were in a state of prior expectancy (Eph.1¹² 1Thes.1¹⁰), who had been sealed with the holy spirit (Eph.1¹³ 2Co1²²), which was an earnest of more to come (Eph.1¹⁴ 2Co.5⁵). They had been enjoyers of an allotment (Ro.8¹⁷ Ga.4⁷), and now become *joint* allottees (Eph.3⁶). Once they were members of a body in which the members were of various rank (Ro.12⁴ 1Co.12¹²). Now that Israel is set aside and the celestial destiny revealed, it is changed to a *joint* body, in which all the members are equally exalted (Eph.3⁶). The nations become *joint* partakers of the promise in Christ Jesus (Eph.3⁶) which once they held as guests of Israel's covenant.

All saints, during the eonian times, are under God's *government*, belong to His *family*, and become the nucleus of His *worship*. On earth, the nations are subordinate, for Israel must be the head. Such was the place of those who received Paul's message, before the Perfection epistles were penned. The new revelation not only changed their destiny to heaven, but made them the peers of the favored nation. We are *fellow* citizens. We are not merely guests, but members of God's family. We are an integral part of the temple which God is building for His worship (Eph.2¹⁹⁻²²).

The Perfection epistles should be studied as a group. The truth is set forth didactically and logically in the opening chapters of Ephesians. Philippians goes over the ground experimentally, showing the truth operating in Christ and Paul and other examples. It applies the teaching of Ephesians to daily conduct. The "calling above" (Ph. 3¹⁴) is the celestial calling of Ephesians 13. Colossians corrects departure from Ephesian teaching, with special stress upon the glories of Christ in creation and reconciliation.

Some of the chief figures in these epistles have often been misunderstood, especially that of Christ's headship of the ecclesia. It is usually taken that all of the body except the head figures the ecclesia. This is not true. The head is reckoned as a member. The headship of Christ is not figured by the head of the body. Its parts, such as the eyes and nose, are members. Christ is not a member of the body, but Head over the ecclesia, *as a husband is head over his wife* (Eph.5²³). The wife has a head apart from the headship of her husband.

The new humanity (Eph.2¹⁵) is an entirely distinct figure from that of the body. It refers to the race, giving Christ the place lost by Adam. It can be *put on* (Eph.5²⁴), or taken off. This cannot refer to our union with Christ under the figure of the body.

It should also be remembered that the "mystery", or secret, is not the body of Christ, for that had been known before. It is threefold, and includes our relationship to God as allottees, and to saints as partakers, as well as to Christ as His body. It consists in the fact that, in each of these relationships, grace has raised those among the nations who believe to equal rank, so that all are *joint* allottees and *joint* partakers, and members of a *joint* body.

EPHESIANS

THE zenith of divine revelation, this heavenly epistle, leaving the earth, where the Christ is repudiated by His own people Israel, seats us among the celestials, where He is enthroned at God's right hand (1²⁰). His saints, blessed with every spiritual blessing in Him (1³) in heaven (2⁶), are an object lesson to manifest God's manifold wisdom to celestial beings (3¹⁰), so that the purpose of the eons (3¹¹), which embraces Christ's headship over the heavens as well as the earth (1¹⁰), may be effected through the transcendent riches of grace (2⁷) which has come to the nations through the repudiation of faithless Israel, until their salvation and reception (Ro. 11¹²).

The dimensions of the present grace are not constricted as with Israel. It reaches back to a time prior to the entrance of sin and forward to its exit. It includes not only all mankind who believe in the present economy, but is intended to affect the heavens as well. It takes men far below the plane of privilege on which Israel dwelt, with no claims whatever on God's mercy, and seats them far above the highest in heaven. May He help us to learn something of this grace! This knowledge leads us into the realm of the unknowable, for it reveals to us the transcendent love of Christ which we will never be able to fathom fully and which will always yield new delights.

As to time, it reverts to a period prior to the disruption of the first of Genesis (1⁴Gen.1²) and leads to the exaltation of Christ, not only in the coming eon (1²¹), but in the eon of the eons, too (2⁷3²¹), which is the economy of the fullness of the eras (1¹⁰).

Being addressed to those who believe in Christ Jesus, in contrast to those of the Circumcision whose blessings, on the earth, are postponed until His return in glory, this letter was intended only for those who had received Paul's previous ministries and were expecting to be with Him *before* His coming to the earth (1¹²).

The omission of "in Ephesus" (1¹), the lack of the slightest local allusion, and the very general character of the epistle, all tend to show that it is the charter of the church of this economy, a treatise on present truth—the touch-

stone and standard by which all truth for today must be tested.

The letter proper is an elaboration of the definition of the present secret economy (3⁶) "that, in spirit, the nations are to be *joint-enjoyers*, and a *joint-body*, and *joint-partakers* of the promise in Christ Jesus" through the evangel of which Paul became the dispenser.

FRAMEWORK OF "EPHESIANS"

Reversion

DOCTRINE	JOINT ENJOYERS JOINT MEMBERS JOINT PARTAKERS SUMMARY	Paul's commission 1 ¹ Salutation 1 ²
		The allotment—in heaven—blessing 1 ³⁻¹⁴
		Paul's prayer for them 1 ¹⁶⁻¹⁹
		The body—in Christ 1 ²⁰⁻²¹
		The members
		Participation—believers 2 ¹¹⁻²²
		The new humanity
		Summary of grace <i>now</i> shown to the nations 3 ¹⁻¹³
		Petitioning the Father 3 ¹⁴⁻²¹
		Beseeching the saints 4 ¹⁻⁶
DEPORTMENT	JOINT ENJOYERS JOINT MEMBERS JOINT PARTAKERS SUMMARY	Summary of grace which <i>had been</i> shown to the saints 4 ⁷⁻¹⁸
		No participation—unbelievers 4 ^{17-5:20}
		The new humanity
		The body—in the Lord 5 ^{21-6:9}
		The Head
		The allotment—in heaven—warfare 6 ¹⁰⁻¹⁷
		Their prayer for Paul 6 ¹⁸⁻²⁰
		Tychicus' commission 6 ²¹⁻²² Salutation 6 ²³⁻²⁴

The joint allotment is distinctly stated in 1³⁻¹⁴. It is expanded in 1³⁻¹⁸, and enforced in 6¹⁰⁻²⁰.

The joint body seats both Jew and Gentile together (2⁶) among the celestials in Christ Jesus. This is detailed in 1¹⁹⁻²¹ and in 5^{21-6:9}.

The joint participation is seen in creating the Circumcision and the Uncircumcision into one new humanity (2¹⁵). It is fully discussed in 2¹¹⁻²², and is applied to our deportment in 4^{17-5:20}.

A summary of the new revelation is given in 3¹⁻¹³, which is reviewed as to its results in 4⁷⁻¹⁸.

The heart of the epistle is filled with two petitions, one to the Father, and one to the saints to preserve the spiritual unity which is founded on the transcendent truths and fathomless favor and limitless love which are revealed in this lovely letter.

¹ The title "Christ Jesus" is the token of His exaltation; "Jesus Christ" refers us to His humiliation. "Christ Jesus" is used by Paul, especially in his later ministries.

The words "in Ephesus" seem to have been added after the significance of "Christ Jesus" had been lost. The epistle is confined to those who, in contrast with the Circumcision, base their blessings on His present heavenly exaltation, rather than on His future glorious manifestation to the earth for the blessing of Israel and the other nations.

THE JOINT ALLOTMENT —IN HEAVEN

BLESSING

⁴ "Disruption" is demanded by its elements (*down-casting*) as well as its usage, rather than "foundation", which represents another Greek word. The disruption suggests the sin of celestial beings and the cataclysm of Gen.12.

⁴ Not, as the English words suggest, that we *may* be in the *future*, but "to be" *at present*.

⁵ Sonship involves privileges and dignities not granted to children (Ga. 4:1-7). The "new" birth has no place in Paul's writings, for he enters the new *creation* (2Co.5:17).

⁷ "Pardon" of sins becomes *forgiveness* when associated with *offenses*.

¹⁰ The heading up of the universe in Christ is the so-called "mystery" or secret of Christ referred to in 3:4-5 (see 1Pe.3:22). It must not be confounded with the secret economy (39) which is in force at present. The two are in *accord*, but distinct. Christ's headship over the earth had been previously revealed. His heavenly headship was revealed to Peter. The present economy was an *absolute* secret made known to Paul *only*.

¹² The "perfect" or complete form of the verb marks a *state* rather than an action. The Circumcision looked for signs and did not expect Messiah until after the great affliction. Those under Paul's ministry were expecting Him at any time. Hence they were in a state of *prior* expectancy. To such as these this letter was written. To others the epistle to the Hebrews is addressed.

PAUL, an apostle of Christ Jesus through the will of God, to all the saints who are, and believe in, Christ Jesus:

² Grace to you and peace, from God, our Father, and the Lord Jesus Christ.

³ BLESSED be the God and Father of our Lord Jesus Christ, Who blesses us with every spiritual blessing among the celestials, in
⁴ Christ, according as He chooses us in Him before the disruption of the world, we to be holy and flawless in His sight, in love designating us beforehand for the place of a son for Him through Christ Jesus; in accord with the delight of
⁶ His will, for the laud of His grace glorious, which graces us in the
⁷ Beloved: in Whom we are having the deliverance through His blood, the forgiveness of offenses in accord
⁸ with the riches of His grace, which He lavishes on us in all wisdom and
⁹ prudence, making known to us the secret of His will (in accord with His delight, which He purposed in
¹⁰ Him) to have an administration of the complement of the eras, to head up the universe in the Christ—in the heavens as well as on the
¹¹ earth—in Him in Whom our lot is cast also, being designated beforehand according to the purpose of the One Who is operating the universe in accord with the counsel of
¹² His will, that we should be for the laud of His glory, who are in a state of prior expectancy in the Christ.
¹³ In Whom *you* also—when hearing the word of truth, the evangel

ΠΑΥΛΟΣ ΑΠΟΣΤΟΛΟΣ ΧΡΙΣΤΟΥ	AS OF-JESUS	20
PAUL	commissioner	OF-ANointed
ΑΝΟΙΓΝΟΥΣΙ	ANointed	40
JESUS	THRU	WILL
ΕΘΥΣΤΟΙΣ ΑΓΙΟΙΣ ΠΑΣΙΝ	^{1st} omit ALL	60
God	to-THE	HOLY-ones ALL THE-ones
ΙΣΟΥΣ ΚΑΙ ΠΙΣΤΟΙΣ ΕΝ ΧΑΡΙΤΙ	^{s.o.} ΕΝΕΦΕΩ IN EPHESUS + ^{2nd} AN	80
BEING	AND	BELIEVING IN AN-
ΠΙΣΤΩΣ	IN	TOUS
2	ointed	JESUS
ΧΑΡΙΣ	Grace	to-YOU
ΑΙ ΕΙΡΗΗ	AND	ΕΝ ΠΑΤΕΡΙ
PEACE	FROM	God FATHER
ΧΗΜΩΝ ΚΑΙ ΚΥΡΙΟΥ ΙΗΣΟΥ	OF-US	AND Master JESUS
AN-		
ΠΙΣΤΟΥ	IN	TOUS
3	ointed	Blessed
AND FATHER	omitted by B	^{1st} adds ΚΑΙ
ΚΑΙ ΠΑΤΗΡ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ	AND	FATHER OF-THE Master OF-US
THΡΟΣ	AND	SAVIOUR
ΝΙΣΟΥ ΧΡΙΣΤΟΥ	JESUS	ANointed
ΕΝ	IN	TOUS
9	ointed	Blessed
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11	ointed	Blessed
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ΕΝ	IN	TOUS
98	ointed	Blessed
ΕΝ	IN	TOUS
99	ointed	Blessed
ΕΝ	IN	TOUS
100	ointed	Blessed
ΕΝ	IN	TOUS

¹³ The subject of these paragraphs is *the evangel of the nations*: its seal¹³, its recognition¹⁷, its prospect¹⁸, its allotment^{14 18}, and its power¹⁹. This subject is kept in mind throughout.

The argument is as follows: Paul and his associates of the Circumcision received the celestial, spiritual blessings which have been detailed. The earnest of their allotment in Christ was the holy spirit which was a pledge of its deliverance. As the believers among the nations received the same spirit when they believed, it is a seal to them that they too¹³ will enjoy the celestial, spiritual favors which are lavished upon those of the Circumcision who believe in Christ Jesus during His rejection by the nation of Israel.

¹⁴ The "spirit of promise" is not what was promised, but a spirit which promises, a *promissory* spirit.

Note carefully the pronouns *us* ^{3 4 5 6 8 9} and *we* ^{7 12} and *our* ¹⁴, and the contrastive *you* ^{13 15 16 18} and *your* ¹³.

¹⁵ "The faith which relates to you" refers to the new truth set forth in this epistle.

This letter was probably sent to Ephesus where Paul had taught for two years (Ac.19¹⁰) and where he had not shunned to declare the whole counsel of God (Ac.20²⁷). His prayer for "a spirit of revelation" makes it evident that this epistle deals with a *secret* (³⁰) of God's purpose (³¹) quite distinct from His *counsels* which had been revealed before.

THE BODY—IN CHRIST

THE MEMBERS

²³ The sovereignty of the earth is given to the nation of Israel, according to the prophets. The sovereignty of the heavens is the portion of the ecclesia which is His body. Between the two the entire universe is brought under the administration of Christ. Thus His body is the *plerōma*, or complement, which fills up the lack which earth's deliverance would still leave in the celestial realms. Its function is to fulfill God's purpose for the entire universe, only part of which He is able to accomplish through His people Israel.

of your salvation—in Whom, when believing also, you are sealed with the holy spirit of promise (which is an earnest of the enjoyment of our allotment, until the deliverance of that which has been procured) for the laud of His glory!

¹⁵ Therefore, I also, when hearing of the faith which relates to you in the Lord Jesus, and that for all the ¹⁶ saints, do not cease giving thanks for you, making mention in my ¹⁷ prayers that the God of our Lord Jesus Christ, the Father glorious, may be giving you a spirit of wisdom and revelation in its realization, ¹⁸ the eyes of your heart having been enlightened, for you to perceive what is the prospect of its call, and what the glorious riches of the enjoyment of its allotment among the ¹⁹ saints, and what the transcendent greatness of its power for us who are believing, in accord with the operation of His mighty strength, ²⁰ which has operated in the Christ when rousing Him from among the dead and seating Him at His right ²¹ hand among the celestials(up over every sovereignty and authority and power and dominion and every name that is named, not only in this eon, but also in that which is ²² future: and subjects all under His feet, and gives Him the headship over all to the ecclesia which is His body, the complement which is completing the entire universe.

ΓΓΕΛΙΟΝΤΗΣΣΩΤΗΡΙΑΣΥΜ²⁰
 MESSAGE OF-THE saving OF-YOU p
 ΦΝΕΝΩΚΑΙΠΙΣΤΕΥΣΑΝΤΕΣ⁴⁰
 IN WHOM AND BELIEVING
 ΕΣΦΡΑΓΙΣΘΗΤΕΤΩΠΝΕΥΜΑ⁶⁰
 YE-ARE-SEALED to-THE spirit
 ΤΙΤΗΣΕΠΑΓΓΕΛΙΑΣΤΩΑΓΙ⁸⁰
 OF-THE promise THE HOLY
 14 ΟΕΣΤΙΝΑΡΡΑΒΩΝΤΗΣΚΑ⁹⁹
 WHICH IS EARNEST OF-THE tenancy
 ΗΡΟΝΟΜΙΑΣΗΜΩΝΕΙΣΑΠΟΛ²⁰
 OF-US INTO FROM-Loosening
 ΥΤΡΩΣΙΝΤΗΣΠΕΡΙΠΟΙΗΣΕ⁴⁰
 OF-THE procuring
 ΦΣΕΙΣΕΠΑΙΝΩΝΤΗΣΔΟΣΗΣ⁶⁰
 INTO ON-PRAISE OF-THE esteem
 ΑΥΤΟΥΔΙΑΤΟΥΤΟΚΑΓΩΑΚΟ⁸⁰
 15 OF-Him THUS this AND-I HEARING
 ΥΣΑΣΤΗΝΚΑΘΥΜΑΣΠΙΣΤΙΝ¹⁰⁰
 THE according-to YOUR BELIEF
 ΕΝΤΩΚΥΡΙΩΙΗΣΟΥΚΑΙΤΗΝ²⁰
 IN THE Master JESUS AND THE
 ΓΑΠΗΝΤΗΝ
 16 INTO ALL THE HOLY-ones NOT
 ΥΠΑΟΜΑΙΕΥΧΑΡΙΣΤΩΝΥΠ⁶⁰
 I-AM-CEASING thanking OVER
 ΕΡΥΜΩΝΜΗΕΙΑΝΠΟΙΟΥΜΕΝ⁸⁰
 YOUR REMINDER making
 ΟΣΕΠΙΤΩΝΠΡΟΣΕΥΧΩΝΜΟΥ¹⁰⁰
 ON OF-THE prayers OF-ME
 ΙΝΑΘΕΟΣΤΟΥΚΥΡΙΟΥΗΜΩ²⁰
 17 THAT THE God OF-THE Master OF-US
 ΝΗΣΟΥΧΡΙΣΤΟΥΟΠΑΤΗΡ⁴⁰
 JESUS ANOINTED THE FATHER OF-
 ΗΣΔΟΣΗΣΔΗΜΥΜΙΝΠΝΕΥΜΑ⁶⁰
 THE esteem MAY-BE-GIVING to-YOU spirit
 ΣΟΦΙΑΣΚΑΙΑΠΟΚΑΛΥΨΕΩΣ⁸⁰
 OF-WISDOM AND FROM-COVERING
 ΕΝΕΠΙΓΝΩΣΕΙΑΥΤΟΥΠΕΦ¹⁰⁰
 18 IN ON-KNOWLEDGE OF-it HAVING-been-
 ΤΙΣΜΕΝΟΥΣΤΟΥΣΟΦΘΑΛΜΟ²⁰
 ENLIGHTENED THE VIEWERS
 ΥΣΤΗΣΚΑΡΔΙΑΣΥΜΝΕΙΣΤ⁴⁰
 OF-THE HEART OF-YOU INTO THE
 ΟΕΙΔΕΝΑΙΥΜΑΣΤΙΣΕΣΤΙΝ⁶⁰
 TO-PERCEIVE YOU ANY IS
 ΗΕΛΠΙΣΤΗΣΚΑΝΗΣΩΣΑΥΤΟ⁸⁰
 THE EXPECTATION OF-THE CALLING OF-it
 AND omitted by AND
 ΥΚΑΙΤΙΣΟΠΛΟΥΤΟΣΤΗΣΔ¹⁰⁰
 AND ANY THE RICHES OF-THE esteem

ΟΥΤΗΣΕΣΤΗΝΚΑΝΟΝΟΜΙΑΣΑΥΤ²⁰
 OF-THE esteem OF-THE tenancy OF-it
 ΟΥΕΝΤΟΙΣΑΓΙΟΙΣΚΑΙΤΙ⁴⁰
 19 IN THE HOLY-ones AND ANY THE
 ΟΥΠΕΡΒΑΛΛΟΝΜΕΓΕΘΟΤΗ⁶⁰
 OVER-CASTING GREATNESS OF-THE
 ΣΔΥΝΑΜΕΩΣΑΥΤΟΥΕΙΣΗΜΑ⁸⁰
 ABILITY OF-it INTO US
 ΣΤΟΥΣΠΙΣΤΕΥΟΝΤΑΣΚΑΤΑ¹⁰⁰
 THE ones-BELIEVING according-to
 ΤΗΝΕΝΕΡΓΕΙΑΝΤΟΥΚΡΑΤΟ²⁰
 THE IN-ACTION OF-THE HOLDING
 ΥΣΤΗΣΙΣΧΥΟΣΑΥΤΟΥΗΝΝΕ⁴⁰
 20 OF-THE STRENGTH OF-Him WHICH HAS-
 ΗΡΓΗΚΕΝΕΝΤΩΧΡΙΣΤΩΕΓ⁶⁰
 IN-ACTED IN THE ANOINTED ROUSING
 ΙΡΑΣΑΥΤΟΝΕΚΝΕΚΡΩΝΚΑΙ⁸⁰
 Him OUT OF-DEAD-ones AND
 ΚΑΘΙΣΑΣΑΥΤΟΝΕΝΔΕΞΙΑ¹⁰⁰
 A inserts Ε B omits Him A OUT ΕΚ ON-RIGHTS ΩΝ
 seating Him IN RIGHT OF-
 ΥΤΟΥΕΝΤΟΙΣΕΠΟΥΡΑΝΙΟ²⁰
 Him IN THE ON-heavens
 ΣΥΠΕΡΑΝΩΠΑΣΗΣΑΡΧΗΣΚΑ⁴⁰
 21 OVER-UP OF-EVERY ORIGINAL AND
 ΙΕΞΟΥΣΙΑΣΚΑΙΔΥΝΑΜΕΩΣ⁶⁰
 authority AND ABILITY
 ΚΑΙΚΥΡΙΟΤΗΤΟΣΚΑΙΠΑΝΤ⁸⁰
 AND MASTERDOM AND EVERY
 ΟΣΟΝΟΜΑΤΟΣΟΝΟΜΑΖΟΜΕΝ¹⁰⁰
 NAME BEING-NAMED
 ΟΥΟΥΜΟΝΟΝΕΝΤΩΑΙΩΝΙΤΟ²⁰
 NOT ONLY IN THE eon this
 ΥΤΩΑΛΛΑΚΑΙΕΝΤΩΜΕΛΛΟΝ⁴⁰
 but AND IN THE BEING-ABOUT
 ΤΙΚΑΙΠΑΝΤΑΥΠΕΤΑΣΕΝΥΠ⁶⁰
 22 AND ALL UNDER-SETS UNDER
 ΟΤΟΥΣΠΟΔΑΣΑΥΤΟΥΚΑΙΔΥ⁸⁰
 THE FEET OF-Him AND Him
 ΤΟΝΕΔΩΚΕΝΚΕΦΑΛΗΝΥΠΕΡ¹⁰⁰
 B O.
 GIVES HEAD OVER
 ΠΑΝΤΑΤΗΚΚΛΗΣΙΑΝ²⁰
 A adds -C above the line
 23 ALL to-THE OUT-CALLED WHICH-ANY IS
 ΣΤΙΝΤΟΣΩΜΑΥΤΟΥΤΟΠΑΝ⁴⁰
 THE BODY OF-Him THE FILLING
 ΡΩΜΑΤΟΥΤΑΠΑΝΤΑΕΝΠΑΣΙ⁶⁰
 OF-THE THE ALL IN ALL
 ΝΠΛΗΡΟΥΜΕΝΟΥΚΑΙΥΜΑΣΟ⁸⁰
 B O.
 2 being-FILLED. AND YOU BE-
 ΝΤΑΣΝΕΚΡΟΥΣΤΟΙΣΠΑΡΑΠ¹⁰⁰
 ING DEAD to-THE BESIDE-FALLS

¹ Compare the condition of the two classes with that of the individual believer in Ro.6². Such as have "died to sin" "together with Christ", "are vivified together with Him", and "are reckoning themselves to be dead, indeed, to sin" (Ro.6⁸⁻¹¹), so here the nations and some of the Jews, collectively, are dead to sins and offenses, and are roused conjointly and seated conjointly, in Christ.

⁵ We have not only *been* saved by grace, but salvation also introduces us into the sphere of grace's operation. Salvation calls for further favors of being vivified, and roused, and seated in Christ together with an election out of Israel. We are not *risen* with Christ, for *rise* refers particularly to the *body*.

⁷ The on-coming eons—themselves the scenes of the riches of God's grace—will be directed to God's favor lavished upon us as the supreme, *transcendent* achievement of His unassisted, unforced grace.

⁸ Salvation, in its beginning, is of faith, in order to accord with grace (Ro.4¹⁶). As a state, or condition, it continues to preserve its gracious character. It is not of us; it is God's way of winning our favor. This is the force of the technical term "oblation", which was used of the *corban*, or approach offering (Lev.1:23¹, etc., Mk.7¹¹).

PARTICIPATION—BELIEVERS

THE NEW HUMANITY

¹¹ This section deals only with the place that believers among the nations occupied in *flesh*, as physically uncircumcised, in the era before this epistle was penned. It is a complete contrast to the place occupied by the nations, as set forth in Acts, not as presented in Paul's previous epistles. *Physically* only may it be said that they had been apart from Christ, aliens, having no expectation, without God. Trophimus, the Ephesian, would understand this, for when he was in Jerusalem the mere rumor that he had approached as near to the reputed dwelling place of God as a Jew caused the whole city to rise up against Paul who, they supposed, had brought him into the sanctuary. What Paul was accused of doing then, physically, he does now, in spirit, and far more, for we have free access to the Father's presence.

² And you, being dead to your offenses and sins—in which you once walk, in accord with the eon of this world, in accord with the chief of the aerial jurisdiction, the spirit now operating in the sons of Stubbornness (among whom *we* also all conducted ourselves once, in the lusts of our flesh, doing the behests of the flesh and of the comprehension, and were, by nature, children of Indignation, even as the rest), yet God, being, rich in mercy, because of His vast love with which He loves us (we also being dead to the offenses and the lusts), vivifies us together in Christ (you have been saved for grace) and rouses us together and seats us together among the celestials, in Christ Jesus, in order that, in the on-coming eons, He should be displaying the transcendent riches of His grace in His kindness to us in Christ Jesus. For you have been saved through faith for grace, and this is naught of yours: it is God's oblation, not of works, lest any one should be boasting. For we are His achievement, being created in Christ Jesus for good works, which God makes ready beforehand in order that we should be walking in them.

¹¹ Wherefore, be remembering that once you, the nations in flesh—who are being termed "Uncircumcision" by that being termed "Circumcision", in flesh, made by hands—that in that era you were apart from Christ, being alienated from the citizenship of Israel, and guests of the promise covenants, having no expectation, and without God in the world.

1 ΤΩΜΑΣΙΝΚΑΙΤΑΙΣΑΜΑΡΤΙ 20
 AND THE MISSES
 2 ΑΥΤΩΝ of-themselves
 3 ΑΙΣΥΜΩΝΕΝΑΙΣΤΟΤΕΠΕΡΙ 40
 OF-YOUR IN WHICH ?-when YE-ABOUT-
 5 ΕΠΑΤΗΣΑΤΕΚΑΤΑΤΟΝΑΙΘΝ 60
 THEAD according-to THE eon
 6 ΑΤΟΥΚΟΣΜΟΥΤΟΥΤΟΥΚΑΤΑ 80
 OF-THE SYSTEM this according-to
 7 ΤΟΝΑΡΧΟΝΤΑΤΗΣΕΞΟΥΣΙΑ 100
 THE chief OF-THE authority
 8 ΣΤΟΥΑΕΡΟΣΤΟΥΠΝΕΥΜΑΤΟ 20
 OF-THE AIR THE spirit
 9 ΣΤΟΥΝΥΝΕΝΕΡΓΟΥΝΤΟΣΕΝ 40
 THE NOW IN-ACTING IN
 10 ΤΟΙΣΥΙΟΙΣΤΗΣΑΠΕΙΘΕΙΑ 60
 THE sons OF-THE UN-PERSUADABLENESS
 11 ΣΕΝΟΙΣΚΑΙΗΜΕΙΣΠΑΝΤΕΣ 80
 IN WHOM AND WE ALL
 12 ΑΝΕΣΤΡΑΦΗΜΕΝΠΟΤΕΕΝΤΑ 200
 UP-TURNED (behaved) ?-when IN THE
 13 ΙΣΕΠΙΘΥΜΙΑΙΣΤΗΣΣΑΡΚΟ 20
 ON-Feelings OF-THE FLESH
 14 ΣΗΜΩΝΠΟΙΟΥΝΤΕΣΤΑΘΕΛΗ 40
 OF-US DOING THE WILLS
 15 ΜΑΤΑΤΗΣΣΑΡΚΟΣΚΑΙΤΩΝΔ 60
 OF-THE FLESH AND OF-THE THRU-
 16 ΙΑΝΟΙΩΝΚΑΙΗΜΕΘΑΤΕΚΝΑ 80
 MINDS AND WE-WERE offsprings
 17 ΦΥΣΕΙΟΡΓΗΣΩΣΚΑΙΟΙΛΟΙ 300
 to-nature OF-INDIGNATION AS AND THE rest
 18 ΠΟΙΔΕΘΕΘΣΠΛΟΥΣΙΟΣΩΝ 20
 THE YET God RICH BEING
 19 ΕΝΕΛΕΞΕΙΔΙΑΤΗΝΠΟΛΛΗΝΔ 40
 IN MERCY THRU THE much LOVE
 20 ΓΑΠΗΝΑΥΤΟΥΗΝΗΓΑΠΗΣΕΝ 60
 OF-Him WHICH LOVES
 21 ΗΜΑΣΚΑΙΟΝΤΑΣΗΜΑΣΝΕΚΡ 80
 US AND BEING US DEAD
 22 ΟΥΣΤΟΙΣΠΑΡΑΠΤΩΜΑΣΙ 303
 THE BESIDE-FALLS
 23 ΝΚΑΙΤΑΙΣΕΠΙΘΥΜΙΑΙΣ 20
 AND THE ON-Feelings He-
 24 ΝΕΖΩΟΠΟΙΗΣΕΝΤΩΧΡΙΣ 40
 makes-together-LIVE IN THE ANOINTED
 25 ΤΩΧΑΡΙΤΙΕΣΤΕΣΕΩΣΜΕΝ 60
 to-grace YE-ABE ones-HAVING-been-BAVED
 26 ΟΙΚΑΙΣΥΝΗΓΕΙΡΕΝΚΑΙΣΥ 80
 AND He-together-ROOSES AND TO-
 27 ΝΕΚΑΘΙΣΕΝΕΝΤΟΙΣΕΠΟΥΡ 500
 OF-THEER-seats IN THE ON-heavenlies

1 ΑΝΙΟΙΣΕΝΧΡΙΣΤΩΙΗΣΟΥΙ 20
 IN ANOINTED JESUS
 2 ΝΑΕΝΔΕΙΣΤΗΑΙΕΝΤΟΙΣΑΙ 40
 7 THAT He-SHOULD-BE-IN-SHOWING IN THE eons
 3 ΩΣΙΝΤΟΙΣΕΠΕΡΧΟΜΕΝΟΙΣ 60
 THE ON-COMING
 4 ΤΟΥΠΕΡΒΑΛΛΟΝΠΛΟΥΤΟΣ 80
 THE OVER-CASTING RICHES OF-
 5 ΗΣΧΑΡΙΤΟΣΑΥΤΟΥΕΝΧΡΗΣ 600
 THE grace OF-Him IN kindness
 6 ΤΟΤΗΤΙΕΦΗΜΑΣΕΝΧΡΙΣΤΩ 20
 ON US IN ANOINTED
 7 ΙΗΣΟΥΤΗΓΑΡΧΑΡΙΤΙΕΣΤΕ 40
 8 JESUS to-the for grace YE-ABE
 8 ΣΕΩΣΜΕΝΟΙΔΙΑΠΙΣΤΕΩΣ 60
 ones-HAVING-been-BAVED THRU BELIEF
 9 ΚΑΙΤΟΥΤΟΥΚΕΣΥΜΩΝΘΕΟ 80
 AND this NOT OUT OF-YOUR OF-God
 10 ΥΤΟΔΟΡΟΝΟΥΚΕΙΣΕΡΓΩΝ 700
 9 THE oblation NOT OUT OF-ACTS THAT
 11 ΑΜΗΤΙΣΚΑΥΧΗΣΤΑΙΤΑΥΤΟ 20
 10 NO ANY SHOULD-BE-DOASTING OF-Him
 12 ΥΓΑΡΕΣΜΕΝΠΟΙΗΜΑΚΤΙΣΘ 40
 for WE-ABE achievement BEING-CREATED
 13 ΕΝΤΕΣΕΝΧΡΙΣΤΩΙΗΣΟΥΕΝ 60
 IN ANOINTED JESUS ON
 14 ΙΕΡΓΟΙΣΑΓΑΘΟΙΣΟΙΣΠΡΟ 80
 ACTS GOOD WHICH BEFORE-
 15 ΗΤΟΙΜΑΣΕΝΘΕΟΣΙΝΑΕΝΔ 800
 makes-READY THE God THAT IN them
 16 ΥΤΟΙΣΠΕΡΙΠΑΤΗΣΩΜΕΝΔΙ 20
 11 WE-SHOULD-BE-ABOUT-TREADING THRU-
 17 ΟΜΗΝΜΟΝΕΥΕΤΕΟΤΙΠΟΤΕ 40
 WHICH BE-YE-remembering that ?-when YE
 18 ΜΕΙΣΤΑΘΕΝΗΕΝΣΑΡΚΙΟΙΑ 60
 THE NATIONS IN FLESH THE ones-
 19 ΕΓΟΜΕΝΟΙΑΚΡΟΒΥΣΤΙΑΥΡ 80
 being-said uncircumcision UNDER
 20 ΤΗΣΛΕΓΟΜΕΝΗΣΠΕΡΙΤΟΜ 500
 THE one-being-said ABOUT-CUTTING
 21 ΗΣΕΝΣΑΡΚΗΣΙΡΟΠΟΙΗΤΟ 20
 IN FLESH HAND-made
 22 ΥΟΤΙΗΤΕΤΩΚΑΙΡΩΕΚΕΙΝΩ 40
 12 that YE-WERE to-THE SEASON that
 23 ΧΩΡΙΣΧΡΙΣΤΟΥΑΠΗΛΛΟΤΡ 60
 apart-from ANOINTED HAVING-been-estranged
 24 ΙΩΜΕΝΟΙΤΗΣΠΟΛΙΤΕΙΑΣ 80
 OF-THE citizenship OF-
 25 ΟΥΙΣΡΑΗΛΚΑΙΞΕΝΟΙΤΩΝΔ 3000
 THE ISRAEL AND LODGERS OF-THE cov-

Joint Participation

¹⁴ The central wall of the barrier was the so-called "soreg", a stone wall, for a partition, with inscriptions which forbade any foreigner to go in under pain of death. One of these was recently unearthed with the following inscription:

ΜΗΘΕΝΑ ΑΛΛΟΓΕΝΗΙΣ ΠΟ
ΡΕΥΕΣΘΑΙ ΕΝΤΟΣ ΤΟΥ ΠΕ
ΡΙΤΟΙΕΡΟΝ ΤΡΥΦΑΚΤΟΥ ΚΑΙ
ΠΕΡΙΒΟΛΟΥ Ο ΣΔ ΑΝΑΗ
ΦΘΕΑΥΤΟΙ ΑΙΤΙΟΣ ΕΣ
ΤΑΙΔΙΑ ΤΟ ΕΞ ΑΚΟΛΟΥ
ΘΕΙΝΘΑΝΤΟΝ

No alien is to enter within the balustrade and embankment about the sacred place. Whoever is caught will be responsible for his death, which will ensue.

¹⁵ The decrees issued from Jerusalem by the apostles (Ac. 15:20, 16:4).

¹⁶ The enmity in His flesh is the national or race hatred between Jew and Gentile. In His flesh He confirmed the promises which gave primacy to the Jew. This was figured by the barrier which shut the aliens out of the sanctuary.

¹⁶ The new humanity is quite a distinct matter from the one body. It can be put on (4:24, 25) and is in contrast with the old humanity (4:22).

¹⁹ Here we have our relation to the saints of other economies defined. All saints, whatever their peculiar position, have three things in common. They all are under God's government; all belong to His family; all are His dwelling place. These do not define the blessings which are our special privileges, but those which we share with the saints of every other administration.

SUMMARY

¹ Contrast Paul as a prisoner of Christ Jesus, summing up the doctrines of the secret economy with Paul the prisoner of the Lord (4:1), inculcating the deportment which adorns the doctrine.

¹ Paul insists that he is the one through whom God's revelation to the nations is given. It can be found nowhere but in his writings.

¹³ Yet now, in Christ Jesus, you, who once were far off, are become near by the blood of Christ. For He is our Peace, Who makes both one, and razes the central wall of the barrier (the enmity in His flesh), abrogating the law of precepts in the decrees, that He should be creating the two, in Himself, into one new humanity, making peace; and should be reconciling both to God in one body, through the cross, killing the enmity in it.

¹⁷ And coming, He preaches the evangel of peace to you, those afar, and peace to those near, seeing that, through Him, we both have had the access, in one spirit, to the Father.

¹⁹ Consequently, then, you are no longer guests and sojourners, but are fellow-citizens of the saints, and members of God's family, being built on the foundation of the apostles and prophets, the capstone of its corner being Christ Jesus, in Whom the entire building, being connected together, is growing into a holy temple in the Lord: in Whom you, also, are being built together for God's dwelling place, in spirit.

3 On this behalf, I Paul, the prisoner of Christ Jesus for you, the nations—since you surely hear of the stewardship of God's grace which is given to me for you, seeing that the secret is made known to me by revelation (according as I write before, in brief, to enable those who are reading to appre-

- 1 **ΙΑΘΗΚΩΝΤΗΣ ΕΠΑΓΓΕΛΙΑΣ** 20
 c^uards OF-THE promise
- 2 **ΕΛΠΙΔΑΜΗΝ ΧΟΝΤΕΣ ΚΑΙ ΑΘ** 40
 EXPECTATION NO HAVING AND UN-Gods
- 3 **ΕΟΙΕΝΤΩ ΚΟΣΜΩ ΝΥΝ ΔΕ ΕΝ** 50
 13 IN THE SYSTEM NOW YET IN
- 4 **ΧΡΙΣΤΩ ΙΗΣΟΥ ΜΕΙΣ ΟΙ ΠΟ** 80
 ANOINTED JESUS YE WHO I-when
- 5 **ΤΕ ΟΝΤΕΣ ΜΑΚΡΑΝ ΕΓΕΝΗΘΗ** 100
 BEING FAR WERE-BECOME
- 6 **ΤΕ ΕΓΓΥΣ ΕΝΤΩ ΔΙΔΑΜΑΤΙ ΤΟΥ** 20
 NEAR IN THE BLOOD OF-THE
- 7 **ΧΡΙΣΤΟΥ ΑΥΤΟ ΕΓΓΑΡΕΣΤΙΝ** 40
 14 ANOINTED He for is
- 8 **Η ΕΙΡΗ ΗΝ ΗΜΩΝ ΟΠΟΙΝΣ ΑΣΤ** 60
 THE PEACE OF-US THE One-making THE
- 9 **ΔΑΜΦΟΤΕΡΑ ΕΝ ΚΑΙ ΤΩ ΜΕΣΟ** 80
 both ONE AND THE MID-WALL
- 10 **ΤΟΙΧΟΝ ΤΟΥ ΦΡΑΓΜΟΥ ΑΥΣΑ** 200
 OF-THE BARRIER LOOSING
- 11 **ΣΤΗΝ ΕΧΘΡΑΝ ΕΝΤΗ ΣΑΡΚΙΑ** 20
 15 THE enmity IN THE FLESH OF-
- 12 **ΥΤΟΥ ΤΟΝ ΝΟΜΟΝ ΤΩΝ ΕΝΤΟΛ** 40
 Him THE LAW OF-THE directions
- 13 **ΩΝ ΕΝΔΟΓΜΑ ΣΙΝ ΚΑΤΑΡΓΗΣ** 60
 IN decrees DOWN-UN-acting
- 14 **ΑΣΙΝΑ ΤΟΥΣ ΔΥΟ ΚΤΙΣΕΝ Ε** 80
 THAT THE TWO He-should-be-creating
- 15 **ΑΥΤΩ ΕΙΣ ΕΝΑ ΚΑΙ ΝΟΝ ΑΝΘΡ** 300
 IN Self INTO ONE NEW human
- 16 **ΩΠΟΝ ΠΟΙΩΝ ΕΙΡΗΝΗΝ ΚΑΙ Δ** 20
 16 making PEACE AND He-
- 17 **ΠΟΚΑΤΑΛΛΑΣΣΗ ΤΟΥΣ ΑΜΦΟΤ** 40
 SHOULD-RE-reconciling THE both
- 18 **ΕΡΟΥΣ ΕΝ ΕΝΙΣ ΩΜΑΤΙ ΤΩ ΘΕ** 60
 IN ONE BODY to-THE God
- 19 **ΩΔΙΑ ΤΟΥΣ ΤΑΥΡΟΥΣ ΑΠΟ ΚΤΕ** 80
 THRU THE pale FROM-KILLING
- 20 **ΙΝΑΣΤΗΝ ΕΧΘΡΑΝ ΕΝ ΑΥΤΩ Κ** 400
 17 THE enmity IN it AND
- 21 **ΔΙΕΛΘΩΝ ΕΝΓΓΕΛΙΣ ΑΤΟΣ** 20
 COMING He-well-MESSAGES PEACE
- 22 **ΙΡΗΝΗΝ ΥΜΙΝ ΤΟΙΣ ΜΑΚΡΑΝ** 40
 to-YOU THE FAR
- 23 **ΚΑΙ ΕΙΡΗΝΗΝ ΤΟΙΣ ΕΓΓΥΣ** 60
 18 AND PEACE to-THE NEAR that
- 24 **ΤΙΔΙΑ ΤΟΥΣ ΕΧΘΕΡΟΝ ΤΗΝ** 80
 THRU Him WE-have-had THE TO-
- 25 **ΡΟΣ ΑΓΩΓΗΝ ΟΙ ΑΜΦΟΤΕΡΟΙ** 500
 WARD-LEAD THE both
- 26 **ΕΝ ΕΝΙ ΠΝΕΥΜΑΤΙ ΠΡΟΣ ΤΟΝ** 20
 IN ONE spirit TOWARD THE
- 27 **ΠΑΤΕΡΑ ΔΕ ΑΡΟΥΝΟΥ ΚΤΙΕΣ** 40
 19 FATHERS CONSEQUENTLY THEN NOT-STILL YE-ARE
- 28 **ΤΕ ΞΕΝΟΙ ΚΑΙ ΠΑΡΟΙΚΟΙ ΑΛ** 60
 LODGERS AND BESIDE-HOMERS but
- 29 **ΛΑ ΕΣΤΕ ΣΥΝ ΠΟΛΙΤΑΙ ΤΩΝ Α** 80
 YE-ARE TOGETHER-citizens OF-THE HOLY-
- 30 **ΓΙΩΝ ΚΑΙ ΟΙΚΕΙΟΙ ΤΟΥ ΘΕΟΥ** 600
 ones AND HOME-bc-ers OF-THE God
- 31 **ΥΠΟ ΚΟΔΩΜΗΘΕΝΤΕΣ ΕΠΙ** 20
 20 BEING-ON-HOME-BUILD ON
- 32 **ΤΩ ΘΕΜΕΛΙΩ ΤΩΝ ΑΠΟΣΤΟΛΩ** 40
 THE foundation OF-THE commissioners
- 33 **Ν ΚΑΙ ΠΡΟΦΗΤΩΝ ΟΝΤΟΣ ΑΚΡ** 60
 AND BEFORE-AVERS BEING EXTREMITY-
- 34 **Ο ΓΩΝΙΑΙΟΥ ΑΥΤΟΥ ΧΡΙΣΤΟΥ** 80
 CORNER OF-IT ANOINTED
- 35 **ΥΙΗΣΟΥ ΕΝΩΜΕΝΟΙ ΚΟΔΩ** 700
 21 JESUS IN WHOM EVERY THE HOME-BUILDING
- 36 **ΜΗΣΥΝΑΡΜΟΛΟΓΟΥΜΕΝ ΗΔΥ** 20
 being-TOGETHER-CONNECT-LAID is-
- 37 **ΞΕΙΣ ΕΙΣ ΝΑΟΝ ΑΓΙΟΝ ΕΝ ΚΥΡ** 40
 GROWING INTO TEMPLE HOLY IN Master
- 38 **ΙΩΝ ΦΟΚΑΙ ΜΕΙΣ ΣΥΝΟΙΚΟ** 60
 22 IN WHOM AND YE ARE-BEING-TOGETHER-
- 39 **ΔΟΜΕΙΣ ΕΒΕΙΣ ΚΑΤΟΙΚΗΤΗ** 80
 HOME-BUILDED INTO DOWN-HOME-place
- 40 **ΡΙΟΝ ΤΟΥ ΘΕΟΥ ΕΝ ΠΝΕΥΜΑΤ** 800
 OF-THE God IN spirit.
- 41 **ΙΤΟΥ ΤΟΥ ΧΑΡΙΝ ΕΓΩ ΠΑΥΛΟ** 20
 3 OF-this grace I PAUL
- 42 **ΣΟΔΕΣ ΜΙΟΣ ΤΟΥ ΧΡΙΣΤΟΥ** 40
 THE BOUND-ONE OF-THE ANOINTED JE-
- 43 **ΗΣΟΥ ΠΕΡΥΜΟΝ ΤΩΝ ΕΘΝΩΝ** 60
 SUS OVER YOU OF-THE NATIONS
- 44 **ΕΙ ΓΕΝΚΟΥΣ ΑΤΕ ΤΗΝ ΟΙΚΟΝ** 80
 2 IF-SURELY YE-HEAR THE stewardship
- 45 **ΟΜΙΑΝΤΗΣ ΧΑΡΙΤΟΣ ΤΟΥ ΘΕΟΥ** 900
 OF-THE grace OF-THE God
- 46 **ΟΥ ΤΗΣ ΔΟΘΕΙΣ ΗΣ ΜΟΙ ΕΙΣ** 20
 THE ONE-BEING-GIVEN to-ME INTO YOU
- 47 **ΜΑΣΟΤΙΚΑΤΑ ΔΕ ΑΠΟΚΑΛΥΨΙΝ** 40
 3 that according-to FROM-COVERING
- 48 **ΕΓΝΩΡΙΣΘΗΝ ΜΟΙ ΤΟ ΜΥΣΤΗΡ** 60
 IS-KNOWN TO-ME THE CLOSE-KEEP
- 49 **ΙΟΝ ΚΑΘΩΣ ΠΡΟΕΓΡΑΨΑ ΕΝΟ** 80
 according-as I-BEFORE-WRITE IN FEW
- 50 **ΛΙΓΩ ΠΡΟΣ ΟΔΥΝΑΣΘΕ ΑΝΑΓ** 4000
 4 TOWARD WHICH ARE-ABLE ones-reading

Summary of the Present Grace

The present secret economy, of which there is no hint in any scriptures before this epistle was penned, consists essentially of three separate items, all of which are marked by the prefix *joint*. The nations enjoyed much blessing before this (Ro.15^{9-12, 16, 27}), they were members of the body of Christ (1Co.12^{13, 27}), they were guests of the promises (2¹²), but they had all this subordinate to the Jews. They were not joint allottees, or a joint body or joint sharers in those promises. Now they have their heavenly allotment on equal terms, they are members of a body in which no member can claim precedence on account of physical descent, the promises in Christ Jesus are equally theirs with Paul and his Jewish companions. It is of the utmost importance to note that Paul only was given this stewardship and that it is worse than useless to seek for it outside of his writings. It was concealed in God, not in the scriptures. No trace of it can be found in the prophets or in the preceding books of the Greek scriptures.

8 The "untraceable riches of Christ" include celestial honors which were not revealed before. His earthly riches can be traced throughout the previous Hebrew and Greek scriptures. He was to be the King of Israel and the Ruler of the whole earth. But now we know of heavenly honors which were hid from us before. These are revealed at the same time that the heavenly destiny of the body of Christ is disclosed, for it is necessary that He should have the highest place in heaven before we could be associated with Him in its administration.

PETITIONING THE FATHER

14 This petition commences at 3¹ but was interrupted by a summary of the grace which is its motive. Now the prayer is resumed.

It is evident, and experience has confirmed the fact, that the greatest power is required, not for service, but to enable us to realize and appreciate the marvelous revelation of God's grace and love which is ours in Christ Jesus. May God exercise our hearts to this end!

hend my understanding in the
 5 secret of Christ, which is not made known to other generations of the sons of humanity as it was now revealed to His holy apostles and
 6 prophets: *in spirit* the nations are to be *joint* enjoyers of an allotment, and a *joint* body, and *joint* partakers of the promise in Christ
 7 Jesus, through the evangel of which I became the dispenser, in accord with the gratuity of God's grace, which is granted to me in accord
 8 with His powerful operation. To me, less than the least of all saints, was this grace granted: to preach the evangel of the untraceable riches of Christ to the nations,
 9 and to enlighten all as to the secret administration which has been concealed from the cons in God.
 10 Who creates the universe, that now, to the sovereignties and the authorities among the celestials, may be made known, through the ecclesia, the multifarious wisdom
 11 of God, in accord with the purpose of the cons, which He makes in
 12 Christ Jesus, our Lord; in Whom we have boldness and access with confidence, through His faith.
 13 Wherefore I am requesting you not to be despondent at my afflictions for you, which are your glory.
 14 —On this behalf am I bowing my knees to the Father of our
 15 Lord Jesus Christ, after Whom all the kindreds in the heavens and on
 16 earth are being named, that He may be giving you the power, in accord with His glorious riches, to be staunch, through His spirit, in the

1 **ΙΝΩΣΚΟΝΤΕΣΝΟΗΣΑΙΤΗΝΣ** 20
 TO-MIND THE UN-
 2 **ΥΝΕΣΙΝΜΟΥΕΝΤΩΜΥΣΤΗΡΙ** 40
 understanding OF-ME IN THE CLOSE-KEEP
 3 **ΩΤΟΥΧΡΙΣΤΟΥΟΕΤΕΡΑΙΣ** 60
 5 OF-THE ANOINTED WHICH TO-DIFFERENT gen-
 4 **ΕΝΕΑΙΣΟΥΚΕΓΝΩΡΙΣΘΗΤΟ** 80
 erations NOT IS-KNOWLED TO-THE
 5 **ΙΣΥΙΟΙΣΤΩΝΑΝΘΡΩΠΩΝΩΣ** 100
 BORN OF-THE HUMANS AS
 6 **ΝΥΝΑΠΕΚΑΛΥΦΗΝΤΟΙΣΑΓΙ** 20
 NOW WAS-FROM-COVERED TO-THE HOLY
 7 **ΟΙΣΑΠΟΣΤΟΛΟΙΣΑΥΤΟΥΚΑ** 40
 commissioners OF-Him AND
 8 **ΙΠΡΟΦΗΤΑΙΣΕΝΠΝΕΥΜΑΤΙ** 60
 BEFORE-AVERSERS IN spirit
 9 **ΕΙΝΑΙΤΑΕΘΝΗΣΥΝΚΑΗΡΟΝ** 80
 6 TO-BE THE NATIONS TOGETHER-tenants
 10 **ΟΜΑΚΑΙΣΥΝΩΜΑΚΑΙΣΥΝ** 200
 AND TOGETHER-BODY AND TOGETHER-
 11 **ΕΤΟΧΑΤΗΣΕΠΑΓΓΕΛΙΑΣΕΝ** 20
 WITH-HAVERS OF-THE promise IN
 12 **ΧΡΙΣΤΩΙΗΣΟΥΔΙΑΤΟΥΕΥΑ** 40
 ANOINTED JESUS THRU THE WELL-
 13 **ΓΓΕΛΙΟΥΟΥΕΓΕΝΗΘΗΝΔΙΑ** 60
 7 MESSAGE OF-WHICH I-WAS-BECOME THRU-
 14 **ΚΟΝΟΣΚΑΤΑΤΗΝΔΟΡΕΑΝΤΗ** 80
 SERVITOR according-to THE GRATUITY OF-THE
 15 **ΣΧΑΡΙΤΟΣΤΟΥΘΕΟΥΤΗΣΔΟ** 300
 grace OF-THE God THE one-DE-
 16 **ΘΕΙΣΧΜΟΙΚΑΤΑΤΗΝΕΝΕΡ** 20
 8 II. ING-GIVEN TO-ME according-to THE IN-ACTION
 17 **ΓΕΙΑΝΤΗΣΔΥΝΑΜΕΩΣΑΥΤΟ** 40
 OF-THE ABILITY OF-Him
 18 **ΥΕΜΟΙΤΩΕΛΑΧΙΣΤΟΤΕΡΩΠ** 60
 9 TO-ME THE INFERIOR-most-more OF-
 19 **ΑΝΤΩΝΑΓΙΩΝΕΔΟΘΗΗΧΑΡΙ** 80
 ALL HOLY-ones WAS-GIVEN THE grace
 20 **ΣΑΥΤΗΤΟΙΣΕΘΝΕΣΙΝΕΥΑΓ** 400
 this TO-THE NATIONS TO-WELL-
 21 **ΓΕΛΙΣΑΘΑΙΤΟΝΑΝΕΞΙΧΝΙ** 21
 MESSAGE THE UN-OUT-TRACEABLE
 22 **ΔΣΤΟΝΠΛΟΥΤΟΝΤΟΥΧΡΙΣΤ** 40
 RICHES OF-THE ANOINTED
 23 **ΟΥΚΑΙΦΩΤΙΣΑΙΠΑΝΤΑΣΤΙ** 60
 9 AND TO-ENLIGHTEN ALL ANY
 24 **ΣΝΟΙΚΟΝΟΜΙΑΤΟΥΜΥΣΤΗΡ** 80
 THE stewardship OF-THE CLOSE-KEEP
 25 **ΙΟΥΤΟΥΑΠΟΚΕΚΡΥΜΜΕΝΟΥ** 500
 OF-THE one-HAVING-been-from-HID
 26 **ΑΠΟΤΩΝΑΙΩΝΟΝΕΝΤΘΕΩΤ** 20
 FROM THE eons IN THE God THE-
 27 **ΩΤΑΠΑΝΤΑΚΤΑΝΤΙΝΑΓ** 40
 10 One THE ALL CREATING THAT MAT-
 28 **ΝΩΡΙΣΘΗΝΥΝΤΑΙΣΑΡΧΑΙΣ** 60
 BE-BEING-KNOWLED NOW TO-THE ORIGINALS
 29 **ΚΑΙΤΑΙΣΕΞΟΥΣΙΑΙΣΕΝΤ** 80
 AND THE authorities IN THE
 30 **ΙΣΕΠΟΥΡΑΝΙΟΙΣΔΙΑΤΗΣΕ** 600
 ON-heavenlies THRU THE OUT-
 31 **ΚΚΑΗΣΙΑΣΧΝΠΟΛΥΠΟΙΚΙΛΟ** 20
 CALLED THE MANY-VARIOUS
 32 **ΣΟΦΙΑΤΟΥΘΕΟΥΚΑΤΑΠΡΟ** 40
 11 WISDOM OF-THE God according-to BEFORE-
 33 **ΘΕΣΙΝΤΩΝΑΙΩΝΩΝΗΝΕΠΟΙ** 60
 PLACING OF-THE eons WHICH He-makes
 34 **ΗΣΕΝΤΩΧΡΙΣΤΩΙΗΣΟΥΤ** 80
 IN THE ANOINTED JESUS THE
 35 **ΦΚΥΡΙΩΗΜΟΝΕΝΦΕΧΟΜΕΝΤ** 700
 12 Master OF-US IN WHOM WE-ARE-HAVING
 36 **ΗΝΠΑΡΡΗΣΙΑΝΚΑΙΤΗΝΠΡ** 20
 THE boldness AND THE TOWARD-
 37 **ΣΑΓΩΓΗΝΕΝΠΕΠΟΙΩΗΣΕΙΔ** 40
 LEAD IN confidence THRU
 38 **ΙΑΤΗΣΠΙΣΤΕΩΣΑΥΤΟΥΔΙΟ** 60
 13 THE BELIEF OF-Him THRU-WHICH
 39 **ΑΙΤΟΥΜΑΙΗΜΕΓΚΑΚΕΙΝΕΝ** 80
 AN * N I-AM-REQUESTING NO TO-BE-IN-EVILING IN
 40 **ΤΑΙΣΒΑΙΥΕΣΙΝΜΟΥΠΕΡΥ** 800
 THE CONSTRUCTIONS OF-ME OVER YOUR
 41 **ΜΩΝΗΤΙΣΕΣΤΙΝΔΟΣΑΥΜΩΝ** 20
 WHICH-ANY IS esteem OF-YOU.
 42 **ΤΟΥΤΟΥΧΑΡΙΝΚΑΜΠΤΩΓΑ** 40
 14 OF-this grace I-AM-BOWING THE
 43 **ΟΝΑΤΑΜΟΥΠΡΟΣΤΟΝΠΑΤΕΡ** 60
 KNEES OF-ME TOWARD THE FATHER
 44 **ΑΤΟΥΚΥΡΙΟΥΗΜΩΝΙΗΣΟΥΧ** 80
 AB * I omit from OF-THE TO ANOINTED
 OF-THE Master OF-US JESUS AN-
 45 **ΡΙΣΤΟΥΕΞΟΥΠΑΣΑΠΑΤΡΙΑ** 900
 15 OINTED OUT OF-WHOM EVERY FATHERHOOD
 46 **ΕΝΟΥΡΑΝΟΙΣΚΑΙΕΠΙΓΗΣ** 20
 IN heavens AND ON LAND IS-
 47 **ΝΟΜΑΖΕΤΑΙΝΑΔΩΜΙΝΚΑ** 40
 16 BEING-NAMED THAT He-may-be-giving-to-you
 48 **ΤΑΤΟΠΛΟΥΤΟΣΤΗΣΔΟΣΗΣ** 40
 according-to THE RICHES OF-THE esteem OF-
 49 **ΥΤΟΥΔΥΝΑΜΕΙΚΡΑΤΑΙΩΗ** 90
 Him ABILITY TO-BE-made-staunched
 50 **ΝΑΙΔΙΑΤΟΥΠΝΕΥΜΑΤΟΣΑΥ** 600
 THRU THE spirit OF-Him

Petitioning the Father

¹⁷ Every lack in the universe is filled by Christ. He is God's *Plerōma*, or Complement, Who supplies every deficiency. We, as members of His body, are His complement. To fit us for this place He wishes us to grasp the grace which this involves, which in turn will reveal the transcendent love of Christ. Thus we will be filled or completed—brought to that finished state which fits us for our future destiny.

²⁰ It is most satisfying to know that God's ability is not limited to our requests, neither are His purposes for us confined to our meagre apprehension.

DEPORTMENT

DESECHING THE SAINTS

¹ How apt the titles used by our Lord and his servants! Here it is the prisoner in the *Lord* who deals with our walk.

³ We are not asked to *make* the spirit's unity, but not to *break* it. God's saints *are* one: let them be assiduous to recognize this by refraining from anything which mars the display of the spiritual unity made by God.

⁴ During the era covered by the book of Acts there were several bodies, and baptisms, and faiths, and expectations, but now that the secret economy is in operation there is no longer one faith for the Jew and another for the Gentile; but all have the same faith. Nothing should ever divide the saints of this economy.

SUMMARY

THE PREVIOUS GRACE

⁷ The readjustment of the saints, changing them from a condition of tutelage and dependence on the blessings of Israel to mature manhood and independent celestial blessings, was effected by sending them specially endowed apostles and prophets, pastors and teachers. The service of the apostles and prophets is now superseded by the scriptures, such as this epistle, which were written to accomplish the same end. This is in contrast to the giving of the law, which brought them into captivity (Ps.68¹⁸). This grace sets aside all enslaving laws and decrees.

¹⁷ inner man, Christ to dwell in your hearts through faith, that you, having been rooted and grounded in love, should be strong to grasp, together with all the saints, what is its breadth and length and depth and height—to know the love of Christ as well, which transcends knowledge—that you may be completed for the entire complement of God.

²⁰ Now to Him Who is able to do exceedingly above all that we are requesting or apprehending, according to the power which is operating in us, to Him be glory in the ecclesia and in Christ Jesus for all the generations of the eon of the eons! *Amen!*

⁴ I am entreating you then—I, the prisoner in the Lord—to walk worthily of the calling with which you were called, with all humility and meekness, with patience, bearing with one another in love, endeavoring to keep the unity of the spirit with the tie of peace: *one* body and *one* spirit, according as you were called also with *one* expectation in your calling; *one* Lord, *one* faith, *one* baptism, *one* God and Father of all, Who is over all, and through all, and in all.

⁷ Now to each one of us was given grace in accord with the measure of the gratuity of Christ. ⁸ Wherefore He is saying,

“Ascending on high
He captures captivity
And gives gifts to mankind.”

⁹ Now the “He ascended”, what is it except that He first descended also into the parts of the earth below? He Who descends is the Same Who ascends also, up over all

- 1 **ΤΟΥ ΕΙΣ ΤΟΝ ΕΣΩΘΗΡΩΝ** ^{ΔΙ} **ΚΑΘΗΤΕΜΕΤΑ ΠΑΣΗΝ** ^{ΔΙ} **ΣΤΑΠΕ** ^{ΔΙ}
 INTO THE within human 2 YE-WERE-CALLED WITH EVERY humility
- 17 **ΚΑΤΟΙΚΗΣΑΙ ΤΟΝ ΧΡΙΣΤΟΝ** ^{ΔΙ} **ΙΝΟΦΡΟΣΥΝΗΣ ΚΑΙ ΠΡΑΥΤΗ** ^{ΔΙ}
 THE ANOINTED AND MEENESS
- ΔΙΑ ΤΗΣ ΠΙΣΤΕΩΣ ΕΝ ΤΑΙΣ** ^{ΔΙ} **ΤΟ ΣΜΕΤΑΜΑΚΡΟΒΥΜΙΑΣ** ^{ΔΙ} **ΑΝ** ^{ΔΙ}
 THRU THE BELIEF IN THE WITH FAR-Feeling toler-
- ΑΡΔΙΑΙΣ ΥΜΕΝΑΓΑΠΗ** ^{ΔΙ} **ΕΧΟΜΕΝ ΟΙ ΑΛΛΗΛΩΝΕΝΑΓ** ^{ΔΙ}
 HEARTS OF-YOU IN LOVE HAVING aING one-another IN LOVE
- ΡΙΖΩΜΕΝΟΙ ΚΑΙ ΕΒΕΜΕΛΙ** ^{ΔΙ} **ΠΗ ΣΠΟΥΔΑΖΟΝΤΕΣ ΤΗΡΕΙΝ** ^{ΔΙ}
 been-ROOTED AND HAVING-been-lOUNDED 3 BEING-DILIGENT TO-BE-KEEPING
- ΩΜΕΝ ΟΙΝΑΞΙΣ ΧΥΣΤΕΚ** ^{ΔΙ} **ΤΗΝ ΕΝΟΤΗΤΑ ΤΟΥ ΠΝΕΥΜΑΤ** ^{ΔΙ}
 18 THAT YE-EN'D-BE-ING-OUT-STRONG TO THE ONENESS OF-THE spirit
- ΑΤΑΛΑΒΕΘΑΙΣΥΝ ΠΑΣΙΝ** ^{ΔΙ} **Ο ΣΕΝΤΟΣΥΝΔΕΣΜΩ ΤΗΣ ΕΙΡ** ^{ΔΙ}
 BE-DOWN-GETTING TOGETHER TO-ALL THE IN THE TOGETHER-BOND OF-THE PEACE
- ΟΙΣ ΑΓΙΟΙΣ ΤΙΣ ΠΛΑΤΟΣ** ^{ΔΙ} **ΗΝ Η ΣΕΝ ΟΜΑΚΑΙ ΕΝ ΠΝΕΥΜ** ^{ΔΙ}
 HOLY-ONES ANY THE BREADTH AND ONE BODY AND ONE spirit
- ΔΙΜΗΚΟΣ ΚΑΙ ΒΑΘΟΣ ΚΑΙ Ψ** ^{ΔΙ} **ΑΚΑΘΩΣΚΑΙ ΕΚΑΘΗΝΕΝ** ^{ΔΙ}
 LENGTH AND DEPTH AND HEIGHT 4 ACCORDING-AS AND YE-WERE-CALLED IN ONE
- Ο ΣΓΝΩΝΑΙ ΤΗΝ ΠΕΡΒΑΛ** ^{ΔΙ} **ΙΑ ΕΛΠΙΔΙ ΤΗΣ ΚΑΛΗΣ ΕΦΣΥΜ** ^{ΔΙ}
 19 TO-KNOW BESIDES THE OVER-CASTING A LOVE-OF-THE KNOWLEDGE EXPECTATION-OF-THE CALLING OF-TOP-P.
- ΛΟΥΣΑΝΤΗΣ ΓΝΩΣΕΩΣ ΑΓΑΠ** ^{ΔΙ} **ΩΝ ΕΙΣ ΚΥΡΙΟ ΣΜΙΑ ΠΙΣΤΙΣ** ^{ΔΙ}
 OF-THE KNOWLEDGE LOVE ONE Master ONE BELIEF
- ΗΝ ΤΟΥ ΧΡΙΣΤΟΥ ΙΝΑ ΠΛΗΡΩ** ^{ΔΙ} **ΕΝ ΒΑΠΤΙΣΜΑ ΕΙΣ ΘΕΟΝ ΚΑΙ** ^{ΔΙ}
 OF-THE ANOINTED THAT YE-MAY-BE-ING- 6 ONE DISM ONE God AND
- ΩΝΤΕ ΕΙΣ ΠΑΝΤΟΝ ΠΛΗΡΩΜΑΤ** ^{ΔΙ} **ΠΑΤΗΡ ΠΑΝΤΩΝ ΕΙΣ ΠΑΝΤΩ** ^{ΔΙ}
 FILLED INTO EVERY THE FILLING OF- FATHER OF-ALL THE ON ALL
- ΟΥ ΘΕΟΥ ΤΩ ΔΕ ΔΥΝΑΜΕΝΟΥ Π** ^{ΔΙ} **Ν ΚΑΙ ΙΔΙΑ ΠΑΝΤΩΝ ΚΑΙ ΕΝ ΠΑ** ^{ΔΙ}
 20 THE God TO-THE YET One-being-ABLE OVER AND THRU ALL AND IN ALL.
- ΕΡΠΑΝΤΑ ΠΟΙΝΣΑΙ ΥΠΕΡ ΕΚ** ^{ΔΙ} **ΣΙΝ ΕΝΔΕΕΚΑΣΤΩ ΜΩΝΕΔ** ^{ΔΙ}
 ALL TO-DO OVER-OUT-excessive 7 TO-ONE YET EACH OF-US WAS-
- ΠΕΡΙΣΣΟΥ ΦΝΑΙΤΟΥ ΜΕΘΑΝ** ^{ΔΙ} **ΘΗΝ ΧΑΡΙΣ ΚΑΤΑ ΤΟ ΜΕΤΡΟ** ^{ΔΙ}
 WHICH WE-ARE-REQUESTING OR GIVEN THE grace according-to THE MEASURE
- ΝΟΟΥ ΜΕΝ ΚΑΤΑ ΤΗΝ ΔΥΝΑΜΙ** ^{ΔΙ} **Ν ΤΗΣ ΔΩΡΕΑΣ ΤΟΥ ΧΡΙΣΤΟΥ** ^{ΔΙ}
 ARE-MINDING according-to THE ABILITY OF-THE gratuity OF-THE ANOINTED
- Ν ΤΗΝ ΕΝΕΡΓΟΥ ΜΕΝ ΗΝΕΝ Μ** ^{ΔΙ} **ΔΙΟ ΛΕΓΕΙ ΑΝΑΒΑΣΕΙΣ ΥΨΟ** ^{ΔΙ}
 THE ONE-IN-ACTING IN US 8 THRU-WHICH He-is-saying UP-STEPPING INTO HEIGHT
- ΙΝΑ ΥΨΩΘΗ ΔΟΞΑ ΕΝ ΤΗ ΚΚΛΗ** ^{ΔΙ} **ΣΗ ΧΜΑΛΩΤΕΥΣΕΝ ΔΙΧΜΑΛΩ** ^{ΔΙ}
 21 TO-Him THE esteem IN THE OUT-CALLED A YOU- He-captures captivity
- ΣΙΑ ΚΑΙ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ** ^{ΔΙ} **ΣΙΑ ΚΑΙ ΕΔΩΚΕΝ ΔΟΜΑΤΑ** ^{ΔΙ}
 AND IN ANOINTED JESUS IN- AND GIVES GIFTS TO-
- ΙΣ ΠΑΣΑΣ ΤΑΣ ΓΕΝΕΑΣ ΤΟΥ Α** ^{ΔΙ} **ΟΙΣ ΑΝΘΡΩΠΟΙΣ ΤΟ ΔΕ ΑΝΕΒ** ^{ΔΙ}
 TO ALL THE generations OF-THE con 9 THE humans THE YET He-UP-STEPPED
- ΙΩΝ ΟΣΤΩΝ ΑΙΩΝΑΜΗΝ ΠΑ** ^{ΔΙ} **ΗΤΙ ΕΣΤΙΝ ΕΙΜΗ ΟΤΙ ΚΑΙ ΚΑ** ^{ΔΙ}
 4 OF-THE eons AMEN I-AM ANY IS IF NO that AND He-DOWN
- ΡΑΚΑ ΛΟΦΟΥΝ ΜΑΣ ΕΓΩ ΔΕ** ^{ΔΙ} **ΤΕΒΗ ΠΡΩΤΟΝ ΕΙΣ ΤΑ ΚΑΤΩ** ^{ΔΙ}
 BECAUSE-CALLING THEN YOU I THE BOUND 10 STEPPED BEFORE-most INTO THE DOWN-more
- ΜΙΟΣ ΕΝ ΚΥΡΙΩ ΑΞΙΩΣ ΠΕΡΙ** ^{ΔΙ} **ΕΡΑΜΕΡΗ ΤΗΣ ΓΗΣ ΚΑΤΑ ΒΑ** ^{ΔΙ}
 ONE IN Master WORTHILY TO-ABOUT- PARTS OF-THE LAND THE One-DOWN-STEPP-
- ΠΑΤΗΣ ΑΙ ΤΗΣ ΚΑΛΗΣ ΕΦΣΕ** ^{ΔΙ} **ΣΑΥΤΟΣ ΕΣΤΙΝ ΚΑΙ Ο ΑΝΑΒΑ** ^{ΔΙ}
 TREAD OF-THE CALLING OF-WHICH ing SAME IS AND THE One-UP-STEPPING

Summary of Previous Grace

¹³ Before the revelation of the secret administration by means of this epistle the saints among the nations were in a period of adolescence. This is fully set forth by the apostle in writing to the Corinthians (1Co.13¹⁰). The gifts then given were for the purpose of leading them on to maturity but were to be set aside when "perfection" came. Paul's prison epistles bring maturity (Phil.3¹⁵Col.1²⁸4¹²). The shifting changes incident to the period of growth which characterized the era from Paul's call until his imprisonment, which brought the saints among the nations from a position like proselytes to Judaism to a place entirely independent of Israel, were all intended to prepare them for this final revelation in which they become Christ's complement.

We should not build upon all the doctrines of that transitional era, but only such as accord with the present grace. In Romans "to the Jew first" (Ro.2¹⁰) is now obsolete; in Corinthians the gift of prophecy and of languages (1Co.13⁸) have become inoperative.

¹⁶ This is a notable comparison between the spiritual body of Christ and our physical bodies. Not only does the Head preside over the actions of the members of the body but only through it do the members receive sustenance and grow. Just as the nervous system unites the head to every individual member of the body, so each member of Christ's body is in touch with the Head and is dependent on Him for food and development.

JOINT PARTAKERS

NO PARTICIPATION WITH UNBELIEVERS

¹⁷ Notwithstanding the "practical" trend of modern science, and the increasing knowledge of the physical universe, men do not *comprehend* anything. They are not aware of the source or object of things, being interested only in the present profit or pleasure which can be derived from them. Their inventions and investigations have not affected the happiness of the race: they are vain. Their ignorance of God leads them to seek satisfaction and pleasure in temporary expedients which lead to misery.

the heavens, that He should complete the universe. And *He*, indeed, it is Who gives the apostles, the prophets, the evangelists, the pastors and teachers for the re-adjusting of the saints, with a view to the work of dispensing, for the upbuilding of the body of Christ, until we should all attain to the unity of faith, and the realization of a son of God, to mature manhood, to the adult stature of Christ's complement, that we should by no means still be minors, surging hither and thither and being carried about by every wind of teaching, by human caprice, by craftiness with a view to the systematizing of the deception. Now, being true, in love in all we should be growing into Him Who is the Head—Christ—out of Whom the entire body, being articulated together and united through every assimilation of the supply, in accord with the proportionate operation of each single part, is making for the growth of the body, for the upbuilding of itself in love.

¹⁷ This, then, I am saying and testifying in the Lord: You are by no means still to be walking according as the nations also are walking, in the vanity of their mind, their comprehension being darkened, having been estranged from the life of God because of the ignorance which is in them, because of the callousness of their hearts, who, being past feeling, greedily give themselves up with wantonness to all uncleanness as a vocation.

1	ΚΥΠΕΡΑΝΟΠΑΝΤΩΝΤΩΝΟΥΡ	20	ΑΥΤΟΝΤΑΠΑΝΤΑΟΣΕΣΤΙΝ	20
	OVER-UP OF-ALL OF-THE		Him THE ALL WHO IS	
	ΑΝΩΝΙΑΠΑΛΗΡΩΣΗΤΑΠΑΝΤ	40	ΗΚΕΦΑΛΗΟΧΡΙΣΤΟΣΕΞΟΥΠ	40
	THAT He-should-be-filling THE ALL		16 THE HEAD THE ANOINTED OUT OF-WHOM	
11	ΑΚΑΙΑΥΤΟΣΕΔΩΚΕΝΤΟΥΣΜ	40	ΑΝΤΟΣΩΜΑΣΥΝΑΡΜΟΛΟΓΟΥ	60
	AND NAME GIVES THE IN-		EVERY THE BODY BEING-TOGETHER-CONNECT-LAID	
	ΕΝΑΠΟΣΤΟΛΟΥΣΤΟΥΣΔΕΠΡ	60	ΜΕΝΟΝΚΑΙΣΥΝΒΙΒΑΖΟΜΕΝ	40
	DEED COMMISSIONERS THE YET BE-		AND BEING-TOGETHER-STEREIZED	
	ΟΦΗΤΑΣΤΟΥΣΔΕΕΥΑΓΓΕΛΙ	100	ΟΝΔΙΑΠΑΣΧΑΦΗΣΤΗΣΕΠΙ	600
	FORE-AVERTS THE YET WELL-MESSENGERS		THRU EVERY THOU OF-THE supply	
	ΣΤΑΣΤΟΥΣΔΕΠΟΙΜΕΝΑΣΚΑ	20	ΧΟΡΗΓΙΑΣΚΑΤΕΝΕΡΓΕΙΑΝ	20
	THE YET SHEPHERDS AND		according-to IN-ACTION	
12	ΙΔΙΑΣΚΑΛΟΥΣΠΡΟΣΤΟΝΚ	40	ΕΝΜΕΤΡΩΕΝΟΣΕΚΑΣΤΟΥΜΕ	40
	TEACHERS TOWARD THE DOWN-		IN MEASURE OF-ONE EACH	
	ΑΤΑΡΤΙΣΜΟΝΤΩΝΑΓΙΩΝΕΙ	60	ΡΟΥΣΤΗΝΑΥΣΗΝCΙΝΤΟΥΣΩΜ	60
	EQUIPPING OF-THE HOLY-ONES INTO		THE GROWTH OF-THE BODY	
	ΣΕΡΓΟΝΔΙΑΚΟΝΙΑΣΕΙΣΟΙ	80	ΑΤΟΣΠΟΙΕΙΤΑΙΕΙΣΟΙΚΟ	80
	ACT OF-THRU-SERVICE INTO HOME-		IS-BEING-made INTO HOME-BUILDING	
	ΚΟΔΟΜΗΝΤΟΥΣΩΜΑΤΟΣΤΟΥ	200	ΟΜΗΝΕΑΥΤΟΥΕΝΑΓΑΠΗΤΟΥ	700
	BUILDING OF-THE BODY OF-THE		17 OF-self IN LOVE this	
13	ΧΡΙΣΤΟΥΜΕΧΡΙΚΑΤΑΝΤΗΣ	20	ΤΟΥΝΑΕΓΦΚΑΙΜΑΡΤΥΡΟΝ	20
	ANointed UNTO WE-SHOULD-BE-attaining		THEN I-AM-saying AND I-AM-witnessing	
	ΩΜΕΝΟΙΠΑΝΤΕΣΕΙΣΤΗΝΕΝ	40	ΔΙΕΝΚΥΡΙΩΜΗΚΕΤΙΥΜΑΣΠ	40
	THE ALL INTO THE ONE-		IN Master NO-NOT-STILL youp TO-	
	ΟΤΗΤΑΤΗΣΠΙΣΤΕΩΣΚΑΙΤΗ	60	ΕΡΙΠΑΤΕΙΝΚΑΘΩΣΚΑΙΤΑΕ	60
	ness OF-THE BELIEF AND OF-THE		BE-ABOUT-TREADING according-as AND THE NA-	
	ΣΕΠΙΓΝΩΣΕΩΣΤΟΥΥΙΟΥΤΟ	80	ΟΠΤΑΘΗΝΠΕΡΙΠΑΤΕΙΕΝΜΑΤΑΙΟ	80
	ON-Knowledge OF-THE SON OF-THE		TIONS IS-ABOUT-TREADING IN VAIN-ily	
	ΥΘΕΟΥΕΙΣΑΝΑΡΑΤΕΛΕΙΟΝ	300	ΤΗΤΙΤΟΥΝΟΟΣΑΥΤΩΝΕΣΚΟ	800
	God INTO MAN mature		18 OF-THE MIND OF-them HAVING-been-	
	ΕΙΣΜΕΤΡΟΝΗΛΙΚΙΑΣΤΟΥΠ	20	ΤΩΜΕΝΟΙΤΗΔΙΑΝΟΙΑΟΝΤΕ	20
	INTO MEASURE OF-PRIME OF-THE FILL-		DARKENED lo-THE THRU-MIND BEING	
	ΑΗΡΩΜΑΤΟΣΤΟΥΧΡΙΣΤΟΥΙ	40	ΣΑΠΗΛΑΟΤΡΙΦΜΕΝΟΙΤΗΣ	40
	HAVING OF-THE ANointed		HAVING-been-estranged OF-THE LIFE	
	ΝΑΜΗΚΕΤΙΦΜΕΝΗΝΠΙΟΙΚΑ	60	ΩΝCΤΟΥΘΕΟΥΔΙΑΤΗΝΑΓΝΟ	60
14	THAT NO-NOT-STILL WE-MAY-BE minors BEING-		OF-THE God THRU THE UN-Knowledge	
	ΥΔΩΦΟΝΙΖΟΜΕΝΟΙΚΑΙΠΕΡΙΦ	80	ΙΑΝΤΗΝΟΥCΑΝΕΝΑΥΤΟΙCΔ	80
	SURGIZED AND BEING-ABOUT-		THE BEING IN them THRU	
	ΕΡΟΜΕΝΟΙΠΑΝΤΙΑΝΕΜΩΤΗ	400	ΙΑΤΗΝΠΩΡΩCΙΝΤΗΣΚΑΡΔΙ	600
	CARRIED lo-EVERY WIND OF-THE		THE CALLOUSNESS OF-THE HEART	
	CΔΙΔΑΣΚΑΛΙΑCΕΝΤΗΚΥΒΕ	20	ΑCΑΥΤΩΝΟΙΤΙΝΕCΑΠΗΛΑΓΗ	20
	TEACHING IN THE CUBE (dice)		19 OF-them WHO-ANY HAVING-FROM-	
	ΙΑΤΩΝΑΝΘΡΩΠΩΝΕΝΠΑΝΟΥ	40	ΚΟΤΕCΕΑΥΤΟΥCΠΑΡΕΔΩΚΑ	40
	OF-THE humans IN cleverness		PINED selves BESIDE-GIVE	
	ΡΓΙΑΠΡΟΣΤΗΝΜΕΒΟΔΕΙΑΝ	60	ΝΤΗCΑΕΛΓΕΙΑΙΕCΕΡΓΑCΙ	60
	TOWARD THE WITH-WAY		lo-THE wantonness INTO ACTION	
15	ΑΔΙΔΕCΤΗCΤΗCΑΛΗΘΕΥΟΝΤΕC	60	ΑΝΑΚΑΘΑΡCΙΑCΑCΗCΕΝ	60
	OF-THE STRAYING BEING-TRUE		OF-uncleanness EVERY IN MORE-	
	ΔΕΕΝΑΓΑΠΗΝΑΥΣΗCΩΜΕΝΕΙ	600	ΛΕΟΝΕCΙΑΥΜΕΙCΔΕΟΥΧΟΥ	700
	YET IN LOVE WE-SHOULD-BE-GROWING INTO		20 HAVING YE YET NOT this	

No Participation with Unbelievers

²² In Christ there is a new humanity. The divisions which mar the present humanity are gone in Him and the conduct which disgraces mankind should also be "put off" like a worn-out, filthy garment. The new humanity is "put on" by acting as those who no longer belong to the race of Adam but acknowledge Christ as their Head. Let us then be renewed in the spirit of our minds. Every exhortation here given depends upon our previous apprehension of His grace. Previous standards of conduct are far too low and in an entirely different key.

²⁶ "Being indignant" may also be rendered "Be indignant" but the context is against this rendering. It certainly is not a command to be angry, for we are distinctly charged to forego anger in this very chapter (³¹Col.3⁸). The next statement is evidently a parallel to this. In one we have indignation, in the other vexation. In both we are exhorted not to carry what may be quite right and just to an extreme which will make them injurious and sinful. It may be paraphrased: "Do not let indignation degenerate into anger: do not cherish a grudge. Do not flare up: do not let your resentment smoulder."

²⁸ Restitution, single, double, fourfold or fivefold is the requirement of Sinai (Ex.22¹⁻⁵). Now the thief is to work that he may give to those in need.

³² The key for conduct in the kingdom is righteousness: love is the true spring of all that pleases Him in this economy. The most powerful motive and perfect method to put this into practise is to charge our hearts with an overpowering apprehension of His grace toward us. This will not fail to influence our conduct toward others.

¹ God "walks in love"—He is Love. He is our Father. Just as pet children copy the actions of their parents, so we should reflect His love to all with whom we come in contact. God's glory should be the underlying motive of every act.

²⁰ Now *you* did not thus learn
²¹ Christ, since you surely hear Him and were taught by Him (according as the truth is in Jesus) to put off, as regards your previous behavior, the old humanity which is being corrupted in accord with
²³ its seductive desires, yet to be rejuvenated in the spirit of your
²⁴ mind, and to put on the new humanity, which, in accord with God, is being created in righteousness and benignity of the truth. Wherefore, putting off the false, let each be speaking the truth with his associate, seeing that we are members of one another.

²⁶ Being indignant, do not be sinning also. Do not let the sun
²⁷ sink on your vexation, nor yet be
²⁸ giving place to the slanderer. Let him that steals by no means still be stealing: yet rather let him be toiling, working with his hands at what is good, in order that he may have
²⁹ to share with one in need. Let no tainted word be issuing out of your mouth, but whatever is good for needful edification, that it may be giving grace to the hearers.

³⁰ And do not be sorrowing the holy spirit of God by which you are sealed for the day of deliverance. Let all bitterness and fury and anger and clamor and calumny be taken away from you with all
³² malice, and become kind to one another, tenderly compassionate, dealing graciously among yourselves, according as God also, in Christ, deals graciously with you.

⁵ Become, then, imitators of God,
² as beloved children, and be walking in love, according as Christ also loves you, and gives Himself up for us an offering and a sacrifice

ΤΩΣΕΜΑΒΕΤΕΤΟΝΧΡΙΣΤΟΝ 20

LEARNED THE ANOINTED

ΕΙΓΕΛΥΤΟΝΗΚΟΥΣΑΤΕΚΑΙ 40

21 IF SUBEYL Him YE-HEAR AND

ΕΝΑΥΤΕΔΙΔΑΧΘΗΤΕΚΑΘΩ 60

IN Him YE-WERE-TAUGHT according-as

ΣΕΣΤΙΝΑΛΗΘΕΙΑΕΝΤΩΙΗΣ 60

IS TRUTH IN THE JESUS

ΟΥΑΠΟΒΕΣΘΑΙΥΜΑΣΚΑΤΑΤ 100

22 TO-BE-FROM-PLACING YOUR according-to THE

ΗΝΠΡΟΤΕΡΑΝΑΝΑΣΤΡΟΦΗΝ 20

BEFORE-more UP-TURNING (behaviour)

ΤΟΝΠΑΛΑΙΟΝΑΝΘΡΩΠΟΝΤΟ 40

THE OLD human THE

ΝΘΒΕΙΡΟΜΕΝΟΝΚΑΤΑΤΑΣΕ 60

one-being-CORRUPTED according-to THE ON-

ΠΙΘΥΜΙΑΣΤΗΣΑΠΛΗΤΗΣΑΝΑ 20

23 FEELING OF-THE REDUCTION TO-BE-BEING-

ΝΕΟΥΣΘΑΙΔΕΤΩΠΝΕΥΜΑΤΙ 200

UP-YOUNGED YET TO-THE spirit

ΤΟΥΝΟΟΥΣΥΜΩΝΚΑΙΕΝΔΥΣΑ 20

24 OF-THE MIND OF-YOUR AND TO-BE-BEING-IN-

ΣΒΑΙΤΟΝΚΑΙΝΟΝΑΝΘΡΩΠΟ 40

SLIPPED THE NEW human

ΝΤΟΝΚΑΤΑΒΕΟΝΚΤΙΣΒΕΝΤ 60

THE according-to God BEING-CREATED

ΔΕΝΔΙΚΑΙΟΣΥΝΗΚΑΙΟΣΙΟ 60

IN JUSTICE AND BENIGNITY

ΤΗΤΗΤΗΣΑΛΗΘΕΙΑΣΔΙΟΛΟΙ 300

25 OF-THE TRUTH THRU-WHICH FROM-

ΟΒΕΜΕΝΟΙΤΟΥΕΥΔΟΣΑΛΕ 20

PLACING THE FALSEHOOD YE-BE-TALK-

ΙΤΕΑΛΗΘΕΙΑΝΕΚΑΣΤΟΣΜΕ 40

ING TRUTH EACH WITH

ΤΟΝ ΤΩΑΡΧΩΝΑΥΤΟΥΟΤΙ 60

TOWARD THE NIGHT-ONE OF-him that

ΕΣΜΕΝΑΛΛΗΛΩΝΜΕΛΗΟΡΓΙ 60

26 WE-ARE OF-one-another MEMBERS YE-ARE-BEING-

ΖΕΣΘΕΚΑΙΜΗΜΑΡΤΑΝΕΤΕ 400

INDIGNANTED AND NO YE-ARE-MISSING

ΟΝΑΙΟΣΜΗΕΠΙΔΥΕΤΩΠΙΠ 20

THE SUN NO LET-BE-ON-SLIPPING ON BE-

ΑΡΟΡΓΙΣΜΟΥΜΩΝΗΔΕΔΙΔ 40

27 HIDE-INDIGNATION OF-YOUR NO-YET BE-GIVING

ΟΤΕΤΟΠΟΝΤΩΔΙΑΒΟΛΟΚΑ 60

28 PLACE TO-THE THRU-CASTER THE ONE-

ΕΠΤΩΝΜΗΚΕΤΙΚΑΠΤΕΤΟΜ 60

stealing NO-NOT-STILL LET-BE-stealing BA-

ΑΛΛΟΝΔΕΚΟΠΙΑΤΦΕΡΓΑΖΟ 600

THEY YET LET-him-BE-toiling working

ΜΕΝΟΣΤΑΙΧΕΡΣΙΝΤΟΑΓΑ 20

AS! add own IΔΙΔΙC to-THE HANDS THE GOOD

ΘΟΝΙΝΔΕΧΗΜΕΤΑΔΙΔΟΝΑΙ 40

THAT he-MAY-BE-gIVING TO-BE-WITH-GIVING

ΤΩΧΡΕΙΑΝΕΧΟΝΤΙΠΑΣΛΟΓ 60

29 lo-THE-one need HAVING EVERY saying

ΟCΣΑΠΡΟCΕΚΤΟΥCΤΟΜΑΤΟ 60

ROTTEN OUT OF-THE MOUTH

CΥΜΩΝΜΗΕΚΠΟΡΕΥΕCΘΩΑΛ 600

OF-YOUR NO LET-BE-OUT-GOING but

ΑΔΕΙΤΙCΑΓΑΘΟCΠΡΟCΟΙΚ 20

IF ANY GOOD TOWARD HOME-

ΟΔΟΜΗΝΤΗCΧΡΕΙΑCΙΝΑΔΩ 40

BUILDING OF-THE need THAT it-MAY-BE-

ΧΑΡΙΝΤΟΙCΑΚΟΥΟΥCΙΝΚΑ 60

30 GIVING grace TO-THE ones-hearing AND

ΙΜΗΑΥΠΕΙΤΕΤΟΠΝΕΥΜΑΤΟ 60

NO BE-YE-SORROWING THE spirit THE

ΑΓΙΟΝΤΟΥΘΕΟΥΕΝΘΕCΦΡΑ 700

HOLY OF-THE God IN WHICH YE-ARE-

ΓΙCΘΗΤΕΙCΗΜΕΡΑΝΑΠΟΛ 21

SEALED INTO DAY OF-FROM-

ΥΤΡΩCΕΩCΠΑCΑΠΙΚΡΙΑΚΑ 40

31 Loosening EVERY BITTERNESS AND

ΙΘΥΜΟCΚΑΙΟΡΓΗΚΑΙΚΡΑΥ 60

fury AND INDIGNATION and clamor

ΓΗΚΑΙΒΛΑCΦΗΜΙΑΔΡΘΩΤ 60

AND HARM-AVERTMENT LET-BE-BEING-LIFTED

ΑΦΥΜΩCΥΝΠΑCΗΚΑΚΙΑΓΙ 600

32 FROM YOUR TOGETHER TO-EVERY EVIL BE-YE-

ΝΕCΘΕΔΕΙCΑΛΛΗΛΟΥCΧΡ 20

BECOMING YET INTO one-another kind

ΗCΤΟΙΕΥCΠΛΑΓΧΝΟΙΧΑΡΙ 40

WELL-compassionate gracing

ΖΟΜΕΝΟΙΕΑΥΤΟΙCΚΑΘΩCΚ 60

to-selves according-as AND

ΔΙΟΘΕΟCΕΝΧΡΙCΤΩΕΧΑΡΙ 60

THE God IN ANOINTED graces

ΒΤΟΤCΗΜΙΝ ΕΒΕΙΝCΕΙΝCΕ 60

5 TO-YOUR BE-YE-DECOMING THEN IMITA-

ΜΗΤΑΙΤΟΥΘΕΟΥCΤΕΚΝΑ 20

TORS OF-THE God AS offspring be-

ΓΑΠΗΤΑΚΑΙΠΕΡΙΠΑΤΕΙΤΕ 40

2 LOVED AND BE-YE-ABOUT-TREADING

ΕΝΑΓΑΠΗΚΑΘΩCΚΑΙΟΧΡΙC 60

IN LOVE according-as AND THE ANOINTED

ΤΟCΗΓΑΠΗCΕΝΥΜΑCΚΑΙΠΑ 60

LOVES YOU AND BESIDE-

ΡΕΔΩΚΕΝΕΑΥΤΟΝΥΠΕΡΗΜΟ 6000

GIVES Self OVER US

No Participation with Unbelievers

² The sacrifice of Christ has many aspects. The opening chapters of Leviticus deal with these in detail. The sin and trespass offering seem to be entirely for man's benefit. But the first offering of all, and the most important, the ascending offering, called a "burnt" offering, seems to have been entirely for God; nothing in it was for man. So with Christ. The questions of human sin and transgression were secondary in His sacrifice. It was, first of all, His obedience to the will of God which gave His death its infinite value. His object was to please His Father. This is the true motive for service acceptable to our God.

³ Here the spirit of God has laid a finger on the sore spots which all our advance in civilization has only served to accentuate. Physical excesses, sordid cupidity and questionable speech are but symptoms of the cankerous evil which pervades society in this day of boasted advance. As the literal Greek puts it, "more-having", or avarice, is more pronounced than ever, and does not need to hide its face, for it is disguised as a virtue. In the kingdom of God none of these will be able to take root.

⁶ To behave as children of light is the complement of imitating Him as beloved children, for God is Light as well as Love. In nature light is indispensable for fruit: nothing will produce without it. The same is true in spiritual things. The most flourishing saint is the one who has the most light, who knows what his Lord's will is. The most strenuous endeavor to serve God will not meet His approval if it is out of line with His revealed purpose and plans. Let us rouse ourselves from our lethargy and the darkness which surrounds us and bask in the light of Christ.

³ to God, for a fragrant odor. Now, all prostitution and uncleanness or greediness—let it not be named among you, according as is becoming in saints—and vileness and stupid speaking or jesting, which are not proper, but rather thanksgiving. For this you perceive, knowing that no paramour or unclean or greedy person, who is an idolater, has any allotment to enjoy in the kingdom of Christ and of God. Now let no one be seducing you with empty words, for because of these things God's indignation is coming on the sons of ⁷ Stubbornness. Do not, then, become joint partakers with them, for you were once darkness, yet now you are light in the Lord.

Be walking as children of light ⁹ (for the fruit of the light is in all goodness and righteousness and ¹⁰ truth), testing what is well pleasing to the Lord. And be not joint-participants in the unfruitful acts of darkness, but rather be exposing ¹² them, for it is a shame even to say what hidden occurrences are done ¹³ by them. Now all that which is being exposed by the light is made manifest, for everything which is ¹⁴ being manifested is light. Wherefore He is saying,

"Rouse! O drowsy one,
And rise from among the dead
And Christ shall dawn upon you!"

¹⁵ Then be observing accurately, brethren, how you are walking, not as unwise, but as wise, reclaiming the era, seeing that the days are ¹⁷ wicked. Therefore do not become imprudent, but understand what ¹⁸ the will of the Lord is. And be not drunk with wine, in which is

- ² SACRIFICE AND TOWARD-CARRY
ΝΠΡΟΣΦΟΡΑΚΑΙΘΥΣΙΑΝΤ ²⁰
 TOWARD-CARRY AND SACRIFICE to
- ³ THE God INTO ODOR OF-WELL-ODOR PROB-
ΦΘΕΦΕΙΣΟCΜΗΝΕΥΦΔΙΑCΠ ⁴⁰
 THE God INTO ODOR OF-WELL-ODOR PROB-
- ⁴ O. ⁵ A O.
ΟΡΝΕΙΑΔΕΚΑΙΑΚΑΘΑΡCΙΑ ⁶⁰
 TITUTION YET AND Uncleaness
- ΠΑCΑΝΠΛΕΟΝΕCΙΑΜΗΔΕΟΝ** ⁸⁰
 EVERY OR MORE-HAVING NO-YET LET-it-
- ΟΜΑΖΕCΘΕΝΥΜΙΝΚΑΘΟCΠ** ¹⁰⁰
 BE-BEING-NAMED IN YOUR according-AS IS-
- ⁴ BEHOOVING LO-HOLY-ONES AND VILENESS
¹ H ON for AND
ΤΗCΚΑΙΜΦΡΟΛΟΓΙΑΝΕΥΤΡ ⁴⁰
 AND INSIPID-saying OR WELL-
- ⁵ A O.
ΑΠΕΛΕΙΔΑΟΥΚΑΝΗΚΕΝΑΛΛ ⁶⁰
 BEVEYTING WHICH NOT proper but
- ⁵ BATHER ^{AD insert} ⁶ ^{AD insert} ⁷
ΑΜΑΛΛΟΝΕΥΧΑΡΙCΤΙΑΤΟΥ ⁸⁰
 BATHER thanking this
- ⁷ ^{AD insert} ⁸
ΤΟΓΑΡΙCΤΕΓΙΝΩCΚΟΝΤΕC ²⁰⁰
 for YE-ARE-PERCEIVING KNOWING
- ΟΤΙΠΑCΠΟΡΝΟCΗΑΚΑΘΑΡΤ** ²⁰
 THAT EVERY FORNIMOUR OR UNCLEAN-ONE
- ¹ adds C
ΟCΗΠΛΕΟΝΕΚΤΗCΘΕCΤΙΝΕ ⁴⁰
 OR MORE HAVET WHO IS idol-
- ΙΔΦΑΛΑΤΡΗCΟΥΚΕΧΕΙΚΑ** ⁶⁰
 ULTER NOT IS-HAVING TENANCY
- ΗΡΟΝΟΜΙΑΝΕΝΤΗΒΑCΙΑΙΕ** ⁸⁰
 IN THE KINGDOM
- ¹ adds JESUS after God probably reads ANOINTED JESUS
ΑΤΟΥΧΡΙCΤΟΥΚΑΙΘΕΟΥΗ ³⁰⁰
 OF-THE ANOINTED AND God NO-
- ⁶ ¹ adds K AIN GIC
ΔΕΙCΥΜΑCΑΠΑΤΑΤΟΚΕΝΟΙ ²⁰
 YET-ONE YOUR LET-BE-SEDUCING LO-EMPTY
- ¹ omits for
CΛΟΓΟΙCΙΑΤΑΥΤΑΓΑΡΕΡ ⁴⁰
 SAYINGS THRU THESE for IS-
- ¹ C for AI
ΧΕΤΑΙΝΟΡΓΗΤΟΥΘΕΟΥΕΠΙ ⁶⁰
 COMING THE INDIGNATION OF-THE God ON
- ¹ A O. ¹ A O. (B small)
ΤΟΥCΥΙΟΥCΤΗCΑΠΕΙΘΕΙΑ ⁸⁰
 THE SONS OF-THE ON-PERSUADABLENESS
- ¹ AD insert C ¹ A ΔΙ ¹ P M
CΜΗΟΥΝΓΙΝΕCΘΕCΥΝΜΕΤΟ ⁴⁰⁰
 NO THEN BE-YE-BECOMING TOGETHER-WITH-HAV-
- ⁸ ¹ AD insert C
ΧΟΙΑΥΤΩΝΗΤΕΓΑΡΠΟΤΕCΚ ²⁰
 ERS OF-THEM YE-WERE FOR ?-when DARK-
- ΟΤΟCΝΥΝΔΕΦΩCΕΝΚΥΡΙΩΦ** ⁴⁰
 NESS NOW YET LIGHT IN Master AS
- CΤΕΚΝΑΦΩΤΟCΠΕΡΙΠΑΤΕΙ** ⁶⁰
 OFFSPRINGS OF-LIGHT BE-YE-ABOUT-TREADING
- ΤΕΟΓΑΡΚΑΡΠΟCΤΟΥΦΩΤΟC** ⁶⁰
 THE for FRUIT OF-THE LIGHT
- ⁹ ¹ B inserts O
ΕΝΠΑCΗΑΓΑΘΩCΥΝΗΚΑΙΔΙ ⁶⁰⁰
 IN EVERY GOODNESS AND JUST-
- ¹⁰ ice ¹ A O.
ΚΑΙΟCΥΝΗΚΑΙΛΗΘΕΙΑΔΟ ²⁰
 AND TRUTH test-
- ¹¹ ¹ inserted by S
ΚΙΜΑΖΟΝΤΕCΤΙΕCΤΙΝΕΥΔ ⁴⁰
 ING ANY IS WELL-
- ¹¹ PLEABING LO-THE Master AND NO BE-YE-
¹¹ Γ ¹ A ΔI for C
ΝΚΟΙΝΩΝΕΙΤΕΤΟΙCΕΡΓΟΙ ⁸⁰
 TOGETHER-COMMUNIONING LO-THE ACTS
- CΤΟΙCΑΚΑΡΠΟΙCΤΟΥCΚΟΤ** ⁶⁰⁰
 THE UN-FRUITFUL OF-THE DARKNESS
- ΟΥCΜΑΛΛΟΝΔΕΚΑΙΕΛΕΓΧΕ** ²⁰
 BATHER YET AND BE-EXPOSING
- ¹² ¹ A ΔI ¹ AD insert C
ΤΕΤΑΓΑΡΚΡΥΦΗΓΙΝΟΜΕΝΑ ⁴⁰
 THE for HIDDEN BECOMING
- ΥΠΑΥΤΩΝΔΙCΧΡΟΝΕCΤΙΝΚ** ⁶⁰
 UNDER THEM VILE IS AND
- ΑΙΛΕΓΕΙΝΤΑΔΕΠΑΝΤΑΕΛΕ** ⁸⁰
 TO-BE-SAYING THE YET ALL BEING-
- ΓΧΟΜΕΝΑΥΠΟΤΟΥΦΩΤΟCΦΑ** ⁷⁰⁰
 EXPOSED UNDER THE LIGHT IS-BEING-
- ¹ inserts N
ΝΕΡΟΥΤΑΙΠΑΝΓΑΡΤΟΦΑΝΕ ²⁰
 MADE-APPEAR EVERY for THE BEING-MADE-
- ΡΟΥΜΕΝΟΝΦΩCΕCΤΙΝΔΙΟΛ** ⁴⁰
 14 APPEAR LIGHT IS THRU-WHICH
- ¹ A O. ¹ A O.
ΕΓΕΙΓΕΓΙΡΕΟΚΑΘΕΥΔΩΝΚ ⁶⁰
 HE-IS-SAYING BE-BOUSING THE ONE-DOWN-LOUNGING AND
- ΔΙΑΝΑCΤΑΕΚΤΩΝΝΕΚΡΩΝΚ** ⁸⁰
 UP-STAND OUT OF-THE DEAD AND
- ¹ A O.
ΔΙΕΠΦΑΥCΕΙCΙΟΙΧΡΙCΤΟΙ ⁸⁰⁰
 WILL-BE-ON-APPEARING YOU THE ANOINTED
- ¹ AD omit brothers
ΟCΒΛΕΠΕΤΕΟΥΝΔΕΛΦΟΙ ²⁰
 15 BE-YE-LOOKING THEN brothers how
- ¹ AD insert by B
ΦCΑΚΡΙΒΦCΠΕΡΙΠΑΤΕΙΤΕ ⁴⁰
 EXACTLY YE-ARE-ABOUT-TREADING
- ΜΗΦCΑCΟΦΟΙΑΛΛΩC CΟΦΟΙ** ⁶⁰
 NO AS UN-WISE BUT AS WISE
- ΕΞΑΓΟΡΑΖΟΜΕΝΟΙΤΟΝΚΑΙ** ⁸⁰
 16 OUT-BUYING THE SEASON
- ΡΟΝΟΤΙΑΙΗΜΕΡΑΙΠΟΝΗΡΑ** ⁹⁰⁰
 THAT THE DAYS wicked
- ¹ AD insert C
ΙΕΙCΙΝΔΙΑΤΟΥΤΟΜΗΓΙΝ ²⁰
 17 ARE THRU THIS NO BE-YE-BE-
- CΘΕΑΦΡΟΝΕCΑΛΛΑCΥΝΙΕΤ** ⁴⁰
 COMING IMPRUDENT BUT BE-understanding
- ¹ disposition ¹ A God ¹ ΘΕΟΥ ¹ adds
ΕΤΙΤΟΒΕΛΗΜΑΤΟΥΚΥΡΙΟΥ ⁶⁰
 ANY THE WILL OF-THE Master
- ΗΜΩΝΟCΤΗC** ⁶⁰
 18 AND NO BE-YE-BEING-DRUNK LO-WINE IN
- ΝΩCΤΙΝΑCΦΟΤΙΑΛΛΑΠΑΝ** ⁶⁰⁰⁰
 WHICH IS UN-SAVING BUT BE-YE-BEING-

No Participation with Unbelievers

¹⁸ Excess of wine leads to drunkenness, which is not good, but an overflowing spirit is to be commended. It manifests itself in songs and thanksgiving and subjection.

¹⁹ *Spiritual* songs suggests the need of conforming even our songs to the truth of this present time and singing with understanding as well as the lips. Most of the destructive errors of the day are based on or supported by popular hymns.

THE JOINT BODY—IN THE LORD THE HEAD

²¹ As is the case with every exhortation in the second division of the epistle, the deportment of husbands and wives is founded on the doctrine previously developed in the first division. A reference to the framework will show that it is based on the truth of the joint body. Wives are to be subject because the man is head of the woman as Christ is Head of the body. Husbands cannot be exhorted to love their wives on the ground that the ecclesia occupies this relation to Christ, for the faithful in Israel, who have no part in the blessings of this epistle, are figured as the wife or bride, not of Christ (an official title), but of the Lamb. Hence the argument of Eden is introduced showing that husband and wife become one flesh. Christ and the ecclesia are one body. Hence the husband is exhorted to love his wife as *his own* body, for it is thus that Christ loves the ecclesia. What limitless love is involved in the statement, "No one at any time hates his own flesh"! Men have hated their wives: Jehovah divorced His unfaithful wife (Jer.38-20). But Christ is so one with the members of His body that He cannot cast them off. Thus should a husband love his own wife, who has become one flesh with him. How exultantly precious is this close relationship to Him! What could be nearer? What could be dearer? Even evil, sinful men *cannot* hate their *own* bodies. So much the more Christ *cannot* but love us as He loves Himself! God grant that we may drink deeply of this delicious draught!

profligacy, but be filled with
¹⁹ spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and playing in
²⁰ your hearts to the Lord, giving thanks to God the Father always for all things in the name of our
²¹ Lord, Jesus Christ, being subject to one another in the fear of Christ.
²² Wives, be subject to your own husbands as to a master, seeing that the husband is head of the wife even as Christ is Head of the ecclesia, and *He* is the Saviour of the body.
²⁴ Nevertheless, as the ecclesia is subject to Christ, thus are the wives also to their husbands in everything.
²⁵ Husbands, be loving your wives according as Christ also loves the ecclesia, and gives Himself up for
²⁶ it, in order that He should be hallowing it, cleansing it in the bath
²⁷ of the water (in a declaration), in order that *He* should be presenting to Himself a glorified ecclesia, not having spot or wrinkle or any such things, but that it may be holy and
²⁸ flawless. Thus, husbands also ought to be loving their own wives as their own bodies. He who is loving
²⁹ his own wife is loving himself. For no one at any time hates his own flesh, but is nourishing and cherishing it, according as Christ also the
³⁰ ecclesia, seeing that we are mem-
³¹ bers of His body. Corresponding to this a man will be leaving his father and mother and will be joined to his wife, and the two will be one flesh.

10 ^{9A} ΔΙ **ΡΟΥΣΘΕΕΝ ΠΝΕΥΜΑΤΙ ΑΛΛΟ** 20
 FILLED IN spirit TALKING
ΥΝΤΕΣ ΕΑΥΤΟΙΣ ΕΝ ΨΑΛΜΟΙΣ 40
 to-selves IN psalms
^{9A} omits IN
ΣΚΑΙ ΜΥΜΝΟΙΣ ΚΑΙ ΩΔΑΙΣ ΠΝ 50
 AND MYMNS AND SONGS spiritual
^{9A} omits spiritual
ΕΥΜΑΤΙΚΑΙΣ ΑΔΟΝΤΕΣ ΚΑΙ 80
 A adds IN grace ENXΔPITI
 SINGING AND
^{9A} omits IN ΔΙ ΤΗ ΚΑΡΔΙΑ ΤΗΣ ΚΑΡΔΙΑΣ
ΨΑΛΛΟΝΤΕΣ ΕΝ ΤΑΙΣ ΚΑΡΔΙΑΙΣ 100
 STROKING IN THE HEARTS
 20 **ΛΙΣΥΜΟΝΤΩ ΚΥΡΙΩ ΕΥΧΑΡΙ** 20
 OF-YOUP to-THE Master THANKING
ΣΤΟΥΝΤΕΣ ΠΑΝΤΟΤΕ ΥΠΕΡ 40
 always OVER ALL
ΑΝΤΩΝ ΕΝ ΟΝΟΜΑΤΙ ΤΟΥ ΚΥΡ 60
 IN NAME OF-THE Master
^{9A} omits OF-DS
ΙΟΥ ΗΜΩΝ ΗΙΣΟΥ ΧΡΙΣΤΟΥ 80
 OF-DS JESUS ANOINTED to-
ΦΘΕΩ ΚΑΙ ΠΑΤΡΙΥ ΠΟΤΑΣΣΟ 200
 21 THE God AND FATHER BEING-UNDER-SET
ΜΕΝΟΙ ΑΛΛΗΛΟΙΣ ΕΝ ΦΟΒΩ 20
 to-one-another IN FEAR OF-
ΡΙΣΤΟΥ ΑΙ ΓΥΝΑΙΚΕΣ ΟΙΣ 40
 22 ANOINTED THE WOMEN to-THE
^{9A} omits BE-BEING-UNDER-SET
ΙΔΙΟΙΣ ΑΝΔΡΑΣΙΝ ΥΠΟΤΑΣΣΟ 60
 OWN MEN LET-THEM-BE-BEING-
ΣΕΣ ΘΩΣΑΝ ΩΣΤΩ ΚΥΡΙΩ ΟΤΙ 80
 23 UNDER-SET AS to-THE master THAT
^{9A} omits HEAD IS
ΑΝΗΡ ΕΣΤΙΝ ΚΕΦΑΛΗ ΤΗΣ ΓΥ 100
 MAN IS HEAD OF-THE WOMAN
ΝΑΙΚΟΣ ΩΣ ΚΑΙ Ο ΧΡΙΣΤΟΣ Κ 20
 AS AND THE ANOINTED HEAD
^{9A} omits AND
ΕΦΑΛΗΤΕΣ ΕΚ ΚΛΗΣΙΑΣ ΚΑΙ 40
 OF-THE OUT-CALLED AND
^{9A} omits IS
ΑΥΤΟΙΣ ΕΣΤΙΝ ΚΕΦΑΛΗ ΤΟΥ ΣΩ 60
 SAME IS BAVIOU OF-THE BODY
 24 **ΜΑΤΟΣ ΑΛΛΩΣ ΕΚ ΚΛΗΣΙΑΣ** 80
 but AS THE OUT-CALLED
ΥΠΟΤΑΣΣΕΤΑΙ ΤΩ ΧΡΙΣΤΩ 400
 BE-BEING-UNDER-SET to-THE ANOINTED thus
ΥΤΩΣ ΚΑΙ ΑΙ ΓΥΝΑΙΚΕΣ ΟΙΣ 20
 AND THE WOMEN to-THE
^{9A} omits OWN added by A
ΙΔΙΟΙΣ ΑΝΔΡΑΣΙΝ ΕΝ ΠΑΝΤΙ ΟΙ 40
 25 MEN IN ALL THE MEN
ΔΡΕΣ ΑΓΑΠΑΤΕΤΑΣ ΓΥΝΑΙΚ 60
 BE-LOVING THE WOMEN
ΑΣ ΚΑΘΩΣ ΚΑΙ Ο ΧΡΙΣΤΟΣ Η 80
 according-as AND THE ANOINTED LOVES
ΑΠ ΗΣ ΕΝ ΤΗ ΝΕΚΚΛΗΣΙΑ ΚΑ 500
 THE OUT-CALLED AND
ΕΑΥΤΟΝ ΠΑΡΕΔΩΚΕΝ ΥΠΕΡ 20
 Self BESIDE-GIVES OVER
ΑΥΤΗΣ ΙΝΑ ΑΥΤΗΝ ΑΓΙΑΣΗ 40
 26 her THAT her He-SH-D-BE-BOLITIZING
ΑΘΑΡΙΣΑCΤΩ ΛΟΥΤΡΩΤΟΥ 60
 cleansing to-THE BATH OF-THE WA-
ΔΑΤΟΣ ΕΝ ΡΗΜΑΤΙ ΑΠΑΡΑ 80
 27 TER IN declaration THAT He-SHOULD-BE-
^{9A} omits to-Him
CΤΗCΗ ΑΥΤΟΣ ΕΑΥΤΟΝ ΔΟΞ 600
 BESIDE-STANDING SAME to-Self IN-esteemed
ΟΝ ΤΗ ΝΕΚΚΛΗΣΙΑ ΜΗ ΕΧΟΥ 20
 THE OUT-CALLED NO HAVING
CΑΝCΠΙΛΟΝ Η ΡΥΤΙΔΑΝ ΤΙ 40
^{9A} omits OR ANY
 SPOT OR wrinkle OR ANY OF-
ΩΝΤΟΙ ΟΥΤΩΝ ΑΛΛΗΝ ΑΝΑΓΙ 60
 THE such but THAT it-MAY-BE-
^{9A} omits A AND THE MEN (AS O.) ANI-
ΑΚΑΙΑ ΜΩΜΟΣΟΥ ΤΩC ΦΘΕΙ 80
 28 HOLY AND UN-FLAWED thus ARE-OWING
^{9A} omits AND omitted by A
ΟΥC ΙΝ ΚΑΙ ΟΙ ΑΝΔΡΕC ΑΓΑΠ 700
 AND THE MEN TO-BE-LOVING
ΑΝΤΑΣ ΕΑΥΤΟΝ ΓΥΝΑΙΚΑC 20
 THE OF-selves WOMEN AS
^{9A} omits TΕΚΝΑ THROUGH-TO-
CΤΑΣ ΕΑΥΤΟΝC ΜΑΤΑ Ο ΑΓΑΠ 40
 THE OF-selves BODIES THE ONE-LOV-
ΩΝ ΤΗΝ ΕΑΥΤΟΥ ΓΥΝΑΙΚΑ 60
 ING THE OF-self WOMAN self
^{9A} omits
ΥΤΟΝ ΑΓΑΠΑ ΟΥΔΕΙC ΓΑΡ Π 80
 29 IS-LOVING NOT-YET-ONE for ?-when
^{9A} omits FLESH OF-self
ΤΕΤΗΝ ΕΑΥΤΟΥC ΑΡΚΑΜΕΙC 800
 THE OF-self FLESH HATES
^{9A} omits
ΗC ΕΝ ΑΛΛΩ ΕΚ ΤΡΕΦΕΙ ΚΑΙ 20
 but IS-OUT-NURTURING AND IS-
ΑΛΠΕΙΑΥΤΗΝ ΚΑΘΩC ΚΑΙ Ο 40
 cherishing her according-as AND THE A-
ΡΙCΤΟC ΤΗ ΝΕΚΚΛΗΣΙΑ ΟΥ 60
 30 NOINTED THE OUT-CALLED that
^{9A} omits adds OUT OF-THE FLESH OF-HIM AND OUT OF-THE
ΙΜΕΛΕC ΜΕΝΤΟΥC ΦΜΑΤΟC 80
 MEMBERS WE-ARE OF-THE BODY
^{9A} omits EK THCC APKOC AYTOY KAI EK
ΑΥΤΟΥ ΑΝΤΙ ΤΟΥ ΚΑΤΑ 900
 31 OF-HIM INSTEAD OF-THIS WILL-BE-leaving
^{9A} omits TΩ (O.) NOCTEΩN AYTOY THE omitted by B
ΕΙ ΨΕΙΔΑΝ ΘΩΠΟCΤΟΝ ΠΑΤ 20
 human THE FATHER
^{9A} omits OF-him
ΡΑ ΑΥΤΟΥ ΚΑΙ ΤΗ ΜΗΤΕΡΑ Κ 40
 OF-him AND THE MOTHER AND
^{9A} omits TOWARD
ΑΠΡΟC ΚΟΛΗΘΗC ΕΤΑΙΡ 60
 WILL-BE-BEING-TOWARD-JOINED TOWARD
^{9A} omits
ΟCΤΗΝ ΓΥΝΑΙΚΑ ΑΥΤΟΥ ΚΑΙ 80
 THE WOMAN OF-him AND
ΕCΟΝΤΑΙ ΟΙ ΔΥΟ ΕΙC ΑΡΚΑ 1000
 WILL-BE THE TWO INTO FLESH

The Joint Body—in the Lord

³² There are three secrets in Ephesians: the secret of Christ (¹⁹), the secret economy (³⁹) and the secret of marriage, here referred to. The physical fact that the marriage union makes husband and wife a physical unit is used as one premise in the argument that husbands should love their wives as their own bodies. The secret of the evangel is also referred to (⁶¹⁰). There is no such expression as "the bride of Christ" in scripture.

It is of principal importance that we distinguish the double relationship which we sustain to Christ and to the Lord. In Christ all physical distinctions vanish. There are no slaves and masters, even the sexes are not distinguished "in Christ" (Gal.3²⁸). But "in the Lord" these physical distinctions are recognized and made the basis of our conduct toward one another. Wives are subject, children are obedient, slaves are subservient "in the Lord".

The key to all correct conduct lies in the recognition of our heavenly Master. The true slave seeks to please Him; the master acknowledges Him in his behavior toward his slave. Children obey their parents "in the Lord", for such is His wish. Fathers train them "in the Lord", conforming to His gracious methods.

The slave is especially encouraged by the fact that he will receive his due from his heavenly Master even though he receives nothing from his earthly one.

THE JOINT ALLOTMENT —IN HEAVEN

WARFARE

¹⁰ Israel's warfare is with flesh and blood on the earth. Ours is with wicked spirits in the celestial realms. We should always remember that those who oppose us are merely the intermediaries used by the spiritual forces and treat them accordingly. *It is not our place to wrestle with blood and flesh* but to look beyond the human instrument to the real adversary in the spirit world. Material weapons are worse than useless. Our attitude toward men should be one of purest conciliation, not strife (⁶¹⁵).

³² This secret is great: yet *I* am speaking as to Christ and as to the ³³ ecclesia. Moreover, *you* also, individually, each be loving his own wife thus, as himself, yet that the wife may be fearing the husband.

6 Children, be obeying your parents, in the Lord, for this is just.

² Be honoring your father and mother (which is the first precept ³ with a promise) that it may be becoming well with you, and you should be a long time on the earth.

⁴ And fathers, do not be vexing your children, but be rearing them in the discipline and admonition of the Lord.

⁵ Slaves, be obeying your masters as to flesh, with fear and trembling, in the singleness of your heart, ⁶ as to Christ, not with eye slavery, as man pleasers, but as slaves of Christ, doing the will of God from ⁷ the soul, slaving with good humor, as to the Lord and not to men, ⁸ having perceived that, whatever good each one may do, for this he will be requited by the Lord, whether slave or free.

⁹ And masters, be doing the same toward them. Be lax in threatening, having perceived that their Master as well as yours is in the heavens, and there is no partiality with Him.

¹⁰ Furthermore, brethren mine, be invigorated in the Lord and in His ¹¹ mighty strength. Put on the panoply of God, to enable you to stand in spite of the stratagems of ¹² the Slanderer, seeing that it is not ours to wrestle with blood and flesh,

32 **ΜΙΑΝ ΤΟΜΥΣΤΗΡΙΟΝ ΤΟΥΤΟ** 20
 ONE THE CLOSE-KEEP this
ΜΕΓΑ ΕΣΤΙΝ ΕΓΩ ΔΕ ΛΕΓΩ ΕΙ 40
 GREAT IS I YET AM-SAYING INTO
ΧΡΙΣΤΟΝ ΚΑΙ ΕΙΣΤΗ ΝΕΚΚ 60
 ANOINTED AND INTO THE OUT-CALLED
 33 **ΑΝΣΙΑΝ ΠΛΗΝ ΚΑΙ ΥΜΕΙΣ ΟΙ** 60
 MORE-LY AND YE THE
 34 **ΚΑΘΕΝΑΣ ΚΑΤΟΣΤΗΝΕ ΑΥΤ** 100
 according-to ONE EACH THE OF-self
ΟΥ ΓΥΝΑΙΚΑ ΟΥΤΩΣ ΑΓΑΠΑΤ 20
 WOMAN thus BE-LOVING
ΩΣ ΕΑΥΤΟΝ Η ΔΕ ΓΥΝΗΝ ΙΝΑ Φ 40
 AS self THE YET WOMAN THAT she-
 6 **ΟΒΗΤΑΙ ΤΟΝ ΑΝΔΡΑ ΤΑΤΕΚΝ** 60
 MAY-BE-FAIRING THE MAN THE offspring
ΑΥΠΑΚΟΥΕΤΕ ΤΟΙΣ ΓΟΝΕΥΣ 80
 BE-obeying to-the parents
 7 **ΙΝ ΥΜΩΝ ΕΝ ΚΥΡΙΩ ΤΟΥΤΟ ΓΑ** 200
 OF-YOU IN Master this for
ΡΕΣΤΙΝ ΔΙΚΑΙΟΝ ΤΙΜΑΤΟΝ 20
 IS JUST BE-VALUING THE
ΠΑΤΕΡΑΣ ΟΥΚΑΙ ΤΗΝ ΜΗΤΕΡ 40
 FATHER OF-YOU AND THE MOTHER
 8 **ΑΝΤΙΣΤΙΝΕΝ ΤΟ ΑΝ ΠΡΟΤ** 60
 WHICH-ANY IS direction BEFORE-most
 9 **ΗΝ ΕΝ ΕΠΑΓΓΕΛΙΑΙΝ ΔΕΥΣ ΟΙ** 60
 IN promise THAT WELL TO-YOU
ΓΕΝΗΤΑΙ ΚΑΙ ΕΣΗ ΜΑΚΡΟΧΡ 100
 IT-MAY-BE-BECOMING AND YOU-SHOULD-BE FAR-TIME
 4 **ΟΝΙ ΟΣ ΕΠΙ ΤΗΣ ΓΗΣ ΚΑΙ ΟΙ Π** 20
 ON OF-THE LAND AND THE FA-
ΔΕΡΕΣ ΜΗ ΠΑΡΟΡΙΖΕΤΕ Τ 40
 THINGS NO BE-IRKING-BESIDE-INDIGNANT THE
ΔΕ ΚΝΑΥΜΟΝ ΑΛΛΑ ΕΚ ΤΡΕΦ 60
 offspring OF-YOU BUT BE-OUT-NURTURING
 5 **ΕΤΕ ΑΥΤΑ ΕΝ ΠΑΙΔΕΙΑ ΚΑΙ** 80
 them IN discipline AND ad-
ΟΥΘΕΣΙΑ ΚΥΡΙΟΥ ΟΙ ΔΟΥΛΟ 400
 5 monition OF-Master THE SLAVES
ΙΥΠΑΚΟΥΕΤΕ ΤΟΙΣ ΚΑΤΑ ΣΑ 20
 BE-obeying THE according-to FLESH
ΡΑ ΚΥΡΙΟΙΣ ΜΕΤΑ ΦΟΒΟΥ Κ 40
 masters WITH FEAR AND
ΔΙ ΤΡΟΜΟΥ ΕΝ ΑΠΛΟΤΗΤΙ ΤΗ 60
 TREMBLING IN UN-COMPOUND OF-THE
ΣΚΑΡΔΙΑ ΣΥΜΩΝΩΣΤΩ ΧΡΙΣ 80
 HEART OF-YOU AS to-THE ANOINTED
ΤΩ ΜΗ ΚΑΤΟΦΘΑΛΜΟ ΔΟΥΛΕΙ 500
 NO according-to eye-SLAVERY

ΑΝΘΡΩΠΩΝ ΠΑΡΕΣΚΟΙΑ 20
 AS human-PLEASERS but
ΩΣ ΔΟΥΛΟΙ ΧΡΙΣΤΟΥ ΠΟΙΟΥ 40
 AS SLAVES OF-ANOINTED DOING
ΝΤΕΣΤΟΘΕΛΗΜΑΤΟΥ ΘΕΟΥ Ε 60
 THE WILL OF-THE God OUT
 7 **ΚΨΥΧΗ ΣΜΕΤΕΥΝΟΙΑΣ ΔΟΥΛ** 60
 OF-soul WITH WELL-MIND SLAVING
ΕΥΟΝΤΕΣ ΩΣΤΩ ΚΥΡΙΩ ΚΑΙ Ο 600
 AS to-human (1) to-THE Master AND NOT
 8 **ΥΚΑΝΩΝ ΦΟΙΣΕΙΔΟΤΕΣ ΟΤ** 20
 lo-humans HAVING-PERCEIVED that
ΙΕΚΑΣΤΟΣ ΕΑΝ ΠΟΙΗ ΣΗ ΑΓ 40
 s1=I-E, s2=H, D, F, H s1=THE D+T1 ANY
 EACH THE IF-EVER SHOULD-BE-DOING GOOD
ΑΘΟΝΤΟ ΤΟ ΚΟΜΙΣΕΤΑΙ ΠΑ 60
 For CE s2 has E1 A-S
 this he-WILL-BE-being-required BE-
ΡΑ ΚΥΡΙΟΥ ΕΙΤΕ ΔΟΥΛΟΣ Ε 80
 side Master IF-BESIDES SLAVE IF-
 9 **ΤΕΣ ΕΥΘΕΡΟΣ ΚΑΙ ΟΙΚΥΡΙ** 700
 BESIDES FREE AND THE masters
ΟΙ ΤΑΥΤΑ ΠΟΙΕΙΤΕ ΠΡΟΣ 20
 THE SAME BE-DOING TOWARD them
ΥΤΟΙΣ ΑΝΙΕΝΤΕΣ ΤΗΝ ΑΠΕΙ 40
 UP-LETTING THE threat
ΑΝ ΗΙΔΟΤΕΣ ΟΤΙΚΑΙ ΑΥΤ 60
 HAVING-PERCEIVED that AND OF-them
Ν ΚΑΙ ΥΜΩΝ Ο ΚΥΡΙΟΣ ΕΣΤΙΝ 80
 AND OF-YOU THE Master IS
ΕΝ ΟΥΡΑΝΟΙΣ ΚΑΙ ΠΡΟΣ ΩΠΟ 800
 IN heavens AND partiality
ΑΝ ΗΜΥΙΑ ΟΥΚ ΕΣΤΙΝ ΠΑΡΑ ΥΤ 20
 s2=THE rest NOT IS BESIDE Him
ΩΤΟΥ ΑΛΟΠΟΥ ΔΕΛΦΟΙ ΜΟΥ 40
 10 OF-the rest brothers OF-me
ΕΝ ΔΥΝΑΜΟΙΣ ΕΒΕΝΚΥΡΙΩΚ 40
 BE-ING-IN-ABLED IN Master AND
ΑΙΕΝΤΩ ΚΡΑΤΕΙ ΤΗΣ ΙΣΧΥ 80
 IN THE HOLDING OF-THE STRENGTH
ΣΑΥΤΟΥ ΕΝ ΔΥΣΑCΘΕΤΗΝ ΠΑ 800
 11 OF-Him. IN-SLIP-YE THE EVERY-
ΝΟ ΠΑΙΝ ΤΟΥ ΘΕΟΥ ΠΡΟΣΤΟ 20
 IMPLEMENT OF-THE God TOWARD THE
ΔΥΝΑCΘΕΙΣ ΕΝ ΔΥΝΑΜΙC ΤΗΝ ΑΠΡ 40
 TO-BE-ENABLED YOU TO-STAND TOWARD
ΟCΤΑC ΜΕΘΩΔΕΙΑC ΤΟΥ ΔΙΔ 60
 THE WITH-WAYS OF-THE THRU-
ΒΟΛΟΥ ΟΤΙ ΟΥΚ ΕCΤΙΝ ΗΜΙΝ 60
 D TO-YOU YMIN
 12 CASTER that NOT IS to-US
Η ΠΑΛΗ ΠΡΟΣ ΑΙΜΑ ΚΑΙ CΑΡΚ 1000
 THE WRESTLING TOWARD BLOOD AND FLESH

The Joint Allotment in Heaven

¹⁴ The spiritual armor here given covers the whole body and is for defense only. Truth will give us strength to withstand the attacks of error. Righteousness will preserve us from the wounds of wickedness. The evangel of peace, wherewith we go, will conciliate the human weapons used by the spirit powers which are directing human affairs.

¹⁵ An ancient mode of warfare was to fasten fire to arrows which would not only wound but burn. It was especially used against elephants to cause them to stampede. When the adversary sends some burning dart in the direction of the believer it is his privilege to shield himself by means of the faith which this epistle affords. This will effectually stop the arrows and quench their fire.

¹⁷ When all this has been done then we *receive* (not take) the helmet of salvation. And then we are entrusted with the sword of the spirit—a divine declaration. We have no offensive power at all except an explicit statement of God. The scriptures contain many statements of men, such as the assertions of Job's friends, which are false. Hence only the declarations which proceed out of the mouth of God constitute the spirit's sword.

THEIR PRAYER FOR PAUL

¹⁸ What a marvelous picture Paul presents of the ministry of conciliation! God's ambassador in a chain! Could anything show more clearly God's attitude towards mankind? Nothing is surer to provoke war than the maltreatment of an ambassador. God's ambassador goes to Rome, the greatest of earth's governments, and he gets a chain. Yet, instead of declaring war, he proclaims peace. This is the true spirit of the evangel for the present economy. It calls for conciliation notwithstanding everything which should provoke hostilities. The answer to this prayer is found in Phil. 1:12.

TYCHICUS' COMMISSION

²¹ Tychicus means "Fortunate", and such he was, for no fortune could compare with the riches which this epistle was to him and to those to whom he brought it.

but with the sovereignties, with the authorities, with the world-mights of this darkness, with the spiritual forces of wickedness among the celestials. Therefore be taking up the panoply of God, that you may be enabled to withstand in the wicked day, and, having effected all, to stand. ¹⁴ Stand, then, girded about your loins with truth, and putting on ¹⁵ the cuirass of righteousness, and your feet sandaled with the readiness of the evangel of peace; with all taking up the large shield of faith, by which you will be enabled to extinguish all the fiery arrows of ¹⁷ the wicked one. And receive the helmet of salvation and the sword of the spirit, which is a declaration of God.

¹⁸ In every prayer and petition be praying on every occasion, in spirit, and be vigilant for it ¹⁹ with all perseverance and petition concerning all saints, and for me, that expression may be granted to me, in the opening of my mouth with boldness, to make known the ²⁰ secret of the evangel, for which I am conducting an embassy in a chain, that in it I should be bold, as I must speak.

²¹ Now that *you* also may become acquainted with my affairs, and what is engaging me, all will be made known to you by Tychicus, a brother beloved and a faithful servant in the Lord, whom I send to you for this very thing, that you may know what concerns us, and he should be consoling your hearts. ²²

1	ΑΛΛΑ ΑΠΡΟΣΤΑΣ ΑΡΧΑΣ ΠΡΟΣ	20	ΑΤΟΣ Ο ΕΣΤΙΝ ΡΗΜΑ ΘΕΟΥ ΔΙ
	but TOWARD THE ORIGINALS TOWARD	18	WHICH IS declaration OF-God THRU
2	ΣΤΑΣΕ ΣΟΥ ΣΙΑΣ ΠΡΟΣ ΤΟΥΣ	40	ΑΠΑΣΗΣ ΠΡΟΣΕΥΧΗΣ ΚΑΙ ΔΕ
	THE authorities TOWARD THE		EVERY prayer AND petition
3	ΚΟΣΜΟΚΡΑΤΟΡΑΣ ΤΟΥ ΣΚΟΤ	60	Η ΣΕΩΣ ΠΡΟΣΕΥΧΟΜΕΝΟΙ ΕΝ
	SYSTEM-HOLDERS OF-THE DARKNESS		praying IN
	^{st adds} ΤΟΥ ΑΙΩΝΟΣ OF-THE eod and deletes		
4	ΟΥΣ ΤΟΥ ΤΟΥ ΠΡΟΣΤΑΠΝΕΥΜ	80	ΠΑΝΤΙΚΑΙΡΩ ΕΝ ΠΝΕΥΜΑΤΙ
	this TOWARD THE spiritual		EVERY BEASON IN spirit
5	ΑΤΙΚΑΤΗΣ ΠΟΝΗΡΙΑΣ ΕΝ ΤΩ	100	ΚΑΙ ΕΙΣ ΑΥΤΟ ΑΓΡΥΠΝΟΥΝΤ
	OF-THE wickedness IN THE		AND INTO SAME being-vigilant
6	ΙΣ ΕΠΟΥΡΑΝΙΟΙΣ ΔΙΑ ΤΟΥΤ	20	ΕΣ ΕΝ ΠΑΣΗ ΠΡΟΣΚΑΡΤΕΡΗΣ
13	ON-beavenslies THRU this		IN EVERY TOWARD-HOLDING
7	Ο ΑΝΑΛΑΒΕΤΕ ΤΗΝ ΠΑΝΟΠΙ	40	ΕΙ ΚΑΙ ΕΝ ΣΕΙ ΠΕΡΙ ΠΑΝΤΩ
	BE-UP-GETTING THE EVERY-IMPLEMENT		AND petition ABOUT ALL
8	ΑΝΤΟΥ ΘΕΟΥ ΙΝΑ ΔΥΝΗΘΗΤΕ	60	ΝΤΩΝ ΑΓΙΩΝ ΚΑΙ ΥΠΕΡ ΕΜΟΥ
	OF-THE God THAT YE-MAY-BE-ENABLED	19	OF-THE HOLY-ones AND OVER ME
	st MAY-BE-BEING GIVEN TO-ME		
9	ΑΝΤΙΣΤΗΝΑΙ ΕΝ ΤΗ ΜΕΡΑ Τ	80	ΙΝΑ ΜΟΙ ΔΕΘΗΛΟΓΟΣ ΕΝ ΑΝΘ
	TO-WIT-stand IN THE DAY THE		THAT TO-ME MAY-BE-BEING-GIVEN saying IN UP-OPEN-
10	Η ΠΟΝΗΡΑ ΚΑΙ ΑΠΑΝΤΑ ΚΑΤΕ	200	ΙΣ ΕΙ ΤΟΥ ΣΤΟΜΑΤΟΣ ΜΟΥ ΕΝ
	wicked AND ALL (emphatic) DOWN-acting		ing OF-THE MOUTH OF-ME IN
11	ΡΓΑΣΑ ΜΕΝΟΙΣ ΤΗΝΑΙΣ ΤΗΤ	20	ΠΑΡΡΗΣΙΑ ΓΝΩΡΙΣΑΙ ΤΟΥ
14	TO-stand BE-stand-		boldness TO-KNOWIZE THE CLOSE-
			^{n omits} OF-THE WELL-MESSAGE
12	ΕΟΥΝ ΠΕΡΙ ΖΩΣΑ ΜΕΝΟΙ ΤΗΝ	40	ΣΤΗΡΙΟΝ ΤΟΥ ΕΥΑΓΓΕΛΙΟΥ
	ING THEN being-ABOUT-GIBBED THE		KEEP OF-THE WELL-MESSAGE
13	ΟΣ ΦΥΝΥΘΕΝΑΙ ΗΘΕΙΛΑ ΚΑ	60	ΥΠΕΡ ΟΥ ΠΡΕΣΒΕΥΘΕΝΑ ΛΥΣ
	LOIN OF-YOU IN TRUTH AND	20	OVER WHICH I-AM-embassy-ING IN UN-LOOSE
	^{n omits} IN		
14	ΙΕΝΔΥΣΑ ΜΕΝΟΙ ΤΟΝ ΘΩΡΑΚ	60	ΕΙ ΙΝΑ ΕΝ ΑΥΤΩ ΠΑΡΡΗΣΙΑΣ
	IN-SLIPPING THE CUIRASS		THAT IN it I-SH'D-BE-BEING-hold
15	ΑΤΗΣ ΔΙΚΑΙΟΣΥΝΗΣ ΚΑΙ ΥΠ	100	ΩΜΑΙ ΦΣ ΔΕΙΜΕΝΑ ΗΝ ΚΑΙ ΙΝ
	OF-THE JUSTICE AND UNDEB-	21	AS it-IS-BINDING ME TO-TALK THAT
			^{n transposes and prefixes} = MAY-BE-PERCEIVING AND YE
16	ΟΔΗΣΑ ΜΕΝΟΙ ΤΟΥ ΣΠΟΔΑΣ	20	ΔΕ ΚΑΙ ΜΕΙΣ ΙΔΗ ΤΕΤΑΚΑ
	BINDING OF-THE FEET IN		YET AND YE MAY-BE-PERCEIVING THE ac-
17	ΝΕΤΟΙΜΑΣΙΑ ΤΟΥ ΕΥΑΓΓΕΛ	40	ΤΕ ΜΕΤΙ ΠΡΑΞΟΜΕΝΑ ΤΑΓΩ
	READINESS OF-THE WELL-MESSAGE		cording TO ME ANY I-AM-PRACTISING ALL WILL-BE-
	st ON		
18	ΙΟΥΤΗΣ ΕΙΡΗΝΗΣ ΕΝ ΠΑΣΙΝ	60	ΡΙΣ ΕΙ ΥΜΙΝ ΤΥΧΙΚΟΣ Ο ΑΓΑ
16	OF-THE PEACE. IN ALL		KNOWIZING TO-YOU Tychicus THE beloved
19	ΑΝΑΛΑΒΟΝΤΕΣ ΤΟΝ ΘΥΡΕΩΝ	80	ΠΗΤΟΣ ΔΕ ΛΟΦΟΣ ΚΑΙ ΠΙΣΤΟ
	UP-GETTING THE (large) shield		brother AND believing
			^{st omits} THRU-SERVITOR
20	ΤΗΣ ΠΙΣΤΕΩΣ ΕΝ Ω ΔΥΝΗΣΕΣ	400	ΔΙΑΚΟΝΟΙ ΕΝ ΚΥΡΙΩ ΕΝ Π
	OF-THE BELIEF IN WHICH YE-WILL-BE-ABLED	22	THRU-SERVITOR IN Master WHOM I-BEND
	st -ΔΙ		
21	ΘΕΠΑΝΤΑ ΤΑ ΒΕΛΗ ΤΟΥ ΠΟΝΗ	20	ΕΝ ΨΑΡΟΣΥΜΑΣΕΙΣ ΑΥΤΟ
	ALL THE CASTS OF-THE wicked-one		TOWARD Youp INTO SAME this
	^{n omits} THE		
22	ΡΟΥΤΑ ΠΕΠΥΡΩΜΕΝΑΣ ΒΕΒΕ	40	ΟΥΤΟΙΝΑ ΓΝΩΤΕ ΤΑ ΠΕΡΙ ΗΜ
	THE ones-HAVING-been-FIRED TO-EXTINGUISH		THAT YE-MAY-BE-KNOWING THE ABOUT US
23	ΙΚΑΙ ΤΗΝ ΠΕΡΙ ΚΕΦΑΛΙΑΝ	60	ΩΝ ΚΑΙ ΠΑΡΑΚΑΛΕΣΤΑΣ ΚΑ
17	AND THE ABOUT-HEAD		AND he-SHOULD-BE-BESIDE-CALLING THE HEARTS
24	ΤΟΥ ΣΩΤΗΡΙΟΥ ΔΕ ΣΑΣΘΕΚΑ	60	ΡΙΑ ΣΥΜΩΝΕΙΡΗΝΗΝ ΤΟΙΣ
	OF-THE SAVING RECEIVE-YE AND	23	OF-YOU PEACE TO-THE bro-
			st ΕΛΘΟΣ MERCY
25	ΙΤΗΝ ΜΑΧΑΙΡΑΝ ΤΟΥ ΠΝΕΥΜ	600	ΔΕΛΦΟΙΣ ΚΑΙ ΑΓΑΠΗΜΕΤΑ
	THE sword OF-THE spirit		thers AND LOVE WITH BE-

SALUTATION

²³ What a balm this benediction brings! Peace, love, faith—may these be the portion of all who read these lines!

²⁴ Here we have the true test—those who truly love our Lord. May favor, indeed, be theirs!

²³ Peace be to the brethren, and love with faith, from God, the Father, and the Lord Jesus Christ.

²⁴ Grace be with all who are loving our Lord Jesus Christ in incorruption! *Amen!*

ΙΣΤΕΩΣΑΠΟΘΕΟΥΠΑΤΡΟΣΚ³⁰
 1117 FROM God FATHER . AND

ΑΙΚΥΡΙΟΥΙΗΣΟΥΧΡΙΣΤΟΥ⁴⁰
 Master JESUS ANOINTED.

ΗΧΑΡΙΣΜΕΤΑΠΑΝΤΩΝΤΩΝΑ⁵⁰
 24 THE grace WITH ALL OF-THE ONES-

ΓΑΠΩΝΤΩΝΤΟΝΚΥΡΙΟΝΗΜΩ⁸⁰
 LOVING THE Master OF-US

ΝΙΗΣΟΥΝΧΡΙΣΤΟΝΕΝΑΦΘΑ¹⁰⁰
 JESUS ANOINTED IN UN-CORRUPTION

ΑΝΑΓΟΜΙΤΑΜΕΝ
 PCIAAMHN
 AMEN

PHILIPPIANS

The Philippian epistle is a divine commentary on the latter half of Ephesians, and, like it, is especially concerned with the deportment demanded by the transcendent doctrines developed in the first half of the Ephesian letter. This is the key to its contents. *It does not deal with doctrines, but with deportment.* This will illumine many a difficult passage in it and this has been allowed to color the wording of the version.

As shown in the literary framework, the epistle is a perfect, though complex reversion. Its controlling theme is Participation in the Evangel, not only by its public proclamation, but especially by a conduct consistent with its teachings.

Following the Introduction and preceding the Conclusion the Philippians' fellowship with Paul by contributions and in sufferings is detailed, interspersed with Paul's own experiences in preaching the evangel.

The main subject, the Living Expression of the Evangel, or, "Having on the Word of Life" (2:16), is illustrated by four examples: Christ and Paul, Timothy and Epaphroditus. Four exhortations are introduced in this division. The entreaty to imitate Christ opens it and Paul places himself before them as a model at its close. So, too, the service of Timothy is preceded by an exhortation and the sufferings of Epaphroditus are followed by an appeal.

These two themes, suffering and service, pervade the whole epistle, from the introduction, where Paul and Timothy style themselves *slaves*, rather than apostles, to the end where the grace of the *Lord*, or Master, rather than Christ, is invoked.

The humility of Christ is presented, in harmony with the transcendent truth of this economy. It did not begin with His birth or result only in His exaltation over the earth. It

FRAMEWORK OF PHILIPPIANS

Complex Reversion

INTRODUCTION 1¹

Salutation 1²

The Philippians—Contribution—Doxology 1³

Paul—his bonds in Christ 1¹²

Paul—his indifference to death 1¹⁹

The Philippians—suffering with Paul 1²⁷

Exhortation to imitate Christ 2¹

CHRIST 2⁵

¹ In God's form } Empties Himself

² Slave's form }

³ Human shape }

⁴ Death }

⁵ the Cross }

Humbles Himself

Exhortation to Obedience 2¹²

TIMOTHY—his character and service

2¹⁹

EPAPHRODITUS—his character and his sufferings 2²⁵

Exhortation to Beware 3¹

PAUL 3⁴

⁷ Law justness—blameless

⁶ Zeal—persecuting saints

⁶ Law—Pharisee

⁴ Hebrew of Hebrews

³ Tribe of Benjamin

² Race of Israel

¹ Circumcision

Exhortation to imitate Paul 3¹⁷

The Philippians—their care of Paul 4¹⁰

Paul—his complacency in want 4¹¹

Paul—his strength in Christ 4¹³

The Philippians—Contribution—Doxology 4¹⁴

CONCLUSION 4²¹

Salutation 4²³

commenced in glory before His incarnation, which was but a step in His downward path of obedience to God's will. It led from the highest place in the universe to the lowest, under the curse of the cross. It will exalt Him to headship over all creation, which will bow to Him as its Master, for God, the Father's glory.

For Christ to become flesh meant humiliation. Paul's physical connections were his boast. They pledged to him all the privileges and advantages which belonged alone to the Jew. But all of these are flung away once he knows Christ after the spirit, and His heavenly exaltation.

PARTICIPATION IN THE EVANGEL
THE LIVING EXPRESSIONS OF THE EVANGEL

¹ This epistle was not written by Paul and Timothy in the character of *apostles*, but *slaves*. This is important, as it gives us a key to the character of the whole letter. The mention of the overseers, or supervisors, and servants leads to the same conclusion. The grace also is from the *Lord*. If we keep this in mind it will greatly simplify the understanding of difficult portions of the epistle.

THE PHILIPPIANS' CONTRIBUTION

A contribution, in its scriptural sense, is a sharing in common. The servant of God shares with the saints what he has received from God, and his hearers share with him the material wealth which they have obtained.

How refreshing it is to see the intimate interest of the Philippians in Paul's welfare and the mutual love which made their intercourse so delightful to read about after all these years! Here we have a picture of the ideal relations between the Lord's saints and those of His slaves who are seeking to defend the evangel. There is greater need now than in Paul's day. The evangel needs to be *recovered* before it can be confirmed or defended. God still uses such miserable means as an imprisoned apostle to make it known.

PAUL'S BONDS

¹² When Paul was taken to Rome he was permitted to dwell by himself with a soldier who guarded him. He had liberty to speak to the chief Jews and he delivered the final kingdom message to them. And then he lived two whole years in a rented house and received all who came to him. He spoke with all boldness and no one forbade him (Ac.28¹⁶⁻²¹). These unusual privileges proved plainly, as the incidents on the *voyage* had already shown, that he was indeed a "prisoner of the Lord" (Eph. 4:1). His bonds were "in Christ" and,

PAUL and Timothy, slaves of Christ Jesus, to all the saints in Christ Jesus who are in Philippi, together with the supervisors and servants:

² Grace to you and peace, from God, our Father, and the Lord Jesus Christ.

³ I AM THANKING my God at every
⁴ remembrance of you, always, in every petition of mine for you all,
⁵ making the petition with joy, for your contribution to the evangel
⁶ from the first day until now, having this same confidence, that He Who undertakes a good work in you will be performing it until the
⁷ day of Jesus Christ: according as it is just for me to be thus disposed toward you all, because, having me in your heart, in my bonds as well as in the defense and confirmation of the evangel, you all are joint participants with me of
⁸ grace, for God is my Witness how I am longing for you all in the
⁹ compassions of Christ Jesus. And this I am praying, that your love may be superabounding still more and more in realization and all
¹⁰ sensibility, for you to be testing what things are of consequence, in order that you may be sincere and no stumbling block for the day
¹¹ of Christ, having been filled with the fruit of righteousness which is through Jesus Christ, for the glory and laud of God.

¹² Now I am intending you to know, brethren, that my affairs have rather come to be for the
¹³ progress of the evangel, so that my bonds in Christ become apparent in the whole pretorium and to all

1	ΠΑΥΛΟΣ ΚΑΙ ΤΙΜΟΘΕΟΣ ΔΟΥ	^{is inserte} E AND Timothy SLAVES	20	ΤΗ ΑΠΟΛΟΓΙΑ ΚΑΙ ΒΕΒΛΗ	^{AND} CONFIRMATION	20
	PAUL	AND Timothy SLAVES		THE FROM-saying	AND confirmation	
	ΛΟΙΧΡΙΣΤΟΥ ΙΗΣΟΥ ΠΑΣΙΝ	^{s o.} OF-ANointed JESUS to-ALL	40	ΕΙΤΟΥ ΕΥΑΓΓΕΛΙΟΥ ΣΥΝΚΟ	^{n Γ} TOGETHER COM-	
	ΤΟΙΣ ΑΓΙΟΙΣ ΕΝ ΧΡΙΣΤΩ ΙΗ	60 THE HOLY-ones IN ANointed JESUS		ΙΝΩΝΟΥΣ ΜΟΥ ΤΗΣ ΧΑΡΙΤΟΣ	60 unioners OF-ME OF-THE grace	
	ΣΟΥ ΤΟΙΣ ΟΥΣΙΝ ΕΝ ΦΙΛΙΠΠ	80 to-THE ones-BEING IN Philippi		ΠΑΝΤΑΣ ΥΜΑΣ ΟΝΤΑΣ ΜΑΡΤΥ	80 ALL YOU'RE BEING witness	
	ΟΙΣ ΣΥΝΕΠΙΣΚΟΠΟΙΣ ΚΑΙ	100 TOGETHER to-ON-noters AND THRU-		ΣΓΑΡΜΟΥ ΕΣΤΙΝ Ο ΘΕΟΣ ΘΣΕ	600 for OF-ME IS THE God AS I-AM-	
2	ΙΑΚΟΝΟΙΣ ΧΑΡΙΣ ΜΙΝ ΚΑΙ	20 2 EVILers Grace to-YOU'RE AND		ΠΙΠΘΩ ΠΑΝΤΑΣ ΥΜΑΣ ΕΝ ΣΠ	20 ON-LONGING ALL YOU'RE IN COM-	
	ΕΙΡΗΝΗ ΑΠΟ ΘΕΟΥ ΠΑΤΡΟΣ	40 PEACE FROM God FATHER OF-		ΛΑΓΧΝΟΙΣ ΧΡΙΣΤΟΥ ΙΗΣΟΥ	40 passions OF-ANointed JESUS	
	ΜΩΝ ΚΑΙ ΚΥΡΙΟΥ ΙΗΣΟΥ ΧΡΙ	40 US AND Master JESUS ANOINT-		ΚΑΙ ΤΟΥΤΟ ΠΡΟΣΕΥΧΟΜΑΙ	40 AND this I-AM-praying THAT	
	ΣΤΟΥ ΕΥΧΑΡΙΣΤΩ ΤΩ ΘΕΩ ΜΟ	80 3 ED I-AM-thanking to-THE God OF-ME		ΝΑ Η ΑΓΑΠΗ ΜΟΥ ΕΤΙΜΑΛΛΟ	80 THE LOVE OF-YOU'RE STILL RATHER	
3	ΥΕ ΠΙΠΑΣΘΗ ΜΝΕΙΑ ΥΜΩΝ	^{s o.} 4 ON EVERY THE REMINDER OF-YOU'RE al-	200	Ν ΚΑΙ ΜΑΛΛΟΝ ΠΕΡΙΣΣΕΥΕ	700 AND RATHER MAY-BE-exceeding IN	
	ΑΝΤΟΤΕ ΕΝ ΠΑΣΙΝ ΑΙΤΗΣΙ ΜΟ	^{s1 inserte} T I to-THE WAYS IN EVERY petition OF-ME	20	ΝΕ ΠΙΓΝΩΣΕΙ ΚΑΙ ΠΑΣΧΑΙ	20 ON-KNOWLEDGE AND ALL BENSING	
	ΥΥ ΠΕΡ ΠΑΝΤΩΝ ΜΩΝ ΜΕΤΑ Χ	40 OVER ALL OF-YOU'RE WITH JOY		ΘΗΣΕΙ ΕΙΣ ΤΟ ΔΟΚΙΜΑΖΕΙΝ	40 10 INTO THE to-BE-lesing	
	ΑΡΑΣΤΗΝ ΔΕ Η ΣΙΝ ΠΟΙΟΥΜΕ	60 THE petition making		ΥΜΑΣ ΤΑ ΔΙΑΦΕΡΟΝΤΑ ΙΗ	60 YOU'RE THE ones-THRU-CARRYING THAT YE-	
	ΝΟΣΕ ΠΙΤΗ ΚΟΙΝΩΝΙΑ ΥΜΩΝ	80 5 ON THE communion OF-YOU'RE		ΤΕΕΙ ΑΙ ΚΡΙΝΕΙΣ ΚΑΙ ΑΠΡΟ	80 ^{as1 o.} ^{s1 A for E1} MAY-BE sincere AND UN-stumbling	
	ΕΙΣ ΤΟ ΕΥΑΓΓΕΛΙΟΝ ΑΠΟ ΤΗ	300 INTO THE WELL-MESSAGE FROM THE		ΣΚΟΠΟΙ ΕΙΣ ΗΜΕΡΑΝ ΧΡΙΣΤ	800 INTO DAY OF-ANointed	
	ΣΠΡΩΤΗΣ ΗΜΕΡΑΣ ΧΡΙΤΟΥ	20 BEFORE-most DAY UNTIL THE		ΟΥ ΠΕΡ ΑΝΗΡΩΜΕΝΟΙ ΚΑΡΠΟΝ	20 11 HAVING-been-filled FRUIT	
	ΝΥΝ ΠΕΠΟΙΘΕΣΑΥΤΟΤΟΥΤΟ	40 6 NOW HAVING-confidence SAME this		ΔΙΚΑΙΟΣΥΝΗ ΣΤΟΝ ΔΙΑΙΗ	40 OF-JUSTICE THE THRU JESUS	
	ΟΤΙ Ο ΕΝ ΑΡΞΑΜΕΝΟΣ ΕΝ ΥΜΙ	80 that THE One-undertaking IN YOU'RE		ΟΥ ΧΡΙΣΤΟΥ ΕΙΣ ΔΟΞΑΝ ΚΑΙ	80 ANOINTED INTO esteem AND	
	ΝΕΡΓΟΝ ΑΓΘΟΝ ΕΠΙ ΤΕΛΕ	80 work GOOD WILL-DE-ON-FINISHING		ΕΠΑΙΝΟΝ ΘΕΟΥ ΓΙΝΩΣΚΕΙΝ	80 12 ON-PRaise OF-God to-BE-KNOWING	
	ΕΙΑΧΡΙ ΗΜΕΡΑΣ ΙΗΣΟΥ ΧΡΙ	^{s o.} ^{A inserte} HC OF-WHICH ^B ANointed JESUS UNTIL DAY OF-JESUS ANointed	400	ΔΕ ΥΜΑΣ ΒΟΥΛΟΜΑΙ ΔΕΛΑΦΟ	600 YET YOU'RE I-AM-intending brothers	
	ΣΤΟΥ ΚΑΘΩΣ ΕΣΤΙΝ ΔΙΚΑΙΟ	20 7 according-AS it-IS JUST		ΙΟΤΙ ΤΑ ΚΑΤΕΜΕΜΑΛΛΟΝ ΕΙ	20 that THE according-to-ME RATHER INTO	
	ΝΕ ΜΟΙ ΤΟΥΤΟ ΦΡΟΝΕΙΝ ΥΠΕ	40 to-ME this to-BE-being-disposed OVER		ΣΠΡΟΚΟΠΗΝ ΤΟΥ ΕΥΑΓΓΕΛΙ	40 progress OF-THE WELL-MESSAGE	
	Ρ ΠΑΝΤΩΝ ΜΩΝ ΔΙΑ ΤΟ ΕΧΕΙ	60 ALL OF-YOU'RE THRU THE to-BE-HAV-		ΟΥ ΕΛΑΛΘΕΝ ΘΕΟΣ ΤΕΤΟΥΣ ΔΕ	60 13 HAS-COME AS-BESIDES THE BONDS	
	Ν ΜΕ ΕΝ ΤΗ ΚΑΡΔΙΑ ΥΜΑΣ ΕΝ	80 IN ME IN THE HEART YOU'RE IN DE-		Σ ΜΟΥ ΣΜΟΥ ΦΑΝΕΡΟΥΣ ΕΝ Χ	80 ^{s1 adds} to-THE TΩ OF-ME apparent IN AN-	
	ΕΤΟΙΣ ΔΕ ΣΜΟΙΣ ΜΟΥ ΚΑΙ ΕΝ	^{A omits} IN 500 SIDES THE BONDS OF-ME AND IN		ΙΣΤΩ ΓΕΝΕΣΘΑΙ ΕΝ ΟΛΩ ΤΩ	1000 ^{s1} ΓΕΡΟΝΕΝΑΙ to-HAVE-BECOME OINTED to-BE-BECOMING IN WHOLE THE PRE-	

Paul's Bonds

though they were designed to put a stop to the evangel, they aided its progress. Hitherto Paul had worked to support himself, now he was free to give all his time to the Lord's service. He evidently reached some in the very household of Cæsar (422).

¹⁶ Paul was located at Rome, at the very center of government, where his influence, even though he was a prisoner, especially among Cæsar's retinue, was doubtless used by God to control the opposition to the evangel. How like Him to station the defender of the faith in the very citadel of His enemies!

PAUL'S INDIFFERENCE TO DEATH

²⁰ The historical record emphasizes the fact that Paul taught the things which concern our Lord Jesus Christ "with all boldness, unforbidden" (Ac. 28³¹).

²¹ If Paul lived, his efforts would further the fame of Christ: if he died a martyr's death, even that would be gain for the cause of Christ, for the martyrs proved to be the seed of the church. Paul could not be thinking of his own gain in this connection.

²² A martyr's death would claim a martyr's reward, yet Paul lived at least two years at Rome, writing his letters from thence. Undoubtedly there has been more fruit from this work than from all of his previous service.

²³ The solution of Paul's dilemma, life or death (neither of which he would choose because of his longing for another, much better condition) is the resurrection life with Christ. This "solution" might be referred to the dissolution of his body at death (2Tim.4⁶) if it were not set in contrast with death. The same term is used in Lu.12³⁰ of the breaking up of a wedding party. Words used in the physical sense are often used in a metaphysical sense in the epistles. We *dissolve* material things but *solve* spiritual problems.

¹⁴ the rest, and the majority of the brethren, having confidence in the Lord as to my bonds, are more exceedingly daring to speak the word of God fearlessly. Some, indeed, are even proclaiming Christ because of envy and strife, yet some also because of delight, these, indeed, of love, having perceived that I am located for the defense of the evangel, yet those are announcing Christ out of faction, not purely, surmising to arouse affliction for my bonds. What then?—Moreover, seeing that, by every method, whether in pretense or in truth, Christ is being announced, I am rejoicing in this also, and will be rejoicing nevertheless.

¹⁹ For I am aware that, for me, this will be eventuating in salvation through your petition and the supply of the spirit of Jesus Christ, in accord with my premonition and expectation, that in naught shall I be put to shame, but with all boldness, as always, now also, Christ shall be magnified in my body, whether through life or through death. For to me to be living is Christ, and to be dying gain. Now if it is to be living in flesh, this to me means fruit from work, and I am not making known what I shall be preferring. (Yet I am being pressed out of the two, having a yearning for the solution, even to be together with Christ. ²⁴ for it, rather, is much better.) Yet to be staying in the flesh is more necessary because of you. And, having this confidence, I am aware that I shall be remaining and shall be abiding with you all for your progress and joy of faith, in order that your glorying may be superabounding in Christ Jesus in me

<p>ΠΑΙΤΩΡΙΩΚΑΙΤΟΙΣΛΟΙΠΟ 20 <small>TOBOTH AND lo-THE rest</small></p>	<p>ΥΠΝΕΥΜΑΤΟΣΙΗΣΟΥΧΡΙΣΤ 20 <small>spirit OF-JESUS ANOINTED</small></p>
<p>14 ΙΣΠΑΣΙΝΚΑΙΤΟΥΣΠΑΛΕΙΟΝ 40 <small>ALL AND THE MORE</small></p>	<p>20 ΟΥΚΑΤΑΤΗΝΑΠΟΚΑΡΑΔΟΚΙ 40 <small>according-to THE premonition</small></p>
<p>ΑΣΤΩΝΔΕΛΦΟΝΕΝΚΥΡΙΩΠ 60 <small>OF-THE brothers IN Master HAV-</small></p>	<p>ΑΝΚΑΙΕΛΠΙΔΑΜΟΥΟΤΙΕΝΟ 60 <small>AND EXPECTATION OF-ME that IN NOT-</small></p>
<p>ΕΠΟΙΩΒΤΑΤΟΙΣΔΕΣΜΟΙΣ 80 <small>ING-confidence lo-THE BONDS</small></p>	<p>ΥΔΕΝΙΑΙΣΧΥΝΘΗΝΣΟΜΑΙΔ 80 <small>YET-ONE I-SHALL-BE-BEING-WELED but</small></p>
<p>ΜΟΥΠΕΡΙΣΣΟΤΕΡΩΣΤΟΛΜΑ 100 <small>OF-ME more-exceedingly TO-BE-DABING</small></p>	<p>ΑΕΝΠΑΣΗΠΑΡΡΗΣΙΑΦΠΑΝ 600 <small>IN EVERY boldness AS always</small></p>
<p>ΝΑΦΟΒΟΣΤΟΝΛΟΓΟΝΤΟΥΘΕ 20 <small>UN-FEARLY THE saying OF-THE God</small></p>	<p>ΤΟΤΕΚΑΙΝΥΝΜΕΓΑΛΥΝΘΗΣ 20 <small>AND NOW WILL-BE-BEING-magnified</small></p>
<p>15 ΟΥΛΑΛΕΙΝΤΙΝΕΣΜΕΝΚΑΙΔ 40 <small>s o. AND s2 omits</small> <small>TO-BE-TALKING ANY INDEED AND TURU</small></p>	<p>ΕΤΑΙΧΡΙΣΤΟΣΕΝΤΩΣΩΜΑΤ 40 <small>ANOINTED IN THE BODY</small></p>
<p>ΙΑΦΘΟΝΟΝΚΑΙΕΡΙΝΤΙΝΕΣ 60 <small>ENVY AND STRIFE ANY</small></p>	<p>ΙΜΟΥΕΙΤΕΔΙΑΖΩΗΣΕΙΤΕΔ 60 <small>OF-ME IF-DESIDES THRU LIFE IF-DESIDES THRU</small></p>
<p>ΔΕΚΑΙΔΙΕΥΔΟΚΙΑΝΤΟΝΧΡ 80 <small>YET AND THOU WELL-SEEING THE AN-</small></p>	<p>ΙΑΘΑΝΑΤΟΥΕΜΟΙΓΑΡΤΟΖΗ 80 <small>DEATH lo-ME for THE TO-BE-</small></p>
<p>16 ΙΣΤΟΝΚΗΡΥΣΣΟΥΣΙΝΟΙΜΕ 200 <small>s1 EIN=TO-BE-PROCLAIMING</small> <small>POINTED ARE-PROCLAIMING THE INDEED</small></p>	<p>ΝΧΡΙΣΤΟΣΚΑΙΤΟΑΠΘΑΝΕ 700 <small>LIVING ANOINTED AND THE TO-BE-FROM-DYING</small></p>
<p>ΝΕΣΑΓΑΠΗΣΕΙΔΟΤΕΣΟΤΙΕ 20 <small>OUT OF-LOVE HAVING-PERCEIVED that IN-</small></p>	<p>22 ΙΝΚΕΡΔΟΣΕΙΔΕΤΟΖΗΝΕΝΣ 20 <small>GAIN IF YET THE TO-BE-LIVING IN</small></p>
<p>ΙΣΑΠΟΛΟΓΙΑΝΤΟΥΕΥΑΓΓΕ 40 <small>TO FROM-saying OF-THE WELL-MESSAGE</small></p>	<p>ΑΡΚΙΤΟΥΤΟΜΟΙΚΑΡΠΟΣΕΡ 40 <small>FLESH this lo-ME FRUIT OF-</small></p>
<p>17 ΛΙΟΥΚΕΙΜΑΙΟΙΔΕΞΕΙΡΘ 60 <small>s inserts Ε</small> <small>I-AM-LYING THE YET OUT OF-STRIKES</small></p>	<p>ΓΟΥΚΑΙΤΙΑΙΡΗΣΟΜΑΙΟΥΓ 60 <small>B I-SHOULD- ID</small> <small>work AND ANY I-SHALL-BE-prefering NOT I-AM-</small></p>
<p>11 a. n omits THE ΕΙΑΣΤΟΝΧΡΙΣΤΟΝΚΑΤΑΓΓ 80 <small>THE ANOINTED ARE-DOWN-MESSAG-</small></p>	<p>ΝΩΡΙΖΩΣΥΝΕΧΟΜΑΙΔΕΕΚΤ 80 <small>23 KNOWIZING I-AM-BEING-pressed YET OUT OF-</small></p>
<p>ΕΛΛΟΥΣΙΝΟΥΧΑΓΝΩΣΟΙΜΙ 300 <small>ING NOT PURELY surmising</small></p>	<p>ΦΝΔΥΟΤΗΝΕΠΕΘΥΜΙΑΝΕΧΘ 600 <small>THE TWO THE ON-FEELING HAVING</small></p>
<p>ΕΝΟΙΒΑΙΥΙΝΕΓΕΙΡΕΙΝΤΟ 20 <small>n+ε a o.</small> <small>CONSTRICTION TO-BE-ROUSING lo-THE</small></p>	<p>ΝΕΙΣΤΟΑΝΑΛΥΣΑΙΚΑΙΣΥΝ 20 <small>INTO THE TO-UP-LOOSE AND TOGETHER</small></p>
<p>18 ΙΔΕΣΜΟΙΣΜΟΥΤΙΓΑΡΠΑΝ 40 <small>n omits MORE-ly</small> <small>BONDS OF-ME ANY for MORE-ly</small></p>	<p>ΧΡΙΣΤΩΕΙΝΑΙΠΟΛΛΩΓΑΡΜ 40 <small>s1 omits for</small> <small>lo-ANOINTED TO-BE much for NA-</small></p>
<p>ΝΟΤΙΠΑΝΤΙΤΡΟΠΩΕΙΤΕΠΡ 60 <small>that lo-EVERY manner IF-DESIDES lo-BE-</small></p>	<p>24 ΑΛΛΟΝΚΡΕΙΣΟΝΤΟΔΕΕΠΙ 60 <small>s o.</small> <small>THE (s o.) better THE YET TO-BE-ON-</small></p>
<p>ΟΦΑΣΕΙΕΙΤΕΑΛΗΘΕΙΑΧΡΙ 80 <small>s1 adds Ε</small> <small>FORE-APPEARANCE IF-DESIDES lo-TRUTH ANOINT-</small></p>	<p>ΜΕΝΕΙΝΕΝΤΗΣΚΑΡΚΙΑΝΑΓΚ 80 <small>n ins. I B Δ B o. IN omitted by s1</small> <small>REMAINING IN THE FLESH more-necessary</small></p>
<p>ΣΤΟΣΚΑΤΑΓΓΕΛΛΕΤΑΙΚΑΙ 400 <small>n1 ε for Δ1</small> <small>ED IS-BEING-DOWN-MESAGED AND</small></p>	<p>25 ΑΙΟΤΕΡΟΝΔΙΥΜΑΣΚΑΙΤΟΥ 900 <small>THRU YOU AND this</small></p>
<p>ΕΝΤΟΥΤΩΧΑΙΡΩΑΛΛΑΚΑΙΧ 20 <small>IN this I-AM-JOYING but AND I-</small></p>	<p>ΤΟΠΕΠΟΙΘΩΣΟΙΔΑΟΤΙΜΕΝ 20 <small>HAVING-confidence I-HAVE-PERCEIVED that I'Ll-</small></p>
<p>ΑΡΗΣΟΜΑΙΟΙΔΑΓΑΡΟΤΙΤΟ 40 <small>n ΔΕ YET for ΓΔΡ for</small> <small>WILL-BE-JOYING I-HAVE-PERCEIVED for that this</small></p>	<p>ΦΚΑΙΠΑΡΑΜΕΝΩΠΑΣΙΝΥΜΙ 40 <small>BE-REMAINING AND I'Ll-BE-DESIDE-REMAINING lo-ALL YOU</small></p>
<p>ΥΤΟΜΟΙΑΠΟΒΗΣΕΤΑΙΕΙΣΣ 60 <small>TO-ME WILL-BE-FROM-STEPINO INTO SAV-</small></p>	<p>ΝΕΙΣΤΗΝΥΜΩΝΠΡΟΚΟΠΗΝΚ 60 <small>INTO THE OF-YOU progress AND</small></p>
<p>ΦΤΗΡΙΑΝΔΙΑΤΗΣΥΜΦΩΝΔΕΗ 80 <small>ing THRU THE OF-YOU petition</small></p>	<p>20 ΑΙΧΑΡΑΝΤΗΣΠΙΣΤΕΩΣΙΝΑ 80 <small>s1 adds OF-YOU</small> <small>JOY OF-THE BELIEF THAT</small></p>
<p>ΣΕΩΣΚΑΙΕΠΙΧΟΡΗΓΙΑΣΤΟ 600 <small>a inserts Ε</small> <small>AND supply OF-THE</small></p>	<p>ΤΟΚΑΥΧΗΜΑΥΜΩΝΠΕΡΙΣΣΕ 2000 <small>THE BOAST OF-YOU MAY-BE-exceeding</small></p>

Participation in the Evangel

²⁷ The citizenship or enfranchisement here referred to is in heaven (3²⁰), not on earth.

THE PHILIPPIANS' SUFFERING

²⁹ It is our privilege to enjoy the sufferings which come to us in seeking to do God's work, for they are not, as we are wont to think, a token of His displeasure, but a favor which is granted to the few who are faithful in the performance of His will.

PUTTING ON THE EVANGEL

This division takes up the body of the epistle, setting before us the four models, Christ, Timothy, Epaphroditus and Paul, mingled with exhortations to imitate their example.

EXHORTATION TO IMITATE CHRIST

1 Our conduct should reflect the unselfish humility of Christ, considering others and their honor rather than our own.

THE EXAMPLE OF CHRIST JESUS

⁶ *Form* denotes outward appearance, as is shown by Paul's use of it in the contrast, "having a *form* of devotion, yet denying its power" (2Ti.3⁵). We have found it impossible to sustain the idea that it refers to intrinsic essence. *Figure* or *fashion* denotes the form prevailing at any time. Christ was the Image of God, the visible representation of the Deity. He appeared as God to the saints of old, as in Eden and on Sinai. This *form* was laid aside for that of a slave, at His incarnation.

Adam and his progeny seek to exalt themselves and will be humbled. But Christ, Who might easily assume the place of equality with God, found His delight in submission and humiliation.

The ending *-mos* of the word for pillaging denotes the *act*, not the object of pillage. When He was in the form of God He was given the same place as God by men (Gen.16^{11,13} 22^{11,12} 32^{28,30} Ex.32⁶ Josh.5^{13,15} Judges 6^{12,23}). All of the divine titles, Elohim, Jehovah, Adonai, etc., were assumed by Him just as if He were God, because He is His Image.

⁷ *Empties* cannot refer to a partial relinquishment of His previous state, but a total change of form, in which *none* of God's glory was apparent to the physical sight.

through my presence with you again. Only be citizens worthy of the evangel of Christ, in order that, whether coming and making your acquaintance, or being absent, I should be hearing of your concerns, that you are standing firm in one spirit, one soul, competing together in the faith of the evangel, and not startled at all by the opposers, which is to them a proof of destruction, yet of your salvation, and this from God, seeing that to you it is graciously granted, for Christ's sake, not only to be believing on Him, but to be suffering for His sake also, having the same struggle such as you perceive in me, and now hear to be in me.

2 If, then, there is any consolation in Christ, if any comfort of love, if any communion of spirit, if any compassion and pity, fill my joy full, that you may be mutually disposed, having mutual love, joined in soul, being disposed toward one thing—nothing according with strife, nothing according with vain glory—but with a humble disposition deeming one another superior to one's self, not each noting his own things, but each those of the others also.

⁵ For let this disposition be in you, which is in Christ Jesus also, Who, subsisting in the form of God, deems it not pillaging to be equal to God, nevertheless empties Himself, taking the form of a slave, coming to be in the likeness of humanity, and, being found in fashion as a man, He humbles Himself, becoming obedient unto death, even the death of the cross.

ΥΗΕΝΧΡΙΣΤΩΙΝΣΟΥΕΝΕΜΟ 20
IN ANOINTED JESUS IN ME

ΙΑΙΑΤΗΣΜΗΣΠΑΡΟΥΣΙΑΣ 40
THRU THE MY BESIDE-BEING

ΠΑΛΙΝΠΡΟΣΥΜΑΣΜΟΝΟΝΑΞ 60
27 AGAIN TOWARD YOU ONLY WORTH-

ΙΩΣΤΟΥΕΥΑΓΓΕΛΙΟΥΤΟΥΧ 80
ily OF-THE WELL-MESSAGE OF-THE AN-

ΟΙΝΤΕΔΕ-Ε inserted by B AS ΔΙ
ΡΙΣΤΟΠΟΛΙΤΕΥΕΘΕΙΝΑ 100
OINTED DE-BEING-CITIZENS THAT

ΕΙΤΕΕΛΘΩΝΚΑΙΠΔΩΝΥΜΑΣ 20
IF-BESIDES COMING AND RECEIVING YOU

ΕΙΤΑΠΩΝΑΚΟΥΣΩΤΑΠΕΡΙ 40
1 omits I-B. F-N. nēl I-MAY. o.
IF-BESIDES FROM-BEING I-SHOULD-BE-HEARING THE ABOUT

ΥΜΩΝΟΤΙΣΤΗΚΕΤΕΕΝΕΠΙ 60
YOU THAT YE-ARE-STANDING-IRIS IN ONE

ΝΕΥΜΑΤΙΜΙΑΨΥΧΗΣΥΝΑΒΛ 80
spirit ONE soul TOGETHER-COM-

ΟΥΝΤΕΣΤΗΠΙΣΤΕΙΤΟΥΕΥΑ 200
FUTING TO-THE BELIEF OF-THE WELL-

ΓΓΕΛΙΟΥΚΑΙΜΗΠΤΥΡΟΜΕΝ 20
28 MESSAGE AND NO BEING-STARTLED

ΟΙΕΝΜΗΔΕΝΙΥΠΟΤΩΝΑΝΤΙ 40
IN NO-YET-ONE UNDER THE ones-OP-

ΚΕΙΜΕΝΩΝΗΤΙΣΕΣΤΙΝΑΥΤ 60
POSING WHICH-ANY IS TO-them

ΟΙΣΕΝΔΕΙΣΙΣΑΠΦΛΕΙΑΣΥ 80
A o. E inserted by a s o.
IN-SHOWING OF-destruction OF-

ΜΩΝΔΕΣΩΤΗΡΙΑΣΚΑΙΤΟΥΤ 300
YOU YET OF-SAVING AND this

ΟΑΠΟΘΕΟΥΟΤΙΜΙΝΕΧΑΡΙ 20
29 FROM God THAT TO-YOU IS-graced

ΣΘΗΤΟΥΠΕΡΧΡΙΣΤΟΥΟΥΜΟ 40
THE OVER ANOINTED NOT ONLY

ΝΟΝΤΟΕΙΣΑΥΤΟΝΠΙΣΤΕΥΕ 60
THE INTO Him TO-BE-BELIEVING

ΙΝΑΛΛΑΚΑΙΤΟΥΠΕΡΑΥΤΟΥ 80
but AND THE OVER Him

ΠΑΣΧΕΙΝΤΟΝΑΥΤΟΝΑΓΩΝΑ 400
30 TO-BE-EMOTIONING THE SAME CONTEST

ΕΧΟΝΤΕΣΟΙΟΝΕΙΔΕΤΕΕΝΕ 20
A ΔΙ
HAVING THE-WHICH YE-ARE-PERCEIVING IN ME

ΜΟΙΚΑΙΝΥΝΑΚΟΥΕΤΕΕΝΕΜ 40
AND NOW ARE-HEARING IN ME

ΟΙΕΙΤΙΣΟΥΝΠΑΡΑΚΛΗΣΙΣ 80
2 IF ANY THEN BESIDE-CALLING

ΕΝΧΡΙΣΤΩΕΙΤΙΠΑΡΑΜΥΘΙ 80
IN ANOINTED IF ANY BESIDE-CLOSE

ΟΝΑΓΑΠΗΣΕΙΤΙΣΚΟΙΝΩΝΙ 500
OF-LOVE IF ANY communion

ΑΠΝΕΥΜΑΤΟΣΕΙΤΙΣΠΑΡΑ 20
OF-spirit IF ANY compassions

2 ΧΝΑΚΑΙΟΙΚΤΙΡΜΟΙΠΑΝΗΦ 40
AB insert E
AND PITIES FILL-YE

ΣΑΤΕΜΟΥΤΗΝΧΑΡΙΝΑΤΟ 60
OF-ME THE JOY THAT THE

ΑΥΤΟΦΡΟΝΗΤΕΤΗΝΑΥΤΗΝΑ 80
SAME YE-MAY-BE-BEING-DISPOSED THE SAME LOVE

ΓΑΠΗΝΕΧΟΝΤΕΣΣΥΜΨΥΧΟΙ 800
HAVING TOGETHER-souls

ΑΔΙ ΑΥΤΟ ΣΑΜΕ
ΤΟΕΝΦΡΟΝΟΥΝΤΕΣΜΗΔΕΝΚ 20
3 THE ONE BEING-DISPOSED NO-YET-ONE ac-

Β insert E nls o. 2 omits according-to
ΑΤΕΡΙΒΕΙΑΜΗΔΕΚΑΤΑΚΕ 40
CORDING-TO STRIKE NO-YET according-to EMP-

ΝΟΔΟ ΣΙΑΝΑΛΑΑΤΗΤΑΠΕΙΝ 80
TY-esteem but LO-THE humility

ΟΦΡΟΣΥΝΗΑΛΛΗΛΟΥΣΗΓΟΥ 80
one-another deeming

Β adds ΤΟΥC THE
ΜΕΝΟΙΥΠΕΡΕΧΟΝΤΑΣΕΑΥΤ 700
BEING-superior OF-selves

ΩΝΜΗΤΑΕΥΤΟΝΕΚΑΣΤΟΙC 20
4 NO THE OF-selves EACH NO-

ΚΟΠΟΥΝΤΕCΑΛΛΑΚΑΙΤΑΕΤ 40
TING but AND THE OF-

ΕΡΩΝΕΚΑΣΤΟΙΤΟΥΤΟΥΤΑΡΦ 80
ANs1 omit for
5 DIFFERENT EACH this for BE-

ΡΟΝΕΙΤΕΕΝΥΜΙΝΟΚΑΙΕΝΧ 80
B US HMIN
YE-BEING-DISPOSED IN YOU THE AND IN AN-

ΡΙCΤΩΙΝΣΟΥΟCΕΝΜΟΡΦΗ 800
6 OINTED JESUS WHO IN FORM OF-

ΕΟΥΥΠΑΡΧΟΝΟΥΧΑΡΠΑΓΜΟ 20
God belonging NOT SNATCHING

ΝΗΓCΑΤΟΤΟΕΙΝΑΙΙCΑΘΕ 40
deems THE TO-BE EQUAL TO-God

Α o.
ΦΑΛΛΑΕΑΥΤΟΝΕΚΕΝΘCΕΝΜ 60
7 but Self EMPTIES FORM

ΟΡΦΗΝΔΟΥΛΟΥΛΑΒΟΝΕΝΟ 80
OF-SLAVE GETTING IN LIKE-

ΟΙΩΜΑΤΙΑΝΘΡΩΠΩΓΕΝΟΜ 900
ness OF-humans BECOMING

ΕΝΟCΚΑΙCΗΜΑΤΙΕΥΡΕΘΕ 20
AND LO-FIGURE BEING-FOUND

Α insert I SA o.
ΙCΩCΑΝΘΡΩΠΟCΕΤΑΠΕΙΝΩ 40
8 AS human He-makes-LOW

CΕΝΕΑΥΤΟΝΓΕΝΟΜΕΝΟCΥΠ 80
Self BECOMING OBE-

ΗΚΟΟCΜΕΧΡΙΘΑΝΑΤΟΥΘΑΝ 80
dient UNTO DEATH DEATH

AB omit OF-THE
ΑΤΟΥΔΕΤΟΥCΤΑΥΡΟΥΔΙΟΚ 3000
9 YET OF-THE pale THRU-WHICH

The Example of Christ

The enormous sweep of this synopsis of Christ's service and suffering takes in the whole universe and all the eons, from the beginning to the consummation. Being in the form of God, He was above all, under the curse of the cross He was beneath all. Yet, as He voluntarily descended from the highest to the lowest place, so, too, shall be His exaltation. Every tongue will acclaim Him Lord for God the Father's glory. This cannot be until every heart will have been subdued at the consummation (1Cor. 15²⁸). Until then there are enemies who oppose His rule. Ever since His resurrection God has been engaged in His exaltation. Even now, many celestial powers are subordinate to Him (1Pe. 3²²). When He comes again the earth will be added to His domain, until finally the whole universe will be reconciled to God by the blood of His cross (Col. 1²⁰). This is His reward. It is as Jesus (Jehovah the Saviour), the name of His humiliation, that He will be exalted to the place supreme. He Who was lowest shall become the highest.

EXHORTATION TO OBEDIENCE

¹² There is no question here of sinners working for salvation. This is an exhortation to saints to make the salvation they have effective in their daily life and action.

¹⁶ The "word of life", or a *living expression* of the evangel consists in conduct so consistent with it that the life alone will proclaim the spirit of the message apart from its formal announcement. Christ, Paul, Timothy and Epaphroditus were living expressions, for their service and sufferings exemplify its message.

¹⁷ The priest in Israel, officiating at the altar, poured a libation, usually of wine, upon the sacrifice (Num. 15⁵). Paul wished to be the libation on their sacrifice.

TIMOTHY

¹⁹ Timothy was the ideal servant. Though himself suffering with infirmities, he was not concerned about himself but took a genuine interest in the saints whom he served.

⁹ Wherefore, also, God highly exalts Him, and graces Him with the name which is over every name, that in the name of Jesus every knee should be bowing, celestial and terrestrial and subterranean, and every tongue should be acclaiming Jesus Christ as Lord, for the glory of God, the Father.

¹² So that, my beloved, according as you always obey, not as in my presence only, but now much rather in my absence, be carrying your own salvation into effect with fear and trembling, for it is God Who is operating in you to will as well as to work for the sake of His delight. Be doing all without murmuring and reasoning, in order that you should be becoming blameless and artless, children of God, flawless, in the midst of a crooked and perverse generation, among whom you are appearing as luminaries in the world, having on the word of life, for me to glory in, in the day of Christ, that I did not run for naught, neither that I toil for naught. Nay, even if I am a libation on the sacrifice and ministration of your faith, I am joying and rejoicing together with you all. Now, to be mutual, you also be joying and be rejoicing together with me.

¹⁹ Now I am expecting, in the Lord Jesus, to send Timothy to you quickly, in order that I also may be of good cheer when I know of your concerns. For I have no one equally sensitive, who will be so genuinely solicitous of your concerns, for all are seeking their own, not that which concerns Christ Jesus. Now you know the test of him, that as a child with a father he slaves with me for the evangel. This one, indeed, then,

<p> ΔΙΘΕΟΣ ΑΥΤΟΥ ΠΕΡΥΨΘΣ 20 AND THE God Him OVER-HEIGHTERS ΕΝ ΚΑΙ ΕΧΑΡΙΣΑΤΟ ΑΥΤΩ ΤΟ 40 AND graces to-Him THE ΟΝΟΜΑΤΟΥ ΠΕΡ ΠΑΝΟΝΟΜΑΙ 50 10 NAME THE OVER EVERY NAME THAT 16 ΝΑ ΕΝ ΤΩ ΟΝΟΜΑΤΙ ΙΗΣΟΥ ΠΑ 50 IN THE NAME OF-JESUS EVERY Ν ΓΟΥΝ ΚΑΜΥΝΕ ΠΟΥΡΑΝΙΩΝ 100 KNEE SHOULD-BE-BOWING OF-ON-heavenuies ΚΑΙ ΕΠΙ ΓΕΙΩΝ ΚΑΙ ΚΑΤΑ ΧΘ 20 AND OF-ON-LANDS AND OF-DOWN-TERRANEAN ΟΝΙΩΝ ΚΑΙ ΠΑΣΑ ΓΛΩΣΣΑΙ 40 11 AND EVERY TONGUE SHOULD ΟΜΟΛΟΓΗΣΤΑΙ ΟΤΙ ΚΥΡΙΟ 60 BE-OUT-POWING that Master ΣΙΝ ΟΥΣ ΧΡΙΣΤΟΣ ΕΙΣ ΔΟΞ 50 JESUS ANOINTED INTO esteem ΑΝΘΕΟΥ ΠΑΤΡΟΣ ΟΣΤΕ ΑΓΑΠ 200 12 OF-God FATHER AS-BESIDES beloved ΗΤΟΙΜΟΥ ΚΑΘΩΣ ΠΑΝΤΟΤΕΥ 20 OF-ME according-as always YE- ΠΗΚΟΥΣ ΑΤΕΜΗΘΕ ΣΕΝΤΗ ΠΑΡ 40 obey NO AS IN THE BESIDE- ΟΥΣΙΑ ΜΟΥ ΜΟΝΟΝ ΑΛΛΑ ΝΥΝ 50 BEING OF-ME ONLY but NOW ΠΟΛΛΟΜΑΛΛΟΝ ΕΝΘΑ ΠΟΥΣ 50 much RATHER IN THE FROM-BEING ΙΑ ΜΟΥ ΜΕΤΑ ΦΟΒΟΥ ΚΑΙ ΤΡΟ 300 OF-ME WITH FEAR AND TREMBLING ΜΟΥ ΤΗΝ ΕΑΥΤΩΝ ΣΩΤΗΡΙΑΝ 20 THE OF-selves SAV-ING ΚΑΤΕΡΓΑΖΕΣΘΕ ΘΕΟΣ ΓΑΡ Ε 40 13 BE-YE-DOWN-ACTING God for IS ΣΤΙΝ Ο ΕΝΕΡΓΩΝ ΕΝ ΜΥΝΙΚΑ 50 THE One-IN-ACTING IN YOUP AND ΙΤΟΘΕΛΕΙΝ ΚΑΙ ΤΟ ΕΝΕΡΓΕ 50 THE TO-BE-WILLING AND THE TO-BE-IN-ACTING ΙΝΥ ΠΕΡ ΤΗΣ ΕΥΔΟΚΙΑΣ ΠΑΝ 400 14 OVER THE WELL-SEEING ALL ΤΑ ΠΟΙΕΙΤΕ ΧΩΡΙΣΤΟ ΓΟΥΣ 20 BE-YE-DOING apart-from MURMURINGS ΜΩΝ ΚΑΙ ΔΙΑ ΛΟΓΙΣΜΩΝ ΙΝΑ 40 15 AND THRU-accouunts THAT ΗΤΣ ΕΜΑΥΝΕ 50 A YE-MAY-BE- ΓΕΝΗΣΘΕ ΑΜΕΜΠΤΟΙ ΚΑΙ ΑΚ 50 YE-MAY-BE-BECOMING UN-FLAMEABLE AND UN- ΔΙΡΣΟΙ 50 ΕΡΑΙΟΙ ΤΕ ΚΝΑΘΕΟΥ ΑΜΩΜΑ 50 blended offsprings OF-God UN-FLAWED ΜΕΣ ΟΝ ΓΕΝΕΑΣ ΚΟΛΙΑΣ ΚΑ 500 MIDL OF-generation BROOKED AND </p>	<p> ΙΔΙΕΣ ΤΡΑΜΜΕΝΗΣ ΕΝ ΟΙΣ 20 HAVING-BEEN-THRU-TURNED IN WHICH YE- ΑΙΝΕΣΘΕ ΟΣΘΕΣ ΤΗΡΕΣ ΕΝΚ 40 ARE-APPEARING AS LIGHTERS IN STR- ΟΜΦΟΛΟΓΟΝ ΖΩΝΕΣ ΠΕΧΟΝΤ 50 16 TEM saying OF-LIFE ON-HAVING ΕΣΕΙΣ ΚΑΥΧΗΜΑΙ ΕΜΟΙ ΕΙΣ 50 INTO BOAST TO-ME INTO DAY ΜΕΡΑΝ ΧΡΙΣΤΟΥ ΟΤΙ ΟΥΚ ΕΙ 500 OF-ANOINTED that NOT INTO ΣΚΕΝΟΝ ΕΔΡΑΜΟΝ ΟΥΔΕ ΕΙ 20 A ΔΙ for Ε n has an apostrophe for Ε EMPTY I-RAN NOT-YET INTO ΚΕΝΟΝ ΕΚΟΠΙΑΣ ΑΛΛΑ ΕΙ 40 17 EMPTY I-toil but IF AND ΑΙ ΣΠΕΝΔΟΜΑΙ ΕΠΙ ΤΗ ΘΥΣΙ 50 I-AM-BEING-LIBATIONED ON THE SACRIFICE ΑΚΑΙ ΕΙΤΟΥΡΓΙΑ ΤΗΣ ΠΙΣ 50 AND officiation OF-THE BELIEF ΤΕ ΩΣ ΜΥΝ ΧΑΙΡΟΚΑΙ ΣΥΓΧ 700 OF-YOUP I-AM-JOYING AND I-AM-TOGETHER- ΑΙΡΩ ΠΑΣΙΝ ΜΥΝ ΤΟ ΕΑΥΤ 20 18 JOYING TO-ALL YOUP THE YET SAME ΟΚΑΙ ΕΜΕΙΣ ΧΑΙΡΕΤΕ ΚΑΙ 40 AND YE BE-JOYING AND BE- ΥΓΧΑΙΡΕΤΕ ΜΟΙ ΕΛΠΙΖΩ 50 19 TOGETHER-JOYING TO-ME I-AM-EXPECTING YET ΕΝ ΚΥΡΙΩ ΙΗΣΟΥ ΤΙΜΟΘΕΟΝ 50 IN Master JESUS Timotby ΤΑΧΕΩΣ ΠΕΜΨΑΙ ΜΥΝ ΙΝΑ 500 SWIFTLY TO-SEND TO-YOUP THAT AND- ΑΓΘΕΙ ΥΨΩΘΗΤΕ ΤΟΥΣΤΑ ΠΕΡΙ 20 I MAY-BE-WELL-souling KNOWING THE ABOUT ΥΜΩΝ ΟΥΔΕΝΑ ΓΑΡ ΕΧΘΙΣΟΥ 40 20 YOUP NOT-YET-ONE for I-AM-HAVING EQUAL- ΥΧΟΝ ΟΣΤΙΣ ΓΝΗΣΙΩΣΤΑ ΠΕ 50 souled WHO-ANY genuinely THE ABOUT ΡΙΥΜΩΝ ΜΕΡΙΜΝΗΣΕΙ ΟΙ ΠΑ 50 21 YOUP WILL-BE-BEING-anxious THE ALL ΝΤΕΣ ΓΑΡ ΤΑ ΕΑΥΤΩΝ ΖΗΤΟΥ 500 for THE OF-selves ARE-SEEKING ΣΙΝ ΟΥΤΑ ΧΡΙΣΤΟΥ ΙΝΑ ΣΟΥΤ 20 22 NOT THE OF-ANOINTED JESUS THE ΗΝ ΔΕ ΔΟΚΙΜΗΝ ΑΥΤΟΥ ΓΙΝΩ 40 YET testcdness OF-him YE-ARE- ΣΚΕΤΕ ΟΤΙ ΩΣ ΠΑΤΡΙ ΤΕ ΚΝΟ 50 KNOWING that AS TO-FATHER offspring Ν ΣΥΝ ΕΜΟΙ ΕΔΟΥΛΕΥΣΕΝ ΕΙ 50 TOGETHER TO-ME he-SLAVES INTO ΣΤΟ ΕΥΑΓΓΕΛΙΟΝ ΤΟΥ ΤΟΝ Μ 4000 23 THE WELL-MESSAGE this-one IN- </p>
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The Living Examples

¹⁹ The word *soul* has lost its significance in English, especially in its compounds, hence we render idiomatically "good cheer," for "well souled" and "equally sensitive" for "equal-souled."

EPAPHRODITUS

²⁵ This is a most pathetic picture of the suffering which often accompanies the service of the Lord in this economy. In the previous economy Paul could and would have healed Epaphroditus, for his very handkerchief was potent with power. That course was in keeping with the kingdom which he then proclaimed. But now, when all blessing is spiritual (Eph.1³), Paul does not attempt to heal Epaphroditus and tells Timothy to use a sip of wine for his frequent infirmities (1Tim. 5²³). How full of feeling is the statement that he was depressed, not by his own condition, but because the Philippians had heard of it and would be concerned about him!

²⁶ Epaphroditus was commissioned by the Philippian ecclesia to bring their contribution to Paul. He was *their apostle*. His case aptly illustrates the meaning of the term.

EXHORTATION TO BEWARE

² Those who are elsewhere called the Circumcision are here termed the "Maimcision", and true believers in Christ Jesus are the genuine Circumcision. Circumcision signified the cutting off of the flesh, but speedily became a badge in which the flesh took great pride. Instead of cutting off the flesh it gave it the place of privilege. Only those circumcised dared to hope for God's blessings. Now a mere mutilation of the flesh is replaced by doing, in spirit, what circumcision typified. We cut off the physical altogether.

³ The divine ritual of Judaism is replaced, in our case, by real spiritual worship, acceptable to God wherever it is offered.

THE EXAMPLE OF PAUL

⁴ Paul is the most brilliant example of the results of a divine religion in which the flesh is given a place. His birth gave him the most favored place among men. His attainments gave him the highest place among his own race.

I am expecting to send forthwith, as soon as I should drop my concerns. Now, I have confidence in the Lord that *I* myself shall also be coming quickly.

²⁵ Now I deem it necessary to send to you Epaphroditus, my brother and fellow worker and fellow soldier, and your apostle and minister ²⁶ for my need, since, in fact, he was longing for you all and was depressed, because you hear that he is infirm. For he is infirm, also, ²⁷ very near to death, but God is merciful to him, and not to him only, but to me also, lest I should be ²⁸ having sorrow on sorrow. The more diligently, then, I send him, that you may be rejoicing at seeing him again and *I* may be more sorrow ²⁹ free. Receive him, then, in the Lord with all joy, and have such ³⁰ in honor, seeing that he draws near unto death because of the work of the Lord, risking his soul in order that he should fill up your want of ministration toward me.

3 Furthermore, my brethren, be rejoicing in the Lord. To be writing the same to you is not, indeed, irksome for me, yet it is your ² security. Beware of curs, beware of evil workers, beware of the ³ *maimcision*, for *we* are the *circumcision* who are offering divine service to God in spirit, and are glorying in Christ Jesus, and have no confidence in flesh.

⁴ And am even *I* having confidence in the flesh, also? If any other one is presuming to have confidence in the flesh, *I* rather: ⁵ circumcised the eighth day, of the race of Israel, of the tribe of Benjamin, a Hebrew of Hebrews, in ⁶ relation to law, a Pharisee, in

The Example of Paul

But he forfeits all this and flings it from him because it interferes with the superior position accorded to him in Christ. His religion made him the chief of sinners, Christ's bitterest enemy. Now he will have no more of his own, but that which is founded on Christ.

⁸ *Refuse* is defined (Syr.27*) "as when one sifts with a sieve, the *refuse* remains." "What is thrown to the dogs." (Suid.)

¹⁰ It is notable that Paul never engages our attention with the life of Christ while on earth. Then, he tells us, He was a Servant of the Circumcision (Rom.15*). All His practises and precepts were directed toward the proclamation of the kingdom, which is now in abeyance. We have no vital relation with Him until His resurrection. We, too, are accounted as alive in resurrection. We, too, are ascended and seated among the celestials in Him (Eph.2⁵⁻⁶). Let us conduct ourselves, then, in harmony with this. This is our goal. Let us approximate it as nearly as we can in anticipation. The apostle has no doubts about attaining the actual resurrection. He is not so sure that he realizes its power in his present experience. All will be raised then. Not all realize it now. We should, however, accommodate ourselves to those who are still observing the rudiments.

¹⁴ We have here the ideal experience of a believer in Christ Jesus. The shortcomings and sins, the aims and ambitions of the past are all forgotten, lest they hinder us in our race to the goal, which is conformity to Christ Jesus in His glory. Though we cannot fully attain this until resurrection, we should aim to come as near it as possible in our present experience. He who comes nearest this ideal will obtain the prize.

EXHORTATION TO IMITATE PAUL

¹⁷ The imitation of Christ, when He was concerned with an economy which was, in some ways, the opposite of the present, has led to endless failure and confusion. The reason for Paul's exhortation that he be made a model for their imitation arises from the

relation to zeal, persecuting the ecclesia, in relation to the righteousness which is in law, becoming blameless. But what things were gain to me, these I have deemed a
⁸ forfeit because of Christ. But, to be sure, I am also deeming all to be a forfeit because of the superiority of the knowledge of Christ Jesus, my Lord, because of Whom I forfeited all, and am deeming it to be refuse, that I may be gaining
⁹ Christ, and may be found in Him, not having my righteousness, which is of law, but that which is through the faith of Christ, the righteousness which is from God for faith:
¹⁰ to know Him, and the power of His resurrection, and the participation of His sufferings, being conformed to His death, if somehow I should be attaining to the resurrection
¹² out from among the dead. Not that I already obtained, or have already been perfected, yet I am pursuing, if I may be grasping also that for which I was grasped
¹³ also by Christ Jesus. Brethren, not as yet am I counting myself
¹⁴ to have grasped, yet one thing—forgetting, indeed, that which is behind, yet stretching out in front toward the goal—I am pursuing for the prize of God's calling above in
¹⁵ Christ Jesus. As many, then, as are mature may be thus disposed, and if in anything you are differently disposed, this also shall God
¹⁶ reveal to you. Moreover, in what we outstrip others, there is to be a mutual disposition to observe the same fundamental rule.

¹⁷ Become imitators together of me, brethren, and be noting those who are walking thus, according as
¹⁸ you have us for a model, for many are walking of whom I often told

- 10 **ΙΟΚΑΤΑΖΗΛΑΘΙΩΚΩΝΤΗ** ¹⁰ according-to boiling chasing the
- 11 **ΝΕΚΚΑΛΗΣΙΑΝΚΑΤΑΔΙΚΑΙΟ** ¹¹ out-called according-to justice
- 12 **ΣΥΝΗΝΤΗΝΕΝΝΟΜΟΓΕΝΟΜΕ** ¹² the in law becoming
- 13 **ΝΟΣΑΜΕΜΠΤΟΣΑΛΛΑΔΙΤΙΝΑ** ¹³ un-blameable but which-any
- 14 **ΗΝΜΟΙΚΕΡΑΝΤΑΥΤΑΝΗΜΑ** ¹⁴ was to-me gain those I-have-deemed
- 15 **ΙΔΙΑΤΟΝΧΡΙΣΤΟΝΖΗΜΙΑΝ** ¹⁵ thru the anointed fine (forfeit)
- 16 **ΑΛΛΑΜΕΝΟΥΝΓΕΚΑΙΗΓΟΥΜ** ¹⁶ but indeed-then-surely and I-am-deeming
- 17 **ΑΙΠΑΝΤΑΖΗΜΙΑΝΕΙΝΑΙΔΙ** ¹⁷ all fine (forfeit) to-be thru
- 18 **ΑΤΟΥΠΕΡΕΧΟΝΤΗΣΓΝΩΣΕΩ** ¹⁸ the being-superior of-the knowledge
- 19 **ΣΤΟΥΧΡΙΣΤΟΥΙΗΣΟΥΤΟΥΚ** ¹⁹ of-the anointed Jesus the Mas-
- 20 **ΥΡΙΟΥΜΟΥΔΙΟΝΤΑΠΑΝΤΑΕ** ²⁰ of-me thru whom the all I-
- 21 **ΖΗΜΙΩΘΗΝΚΑΙΗΓΟΥΜΑΙΣΚ** ²¹ was-pined and I-am-deeming bef-
- 22 **ΥΒΑΛΛΕΙΝΑΙΙΝΑΧΡΙΣΤΟΝ** ²² use to-me that anointed
- 23 **ΚΕΡΑΝΣΦΚΑΙΥΕΡΘΕΝΑΥ** ²³ I-should-be-gaining and may-be-being-found in Him
- 24 **ΤΩΝΗΕΧΩΝΕΜΗΝΔΙΚΑΙΟΣΥ** ²⁴ no having my justice
- 25 **ΗΝΗΤΗΝΕΚΝΟΜΟΥΑΛΛΑΤΗΝ** ²⁵ the out of-law but the
- 26 **ΔΙΑΠΙΣΤΕΩΣΧΡΙΣΤΟΥΤΗΝ** ²⁶ thru belief of-anointed the
- 27 **ΕΚΘΕΟΥΔΙΚΑΙΟΣΥΝΗΝΕΠΙ** ²⁷ out of-God justice on
- 28 **ΤΗΠΙΣΤΕΙΤΟΥΓΝΩΝΑΙΥΤ** ²⁸ the belief of-the to-know Him
- 29 **ΟΝΚΑΙΤΗΝΔΥΝΑΜΙΝΤΗΣΑΝ** ²⁹ and the ability of-the of-
- 30 **ΣΕΩΣ** ³⁰ of-knowledge
- 31 **ΑΣΤΑΣΕΩΣΑΥΤΟΥΚΑΙΤΗΝΚ** ³¹ of-Him and the com-
- 32 **ΟΙΝΩΝΙΑΝΤΩΠΑΘΗΜΑΤΩΝ** ³² union of-the emotions
- 33 **ΑΥΤΟΥΣΥΜΜΟΡΦΙΖΟΜΕΝΟΣ** ³³ of-Him being-conformed
- 34 **ΤΩΘΑΝΑΤΩΑΥΤΟΥΕΙΠΘΣΚΑ** ³⁴ to-the death of-Him if-how I-should
- 35 **ΤΑΝΤΗΣΦΕΙΣΤΗΝΕΞΑΝΑΣΤ** ³⁵ be-attaining into the out-up-standing
- 36 **ΑCΙΝΤΗΝΕΚΝΕΚΡΩΝΟΥΧΟΤ** ³⁶ the out of-dead-ones not that
- 37 **ΙΗΝΕΛΑΒΟΝΗΗΑΝΤΕΤΕΛΕ** ³⁷ already I-got or already I-have-been-
- 38 **ΙΩΜΑΙΔΙΩΚΩΔΕΕΙΚΑΙΚΑΙ** ³⁸ matured I-am-chasing yet if and I-may-be-
- 39 **ΑΛΑΒΘΕΦΩΚΑΙΚΑΤΕΛΗΜΦΘ** ³⁹ down-getting on which and I-was-down-got
- 40 **ΗΝΥΠΟΧΡΙΣΤΟΥΙΗΣΟΥΑΔΕ** ⁴⁰ under anointed Jesus brothers
- 41 **ΑΦΟΙΕΓΩΕΜΑΥΤΟΝΟΥΠΛΩ** ⁴¹ I myself not-as-yet am-
- 42 **ΓΙΖΟΜΑΙΚΑΤΕΙΑΗΦΕΝΑΙΕ** ⁴² accounting to-have-down-got one
- 43 **ΝΔΕΤΑΜΕΝΟΠΙCΩΕΠΙΛΑΝΘ** ⁴³ yet the indeed behind on-forgetting[-up]
- 44 **ΑΝΟΜΕΝΟCΤΟΙCΔΕΕΜΠΡΟC** ⁴⁴ to-the yet in-toward-place
- 45 **ΘΕΝΕΠΕΚΤΕΙΝΟΜΕΝΟCΚΑΤ** ⁴⁵ being-on-out-stretched according-
- 46 **ΑCΚΟΠΟΝΔΙΩΚΩΕΙCΤΩΡΑ** ⁴⁶ to goal I-am-chasing into the prize
- 47 **ΒΕΙΟΝΤΗCΑΝΩΚΑΝCΕΦCΤΟ** ⁴⁷ of-the of calling of-the
- 48 **ΥΒΕΟΥΕΝΧΡΙCΤΩΙΗCΟΥΟC** ⁴⁸ God in anointed Jesus as-many-
- 49 **ΟΙΟΥΝΤΕΛΕΙΟΙΤΟΥΤΩΦΡΟ** ⁴⁹ as then mature this we-may-
- 50 **ΝΩΜΕΝΚΑΙΕΙΤΙΕΤΕΡΩCΦΡ** ⁵⁰ be-being-disposed and if any-differently ye-are-
- 51 **ΟΝΕΙΤΕΚΑΙΤΟΥΤΟΟΘΕΟC** ⁵¹ being-disposed and this the God to-
- 52 **ΜΙΝΑΠΟΚΑΛΥΨΕΙΠΑΛΗΝΕΙC** ⁵² you up will-be-far-covering more-so into
- 53 **ΟΕΨΑCΑΜΕΝΤΩΑΥΤΩCΤΟΙ** ⁵³ which we-outstrip to-the same to-be-
- 54 **ΧΕΙΝΚΑΝΟΝΙΤΟΑΥΤΩΤΩΡΟΝ** ⁵⁴ clementing to-rule the same to-be-being-
- 55 **ΕΙΝCΥΜΜΗΜΗΤΑΙΟΥCΓΙΝΕ** ⁵⁵ disposed together-imitators of-me be-ye-be-
- 56 **CΘΕΑΔΕΛΦΟΙΚΑΙCΚΟΠΕΙΤ** ⁵⁶ coming brothers and be-ye-noting
- 57 **ΕΤΟΥCΟΥΤΩΠΕΡΙΠΑΤΟΥΝΤ** ⁵⁷ the-ones thus about-treading
- 58 **ΑCΚΑΘΟCΕΧΕΤΕΤΥΠΟΝΗΜΑ** ⁵⁸ accord-ng-as ye-are-having type us
- 59 **CΠΟΛΛΟΙΓΑΡΠΕΡΙΠΑΤΟΥC** ⁵⁹ many for about-about-treading
- 60 **ΙΝΟΥCΠΟΛΛΑΚΙCΕΛΕΓΟΝΥ** ⁶⁰ whom many-times I-said to-

Exhortation to Imitate Paul

fact that in him alone do we see the resurrection life of Christ interpreted in terms of present conduct. Christ's earthly life needs no such interpretation, so none of the other apostles are models in this sense even for the Circumcision.

¹⁸ The enemies of the cross of Christ are those who, failing to apprehend the significance of His shameful death, still cling to the earthly and the physical.

The cross of Christ brings before us the manner of His death. It was an ignominious, shameful, malefactor's death, to which God's curse was attached. Hence we may avail ourselves of the efficacy of His blood, and yet, by clinging to the world and the flesh, become enemies of His cross.

²⁰ Our citizenship, or enfranchisement, in contrast to that of Israel, is in the heavens. We have no political privileges where the sovereignty of our Lord has been rejected. But we have high hopes both politically and physically. We shall reign with Christ in the celestial spheres. And this body of humiliation will be transfigured to conform to His glorious body. He is coming as a *Saviour*.

²¹ Here we have the definite assurance of His ability to subordinate the entire universe. This will not be accomplished until the consummation (1Cor. 15²⁴⁻²⁸).

⁵ The Lord is always near when men are high handed with us. It is not our place to retaliate but to be lenient and considerate, for He is near and will take care of our interests.

⁶ Worry kills more men than war. To get beyond its reach is one of the most precious privileges of all who belong to Christ. There is no promise here that our prayers will be answered, or that, if several agree, they shall have their request. It goes far deeper than that. The knowledge that God is guiding all things to the goal He has set before Him, unhindered by the stress and storm which so distresses us, leads us to wonder whether our own petitions are in line with His will, and whether it is better to leave all with Him, confident that He will grant that only good which we crave but do not apprehend. We enter into His peace and acquiesce in His will whether our prayer be answered or not.

you, and now am lamenting also, as I tell it, who are enemies of the cross of Christ, whose consummation is destruction, whose God is their bowels, and whose glory is in their shame, who are disposed to terrestrial things. For our citizenship belongs to the heavens, out of which we are awaiting a Saviour also, the Lord, Jesus Christ, Who will transfigure the body of our humiliation, to conform it to His body glorious, in accord with the operation which enables Him to subject even the universe to Himself.

⁴ So that, brethren mine, beloved and longed for, my joy and wreath, stand firm thus in the Lord, my beloved. I am entreating Euodia and I am entreating Syntyche, to be mutually disposed in the Lord. Yes, I am asking you also, genuine yokefellow, be aiding these women who compete together with me in the evangel, with Clement also, and the rest of my fellow workers whose names are in the scroll of life. Be rejoicing in the Lord always! Again, I will declare, be rejoicing! Let your lenience be known to all men: the Lord is near. Let nothing be worrying you, but in every prayer and petition let your requests be made known to God with thanksgiving, and the peace of God, being superior to every mental state, shall garrison your hearts and your apprehensions in Christ Jesus. Furthermore, brethren, whatever is true, whatever is dignified, whatever is just, whatever is pure, whatever is agreeable, whatever is renowned—if there is any virtue and if any applause, be taking these into account. What you learned also, and accepted

MINNYNΔEKAIKAIΩNΛEΓ 20
 YOUR NOW YET AND LAMENTING I-AM-say-
^{a inserts K}
ΦΤΟΥCΕΧΘΡΟΥCΤΟΥCΤΑΥΡ 40
 ING THE enemies OF-THE pale
ΟΥΤΟΥΧΡΙCΤΟΥΩΝΤΟΤΕΛΟ 60
 19 OF-THE ANOINTED OF-WHOM THE FINISH
^{s o.}
CΑΦΛΕΙΑΩΝΘΕΟCΗΚΟΙΑ 80
 destruction OF-WHOM THE god THE CAVITY
ΙΑΚΑΙΗΔΟΞΑΕΝΤΗΑΙCΧΥΝ 100
 AND THE esteem IN THE VILLENES
ΗΑΥΤΩΝΟΤΑΕΠΙΓΕΙΑΦΡΟ 20
 OF-them THE-ones THE ON-LANDS BEING-
^{s o.}
ΝΟΥΝΤΕCΗΜΩΝΓΑΡΤΟΠΟΛΙ 40
 20 disposed OF-US for THE citizenship
ΤΕΥΜΑΕΝΟΥΡΑΝΟΙCΥΠΑΡΧ 60
 IN heavens IS-belonging
ΕΙΕΙΣΟΥΚΑΙΩΤΗΡΑΑΠΕΚΔ 80
 OUT OF-WHICH AND SAVIOUR ARE-FROM-OUT-BE-
ΕΧΟΜΕΘΑΚΥΡΙΟΝΙΗCΟΥΝΧ 200
 CEIVING Master JESUS AN-
ΡΙCΤΟΝΟCΜΕΤΑCΧΗΜΑΤΙC 20
 21 OINTED WHO WILL-BE-after-FIGURING
^{s o.}
ΕΙΤΟCΦΜΑΤΗCΤΑΠΕΙΝΩCΕ 40
 THE BODY OF-THE LOWNESS
^{s N}
ΦCΗΜΩCΥΜΜΟΡΦΟΝΤΟCΦΜ 60
 OF-US CONFORMED TO-THE BODY
ΑΤΙΤΗCΔΟΞΗCΑΥΤΟΥΚΑΤΑ 80
 OF-THE esteem OF-Him according-to
ΤΗΝΕΡΓΕΙΑΝΤΟΥΔΥΝΑC 100
 THE IN-ACTION OF-THE TO-BE-ENABLED
^{absl o.}
ΘΑΙΑΥΤΟΝΚΑΙΥΠΟΤΑΞΑΙΕ 20
 Him AND TO-UNDER-SET TO-
ΑΥΤΟΤΑΠΑΝΤΑΦCΤΕΑΔΕΛΦ 40
 4 Self THE ALL AS-BESIDES brothers
ΟΙΜΟΥΑΓΑΠΗΤΟΙΚΑΙΕΠΙΠ 60
 OF-ME BELOVED AND ON-LONGED
ΟΘΗΤΟΙΧΑΡΑΚΑΙCΤΕΦΑΝΟ 80
 JOY AND WREATH
^{s o.}
CΜΟΥΟΥΤΟCCΤΗΚΕΤΕΕΝΚΥ 400
 OF-ME thus BE-STANDING-firm IN Master
^{as omit OF-ME} ^{Ozrynychus}
ΡΙΦΑΓΑΠΗΤΟΙΜΟΥΕΥΔΙΑ 20
 2 BELOVED OF-ME WELL-WAX (Euodia)
^{Papyrus 1009 (p15) has verses 2-8}
ΝΠΑΡΑΚΑΛΑΙCΥΝΤΥΧΗΝ 40
 I-AM-BESIDE-CALLING AND TOGETHER-HAPPEN (Synly-
^{s o.}
ΠΑΡΑΚΑΛΩΤΟΑΥΤΟΦΡΟΝΕΙ 60
 (he) I-AM-BESIDE-CALLING THE SAME TO-BE-BEING-DIS-
ΝΕΝΚΥΡΙΩΝΑΙΕΡΩΤΩΚΑΙC 80
 3 POSED IN Master YEA I-AM-ASKING AND YOU
^{p16msl o.} ^{p15 N}
ΕΓΝΗCΙΕCΥΝΖΥΓΕCΥΛΛΑΜ 100
 genuine TOGETHER-YOKE BE-TOGETHER-
ΒΑΝΟΥΑΥΤΑΙCΑΙΤΙΝΕCΕΝ 20
 GETTING TO-SAME WHO-ANY IN
ΤΩΕΥΑΓΓΕΛΙΩCΥΝΗΘΑΗCΑ 40
 THE WELL-MESSAGE TOGETHER-COMPETE
ΝΜΟΙΜΕΤΑΚΑΙΚΛΗΜΕΝΤΟC 60
 TO-ME WITH AND CLEMENT
^{p15s1} ^{TOGETHER-ACTERS OF-ME AND OF-THE rest}
ΚΑΙΤΩΝΛΟΙΠΩΝCΥΝΕΡΓΩΝ 80
 AND OF-THE rest TOGETHER-ACTERS
ΜΟΥΩΝΤΑΟΝΟΜΑΤΑΕΝΒΙΒΛ 400
 OF-ME OF-WHOM THE NAMES IN SCROLL
ΩΖΩΝCΧΑΙΡΕΤΕΕΝΚΥΡΙΩΠ 20
 4 OF-LIFE BE-YE-JOYING IN Master al-
ΑΝΤΟΤΕΠΑΛΙΝΕΡΩΧΑΙΡΕΤ 40
 ways AGAIN I-SHALL-BE-declaring DE-
ΕΤΟΕΠΙΕΙΚΕCΥΜΩΝΓΝΩCΘ 60
 5 JOYING THE lenient OF-YOU LET-BE-BEING-
^{a adds TO-THE} ^{TOIC}
ΗΤΩΨΑCΙΝΑΝΘΡΩΠΟΙCΟΚΥ 80
 KNOWN TO-ALL humans THE Mus-
ΡΙΟCΕΓΓΥCΜΗΝΔΕΝΜΕΡΙΜ 700
 0 ter NEAR NO-YET-ONE DE-YE-ANXIOUS
ΑΤΕΑΛΕΝΠΑΝΤΙΤΗΠΡΟCΕ 20
 but IN EVERY THE prayer
^{s o.}
ΥΧΗΚΑΙΤΗΔΕΗCΕΙΜΕΤΑΕΥ 40
 AND THE petition WITH thank-
^{a inserts E}
ΧΑΡΙCΤΙΑCΤΑΙΤΗΜΑΤΑ 60
 ing THE REQUEST-effects OF-
ΜΩΝΓΝΩΡΙΖΕCΘΠΡΟCΤΟΝ 80
 YOUR LET-BE-BEING-KNOWLED TO TOWARD THE
^{A ANOINTED} ^{ΧΡΙCΤΟΥ}
ΘΕΟΝΚΑΙΗΡΗΝΗΤΟΥΘΕΟ 800
 7 God AND THE PEACE OF-THE God
ΥΝΥΠΕΡΕΧΟΥCΑΠΑΝΤΑΝΟΥ 20
 THE one-BEING-superior EVERY MIND
ΝΦΡΟΥΡΗCΕΙΤΑCΚΑΡΔΙΑC 40
 WILL-BE-GARRISONING THE HEARTS
^{p15 (probably)} ^{ad/s AND THE BODIES}
ΥΜΩΝΚΑΙΤΑΝΟΗΜΑΤΑΥΜΩΝ 60
 OF-YOU AND THE apprehensions OF-YOU
ΕΝΧΡΙCΤΩΙΗCΟΥΤΟΛΟΙΠΟ 80
 8 IN ANOINTED JESUS THE rest
ΝΑΔΕΛΦΟΙΟCΑΕCΤΙΝΑΔΗΘ 800
 brothers as-much-as IS TRUE
ΗΟCΑCΕΜΝΑΟCΑΔΙΚΑΙΑΟC 20
 as-much-as GRAVE as-much-as JUST as-much-
^{p16 HOLY} ^I
ΔΑΓΝΑΟCΑΠΡΟCΦΙΛΗΟCΑΕ 40
 as PURE as-much-as TOWARD-FOND as-much-as
ΥΦΗΜΑΙΤΙCΑΡΕΤΗΚΑΙΕΙ 60
 WELL-AVERRED IF ANY VALOR AND IF
^{s E for ΔΙ}
ΤΙCΕΠΑΙΝΟCΤΑΥΤΑΛΟΓΙΖ 80
 ANY ON-PRaise these BE-YE-accoun-
ΕCΘΕΑΚΑΙΕΜΑΘΕΤΕΚΑΙΠΑ 7000
 0 ING WHICH AND YE-LEARNED AND YE-

THE PHILIPPIANS' CARE OF PAUL

10 The Philippians seem to have had Paul constantly on their hearts though circumstances, at times, kept them from contributing to his needs.

PAUL'S COMPLACENCY IN WANT

11 It is blessed for the believer to recognize the fact that his environment and his condition are all of God, Who is using them for his welfare. Wealth or want, opulence or poverty are alike means for our blessing. There is no real contentment apart from this.

PAUL'S STRENGTH IN CHRIST

12 What encouragement there is in this brief word! Nothing is too great for those who know their own weakness and the invigorating power of Christ.

THE PHILIPPIANS' CONTRIBUTION

13 The gift of the Philippian ecclesia is especially precious because of the memories it awakens in Paul's mind. They alone came to his aid at the first, and then helped him even in Thessalonica, among his friends. Their contribution, being a token of their heartfelt appreciation and love, not only meets his need, but ascends, like the sacrifice of old, redolent with the perfume which speaks of the sacrifice of Christ. In return he reminds them of the glory that Christ has brought to God and that they, in Him, shall have all their needs supplied according to God's estimate of His work.

14 While God does not fill all our wants, He supplies all our needs. Nor does He do this in accord with our service or deserts, but in harmony with the glory which has come to be His in Christ Jesus. Thus He ever deals with us, not as we are in ourselves, but as He sees us in Christ. This should assure our hearts of His continual care and provision notwithstanding appearances to the contrary. Paul was humbled at times, and hungry, yet this to him was an evidence of His care as well as the times of superabundance.

21 Every saint "in Christ Jesus" limits this greeting to those who know Christ, not after the flesh, but after the spirit. The Circumcision are not included.

and hear and perceived in me, these be putting into practise, and the God of peace shall be with you.

10 Now I rejoiced greatly in the Lord that somehow, at length, your disposition toward me blossomed, to which you were disposed also, yet you lacked occasion.

11 Not that I am hinting at a want, for I learned to be content in that
12 in which I am. I am aware what it is to be humbled and I am aware what it is to be superabounding also. In everything and among all I have been initiated even to be satisfied and to be hungering, even to be superabounding and to be in want. I have strength for everything in Him Who is invigorating me—Christ!

14 Moreover, you do ideally in your joint contribution in my affliction.
15 Now *you* Philippians also are aware that, in the beginning of the evangel, when I came out from Macedonia, not a single ecclesia participates with me in the matter of giving and getting, except *you*
16 only, seeing that, in Thessalonica also, you send, once and again,
17 to my need. Not that I am seeking for a gift, but I am seeking for fruit which is increasing for
18 your account. Now I am paid in full, and am superabounding. I have been filled full, receiving from Epaphroditus the things from you, a fragrant odor, an acceptable sacrifice, well pleasing
19 to God. Now my God shall be filling your every need in accord with His riches in glory in Christ
20 Jesus. Now to our God and Father be glory for the eons of the eons! *Amen!*

21 Greet every saint in Christ Jesus. The brethren with me are
22 greeting you. All the saints are

- ΠΕΡΙΔΕΤΕ ΚΑΙ Η ΚΟΥΣΑΤΕΚ** ²⁰
 BESIDE-GOT AND YE-HEAR AND
- ΑΙ ΕΙΔΕΤΕ ΕΝ ΜΟΙ ΤΑΥΤΑ** ⁴⁰
 YE-RECEIVED IN ME these BE-
- ΠΑΣΣΕΤΕ ΚΑΙ Ο ΘΕΟΣ ΤΗΣ ΕΙ** ⁶⁰
 YE-FRACISSING AND THE God OF-THE PEACE
- ΡΗΝ ΗΣΕΣΤΑΙ ΜΕ ΘΥΜΩΝ ΕΧΑ** ⁸⁰
 10 WILL-BE WITH YOU I-joyed
- ΡΗΝ ΔΕ ΕΝ ΚΥΡΙΩ ΜΕΓΑΛΩΣ** ¹⁰⁰
 YET IN Master GREATLY that
- ΤΙΝΔΗ ΠΟΤΕ ΑΝΕΘΑΛΕΤΕΤΟ** ²⁰
 ALREADY I-when UP-BLOOMED THE
- ΥΠΕΡ ΕΜΟΥ ΦΡΟΝΕΙΝ ΦΩΚΑ** ⁴⁰
 OVER ME TO-BE-BEING-DISPOSED ON WHICH
- ΙΕ ΦΡΟΝΕΙΤΕ ΗΝ ΚΑΙ ΡΕΙΣ ΘΕ** ⁶⁰
 AND YE-WERE-DISPOSED YE-WERE-ON-SEASONED
- ΔΕ ΟΥ ΧΟΤΙΚΑ ΒΥΣΤΕΡΗΣΙΝ** ⁸⁰
 11 YET NOT that accord.ng-to WANTING
- ΛΕΓΩ ΕΓΩ ΓΑΡ ΕΜΑΘΟΝ ΕΝ ΟΙ** ¹⁰⁰
 I-AM-saying I for LEARNED IN WHICH
- ΣΕΙΜΙ ΑΥΤΑΡ ΗΚΗΣΕΙΝ ΑΙ ΟΙ** ²⁰
 12 I-AM SAME-SUFFICED TO-BE I-HAVE-
- ΔΑ ΚΑΙ ΤΑ ΠΕΙΝΟΥΣ ΘΑΙ ΟΙ Δ** ⁴⁰
 PERCEIVED AND TO-BE-BEING-made-LOW I'VE-PER-
- ΔΑ ΚΑΙ ΠΕΡΙΣΣΕΥΕΙΝ ΕΝ ΠΑΝ** ⁶⁰
 CEIVED AND TO-BE-exceeding IN EVERY
- ΤΙΚΑΙ ΕΝ ΠΑΣΙΝ ΜΕ ΜΥΗΜΑΙ** ⁸⁰
 AND IN ALL I-HAVE-been-initiated
- ΚΑΙ ΧΟΡΤΑΖΕΣΘΑΙ ΚΑΙ ΠΕΙ** ¹⁰⁰
 AND TO-BE-BEING-satisfied AND TO-BE-
- ΝΑΝ ΚΑΙ ΠΕΡΙΣΣΕΥΕΙΝ ΚΑΙ** ²⁰
 HUNGERING AND TO-BE-exceeding AND
- ΥΣΤΕΡΕΙΣΘΑΙ ΠΑΝΤΑΙΣ ΧΥ** ⁴⁰
 13 TO-BE-WANTING ALL I-AM-BEING-
- ΦΕΝΤΩ ΕΝ ΔΥΝΑΜΟΥ ΤΙΜΕΧ** ⁶⁰
 BEING IN THE ONE-IN-ABING ME AN-
- ΡΙΣΤΩ ΠΑΝΗ ΚΑΛΩ ΣΕΠΟΙΝΣ** ⁸⁰
 14 OINTED MORE-BY IDEALLY YE-DO
- ΑΤΕΣΥΓΚΟΙΝΩΝ ΗΣΑΝΤΕΣ Μ** ¹⁰⁰
 AD¹ N TOGETHER-COMMUNIONING OF-
- ΟΥΤΗΘΑΙ ΥΕΙ ΟΙ ΔΑΤΕ ΔΕ ΚΑ** ²⁰
 15 ME THE CONSTRICTION HAVE-RECEIVED YET AND
- ΙΥΜΕΙΣ ΦΙΛΙΠΠΗΣΙΟΙ ΟΤΙ** ⁴⁰
 YE Philippians that
- ΕΝ ΑΡΧΗ ΤΟΥ ΕΥΑΓΓΕΛΙΟΥ** ⁶⁰
 IN ORIGINAL OF-THE WELL-MESSAGED when
- ΤΕ ΕΞΗΛΘΟΝ ΑΠΟ ΜΑΚΕΔΟΝ** ⁸⁰
 B E for Δ I I-OUT-CAME FROM MACEDONIA
- ΙΑ ΣΟΥ ΔΕ ΜΙΑ ΜΟΙ ΕΚΚΑΗΣΙ** ¹⁰⁰
 NOT-YET-ONE TO-ME OUT-CALLED
- ΔΕ ΚΟΙΝΩΝ ΗΣΕΝ ΕΙΣ ΛΟΓΟΝ** ²⁰
 COMMUNIONS INTO saying
- ΔΟΣΕΩΣ ΚΑΙ ΗΜΥΕΘΣ ΕΙΜΗ** ⁴⁰
 OF-GIVING AND OF-GETTING I NO
- ΥΜΕΙΣ ΜΟΝΟΙ ΟΤΙ ΚΑΙ ΕΝ ΘΕ** ⁶⁰
 16 YE ONLY that AND IN THE-
- ΣΣΑΛΟΝΙΚΗ ΚΑΙ ΑΠΑΣΚΑΙ Δ** ⁸⁰
 B inserts Σ SALONICA AND ONCE AND twice
- ΙΣ ΕΙΣΤΗΝ ΧΡΕΙΑΝ ΜΟΙ ΕΠΕ** ¹⁰⁰
 A omits INTO I-AM-INTO THE need TO-ME YE-SEND
- ΜΥ ΑΤΕ ΟΥ ΧΟΤΙ ΕΠΙ ΖΗΤΩΤΟ** ²⁰
 17 NOT that I-AM-ON-SEEKING THE
- ΔΟΜΑ ΑΛΛΑ ΕΠΙ ΖΗΤΩ ΤΟΝ ΚΑ** ⁴⁰
 GIFT but I-AM-ON-SEEKING THE FRUIT
- Ρ ΠΟΝΤΟΝ ΠΛΕΟΝΑΖΟΝΤΑ ΕΙ** ⁶⁰
 THE MORE-IZING INTO
- Σ ΛΟΓΟΝ ΥΜΩΝ ΑΠΕΧΩ ΔΕ ΠΑΝ** ⁸⁰
 18 saying OF-YOU I-AM-FROM-HAVING YET ALL
- ΤΑ ΚΑΙ ΠΕΡΙΣΣΕΥΩ ΠΕ ΠΑΝ** ¹⁰⁰
 AND I-AM-exceeding I-HAVE-been-FILLED
- ΩΜΑΙ ΔΕ ΣΑΜΕΝΟΣ ΠΑΡΕΠΑ** ²⁰
 * FROM Δ ΤΟ A omits BESIDE RECEIVING BESIDE ON-charming
- ΦΡΟΔΕΙΤΟΥ ΤΑ ΠΑΡΥΜΩΝΟΣ** ⁴⁰
 ON-charming (Ephroditus) THE BESIDE OF-YOU ODOB
- ΜΗ ΝΕΥΔΙΑΣΘΥΣΙΑΝ ΔΕ ΚΤ** ⁶⁰
 OF-WELL-ODOR SACRIFICE RECEIVABLE
- Η ΝΕΥΔΕΣΤΟΝ ΤΟ ΘΕ ΦΟΔΕΘ** ⁸⁰
 19 WELL-PLEASING TO-THE God THE YET God
- ΕΟΣ ΜΟΥ ΠΑΝ ΦΩΣ ΕΙΠΑΣ ΧΥ** ¹⁰⁰
 OF-ME WILL-BE-FILLING EVERY need
- ΡΕΙΑΝ ΥΜΩΝ ΚΑΤΑ ΤΟ ΠΛΟΥΤ** ²⁰
 A O. * N OF-YOU according-to THE RICHES
- ΟΣΑΥΤΟΥ ΕΝ ΔΟΣΗΝ ΧΡΙΣΤ** ⁴⁰
 * N * omits IN OF-Him IN esteem IN ANOINTED
- ΩΙΝ ΣΟΥ ΤΩ ΔΕ ΘΕ ΦΩΚΑΙ ΠΑΤΡ** ⁶⁰
 20 JESUS TO-THE YET God AND FATHER
- ΙΗ ΜΩΝ Η ΔΟΣΑ ΕΙΣ ΤΟΥΣ ΑΙΩ** ⁸⁰
 * adds Ω TO-WHOM OF-US THE esteem INTO THE eons
- ΝΑΣ ΤΩΝ ΑΙΩΝΩΝ ΑΜΗΝ ΣΠΑ** ¹⁰⁰
 21 OF-THE eons AMEN greet-YE
- ΣΑ ΣΘΕ ΠΑΝΤΑ ΑΓΙΟΝ ΕΝ ΧΡΙ** ²⁰
 * Δ I for Ε EVERY HOLY-one IN ANOINTED
- ΣΤΩΙΝ ΣΟΥ ΑΣ ΠΑΖΟΝΤΑΙ Μ** ⁴⁰
 JESUS ARE-greeting YOU
- ΔΟΙΣ ΕΝ ΜΟΙ ΔΕ ΑΦΟΙΣ** ⁶⁰
 22 THE TOGETHER TO-ME brothers. ARE-
- ΠΑΖΟΝΤΑΙ ΜΑΣ ΠΑΝΤΕΣ ΟΙ** ⁸⁰
 greeting YOU ALL THE
- ΑΓΙΟΙ ΜΑΛΙΣΤΑ ΔΕ ΟΙ ΕΚ ΤΗ** ¹⁰⁰
 B Δ ΤΟ FROM HOLY-ones BROTHERS! YET THE OUT OF-THE

²² Grace finds its trophies in the very household of that infamous monster, Nero!

²³ The epistle closes as it began, with the emphasis on conduct, by the use of the title *Lord*.

greeting you, yet especially those of Cæsar's household.

²³ The grace of the Lord Jesus Christ be with your spirit! *Amen!*

23 **ΚΑΙ** **ΚΑΡΟ** **ΟΙΚΙΑ** **ΧΗ** **ΧΑΡΙ** ²⁰ **ΟΥ** **ΜΕΤΑ** **ΤΟΥ** **ΠΝΕΥΜΑΤΟΣ** **ΟΥ** ²¹ **ΠΑΝΤΩΝ** **ΟΡ** **ΑΛΛ** **ΓΟΡ** **ΤΗΣ** **ΣΠΙΡΙΤ** ²² **ΑΜΗΝ** ²³ **ΑΜΗΝ** ²⁴ **ΑΜΗΝ** ²⁵ **ΑΜΗΝ** ²⁶ **ΑΜΗΝ** ²⁷ **ΑΜΗΝ** ²⁸ **ΑΜΗΝ** ²⁹ **ΑΜΗΝ** ³⁰ **ΑΜΗΝ** ³¹ **ΑΜΗΝ** ³² **ΑΜΗΝ** ³³ **ΑΜΗΝ** ³⁴ **ΑΜΗΝ** ³⁵ **ΑΜΗΝ** ³⁶ **ΑΜΗΝ** ³⁷ **ΑΜΗΝ** ³⁸ **ΑΜΗΝ** ³⁹ **ΑΜΗΝ** ⁴⁰ **ΑΜΗΝ** ⁴¹ **ΑΜΗΝ** ⁴² **ΑΜΗΝ** ⁴³ **ΑΜΗΝ** ⁴⁴ **ΑΜΗΝ** ⁴⁵ **ΑΜΗΝ** ⁴⁶ **ΑΜΗΝ** ⁴⁷ **ΑΜΗΝ** ⁴⁸ **ΑΜΗΝ** ⁴⁹ **ΑΜΗΝ** ⁵⁰ **ΑΜΗΝ** ⁵¹ **ΑΜΗΝ** ⁵² **ΑΜΗΝ** ⁵³ **ΑΜΗΝ** ⁵⁴ **ΑΜΗΝ** ⁵⁵ **ΑΜΗΝ** ⁵⁶ **ΑΜΗΝ** ⁵⁷ **ΑΜΗΝ** ⁵⁸ **ΑΜΗΝ** ⁵⁹ **ΑΜΗΝ** ⁶⁰ **ΑΜΗΝ** ⁶¹ **ΑΜΗΝ** ⁶² **ΑΜΗΝ** ⁶³ **ΑΜΗΝ** ⁶⁴ **ΑΜΗΝ** ⁶⁵ **ΑΜΗΝ** ⁶⁶ **ΑΜΗΝ** ⁶⁷ **ΑΜΗΝ** ⁶⁸ **ΑΜΗΝ** ⁶⁹ **ΑΜΗΝ** ⁷⁰ **ΑΜΗΝ** ⁷¹ **ΑΜΗΝ** ⁷² **ΑΜΗΝ** ⁷³ **ΑΜΗΝ** ⁷⁴ **ΑΜΗΝ** ⁷⁵ **ΑΜΗΝ** ⁷⁶ **ΑΜΗΝ** ⁷⁷ **ΑΜΗΝ** ⁷⁸ **ΑΜΗΝ** ⁷⁹ **ΑΜΗΝ** ⁸⁰ **ΑΜΗΝ** ⁸¹ **ΑΜΗΝ** ⁸² **ΑΜΗΝ** ⁸³ **ΑΜΗΝ** ⁸⁴ **ΑΜΗΝ** ⁸⁵ **ΑΜΗΝ** ⁸⁶ **ΑΜΗΝ** ⁸⁷ **ΑΜΗΝ** ⁸⁸ **ΑΜΗΝ** ⁸⁹ **ΑΜΗΝ** ⁹⁰ **ΑΜΗΝ** ⁹¹ **ΑΜΗΝ** ⁹² **ΑΜΗΝ** ⁹³ **ΑΜΗΝ** ⁹⁴ **ΑΜΗΝ** ⁹⁵ **ΑΜΗΝ** ⁹⁶ **ΑΜΗΝ** ⁹⁷ **ΑΜΗΝ** ⁹⁸ **ΑΜΗΝ** ⁹⁹ **ΑΜΗΝ** ¹⁰⁰ **ΑΜΗΝ**

COLOSSIANS

COLOSSIANS is the complement of Paul's epistle to the Ephesians. Two mysteries dominate both. Ephesians elaborates the present Secret Economy, which concerns the *members* of the body of Christ: Colossians dwells upon the secret of Christ, Who is the *Head* of that body. Ephesians, however, *teaches* the truth, while Colossians *corrects* departure from it.

The literary framework gives us a clear clue to its contents. Within the Salutations and Mutual Reports, the whole body of the epistle deals with the details of the Secret of Christ. First the apostle, in one of the most sublime passages in Holy Writ, sets forth the secret glories of Christ as the Son of God.

At the close of the epistle he speaks of this again, desiring to make it known.

The bulk of this letter deals with correction in doctrine and deportment necessitated by departure from the Secret of Christ. A knowledge of this secret is vital to the spiritual welfare of all who know God.

Rationalism and ritual, the philosophy of the nations and the religion of Israel, are the two great enemies to the truth which find correction in Colossians.

Gnosticism, with its false fullness or *plerōma* of angelic intermediaries between God and man, is set aside by the great truth that Christ is God's Complement. As our Complement He displaces all the decrees and rites of Judaism. In Christ we are complete and need naught else to fit us for the Father's presence.

The secret of Christ is presented in its future aspect in Ephesians. There is to be a harvest era in which Christ is to be supreme, not only on earth, but in the heavens also. His sway will be universal (Eph.1:10³³). In Colossians, however, the emphasis is placed on His past headship in creation and His present headship in redemption with a view to a future reconciliation of the universe. The unity of creation has led philosophers to

FRAMEWORK OF COLOSSIANS

Repeated Reversion

INTRODUCTION 1¹⁻²

Report of Epaphras to Paul 1³⁻⁸

THE SECRET OF CHRIST Its Realization 1⁹⁻²⁷

DOCTRINE 2⁸⁻²³

Philosophy, 2⁸

Empty Seduction 2⁸

Human Tradition 2⁸

Elements 2⁸

God's Complement 2⁹

Our Complement 2¹⁰

Circumcision, Baptism

Decrees 2^{11,14}

Sovereignities and

Authorities 2¹⁵

Shadows, Food and Drink
2^{16,19}

Teachings of Men 2²⁰⁻²³

DEPORTMENT 3¹⁻⁴¹

Christ in Heaven 3^{1,4}

Put to Death Members

on Earth 3^{5,7}

Put Off the Old

Humanity 3^{8,11}

Put On the Young

Humanity 3^{12,17}

Modify Relationships

on Earth 3^{18,21}

Master in Heaven 3²²⁻⁴¹

THE SECRET OF CHRIST

Its Expression 4²⁻⁶

Tychicus to the Colossians 4⁷⁻⁹

CONCLUSION 4¹⁰⁻¹⁸

trace it back to a common origin, by some called a "primordial germ." This first element in creation, however simple it may be said to be, must possess within itself a potential universe. The Son of God, the Firstborn of Creation, is the satisfactory solution to all questions which concern creation. Creation did not begin in chaos but in Christ. It will not end in ruin wrought by man but in universal reconciliation wrought by the blood of His cross.

1 "Paul, a commissioner of Christ Jesus," introduces us to a glorified Christ in heaven and invokes the authority vested in Paul as His legate. Contrast the character assumed by Paul in Philippians.

4 Their faith in *Christ Jesus* and their heavenly hope reminds us of the opening words of Ephesians. Before these letters were written the saints among the nations had no clear indications of a heavenly destiny. This is practically unknown outside Paul's epistles, and even in them it is gradually approached. The Thessalonians are taught the Lord's descent from heaven to meet them in the air (1 Thess. 4:16). The secret of the resurrection is made known to the Corinthians (1 Cor. 15:51), showing that our bodies will be changed to fit the celestial spheres. But not until the prison epistles were penned are we given definite assurance that the saints are destined to enjoy a heavenly allotment.

6 A true realization of God's grace is the accomplishment most to be desired of all things, for it is impossible to please God without faith and an intelligent grasp of His gracious purpose. Zeal must be directed by knowledge.

THE SECRET OF CHRIST ITS REALIZATION

9 Here we have a prayer which is well worthy of our imitation.

13 The kingdom of His Son is a figurative allusion to the kingdom of Christ. Messiah's kingdom is literal and future and destroys and displaces earth's kingdoms (Dan. 2:44). The kingdom of the Son here spoken of is a present spiritual power. We are not rescued from earth's governments but from the powers of Darkness which direct and dominate them. The term "pardon" is borrowed from the kingdom phraseology to accord with this figure.

15 God is an invisible Spirit (Jno. 4:24 1Ti. 6:16). The Son of God is the visible, tangible embodiment of Deity. Only in Him can we see God. All other images are condemned because they are false and dishonor God (Deut. 5:8). All creation was in Him, as the tree and its fruits are found in the seed. In Him

PAUL, an apostle of Christ Jesus, through the will of God, and brother Timothy, to the saints and faithful brethren in Christ in Colosse:

Grace to you and peace, from God, our Father, and the Lord Jesus Christ.

3 We are thanking the God and Father of our Lord Jesus Christ, praying always concerning you, when hearing of your faith in Christ Jesus and the love which you have for all the saints, because of the expectation which is reserved for you in the heavens, which you hear before in the true expression of the evangel, which, being present with you, according as in all the world also, is being fruitful and growing, according as it is among you also, from the day you hear and realized the grace of God in truth, according as you learned it from Epaphras, our beloved fellow slave, who is a faithful dispenser of Christ for us, and who makes evident also to us your love in spirit.

9 Therefore *we* also, from the day we hear, do not cease praying for you and requesting that you may be filled with the realization of His will, in all wisdom and spiritual understanding, you to walk worthily of the Lord for all pleasing, being fruitful in every good work, and growing in the realization of God; being endued with all power, in accord with His glorious might, for all endurance and

ΠΑΥΛΟΣ ΑΠΟΣΤΟΛΟΣ ΧΡΙΣΤΟΥ 20 ΜΕΡΑΣ Η ΚΟΥΣΑΤΕ ΚΑΙ ΕΠΕΓ 20
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 JESUS THRU WILL OF- THE GRACE OF-THE God IN
 ΕΟΥ ΚΑΙ ΤΙΜΟΘΕΟΣ Ο ΑΔΕΛΦΟΣ 60 ΝΑΛΗΘΕΙΑ ΚΑΘΩΣ ΕΜΑΘΕΤΕ 60
 God AND Timothy THE brother 7 TRUTH accord.ng-as YE-LEARNED
 2 ΟΣΤΟΙΣ ΕΝ ΚΟΛΟΣΣΑΙΣ ΑΓΙ 80
 to-THE IN COLOSSE HOLY-
 ΟΙΣ ΚΑΙ ΠΙΣΤΟΙΣ ΑΔΕΛΦΟΙ 100
 one- AND BELIEVING brothers
 3 ΕΝ ΧΡΙΣΤΩ ΧΑΡΙΣ ΜΙΝ ΚΑΙ 20
 IN ANointed grace to-you- AND
 ΙΕΡΗΝ Η ΑΠΟ ΘΕΟΥ ΠΑΤΡΟΣ 40
 PEACE FROM God FATHER
 4 ΗΜΩΝ ΚΑΙ ΚΥΡΙΟΥ ΙΗΣΟΥ ΧΡ 60
 OF-US AND Master JESUS AN-
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 3 OINTED WE-ARE-ThankING to-THE
 5 ΘΕΩ ΚΑΙ ΠΑΤΡΙ ΤΟΥ ΚΥΡΙΟΥ 200
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 6 ΟΤΕ ΠΕΡΙ ΜΩΝ ΠΡΟΣΕΥΧΟΜ 40
 ABOUT YOUR praying
 7 ΕΝ ΟΙΣ ΑΚΟΥΣΑΝΤΕΣ ΤΗΝ ΠΙΣ 60
 HEARING Master K YPIW THE BELIEF
 ΤΙΝΩΝ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ 80
 OF-YOUR IN ANointed JESUS
 8 ΚΑΙ ΤΗΝ ΑΓΑΠΗΝ ΗΝ ΕΧΕΤΕ 300
 AND THE LOVE WHICH YE-ARE-HAVING
 9 ΙΣ ΠΑΝΤΑΣ ΤΟΥΣ ΑΓΙΟΥΣ 20
 INTO ALL THE HOLY-one- THRU
 10 ΑΤΗΝ ΕΛΠΙΔΗΝ ΑΠΟΚΕΙΜ 40
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 ΕΝ ΗΜΙΝ ΕΝ ΤΟΙΣ ΟΥΡΑΝΟ 60
 to-you- IN THE heavens
 11 ΙΣΗΝ ΠΡΟΗΚΟΥΣΑΤΕ ΕΝ ΤΩ 80
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 12 ΟΓΩ ΤΗΣ ΑΛΗΘΕΙΑΣ ΤΟΥ ΕΥΑ 400
 ing OF-THE TRUTH OF-THE WELL-
 13 ΓΓΕΛΙΟΥ ΤΟΥ ΠΑΡΟΝΤΟΣ 20
 MESSAGE OF-THE one-BESIDE-BEING INTO
 14 ΣΥΜΑΚΑΘΩΣ ΚΑΙ ΕΝ ΠΑΝΤΙ 40
 YOUR accord.ng-as AND IN EVERY
 15 ΤΩ ΚΟΣΜΩ ΕΣΤΙΝ ΚΑΡΠΟΦ 60
 THE SYSTEM IS BEING-FRUIT-CARRIED
 16 ΟΥ ΜΕΝΟΝ ΚΑΙ ΑΥΞΑΝΟΜΕΝΟ 80
 AND BEING-GROWN-UP
 17 Ν ΚΑΘΩΣ ΚΑΙ ΕΝ ΜΙΝΑΦΗΣ 600
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 18 ΜΕΡΑΣ Η ΚΟΥΣΑΤΕ ΚΑΙ ΕΠΕΓ 20
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 24 ΟΣΤΟΥ ΧΡΙΣΤΟΥ ΟΚΑΙ ΔΗΛΩ 40
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 25 ΣΑΧΜΙΝ ΤΗΝ ΜΩΝ ΑΓΑΠΗΝ 60
 EVIDENT to-US THE OF-YOU- LOVE
 26 ΕΝ ΠΝΕΥΜΑΤΙ ΔΙΑ ΤΟΥΤΟ ΚΑ 80
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 27 ΙΝΗΜΕΙΣΑΦΗΣΗ ΜΕΡΑΣ Η 700
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 28 ΣΑΜΕΟΥ ΠΑΥΟΜΕΘΑ ΥΠΕΡ 20
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 29 ΜΩΝ ΠΡΟΣΕΥΧΟΜΕΝΟΙ ΚΑΙ 40
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 30 ΙΤΟΥ ΜΕΝΟΙΝΑ ΠΛΗΡΩΘΗΤ 60
 QUESTING THAT YE-MAY-DE-BEING-FILLED
 31 ΕΤΗΝ ΕΠΙ ΓΝΩΣΙΝ ΤΟΥ ΘΕΛΗ 80
 THE ON-KNOWLEDGE OF-THE WILL
 32 ΜΑΤΟΣ ΑΥΤΟΥ ΕΝ ΠΑΣΧΟΦΙ 800
 OF-Him IN EVERY WISDOM
 33 ΑΚΑΙΣΥΝΕΣΕΙ ΠΝΕΥΜΑΤΙΚ 20
 AND understanding spiritual
 34 Η ΠΕΡΙ ΠΑΤΗΣΑΙ ΜΩΣΑΞΙΩ 40
 TO-ABOUT-THEAD YOUR WORTHILY
 35 ΤΟΥ ΚΥΡΙΟΥ ΕΙΣ ΠΑΣΑΝ ΑΡ 30
 OF-THE Master INTO EVERY PLEAS-
 36 ΕΣΚΕΙΑΝ ΕΝ ΠΑΝΤΙ ΕΡΓΩ 80
 ing IN EVERY ACT GOOD
 37 ΑΘΚΑΡΠΟΦΟΡΟΥΝΤΕΣ ΚΑΙ 900
 FRUIT-CARRYING AND
 38 ΑΥΞΑΝΟΜΕΝΟΙ ΕΝ ΤΗ ΠΙΓΝ 20
 BEING-GROWN-UP IN THE ON-KNOWLEDGE
 39 ΩΣ ΕΙ ΤΟΥ ΘΕΟΥ ΕΝ ΠΑΣΧΔΥΝ 40
 OF-THE God IN EVERY ABILITY
 40 ΑΜΕΙΔΥΝΑΜΟΜΕΝΟΙ ΚΑΤΑ 80
 BEING-made-ABLE accord.ng-to
 41 ΤΟ ΚΡΑΤΟΣ ΤΗΣ ΔΟΞΗΣ ΑΥΤΟ 80
 THE HOLDING OF-THE esteem OF-Him
 42 ΥΕΙΣ ΠΑΣΑΝ ΥΠΟΜΟΝΗΝ ΚΑΙ 1000
 INTO EVERY UNDER-REMAINING AND

The Secret of Christ

God created all else, for the whole universe was created in Him. This includes the celestial as well as the terrestrial spheres and every form of spiritual power and dignity. These exist *through* Him and *for* Him and He makes all a unit for the accomplishment of God's purpose.

18 As God's Complement, His supremacy becomes pre-eminent in redemption as well as creation. Their relation may be shown as follows:

THE PRE-EMINENCE OF THE SON OF GOD	<i>The Image of God</i>	Firstborn of all Creation The Universe Heaven and Earth Created in Him
	<i>The Comple- ment of God</i>	Firstborn from the Dead The Universe Earth and Heaven Reconciled thru Him

The two paramount points in universal history are the creation and the resurrection of the Son of God. Through His death and vivification He will yet more than restore the lost creation to the Father. The cross, which speaks of His estrangement from God, is the basis on which reconciliation is built. The benefits it brings are not confined to earth or mankind, but include the celestial realms as well.

20 Just as His glories in creation take us back to the very beginning, so the greater glories of reconciliation take us to the very consummation. The universal reconciliation cannot be fully accomplished until the close of the eonian times, when all sovereignty and authority and power and even death are rendered inoperative (1Cor. 15:24-27) and when all mankind are saved (1Tim. 4:10) and justified (Rom. 5:18). This takes us far beyond the new earth portrayed at the end of the Unveiling of Jesus Christ, for there He still reigns, many of mankind are still lost, and death is not yet abolished.

21 At present reconciliation includes only those who, like the Colossians, believe in Him and have not lost their hold on this great truth (or indeed, have never heard of it). Salvation depends only on the work of Christ and is not affected by our moods: reconciliation depends, on our side, upon our enjoyment of His favor.

- 12 patience with joy; at the same time giving thanks to the Father, Who makes you competent for a part of the allotment of the
- 13 saints, in light, Who rescues us out of the authority of darkness, and transports us into the king-
- 14 dom of the Son of His love, in Whom we are having deliverance,
- 15 the pardon of sins, Who is the Image of the invisible God, Firstborn
- 16 of every creature, seeing that the universe in the heavens and on the earth is created in Him—the visible and the invisible, whether thrones or dominions or sovereignties or authorities—the universe has been created through Him and
- 17 for Him, and *He* is before all, and the universe has its cohesion in
- 18 Him. And *He* is the Head of the body, the ecclesia, Who is Sovereign, Firstborn from among the dead, that in all *He* may be be-
- 19 coming first, seeing that the entire complement delights to dwell in
- 20 Him, and through Him to reconcile the universe to Him (making peace through the blood of His cross), through Him, whether on the earth or in the heavens.
- 21 And you, being once estranged and enemies in comprehension, in acts of wickedness, yet now He re-
- 22 conciles by His body of flesh, through His death, to present you holy and flawless and unimpeachable, in His
- 23 sight, at least if you are persisting in the faith grounded and settled, and are not removed from

- ΜΑΚΡΟΒΥΜΙΑΝ ΜΕΤΑΧΑΡΑΣ** ²⁰
 far-reaching WITH JOY
ΕΥΧΑΡΙΣΤΟΥΝΤΕΣ ΑΜΑΤΩ ⁴⁰
 12 thanking SIMULTANEOUSLY to-
 b in calling and **ΚΑΛΕΣΑΝΤΙΚΑΙ Α ΗΜΑΣ** ⁴⁰
ΑΤΡΙΤΩΙΚΑΝΘΩΣΑΝΤΙΥΜΑΣ ⁶⁰
 the father the One-making-enough youp
ΕΙΣΤΗΝ ΜΕΡΙΔΑΤΟΥ ΚΑΝΗΡΟ ⁸⁰
 into the part of-the lot
ΥΤΩΝ ΑΓΙΩΝ ΕΝ ΤΩ ΦΩΤΙ ¹⁰⁰
 13 of-the holy-ones in the light who res-
 n o, **ΠΡΥΣΑΤΟΝ ΜΑΣ ΕΚ ΤΗΣ** ²⁰
 cures us out of the authority
ΣΙΑΣ ΤΟΥ ΣΚΟΤΟΥ ΣΚΑΙΜΕΤΕ ⁴⁰
 of-the darkness AND after-stands
ΣΤΗΣ ΕΝ ΕΙΣΤΗΝ ΒΑΣΙΛΕΙΑ ⁶⁰
 into the kingdom
ΝΤΟΥ ΥΙΟΥ ΤΗΣ ΑΓΑΠΗΣ ΑΥΤ ⁸⁰
 of-the son of-the love of-Him
ΟΥ ΕΝ ΦΕΧΟΜΕΝ ΤΗΝ ΠΟΛΥΤ ²⁰⁰
 14 IN WHOM WE-ARE-HAVING THE FROM-loosening
ΡΩΣΙΝ ΤΗΝ ΑΦΕΣΙΝ ΤΩΝ ΑΜΑ ²⁰
 the from-letting of-the misses
ΡΤΙΩΝ ΟΣ ΕΙΝΕΙ ΚΩΝ ΤΟΥ ⁴⁰
 15 who is Image of-the
ΘΕΟΥ ΤΟΥ ΑΟΡΑΤΟΥ ΠΡΩΤΟΤ ⁶⁰
 God THE UN-SEEN BEFORE-most-
ΟΚΟΣ ΠΑΣΗΣ ΚΤΙΣΕΩΣ ΟΤΙ ⁸⁰
 16 BROUGHT-FORTH OF-EVERY CREATION that IN
ΝΑΥΤΩ ΕΚ ΤΙΣ ΘΗΤΑ ΠΑΝΤΑ ³⁰⁰
 Him is-CREATED THE ALL THE
ΛΕΝΤΟΙΣ ΟΥΡΑΝΟΙΣ ΚΑΙ ΤΑ ²⁰
 IN THE heavens AND THE
ΕΠΙ ΤΗΣ ΓΗΣ ΤΑ ΟΡΑΤΑ ΚΑΙ ΤΑ ⁴⁰
 ON OF-THE LAND THE SEEN AND THE
ΑΔΟΡΑΤΑ ΕΙΤΕ ΘΡΟΝΟΙ ΕΙΤΕ ⁶⁰
 UN-SEEN IF-BEIDES THRONES IF-BESIDES
ΕΚΥΡΙΟΤΗΤΕΣ ΕΙΤΕ ΑΡΧΑΙ ⁸⁰
 masterdoms IF-BESIDES ORIGINALS
ΕΙΤΕ ΑΥΤΟΙΣ ΕΙΣ ΤΑ ΠΑΝΤΑ ⁴⁰⁰
 IF-BESIDES authorities THE ALL THRU
ΙΑΥ ΤΟΥ ΚΑΙ ΕΙΣ ΑΥΤΟΝ ΕΚΤ ²⁰
 Him AND INTO Him HAS-been-
ΙΣΤΑΙ ΚΑΙ ΑΥΤΟΣ ΕΣΤΙΝ ΠΡ ⁴⁰
 17 CREATED AND He IS BEFORE
Ο ΠΑΝΤΩΝ ΚΑΙ ΤΑ ΠΑΝΤΑ ΕΝ ⁸⁰
 ALL AND THE ALL IN Him
ΥΤΩΣΥΝ ΕΣΤΗΝ ΚΕΝ ΚΑΙ ΑΥΤΟ ⁸⁰
 18 HAS-TOGETHER-STOOD AND He
ΣΕΣΤΙΝ Η ΚΕΦΑΛΗ ΤΟΥ ΣΩΜΑ ⁵⁰⁰
 IS THE HEAD OF-THE BODY
- ΤΟΣΤΗΣ ΕΚΚΑΛΗΣΙΑΣ ΟΣ ΕΣΤ** ²⁰
 THE OUT-CALLED WHO IS
ΙΝ ΗΡΧΗ ΠΡΩΤΟ ΤΟ ΚΟΣ ΕΚΤ ⁴⁰
 THE ORIGINAL BEFORE-most-BROUGHT-FORTH OUT OF-
ΩΝ ΝΕΚΡΩΝ ΙΝΑ ΓΕΝΗΤΑΙ ΕΝ ⁶⁰
 THE DEAD THAT MAY-BE-BECOMING IN
ΠΑΣΙΝ ΑΥΤΟΣ ΠΡΩΤΕΥΩΝ Τ ⁸⁰
 19 ALL He BEFORE-being that
ΙΝ ΑΥΤΩ ΕΥΔΟΚΗΣ ΕΝ ΠΑΝΤ ⁶⁰⁰
 IN Him WELL-SEEMS EVERY THU
Ο ΠΑΝ ΗΡΩΜΑ ΚΑΤΟΙΚΗΣΑΙ ²⁰
 20 FILLING TO-DOWN-HOME AND
ΙΔΙΑΥ ΤΟΥ ΑΠΟΚΑΤΑΛΑΞΑ ⁴⁰
 THRU Him TO-reconcile
ΙΤΑ ΠΑΝΤΑ ΕΙΣ ΑΥΤΟΝ ΕΙΡΗ ⁸⁰
 o, THE ALL INTO Him PEACE-
ΝΟΠΟΙΗΣΑΣ ΔΙΑ ΤΟΥ ΑΙΜΑΤ ⁸⁰
 making THRU THE BLOOD
ΟΣ ΤΟΥΣ ΤΑΥΡΟΥΣ ΑΥΤΟΥ ΔΙΑ ⁷⁰⁰
 OF-THE pale OF-Him THRU Him
ΥΤΟΥ ΕΙΤΕ ΤΑ ΕΠΙ ΤΗΣ ΓΗΣ ²⁰
 IF-BESIDES THE ON OF-THE LAND IF-BE-
ΙΤΕ ΤΑ ΕΝ ΤΟΙΣ ΟΥΡΑΝΟΙΣ ⁴⁰
 21 SIDES THE IN THE heavens AND
ΑΙ ΥΜΑΣ ΠΟΤΕ ΟΝΤΑΣ ΑΠΗΛΑ ⁶⁰
 youp ?-when BEING HAVING-been-
ΟΤΡΙΩΜΕΝΟΥΣ ΚΑΙ ΕΧΘΡΟΥ ⁸⁰
 estranged AND enemies
ΣΤΗΝ ΔΙΑΝΟΙΑ ΕΝ ΤΟΙΣ ΕΡΓΟ ⁸⁰⁰
 to-THE THRU-MIND IN THE ACTS
ΙΣΤΟΙΣ ΠΟΝΗΡΟΙΣ ΝΥΝ ΙΔΕ ²⁰
 THE wicked NOW YET
ΑΠΟΚΑΤΗΛΑΞΕΝ ΤΟ ΣΩΜ ⁴⁰
 22 He-reconciles IN THE BODY
ΑΤΙ ΤΗΣ ΣΑΡΚΟΣ ΑΥΤΟΥ ΔΙΑ ⁶⁰
 OF-THE FLESH OF-Him THRU
ΤΟΥ ΘΑΝΑΤΟΥ ΑΥΤΟΥ ΠΑΡΑΣ ⁸⁰
 THE DEATH OF-Him TO-BESIDE-
ΤΗΣ ΑΙΥΜΑΣ ΑΓΙΟΥ ΣΚΑΙ ΑΙ ⁹⁰⁰
 STAND youp HOLY AND UN-
ΦΜΟΥ ΣΚΑΙ ΑΝΕΓΚΑΝΤΟΥ ΣΚ ²⁰
 FLAWED AND UN-indictable DOWN-
ΑΤΕΝΩ ΠΙΟΝ ΑΥΤΟΥ ΕΙ ΓΕ ⁴⁰
 23 IN-VIEW OF-Him IF SURLY YE-
ΙΜΕΝ ΕΤΕ ΤΗ ΠΙΣΤΕΙ ΕΙΤΕ ΘΕΜ ⁸⁰
 ABE-ON-REMAINING to-THE BELIEF HAVING-been-
ΕΛΙΩΜΕΝΟΙ ΚΑΙ ΕΔΡΑΙΟΙ ⁸⁰
 lounded AND SETTLED AND
ΑΙ ΗΜΕΤΑΚΕΙΝΟΥ ΜΕΝΟΙΑ ²⁰⁰⁰
 NO being-after-STIBBED FROM

The Secret of Christ

²³ The scope of reconciliation is not confined to mankind: it is as broad as creation. Its proclamation was made to every creature under heaven. It is God's loving purpose to bind all His creatures to Him with the cords of affection. To accomplish this purpose demands suffering—not only the essential suffering of Christ on the cross, but those of His afflictions which He endures in His members in the course of its dispensation.

²⁵ This epistle was not by any means the last of the Greek scriptures to be penned. The Unveiling of Jesus Christ and all of John's writings were written, we are told, long afterward. Paul completed or filled up the word of God in another sense. All the other scriptures were limited in their scope to the earth, as to space, and to the eons, as to time. They were concerned with a fragment of the universe. In them the nations could have only a subordinate place and portion. As the secret of Christ breaks beyond the barriers of Judaism, these restrictions vanish. On earth Messiah never left the land of Israel. Now, in spirit, He walks among the nations, dispensing blessing as He did in the days of His earthly sojourn. Christ, Who *never* went among the nations before His ascension, met Paul outside the land, on the Damascus road, not as the lowly Jesus, but as the glorified Son of God. Gradually, in spirit, through the apostle's ministries, He unfolds His secret purpose to be to the nations, in spirit, all that He had been to Israel in flesh, and far more. This is the secret: *Christ among the nations, a glorious expectation*. Not a subordinate place in the earthly kingdom, but a pre-eminent place in His celestial domains.

Let us, too, note the tremendous importance which he attaches to an appreciation of this most marvelous mystery or secret. It satisfies both the heart and the head. It reveals depths of affection in which we may revel. It discloses the treasures of wisdom and knowledge for which earth's sages and philosophers have been groping without avail. It solves the riddle of the universe—its beginning and its end, its creation and its reconciliation.

the expectation of the evangel which you hear, which is being proclaimed in the entire creation which is under heaven, of which *I*, ²¹ *Paul*, became a dispenser. I am now rejoicing in my sufferings for you, and fill up in my flesh, in His stead, the deficiencies of the afflictions of Christ, for His body, ²⁵ which is the ecclesia of which *I* became a dispenser, in accord with the stewardship of God, which was granted to me for you, to complete ²⁶ the word of God—the secret which has been concealed from the eons and from the generations, yet now ²⁷ is made manifest to His saints, to whom God wills to make known what are the glorious riches of this secret among the nations, which is: *Christ among you, a glorious ex-* ²⁸ *pectation*—Whom *we* are announcing, admonishing every man and teaching every man in all wisdom, in order that we should present every man mature in Christ Jesus; ²⁹ for which I am toiling also, struggling in accord with His operation, which is operating in me in power. **2** For I want you to perceive the stupendous struggle I am having for your sakes and for those in Laodicea, and as many as have not seen ² my face in flesh, that their hearts may be consoled, being united in love, even unto all the riches of the assurance of understanding, unto a realization of the secret of ³ the God and Father of Christ, in Whom all the treasures of wisdom ⁴ and knowledge are concealed. Now

ΠΟΤΗΣ ΕΛΠΙΔΟΣ ΤΟΥ ΕΥΑΓΓ	20	ΑΠΙΣΤΗΣ ΔΟΣΗΣ ΟΝΗΜΕΙΣ	20
THE EXPECTATION OF-THE WELL-MESSAGE		28 PECTION OF-THE esteem WHOM WE ARE-	
ΕΛΙΟΥ ΟΥΝ ΚΟΥ ΣΑΤΕ ΤΟΥ ΚΗ	40	ΑΤΑΓΓΕΛΛΟΜΕΝΟΥ ΘΕΤΟΥ	40
OF-WHICH YE-HEAR THE OF-		DOWN-MESSAGING admonishing	
ΡΥΧΘΕΝΤΟΣ ΕΝ ΠΑΣ ΤΗ ΚΤΙ	60	ΝΤΕ ΣΠΑΝΤΑ ΑΝΘΡΩΠΟΝ ΚΑΙ	60
BEING-PROCLAIMED IN EVERY THE CREATION		EVERY human AND	
ΣΕΙΤΗ ΥΠΟ ΤΟΝ ΟΥΡΑΝΟΝ	80	ΔΙΔΑΣΚΟΝΤΕΣ ΠΑΝΤΑ ΑΝΘΡ	80
THE UNDER THE heaven OF-WHICH		TEACHING EVERY human	
ΕΓΕΝΟΜΗΝ ΕΓΩ ΠΑΥΛΟΣ ΔΙΑ	100	ΩΠΟΝ ΕΝ ΠΑΣΗ ΣΟΦΙΑΙΝΑ ΠΑ	600
BECAME I PAUL THRU-		IN EVERY WISDOM THAT WE-	
ΚΑΙ ΑΠΟΣΤΟΛΟΣ	18	ΡΑΣΤΗΣ ΟΜΕΝ ΠΑΝΤΑ ΑΝΘΡ	20
AND A add Κ ΔΙ AND		SHOULD-DE-BESIDE-STANDING EVERY human	
ΚΟΝΟΣ ΝΥΝ ΧΑΙΡΩ ΕΝ ΤΩ		ΠΟΝΤΕ ΛΕΙΟΝΕΝ ΧΡΙΣΤΩ	40
ANAL omit OF-ME I omits OVER		maure IN ANOINTED JESUS	
ΣΠΑΘΗΜΑΣΙΝ ΜΟΥ ΕΠΕΡΜΩ	40	ΣΟΥ ΕΙΣ ΟΚΑΙ ΚΟΠΙΩ ΓΑΓΩΝΙ	60
EMOTIONS OF-ME OVER YOUR		29 INTO WHICH AND I-AM-TO-ING CONTENTING	
ΝΚΑΙ ΑΝΤΑΝΑ ΠΛΗΡΩΤΑΥΣ	60	ΖΟΜΕΝ ΟΣΚΑΤΑ ΤΗ ΝΕΝΕΡΓΕ	60
AND I-AM-INSTAD-UP-FILLING THE WANTS		according-to THE IN-ACTION	
ΕΡΗΜΑΤΑ ΤΩ ΝΘΛΙΥΕΝΤΟΥ	60	ΙΑΝΑΥΤΟΥ ΤΗ ΝΕΝΕΡΓΟΥ ΜΕ	700
OF-THE CONSTRUCTIONS OF-THE		OF-Him THE IN-ACTING	
ΧΡΙΣΤΟΥ ΕΝ ΤΗΣ ΣΑΡΚΙ ΜΟΥ	200	ΝΗ ΝΕΝΕΜΟΙ ΕΝ ΔΥΝΑΜΕΙ ΘΕ	20
ANOINTED IN THE FLESH OF-ME OVER		2 IN ME IN ABILITY I-AM	
ΠΕΡ ΤΟΥ ΣΩΜΑΤΟΣ ΑΥΤΟΥ ΘΕ	20	ΑΩ ΓΑΡ ΥΜΑΣ ΕΙΔΕΝΑΙ ΗΛΙΚ	40
THE BODY OF-Him WHICH		WILLING for YOUR TO-PERCEIVE PRIME	
ΣΤΙΝ Η ΕΚ ΚΛΗΣΙΑΣ ΕΓΕΝΟ	40	ΟΝΑ ΓΟΝΑΣ ΧΟΥ ΕΠΕΡΜΩΝ ΚΑ	60
25 IS THE OUT-CALLED OF-WHICH BECAME		CONTEST I-AM-HAVING OVER YOUR AND	
ΑΙ add ΠΑΥΛΟΣ		ITΩΝ ΕΝ ΛΑΟΔΙΚΙΑ ΚΑΙ ΟΣ	60
ΗΝΝΕΓΩ ΔΙΑΚΟΝΟΣ ΚΑΤΑ ΤΗ	60	THE-ONES IN PEOPLE-JUST (Laodicea) AND AS-MANY-	
I THRU-SERVITOR according-to THE		ΕΘΡ ΑΚ Δ (+C.1) Ν	
ΝΟΙΚΟΝΟΜΙΑΝ ΤΟΥ ΘΕΟΥ ΤΗ	60	ΙΟΥ ΧΕΩ ΠΡΑΚΑΝΤΟ ΠΡΟΣΩΠΟ	600
stewardship OF-THE God THE		AS NOT HAVE-SEEN THE face	
ΝΑΘΘΕΙΣ ΑΝ ΜΟΙ ΕΙΣ ΜΑΣ Π	300	Ν ΜΟΥ ΕΝ ΣΑΡΚΙ ΝΑ ΠΑΡΑΚΑ	20
one-BEING-GIVEN to-ME INTO YOUR TO-		2 OF-ME IN FLESH THAT MAY-DE-BEING-	
ΛΗΡΩΣΑΙ ΤΟΝ ΛΟΓΟΝ ΤΟΥ ΘΕ	20	ΗΘΩΣ ΙΝΑ ΙΚΑΡΔΙΑ ΙΑΥΤΩΝ	40
FILL THE saying OF-THE God		DESIDE-CALLED THE HEARTS OF-them	
ΟΥΤΟ ΜΥΣΤΗΡΙΟΝ ΤΟ ΑΠΟΚΕ	40	ΣΥΜΒΙΒΑΣΘΕΝ ΤΕΣΕΝΑ ΓΑΠ	60
26 THE CLOSE-KEEP THE ONE-HAVING-		BEING-TOGETHER-STEPPED IN LOVE	
ΚΡΥΜΜΕΝΟΝ ΑΠΟ ΤΩΝ ΑΙΩΝΩ	60	ΗΚΑΙ ΕΙΣ ΠΑΝΤΑ ΠΛΟΥΤΟΝ	60
been-FROM-HID FROM THE eons		AND INTO EVERY RICHES OF-	
ΝΚΑΙ ΑΠΟ ΤΩΝ ΓΕΝΕΩΝ ΝΥΝ Δ	60	Η ΣΠΑΝΗΡΟΦΟΡΙΑ ΣΤΗΣΣΥΝΕ	600
AND FROM THE generations NOW YET		THE FULL-wearing OF-THE understand-	
ΕΦΑΝΕΡΩΘΗ ΤΟΙΣ ΑΓΙΟΙΣ	100	ΣΕΩΣΕΙΣ ΕΠΙΓΝΩΣΙΝ ΤΟΥ Μ	20
WAS-MUDE-APPEAR to-THE HOLY-ones		ing INTO ON-knowledge OF-THE CLOSE-	
ΔΥΤΟΥ ΟΙΣ ΗΒΑΝ ΕΝ ΘΕΩ	20	ΥΣΤΗΡΙΟΥ ΤΟΥ ΘΕ ΟΥΚΑΙ ΠΑ	40
27 OF-Him to-WHOM WILLS THE God		KEEP OF-THE God AND FA-	
ΣΓΝΩΡΙΣΑΙ ΤΟ ΠΛΟΥΤΟΣ	40	ΤΡΟΣΤΟΥ ΧΡΙΣΤΟΥ ΕΝ ΘΕΙΣ	60
TO-KNOWIZE ANY THE RICHES		3 THEM OF-THE ANOINTED IN WHOM ABE	
ΤΗΣ ΔΟΣΗΣ ΤΟΥ ΜΥΣΤΗΡΙΟΥ	60	ΙΝ ΠΑΝΤΕΣ ΟΙ ΗΣ ΑΥΡΟΙ ΤΗ	60
OF-THE esteem OF-THE CLOSE-KEEP		ALL THE PLACED-INTO-MORROWS OF-THE	
ΑΙ omits ΤΟΥ = OF-THE		CCOΦΙΑ ΣΚΑΙ ΤΗΣ ΓΝΩΣΕΩΣ	600
ΤΟΥΤΟΥ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ	60	WISDOM AND THE knowledge	
this IN THE NATIONS WHICH			
ΕΣΤΙΝ ΧΡΙΣΤΟΣ ΕΝ ΥΜΙΝ	600		
IS ANOINTED IN YOUR THE EX-			

DOCTRINAL CORRECTION

⁸ It is difficult to discern that the divine religion given to Israel in the flesh may be one of the greatest hindrances toward an appreciation of the grace which is ours in Christ Jesus. Hence the spirit of God forces it down to the same level with human philosophy and tradition by alternating them in this passage. The empty seduction and rudiments, the circumcision, baptism, and shadows refer to the rites and ritual Jehovah gave His earthly people. Yet they are interspersed with references to the authority and teachings of men. Ritual is just as dangerous an enemy as rationalism. As God's Complement, Christ is the answer to philosophy: as our Complement, He is the end of religion.

⁸ By a striking figure the apostle warns us lest we lose all our possessions in Christ by a legal process, such as is served when property is seized for debt. Legality levies an attachment on us so that we lose the enjoyment of our possessions and philosophy interferes in the same way.

¹¹ The spiritual history of those who know Christ as their Complement may be summarized in three words: death, burial, and resurrection. Not, of course, literally, but in Him. Two rites, in Israel, set this forth in figure. Circumcision is the cutting off of the flesh. It signifies death. Baptism pictures both burial and resurrection. Now the believer need not be circumcised, for Christ, his Complement, descended into death itself. In Christ's burial he has been baptized. In His resurrection he has been raised from the dead. Faith in God's operation is all the ceremony needed to place the believer beyond the tomb in full possession of every privilege ever procured by the rites of religion. Christ, our Complement, makes full provision for our approach into the divine presence, just as the brazen altar and the laver provided for the approach of the priest in the tabernacle (Ex.27:30-17).

¹⁴ The decrees issued by the apostles from Jerusalem (Acts 15:23-29) were a standing symbol of the subjection of the nations to the Circumcision even though they absolved them from observing all the rudimentary rites, especially circumcision.

I am saying this, that no one of you should be beguiled with persuasive words. For even if I am absent in flesh, nevertheless I am with you in spirit, rejoicing and observing your order and the stability of your faith in Christ.

⁶ As, then, you accepted Christ Jesus, the Lord, be walking in Him, having been rooted and built up in Him, and being confirmed in the faith according as you were taught, superabounding in it with thanksgiving.

⁸ *Beware* that no one shall be despoiling you through philosophy and empty seduction, in accord with human tradition, in accord with the elements of the world, and not in accord with Christ, seeing that in Him the entire complement of the Deity is dwelling bodily. And you are complete in Him, Who is the Head of every sovereignty and authority, in Whom you were circumcised also with a circumcision not made with hands, in the stripping off of the body of flesh in the circumcision of Christ. Being entombed together with Him in baptism (in Whom you were roused together also through faith in the operation of God, Who rouses Him from among the dead, you also being dead in the offenses and the uncircumcision of your flesh), He vivifies us together jointly with Him, dealing graciously with all our offenses, erasing the handwriting of the decrees against us, which was hostile to us, and has taken it away out of the midst, nailing it to the cross, stripping off the sovereign-

<p>4 ΑΠΟΚΡΥΦΟΙΤΟΥΤΟΔΕΛΕΓΘ 30 FROM-HIDDEN this YET I-AM-saying</p>	<p>ΣΩΜΑΤΙΚΩΣΚΑΙΕΣΤΕΝΑΥ 20 10 bodily AND YE-ARE IN Him</p>
<p>^{a1} T=besides for YET ΙΑΝΗΔΕΙΣΥΜΑΣΠΑΡΑΛΟΓ 40 THAT NO-YET-ONE YOUR MAY-BE-being-BESIDE-</p>	<p>ΤΩΠΕΛΗΡΩΜΕΝΟΙΟΣΕΣΤΙ 40 HAVING-been-filled WHO IS</p>
<p>^a E ΙΖΗΤΑΙΕΝΠΙΘΑΝΟΛΟΓΙΑΕ 60 5 accounted IN PERSUADE-saying IF</p>	<p>^a adds of THE THE C ^{a1} ΕΚΚ ΝΗΚΕΦΑΛΗΠΑΣΧΑΡΧΗΝ 60 THE HEAD OF-EVERY ORIGINAL AND</p>
<p>^a inserts E ΙΓΑΡΚΑΙΤΣΑΡΚΙΑΕΝΙΜ 60 for AND to-TOE FLESH I-AM-FROM-BEING</p>	<p>ΛΗCΙΑC OUT-CALLED for AND authority ΙΕΣΟΥCΙΑCΕΝΩΦΚΑΙΠΕΡ 80 11 authority IN WHOM AND YE-WERE-</p>
<p>ΑΛΛΑΤΩΠΝΕΥΜΑΤΙCΥΝΥΜΙ 100 but to-TOE spirit TOGETHER to-YOUP</p>	<p>ΤΜΗΘΗΤΕΠΕΡΙΤΟΜΗΧΕΙΡ 800 ABOUT-CUT to-ABOUT-CUTTING UN-HAND-made</p>
<p>ΝΕΙΜΙΧΑΙΡΩΝΚΑΙΒΛΕΠΩΝ 20 I-AM JOYING AND looking</p>	<p>^{a1} Γ ΟΠΟΙΗΤΩΕΝΘΑΠΕΚΔΥCΕΙ 20 IN THE FROM-OUT-SLIPPING</p>
<p>ΥΜΩΝΤΗΝΤΑΞΙΝΚΑΙΤΟCΤΕ 40 OF-YOUP THE order AND THE SOLIDITY</p>	<p>^{a1} adds of THE misses T O N Δ M A P T I Ω N ΤΟΥCΩΜΑΤΟCΤΗCΣΑΡΚΟC 40 OF-THE BODY OF-THE FLESH IN</p>
<p>ΡΕΩΜΑΤΗCΕΙCΧΡΙCΤΟΝΠΙ 60 OF-THE INTO ANOINTED BELIEF</p>	<p>ΝΤΗΠΕΡΙΤΟΜΗΤΟΥΧΡΙCΤΟ 60 THE ABOUT-CUTTING OF-THE ANOINTED</p>
<p>CΤΕΩCΥΜΩΝΟCΟΥΝΠΑΡΕΛΑ 60 6 OF-YOUP AS THEN YE-BESIDE-GOT</p>	<p>ΥCΥΝΤΑΦΕΝΤΕCΑΥΤΘΕΝΤΟ 80 12 BEING-TOGETHER-entombed to-Him IN THE</p>
<p>ΒΕΤΕΤΟΝΧΡΙCΤΟΝΙΗCΟΥΝ 200 THE ANOINTED JESUS</p>	<p>^{a1} Δ T I ΒΑΠΤΙCΜΩΕΝΩΚΑΙCΥΝΗΓΕ 700 DIPISM IN WHOM AND YE-WERE-TOGETH-</p>
<p>ΤΟΝΚΥΡΙΟΝΕΝΑΥΤΩΠΕΡΙΠ 20 THE Master IN Him BE-YE-ABOUT-</p>	<p>ΡΘΗΤΕΔΙΑΤΗCΠΙCΤΕΩCΤΗ 20 KE-BOUSED THOU THE BELIEF OF-THE</p>
<p>ΑΤΕΙΤΕΕΡΡΙΖΩΜΕΝΟΙΚΑΙ 40 7 TREADING HAVING-been-ROOTED AND</p>	<p>CΕΝΕΡΓΕΙΑCΤΟΥΘΕΟΥΤΟΥ 40 IN-ACTION OF-THE God THE</p>
<p>ΕΠΟΙΚΟΔΟΜΟΥΜΕΝΟΙΕΝΑΥ 60 being-ON-BOME-BUILT IN Him</p>	<p>^{a1} omits IN THE ΕΓΕΙΡΑΝΤΟCΑΥΤΟΝΕΚΤΩΝ 60 One-BOUSING Him OUT OF-THE</p>
<p>ΤΩΚΑΙΒΕΒΑΙΟΥΜΕΝΟΙΕΝΤ 80 AND BEING-confirmed IN THE</p>	<p>ΝΕΚΡΩΝΚΑΙΥΜΑCΝΕΚΡΟΥC 80 13 DEAD AND YOUP DEAD</p>
<p>^{a1} omits by A ΗΠΙCΤΕΙΚΑΘΩCΕΔΙΔΑΧΘΗ 300 BELIEF accord.ng-as YE-WERE-TAUGHT</p>	<p>^{a1} omits IN SAME ΟΝΤΑCΕΝΤΟΙCΠΑΡΑΠΤΩΜΑ 800 BEING IN THE BESIDE-FALLS</p>
<p>ΤΕΠΕΡΙCCEΥΟΝΤΕCΕΝΑΥΤ 20 exceeding IN SAME</p>	<p>^a inserts E CΙΝΚΑΙΤΗΑΚΡΟΒΥCΤΙΑΤΗ 20 AND to-THE uncircumcision OF-THE</p>
<p>^{a1} Ω ^a inserts E ^{a1} Δ I ΗΕΝΕΥΧΑΡΙCΤΙΑΒΛΕΠΕΤΕ 40 8 IN thanking YE-BE-looking</p>	<p>^a omits US ^{a1} Y YE ΙΝCΕΝΗΜΑCΥΝΑΥΤΩΧΑΡΙ 60 US TOGETHER to-Him gracing</p>
<p>ΜΗΤΙCΕCΤΑΙΥΜΑCΟCΥΛΛ 60 NO ANY WILL-BE YOUR THE ONE-LEADING-</p>	<p>^{a1} omits by A ΓΩΦΝΔΙΑΤΗCΦΙΛΟCΦΙΑC 60 ATTACHED THRU THE FOND-WISDOM</p>
<p>^a Δ I for E ΚΑΙΚΕΝΗCΑΠΑΤΗCΚΑΤΑΤΗ 400 AND EMPTY SEDUCTION accord.ng-to THE</p>	<p>^a omits THE ΡΑΠΤΩΜΑΤΑΕΞΑΛΕΙΨΑCΤΟ 900 14 SIDE-FALLS OUT-RUBBING THE</p>
<p>ΝΠΑΡΑΔΟCΙΝΤΩΝΑΝΘΡΩΠΩ 20 trad-ition OF-THE humans</p>	<p>ΚΑΘΗΜΩΝΧΕΙΡΟΓΡΑΦΟΝΤΟ 20 DOWN OF-US HAND-WRITING to-THE</p>
<p>ΝΚΑΤΑΤΑCΤΟΙΧΕΙΑΤΟΥΚΟ 40 according-to the elements OF-THE SYSTEM</p>	<p>ΙCΔΟΓΜΑCΙΝΟΗΝΥΠΕΝΑΝΤ 40 decrees WHICH WAS UNDER-IN-STEAD</p>
<p>CΜΟΥΚΑΙΟΥΚΑΤΑΧΡΙCΤΟΝ 60 AND NOT accord.ng-to ANOINTED</p>	<p>^{a1} Ω=OF-US ΙΟΝΗΜΙΝΚΑΙΥΤΟΗΡΚΕΝΕ 60 to-US AND it HAS-LIFTED OUT</p>
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Doctrinal Correction

13 Not only is the believer exempt from the authority of the apostles of the Circumcision, but, in spirit, he is beyond the reach of all human jurisdiction. Even before His resurrection our Lord reminded Pilate that he had no authority whatever in His case except what had been granted him from above (Jno. 19¹⁰⁻¹¹). By His rising He reversed the sentence of death pronounced against Him by the Sanhedrin and the Roman governor.

16 The prohibition of certain foods under the law, the observance of festivals and fasts and rest days, all foreshadowed the rest and joy and plenty of that future kingdom on the earth, in which the body of Christ has no part. The divine picture of our portion is the physical body of Christ, risen and ascended and seated at God's right hand in the celestial spheres. As the physical members are to this body, so we, His spiritual members, are to Him. We, too, are roused and seated there, and are the instruments through which He will effect His Father's will in the empyrean.

19 "Holding the Head" is a succinct expression of our duty as members of the body of Christ. A conscious connection and subjection to Him as our Head will sever us from the things of the world, whether it be its religion (however divine its origin) or its philosophy. Any attempt to improve our position before God by physical means, whether it be an appeal to the senses or a curbing of its normal needs, denies our completeness in Christ.

CORRECTION—DEPORTMENT

1 The secret of pleasing God is a conduct conformed to our spiritual position. The key to this position is the great truth that we have not only died and have been roused with Christ, but we have *ascended* into heaven with Him. Our interests, our expectations, are no longer on earth at all, but in the celestial regions. Let this great and glorious truth be behind our motives and guide us into the path that pleases Him.

ties and authorities, He boldly makes a show of them, triumphing over them in it. Let no one, then, be judging you in food or in drink or in a particular festival, or new moon, or sabbaths, which are a shadow of those things which are future—but the body is of Christ. Now let no one be arbitrating against you willfully, by humility and the ritual of messengers, parading what is seen, affectingly puffed up by his fleshly mind, and not holding the Head, out of Whom the entire body, being supplied and united through the assimilation and ligaments, is growing in the growth of God. If, then, you died together with Christ from the elements of the world, why, as living in the world, are you subject to decrees: "You should not be touching, nor tasting, nor having the slightest contact" (which things are all for corruption by use) in accord with the directions and teachings of men, which are, indeed, an expression having its wisdom in a willful ritual and a humble disposition and asceticism—not of any value against the surfeiting of the flesh.

3 If, then, you were roused together with Christ, be seeking that which is above, where Christ is sitting at the right hand of God. Be disposed to that which is above, not to that on the earth, for you died and your life has been hid together with Christ in God. Whenever Christ, our Life, should be manifested, then *you* also will be manifested together with Him in glory.

5 Put to death, then, your members which are on earth: prostitution, uncleanness, passion, evil desire, and greed, which is idol-

<p>ΕΝΟΤΑCΑΡΧΑCΚΑΙΤΑCΕΞ²⁰ <small>THE ORIGINALS AND THE SU-</small> <small>B adds AND ΚΑΙ ΔΔΟ.</small> ΟΥCΙΑCΕΙΓΜΑΤΙCΕΝΕΝ⁴⁰ <small>thorities He-shows IN</small></p>	<p>^{A inserts} Ε ΜΗΔΕΙΓΗCΑΕCΤΙΝΠΑΝΤΑ²⁰ <small>22 TASTING NO-YET YOU-MAY-BE-IMPINGING WHICH IS ALL</small></p>
<p>ΠΑΡΡΗCΙΑΘΡΙΑΜΒΕΥCΑCΑ⁶⁰ <small>boldness TRIUMPHING-OVER them</small> ΥΤΟΥCΕΝΑΥΤΩΜΗΟΥΝΤΙCΥ⁸⁰ <small>10 IN it NO THEN ANY YOUR</small></p>	<p>ΕΙCΦΘΟΡΑΝΤΗΑΠΟΧΡΗCΕΙ⁶⁰ <small>INTO CORRUPTION to-THE FROM-USE</small> ΚΑΤΑΤΑΞΕΝΤΑΛΜΑΤΑΚΑΙΔΙ⁸⁰ <small>AB insert Ε ΔΑCΚΑΛΙΑCΤΩΝΑΝΘΡΩΠΩΝ⁸⁰ <small>ings OF-THE humans</small></small></p>
<p>ΜΑCΚΡΙΝΕΤΩΕΝΒΡΩCΕΙΗ¹⁰⁰ <small>LET-BE-JUDGING IN FEEDING OR IN</small> ΝΠΟCΕΙΗΕΝΜΕΡΕΙΕΘΡΩC²⁰ <small>DRINKING OR IN PART OF-FESTIVAL</small></p>	<p>ΑΤΙΝΑΕCΤΙΝΛΟΓΟΜΕΝΕΧ⁶⁰⁰ <small>23 WHICH-ANY IS saying INDEED HAVING</small> ΟΝΤΑCΟΦΙΑCΕΝΕΒΕΛΟΒΗ²⁰ <small>OF-WISDOM IN WILL-BITUAL</small></p>
<p>ΗΝΟΥΜΗΝΙΑCΗCΑΒΒΑΤΩΝΑ⁴⁰ <small>17 OR OF-YOUNG-MONTH OR OF-SABBATHS WHICH</small> ΕCΤΙΝΚΙΑΤΩΝΜΕΛΛΟΝΤΩ⁶⁰ <small>18 SHADE OF-THE BEING-ABOUT</small></p>	<p>CΚΕΙΑΚΑΙΤΑΠΕΙΝΟΦΡΟCΥ⁴⁰ <small>AND humility</small> ΗΝΚΑΙΦΕΙΔΙΑCΦΜΑΤΟCΟ⁶⁰ <small>B omits AND s.o. E insert-d very minutely by n2 AND UN-SPARKING OF-BODY NOT</small></p>
<p>ΝΤΟΔΕCΦΜΑΤΟΥΧΡΙCΤΟΥΜ⁸⁰ <small>18 THE YET BODY OF-THE ANOINTED NO-</small> <small>s.o.</small> ΗΔΕΙCΥΜΑCΚΑΤΑΒΡΑΒΕΥΕ²⁰⁰ <small>YET-ONE YOUR LET-BE-DOWN-UPRISING</small></p>	<p>ΜΟΝΗΝΗCCAΡΚΟCΕΙΟΥΝC⁷⁰⁰ <small>3 REMAINING OF-THE FLESH IF THEN YE-</small> ΥΝΗΓΕΡΘΗΤΕΩΧΡΙCΤΩΤΑ²⁰ <small>s1 EN IN WERE-TOGETHER-BUJSED to-THE ANOINTED THE</small></p>
<p>ΤΩΒΕΛΟΝΕΤΑΠΕΙΝΟΦΡΟC²⁰ <small>WILLING IN humility</small> ΥΝΗΚΑΙΘΡΗCΚΕΙΑΤΩΝΑΓΓ⁴⁰ <small>s1 adds BEING-ABOUT MEΛΛΟ AND BITUAL OF-THE MESSEN-</small></p>	<p>ΑΝΩΙΖΗΤΕΟΥΧΡΙCΤΟC⁴⁰ <small>UP YE-BE-SEEKING where THE ANOINTED</small> <small>is omitted by s1</small> ΕCΤΙΝΕΔΕΞΙΑΤΟΥΘΕΟΥΚ⁶⁰ <small>IS IN RIGHT OF-THE God sit-</small></p>
<p>ΝΕΙΚΗΦΥCΙΟΥΜΕΝΟCΥΠΟΤ⁶⁰ <small>SIMULATLY BRING-INFLATED UNDER THE</small> ΟΥΝΟΟΤΗCCAΡΚΟCΑΥΤΟΥ²⁰⁰ <small>MIND OF-THE FLESH OF-BIM</small></p>	<p>ΑΘΗΜΕΝΟCΤΑΑΝΩΦΡΟΝΕΙΤ⁸⁰ <small>2 ING THE UP BE-YE-BEING-disposed</small> ΕΜΗΤΑΕΠΙΤΗCΓΗCΑΠΕΘΑΝ⁸⁰⁰ <small>3 NO THE ON OF-THE LAND YE-FROM-DIED</small></p>
<p>ΚΑΙΟΥΚΡΑΤΩΝΤΗΝΚΕΦΑΛΗ²⁰ <small>19 AND NOT HOLDING THE HEAD</small> ΝΕΞΟΥΠΑΝΤΟCΦΜΑΔΙΑΤΩΝ⁴⁰ <small>OUT OF-WHOM EVERY THE BODY THRU THE</small></p>	<p>ΕΤΕΓΑΡΚΑΙΗΖΩΗΥΜΩΝΚΕΚ²⁰ <small>for AND THE LIFE OF-YOU-P HAS-been-</small> ΡΥΠΤΑΙCΥΝΤΩΧΡΙCΤΩΕΝΤ⁴⁰ <small>HID TOGETHER to-THE ANOINTED IN THE</small></p>
<p>ΑΦΩΝΚΑΙCΥΝΔΕCΜΩΝΕΠΙΧ⁶⁰ <small>TOUCH AND TOGETHER-BONDS BEING-sup-</small> ΟΡΗΓΟΥΜΕΝΟΝΚΑΙCΥΝΒΙB⁸⁰ <small>s1 M plied AND BEING-TOGETHER-</small></p>	<p>ΦΘΕΦΟΤΑΝΟΧΡΙCΤΟCΦΑΝΕ⁶⁰ <small>4 God when-EVER THE ANOINTED MAY-BE-BEING-</small> ΡΘΗΝΖΩΗΜΜΟΝΤΟΤΕΚΑΙΥ⁸⁰ <small>made-APPEAR THE LIFE OF-US Ulien AND YE</small></p>
<p>ΑΖΟΜΕΝΟΝΑΥΞΕΙΤΗΝΑΥΞΗ¹⁰⁰ <small>s1 MAY-BE-GROWING H STEP-FED IS-GROWING THE GROWTH</small> CΙΝΤΟΥΒΕΟΥΕΙΟΥΝΑΠΕΘΑ²⁰ <small>20 OF-THE God IF THEN YE-FROM-DIED</small></p>	<p>ΜΕΙCCΥΝΑΥΤΩΦΑΝΕΡΘΗC⁹⁰⁰ <small>s.o. TOGETHER to-Him omitted by A TOGETHER to-Him WILL-BE-BEING-made-APPEAR</small> ΕCΘΕΕΝΔΟΞΗΝΕΚΡΩCΑΤΕΟ²⁰ <small>5 IN esteem make-YE-DEAD THEN</small></p>
<p>ΝΕΤΕCΥΝΧΡΙCΤΩΑΠΟΤΩΟΝC⁴⁰ <small>s1 adds ΟΥΝ THEN TOGETHER to-ANOINTED FROM THE el-</small> ΤΟΙΧΕΙΩΝΤΟΥΚΟCΜΟΥΤΙΩ⁶⁰ <small>EA O. ements OF-THE SYSTEM ANY AS</small></p>	<p>ΥΝΤΑΜΕΛΗΥΜΩΝΤΑΕΠΙΤΗC⁴⁰ <small>BA1 omit OF-YOU-P THE MEMBERS OF-YOU-P THE ON OF-THE</small> ΓΗCΠΟΡΝΕΙΑΝΑΚΑΒΑΡCΙΑ⁶⁰ <small>AS O. LAND PROSTITUTION Uncleannecc</small></p>
<p>CΩΝΤΕCΕΝΚΟCΜΩΔΟΓΜΑΤ⁸⁰ <small>LIVING IN SYSTEM YE-ARE-BEING-de-</small> ΙZΕCΘΕΜΗΑΥΗΜΗΗΔΕΓΕΥCΗ⁵⁰⁰ <small>21 refFD NO-YOU-SH'D-BE-TOUCHING NO-YET SH'D-BE-</small></p>	<p>ΝΠΑΘΟCΕΠΙΘΥΜΙΑΝΚΑΚΗΝ⁸⁰ <small>EMOTION ON-FEELING EVIL</small> ΚΑΙΤΗΝΠΑΘΟΝΕΞΙΑΝΗΤΙC⁶⁰⁰⁰ <small>s inserts E AND THE MORE-HAVING WHICH-ANY</small></p>

Correction—Deportment

⁵ We are exhorted to transform faith into fact. Are we dead to the world? Then let us live as those who are past the practises which pollute it. How can we keep on in the course which will draw down God's indignation—not upon us—but upon those who do not trust Him?

⁹ The old humanity, with its diversity and division, no longer reflects the Image of its Creator. In the new, or fresh, humanity, in which Christ displaces Adam, these divisions disappear. The religion of the Jew and the philosophy of the Greek, the privileges of the Circumcision and the proscription of the Uncircumcision, the subjection of the slave and the superiority of the freeman—all these find no place in the young humanity of which Christ is the Head. We should so behave that it will be recognized as created in His image.

¹² The greater our appreciation of our Lord's grace toward us, the greater grace will we show towards all who belong to Him. Without this compelling power we shall be able only to exercise our natural, ungracious dispositions.

¹⁴ Love, the greatest of the abiding trinity (1Cor.13:13), is the tie which binds us to the Lord and should be the tie which unites us to our fellow saints. Before maturity, in the preparatory era preceding the present economy, the saints were united (or rather divided) by a common rite, as Circumcision, or a common ancestor, as Israel. Now that these are abolished there is a spiritual unity unmarred by any division (Eph.4:2-6). Love is the tie that makes us one, peace is the tie that keeps us one.

¹⁵ All difficulties should be submitted to the arbitration of the peace of Christ.

¹⁶ The sincerest source of song is a heart full of grace. It should be the overflow of a heart surcharged with an appreciation of God's love. All other motives are a mockery, and discordant to His ears.

¹⁷ God is jealous that His Son be duly honored in all we do or say. Even our thanksgiving must be accompanied by the incense of His name.

⁶ atry, because of which God's indignation is coming on the sons of
⁷ Stubbornness—among whom *you* also once walked, when you lived in these things.

⁸ Yet now *you* also be putting away all these—anger, fury, malice, calumny, obscenity out of
⁹ your mouth. Do not lie to one another, stripping off the old humanity together with its practises, and putting on the young, which is being renewed into recognition, to accord with the Image of the
¹¹ One Who creates it, wherein there is no Greek and Jew, Circumcision and Uncircumcision, barbarian, Scythian, slave, freeman, but all and in all is Christ.

¹² Put on, then, as God's chosen ones, holy and beloved, pitiful compassion, kindness, humility,
¹³ meekness, patience, bearing with one another and dealing graciously among yourselves, if anyone should be having a complaint against any. According as the Lord also deals graciously with you, thus also *you*.

¹⁴ Now over all these is love, which is
¹⁵ the tie of maturity. And let the peace of Christ be arbitrating in your hearts, for which you were called also in one body; and become thankful. Let the word of Christ make its home in you richly, in all wisdom, teaching and admonishing yourselves; with psalms, hymns, spiritual songs, singing, in the grace which is in
¹⁷ your hearts, to God. And everything, whatever you may be doing, in word and in act, let all be in the name of our Lord Jesus Christ,

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selves to-psalms HYMNS

ΝΟΙΣ ΦΩΔΑΙΣ ΠΝΕΥΜΑΤΙΚΑΙ 20
A1 adds AND ΚΑΙ

ΣΕΝΤΗ ΧΑΡΙΤΙ ΔΟΝΤΕΣ ΕΝ 40
AS omit THE

ΤΑΙΣ ΚΑΡΔΙΑΙΣ ΥΜΩΝ ΤΩΘΕ 60
IN THE grace SINGING IN

ΦΚΑΙ ΠΑΝΟΤΙΕΑΝ ΠΟΙΗΤΕ 80
s Ε for ΔΙ

ΑΝ ΕΧΕΤΕ ΕΝ ΑΛΛΗΛΟΙΣ 20
THE HEARTS OF-YOU to-the God

ΑΝ ΕΧΕΤΕ ΕΝ ΑΛΛΗΛΟΙΣ 20
AND EVERY WHICH-ANY IF-EVER YE-MAY-BE-DOING

ΝΑ ΟΙΚΤΙΡΜΟΥ ΧΡΗΣΤΟΤΗΤ 20
IN saying ON IN ACT ALL IN NAME

ΝΑ ΟΙΚΤΙΡΜΟΥ ΧΡΗΣΤΟΤΗΤ 20
IN saying ON IN ACT ALL IN NAME

Correction—Deportment

17 We should always distinguish between our place "in Christ" and "in the Lord". "In Christ" physical distinctions vanish, even the distinction between the sexes is gone. There is neither male nor female (Gal.3²⁸). But "in the Lord" these are all recognized and regulated. Let us never base *conduct* on our place in Christ, always in the Lord. Service is to the Lord, not to Christ. In the Lord, woman is subject, in Christ, she is the equal of the man.

18 The ideal family is characterized by love on the part of the husband, which smoothes the way for subjection on the part of the wife and obedience on the part of the children. It is a sign of the last days that children no longer heed this injunction (2Tim. 3²).

22 As slavery is almost a thing of the past, these injunctions may well be the guide of those whose service is voluntary rather than compulsory. It is a marvelous help to look beyond all earthly masters and work for One above. Our employer may be hard to please, or unjust, or harsh, not giving proper compensation, but if we become the slave of Christ our work will be sincerely done and we will look to Him for appreciation and due deserts. On the other hand we will be restrained from injurious acts by the fear of Him in that day.

1 Masters, too, by remembering that they are His slaves, will deal justly with those who serve them.

THE SECRET OF CHRIST

ITS EXPRESSION

2 The great burden on the apostle's heart at this time was the transcendent revelation of Christ and His secret glories, which had been common which smoothes the way for subjection his message when he was a prisoner at the court of Rome? God's ways are not our ways. If the apostle had been free he would probably have proclaimed Christ's universal dignities by word of mouth. Being bound, he committed his message to writing, a method which has been immeasurably more effective.

giving thanks to God, the Father, through Him.

18 Wives, be subject to your husbands, as is proper in the Lord.
19 Husbands, be loving your own wives and be not bitter toward them. Children, be obeying your parents in all things, for this is well pleasing in the Lord. Fathers, do not be vexing your children, lest they may be disheartened.

22 Slaves, in all things be obeying your masters according to the flesh, not with eye-slavery as man pleasers, but with singleness of heart, fearing the Lord. All whatever you may be doing, be working from the soul, as to the Lord and not to men, being aware that you will be getting the compensation of the enjoyment of an allotment from the Lord: you are slaving for the Lord Christ. For he who is injuring shall be requited for that which he injures, and there is no partiality.

4 Masters, be tendering that which is just and equitable to your slaves, being aware that *you* also have a Master in heaven.

2 Be persevering in prayer, watching in it with thanksgiving.
3 and praying at the same time concerning us, that God should open up for us a door of the word, to speak the secret of Christ, because of which I have been bound also,
4 that I should be making it manifest,
5 as I must speak. Be walking in wisdom toward those outside, reclaiming the era, your word being always with grace, seasoned with salt, perceiving how you must answer each one.

7 All my affairs shall be made known to you by Tychicus, a be-

^{Abol omit of-the} ^{A omits Master}
ΝΟΜΑΤΙ ΤΟΥ ΚΥΡΙΟΥ ΙΗΣΟΥ ²⁰
 OF-THE Master JESUS
^{ANONED omitted by B}
ΧΡΙΣΤΟΥ ΕΥΧΑΡΙΣΤΟΥΝΤΕ ⁴⁰
 ANONED thanking
ΣΤΩΘΕ ΦΠΑΤΡΙΔΙ ΑΥΤΟΥ ΑΙ ⁶⁰
 18 to-THE God FATHERS TURN Him THE
^{Δι}
ΓΥΝΑΙΚΕΣ ΥΠΟΤΑΣΣΕΘΕ ⁸⁰
 WOMEN LET-BE-BEING-UNDER-SET to-
ΟΙΣ ΑΝΔΡΑΣΙΝ ΩΣ ΚΑΝ Η ΚΕΝΕ ¹⁰⁰
 THE MEN AS proper IN
ΝΚΥΡΙΩ ΙΑΝΔΡΕΣ ΑΓΑΠΑΤ ²⁰
 19 Master THE MEN BE-LOVING
^{Abol omit of-selves}
ΕΤΑΣΕ ΑΥΤΩΝ ΓΥΝΑΙΚΑΣ ΚΑ ⁴⁰
 THE OF-Selves WOMEN AND
^{ΑΙ for Δι} ^{Α Δι}
ΙΜΗ ΠΙ ΚΡΑΙΝΕΣ ΘΕ ΠΡΟΣ ΑΥ ⁶⁰
 NO BE-YE-BEING-BITTEB TOWARD them
ΤΑΣ ΤΑΤΕ ΚΝΑΥ ΠΑΚΟΥΕΤΕ ⁸⁰
 20 THE offsprings BE-obeying to-
ΟΙΣ ΓΟΝΕΥΣΙΝ ΚΑΤΑ ΠΑΝΤΑ ²⁰⁰
 THE parents according-to ALL
ΤΟΥΤΟ ΓΑΡ ΕΥΑΡΕΣΤΟΝ ΕΣΤΙ ²⁰
 this for WELL-PLEASING IS
ΙΝ ΕΝ ΚΥΡΙΩ ΟΙ ΠΑΤΕΡΕΣ ΜΗ ⁴⁰
 21 IN Master THE FATHERS NO
^Β **ΕΡΕΘΙΖΕΤΕ** ^{ΥΕ-ΒΕ-(Α ΔΙ) ΣΤΡΙΦ-ΙΝ} (provoking)
ΠΑΡΟΡΙΖΕΤΕ ΤΑΤΕ ΚΝΑΥΜ ⁶⁰
 BE-making-BENDE-INDIGNANT the offsprings OF-YOU
ΩΝ ΙΝ ΑΜΗΛΩ ΜΩΣΙΝ ΟΙ ΔΟΥ ⁸⁰
 22 THAT NO THEY-MAY-BE-UNFEELING THE SLAVE
ΛΟΙΥ ΠΑΚΟΥΕΤΕ ΚΑΤΑ ΠΑΝΤΑ ³⁰⁰
 BE-obeying according-to ALL
ΑΤΟΙΣ ΚΑΤΑ ΣΑΡΚΑ ΚΥΡΙΟΙ ²⁰
 to-THE according-to FLESH masters
^{ΑΙ ΔΙ}
ΣΜΗΝ ΟΦΘΑΛΜΟΔΟΥΛΕΙΑ ⁴⁰
 NO IN eye-slavery AS
^{Α ΔΙ}
ΣΑΝ ΘΡΩΠΑΡΕΣ ΚΟΙ ΑΛΛΑ ⁶⁰
 human-pleasers but IN
ΑΠΛΟΤΗΤΙΚΑΡΔΙΑΣ ΦΟΒΟΥ ⁸⁰
 UN-COMPOUND OF-HEART FEARING
^{ΔΙ} ^{God} ^{ΕΘΝ} ^{Abol omit EVERY}
ΜΕΝΟΙΤΟΥ ΚΥΡΙΟΥ ΠΑΝΟΕΑ ⁴⁰⁰
 23 THE Master EVERY WHICH IF-
Ν ΠΟΙΝΤΕ ΕΚ ΨΥΧΗΣ ΕΡΓΑΖΕ ²⁰
 EVERY YE-MAY-BE-DOING OUT OF-soul BE-YE-ACTING
^{η omits} ^{A adds} **ΣΛΑΒΙΝ ΔΟΥΛΕΥΟΝΤΕΣ**
ΘΕΣΤΩΤΟΥ ΚΥΡΙΟΥ ΚΑΝ ⁴⁰
 AS to-THE Master AND NOT to-
^{Α ΔΙ}
ΘΡΩΠΟΙΣ ΕΙΔΟΤΕ ΣΟΤΙΑ ⁶⁰
 24 know HAVING-PERCEIVED THAT FROM
^{η pr fix} **ΑΠΟ ΦΡΟΝ-Γ.**
ΚΥΡΙΟΥ ΑΝΗ ΨΕΒΕΤΗΝΑΝΤ ⁸⁰
 Master YE-WILL-BE-GETTING THE repaying
ΑΠΟΔΟΣΙΝ ΤΗΣ ΚΑΝΗΡΟΝΟΜΙ ⁶⁰⁰
 OF-THE tenancy

ΑΚΤΩ ΚΥΡΙΩ ΧΡΙΣΤΩ ΔΟΥΛΕ ²⁰
 to-THE Master ANONED YE-ABE-SLAVI NG
ΥΕΤΕ ΟΓΑΡ ΔΙΚΩΝ ΚΟΜΙΣΕ ⁴⁰
 25 THE for one-injuring WILL-BE-BEING-
ΤΑΙ ΟΝ ΔΙΚΗ ΣΕΝ ΚΑΙ ΟΥΚ Ε ⁶⁰
 requited WHICH BE-injures AND NOT IS
ΤΙΝ ΠΡΟΣΩΠΟΛΗΜΨΙΑ ΟΙΚΥ ⁶⁰
 4 partially THE mas-
^{A inserts} **ΡΙΟΙ ΤΟ ΔΙΚΑΙΟΝ ΚΑΙ ΤΗΝ** ⁶⁰⁰
 lers THE JUST AND THE E-
ΣΟΤΗΤΑ ΤΟΙΣ ΔΟΥΛΟΙΣ ΠΑ ²⁰
 QUALITY to-THE SLAVES BE-
^{η ΔΙ}
ΕΧΕΣΘΑΙ ΕΙΔΟΤΕ ΣΟΤΙΚΑΙ ⁴⁰
 tendering HAVING-PERCEIVED THAT AND
ΥΜΕΙΣ ΕΧΕΤΕ ΚΥΡΙΟΝ ΝΟΥ ⁶⁰
 YE ABE-HAVING Master IN bea-
^{ΔΙ} ^{ΟΙ} ^{heavens} ^η ^{repairs} **ΠΡΟΣΚΑ** ⁸⁰
 2 ven to-THE prayer BE-YE-TOWARD-
^{η ΔΙ}
ΠΤΕΡΕΙ ΤΕ ΓΡΗΓΟΡΟΥΝΤΕ ⁷⁰⁰
 HOLDING watching
^{η omits IN SAME} ^{A inserts} **ΕΝ ΑΥΤΗΝ ΕΥΧΑΡΙΣΤΙΑ ΠΡ** ²⁰
 3 IN SAME IN thanking pray-
^{η first had IN ΔΙ} ^{that for} **ΔΙ**
ΟΣ ΕΥΧΟΜΕΝΟΙ ΑΜΑ ΚΑΙ ΠΕΡ ⁴⁰
 ING SIMULTANEOUSLY AND ABOUT
ΙΜΩΝ ΙΝ ΑΘΕΟΣ ΑΝΙΣΤΗ ⁶⁰
 US THAT THE God SHOULD-BE-UPENING
^{A adds} ^{IN boldness} **ΕΝΤΑΥΡ**
ΜΙΝ ΒΥΡΑΝΤΟΥ ΛΟΓΟΥ ΑΛΛΗ ⁸⁰
 to-US DOOR OF-THE saying to-TALK
^{Η ΔΙ} ^{God}
ΣΑΙ ΤΟΥ ΣΤΗΡΙΟΝ ΤΟΥ ΧΡΙ ⁸⁰⁰
 THE CLOSE-KEEP OF-THE ANONED
^{η adds IN}
ΣΤΟΥ ΔΙΟΚΑΙ ΔΕ ΔΕ ΜΑΙΝΑ ²⁰
 4 THRU-WHICH AND I-HAVE-BEEN-BOUND THAT
^{η ΔΙ}
ΦΑΝΕΡΩΘΕ ΑΥΤΩ ΘΣ ΔΕΙΜΕΛ ⁴⁰
 I-SH'D-BE-Making-APPEAR it AS IS-BINDING ME
ΑΛΗ ΣΑΙ ΕΝ ΣΟΦΙΑ ΠΕΡΙ ΠΑΤ ⁶⁰
 5 TO-TALK IN WISDOM BE-YE-ABOUT-THEAD-
ΕΙΤΕ ΠΡΟΣ ΤΟΥΣ ΕΣΩ ΤΟΝ ΚΑ ⁸⁰
 ING TOWARD THE-ONE OUT THE SEASON
ΙΡΟΝ ΕΞ ΑΓΟΡΑΖΟΜΕΝΟΙ ΟΙ ⁹⁰⁰
 6 OUT-BUYING THE
ΟΓΟΣΥΜΟΝ ΠΑΝΤΟΤΕ ΕΝ ΧΑΡ ²⁰
 saying OF-YOU always IN grace
ΙΤΙ ΑΛΛΑ ΤΗΝ ΡΤΥΜΕΝΟ ΣΕΙΔ ⁴⁰
 to-SALT HAVING-been-seasoned to-PER-
^{η inserts} **ΕΝ ΑΙΨΩΣ ΔΕΙΜΑΣ ΕΝΙΕΚΑ** ⁶⁰
 CEIVE how IS-BINDING YOU to-ONE to-EACH
^{η inserts} ^{η adds} **ΔΕ ΥΕΤ**
ΣΤΩ ΑΠΟΚΡΙΝΕΣΘΑΙ ΚΑΤΑ ⁸⁰
 7 to-be-answering THE according-to
ΕΜΕ ΠΑΝΤΑ ΓΝΩΡΙΣΕΙ ΥΜΙΝ ⁷⁰⁰⁰
 ME ALL WILL-BE-KNOWIZING to-YOU

Mutual Reports

7 Tychicus is well named, for who ever had a better "chance" than the bearer of this epistle as well as the letter to the Ephesians? (Eph.6²¹). The spiritual wealth with which he was entrusted passes our utmost comprehension.

10 The mention of Mark is another affectionate touch. Barnabas and Saul brought him from Jerusalem to Antioch (Acts12²⁵) and took him with them on their first missionary journey, but he forsook them and returned to Jerusalem (Acts13¹³). For this Paul refused to take him the next time, causing the separation of Paul and Barnabas (Acts 15³⁷⁻⁴⁰). But Paul has been drinking deeply of *grace*. He no longer holds Mark's failure against him. He tells Timothy that "he is useful for the service" (2 Ti. 4¹¹). Now he makes sure that his friends receive him. And this man, whose service was so unsatisfactory, is the one chosen by God to write the account of the perfect Servant!

10 Aristarchus, Mark and Justus are not to be reckoned as members of Christ's body destined to a celestial allotment. They were of the Circumcision, who still proclaimed the kingdom. Here we have the point of contact between these two companies. The course of the Circumcision is traced in the epistle to the Hebrews.

12 Epaphras seems to have been the principal teacher in the Colossian ecclesia (17) through whom they learned the grace of God. How effectively that grace wrought in his own heart is evident by his prayers and anguish while absent from them. His great concern was that they should be *mature* and *complete* in all the will of God. How rare are such saints in these days!

16 It is likely that the Laodicean epistle here referred to is the same as that now called the epistle to the Ephesians. It has the character of a circular letter, copies of which were sent to various ecclesias.

18 The epistle was probably penned by a professional scribe, but the apostle appended the greeting with his own hand.

loved brother and faithful servant and fellow slave in the Lord, whom I send to you for this same thing, that you may know what concerns you and he should be consoling your hearts, together with Onesimus, a faithful and beloved brother, who is one of you. They shall make known to you all things here.

10 Aristarchus, my fellow captive, is greeting you, and Mark, cousin of Barnabas (concerning whom you obtained directions—if he should be coming to you, receive him), and Jesus, termed Justus, who are of the Circumcision: these are the only fellow workers for the kingdom of God who became a solace to me. Epaphras is greeting you, who is one of you, a slave of Christ Jesus, always struggling for you in prayers, that you may stand mature and fully assured in all the will of God. For I am testifying of him that he has much misery over you and those in Laodicea and those in Hierapolis.

14 Luke, the beloved physician, is greeting you, and Demas. Greet the brethren in Laodicea, and Nympha, and the ecclesia at her home. And whenever the epistle should be read to you, cause that it should be read in the Laodicean ecclesia also, and that you also may be reading that of Laodicea. And say to Archippus: "Look to the service which you accepted in the Lord, that you fulfill it."

18 The salutation is by my hand—*Paul. Remember my bonds!*

Grace be with you! *Amen!*

ΤΥΧΙΚΟΣ ΑΓΑΠΗΤΟΣ ΑΔΕΛ	20	ΝΤΑΙΣ ΠΡΟΣΕΥΧΑΙΣ ΙΝΑ ΣΤ	20
Tychicus THE beloved brother		THE prayers THAT YE-MAY-	
ΦΟΣ ΚΑΙ ΠΙΣΤΟΣ ΔΙΑΚΟΝΟΣ	40	^{Δ2} ΗΤΕ = MAY-BE-ST (s.o.) ANDING	
AND BELIEVING THRU-SERVITOR		ΔΘΗΤΕ ΤΕ ΛΕΙΟΙΚΑΙ ΠΕ ΠΑΝ	40
^{Δ1} omits Δ and TOGETHER-SLAVE		BE-BELIEVING-STOOD matured AND HAVING-been-	
ΚΑΙ ΣΥΝΔΟΥΛΟC ΕΝ ΚΥΡΙΩ	60	ΡΟΦΟΡΗ ΜΕΝΟΙ ΕΝ ΠΑΝΤΙ ΘΕ	60
8 AND TOGETHER-SLAVE IN Master WHOM		FULL-WORD IN EVERY WILL	
ΝΕ ΠΕΜΨΑ ΠΡΟΣΥΜΑΣΕΙC ΑΥ	80	ΛΗΜΑΤΙ ΤΟΥ ΘΕΟΥ ΜΑΡΤΥΡΩ	80
I-SEND TOWARD YOU INTO NAME		13 OF-THI God I-AM-witnessING	
ΤΟΤΟΥΤΟΙΝ ΑΓΝΩΤΕΤΑ ΠΕΡ	100	ΓΑΡ ΑΥΤΩ ΟΤΙ ΕΧΕΙ ΠΟΛΥΝ Π	100
^{Δ2} omits ΤΕ		for to-him that he-is-HAVING much MIS-	
^{Δ1} H- OR but ^{Δ2} restores it as it was		ΟΝ ΟΝΥ ΠΕΡ ΜΥΦΩΝ ΚΑΙ ΤΩΝ	20
ΕΥΜΩΝ ΚΑΙ ΠΑΡΑΚΑΛΕCΗΤΑ	20	ΕΡΥ OVER YOU AND OF-THI IN	
YOU AND he-sh'D-BE-DESC-ALLING THE		^{Δ2} inserts Ε very small	
ΣΚΑΡΔΙΑC ΜΥΦΩCΥΝΟΝ ΗCΙ	40	ΛΑΟΔΙΚΑΙ ΚΑΙ ΤΩΝ ΕΝ ΕΡΑ	40
9 HEARTS OF-YOU TOGETHER to-PROFITABLE		PEOPLE-JUST (Laodicea) AND OF-THI IN SACRED-city	
ΜΩΤΩ ΠΙCΤΟC ΚΑΙ ΑΓΑΠΗΤΩC	60	ΠΟΛΕΙC ΑC ΠΑΖΕΤΑΙ ΜΑC ΛΟ	60
(Onesimus) THE BELIEVING AND beloved bro-		14 (Hierapolis) is-greeting YOU LUK	
ΔΕ ΑΦΩC ΕCΤΙΝ ΕC ΜΥΦΩΝ ΠΑ	80	ΥΚΑC ΟΙ ΑΤΡΟC ΑΓΑΠΗΤΟC	80
ther WHO IS OUT OF-YOU ALL		THE HEALER THE beloved	
ΝΤΑΥΜΙΝ ΓΝΩΡΙCΟΥCΙΝ ΤΑ	100	ΚΑΙ ΗΜΜΑC ΑC ΠΑC ΘΕΤΟΥ	100
to-YOU THEY-WILL-DE-KNOWLEDGING THE		15 AND DEMAS greet-YE THE	
ΩΔΕ ΑC ΠΑΖΕΤΑΙ ΜΑC ΑΡΙC	20	C ΕΝ ΛΑΟΔΙΚΑΙC ΑΔΕΛΦΟΥC	20
10 here is-greeting YOU Aristarchus		IN PEOPLE-JUST (Laodicea) brothers AND	
ΤΑΡΧΟC CΥΝΑΙΧΜΑ ΛΩΤΟC	40	ΑΙ ΝΥΜΦΑ ΚΑΙ ΤΗΝ ΚΑΤΟΙΚ	40
THE TOGETHER-captive		NYMPHA AND THI according-to HOME	
ΜΟΥ ΚΑΙ ΜΑΡΚΟC ΑΝΕΨΙΟC	60	ΟΝ ΑΥΤΗC ΕΚΚΛΗCΙΑΝ ΚΑΙ Ο	60
OF-ME AND Mark THE COUSIN		16 OF-her OUT-CALLED AND when-	
ΒΑΡΝΑΒΑ ΠΕΡΙ ΟΥ ΕΛΑΒΕΤΕ	80	ΤΑΝ ΑΝΑΓΝΩCΘΗΝ ΠΑΡ ΜΗΝ	80
of-Barnabas ABOUT WHOM YE-GOT		EVER SHOULD-HE-BEING-read DESIDE YOU THE	
ΕΝ ΤΟΙC ΑC ΕΛΘΗΝ ΠΡΟC ΜΥ	100	ΕΠΙCΤΟΛΗΝ ΠΟΙΗCΑΤΕ ΙΝΑ	100
directions IF-EVER MAY-BE-COMING TOWARD YOU		letter make THAT AND	
ΑC ΔΕ ΞΑCΘΕ ΑΥΤΟΝ ΚΑΙ ΗC	20	ΑΙ ΕΝ ΤΗ ΛΑΟΔΙΚΑΙΩΝ ΕΚΚΛ	20
11 RECEIVE-YE him AND JESUS		IN THE PEOPLE-JUST (Laodicea) OUT-CALLED	
ΟΥC ΟΛΕΓΟΜΕΝ ΟCΙ ΟΥCΤΟC	40	ΗCΙ ΑΝΑΓΝΩCΘΗΝ ΚΑΙ ΤΗC	40
THE one-being-said JUSTUS		SHOULD-DE-BEING-read AND THI OUT	
ΟΙ ΟΝΤΕC ΕΚ ΠΕΡΙ ΤΟΜΗC ΟΥ	60	ΚΑΛΟΔΙΚΑC ΙΝΑ ΚΑΙ ΜΕΙ	60
THE oneS-BEING OUT OF-ABOUT-CUTTING these		PEOPLE-JUST (Laodicea) THAT AND YE	
ΤΟΙΜΟΝ ΟΙCΥΝ ΕΡΓΟΙ ΕΙCΤ	80	CΑΝ ΑΓΝΩCΤΕΚΑΙ ΕΙΠΑΤΕ ΑΡ	80
ONLY TOGETHER-ACTORS INTO THE		17 MAY-DE-reading AND say-YE to-	
ΗΝ ΒΑCΙΛΕΙΑ ΤΟΥ ΘΕΟΥ ΟΙ	100	ΧΙ ΠΩΒΑ ΕΠΕ ΤΗΝ ΔΙΑΚΟΝ	100
kingdom OF-THI God WHO-		Archippus YOU-DE-looking THE THRU-SERVICE	
ΤΙΝΕC ΕΓΕΝΗΘΗCΑΝ ΜΟΙ ΠΑ	20	ΑΝΗΝ ΠΑΡΕΛΒΕC ΕΝ ΚΥΡΙΩ	20
ANY WEPE-BECOME to-ME solace		WHICH YOU-DESIDE-GOT IN Master	
ΡΗΓΟΡΙΑC ΑC ΠΑΖΕΤΑΙ ΜΑC	40	ΙΝΑ ΑΥΤΗΝ ΠΛΗΡΟΙCΟC ΠΑ	40
12 is-greeting YOU		18 THAT SAME YOU-MAY-DE-FILLING THE greet-	
ΕΠΛΑΡCΟC ΕC ΜΥΦΩΝΔΟΥΛΟC	60	C ΜΟC ΤΗC ΜΗC ΕΙΡΙ ΠΑΥΛΟΥ	60
ΕΡΑΡΧΗC THE OUT OF-YOU SLAVE		ing to-THI MY HAND OF-PAUL	
ΧΡΙCΤΟΥ ΙΝΑ CΟΥ ΠΑΝΤΟΤΕ Α	80	ΜΗ ΜΗ ΜΟΝΕΥΕΤΕ ΜΟΥ ΤΩΝ ΔΕC	80
OF-AN-OINTED JESUS always CON-		DE-YE-rememberING OF-ME THE BONDS	
ΓΩΝΙΖΟΜΕΝ ΟCΥ ΠΕΡ ΜΥ ΜΟΝΕ	100	ΜΟΝ ΗC ΑΡΙC ΜΕ ΘΥΜΩΝ ΗΜΗΝ	100
TENDING OVER YOU IN		THE grace WITH YOU AMEN	

PAUL'S PROMISE EPISTLES

THE blessed expectation of our Lord's return before the day of His indignation is the subject of these, Paul's earliest epistles. It is the early opening wedge between those who received his ministry among the nations and those of the Circumcision, who looked for Messiah's advent after the display of His indignation and the destruction of man's kingdoms.

The historical background for this change is given in the book of Acts, though the doctrine itself is not found there because the Acts is a treatise on the kingdom of God for Israel. In the ministry of our Lord and His twelve apostles His coming is always presented in its connection with the promised kingdom. It will be with power and great glory (Mt.24³⁰Mk.13²⁶Lu.21²⁷). His feet shall stand on the Mount of Olives (Acts11¹¹⁻¹²Zech.14¹⁻⁵). All the predictions of the prophet Daniel and in the Unveiling of Jesus Christ will be fulfilled at that time. It will follow an era of the most awful and terrific judgments mankind will ever be called upon to endure. So long as the kingdom was impending these judgments, also, were hanging over a rebellious race.

At first Paul, like all the rest, confined his ministry to the Jews. At Antioch, where the disciples were first called "Christians," there were none except Jews and proselytes. From this he was separated (Acts 13²). At *Pisidian* Antioch he first turned to the nations, or Gentiles. After that, though he spoke to the Jews first, he proclaimed Christ freely among the nations, preaching grace. One of the first questions for these believers

among the nations was, What shall become of us in the great judgments which precede the coming of the kingdom? Will God pour out His bowls of wrath upon our heads? In answer to this the apostle is given an entirely new revelation concerning the future presence of the Lord. The believers among the nations were saved on the ground of *grace*. This is to characterize all God's dealings with them. Hence they *cannot* remain in the scene which is visited by His indignation. They must be sheltered or removed. Some saints in Israel are sheltered, but the new company, composed principally of saints from the other nations who have believed Paul's preaching, are to be removed. Paul receives the revelation that, long before the Lord descends in glory to set up His kingdom, He will descend, not to the earth, but to the air, and His saints will be caught up to meet Him there. Thus they will be above the lightnings and thunders of the terrible day of the Lord.

In later epistles, as the truth was gradually developed, more details were added to this glorious revelation. The Corinthian mind found difficulties in this doctrine, so the apostle unfolds to them the secret or mystery of the resurrection (Co.15^{51,52}), that our bodies, which, at present, are adapted only to an earthly environment, are to be *changed* to suit the celestial spheres. The Philippian letter caps the climax by the added revelation that they shall be *transfigured* into the glorious likeness of our Lord Himself!

I THESSALONIANS

THE historical setting and occasion for this epistle is found in the book of Acts (17:1-18:5). By constraint of the spirit of God, after he had revisited the scenes of his first missionary journey, Paul is led to go across to Macedonia. He perceived a vision in which a Macedonian entreated him, "Cross over into Macedonia. Help us!" In response to this appeal Paul and his party founded an ecclesia in Philippi, to which also he afterwards penned the epistle of that name. After being beaten and imprisoned, they are besought to leave the city, and came to Thessalonica.

Paul first reasoned with the Jews in the synagogue for three sabbaths, showing from their scriptures that Christ must suffer and rise from the dead and that Jesus was their Messiah. Some believed but some did not. As at Pisidian Antioch (Acts 13:46-48), Paul then turns to those outside the pale of Judaism and of these a vast multitude believe. But, as at Pisidian Antioch, the unbelieving Jews stirred up a persecution against them so that they were sent away. After going to Berea (Ac. 17:10) and Athens (Ac. 17:15-34), he came to Corinth, where both Silas and Timothy joined him (Acts 18:5, 1 Thess. 3:6) and where he probably wrote this, the first of all the writings of the Greek scriptures.

Paul did not desire to leave the Thessalonians. They had only just received the evangel and needed to be taught and confirmed in the faith. He was deeply concerned about them and sought twice to return to them, but was hindered. So he sent Timothy in his stead. The report of Timothy greatly comforted him. Not being able to go to them, he pens this epistle.

The literary framework shows that the whole epistle takes its color from the persecutions endured by the Thessalonians. At present they are suffer-

FRAMEWORK, I. THESSALONIANS

Complex Reversion and Alternation

SALUTATION 1¹

THANKSGIVING: receive, imitate, wait, rescued from indignation 1¹⁻¹⁰

PAUL'S ENTRANCE to the Thessalonians 2¹⁻²¹²

THANKSGIVING: receive, imitate, suffer, indignation upon Jews 2^{13, 216}

PAUL BEHEAVED of the Thessalonians 2^{17, 311}

THE LORD'S PRESENCE 3¹²⁻³¹³

ASKING AND ENTREATING 4¹⁻⁴⁸

WRITING: not necessary 4⁹⁻⁴¹²

THE LORD'S PRESENCE: those asleep, consolation 4¹³⁻⁴¹⁴

WRITING: not necessary 5¹⁻⁵³

THE LORD'S COMING: those drowsing, consolation 5⁴⁻⁵¹¹

ASKING AND ENTREATING 5¹²⁻⁵²²

THE LORD'S PRESENCE 5²³⁻⁵²⁴

SALUTATION 5²³⁻⁵²⁸

ing from the anger of men, but they shall be saved from the indignation of God. The Jews who persecute them are drawing down God's indignation, but the Thessalonians will never be subjects of His wrath (1¹⁰ 2:1059).

The doctrinal burden of the epistle is based on the truth of the Lord's future presence. He had taught this during the few days he was with them but it needed further explanation.

Some had died and some were indifferent. Would these two classes be left out when He comes? The answer is that those who are asleep will be roused first and accompany the living when they are caught up to meet the Lord in the air. They will not be left behind.

So, too, those who do not watch. The death of Christ provides for their salvation from future wrath quite apart from their present walk. All who are His, whether watchful or drowsy, shall live together with Him.

PAUL'S THANKSGIVING

² This is the pattern pastoral epistle. Paul's deep concern leads him to constant prayer for them, for he knows their need and has been torn from them before it was possible for him to teach them much.

³ It is most significant to find in the opening strain of this, Paul's earliest epistle, that abiding trinity, faith, expectation and love, which have continued the leading characteristics of his ministry and which alone remain throughout this economy (1 Cor. 13¹³). Expectation is expounded in these Promise Epistles. Faith is fully set forth in the Preparatory Epistles, especially Romans. Love overflows in the Perfection Epistles. When all the "gifts" vanished, these remained.

It is the *character* not the quantity of work that counts with God. Apart from faith it is impossible to please Him. Let us avoid all efforts which are not firmly founded on faith. Even toil and weariness depend on their motive to meet His approbation. Love alone can give value to our toil. Expectation, not the indefinite, uncertain desire which "hope" suggests, but an assured and confident prospect of their Lord's return, gave these young believers their endurance in the midst of persecution.

⁴ Paul might well question the reality of the work done in Thessalonica. In a few weeks' time a great multitude heard and believed. There was danger that the enthusiasm of the moment had carried many into their company who were never the subjects of God's grace. But as Paul reflects upon the vision which sent him there (Ac. 16⁹) and the mighty power of the preaching, and their subsequent service and sufferings, he is convinced that God has chosen them. At this very time God assures him that He had many people in Corinth (Ac. 18¹⁰).

⁶ What fervor, what zeal, was shown by this ecclesia! Only a few months before they bowed down to idols. Now, in the face of a furious persecution, they fearlessly proclaim Christ. They have no thought of confining themselves to their own city or even their own province. This was indeed a model even at that time, and how

PAUL and Silvanus and Timothy to the ecclesia of the Thessalonians in God, the Father, and the Lord Jesus Christ:

Grace to you and peace, from God, our Father, and the Lord Jesus Christ.

² We are thanking God always concerning you all, making mention
³ of you in our prayers, unintermittingly remembering your work of faith and toil of love and endurance of expectation of our Lord Jesus Christ, in front of our God
⁴ and Father, having perceived, brethren beloved, your choice by
⁵ God, seeing that the evangel of our God did not come to you in word only, but in power also, and in holy spirit and much assurance, according as you are aware, such as we became among you because of you.

⁶ And *you* became imitators of us and of the Lord, receiving the word in much affliction with joy of
⁷ holy spirit, so that you become models to all those who are believing in Macedonia and in Achaia.
⁸ For from you the word of the Lord has been sounded forth, not only in Macedonia and in Achaia, but in every place your faith toward God has come out, so that we have
⁹ no need to be speaking aught, for *they* are reporting, concerning us, what kind of entrance we have had to you, and how you turned back to God from idols, to be slaving for the living and true God
¹⁰ and to be waiting for His Son out

Thanksgiving

much more so now! Every member was a missionary. Their conduct forced the very enemies of Paul to bear testimony to the reality of his work amongst them (Ac.17⁶).

¹⁰ *Waiting* has no English equivalent. It is used in the papyri of those who were required to settle their debts without *waiting the full term*.

The secret of Paul's Thessalonian evangelism is twofold. He did not seek to turn them from their idols. That was incidental. He turned them *to God*. God and His grace provide the impelling power. In doing this they must needs turn their back on the idols they had worshiped. But more than this, he put before them a vital expectation. It was not a dead Christ he proclaimed to them. Nor did he stop with the resurrection. He engaged their hearts with the ascended Son of God, Whom they might expect to leave His place in heaven in order to receive them to Himself.

PAUL'S ENTRANCE

⁴ There is an overwhelming temptation to please men, in evangelistic work. The marvelous success of Paul's short ministry in Thessalonica arose from his determination to please God at any cost.

⁵ The apostle, in discussing his own motives and methods, gives us an ideal by which to test all such efforts. Flattery is barred out. Avarice is denounced. He himself did not even get a living for his labor, for the Philippians sent him aid even in Thessalonica (Phil.4¹⁶). How many are willing to work for such wages today? As an apostle he deserved the highest honors, and could have demanded them, but he preferred to get no glory from men. His personal presence was weak and his oratory despicable (so said the Corinthians. 2 Cor.10¹⁰), but his love was great, his tenderness was touching, his toil and labor, to avoid being a burden to them, were more eloquent than words, and his conduct above reproach.

of the heavens, Whom He rouses from among the dead, Jesus, Who is rescuing us out of the coming indignation.

² For you yourselves are aware, brethren, that our entrance to you has not come to be for naught, ² but, though suffering before and being outraged at Philippi, according as you are aware, we are bold in our God to speak the evangel of God to you with a vast struggle. ³ For our entreaty is not out of deception, nor yet out of uncleanness, ⁴ nor yet with guile, but, according as we have been tested by God to be entrusted with the evangel, thus are we speaking, not as pleasing men, but God, Who is testing our hearts. ⁵ For neither did we at any time become flattering in expression, according as you are aware, neither with a pretense of greed. ⁶ God is witness, neither seeking glory from men, neither from you, nor from others, when we could be ⁷ a burden as Christ's apostles. But we became gentle in your midst, as if a nurse should be cherishing her ⁸ own children. Thus being ardently attached to you, we are delighting to share with you not only God's evangel, but our own souls also, because you came to be beloved by us.

⁹ For you remember, brethren, our toil and labor: working night and day so as not to burden any of you, we proclaim to you God's ¹⁰ evangel. You are witnesses, and God, how benignly and justly and blamelessly we became to ¹¹ you who are believing, even in

<p>ΥΕΚΤΩΝΟΥΡΑΝΘΝΟΝΗΓΕΙΡ ²⁰ <small>OUT OF-THE heavens WHOM He-raises</small> Α ^{omit} ΟΜΙΤ ^{OF-THE} ΕΝΕΚΤΩΝΝΕΚΡΩΝΗΝΣΟΥΝΤ ⁴⁰ <small>OUT OF-THE DEAD JESUS THE</small></p>	<p>ΙΠΛΕΟΝΕ ΣΙΑΣΘΕΟCΜΑΡΤΥ ²⁰ <small>ance OF-MORE-HAVING God witness</small> ΟΥΤΕΖΗΤΟΥΝΤΕCΕΞΑΝΘΡ ⁴⁰ <small>NOT-BESIDES SEEKING OUT OF-humans</small></p>
<p>ΟΝΡΥΟΝΟΝΗΜΑΣΕΚΤΗΣΟ ⁶⁰ <small>One-rescuing US OUT OF-THE IN-</small> ΡΓΗCΤΗCΕΡΧΟΜΕΝΗCΑΥΤΟ ⁸⁰ <small>DIGNATION THE COMING SAME</small></p>	<p>ΦΩΝΔΟΞΑΝΟΥΤΕΑΦΥΜΩΝΟ ⁶⁰ <small>esteem NOT-BESIDES FROM YOU P NOT-</small> ΥΤΕΑΠΑΛΛΩΝΔΥΝΑΜΕΝΟΙΕ ⁸⁰ <small>BESIDES FROM others BEING-ABLE IN</small></p>
<p>ΙΓΑΡΟΙΔΑΤΕΑΔΕΛΦΟΙΤΗΝ ¹⁰⁰ <small>for YE-HAVE-PERCEIVED brothers THE</small> ΕΙCΟΔΟΝΗΜΩΝΤΗΝΠΡΟΣΥΜ ²⁰ <small>INTO-WAY OF-US THE TOWARD YOU P</small></p>	<p>ΝΒΑΡΕΙΕΝΑΙΩCΧΡΙCΤΟΥ ⁶⁰⁰ <small>HEAVY TO-BE AS OF-ANointed</small> ΑΠΟCΤΟΛΟΙΑΛΛΑΓΕΝΗΘΗ ²⁰ <small>7 commissioners but WE-WERE-BECOME</small></p>
<p>ΑCΟΤΙΟΥΚΕΝΗΓΕΓΟΝΕΝΑΙ ⁴⁰ <small>that NOT EMPTY IT-HAS-BECOME but</small> ΑΑΠΡΟΠΑΘΟΝΤΕCΚΑΙΥΒΡΙ ⁶⁰ <small>BEFORE-suffering AND BEING-OUT-</small></p>	<p>ΜΕΝΗΠΟΙΕΝΜΕCΩΜΩΝΟC ¹⁰ <small>gentle IN midst OF-YOU P AS</small> ΕΑΝΤΡΟΦΟCΘΑΛΠΗΤΑΕΑΥΤ ⁶⁰ <small>IF-EVER nurse MAY-BE-cherishing THE OF-self</small></p>
<p>CΘΕΝΤΕCΚΑΘCΟΙΔΑΤΕΕΝ ⁸⁰ <small>HAGED according-as YE-HAVE-PERCEIVED IN</small> ΦΙΛΙΠΠΟΙCΕΠΑΡΡΗCΙΑCΑ ²⁰⁰ <small>Philippi WE-are-bold</small></p>	<p>ΗCΤΕΚΝΑΟΥΤΩCΜΟΙΡΟΜΕ ⁸⁰ <small>8 offsprings thus BEING-LIKE-GUSHED</small> ΝΟΙΥΜΩΝΕΥΔΟΚΟΥΜΕΝΜΕΤ ⁷⁰⁰ <small>OF-YOU P WE-are-WELL-SEEMING TO-WITH-</small></p>
<p>ΜΕΘΑΕΝΤΩΘΕΦΗΜΟΝΑΛΛΗC ²⁰ <small>IN THE God OF-US TO-TALK</small> ΑΙΠΡΟCΥΜΑCΤΟΕΥΑΓΓΕΛΙ ⁴⁰ <small>TOWARD YOU P THE WELL-MESSAGE</small></p>	<p>ΑΔΟΥΝΑΙΥΜΙΝΟΥΜΟΝΟΤΟ ²⁰ <small>GIVE TO-YOU P NOT ONLY THE</small> ΕΥΑΓΓΕΛΙΟΝΤΟΥΘΕΟΥΑΛΛ ⁴⁰ <small>WELL-MESSAGE OF-THE God but</small></p>
<p>ΟΝΤΟΥΘΕΟΥΕΝΠΟΛΛΑΦΑΓΩΝ ⁶⁰ <small>OF-THE God IN much CONTEST</small> ΙΗΓΑΡΠΑΡΑΚΛΗCΙCΗΜΩΝΟ ⁸⁰ <small>3 THE for BESIDE-calling OF-US NOT</small></p>	<p>ΑΚΑΙΤΑCΕΑΥΤΩΝΨΥΧΑCΔΙ ⁶⁰ <small>AND THE OF-selves souls THIR-</small> ΟΤΙΑΓΑΠΗΤΟΙΗΜΙΝΕΓΕΝΗ ⁸⁰ <small>that beloved TO-US YE-WERE-BECOME</small></p>
<p>ΥΚΕΚΠΛΑΗΝCΟΥΔΕΞΑΚΑΘ ³⁰⁰ <small>OUT OF-STRAYING NOT-YET OUT OF-Unclan-</small> ΑΡCΙΑCΟΥΔΕΕΝΔΟΛΦΑΛΛΑ ²⁰ <small>4 ness NOT-YET IN FRAUD but</small></p>	<p>ΘΗΤΕΜΗΜΟΝΕΥΕΤΕΓΑΡΑΔ ⁸⁰⁰ <small>9 YE-are-remembering for broth-</small> ΕΛΦΟΙΤΟΝΚΟΠΟΝΗΜΩΝΚΑΙ ²⁰ <small>ers THE toil OF-US AND</small></p>
<p>ΚΑΘΩCΔΕΔΟΚΙΜΑCΜΕΘΑΥΠ ⁴⁰ <small>according-as WE-HAVE-been-tested UNDER</small> ΟΤΟΥΘΕΟΥΠΙCΤΕΥΘΗΝΑΙΤ ⁶⁰ <small>THE God TO-BE-BELIEVED THE</small></p>	<p>ΕΡΑCΕΡΓΑΖΟΜΕΝΟΙΠΡΟCΤ ⁶⁰ <small>working TOWARD THE</small> ΟΜΗCΠΙΒΑΡΗCΑΙΤΙΝΑΥΜΩ ⁴⁰ <small>NO TO-BE-ON-HEAVY ANY OF-YOU P</small></p>
<p>ΥΜΕΝΟΥΧΩCΑΝΘΡΩΠΟΙCΑΡ ⁴⁰⁰ <small>TALKING NOT AS TO-humans PLEASE-</small> ΕCΚΟΝΤΕCΑΛΛΑΘΕΟΤΩΔΟΚ ²⁰ <small>INO but TO-God THE Un-clan-</small></p>	<p>ΕΥΑΓΓΕΛΙΟΝΤΟΥΘΕΟΥΥΜΕ ²⁰ <small>10 WELL-MESSAGE OF-THE God YE</small> ΙCΜΑΡΤΥΡΕCΚΑΙΘΕΟCΩC ⁴⁰ <small>witnesses AND THE God AS</small></p>
<p>ΙΜΑΖΟΝΤΙΤΑCΚΑΡΔΙΑCΗΜ ⁴⁰ <small>INO THE HEARTS OF-US</small> ΦΝΟΥΤΕΓΑΡΠΟΤΕΕΝΛΟΓΩC ⁶⁰ <small>5 NOT-BESIDES for ?-when IN saying OF-</small></p>	<p>ΟCΙΩCΚΑΙΔΙΚΑΙΩCΚΑΙΑΜ ⁶⁰ <small>DEIGN-y AND JuCtly AND UN-</small> ΕΜΠΤΩCΥΜΙΝΤΟΙCΠΙCΤΕΥ ⁶⁰ <small>BLAMEABLY TO-YOU P THE ON-RE-BELIEVING</small></p>
<p>ΘΩCΟΙΔΑΤΕΟΥΤΕΠΡΟΦΑCΕ ⁶⁰⁰ <small>THE-AS YE-HAVE-PERCEIVED NOT-BESIDES BEFORE-APPEAR-</small> ΟΥCΙΝΕΓΕΝΗΘΗΜΕΝΚΑΘΑ ²⁰⁰⁰ <small>WE-WERE-BECOME DOWN-S-which-HAVEN</small></p>	<p>ΟCΙΩCΚΑΙΔΙΚΑΙΩCΚΑΙΑΜ ⁶⁰ <small>DEIGN-y AND JuCtly AND UN-</small> ΕΜΠΤΩCΥΜΙΝΤΟΙCΠΙCΤΕΥ ⁶⁰ <small>BLAMEABLY TO-YOU P THE ON-RE-BELIEVING</small></p>

⁷ What figure could more touchingly convey the apostle's genuine affection for the Thessalonians than that of a nursing mother? How unselfish and gentle and self-sacrificing is her care! The soul is the seat of sensation. To impart his own soul to them conveys the thought that he, like the true mother, would endure any discomfort or weariness for their sakes.

¹¹ The figure of a father is no less affectionate. His solicitude for his own is spontaneous and real. He has the welfare of his children at heart. So Paul dealt with the beloved saints at Thessalonica.

PAUL'S THANKSGIVING

¹³ Nothing is more important than that the scriptures, in their pristine purity, be received as the word of God. Greece and the adjacent provinces were famed for their philosophies. Yet which of them ever produced effects to compare with the few words spoken by the apostle? He who fails to get beyond the preacher to the One Whose word he speaks has less than nothing. The one who hears the words of God receives everything.

¹⁰ What an exhibition of God's sovereign grace! The Jews, with all their advantages and their divine ritual, suffer a foretaste of God's indignation as it will be displayed in the day of the Lord. After the siege of Jerusalem under Titus, their temple was destroyed, their city razed and their whole polity brought to an end. When they go back to their land and establish their religious rites again they will meet the more disastrous indignation of Jehovah. The Thessalonians, who had no claims on God's mercy, suffer, indeed, from their countrymen, but are promised immunity in the day of His indignation.

PAUL BEREAVED

¹⁷ Paul was torn from the Thessalonians long before he wished to go, but God had other work for him to do, especially in Corinth, where he wrote this letter. It does not seem that his desire was gratified till some years later, when he went over Macedonia on his way to Greece (Ac.20²).

accord with what you are aware—to each one of you, as a father to his own children, consoling and
¹² comforting you and testifying unto you to walk worthily of God, Who calls you to His own kingdom and glory.

¹³ And therefore *we* also are thanking God unintermittingly that, in accepting the word heard from us, you receive of God, not the word of men, but (according as it truly is) the word of God, which is operating also in you who are believing.

¹⁴ For *you* became imitators, brethren, of the ecclesias of God which are in Christ Jesus in Judea, seeing that you suffered the same—even you by your own fellow-tribesmen according as they also
¹⁵ by the Jews, who also killed the Lord Jesus and the prophets and banish us, and are not pleasing to God, and are contrary to all mankind, forbidding us to speak to the nations that they may be saved, to fill up their sins always. Yet they have a foretaste of the consummating indignation.

¹⁷ Now *we*, brethren, being bereaved of you for the period of an hour, in face, not in heart, endeavor the more exceedingly to see your face, with much yearning.
¹⁸ because we want to come to you, indeed *I* Paul, once—even twice—
¹⁹ and Satan hinders us. For what is our expectation, or joy, or wreath of glorying? Is it not even you, in front of our Lord Jesus. at

ΕΡΟΙΔΑΤΕ ΦΣΕΝΑΕΚΑΣΤΟΝ ²⁰

YE-HAVE-PERCEIVED AS ONE EACH

ΥΜΩΝΟΣΠΑΤΗΡΤΕΚΝΑΕΑΥΤ ⁴⁰

OF-YOUP AS FATHER offspring OF-self

ΟΥΠΑΡΑΚΑΛΟΥΝΤΕΣΥΜΑΣΚ ⁴⁰

BEHIDE-CALLING ^{s omits} YOUP AND

ΑΙΠΑΡΑΜΥΘΟΥΜΕΝΟΙΚΑΙΜ ⁸⁰

12 BEHIDE-CLOSE-ING ^{A omits} AND WIT-
NESSING

ΑΡΤΥΡΟΜΕΝΟΙΕΙΣΤΟΠΕΡΙ ¹⁰⁰

WESSING INTO THE TO-BE-ABOUT-

ΠΑΤΕΙΝΥΜΑΣΑΞΙΩΣΤΟΥΘΕ ²⁰

TREADING YOUP WORTHLY OF-THE God

ΟΥΤΟΥΚΑΛΕΣΑΝΤΟΣΥΜΑΣΕ ⁴⁰

THE ^{B CALLING} One-calling YOUP IN-

ΙΣΤΗΝΕΑΥΤΟΥΒΑΣΙΛΕΙΑΝ ⁴⁰

TO THE OF-self KINGDOM

ΚΑΙΔΟΞΑΝΚΑΙΔΙΑΤΟΥΤΟΚ ⁸⁰

13 AND esteem AND THRU this AND

ΑΙΗΜΕΙΣΕΥΧΑΡΙΣΤΟΥΜΕΝ ²⁰⁰

WE ARE-thanking

ΤΩΘΕΦΑΔΙΑΛΕΙΠΤΩΣΟΤΙΠ ²⁰

to-THE God UN-intermittingly that BE-

ΑΡΑΛΑΒΟΝΤΕΣΛΟΓΟΝΑΚ ⁴⁰

SIDE-GETTING saying OF-BE-ING

ΣΠΑΡΗΜΟΝΤΟΥΘΕΟΥΕΔΕΞΑ ⁶⁰

BEHIDE US OF-THE God YE-RECEIVE

ΣΘΕΟΥΛΟΓΟΝΑΝΘΡΩΠΩΝΑΛ ⁸⁰

NOT saying OF-humans but

ΛΑΚΑΘΦΑΛΗΘΟΣΕΣΤΙΝΑΛ ¹⁰⁰

according-as truly is saying

ΓΟΝΘΕΟΥΟΣΚΑΙΕΝΕΡΓΕΙΤ ²⁰

OF-God which AND IS-IN-ACTING

ΑΙΕΙΝΥΜΙΝΤΟΙΣΠΙΣΤΕΥΟΥ ⁴⁰

IN YOUP THE once-BELIEVING

ΣΙΝΥΜΕΙΣΓΑΡΜΙΜΗΤΑΙΕΓ ⁶⁰

14 YE for IMITATORS WE-BE-

ΕΝΘΗΤΕΔΕΔΕΛΦΟΙΤΩΝΕΚΚ ⁸⁰

BECOME brothers OF-THE OUT-

ΛΗΣΙΩΝΤΟΥΘΕΟΥΤΩΝΟΥΣΦ ⁴⁰⁰

CALLED OF-THE God OF-THE once-BEING

ΝΕΝΘΙΟΥΔΑΙΕΝΧΡΙΣΤΩ ²⁰

IN THE JUDEA IN ANOINTED

ΙΗΣΟΥΟΤΙΤΑΥΤΑΕΠΑΒΕΤ ⁴⁰

JESUS that THE SAME YE-EMOTIONED

ΕΚΑΙΥΜΕΙΣΥΠΟΤΩΝΙΔΙΩΝ ⁸⁰

AND YE UNDER THE OWN

ΣΥΜΦΥΛΕΤΩΝΚΑΘΩΣΚΑΙΔΥ ⁸⁰

TOGETHER-tribes according-as AND they

ΤΟΥΥΠΟΤΩΝΙΟΥΔΑΙΩΝΤΩΝ ⁸⁰⁰

15 UNDER THE JUDA-ANS OF-THE

ΚΑΙΤΟΝΚΥΡΙΟΝΑΠΟΚΤΕΙΝ ²⁰

AND THE Master once-FROM-KILLING

ΑΝΤΩΝΙΗΝΣΟΥΝΚΑΙΤΟΥΣΠΡ ⁴⁰

JESUS AND THE BE-

ΟΦΗΤΑΣΚΑΙΗΜΑΣΕΚΔΙΩΞΑ ⁶⁰

FORE-AVERERS AND US OUT-CHASING

ΝΤΩΝΚΑΙΘΕΟΜΗΡΗΣΚΟΝΤ ⁸⁰

AND to-God NO PLEASING

ΩΝΚΑΙΠΑΣΙΝΑΝΘΡΩΠΟΙΣΕ ⁸⁰⁰

AND to-ALL humans IN-

ΝΑΝΤΙΝΚΟΛΟΥΟΝΤΩΝΗΜΑΣ ²⁸

16 INSTEAD FORBIDDING US

ΤΟΙΣΕΘΝΕΣΙΝΑΛΛΗΣΑΙΙΝ ⁴⁰

to-THE NATIONS TO-TALK THAT

ΑΣΘΩΣCΙΝΕΙΣΤΟΑΝΑΠΑΡ ⁸⁰

THEY-MAY-BE-BEING-PAVED INTO THE TO-UP-FILL

ΦCΑΙΑΥΤΩΝΤΑΣΑΜΑΡΤΙΑC ⁸⁰

OF-them THE misses

ΠΑΝΤΟΤΕΕΦΘΑCΕΝΔΕΕΠΑΥ ⁷⁰⁰

B WAS-OUTSTRIPPED K B THE INDIGNATION

TOΥCΗΟΡΓΗCΤΕΛΟCΗΜΕ ²⁰

17 always OUTSTRIPS YET ON them

ΙCΔΕΔΕΛΦΟΙΑΠΟΡΦΑΝΙC ⁴⁰

YET brothers BEING-FROM-BE-ING

ΘΕΝΤΕCΑΦΥΜΩΝΠΡΟΣΚΑΙΡ ⁶⁰

FROM YOUP TOWARD SEASON

ΟΝΩΡΑΣΠΡΟΣΦΩΟΥΚΑΡΔΙ ⁸⁰

OF-HOUR to-face NOT to-HEART

ΑΠΕΡΙCΣΟΤΕΡΩCΕCΠΟΥΔΑ ⁸⁰⁰

more-exceedingly WE-are-DILIGENT

CΑΜΕΝΤΟΠΡΟΣΦΩΟΝΥΜΩΝΙ ²⁰

THE face OF-YOUP to-

ΔΕΙΝΕΝΠΟΛΛΗΝΕΠΙΘΥΜΙΑΔ ⁴⁰

18 BE-PERCEIVING IN much ON-FEELING THRU-

ΙΟΤΙΗΘΕΛΗCΑΜΕΝΕΛΘΕΙΝ ⁶⁰

that WE-WILL TO-BE-COMING

ΠΡΟΣΥΜΑΣΕΓΩΜΕΝΠΑΥΛΟC ⁸⁰

TOWARD YOUP I INDEED PAUL

ΚΑΙΑΠΑΣΚΑΙΔΙCΚΑΙΕΝΕΚ ⁸⁰⁰

AND once AND twice AND hinders

ΟΥΕΝΗΜΑCΟCΑΤΑΝΑCΤΙC ²⁰

19 US THE SATAN (adversary) ANY for

ΑΡΗΜΩΝΕΠΙCΗΧΑΡΑΗCΤΕ ⁴⁰

OF-US EXPECTATION OR JOY OR WREATH

ΑΟΞΥΛΛΑCΕΩC ⁴⁰

OF-exultation OF-BOASTING

ΦΑΝΟCΚΑΥΗCΕΦCΗΟΥΧΙΚ ⁴⁰

ON NOTEMPH. AND

ΑΙΥΜΕΙCΕΜΠΡΟΣΘΕΝΤΟΥC ⁸⁰

YE IN-TOWARD-PLACE OF-THE Mas-

ΥΡΙΟΥΗΜΩΝΙΗCΟΥΕΝΘΑΥ ¹⁰⁰⁰

ter OF-US JESUS IN THE OF-

Paul Bereaved

¹ The record in the book of Acts passes over this journey of Timothy back to Thessalonica from Athens. Timothy and Silas were, indeed, charged to come to him at Athens (Ac.17¹⁵) and came back from Macedonia to Corinth (Ac.18⁵), but this visit, being outside the scope of the book of Acts, finds no place there. Such was the apostle's solicitude for them that, seeing that he cannot return to them himself, he sends his son in the faith. The persecution which forced him to leave rages about them and threatens to undermine their faith, for unlike Corinth and Ephesus, where the apostle remained for years, he had been with them but a few weeks and even then spent much of his time toiling for his living.

¹⁰ The "deficiencies" in the faith of the Thessalonians are met in this epistle and in his second letter to them, as well as in all his nine letters to the seven ecclesias. The historical order of Paul's epistles should always be borne in mind. While the Thessalonian epistles come after the Ephesian group in the canon, they were written long before, during one of the earlier ministries of the apostle. Perhaps one of the important lessons for the apostle himself lay in his enforced absence from Thessalonica. The spiritual contact of an epistle accords much more with the trend of his ministries than his personal presence. His epistles, also, have ministered to millions who have found themselves in need of the same help that he extended to the Thessalonians.

This is the key to much that is inexplicable in the later epistles of Paul. He is always looking forward with confidence to a physical presence with those to whom he wrote. Even if the expectations were fulfilled, the Scriptures are silent, and leave us with the impression that his presence, like his ministry, forsook the physical.

²⁰ His presence? For *you* are our glory and joy.

3 Wherefore, when we could by no means longer refrain, it seems well for us to be left at Athens alone, and we send Timothy, our brother and God's servant in the evangel of Christ, to establish and to console you in behalf of your faith. Now no one is to be swayed by these afflictions, for you yourselves are aware that we are located for this. For even when we were with you we predicted to you that "we are about to be afflicted", according as it occurred also, and you are aware.

⁵ Therefore, when I could by no means longer refrain, I send to know of your faith, lest somehow the tryer try you and our toil may be coming to be for naught. Yet at present, because of Timothy's coming to us from you and bringing us the evangel of your faith and love, and that you have a good remembrance of us always, longing to see us even according as we also you—therefore we were consoled, brethren, over you in all our necessity and affliction, through your faith, seeing that now we are living if *you* are standing in the Lord. For what thanksgiving are we able to repay to God concerning you for all the joy with which we are rejoicing because of you in front of our God, night and day beseeching exceedingly to see your face and to readjust the deficiencies of your faith? Now may God Himself, even our Father, and our Lord Jesus, direct our way to you!

ΤΟΥΠΑΡΟΥΣΙΑΥΜΕΙΣΓΑΡΕ²⁰
) Him BESIDE-BEING YE for ARE

ΣΤΕΝΔΟΣΑΗΜΩΝΚΑΙΗΧΑΡΑ⁴⁰
 THE esteem OF-US AND THE JOY

ΔΙΟΜΗΚΕΤΙΣΤΕΓΟΝΤΕΣΧΥ⁶⁰
 THRU-WHICH NO-NOT-STILL EXCLUDING WE-

ΔΟΚΗΣΑΜΕΝΚΑΤΑΛΕΙΦΘΗΝ⁸⁰
 WELL-SEEM TO-BE-left

ΔΙΕΝΑΘΗΝΑΙΣΜΟΝΟΙΚΑΙΕ¹⁰⁰
 IN ATHENS ONLY AND WE-

ΠΕΜΨΑΜΕΝΤΙΜΟΘΕΟΝΤΟΝΑ²⁰
 SEND Timothy THE bro-

ΔΕΛΦΟΝΗΜΩΝΚΑΙΔΙΑΚΟΝΟ⁴⁰
 ther OF-US AND THRU-SERVITOR

ΝΘΕΟΥΕΝΤΩΕΥΑΓΓΕΛΙΟΤΟ⁶⁰
 OF-God IN THE WELL-MESSAGE OF-THE

ΥΧΡΙΣΤΟΥΕΙΣΤΟΣΤΗΡΙΣΑ⁸⁰
 ANOINTED INTO THE TO-STAND-fast

ΙΥΜΑΣΚΑΙΠΑΡΑΚΑΛΕΣΑΙΥ²⁰⁰
 YOUR AND TO-BESIDE-CALL OVER

ΠΕΡΤΗΣΠΙΣΤΕΦΥΜΟΝΤΟΜ²⁰
 THE BELIEF OF-YOUR THE NO-

ΗΔΕΝΑΣΑΙΝΕΣΘΑΙΕΝΤΑΙΣ⁴⁰
 YET-ONE TO-BE-being-SWAYED IN THE

ΘΛΙΨΕΙΣΙΝΤΑΥΤΑΙΣΑΥΤΟΙ⁶⁰
 CONSTRUCTIONS these SAME

ΓΑΡΟΙΔΑΤΕΟΤΙΕΙΣΤΟΥΤΟ⁸⁰
 for YE-HAVE-PERCEIVED that INTO this

ΚΕΙΜΕΘΑΚΑΙΓΑΡΟΤΕΠΡΟΣ³⁰⁰
 WE-ARE-LYING AND for WHEN TOWARD

ΥΜΑΣΗΜΕΝΠΡΟΕΛΕΓΟΜΕΝΥ²⁰
 YOUR WE-WERE WE-BEFORE-said to-

ΜΙΝΟΤΙΜΕΛΛΟΜΕΝΘΑΙΒΕC⁴⁰
 YOUR that WE-ARE-BEING-ABOUT TO-BE-BEING-CON-

ΘΑΙΚΑΘΩCΚΑΙΕΓΕΝΕΤΟΚΑ⁶⁰
 STRICTED according-AS AND it-BECAME AND

ΙΟΙΔΑΤΕΔΙΑΤΟΥΤΟΚΑΓΩΜ⁸⁰
 YE-HAVE-PERCEIVED THRU this AND-I NO-

ΗΚΕΤΙΣΤΕΓΩΝΕΠΕΜΨΑΕΙC⁴⁰⁰
 NOT-STILL EXCLUDING I-SEND INTO

ΤΟΓΝΩΝΑΙΤΗΝΠΙCΤΙΝΥΜΩ²⁰
 THE TO-KNOW THE BELIEF OF-YOUR

ΝΜΗΠΩCΕΠΕΙΡΑΣΕΝΥΜΑCΟ⁴⁰
 NO how tries YOUR THE-

ΠΕΙΡΑΖΩΝΚΑΙΕΙCΚΕΝΟΝΓ⁶⁰
 one trying AND INTO EMPTY MAY-

ΕΝΗΤΑΙΟΚΟΠΟCΗΜΩΝΑΡΤΙ⁸⁰
 BE-BECOMING THE toil OF-US at-PRESENT

ΔΕΕΛΘΟΝΤΟCΤΙΜΟΘΕΟΥΠΡ⁶⁰⁰
 YET COMING OF-Timothy TOWARD

ΟCΗΜΑCΑΦΥΜΩΝΚΑΙΕΥΑΓΓ²⁰
 US FROM YOUR AND WELL-MESSAG-

ΕΛΙCΑΜΕΝΟΥΗΜΙΝΤΗΝΥΜΩ⁴⁰
 IZING A to-YOUR Y- AB omit OF-YOUR

ΝΠΙCΤΙΚΑΙΤΗΝΑΓΑΠΗΝΥ⁶⁰
 BELIEF AND THE LOVE OF-

ΜΩΝΚΑΙΟΤΙΕΧΕΤΕΜΝΕΙΑΝ⁸⁰
 YOUR AND that YE-ARE-HAVING REMINDER

ΗΜΩΝΑΓΑΘΗΝΠΑΝΤΟΤΕΕΠΙ⁶⁰⁰
 OF-US GOOD always ON-LONG-

ΠΟΘΟΥΝΤΕCΗΜΑCΙΔΕΙΝΚΑ²⁰
 ING US TO-BE-PERCEIVING

ΘΑΠΕΡΚΑΙΗΜΕΙCΥΜΑCΔΙΑ⁴⁰
 7 DOWN-WHICH-EVEN AND WE YOUR THRU

ΤΟΥΤΟΠΑΡΕΚΛΗΘΗΜΕΝΑΔΕ⁶⁰
 A WE-HAVE-been- ΠΑΡΑΚΕΚΛΗΜΕΘΑ
 this WE-WERE-BESIDE-CALLED brothers

ΑΦΟΙΕΦΥΜΙΝΕΠΙΠΑΣΗΤΗΑ⁸⁰
 ON YOUR ON EVERY THE NO-

ΝΑΓΚΗΚΑΙΘΛΙΨΕΙΗΜΩΝΔΙ⁷⁰⁰
 cessily AND CONSTRICTION OF-US THRU

ΑΤΗΣΦΥΜΝΠΙCΤΕΦCΟΤΙΝΥ²⁰
 A BELIEF OF-YOUR
 8 THE OF-YOUR BELIEF that NOW

ΝΖΩΜΕΝΕΑΝΥΜΕΙCΟCΤΗΚΕΤ⁴⁰
 WE-ARE-LIVING IF-EVER YE ARE-STANDING-βίτη

ΕΕΝΚΥΡΙΦΤΙΝΑΓΑΡΕΥΧΑΡ⁶⁰
 9 IN Master ANY for thanking

ΙCΤΙΑΝΔΥΝΑΜΕΘΑΤΦΘΕΦΑ⁸⁰
 E inserted by A st Master-ΚΥΡΙΩ
 WE-ARE-ABLE to-TO THE God TO-

ΝΤΑΠΟΔΟΥΝΑΙΠΕΡΙΥΜΩΝΕ⁸⁰⁰
 repay ABOUT YOUR ON

ΠΙΠΑΣΗΤΗΧΑΡΑΗΧΑΙΡΟΜΕ²⁰
 EVERY THE JOY WHICH WE-ARE-JOYING

ΝΔΙΥΜΑCΕΜΠΡΟCΘΕΝΤΟΥΘ⁴⁰
 THRU YOUR IN-TOWARD-PLACE OF-THE God

ΠΙΟΥ Master
 ΕΟΥΗΜΩΝΝΥΚΤΟCΚΑΙΗΜΕΡ⁶⁰
 10 OF-US OF-NIGHT AND OF-DAY

ΑCΥΠΕΡΕΚΠΕΡΙCCOΥΔΕΟΜ⁸⁰
 OVER-OUT-excessive beseeching

ΕΝΟΙΕΙCΤΟΙΔΕΙΝΥΜΩΝΤΟ⁹⁰⁰
 INTO THE TO-BE-PERCEIVING OF-YOUR THE

ΠΡΟCΩΠΟΝΚΑΙΚΑΤΑΡΤΙCΑ²⁰
 face AND TO-DOWN-EQUIP

ΙΤΑΥCΤΕΡΗΜΑΤΑΤΗCΠΙCΤ⁴⁰
 THE WANTS OF-THE BELIEF

ΕΟCΥΜΩΝΑΥΤΟCΔΕΟΘΕΟCΚ⁶⁰
 11 OF-YOUR SAME YET THE God AND

ΑΙΠΑΤΗΡΗΜΩΝΚΑΙΟΚΥΡΙΟ⁸⁰
 FATHER OF-US AND THE Master

CΗΜΩΝΙΗCΟΥCΚΑΤΕΥΘΥΝΑ⁴⁰⁰⁰
 OF-US JESUS MAY-DOWN-straighten

THE LORD'S PRESENCE

¹² Paul gives us the true motive and incentive of a holy life and a steadfast faith. It springs from the overflow of love to our fellow saints and to all others as well. It looks forward to the presence of Him Who does not decide by the outward appearance, but rewards according to the secret motives of the heart. The presence of our Lord is to be understood in its plainest literal sense. This is His absence. Whenever He is actually near and known, He will be present.

ASKING AND ENTREATING

³ Looseness in marriage relations is one of the saddest spots on the history of mankind. The gods of the nations were most offensive in this regard and their reputed misdeeds gave ample excuse for the trespasses of their devotees. Besides this the religious ceremonies and rites by which they were worshiped gave sanction to the most debasing excesses and abuses. No wonder the apostle speaks plainly and sharply. He will allow no trifling. Each one is to have his own wife and is not to interfere with his brother in this matter. No doubt the apostle refers to special customs and abuses in Thessalonica.

WRITING NOT NECESSARY

⁹ One of the earliest impulses of the new life of the believer is to love his fellow saints. We are taught by God. It is instinctive and should be fostered and encouraged. Let us not allow party lines and differences in details to divide between us and all who have the same life and harbor the same love.

¹¹ In the midst of such a great spiritual awakening as occurred at Thessalonica there is a temptation to neglect the necessary duties of life and mistake enthusiasm and noise for the quiet yet powerful operations of the spirit. The apostle urges them to attend to their own affairs and provide for their needs, so that their enemies will not find occasion to reproach them.

¹² Now may the Lord cause you to increase and superabound in love for one another and for all, even according as we also for you, to establish your hearts unblamable in holiness in front of our God and Father, in the presence of our Lord Jesus with all His saints.

⁴ Furthermore, then, brethren, we are asking you and entreating in the Lord Jesus, that, according as you accepted from us how you must be walking and pleasing God (according as you are walking also), that you may be superabounding yet more, for you are aware what charges we give to you through the Lord Jesus. For this is the will of God—your holiness. You are to be abstaining from all prostitution; each of you is to be aware of his own vessel, to be acquiring it in holiness and honor, not in lustful passion even according as the nations also who have no perception of God. No one is to be circumventing and overreaching his brother in this matter, because the Lord is the Avenger of all these, according as we said to you before also and certify, for God calls us, not for uncleanness, but in holiness. Surely, in consequence, then, he who is repudiating is not repudiating men, but God, Who is also giving you His holy spirit.

⁹ Now concerning brotherly affection we have no need to be writing to you, for *you* yourselves are taught by God to be loving one another, for you are doing it also to all the brethren who are in the

1 ¹ ὁ ΥΙΟΣ ΤΟΥ
 ΙΤΗΝΟΔΟΝΩΝΤΟΣ ΠΡΟΣΥΜΑΣ ³⁰
 THE WAY OF-US TOWARD YOUR
 2 ¹ ὁ Θεός
 ΥΜΑΣ ΔΕ ΟΚΥΡΙΟΣ ΠΛΕΟΝΑΣ ⁴⁰
 12 YOU YET THE Master MAY-BE-MORE-izing
 ΑΙ ΚΑΙ ΠΕΡΙΣΣΕΥΣΑΙΤΗΝ ΑΓ ⁴⁰
 AND MAY-exceed to-THE LOVE
 ΑΠΗ ΕΙΣ ΑΛΛΗΛΟΥΣ ΚΑΙ ΕΙΣ ⁸⁰
 INTO one-another AND INTO
 ΠΑΝΤΑΣ ΘΑΒΑ ΠΕΡ ΚΑΙ ΗΜΕΙ ¹⁰⁰
 ALL DOWN-WHICH-EVEN AND WE
 13 ¹ ΕΙΣ ΥΜΑΣ ΕΙΣ ΤΟ ΣΤΗΡΙΞΑ ²⁰
 INTO YOU INTO THE TO-STAND-fast
 14 ¹ ὁ ἄβλαμπτος
 ὙΜΩΝ ΤΑΣ ΚΑΡΔΙΑΣ ΑΜΕΜΠ ⁴⁰
 OF-YOU THE HEARTS UN-BLAMEably UN-BLAMEable
 15 ¹ ὁ ΔΙΚ(Η) ΔΙΟΥΣ ΗΝ ΔΙΚΑΙΟΤΗΣ ⁶⁰
 ΤΟΥΣ ΕΝ ΑΓΙΩ ΣΥΝΗΜΕΡΟΣ ⁶⁰
 IN HOLY-TOGETHERNESS IN-TOWARD-PLACE
 16 ¹ ΤΟΥ ΘΕΟΥ ΚΑΙ ΠΑΤΕΡΟΣ ⁸⁰
 OF-THE God AND FATHER OF-
 17 ¹ ΜΟΝΕΝΤΗ ΠΑΡΟΥΣΙΑ ΤΟΥ ΚΥ ²⁰⁰
 US IN THE DESIDE-BEING OF-THE Mas-
 18 ¹ ὁ ἸΗΣΟΥΣ ΧΡΙΣΤΟΣ ΜΕΤΑ ΠΑΝ ²⁰
 19 ¹ ὁ ἄβλαμπτος
 ΤΩΝ ΤΩΝ ΑΓΙΩΝ ΑΥΤΟΥ ΤΟΥ ΤΟΛ ⁴⁰
 4 ¹ ὁ ἅγιος
 ΙΠΟΝΟΥΝ ΔΕ ΑΦ' ΕΙΡΩΤΩΜ ⁶⁰
 THEN brothers WE-ARE-asking
 20 ¹ ΕΝ ΥΜΑΣ ΚΑΙ ΠΑΡΑΚΑΛΟΥΜΕ ⁸⁰
 YOU AND WE-ARE-DESIDE-CALLING
 21 ¹ ὁ ἄβλαμπτος
 ΝΕΝΤΩ ΚΥΡΙΩ ΙΝ ΧΟΙΝ ΑΚΑ ¹⁰⁰
 IN THE Master JESUS THAT accord-
 22 ¹ ὁ ἄβλαμπτος
 ΘΩΣ ΠΑΡΕΛΑΒΕΤΕ ΠΑΡΗΜΟΝ ²⁰
 ing-as YE-DESIDE-GOT DESIDE OF-US
 23 ¹ ὁ ἄβλαμπτος
 ΤΩ ΠΩΣ ΔΕΙ ΥΜΑΣ ΠΕΡΙ ΠΑΤΕ ⁴⁰
 THE how it-is-BINDING YOU TO-BE-ABOUT-TREADING
 24 ¹ ὁ ἄβλαμπτος
 ΙΝ ΚΑΙ ΑΡΕΣΚΕΙΝ ΘΕΟΦΚΑΘ ⁶⁰
 AND TO-BE-PLEASING TO-God according-as
 25 ¹ ὁ ἄβλαμπτος
 ΚΑΙ ΠΕΡΙ ΠΑΤΕΙΤΕ ΙΝ ΑΠΕ ⁸⁰
 AND YE-ARE-ABOUT-TREADING THAT YE-MAT-
 26 ¹ ὁ ἄβλαμπτος
 ΡΙΣΣΕΥΗΤΕ ΜΑΛΛΟΝ ΟΙΔΑΤ ¹⁰⁰
 2 BE-exceeding RATHER YE-HAVE-FEB-
 27 ¹ ὁ ἄβλαμπτος
 ΕΓΑΡΤΙΝΑΣ ΠΑΡΑΓΓΕΛΙΑΣ ²⁰
 CEIVED FOR ANY charges
 28 ¹ ὁ ἄβλαμπτος
 ΕΔΩΚΑΜΕΝ ΥΜΙΝ ΔΙΑ ΤΟΥ ΚΥ ⁴⁰
 WE-GIVE to-you THRU THE Mas-
 29 ¹ ὁ ἄβλαμπτος
 ΡΙΟΥ ΙΝ ΧΟΙ ΤΟΥΤΟ ΓΑΡ ΕΣΤ ⁶⁰
 3 ter JESUS this for IS
 30 ¹ ὁ ἄβλαμπτος
 ΙΝ ΘΕΛΗΜΑΤΟΣ ΘΕΟΥ ΟΑΓΙΑ ⁸⁰
 WILL OF-THE God THE HOLYING
 31 ¹ ὁ ἄβλαμπτος
 ΣΜΟΣ ΥΜΩΝ ΑΠΕΧΕΣΘΑΙ ΥΜΑ ¹⁰⁰
 OF-YOU TO-BE-FROM-HAVING YOU

1 ¹ ὁ ΥΙΟΣ ΤΗΣ
 ΣΑΠΟΤΑΧΣ ΠΟΡΝΕΙΑΣ ΕΙΣ ²⁰
 4 FROM EVERY PROSTITUTION TO-FEB-
 5 ¹ ὁ ἄβλαμπτος
 ΕΝΑΙ ΕΚΑΣΤΟΝ ΥΜΩΝ ΤΟ ΕΑ ⁴⁰
 CEIVE EACH OF-YOU THE OF-self
 6 ¹ ὁ ἄβλαμπτος
 ΤΟΥΣ ΚΕΥΟΣ ΚΤΑΣΘΑΙ ΕΝΑΓ ⁶⁰
 INSTRUMENT TO-BE-ACQUIRING IN HOLYING
 7 ¹ ὁ ἄβλαμπτος
 ΙΑΣΜΩ ΚΑΙ ΤΙΜΗΝ ΕΝ ΠΑΘΕ ⁸⁰
 AND VALUE NO IN EMOTION
 8 ¹ ὁ ἄβλαμπτος
 ΕΠΙ ΘΥΜΙΑΣ ΚΑΘΑΠΕΡ ΚΑ ¹⁰⁰
 OF-ON-FEELING DOWN-WHICH-EVEN AND
 9 ¹ ὁ ἄβλαμπτος
 ΤΑ ΕΘΝΗ ΤΑΜΗ ΙΔΟΤΑ ΤΟΝ ²⁰
 THE NATIONS THE NO HAVING-PERCEIVED THE God
 10 ¹ ὁ ἄβλαμπτος
 ΕΟΝΤΟΝ ΜΥΠΕΡΒΑΙΝΕΙΝ ΚΑ ⁴⁰
 6 THE NO TO-BE-OVERSTEPPIING AND
 11 ¹ ὁ ἄβλαμπτος
 ΠΛΕΟΝΕΚΤΕΙΝ ΕΝ ΤΩ ΠΡΑΓ ⁶⁰
 TO-BE-MORE-HAVING IN THE PRACTISE
 12 ¹ ὁ ἄβλαμπτος
 ΜΑΤΙ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ⁸⁰
 THE brother OF-him THIR-
 13 ¹ ὁ ἄβλαμπτος
 ΙΟΤΙ ΕΚ ΔΙΚΟΣ ΟΚΥΡΙΟΣ ΠΕ ¹⁰⁰
 that OUT-JUSTER THE Master ABOUT
 14 ¹ ὁ ἄβλαμπτος
 ΡΙ ΠΑΝΤΩΝ ΤΟΥΤΩΝ ΚΑΘΩΣ ²⁰
 ALL OF-these according-as AND
 15 ¹ ὁ ἄβλαμπτος
 ΑΙ ΠΡΟΕΙΠΑΜΕΝ ΥΜΙΝ ΚΑΙ ⁴⁰
 WE-BEFORE-say to-you AND WE-
 16 ¹ ὁ ἄβλαμπτος
 ΙΕ ΜΑΡΤΥΡΑΜΕΘΑ ΟΥ ΓΑΡ Ε ⁶⁰
 7 THRU-witness NOT for CALLS
 17 ¹ ὁ ἄβλαμπτος
 ΑΛΕΣ ΕΝ ΗΜΑΣ ΘΕΟΣ ΕΣΤΙ ⁸⁰
 US THE God ON UN-
 18 ¹ ὁ ἄβλαμπτος
 ΑΘΑΡΣΙΑ ΑΛΛΑ ΕΝΑΙ ΕΚ ΜΩ ¹⁰⁰
 8 cleanness but IN HOLYING to-
 19 ¹ ὁ ἄβλαμπτος
 ΟΙ ΓΑΡ ΟΥΝ ΟΑΘΕΤΩΝ ΟΥ ΚΑΝ ²⁰
 THE-for-THEN THE UN-PLACING NOT bu-
 20 ¹ ὁ ἄβλαμπτος
 ΘΡΩΠΟΝ ΑΘΕΤΕΙΑ ΛΑΛΑΤΟΝ ⁴⁰
 wha IS-UN-PLACING but THE God
 21 ¹ ὁ ἄβλαμπτος
 ΕΟΝΤΟΝ ΚΑΙ ΙΔΟΝΤΑ ΤΟ Π ⁶⁰
 THE AND One-giving THE spirit
 22 ¹ ὁ ἄβλαμπτος
 ΕΥΜΑΥΤΟΥ ΤΟΥΤΟ ΑΓΙΟΝ ΕΙΣ ⁸⁰
 OF-Him THE HOLY INTO YOU
 23 ¹ ὁ ἄβλαμπτος
 ΜΑΣ ΠΕΡΙ ΔΕ ΤΗΣ ΦΙΛΑΔΕΛ ¹⁰⁰
 9 ABOUT YET OF-THE FOND-brotherness
 24 ¹ ὁ ἄβλαμπτος
 ΙΑ ΣΟΥ ΧΡΕΙΑΝ ΕΧΟΜΕΝ ΓΑ ²⁰
 NOT need WE-ARE-HAVING TO-BE-
 25 ¹ ὁ ἄβλαμπτος
 ΦΕΙΝ ΥΜΙΝ ΑΥΤΟΙ ΓΑΡ ΥΜΕΙ ⁴⁰
 WAITING TO-YOU SAME for YE
 26 ¹ ὁ ἄβλαμπτος
 ΣΘΕΟΙ ΔΙΑΚΤΟΙ ΕΣΤΕΙΣ ⁶⁰
 God-TAUGHT ARE INTO THE
 27 ¹ ὁ ἄβλαμπτος
 ΟΑΓΑΠΑΝ ΑΛΛΗΛΟΥΣ ΚΑΙ ⁸⁰
 10 TO-BE-LOVING one-another AND for
 28 ¹ ὁ ἄβλαμπτος
 ΡΠΟΙΕΙΤΕ ΑΥΤΟ ΕΙΣ ΠΑΝΤΑ ¹⁰⁰
 YE-ARE-DOING SAME INTO ALL

THE LORD'S PRESENCE

THOSE REPOSING

¹³ We do not sorrow when our dear ones are literally reposing. The reference is to death under a most beautiful figure for the distressed Thessalonian saints. The resurrection of Jesus is the guarantee that all who are His will likewise be raised. Until Paul received this revelation, the only resurrection of the saints was the "resurrection of life" (Jn.5²⁹) called the "former" resurrection (Un. 20⁵), at the beginning of the thousand years, *after* the judgment period. Then the Lord comes down to earth. The saints are not snatched into the air. But this resurrection follows the Lord's *presence* in the air long before His *coming* to the earth. It precedes the great judgment era which ushers in the day of Jehovah. Being justified in the blood of Christ, we shall be saved from God's indignation through Him (Rom.5⁹). God has not assigned us to indignation but to the procuring of salvation (5⁹). This new revelation is further unfolded to the Corinthians (1Co.15⁵¹), where the secret is disclosed that the living, as well as the dead, will be *changed*. Both will be given incorruptible, spiritual, celestial bodies, without which, indeed, they could hardly meet Him in the air. The crowning glory of this blessed expectation was made known to the Philippian. These bodies of humiliation will be *transfigured* to conform them to that glorious body which blinded Paul when first he beheld Him (Phil.3²¹; Ac.9^{3,8,16}).

¹⁷ "We, the living." Paul does not insist that he must survive to the advent, any more than he meant to assert positively that he should die when he said the Lord Jesus "shall raise *us* up" (2 Cor.4¹⁴).

² This is man's day (1 Cor.4³). It is near its end. The day of Jehovah, with its awful divine judgments, is fast approaching. It will give no notice of its coming. On the contrary, it will seem unnecessary and impossible. Is it not true that never, in the history of the race, was there such a hope and expectation of the end of war? The parliament of nations, the reduction of armaments, the federation of the world—are we not already boasting in peace and security?

whole of Macedonia. Now we are entreating you, brethren, to be superabounding yet more, and that you be ambitious to be quiet, and to be engaged in your own affairs, and to be working with your own hands, according as we charge you, ¹² that you may be walking respectably toward those outside, and you may have need of nothing.

¹³ Now we do not want you to be ignorant, brethren, concerning those who are reposing, lest you may be sorrowed according as others also ¹⁴ who have no expectation. For if we are believing that Jesus died and rose, thus also, those who are put to repose, will God, through Jesus, ¹⁵ lead forth with Him. For this we are saying to you by the word of the Lord, that *we*, the living, who are surviving unto the presence of the Lord, shall by no means outstrip those who are put to repose, seeing that the Lord Himself will be descending from heaven with the shout of command, with the voice of the Chief Messenger, and with the trumpet of God, and the dead in Christ ¹⁷ shall be rising first. Thereupon *we*, the living who are surviving, shall at the same time be snatched away together with them in clouds, for meeting the Lord in the air. And thus shall we always be together with the Lord. ¹⁸ So that, be consoling one another with these words.

⁵ Now concerning the times and the eras, brethren, you have no ² need to be written to, for you yourselves are accurately aware that the day of the Lord is as a thief in the night—thus is it coming. Now whenever they may be saying "Peace and security", then extermination is standing

<p> ¹ OF-YOUP YMΦN ^{A omits THE} ΣΤΟΥΣ ΑΔΕΛΦΟΥΣ ΤΟΥΣ ΕΝ ΟΛΩ ²⁰ THE brothers THE IN WHOLE ¹ ^{BE for ΔΙ} ΑΝΤΗΜΑΚΑΙ ΔΟΝΙ ΔΙΑ ΠΑΡΑΚΑ ⁴⁰ THE MACEDONIA WE-ARE-RESIDE- ^{A beloved ΔΓΑΠΗΤΟΙ} ΛΟΥ ΜΕΝ ΔΕ ΥΜΑΣ ΑΔΕΛΦΟΙ Π ⁶⁰ CALLING YET YOU brothers TO- ¹ ^{BE-exceeding} ^{BATHER} ^{AND TO-} ΕΡΙΣΣΕΥΕΙΝ ΜΑΛΛΟΝ ΚΑΙ Φ ⁸⁰ ¹ ^{insr's} ^{A for ΔΙ} ΙΟΤΙ ΜΕΙΣ ΘΑΙΝΙΣΥΧΑΖΕΙ ¹⁰⁰ BE-being-ambitious TO-BE-QUIETIZING Ν ΚΑΙ ΠΡΑΞΕΙΝ ΤΑ ΙΔΙΑ ΚΑ ²⁰ AND TO-BE-PRACTISING THE OWN AND ¹ ^{aid own ΔΙΔΙC} ΙΕΡΓΑΖΕCΘΑΙ ΤΑΙC ΧΕΡCΙ ⁴⁰ TO-BE-working TO-THE HANDS ² ^{WE-charge} ^{TO-YOUP} ΝΥΜΦΟΝ ΚΑΘΩC ΥΜΙΝ ΠΑΡΗΓ ⁶⁰ OF-YOUP according-as TO-YOUP WE-charge ² ^{o.} ΕΙΛΑΜΕΝ ΙΝΑ ΠΕΡΙΠΑΤΗΤΕ ⁸⁰ THAT YE-MAY-BE-ABOUT-THE-READING ΕΥCΧΗΜΟΝΟC ΠΡΟCΤΟΥC Ε ¹⁰⁰ WELL-FIGURELY TOWARD THE-ONES OUT ΦΚΑΙ ΗΜΔΕΝΟC ΧΡΕΙΑΝ ΕΧ ²⁰ AND NO-YET-ONE need YE-MAY-BE- ΤΕ ΟΥ ΘΕΛΟΜΕΝ ΔΕ ΥΜΑC ΑΝ ⁴⁰ HAVING NOT WE-ARE-WILLING YET YOU TO-BE-UN- ΟΕΙΝ ΑΔΕΛΦΟΙ ΠΕΡΙ ΤΩ ΝΚΟ ⁶⁰ KNOWING brothers ABOUT THE one- ¹ ^{for H} ΙΜΦΟΝ ΦΟΝΙΝ ΑΜΗΛΥΤΗC Ε ⁸⁰ REPOSING THAT NO YE-MAY-BE-being-SOB- ² ^{according omitted by} ΚΑΘΩC ΚΑΙ ΟΙ ΟΙΟΙΜΟΙ ΗΝ ¹⁰⁰ HOUED according-as AND THE rest THE NO ¹ ^{insr's} ^A ΕΧΟΝΤΕC ΕΛΠΙΔΕΙΝ ΓΑΡ Π ²⁰ HAVING EXPECTATION IF for WE- CΤΕ ΟΥ ΜΕΝΟΤΙ ΗC ΟΥC ΑΠ ⁴⁰ ARE-BELIEVING that JESUS FROM- ^{B THE} ΘΑΝΕΝ ΚΑΙ ΑΝΕCΤΗ ΟΥΤΩC ⁶⁰ DIED AND UP-STOOD thus AND God AND ΔΙΘΕΟCΤΟΥC ΟΙ ΗΜΘΕΝ ⁸⁰ THE God THE one-BEING-reposed ΑC ΔΙΑ ΤΟΥ ΙΗCΟΥ ΑC ΕΙCΥΝ ¹⁰⁰ THRU THE JESUS WILL-BE-LEADING TOGETHER ΑΥΤΩ ΤΟΥΤΟ ΓΑΡ ΥΜΙΝ ΛΕΓΟ ²⁰ 15 TO-Him this for TO-YOUP WE-ARE-say- ΜΕΝ ΕΝ ΛΟΓΩ ΚΥΡΙΟΥ ΟΤΙ ΗΜ ⁴⁰ ING IN saying OF-Master that WE ΕΙCΟΙΖΩΝΤΕC ΟΙ ΠΕΡΙ ΕΙ ⁶⁰ THE LIVING THE one-surviving ΠΟΜΕΝΟΙ ΕΙCΤΗΝ ΠΑΡΟΥCΙ ⁸⁰ INTO THE BESIDE-BEING ^{B JESUS ΙΗCΟΥ} ΑΝΤΟΥ ΚΥΡΙΟΥ ΟΥ ΜΗ ΦΘΑCΘ ¹⁰⁰ OF-THE Master NOT NO SHOULD-BE-OUT- </p>	<p> ΜΕΝΤΟΥC ΚΟΙΜΗΘΕΝΤΑC ΟΤ ²⁰ STIPPING THE one-reposing that ΙΑΥΤΟC ΚΥΡΙΟC ΕΝ ΚΕΛΕΥ ⁴⁰ SAME THE Master IN ORDER-effect CΜΑΤΙ ΕΝ ΦΩΝΗ ΡΑΧΑΓΓΕΛΟ ⁶⁰ IN SOUND OF-chief-MESSENGER ΥΚΑΙ ΕΝCΑΛΠΙΓΓΙΘΕ ΟΥΚΑ ⁸⁰ AND IN TRUMPET OF-God WILL- ΤΑΒΗC ΕΤΑΙ ΑΠΟ ΥΡΑΝΟΥ ΚΑ ¹⁰⁰ BE-DOWN-STEPPING FROM heaven AND ΙΟΙΝΕΚΡΟΙ ΕΝ ΧΡΙCΤΩ ΑΝ ²⁰ THE DEAD IN ANOINTED WILL-BE- CΤΗC ΟΝΤΑΙ ΠΡΩΤΟΝ ΕΠΕΙΤ ⁴⁰ 17 UP-STANDING BEFORE-most ON-THE-AFTER ΑΝ ΜΕΙC ΟΙΖΩΝΤΕC ΟΙ ΠΕΡΙ ⁶⁰ WE THE LIVING THE one-sur- ² ^{o. B. O. O.} ΛΕΙΠΟΜΕΝΟΙ ΑΜΑ CΥΝ ΑΥΤΟ ⁸⁰ VIVING SIMULTANEOUSLY TOGETHER TO- ΙC ΑΡΠΑΓΗC ΜΕΘΑ ΕΝΝΕΦΕ ¹⁰⁰ THEM SHALL-BE-BEING-SNATCHED IN CLOUDS ΑΙC ΕΙC ΑΠΑΝΤΗCΙΝ ΤΟΥC ²⁰ INTO FROM-meeting OF-THE Mus- ΥΡΙΟΥ ΕΙC ΑΒΡΑΚΑΙ ΟΥΤΩC ⁴⁰ ter INTO AIR AND thus ^{B IN EN} ΠΑΝΤΟC ΕCΥΝΚΥΡΙΩΘΕC ΜΕ ⁶⁰ always TOGETHER TO-Master WE-SHALL-BE ΘΑΩCΤΕ ΠΑΡΑΚΑΛΕΙΤΕ ΑΛΛ ⁸⁰ 18 AS-BESIDES BE-YE-BESIDE-CALLING one-an- ΗΛΟΥC ΕΝ ΤΟΙC ΛΟΓΟΙC ΤΟΥC ¹⁰⁰ other IN THE sayings these ΤΟΙC ΠΕΡΙ ΔΕ ΤΩΝ ΧΡΟΝΩΝ Κ ²⁰ 5 ABOUT YET THE TIMES AND ΑΙ ΤΩΝ ΚΑΙ ΡΩΝ ΔΕΛΦΟΙ ΟΙ ⁴⁰ THE SEASONS brothers NOT ^{A O.} ² ^{TO-BE-W. to-Y.} ¹ ^{TOY OF-THE} ΧΡΕΙΑΝ ΕΧΕΤΕ ΥΜΙΝ ΓΡΑΦΕ ⁶⁰ need YE-ARE-HAVING TO-YOUP TO-BE-BEING- ¹ ^A CΘΑΙΑΥΤΟΙ ΓΑΡ ΑΚΡΙΒΩC ⁸⁰ 2 WRITTEN SAME for EXACTLY YE- ^{A aid} ^{THE H} ΙΔΑΤΕ ΟΤΙ ΗΜΕΡΑ ΚΥΡΙΟΥ Φ ¹⁰⁰ HAVE-PERCEIVED that DAY OF-Master AS CΚΛΕΠΤΗC ΕΝ ΝΥΚΤΙ ΟΥΤΩC ²⁰ thief IN NIGHT thus ¹ ^{omit YET} ΕΡΧΕΤΑΙ ΟΤΑΝ ΔΕ ΛΕΓΩCΙΝ ⁴⁰ 3 IS-COMING when-EVER YET THEY-MAY-BE-saying ΕΙΡΗ ΗΝ ΚΑΙ ΑCΦΑΛΕΙΑ ΤΟΤ ⁶⁰ PEACE AND UN-TOTTER then ^{A for ΔΙ} ⁿ ^{IS-BEING-ON-STOOD} ^{IN-THEM} ΕΑΙΝΙΔΙΟC ΑΥΤΟΙC ΕΠΙC ⁸⁰ UN-APPEAR-PERCEIVED TO-THEM IS-BEING-ON- ΤΑΤΑΙ ΟΛΕΘΡΟC ΩC ΠΕΡ ΗΦ ¹⁰⁰ STOOD WHOLE-ROIN AS-EVEN THE travail </p>
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THE LORD'S PRESENCE

THOSE DROWSING

4 The day of the Lord with its terrors and destruction is not for us. The cry of "peace and security" should not lull us to sleep. We should be on the alert, knowing the futility of all security and peace apart from Christ. And, though aware of the whirlpool into which this world is sweeping, we have no fear, for it will not engulf us. But, suppose that we, too, relax our vigilance and take a nap along with the rest. Will we be left for judgment? At His coming to set up the kingdom it is vital that they watch or they will lose their reward (Mt.24:25¹³Mk.13³⁴Lk.12³⁷Un.3^{16:15}). Not so here. Those who received Paul's gospel of faith apart from deeds, find their salvation a matter of pure unadulterated grace. This is true of the future as well as the past. The death of Christ, not our conduct, our watchfulness or the lack of it, is the foundation on which our future salvation rests just as really as the salvation which we already enjoy. This confidence will not lead to laxness.

8 The believer's armor is defensive. His only weapon is the spirit's sword, the word of God. Not, indeed, every statement in the scriptures, for some of it is an inspired record of human philosophy and the very lies of the adversary are contained in its pages, but every actual declaration which has proceeded forth from God through His accredited prophets and apostles. These are powerful and effective. No other weapon should be used. For defense we rely on faith and love for the present and on the blessed expectation of our gathering together unto Him for the future. This is figured by the helmet. No judgment from above can harm us. When heaven's judgments fall we will be safe above them in His presence.

ASKING AND ENTREATING

12 Love and patience should characterize all our intercourse with fellow saints. Love will lead us to acknowledge those who are over us and to bear with those below. It will rule out all retaliation.

16 Constant joy, constant prayer, constant thanksgiving is the normal privilege of all saints.

over them unawares, even as travail over the pregnant, and they may by no means escape.

4 Now *you*, brethren, are not in darkness, that the day should be
5 overtaking you as a thief, for *you* are all sons of the light and sons of the day. We are not of the night
6 nor of darkness. Consequently then, we should not be drowsing, even as the rest, but we may be watch-
7 ing and sober. For those who are drowsing are drowsing at night, and those who are drunk
8 are drunk at night. Yet *we*, being of the day, may be sober, putting on the cuirass of faith and love, and the helmet, the ex-
9 pectation of salvation, seeing that God did not appoint us to indignation, but to the procuring of salvation through our Lord Jesus
10 Christ, the One dying for us, that, whether we may be watching or drowsing, we should be living at the same time together with Him.
11 Wherefore, be consoling one another and edifying one the other, according as you are doing also.

12 Now we are asking you, brethren, to perceive those who are toiling among you and presiding over you in the Lord and admonishing you, and to deem them exceedingly distinguished in love, because of their work. Be at
14 peace among yourselves. Now we are entreating you, brethren, admonish the disorderly, comfort the faint-hearted, uphold the infirm, be patient toward all. See that no one may be rendering evil for evil to anyone, but always be pursuing that which is good for one another and for all. Be rejoicing always. Be praying uninter-
18 mittingly. In everything be giving thanks, for this is the will of

- 1 ^{Ε inserted by us} **ΙΝΤΗΝ ΓΑΣΤΡΙΕ ΧΟΥΣΗΚΑ** 20
 to-THE IN BELLY HAVING AND
 1 **ΙΟΥΜΗΚΕΦΥΓΟΣΙΝΥΜΕΙΣ** 40
 NOT NO THEY-MAY-BE-OUT-FLEEING YE YET
 4 **ΕΑΔΕΛΦΟΙΟΥΚΕΣΤΕΝΣΚΟ** 80
 brothers NOT ARE IN DARKNESS
 5 **ΤΕΙΝΑΝΗΜΕΡΑΥΜΑΣΦΣΚΑ** 80
 A YOU² THE DAY
 THAT THE DAY YOU² AS thief
 5 **ΕΠΤΑΣΚΑΤΑΛΑΒΗΠΑΝΤΕΣ** 100
 MAY-BE-DOWN-GETTING ALL for
 5 **ΑΡΥΜΕΙΣΥΙΟΙΦΩΤΟΣΕΣΤΕ** 20
 YE SONS OF-LIGHT ARE
 6 **ΚΑΙΥΙΟΙΗΜΕΡΑΣΟΥΚΕΣΜΕ** 40
 AND SONS OF-DAY NOT WE-ARE
 6 **ΝΝΥΚΤΟΣΟΥΔΕΣΚΟΤΟΥΣΑΡ** 60
 OF-NIGHT NOT-YET OF-DARKNESS CONSE-
 6 **ΔΟΥΝΜΗΚΑΘΕΥΔΟΜΕΝΟΣΚΑ** 80
 AB¹ omit and
 QUENTLY THEN NO WE-MAY-BE-DOWN-LOUNGING AS AND
 7 **ΙΟΙΛΟΙΠΟΙΑΛΛΑΓΡΗΓΟΡΩ** 200
 TH² rest but WE-MAY-BE-WATCHING
 7 **ΜΕΝΚΑΙΝΗΦΩΜΕΝΟΙΓΑΡΚΑ** 20
 AND WE-MAY-BE-BEING-SOBER TH² for ones-
 8 **ΘΕΥΔΟΝΤΕΣΝΥΚΤΟΣΚΑΘΕΥ** 40
 DOWN-LOUNGING OF-NIGHT ARE-DOWN-
 8 **ΔΟΥΣΙΝΚΑΙΟΙΜΕΘΥΣΚΟΜΕ** 60
 LOUNGING AND THE ones-being-DRUNK
 8 **ΝΟΙΝΥΚΤΟΣΜΕΘΥΟΥΣΙΝΗΜ** 80
 OF-NIGHT ARE-being-DRUNK WE
 9 **ΕΙΣΔΕΗΜΕΡΑΣΟΝΤΕΣΝΗΦ** 300
 YET OF-DAY BEING MAY-BE-BEING-
 9 **ΜΕΝΕΝΔΥΣΑΜΕΝΟΙΘΩΡΑΚΑ** 20
 sober IN-SLIPPING CUIRASS
 9 **ΠΙΣΤΕΩΣΚΑΙΑΓΑΠΗΣΚΑΙΠ** 40
 OF-BELIEF AND LOVE AND A-
 9 **ΕΡΙΚΕΦΑΛΛΑΙΑΝΕΛΠΙΔΑΣΩ** 60
 HOUT-HEAD EXPECTATION OF-MAY-
 9 **ΘΡΙΑΣΟΤΙΟΥΚΕΘΕΤΗΜΑ** 80
 Oxyrhynchus Papyrus 1598 n the God us
 ing that NOT PLACED us
 9 **ΣΟΒΕΟΣΕΙΣΟΡΓΗΝΑΛΛΑΕΙ** 400
 THE God INTO INDIGNATION but INTO
 9 **ΣΠΕΡΙΠΟΙΗΣΙΝΣΩΤΗΡΙΑΣ** 20
 procuring OF-SAVING
 10 **ΔΙΑΤΟΥΚΥΡΙΟΥΗΜΩΝΗΝΣΟ** 40
 THRU THE Master OF-US JERU²
 10 **ΥΧΡΙΣΤΟΥΤΟΥΑΠΟΒΑΝΟΝΤ** 60
 ANOINTE² omitted by n1598
 10 **ΝΑΠΕΡΙ** ABOUT 1598+ΠΑΝΤΩΝ OF-ALL probably
 OVER US THAT IF-DESIDES WE-MAY-
 10 **ΓΟΡΩΜΕΝΕΙΤΕΚΑΘΕΥΔΟΜΕ** 500
 BE-WATCHING IF-DESIDES WE-MAY-BE-DOWN-LOUNGING 18
 11 **ΝΑΜΑΣΥΝΑΥΤΩΖΗΣΟΜΕΝΔΙ** 20
 SIMULTANEOUSLY TOGETHER to-Him WE-SHOULD-BE-LIVING
 11 **ΟΠΑΡΑΚΑΛΕΙΤΕΑΛΛΗΛΟΥΣ** 40
 THRU-WHICH BE-YE-BESIDE-CALLING one-another
 11 **ΚΑΙΟΙΚΟΔΟΜΕΙΤΕΕΙΣΤΟΝ** 60
 AND BE-YE-BOME-BUILDING ONE THE
 12 **ΕΝΑΚΑΘΩΣΚΑΙΠΟΙΕΙΤΕ** 80
 ONE according-AS AND YE-ARE-DOING WE-
 12 **ΟΤΩΜΕΝΔΕΥΜΑΣΑΔΕΛΦΟΙΕ** 600
 ARE-asking YET YOU² brothers TO-
 12 **ΙΔΕΝΑΙΤΟΥΣΚΟΠΙΩΝΤΑΣ** 20
 PERCEIVE THE ones-toiling IN
 12 **ΝΥΜΙΝΚΑΙΠΡΟΙΣΤΑΝΟΜΕΝ** 40
 YOU² AND BEFORE-STANDING
 12 **ΟΥΣΥΜΩΝΕΝΚΥΡΙΩΚΑΙΝΟΥ** 60
 OF-YOU² IN Master AND admon-
 13 **ΘΕΤΟΥΝΤΑΣΥΜΑΣΚΑΙΗΓΕΙ** 80
 A for A
 13 ishing YOU² AND TO-BE-deem-
 13 **ΣΘΑΙΑΥΤΟΥΣΥΠΕΡΕΚΠΕΡΙ** 700
 B for A¹ p omits OVER-
 ING them OVER-OUT-excessive
 13 **ΣΣΟΥΕΝΑΓΑΠΗΔΙΑΤΟΕΡΓΟ** 20
 B WC -ly
 IN LOVE THRU THE work
 13 **ΝΑΥΤΩΝΕΙΡΗΝΕΥΕΤΕΕΝΕΑ** 40
 s1 adds KAI AND A ΔΙ o, s p
 OF-them BE-YE-BEING-at-PEACE IN selves
 14 **ΥΤΟΙΣΠΑΡΑΚΑΛΟΥΜΕΝΔΕΥ** 60
 WE-ARE-BESIDE-CALLING YET YOU²
 14 **ΜΑΣΑΔΕΛΦΟΙΝΟΥΘΕΤΕΙΤΕ** 80
 brothers BE-YE-ADMONISHING
 14 **ΤΟΥΣΑΤΑΚΤΟΥΣΠΑΡΑΜΥΘ** 600
 THE disorderly BE-BESIDE-CLOSE-ING
 14 **ΙΣΘΕΤΟΥΣΟΛΙΓΟΥΥΧΟΥΣΑ** 20
 THE FEW-souls BE-
 14 **ΝΤΕΧΕΣΘΕΤΩΝΑΣΘΕΝΟΝΜΑ** 40
 upholding THE UN-FIRM BE-
 14 **ΚΡΘΥΜΕΙΤΕΠΡΟΣΠΑΝΤΑΣ** 60
 FAR-FEELING TOWARD ALL
 14 **ΟΡΑΤΕΜΗΤΙΣΚΑΚΟΝΑΝΤΙΚ** 60
 15 BE-BEELING NO ANY EVIL INSTEAD OF-
 14 **ΑΚΟΥΤΙΝΙΑΠΟΦΑΛΛΑΠΑΝ** 300
 s1 OI for Ω
 EVIL to-ANY MAY-BE-FROM-GIVING but always
 14 **ΤΟΤΕΤΟΛΓΑΘΟΝΔΙΩΚΕΤΕΚ** 20
 s1a omit and
 THE GOOD BE-YE-CHASING AND
 14 **ΔΙΕΙΣΑΛΛΗΛΟΥΣΚΑΙΕΙΣΠ** 40
 INTO one-another AND INTO ALL
 14 **ΑΝΤΑΣΠΑΝΤΟΤΕΧΑΙΡΕΤΕΑ** 60
 16 17 always BE-JOYING UN-
 14 **ΔΙΑΛΕΙΠΤΩΣΠΡΟΣΕΥΧΕΣΘ** 80
 s o.
 intermittingly BE-YE-praying
 14 **ΕΕΝΠΑΝΤΙΕΥΧΑΡΙΣΤΕΙΤΕ** 1000
 A ΔΙ
 IN EVERY BE-YE-thinking

²⁰ These exhortations are made in view of the changing character of Paul's ministries. They became more spiritual as time advanced. The gift of prophecy was especially adapted to meet the need of the saints until God's complete revelation should be given (1 Cor.12¹⁰13⁸). Yet they were to be tested and only those in line with the ideal toward which God was working were to be permanent.

²³ The lame man who sat at the Beautiful gate of the temple (Ac.3²⁻¹⁰) had unimpaired health and strength after he was healed. The same word is used here but is extended to the soul and spirit as well. This, and far more, will be our lot in His presence even should any part be lame or deficient now!

God in Christ Jesus for you.

¹⁹ Quench not the spirit. ²⁰ Scorn not prophecies, but be testing all, retaining the ideal. Be abstaining from every appearance of wickedness.

²³ Now may the God of peace Himself hallow you wholly; and may your unimpaired spirit and soul and body be kept blameless in the presence of our Lord Jesus Christ!

²⁴ Faithful is He Who is calling you, Who will be doing it also.

²⁵ Brethren, be praying for us also.

²⁶ Greet all the brethren with a holy kiss. I am adjuring you by the Lord, that this epistle is to be read to all the holy brethren.

²⁸ The grace of our Lord Jesus Christ be with you! *Amen!*

II THESSALONIANS

This second letter to the Thessalonians is a sequel to the first. The Thessalonians are still unable to distinguish between the rage of man and the wrath of God. Their continued trial and persecution leads them to conclude that God is against them instead of for them. The kingdom of God, which was proclaimed among them, is to be introduced with divine judgments. The day of the Lord, in which it will be set up, opens with an unparalleled display of divine indignation. They still persist in imagining that this day had begun, especially as, in some way, this was represented to be the apostle's teaching (2^o).

In reply Paul and his fellow workers define these dreaded judgments as those which fall only on those being unacquainted with God and who do not obey the evangel, especially on such as their persecutors. Their main argument is founded on the teaching of the first epistle in reference to the Lord's presence and our assembling with Him in the air. There they had been definitely taught that this must occur *before* the day of His incarnation.

The secret phase of lawlessness has been in operation throughout this economy, but its full development has been held in check by the presence of the saints. When we are taken out of the midst, then, and not till then, will the apostasy bear its bitter fruit. Its presence will be indicated by the presence of the man of lawlessness, corresponding to the head of the wild

beast of the Unveiling of Jesus Christ (Un.13¹) who will be seconded by the false prophet who does signs and miracles to prove his claims (Un.13¹¹). By these mankind is deluded to its destruction.

But the Thessalonians are not deceived by God but preferred for salvation and belief of the truth and the glory of the Lord Jesus Christ.

The latter part of the epistle is devoted to some practical disorders, especially busybodies who do not work for their living.

FRAMEWORK, II. THESSALONIANS

Reversion and Alternation

SALUTATION, Grace and peace 1¹-1²

THANKSGIVING 1³

Reason 1⁴-1⁵ Ease 1⁶-1¹⁰

PRAYER, Paul for the Thessalonians 1¹¹-1¹²

The Name of the Lord 1¹² Glory 1¹²

ADMONITION: The Apostasy 2¹-2¹²

THANKSGIVING 2¹³-2¹⁷

Reason 2¹³ Glory 2¹⁴

PRAYER, the Thessalonians for Paul 3¹-5

The Lord's Word 3¹-3⁴ Endurance 3⁵

ADMONITION: Disorder 3⁶-3¹⁵

SALUTATION, Peace and grace 3¹⁶-3¹⁸

The literary framework is a simple alternation within the salutations. A thanksgiving, a prayer, and an admonition are found in this order in both the former and latter half of the letter.

If the epistle is read with its leading thought in mind—that we are delivered from the coming divine indignation—it will be seen to give it color and warmth everywhere, and especially in the assurances of God's mind toward them in their trials.

¹ While Silvanus and Timothy are associated with Paul in this salutation, the epistle is practically by Paul himself and its genuineness is attested at the close by Paul's own signature (^{3:17}).

THANKSGIVING

² The sufferings which were distressing the Thessalonians were the occasion of joy and boasting on the part of the apostle, for it proved the reality of their faith in Christ and developed their affection for one another. He adroitly turns their mistaken idea, that God is afflicting them, into the opposite, that their very sufferings are a sure index that those who afflict them will suffer at His hands. He lays due stress on the fact that God's indignation comes upon those who do *not* know Him and who do *not* obey the evangel. By thus turning the minds of the Thessalonians to the future he consoles them in their present trials. Then the opposers will suffer, not only for their sins, but for their persecution of God's saints, while those who are now in distress will enjoy ease and relaxation during the unveiling of the Lord Jesus from heaven. This passage alone should restrain us from including the saints of this economy in any of the companies of the saved mentioned in the scroll of His Unveiling. The persistence with which this thought clung to the Thessalonians is accounted for by the fact that the Circumcision *did* expect to go through the terrors of that day. Those who endured to the end would be saved. Paul was introducing a new and unknown doctrine, corresponding to his evangel for the nations, in which God's unadulterated grace is far more pronounced than in the gospel of the kingdom as proclaimed by the other apostles.

PRAYER

¹² His prayer for them was that they might respond to this grace of God by a present conduct, in the midst of suffering, which would glorify God and His Christ.

PAUL and Silvanus and Timothy to the ecclesia of the Thessalonians in God, our Father, and the Lord Jesus Christ:

² Grace to you and peace, from God, our Father, and the Lord Jesus Christ.

³ We ought to be thanking God always concerning you, brethren, according as it is meet, seeing that your faith is flourishing and the love of each one of you all for one
⁴ another is increasing, so that we ourselves glory in you in the ecclesias of God, for your endurance and faith in all your persecutions and the afflictions which you are
⁵ bearing—a display of the just judgment of God, to deem you worthy of the kingdom of God, for
⁶ which you are suffering also, if so be that it is just of God to repay
⁷ affliction to those afflicting you, and to you who are being afflicted, ease, with us, at the unveiling of the Lord Jesus from heaven with
⁸ His powerful messengers, in flaming fire dealing out vengeance to those who are not acquainted with God and those who are not obeying the evangel of our Lord
⁹ Jesus Christ, who shall incur the justice of eonian extermination from the face of the Lord, and from the glory of His strength;
¹⁰ whenever He should be coming to be glorified in His saints and to be marveled at in all who believe (seeing that our testimony to you was believed) in that day—
¹¹ For which we are always praying also concerning you, that

ΠΑΥΛΟΣ ΚΑΙ ΣΙΛΒΑΝΟΣ ΚΑΙ
 1 PAUL AND SILVANUS AND
 ΤΙΜΟΘΕΟΣ ΤΗΣ ΚΚΗΣΙΑΣ
 2 Timothy to-the OUT-CALLED OF-
 ΕΣΣΑΛΟΝΙΚΕΦΟΝΕΘΕΩΠΑΤΕΡ
 3 THESSALONICANS IN God FATHER
 ΡΗΜΩΝ ΚΑΙ ΚΥΡΙΩ ΙΗΣΟΥ ΧΡΙΣΤΩ
 4 OF-US AND Master JESUS AN-
 ΡΙΣΤΩ ΧΑΡΙΣ ΚΑΙ ΕΙΡΗΝΗ
 5 OINTED grace to-you AND PEACE
 ΗΜΗΝ ΑΠΟ ΘΕΟΥ ΠΑΤΕΡΟΣ
 6 FROM God FATHER OF-US
 ΚΑΙ ΚΥΡΙΟΥ ΙΗΣΟΥ ΧΡΙΣΤΟΥ
 7 AND Master JESUS ANOINTED
 ΥΕΥΧΑΡΙΣΤΕΙΝ ΟΦΕΙΛΟΜΕΝ
 8 to-us=thanking WE-ARE=OWING
 ΝΤΩΘΕ ΟΠΑΝΤΟΤΕ ΠΕΡΙ ΥΜΩ
 9 to-THE God always ABOUT YOU
 ΝΑΔΕΛΦΟΙ ΚΑΘΩΣ ΑΞΙΟΝΕΣ
 10 brothers according-as WORTHY IS
 ΤΙΝΟΤΙ ΥΠΕΡΑΥΞΑΝΕΙ ΗΠΙ
 11 that is-OVER-GROWING-UP THE RE-
 ΣΤΙΣ ΟΜΩΝ ΚΑΙ ΠΛΕΟΝΑΖΕΙ
 12 LIEF OF-YOU AND IS-MOREIZING
 Η ΑΓΑΠΗ ΝΟΣΕΚΑΣΤΟΥ ΠΑΝ
 13 THE LOVE ONE OF-EACH OF-ALL
 ΤΩΝ ΟΜΩΝ ΕΙΣ ΑΛΛΗΛΟΥΣ
 14 OF-YOU INTO one-another AN-
 ΤΕΛΟΥΣ ΗΜΑΣ ΕΝ ΥΜΙΝ
 15 BESIDES SAME US IN YOU TO-IN-
 ΚΑΥΧΑΣΘΑΙ ΕΝΤΑΙΣ ΕΚΚΛΗΣΙΑΣ
 16 BOAST IN THE OUT-CALLED
 ΣΙΑΙΣ ΤΩΘΕ ΟΥΠΕΡ ΤΗΣ
 17 OF-THE God OVER THE UN-
 ΠΟΜΟΝΗΣ ΟΜΩΝ ΚΑΙ ΠΙΣΤΕΩ
 18 DER-REMAINING OF-YOU AND BELIEF
 ΣΕΝ ΠΑΣΙΝ ΤΟΙΣ ΔΙΩΓΜΟΙΣ
 19 IN ALL THE CHASE-INGS
 ΥΜΩΝ ΚΑΙ ΤΑΙΣ ΘΑΪΨΕΣΙΝ
 20 OF-YOU AND THE CONSTRICTIONS WHICH
 ΙΣΤΑΝ ΕΧΕΣΘΕ ΕΝ ΔΕΙΓΜΑΤΙ
 21 YE-ARE=tolerating IN-SHOW OF-THE
 ΣΔΙΚΑΙΩΣ ΚΡΙΣΕΩΣ ΤΩΘΕ
 22 JUST JUDGING OF-THE God
 ΟΥ ΕΙΣ ΤΟ ΚΑΤΑΣΤΙΘΗΝΑΙ
 23 INTO THE TO-BE-BEING-DOWN-WORTHY YOU
 ΜΑΣ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΤΩΘΕ
 24 OF-THE KINGDOM OF-THE God
 ΟΥΠΕΡ ΗΣΚΑΙ ΠΑΣΧΕΤΕ ΕΙ
 25 OVER WHICH AND YE-ARE-EMOTIONING II-

ΠΕΡΙ ΔΙΚΑΙΟΝ ΠΑΡΑΘΕΩΠΑΤΕ
 1 EVEN JUST BESIDE God TO-repay
 ΑΠΟΔΟΥΝΑΙ ΤΟΙΣ ΘΑΪΒΟΥΣ
 2 to-THE once-CONSTRICTED
 ΙΝ ΥΜΑΣ ΘΑΪΨΕΙΝ ΚΑΙ ΥΜΙΝ
 3 TO-YOU CONSTRICTION AND to-YOU THE
 ΟΙΣ ΘΑΪΒΟΜΕΝ ΟΙΣ ΑΝΕΣΙΝ
 4 once-BEING-CONSTRICTED UP-LETTING
 ΜΕΘΗΜΟΝ ΕΝ ΤΗ ΑΠΟΚΑΛΥΨΕ
 5 WITH US IN THE FROM-COVER-ING
 Ι ΤΩ ΚΥΡΙΩ ΙΗΣΟΥ ΧΡΥΑΠΟ
 6 OF-THE Master JESUS FROM heaven
 ΑΝΟΜΕΤΑΓΓΕΛΟΝ ΔΥΝΑΜΕ
 7 WITH MESSENGER OF-ABILITY
 ΦΩΣ ΟΥ ΕΝ ΠΥΡΟ
 8 OF-HIM IN FIRE OF-BLAZE GIV-
 ΙΔΟΝΤΟΣ ΕΚ ΔΙΚΗΣ ΤΟΙΣ
 9 ING OUT-JUSTING to-THE
 ΜΗ ΕΙΔΟΝΤΟΝ ΤΗΘΕΝΟΝ ΚΑΙ
 10 NO HAVING-PERCEIVED THE God AND THE
 ΟΙΣ ΜΗ ΥΠΑΚΟΥΟΥΣΙΝ ΤΩ
 11 NO ARE-obeying to-THE WELL-
 ΑΓΓΕΛΩ ΤΩ ΚΥΡΙΩ ΙΗΣΟΥ
 12 MESSAGE OF-THE Master OF-US
 ΙΝ ΟΙΣ ΧΡΙΣΤΟΥ ΟΙΤΙΝΕΣ
 13 JESUS ANOINTED WHO-ANY JUST-
 ΙΚΗΝ ΤΙΣ ΟΥΣΙΝ ΟΛΕΘΡΟΝ
 14 ice WILL-BE=INCURRING WHOLE-BUIN c-
 ΙΩΝ ΙΟΝ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΟΥ
 15 ONION FROM face OF-THE
 ΚΥΡΙΟΥ ΚΑΙ ΑΠΟ ΤΗΣ ΔΟΞΗΣ
 16 Master AND FROM THE esteem
 ΤΗΣ ΙΣΧΥΟΣ ΑΥΤΟΥ ΤΑΝΕΛ
 17 OF-THE STRENGTH OF-HIM when-EVER He-MAY-
 ΘΗΝ ΕΝ ΔΟΞΑ ΘΗΝΑΙ ΕΝ ΤΟΙΣ
 18 BE-COMING TO-BE-IN=esteemed IN THE
 ΑΓΙΟΙΣ ΑΥΤΟΥ ΚΑΙ ΘΑΥΜΑΣ
 19 HOLY-ones OF-HIM AND TO-BE-MARVELED
 ΘΗΝΑΙ ΕΝ ΠΑΣΙΝ ΤΟΙΣ ΠΙΣΤ
 20 IN ALL THE once-BELIEV-
 ΕΥΣΙΝ ΟΤΙ ΕΠΙΣΤΕΥΘΗΤ
 21 ing that WAS-BELIEVED THE
 ΟΜΑΡΤΥΡΙΟΝ ΗΜΩΝ ΕΦΥΜΑΣ
 22 witness OF-US ON YOU
 ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΙΣΟΚ
 23 IN THE DAY that INTO WHICH
 ΑΙ ΠΡΟΣΕΥΧΟΜΕΘΑ ΠΑΝΤΟΤ
 24 AND WE-ARE=praying always
 ΕΠΕΡΙ ΥΜΩΝ ΙΝ ΑΥΜΑΣ ΙΩ
 25 ABOUT YOU THAT YOU SHOULD-BE-

ADMONITION—APOSTASY

1 The controlling thought in this section of the epistle is based on the teaching of the first letter. Had they fully accepted and understood what he had already written to them they never would have been led to believe that the day of the Lord was already present. In the meantime it seems that Paul has been misrepresented in this matter, perhaps by a forged letter (3¹⁷). He now gives two of the salient signs which will be present when the day of the Lord comes: the apostasy and the man of lawlessness. Neither of these was present at that time.

2 The man of lawlessness (as the two best manuscripts name him) seems to correspond closely with the head of the wild beast (Un. 13¹⁻⁸). The whole earth will worship him except the few whose names are written in the Lamb's scroll of life. It is evident from this passage that, at the time of the end, there will be a temple of God. That this should be elsewhere than Jerusalem seems impossible. So we may look, not only for a return of the Jews to their own land, but also for a restoration of their ancient ritual and a rebuilding of their temple. For anyone except a priest to enter the holy place is itself a terrible desecration, but for any man to usurp Jehovah's place in the holy of holies and demonstrate his own divinity is the most awful and appalling crime of which a human being is capable. This leads to the desolating abomination of Daniel 9²⁷, which probably consists in placing the image of the wild beast (Un. 13¹⁴) in the holy place of the temple. Our Lord warns those living in Judea to flee to the mountains (Mt. 24¹⁵⁻²²), for *then* the great affliction (which alarmed the Thessalonians) would come.

7 The influences which will bring about the great apostasy of the end time have been at work from the beginning, but have been restrained by another, counteracting force. What is this? Some have supposed it to be the spirit of God. But the spirit of God will continue to work throughout the apostasy, enabling a few to endure to the end, and empowering

our God should be counting you worthy of the calling, and should be fulfilling every delight of goodness and work of faith in power, 12 so that the name of our Lord Jesus may be glorified in you, and you in Him, in accord with the grace of our God and the Lord Jesus Christ.

2 Now we are asking you, brethren, in behalf of the presence of our Lord Jesus Christ and our 2 assembling with Him, that you be not quickly shaken from your mind, nor yet be alarmed, either through a spirit, or through a word, or through an epistle as through us, as that the day of the 3 Lord is present. No one should be deluding you by any method, for, should not the apostasy be coming first and the man of lawlessness be unveiled, the son 4 of destruction, who is opposing and elevating himself above everything termed a god or an object of veneration, so that he is seated in the temple of God, demonstrating 5 that he himself is God? Do you not remember that, being still with you, I told you these things?

6 And now you are aware what is detaining, for him to be unveiled 7 in his own era. For the secret phase of lawlessness, already in operation, is only till that which is detaining at present may be 8 coming to be out of the midst. And then the lawless one will be unveiled (whom the Lord Jesus will despatch with the spirit of His mouth and will abolish by the advent of His presence), whose presence is in accord with the operation of Satan with all power and 10 signs and false miracles, and with

CHTHCKANSEΦCOΘEOCHMO 20
 counting-WORTHY-OF-THE calling THE God OF-US
 A WILL-BE-FILLING ^{EI}
NKAI PAHPΦCHΠACANEYΔO 40
 AND SHOULD-BE-FILLING EVERY WELL-SEEM-
KIANAΓAΘΦCYNHCKAI EPΓ 60
 ing OF-GOODNESS AND work
ONΠICTEΦCENΔYNAMEI OΠ 80
 12 OF-BELIEF IN ABILITY WHICH-
ΦCENΔOZACΘHTOONOMATO 100
 how MAY-BE-DEING-IN-esteemed THE NAME OF-THE
 A adds ANOINTED ^{ΧΡΙΣΤΟΥ}
ΥΚΥΡΙΟΥΗΦΩΝΙΗCOYENYU 20
 Master OF-US JESUS IN YOUR
 A WE H
INKAI MEIC ENAYTΩ KATA 40
 AND YE IN Him according-to
THNXAPINTOYΘEOYHMOYHNK 60
 THE grace OF-THE God OF-US AND
AIKYPIΟΥ IHCOY XPICTOY 80
 Master JESUS ANOINTED
EPOTOMENΔEYMACADEΛΦO 200
 2 WE-ARE-asking YET YOUR brothers
IYPER THC PAPOY CIACTOY 20
 OVER THE BESIDE-BEING OF-THE
 B omits OF-US
KYRIOYHMOYHNIHCOY XPICTOY 40
 Master OF-US JESUS ANOINTED
 A US C
OYKAIHMOYNEPICYNAGΩΓH 60
 AND OF-US ON-TOGETHER-LEADING
CEPAYTONEICTOMHTAXEΩ 80
 2 ON Him INTO THE NO SWIFTLY
CCALEYΘHNNAIYMACAPOTO 300
 TO-BE-MAKEN YOUR FROM THE
 BA E
YNOOCMHΔEΘPOEICΘAIMH 20
 MIND NO-YET TO-BE-BEING-ALARMED NO-BE-
TEΔIAPNEYMATOCMHTEΔI 40
 SIDES THRU spirit NO-BESIDES THRU
ΛOΓOYMHTEΔIEΠICTOΛH 60
 saying NO-BESIDES THRU letter
ΦCΔIHMΦOCOTIENECTH 80
 AS THRU US AS THAT HAS-IN-STOOD
KENHHEPATOUKYRIOYMH 400
 3 THE DAY OF-THE Master NO
TICUMACEZAPATHCHKATA 20
 ANY YOUR SHOULD-BE-OUT-REDUCING according-to
MHE NATPO NOTIEANMH 40
 NO-YET-ONE manner THAT IF-EVEN NO
EΛΘHNAPOTACIAPPOTON 60
 MAY-BE-COMING THE FROM-STANDING BEFORE-most
KAIAPOKALYΦΘHΘANΘPΩP 80
 AND MAY-BE-BEING-FROM-COVERED THE human
 A missing ^{AMPTIAC}
OCTHCANOMIAC OYIOCTHC 600
 OF-THE UN-LAWLESS THE SON OF-THE
APΦAEIACOANTIKEIMENO 20
 4 destruction THE one-opposing
 A omits AND O.-L. AND E for AI
CKAIYPERAIPOYMEHOC EPI 40
 AND OVER-LIFTING ON
PANTA ΛEΓOMENONΘEONHC 60
 EVERY BEING-said God ON ven-
EBACMAΦCTEAYTONEICTO 80
 created AS-BESIDES him INTO THE
NNAONTOTYΘEOYKABICAI 600
 TEMPLE OF-THE God TO-be-seated FROM-
 A O. A Γ O inserted by A
ΠODEIKNYNTAEAYTONOTI 20
 SHOWING self that
ECTINΘEOCOYMHMHMOY E 40
 5 he-is God NOT YE-ARE-rememberING
 A AI
TEOTIETIΦNΠPOCYMACTA 60
 that STILL BEING TOWARD YOUR these
YTAEΛEΓONMINKAINYNT 80
 6 I-said lo-YOU and NOW THE
OKATEXONOIDATE EICTO A 700
 one-DOWN-HAVING YE-HAVE-PERCEIVED INTO THE TO-
POKALYΦΘHNNAIAYTONENT 20
 HE-FROM-COVERED him IN THE
 A I O. =OF-HIM
ΦEAYTOYKAIPOTOΓAPMYC 40
 7 OF-self SEASON THE for CLOSE-
 A I ad is ΓAP for A E for AI
THPIONHΔENEPΓEITAITI 60
 KEEP ALREADY IS-IN-ACTING OF-
HCANOMIACMONONOKATEX 80
 THE UN-LAWLESS ONLY THE one-DOWN-HAVING
ΦNAPTI EΦCKMECOYENH 600
 at-PRESENT TILL OUT OF-MIDST it-MAY-BE-
TAIKAITOTE APOKALYΦΘH 20
 8 BECOMING and then WILL-BE-BEING-FROM-COVERED
CETAIOANOMOCOKYRIOY 40
 THE UN-LAWED WHOM THE Master
 B-JESUS FOR E. I A. A AI A O
CINCOYCANELEITΩ ΠNEYM 60
 JESUS WILL-BE-UP-LIFTING TO-THE spirit
ATITOYCTOMATOCAYTOYK 80
 OF-THE MOUTH OF-Him AND
AIKATAPΓHC EITHEPIΦAN 900
 WILL-BE-DOWN-ON-ACTING LO-THE ON-APPEARANCE
 A ID
EIATHC PAPOY CIACTAYTOY 20
 OF-THE BESIDE-BEING OF-Him
OYECTINHHPAPOY CIAKATE 40
 9 OF-WHOM IS THE BESIDE-BEING according-to
 B O.
NEPΓEIANTOYCATANENP 60
 IN-ACTION OF-THE SATAN(adversary) IN EV-
 B O.
ACHAYNAMEIKACHMEIOI 80
 ERY ABILITY AND SIGNS
 B O.
CKAITEPACINΨEYΔOYCKA 2000
 10 AND MIRACLES OF-FALSEHOOD AND

others to be faithful unto death. It has been suggested that Satan "holds fast" his place in the celestial spheres, for when he is cast out the apostasy commences. His ejection does mark the crisis between the secret and open manifestation of the apostasy, but that which is restrained is evidently the apostasy, not a place in the celestial realms. The apostasy is restrained by the presence of the saints. When we are taken out of the midst by our assembling with Christ in the air, then the apostasy and all its terrible train of afflictions will deluge the earth with fire. Thus the apostle proves that their own presence on earth is conclusive evidence that they were *not* enduring the afflictions of the Lord's day.

^a Nothing is more necessary in these declining days of this dispensation than to warn the saints of the danger of being deceived, not by that which appears evil, but by that which has all the outward evidences of good. Satan is transformed into a messenger of *light* and his servants are servants of *righteousness* (2Co.11^{14,15}). But, in the next era, *God* will be back of the deception. The false prophet will do the very signs which, in Elijah's day, proved the deity of Jehovah (1Ki.18²⁴Un.15¹³), and he is empowered even to give a spirit to the image of the wild beast (Un.13¹⁵) so that it will actually speak. Thus will the man of lawlessness demonstrate his divinity.

THANKSGIVING

¹³ The Thessalonian saints (and all who believe in Christ) need have no fear of the terrible trial which is coming on the earth, for God has not sent them a deception, to condemn them, but prefers them for salvation through belief of the truth and for the procuring of the glory of our Lord Jesus Christ. What a glorious contrast!

PRAYER

¹ Paul desired their prayers that he might lead others into the blessed position which they occupied.

every seduction of injustice among those who are being destroyed, because they do not receive the love of the truth, for
¹¹ their salvation. And therefore God will be sending them an operation of deception, that they
¹² should believe the falsehood, that all may be judged who do not believe the truth, but delight in injustice.

¹³ Now *we* ought to be thanking God always concerning you, brethren, beloved by the Lord, seeing that God prefers you from the beginning for salvation, in hallowing of the spirit and belief of the truth, into which He also calls us through our evangel, for the procuring of the glory of our Lord
¹⁴ Jesus Christ. Consequently, then, brethren, stand firm, and hold to the traditions which you were taught, whether through word or
¹⁵ through our epistle. Now may our Lord Jesus Christ Himself, and God, our Father, Who loves us, and is giving us an eonian consolation and a good expectation in
¹⁶ grace, console your hearts and establish you in every good work and word.

³ Furthermore, be praying, brethren, concerning us, that the word of the Lord may race and be glorified, according as it is with you also,
² and that we may be rescued from abnormal and wicked men, for not
³ all have faith. Yet the Lord is faithful, Who will establish and guard you from the wicked one.
⁴ Now we have confidence in you in the Lord that what we are charging, you are doing also and will be
⁵ doing. Now may the Lord be

1 ^{absol omit of the} ΙΕΝ ΠΑΣΧΑ ΠΑΤΗΤΗΣ ΑΔΙΚΙ 30
 IN EVERY REDUCTION OF-THE UNJUSTNESS
 2 ^{absol omit in} ΑΣΕΝΤΟΙΣ ΑΠΟΛΛΥΜΕΝΟΙΣ 40
 IN THE one-being-destroyed
 3 ΑΝΘΩΝ ΤΗΝ ΑΓΑΠΗΝ ΤΗΣ ΑΛΗ 60
 INSTEAD OF WHICH THE LOVE OF-THE TRUTH
 4 ΘΕΙΣ ΟΥΚ ΕΔΕΞΑΝΤΟ ΕΙΣ ΤΟ 80
 NOT THEY-RECEIVE INTO THE
 5 ΟΣ ΘΩΗΝ ΑΙ ΑΥΤΟΥΣ ΚΑΙ ΔΙΑ 100
 11 TO-BE-^{absol is-sending Π}SAVED THEM AND THRU
 6 ΤΟΥΤΟ ΠΕΜΨΕΙ ΑΥΤΟΙΣ ΘΕΟΣ 20
 THIS WILL-BE-SENDING to-them THE God
 7 ΟΣ ΕΝ ΕΡΓΕΙΑΝ ΠΛΑΝΗΣΕΙΣ 40
 IN-ACTION OF-STRATING INTO
 8 ΤΟ ΠΙΣΤΕΥΣΑΙ ΑΥΤΟΥΣ ΤΩ 60
 THE TO-BELIEVE them to-THAT
 9 ΕΥΔΕΙΙΑ ΚΡΙΘΩΣΙΝ ΑΠΑΝ 80
 12 FALSEHOOD THAT MAY-BE-BEING-JUDGED ALL (em-
 10 ΤΕΣ ΟΙΜΗΠΙΣΤΕΥΣΑΝΤΕΣ 200
 phatic) THE NO one-BELIEVING to-
 11 ΑΛΗΘΕΙΑ ΔΕ ΔΕΥΔΟΚΗΣΑ 20
 THE TRUTH BUT WELL-SEEMING
 12 ^{absol omit in} ΝΤΕ ΣΕΝΤΗ ΑΔΙΚΙΑ ΗΜΕΙΣ Δ 40
 13 IN THE UN-JUSTNESS WE YET
 13 ^{as o.} ΕΦΕΙΛΟΜΕΝ ΕΥΧΑΡΙΣΤΕΙ 60
 ARE-OWING TO-BE-thanking
 14 ΝΤΩ ΘΕΩ ΠΑΝΤΟΤΕ ΠΕΡΙ ΥΜΩ 80
 to-the God always ABOUT YOU
 15 ΝΑ ΔΕΛΦΟΙ ΗΓΑΠΗΜΕΝ ΟΙ ΥΠ 300
 brothers HAVING-been-LOVED UNDER
 16 ^{the omitted by u} ΟΤΟΥ ΚΥΡΙΟΥ ΟΤΙ ΕΙΛΑΤΟΥ 20
 THE Master that prefers YOU
 17 ΜΑΣ ΘΕΟΣ ΑΠΑΡΧΗΣ ΕΙΣΩ 40
 THE God FROM ORIGINAL INTO SAVING
 18 ΤΗΡΙΑΝ ΕΝ ΑΓΙΑ ΣΜΩ ΠΝΕΥΜ 60
 IN HOLYING OF-spirit
 19 ΑΤΟΣ ΚΑΙ ΠΙΣΤΕΙΑ ΑΛΗΘΕΙΑ 80
 AND RELIEF OF-TRUTH
 20 ^{absol omit and} ΣΕΙΣ ΟΙ ΚΑΙ ΕΚΑΛΕΣΕΝ ΜΑΣ 400
 14 INTO WHICH AND He-calls US
 21 ΔΙΑ ΤΟΥ ΕΥΑΓΓΕΛΙΟΥ ΗΜΩΝ 20
 THRU THE WELL-MESSAGE OF-US
 22 ΕΙΣ ΠΕΡΙΠΟΙΗΣΙΝ ΔΟΞΗΝ ΣΤ 40
 INTO procuring OF-esteem OF-
 23 ΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙ 60
 THE Master OF-US JESUS ANOINT-
 24 ΣΤΟΥ ΑΡΑ ΟΥΝ ΑΔΕΛΦΟΙ ΣΤΗ 80
 15 ED CONSEQUENTLY THEN brothers BE-STAND-
 25 ΚΕΤΕ ΚΑΙ ΚΡΑΤΕΙΤΕ ΤΑΣ ΠΑ 600
 ING-frm AND BE-YE-HOLDING THE tradi-

1 ΡΑ ΟΣ ΕΙΣ ΑΣΕΔΙΔΑΧΘΗΤΕ 20
 tions WHICH YE-WERE-^{taught}TAUGHT
 2 ΕΙΤΕ ΔΙΑ ΛΟΓΟΥ ΕΙΤΕ ΔΙΕΠ 40
 IF-BESIDES THRU SAYING IF-BESIDES THRU let-
 3 ΙΣΤΟΛΗ ΣΗΜΩΝ ΑΥΤΟΣ ΔΕ ΟΚ 10
 10 ter OF-US SAME YET THU
 4 ^{B ANOINTED JESUS A adds THE O} ΥΡΙΟΣ ΗΜΩΝ ΙΗΣΟΥΣ ΧΡΙΣΤ 30
 Master OF-US JESUS ANOINTED
 5 ^{B omits THE A AND ΚΑΙ abs omit THE} ΟΣ ΚΑΙ ΘΕΟΣ ΟΠΑΤΗΡ ΗΜΩΝ 600
 AND THE God THE FATHER OF-US
 6 ^{abs omits THE One-Loving US} Ο ΑΓΑΠΗΣ ΣΗΜΑΣ ΚΑΙ ΔΟΥΣ 20
 THE One-LOVING US AND GIVING
 7 ΠΑΡΑΚΛΗΣΙΝ ΔΙΩΝΙ ΑΝΚΑΙ 40
 BESIDE-CALLING consoL AND
 8 ΕΛΠΙΔΑΣ ΑΓΑΘΗΝ ΕΝ ΧΑΡΙΤΙ 60
 EXPECTATION GOOD IN GRACE
 9 ΠΑΡΑΚΑΛΕΣΑΙ ΤΑΣ ΚΑΡΔΙΑ 80
 17 MAY-He-BE-BESIDE-CALLING THE HEARTS
 10 ΣΥΜΩΝ ΚΑΙ ΣΤΗΡΙΞΑΙ ΕΝ ΠΑ 700
 OF-YOU AND MAY-He-STAND-fast IN EVERY
 11 ΝΤΙ ΕΡΓΩ ΚΑΙ ΛΟΓΩ ΑΓΑΘΩ 20
 3 ACT AND SAYING GOOD THU
 12 ^{as for} ΟΛΟΙ ΠΟΝΤΡΟΣ ΕΥΧΕΣΘΕ ΔΔ 40
 rest BE-YE-praying US broth-
 13 ΕΛΦΟΙ ΠΕΡΙ ΗΜΩΝ ΙΝΑ ΛΟΓ 60
 ers ABOUT US THAT THE saying
 14 ΟΣ ΤΟΥ ΚΥΡΙΟΥ ΤΡΕΧΗ ΚΑΙ Δ 80
 OF-THE Master MAY-BE-RACING AND MAY-
 15 ^{as o.} ΟΣ ΑΖΗΤΑΙ ΚΑΘΩΣ ΚΑΙ ΠΡΟΣ 300
 BE-Being-esteemed according-as AND TOWARD
 16 ΥΜΑΣ ΚΑΙ ΙΝΑ ΡΥΣΘΩΜΕΝ ΑΠ 20
 YOU AND THAT WE-SHOULD-BE-BEING-rescued
 17 ΟΤΩΝ ΑΠΟ ΠΟΝΚΑΙ ΠΟΝΗΡΩΝ 40
 FROM THU UN-PLACED AND wicked
 18 ΑΝΘΡΩΠΩΝ ΟΥΓΑΡ ΠΑΝΤΩΝ Η 60
 humans NOT for OF-ALL THE
 19 ΠΙΣΤΙΣ ΠΙΣΤΟΣ ΔΕ ΕΣΤΙΝ Ο 80
 3 BELIEF BELIEVING YET IS THE
 20 ^A ΘΕΟΣ God A adds ΚΑΙ B C
 ΚΥΡΙΟΣ ΟΣ ΣΤΗΡΙΞΕΙ ΥΜΑΣ 200
 Master WHO WILL-BE-STANDING-fast YOU
 21 ΚΑΙ ΦΥΛΑΣΣΕΙ ΑΠΟ ΤΩ ΠΟΝΗ 20
 AND WILL-BE-GUARDING FROM THE wicked
 22 ΡΟΥ ΠΕΠΟΙΘΑΜΕΝ ΔΕ ΕΝ ΚΥΡ 40
 4 WE-HAVE-confidence YET IN Master
 23 ΙΩ ΦΥΜΑΣ ΟΤΙ ΑΠΑΡΑΓΓΕΛ 60
 ON YOU THAT WHICH WE-ARE-charging
 24 ^{as and a to-you} ΑΠΟ ΤΩ ΠΟΝΗΡΩ ΚΑΙ ΕΙΔΕ 80
 ΔΕ ΟΥΝ ΑΔΕΛΦΟΙ ΕΙΤΕ ΚΑΙ ΠΟ 80
 AND YE-ARE-DOING AND YE-WILL-
 25 ^{adds A ΔΙ} ΙΝ ΣΤΕΘΕ ΔΕ ΚΥΡΙΟΣ ΚΑΤΕΥ 3000
 5 BE-DOING THE YET Master MAY-He-down-

⁵ The appreciation of God's love would destroy the idea that He was pouring out His indignation upon them. The contemplation of the endurance of Christ would help them to endure.

ADMONITION

⁶ Discipline was necessary even in such a warm-hearted, zealous ecclesia as Thessalonica. The occasion was not doing wrong but doing nothing. Just as the grace of God provides for our salvation from all trial and all affliction in the future, but brings both in the present, so it will also bring rest and relaxation in that day but calls for toil and labor until then. We should not shirk our work. He who does not work has no right to eat. And if anyone goes about as a busybody, seeking his food from his friends, we should avoid him, yet treat him with all the grace necessary to correct his disorderly conduct.

⁷ "Thou shalt not muzzle the ox that treadeth out the corn" is the divine law for God's servants. They have a right to require support, for the Lord has appointed that those who are proclaiming the evangel should live of the evangel. But Paul did not use this right, but availed himself of the higher privilege of making the evangel absolutely free (1 Cor. 9:1-19). He pursued the same course in Corinth and doubtless wrote this letter in an interval between evangelistic labors and tent making, for he worked with Aquila and Priscilla at that trade (Ac. 18:1-3). Thus he was able to point to his own conduct as a model for the disorderly. The power of such an argument is apparent.

¹⁰ In closing Paul once more tenderly touches the theme of the epistle. Their Saviour is "the Lord of peace" and He will never visit them in judgment but give them peace through all their trials by all the means at His disposal.

directing your hearts into the love of God and into the endurance of Christ!

⁶ Now we are charging you, brethren, in the name of our Lord Jesus Christ, that you be putting from you every brother who is walking disorderly and not in accord with the tradition which they accepted from us. For you yourselves are aware how you must be imitating us, seeing that we are not disorderly among you, neither did we eat bread gratuitously from any one, but, with toil and labor, we worked night and day, so as not to burden any of you. Not that we have not the right, but that we may be giving you ourselves as a model, that you should be imitating us. For even when we were with you we charged you thus, that "If anyone is not willing to work, neither let him eat".
¹¹ For we are hearing that some among you are walking disorderly, not working at all, but are meddling. Now such we are charging and entreating in the Lord Jesus Christ, that, quietly working, they may eat their own bread. Now you, brethren, should not be despondent in well-doing. Now if anyone is not obeying our word through this epistle, let this be a sign to you not to commingle with him, that he may be abashed, and do not deem him as an enemy, but be admonishing him as a brother.

¹⁶ Now may the Lord of peace Himself give you peace continually by every means! The Lord be with you all!

¹⁷ The salutation is by my hand—

ΘΥΝΑΙΥΜΩΝΤΑΣΚΑΡΔΙΑΣΕ 20 straighten OF-YOUP THE HEARTS IN-	ΑΣΕΘΑΙΜΗΔΕΕΣΘΙΕΤΩΑΚ 20 11 working NO-YET LET-him-BE-EATING WE-
ΙΣΤΗΝΑΓΑΠΗΝΤΟΥΘΕΟΥΚΑ 40 TO THE LOVE OF-THE God AND	ΟΥΟΜΕΝΓΑΡΤΙΝΑΣΠΕΡΙΠΑ 40 ARE-HEARING for ANY ABOUT-TREADING
ΙΕΙΣΤΗΝΥΠΟΜΟΝΗΝΤΟΥΧΡ 60 INTO THE UNDER-REMAINING OF-THE AN-	ΤΟΥΝΤΑΣΕΝΥΜΙΝΑΤΑΚΤΩΣ 60 IN YOUP disorderly
ΙΣΤΟΥΠΑΡΑΓΓΕΛΛΟΜΕΝΔΕ 80 6 OINTED WE-ARE-CHARGING YET	ΜΗΔΕΝΕΡΓΑΖΟΜΕΝΟΥΣΑΛΛ 80 NO-YET-ONE working but
ΥΜΙΝΑΔΕΛΦΟΙΕΝΟΝΟΜΑΤΙ 100 to-youp brothers IN NAME	ΑΠΕΡΙΕΡΓΑΖΟΜΕΝΟΥΣΤΟΙ 600 12 ABOUT-ACTING to-THE
ΤΟΥΚΥΡΙΟΥΗΜΩΝΙΗΣΟΥΧΡ 20 OF-THE Master OF-US JESUS AN-	ΣΔΕΤΟΙΟΥΤΟΙΣΠΑΡΑΓΓΕΛ 20 YET such WE-ARE-CHARGING
ΙΣΤΟΥΣΤΕΛΛΕΣΘΑΙΥΜΑΣΑ 40 OINTED TO-BE-PUTTING YOUP FROM	ΛΟΜΕΝΚΑΙΠΑΡΑΚΑΛΟΥΜΕΝ 40 AND ARE-BESIDE-CALLING
ΠΟΠΑΝΤΟΣΑΔΕΛΦΟΥΔΑΚΤ 60 EVERY brother disorderly	ΔΙΑΤΟΥ ΟΥΗΜΩΝ ΟΥ 60 ENKYΡΙΩΙΗΝΣΟΥΧΡΙΣΤΩΙΗΝ 60 IN Master JESUS ANOINTED THAT
ΩΣΠΕΡΙΠΑΤΟΥΝΤΟΣΚΑΙΜΗ 80 ABOUT-TREADING AND NO	ΑΜΕΤΑΝΧΥΧΙΑΣΕΡΓΑΖΟΜΕ 80 WITH QUIETNESS working
ΚΑΤΑΤΗΝΠΑΡΑΔΟΣΙΝΗΠΑ 200 according-to THE tradition which THEY-	ΝΟΙΤΟΝΕΑΥΤΩΝΑΡΤΟΝΕΣΘ 700 THE OF-selves BREAD THEY-MAY-
ΡΕΛΑΒΟΝ ΕΤΕΑΦ ΑΔΙ ΟΣΑΝ ΤΗΥΝ-ΓΕΤ 20 7 BESIDE-GOT BESIDE US NAME for	ΙΦΣΙΝΥΜΕΙΣΔΕΔΕΛΦΟΙΜ 20 13 BE-EATING YE YET brothers NO
ΑΡΟΙΔΑΤΕ ΠΩΣ ΔΕΙΜΙΜΕΙΣ 40 YE-HAVE-RECEIVED HOW IT-IS-BINDING TO-BE-IMI-	ΗΕΓΚΑΚΗCΗΤΕΚΑΛΟΠΟΙΟΥ 40 SHOULD-BE-IN-EVILING IDEAL-DOING
ΘΑΙΝΜΑΣΟΤΙΟΥΚΗΤΑΚΤΗΣ 60 TATING US that NOT WE-ARE-disorderly	ΝΤΕCΕΙΔΕΤΙCΟΥΧΥΠΑΚΟΥ 60 14 IF YET ANY NOT is-obeying
ΑΜΕΝΕΝΥΜΙΝΟΥΔΕΔΩΡΕΑΝ 80 S IN YOUP NOT-YET gratuitously	ΕΙΤΩΛΟΓΩΗΜΜΟΝΔΙΑΤΗΣΕΠ 80 to-THE saying OF-US THRU THE letter
ΑΡΤΟΝΕΦΑΓΟΜΕΝΠΑΡΑΤΙΝ 100 BREAD WE-ATE BESIDE ANY	ΙCΤΟΛΗCΤΟΥΤΟΝCΗΜΕΙΟΥ 800 this BE-YE-BEING-SIGNED
ΟCΑΛΛΕΝΚΟΠΩΚΑΙΜΟΧΘΩΝ 20 s adds Δ hut IN toil AND LABOR OF-	CΘΕΜΗCΥΝΑΝΑΜΙΓΝΥCΘΑΙ 20 s Al for E u inserts E NO TO-BE-BEING-TOGETHER-UP-MIXED
ΥΚΤΟCΚΑΙΗΜΕΡΑCΕΡΓΑΖΟ 40 A NIGHT Δ A DAY N NIGHT AND OF-DAY working	ΑΥΤΩΙΝΑΕΝΤΡΑΠΗΚΑΙΜΗΩ 40 15 to-him THAT he-MAY-BE-BEING-abashed AND NO AS
ΜΕΝΟΙΠΡΟCΤΟΜΗΕΠΙΒΑΡΗ 60 TOWARD THE NO TO-BE-ON-HEAVY	CΕΧΘΡΟΝΗΓΕΙCΘΕΑΛΛΑΝΟ 60 enemy BE-deeming but BE-YE-
CΑΙΤΙΝΑΥΜΩΝΟΥΧΟΤΙΟΥΚ 80 9 ANY OF-YOUP NOT that NOT	ΥΒΕΤΕΙΤΕΩCΑΔΕΛΦΟΝΑΥΤ 80 s o. s Al for E 16 admonishing AS brother SAME
ΕΧΟΜΕΝΕΙΟΥCΙΑΝΑΛΛΑΙΝΑ 100 WE-ARE-HAVING authority but THAT	ΟCΔΕΟΚΥΡΙΟCΤΗCΕΙΡΗΝΗ 900 YET THE Master OF-THE PEACE
ΕΑΥΤΟΥCΤΥΠΟΝΔΩΜΕΝΥΜΙ 20 selves type WE-MAY-BE-GIVING to-	CΔΦΗΥΜΙΝΤΗΝΕΙΡΗΝΗΝΔΙ 20 A omits THE MAY-He-BE-GIVING to-YOUP THE PEACE THRU
ΝΕΙCΤΟΜΙΜΕΙCΘΑΙΝΜΑCΚ 40 u inserts E s o. A e o. 10 YOUP INTO THE TO-BE-IMITATING US AND	ΑΠΑΝΤΟCΕΝΑΝΤΙΤΡΟΠΩ 40 EVERY IN EVERY manner THE
ΑΙΓΑΡΟΤΕΝΜΕΝΠΡΟCΥΜΑC 60 for when WE-WERE TOWARD YOUP	ΚΥΡΙΟCΜΕΤΑΠΑΝΤΩΝΥΜΩΝ 60 Master WITH ALL OF-YOUP
ΤΟΥΤΟΠΑΡΗΓΓΕΛΛΟΜΕΝΥΜ 80 to-mits this his WE-charged to-youp	ΟΑCΠΑCΜΟCΤΗΜΗΧΕΙΡΙΠ 80 17 the greeting to-THE MY HAND OF-
ΙΝΟΤΙΕΙΤΙCΟΥΒΕΛΕΙΕΡΓ 600 that IF ANY NOT IS-WILLING TO-BE-	ΑΥΛΟΥΟΕCΤΙΝCΗΜΕΙΟΝΕΝ 4000 PAUL WHICH IS SIGN IN

¹⁷ It is evident that the apostle did not pen his own epistles. To avoid forgery, however, he wrote the greeting himself and, in this case, signed his own name (2²).

Paul—which is a sign in every
¹⁸ epistle: thus am I writing. The
grace of our Lord Jesus Christ be
with you all! *Amen!*

ΠΑΣ ΕΠΙΣΤΟΛΗΣ ΤΩΣ ΓΡΑ²⁰
 EVERY letter thus I-AM-WRIT-

ΝΙΗ ΣΟΥ ΧΡΙΣΤΟΥ ΜΕΤΑ ΠΑΝ⁶⁰
 JESUS ANOINTED WITH ALL

ΦΩΗ ΧΑΡΙΣΤΟΥ ΚΥΡΙΟΥ ΗΜΩ⁴⁰
 18 ING THE grace OF-THE Master OF-US

ΤΩΝ ΥΜΩΝ ΑΜΗΝ
 OF-YOUR AMEN

PAUL'S PERSONAL EPISTLES

PAUL's letters to Timothy and Titus are concerned with conduct in service. Not only are they given instructions for their own guidance, but rules are laid down for the selection and service of elders, or supervisors, and servants. These two classes were officially recognized and appointed and their functions defined. Besides this there are exhortations for all the various classes in the ecclesias, old and

young, the rich and the dependent widow, and slaves. Indeed, these epistles contain the constitution of the church. The second epistle to Timothy is especially applicable to the last days, showing whom and what to avoid, and with whom we may associate.

Philemon makes most gracious provision for those in bondage to believing masters.

I TIMOTHY

As a guide in understanding the great contrast between Paul's two epistles to Timothy it is important to know *when* the first epistle was penned. If it was written to Timothy in Ephesus while Paul went to Macedonia, we have no situation corresponding to it in the book of Acts, and it is difficult to understand why the instructions given should be needed in Ephesus where Paul had labored so long and which had the benefit of his personal superintendence for years.

If we reverse the situation and send Timothy to Macedonia to the ecclesias from which Paul had been driven before he could set them in order, and to which he dared not go on peril of his life, every precept in the epistle is full of point, and we have circumstances which exactly correspond in Acts 19²². This places the epistle at the second crisis in the apostle's ministry (Ac.19²¹ Ro.15¹⁹ 2Cor.5¹⁰). His second epistle was written after the third and final crisis. This places a great gap between them which accounts for the vast difference in the aspect of affairs.

In the first epistle we have the ecclesia described as God's house, the pillar and base of the truth (3¹⁵). In the second it has become a "great house" with utensils of various kinds, both honorable and base (2²⁰). In the first the pristine power of faith holds

all together. In the second the dominant note is apostasy.

FRAMEWORK OF I TIMOTHY

Complex Reversion with Alternations

INTRODUCTION 1^{1,2}

| Charge: Different Doctrine 1^{3,4}

| The Law Misplaced 1^{5,11}

| Paul's Stewardship 1^{12,16}

| The Invisible God 1¹⁷

| Faith Shipwrecked 1^{18,20}

| A Prayer for All 2¹

| Saviour of All Mankind 2⁴

| Paul as Apostle 2⁷

| Women 2^{9,16}

| Supervisors 3^{1,7}

| Servants 3^{8,13}

| Temporary Instructions 3¹⁴

| The Secret of Devoutness 3^{14,16}

| Subsequent Eras 4¹

| Marriage, Food, Physical Exercise 4¹⁻⁸

| A Saying for All 4⁹

| Saviour of All Mankind 4¹⁰

| Timothy as Example 4^{11,16}

| Widows 5^{1,16}

| Elders 5^{17,25}

| Slaves 6^{1,2}

| Devoutness not Capital 6^{3,10}

| Timothy's Avowal 6^{11,12}

| The Invisible God 6^{13,16}

| Riches Properly Placed 6^{17,19}

| Guard: False Knowledge 6^{20,21}

CONCLUSION 6²¹

³ Translators have experienced much difficulty with this opening sentence, because it seemed to lack the principal verb. The A. V. adds *so do*, the Revisers, *so do I now*. If, however, we take the first word, "accordingly", as an independent link with some previous consultation of Paul and Timothy, and render "entreat" by its alternative, "console", (as in Mt.2:18 1 Thes.4:1⁸ etc.), there is no need of supplying any verb. Furthermore, the clause "going into Macedonia that you may charge . . ." may be allowed its natural sense, which is, that *Timothy*, not Paul, is the one referred to. Then, connecting the infinitive with the verb to which it refers, we find that *Paul* is to remain in Ephesus. It was dangerous for Paul to go to Macedonia. Timothy entreats him to delay until he had gone first. So Paul dispatches him (Ac.19²²), following himself later (Ac.20:1). This letter combines Timothy's instructions and credentials.

⁴ The interminable genealogies and teaching of the law point directly to the Circumcision. The unbelieving Jews were not only the bitterest enemies Paul encountered, as the record in Acts reveals, but those who joined the believers were often unable to break away from their inborn traditions. It was just at this time that Paul announced the new creation, in which physical relationships are ignored (2 Cor.5:16). The genealogies of Judaism have their place, but not in his evangel.

⁸ The law, too, had its place and mission. It was never given to the nations (Ro.2:14). By it is the recognition of sin (Ro.3:20). It was added, long after the promise was given, to involve Israel in transgression, until the Seed came to Whom the promises were made (Gal.3:19). He redeems them from it and gives them the place of sons (Gal.4:5). Christ is the law's consummation to everyone who believes (Ro.10:4). Against the believer there is no law (Gal.5:23). We are not under law, but under grace (Ro.6:14).

¹¹ "Happy" seems to be the only word we have which enables us to distinguish between this term and "blessed".

PAUL, an apostle of Christ Jesus, according to the injunction of God our Saviour, and the Lord Jesus Christ, our Expectation, to Timothy, a genuine child in faith:

Grace, mercy, peace, from God, our Father, and Christ Jesus, our Lord.

- ³ ACCORDINGLY, I console you by remaining in Ephesus, that you, while going into Macedonia, should be charging some not to be teaching differently, nor to be heeding myths and interminable genealogies, which are affording exactions, rather than God's stewardship which is in faith.
- ⁵ Now the consummation of the charge is love out of a clean heart, and a good conscience, and unfeigned faith, from which some, swerving, were turned aside into vain prating, wanting to be teachers of the law, neither apprehending what they are saying, nor that concerning which they are insisting.
- ⁸ Now we are aware that the law is ideal if anyone is using it lawfully, being aware of this, that law is not laid down for the just, but for the lawless and insubordinate, the irreverent and sinners, the malign and profane, parricides and matricides, homicides, paramours, sodomites, kidnapers, liars, perjurers, and if there is any other thing opposing sound teaching, in accord with the evangel of the glory of the happy God, with which I was entrusted.
- ¹² I am grateful to Him Who invigorates me, Christ Jesus, our Lord, seeing that He deems me faithful, assigning me a dispensation, who formerly was a cal-

ΠΑΥΛΟΣ ΑΠΟΣΤΟΛΟΣ	^{ab} OF JESUS ANOINTED	20
PAUL	commissioner OF ANOINTED	
ΟΥΙΝ ΣΟΥ ΚΑΤΕΠΙΤΑΓΗΝ ΘΕ	^a promise ΕΠΑΓΓΕΛΙΑΝ	40
JESUS	according-to injunction OF-God	
ΟΥΣ ΩΤΗΡΟΣ ΗΜΩΝ ΚΑΙ ΚΥΡΙ	^{a omits} Master	60
SAVIOUR	OF-US AND Master	
ΟΥΙΝ ΣΟΥ ΧΡΙΣΤΟΥ ΤΗΣ ΕΛΠ	^a ANOINTED JESUS	80
JESUS	ANOINTED THE EXPECT-	
ΙΔΟΣ ΗΜΩΝ ΤΙΜΟΘΕΟΥ ΓΗΝΗΣ	^a ANOINTED JESUS	100
2 A TION	OF-US to-Timothy genuine	
ΦΤΕΚΝΩ ΕΝ ΠΙΣΤΕΙ ΧΑΡΙΣ	^{a o.}	20
offspring	IN BELIEF grace MER-	
ΛΕΟΣ ΕΙΡΗΝΗΣ ΑΠΟ ΘΕΟΥ ΠΑΤ	^{a o.}	40
cy PEACE	FROM God FATHER	
ΡΟΣ ΗΜΩΝ ΚΑΙ ΧΡΙΣΤΟΥ ΙΗΣ	^a omits OF-US	60
OF-US	AND ANOINTED JESUS	
ΟΥ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΚΑΡΦΟΣ	3 THE Master	80
OF-US	according-to	
ΠΑΡΕΚΑΛΕΣΑΙ ΣΕ ΠΡΟΣ ΜΕΙΝ	1-BESIDE-CALL YOU TO-TOWARD-REMAIN	200
ΑΙΝΕΦΕΣ ΕΦΟΡΕΥΟΜΕΝΟΣ	IN EPHESUS GOING	20
^b ΕΙΣ ΜΑΚΕΔΟΝΙΑΝ	^b ΕΙΣ for ΔΙ	40
INTO MACEDONIA	THAT YOU-SH'D-	
ΒΕΓΕΙΛΗΝΤΙ ΣΙΝ ΗΜΕΤΕΡ	^{a o.}	60
BE-CHARGING ANY NO	TO-BE-DIFFER-	
ΔΙΔΑΣΚΑΛΕΙΝ ΜΗΔΕ ΠΡΟΣΕ	^{a o.}	80
1 ENTLY-TEACHING NO-YET	TO-BE-heeding	
ΧΕΙΝ ΜΥΘΟΙΣ ΚΑΙ ΓΕΝΕΑΛΟ	3 myths AND	300
general-sayings		
ΓΙΔΙΣ ΑΠΕΡΑΝΤΟΙΣ ΑΙΤΙΝ	^a inserts Ε	20
UN-OTHER-SIDE WHICH-ANY		
^b ΕΣΕΚΖΗΤΗΣ ΕΙΣ ΠΑΡΕΧΟΥΣ	^b omits OUT-SEEKINGS ARE-tendering	40
^{ba o.} ΙΝ ΜΑΛΛΟΝ Η ΟΙΚΟΝΟΜΙΑΝ Θ	^b HOME-BUILDING Δ	60
PATERN OR stewardship	OF-	
ΕΟΥ ΤΗΝ ΕΝ ΠΙΣΤΕΙ ΤΟ ΔΕΤΕ	5 God THU IN BELIEF THE YET FINISH	80
ΛΟΤΗΣ ΠΑΡΑΓΓΕΛΙΑΣ ΕΣΤ	^a inserts Ε	400
OF-THE charge IS		
ΙΝ ΔΑ ΠΗΝ ΕΚΚΑΘΑΡΑΣ ΚΑΡΔ	12 LOVE OUT OF-clean HEART	20
ΙΑΣ ΚΑΙ ΣΥΝΕΙΔΗΣΕΩΣ ΑΓΑ	40 AND conscience GOOD	
ΘΗΣ ΚΑΙ ΠΙΣΤΕΩΣ ΑΝΥΠΟΚΡ	60 AND BELIEF ON-hypocritical	
ΙΤΟΥ ΩΝΤΙΝ ΕΣΤΟΧΗΣ ΑΝ	6 OF-WHICH ANY deviating	80
ΤΕ ΣΕ ΞΕΤΡΑΠΗΣΑΝ ΕΙΣ ΜΑΤ	500 WERE-OUT-REVERTED INTO VAIN-	
ΔΙΟ ΛΟΓΙΑΝ ΘΕΛΟΝΤΕΣ ΕΙΝ	7 saying WILLING TO-BE-	20
ΔΙΝΟΜΟΔΙΔΑΣΚΑΛΟΙ ΜΗΝ	40 LAW-TEACHERS NO MIND-	
ΟΥΝΤΕ ΣΜΗΝΤΕ ΑΛΕΓΟΥΣΙΝ Μ	^{b o.}	60
ING NO-BESIDES WHICH THEY-ARE-SAYING NO-		
ΗΤΕ ΠΕΡΙ ΤΙΝΩΝ ΔΙΑΒΕΒΑΙ	80 THEY-ARE-THRU-	
ΟΥΝΤΑΙ ΟΙΔΑΜΕΝ ΔΕ ΟΤΙ ΚΑ	800 CONFIRMING WE-HAVE-PERCEIVED YET that IDEAL	
ΛΟCONOMOCΕΑΝΤΙCΑΥΤΩΝ	20 THE LAW IF-EVER ANY it LAW-	
ΟΜΙΜΩC ΧΡΗΤΑΙ ΕΙΔΩCΤΟΥ	9 ly ^a inserts CH he-SHOULD-RE-USING	40
IS-USING HAVING-PERCEIVED this		
ΤΟΤΙΔΙΚΑΙ ΩΝΟΜΟCΟΥΚΕ	^{a o.}	60
that lo-JUST LAW NOT IS-		
ΙΤΑΙ ΑΝΟΜΟΙC ΔΕ ΚΑΙΑΝΥΠ	80 LYING to-UN-LAWED YET AND to-UN-UNDER-	
ΟΤΑΚΤΟΙC ΑCΕΒΕCΙΚΑΙ ΑΜ	700 SETTERS to-UN-REVERERS AND to-	
ΑΡΤΩΛΟΙC ΑΝΟCΙΟΙC ΚΑΙ Β	20 misers to-UN-BENIGN AND to-	
ΕΒΗΛΟΙC ΠΑΤΡΟΛΩΔΙC ΚΑΙ	40 profane to-FATHER-THRESHERS AND	
ΜΗΤΡΩΔΙC ΑΝΔΡΟΦΟΝΟΙ	80 to-MOTHER-THRESHERS to-MAN-MURDERERS	
CΠΟΡΝΟΙC ΑΡCΕΝΟΚΟΙΤΑΙ	80 to-paramours to-sodomites	
CΑΝΔΡΑΠΟΔΙCΤΑΙC ΨΕΥCΤ	800 to-kidnapers to-FALSIERS	
ΑΙC ΕΠΙΟΡΚΟΙC ΚΑΙ ΕΙΤΙΕ	20 to-ON-OATHERS AND IF ANY DIF-	
ΤΕΡΟΝ ΤΗ ΓΙΑΙΝΟΥCΗ ΔΙΔ	40 FERENT to-THE BEING-SOUND TEACHI-	
^a ΑCΚΑΛΙΑ ΑΝΤΙΚΕΙΤΑΙ ΚΑΤ	^a inserts Ε is-opposing ^a omits BY A	60
11 ing is-opposing according-		
ΑΤΟΕΥΑΓΓΕΛΙΟΝ ΤΗΣ ΔΟΞΗ	80 TO THE WELL-MESSAGE OF-THE esteem	
CΤΟΥ ΜΑΚΑΡΙΟΥ ΘΕΟΥ ΟΥ ΕΠΙ	900 OF-THE HAPPY God WHICH WAS-	
CΤΕΥΘΗΝΕΓΩΧΑΡΙΝ ΕΧΩ ΤΩ	^b adds AND ΚΑΙ I GRACE	20
12 BELIEVED AM-HAVING to-		
ΕΝ ΔΥΝΑΜΩC ΑΝΤΙΜΕΧΡΙCΤ	^a I IN-ABLING ΜΟΥΝΤΙ ^a omits ME	40
THE-ONE IN-ABLING ME ANOINTED		
ΩΙΝCΟΥ ΤΩ ΚΥΡΙΩ ΗΜΩΝ ΟΤΙ	80 JESUS THE Master OF-US that	
ΠΙCΤΟΝ ΜΕ ΗCΑΤΟ ΒΕΜΕΝ	80 BELIEVING ME He-deems BEING-PLACED	
ΟC ΕΙC ΔΙΑΚΟΝΙΑΝ ΤΟ ΠΡΟΤ	^b adds Ν	1000
13 INTO THRU-SERVICE THE BEFORE-MORE		

¹⁴ Paul's case is a pattern of God's present ways in grace. Instead of reforming and repenting and seeking to gain God's favor, he was madly endeavoring to do all in his power against Christ and His people (Ac.9¹⁻²). He was the foremost sinner of his day, and deserved the direst doom. Instead, he receives the greatest grace. Once outside the land of Israel, where God's grace was unrestrained by the law and His dealings with the covenant people, God calls him and transforms him into His most brilliant exponent of grace. Corresponding to the gracious character of his call, he is assigned to the dispensation of God's grace among the nations, a ministry distinct and different from that of any of the twelve apostles. They had *mercy* for the nations as a result of Israel's blessing; he dispensed *grace* in spite of, and resulting from, Israel's failure.

¹⁷ The title "King of the eons" does not limit God to the eons in time, even as "the Lord of the earth" does not limit Him in space. It describes His sovereignty during the eons, for only in them is kingly government known (1 Cor.15²⁴).

¹ At the crisis in the apostle's career when this epistle was written, he first made known the secret of the evangel, the conciliation (Ro.5¹¹). The scope of blessing has been gradually widening. The evangel of the kingdom, linked with the name of David, included only Israelites and proselytes. The evangel of God, associated with the name of Abraham, brought blessing to those among the nations who believed. The secret of the evangel (Ro.16²⁵) set forth in the fifth of Romans, called the conciliation, refers us to Adam, and reaches the whole race, though it brings reconciliation only to those who receive it. Hence our sympathies and prayers should go out for all mankind.

⁴ God's will for all mankind will not be fulfilled until the consummation (1 Cor.15²⁴). Only those who believe receive eonian salvation now. Those who acknowledge that God is greater than man, and that His will is more powerful than man's will, believe and exult in the final salvation of all mankind.

umniator and a persecutor and an outrager: but I was shown mercy, seeing that I did it ignorantly, in ¹⁴unbelief. Yet the grace of our Lord overwhelms, with faith and ¹⁵love in Christ Jesus. Faithful is the saying, and worthy of all welcome, that Christ Jesus came into the world to save sinners, foremost ¹⁶of whom am I. But because of this was I shown mercy, that in me, the foremost, Jesus Christ should be displaying all patience, for a pattern of those who are about to be believing on Him for eonian life.

¹⁷ Now to the King of the eons. the incorruptible, invisible, only wise God, be honor and glory for the eons of the eons! *Amen!*

¹⁸ This charge I am committing to you, child Timothy, according to the preceding prophecies about you, that in them you may be warring the ideal warfare, ¹⁹having faith and a good conscience, which some thrusting away, have made shipwreck as concerns the faith; of whom are Hymeneus and Alexander, whom I give up to Satan, that they may be trained not to blasphemous.

2 I am entreating, then, first of all, that petitions, prayers, pleadings, thanksgiving be made for all ²mankind, for kings and all those in a superior station, that we may be leading a mild and quiet life ³in all devoutness and gravity, for this is ideal and welcome before ⁴God our Saviour, Who wills all mankind to be saved and to come into a realization of the truth.

<p>ΕΡΟΝΟΝΤΑΜΕΒΛΑΣΦΗΜΟΝΚ 20 BEING ME HARM-AVERER AND</p>	<p>ΕΕΚΑΤΑΤΑΣΠΡΟΑΓΟΥΣΑΣΕ 20 according-to THE BEFORE-LEADING ON</p>
<p>ΑΙΔΙΦΚΤΗΝΚΑΙΥΒΡΙΣΤΗΝ 40 CHARGE AND OUTHAGET</p>	<p>ΠΙΣΕΠΡΟΦΗΤΕΙΑΣΙΝΑΣΤΡ 40 YOU BEFORE-AVERMENTS THAT YOU-MAY</p>
<p>ΑΛΛΑΗΛΕΝΘΗΝΟΤΙΑΓΝΟΩΝ 60 but I-WAS-MERCIED that UN-KNOWING</p>	<p>ΑΤΕΥΗΕΝΑΥΤΑΙΣΤΗΝΚΑΛΗ 60 DE-WARRING IN them THE IDEAL</p>
<p>ΕΠΟΙΗΣΑΕΝΑΠΙΣΤΙΑΥΠΕΡ 80 14 I-DO IN UN-BELIEF OVER-MORE-</p>	<p>ΝΣΤΡΑΤΕΙΑΝΕΧΩΝΠΙΣΤΙΝ 80 19 WAR HAVING BELIEF</p>
<p>ΕΠΛΕΟΝΑΣΕΝΔΕΗΧΑΡΙΣΤΟ 100 I-ZE8 YET THE GRACE OF-THE</p>	<p>ΚΑΙΑΓΑΘΗΝΣΥΝΕΙΔΗΣΙΝΗ 600 AND GOOD conscience WHICH</p>
<p>ΥΚΥΡΙΟΥΗΜΩΝΜΕΤΑΠΙΣΤΕ 20 Master OF-US WITH BELIEF</p>	<p>ΝΤΙΝΕΣΑΠΩΣΑΜΕΝΟΙΠΕΡΙ 20 ANY FROM-THRUSTING ABOUT</p>
<p>ΩΣΚΑΙΑΓΑΠΗΣΤΗΣΕΝΧΡΙΣ 40 AND LOVE OF-THE IN ANOINTED</p>	<p>ΤΗΝΠΙΣΤΙΝΕΝΑΥΑΓΗΣΑΝΩ 40 20 THE BELIEF THEY-NAUTICAL-WRECK OF-</p>
<p>ΤΩΙΗΝΣΟΥΠΙΣΤΟΣΟΛΟΓΟΣΚ 60 15 JESUS BELIEVING THE saying AND</p>	<p>ΝΕΣΤΙΝΥΜΕΝΕΟΣΚΑΙΑΛΕΞ 60 WHOM IS Hymeneus AND ALEXANDER</p>
<p>ΑΙΠΑΣΗΣΑΠΟΔΟΧΗΣΑΣΙΟΣ 80 OF-EVERY welcome WORTHY</p>	<p>ΑΝΔΡΟΣΟΥΣΠΑΡΕΔΩΚΑΤΩΣ 80 WHOM I-BESIDE-GIVE to-THE</p>
<p>ΟΤΙΧΡΙΣΤΟΣΙΗΣΟΥΣΗΛΘΕ 200 that ANOINTED JESUS CAME</p>	<p>ΑΤΑΝΑΙΝΑΠΑΙΔΕΥΘΩΣΙΝ 700 SATAN(adversary) THAT THEY-MAY-DE-BEING-disciplined</p>
<p>ΝΕΙΣΤΟΝΚΟΣΜΟΝΑΜΑΡΤΩΛ 20 s omits THE INTO THE SYSTEM missers</p>	<p>ΗΒΛΑΣΦΗΜΕΙΝΠΑΡΑΚΑΛΩ 20 2 NO TO-DE-HARM-AVERRING I-AM-BESIDE-CALLING THEN</p>
<p>ΟΥΣΣΩΣΑΙΩΝΠΡΩΤΟΣΕΙΜΙ 40 TO-SAVE OF-WHOM BEFORE-MOST AM</p>	<p>ΥΝΠΡΩΤΟΝΠΑΝΤΩΝΠΟΙΕΙΣ 40 BEFORE-MOST OF-ALL TO-be-DONE</p>
<p>ΕΓΦΑΛΛΑΔΙΑΤΟΥΤΟΗΛΕΘ 60 16 I but THRU this I-WAS-MERCIED</p>	<p>ΘΑΙΔΕΗΣΕΙΣΠΡΟΣΕΥΧΑΣΕ 60 petitions prayers plead-</p>
<p>ΗΝΙΝΑΕΝΕΜΟΙΠΡΩΤΩΕΝΔΕ 80 THAT IN ME BEFORE-MOST SHOULD-BE-</p>	<p>ΝΤΕΥΣΕΙΣΕΥΧΑΡΙΣΤΙΑΣΥ 80 ings thankings OVER</p>
<p>ΙΣΗΤΑΙΗΝΣΟΥΣΧΡΙΣΤΟΣΤ 300 IN-SHOWING JESUS ANOINTED THE</p>	<p>ΠΕΡΠΑΝΤΩΝΑΘΡΩΠΩΝΥΠΕ 800 2 ALL humans OVER</p>
<p>ΗΝΑΠΑΣΑΝΜΑΚΡΟΒΥΜΙΑΝΠ 20 b o. EVERY (emphatic) FAR-FEELING TO-</p>	<p>ΡΒΑΣΙΛΕΩΝΚΑΙΠΑΝΤΩΝΤΩ 20 KINGS AND ALL OF-THE</p>
<p>ΡΟΣΥΠΟΤΥΠΩΣΙΝΤΩΝΜΕΛΛ 40 WARD pattern OF-THE ones-being-</p>	<p>ΝΕΝΥΠΕΡΟΧΗΝΟΝΤΩΝΙΝΑΡ 40 IN superiority BEING THAT MILD</p>
<p>ΟΝΤΩΠΙΣΤΕΥΕΙΝΕΝΠΑΥΤΩ 60 s' adds ΔΓΑΘΩΝ OF-GOOD-ones ABOUT TO-DE-BELIEVING ON Him</p>	<p>ΕΜΟΝΚΑΙΗΝΣΥΧΙΟΝΒΙΟΝΔΙ 60 AND QUIET livelihood WE-</p>
<p>ΕΙΣΖΩΗΝΑΙΩΝΙΟΝΤΩΔΕΒΑ 80 17 INTO LIFE conium to-THE YET KING</p>	<p>ΑΓΩΜΕΝΕΝΠΑΣΧΕΥΣΕΒΕΙΑ 80 MAY-DE-THRE-LEADING IN EVERY devoutness</p>
<p>ΣΙΛΕΙΤΩΝΑΙΩΝΩΝΑΦΘΑΡΤ 400 OF-THE cons UN-CORRUPTible</p>	<p>ΚΑΙΣΕΜΝΟΤΗΤΙΤΟΥΤΟΓΑΡ 300 3 AND GRAVITY this for</p>
<p>ΦΑΟΡΑΤΟΜΟΝΩΣΟΦΘΕΩΤΙ 20 A CD UN-SEEN ONLY WISE God VAL-</p>	<p>ΚΑΛΟΝΚΑΙΑΠΟΔΕΚΤΟΝΕΩ 20 IDEAL AND welcome IN-VIEW</p>
<p>ΗΚΑΙΔΙΟΣΔΕΙΣΤΟΥΣΑΙΩΝ 40 b omits AND HE AND csclem INTO THE cons</p>	<p>ΠΙΟΝΤΟΥΣΩΤΗΡΟΣΗΜΩΝΘΕ 40 OF-THE SAVIOUR OF-US God</p>
<p>ΑΣΤΩΝΑΙΩΝΩΝΑΜΗΝΤΑΥΤΗ 60 18 OF-THE cons AMEN this</p>	<p>ΟΥΟΣΠΑΝΤΑΣΑΝΘΡΩΠΟΥΣ 60 4 WHO ALL humans IS-</p>
<p>ΝΤΗΝΠΑΡΑΓΓΕΛΙΑΝΠΑΡΑ 80 THE charge I-AM-BESIDE-</p>	<p>ΕΛΕΙΣΘΩΗΝΑΙΚΑΙΕΙΣΕΠΙ 80 WILLING TO-DE-SEVED AND INTO ON-</p>
<p>ΙΘΕΜΑΙΟΙΤΕΚΝΟΝΤΙΜΟΘ 600 A E o. PLACING to-you offspring Timothy</p>	<p>ΓΝΩΣΙΝΑΛΗΘΕΙΑΣΕΛΘΕΙΝ 2000 s o. knowledge OF-TRUTH TO-DE-COMING</p>

⁵ This passage is primarily intended to break down the bounds in which salvation had hitherto been confined. The testimony of past eras is no basis on which to build in this era. The testimony to the nations, committed to the apostle Paul (which he deems it necessary to solemnly affirm) is to the effect that Christ was not only the Son of David, to confirm the kingdom to Israel, or the Son of Abraham, to bring blessing to the faithful, but He is Adam's greater Son, a Man, and as such, is the Mediator for the whole human race. Nor is Israel's God limited to them: for there is only one God for all mankind. The Man Christ Jesus is giving Himself as a Ransom for all. Only a few, comparatively, are vitally affected by this fact at present, but, in due time, the offense of Adam will be much more than offset by the just award of the Man, Christ Jesus (Ro.5¹⁸). Paul was assigned this testimony for the present era. No other apostle presents it, for it is foreign to their ministry. Christ gave His *soul* a ransom for *many* (Mt.20²⁸), but gives *Himself* a ransom for *all*. Redemption is for the saints, during the eons. Ransom is for all when the eons end.

⁹ The dancing women of the East, who are, perhaps, the only class who appear in public, braid their hair with strands strung with gold and pearls, and their vesture is most elaborate, to attract the attention of the men, who form their audience. How much better, for those whose reputation is bound up with the glory of God, to be adorned with acts which reflect His love and grace!

¹⁴ The part played by Adam in the temptation receives much light from this passage. While Eve was utterly deluded, Adam was not, and probably partook so as to involve himself in the same plight as Eve. In this light, his defense, "the woman that thou gavest to be with me, she gave me of the tree, and I did eat" (Gen.3¹²) has more of truth than is usually conceded. Perhaps it is especially in this sense—as deliberately involving himself in Eve's transgression—that we are to consider him as a type of Christ.

⁵ For there is *one* God, and *one* Mediator of God and mankind, a ⁶ Man, Christ Jesus, the One giving Himself a correspondent Ransom for all (the testimony in its own ⁷ eras), for which *I* was appointed a herald and an apostle (I am telling the truth, I am not lying), a teacher of the nations in knowledge and truth.

⁸ I am intending, then, that men pray in every place, lifting up benignant hands, apart from anger and ⁹ reasonings. Similarly, the women also are to be adorning themselves in decorous raiment, with modesty and sanity, not with braids and gold, or pearls or costly vesture. ¹⁰ but (what is becoming to women professing a reverence for God) ¹¹ with good works. Let a woman be learning in quietness with all ¹² subjection. Now I am not permitting a woman to be teaching, neither to be domineering over a ¹³ man, but to be quiet (for Adam was first molded, thereafter Eve, ¹⁴ and Adam was not seduced, but the woman, being deluded, has come ¹⁵ to be in the transgression). Yet she shall be saved through the bearing of children, should they be remaining in faith and love and holiness with sanity.

³ Faithful is the saying: "If anyone is craving the supervision, he is desiring an ideal work". ² The supervisor, then, must be irreprehensible, the husband of one wife, sober, sane, decorous, hospitable, apt to teach, no toper, not quarrelsome, but lenient, pacific. ⁴ not fond of money, controlling his own household ideally, having his children in subjection with all ⁵ gravity—now if anyone is not

ΕΙΣΓΑΡΘΕΟC ΕΙCΚΑΙΜΕCΙ 20
5 ONE for God ONE AND Mediator

ΤΗCΘΕΟΥΚΑΙΘΝΡΩΦΩΝΑΝ 40
on-God AND of-humans Hu-

ΘΡΩΠΟCΧΡΙCΤΟCΙΗCΟΥCΟ 60
6 man ANOINTED JESUS THE

ΔΟΥCΕΑΥΤΟΝΑΝΤΙΑΥΤΡΟΝ 80
Un-giving Self INSTEAD-LOOSENER

ΥΠΕΡΠΑΝΤΩΝΑΡΤΥΡΙΟ 100
OVER ALL THE witness

ΝΚΑΙΡΟΙCΙΔΙΟΙCΕΙCΘΕ 20
7 to-SEASONS OWN INTO WHICH WAS-

CΤ·ΥΘΗΝ 40
A spirit ΠΝΕΥΜ(α ο.) ΑΤΙ and b ΠΙCΤΕΙ BELIEF

ΕΘΗΝΕΓΩΚΗΡΥΞΚΑΙΑΠΟCΤ 40
PLACED I PROCLAIMER and COMMUNION

ΟΛΟCΑΛΗΘΕΙΑΝΑΕΓΦΟΥΥΕ 60
TRUTH I-AM-SAYING NOT I-AM-

ΥΔΟΜΑΙΔΑCΚΑΛΟCΘΩ 80
FALSHIFYING TEACHER OF-NATIONS

ΝΕΝΓΝΩCΕΙΚΑΙΑΛΗΘΕΙΑΒ 200
8 IN knowledge AND TRUTH I-

ΟΥΛΟΜΑΙΟΥΝΠΡΟCΕΥΧΕCΘ 20
AM-intending THEN TO-BE-praying

ΑΙΤΟΥCΑΝΔΡΑCΕΝΠΑΝΤΙ 40
THE MEN IN EVERY PLACE

ΟΠΩΕΠΑΙΡΟΝΤΑCΟCΙΟΥCΧ 60
ON-LIFTING BENIGN HANDS

ΕΙΡΑCΧΦΡΙCΟΡΓΗCΚΑΙΔ 80
a o. A inserts Ε apart-from INDIGNATION AND THRU-

ΑΛΟΓΙCΜΟΥCΑΥΤΟCΚΑΙΓ 300
a2 plural ΦΩΝ A1 omit AND b THE TAC

9 ACCOUNTS AS-BAMELY AND WO-

ΥΝΑΙΚΑCΕΝΚΑΤΑCΤΟΛΗΚΟ 20
MEN IN raiment SYS-

CΜΙΦCΜΕΤΑΔΙΔΟΥCΚΑΙΦ 40
a h1 o. A h1 o. C WITH MODESTY AND sanity

ΦΡΟCΥΝΗCΚΟCΜΕΙΝΕΑΥΤΑ 60
TO-BE-SYSTEMING selves

Α ΠΡΟCΕCΤΑΤΑ CΑΤΑ 80
A prefixes DOWN- KATA b H THE

CΜΗΝΠΛΑΓΜΑCΙΝΚΑΙΧΡΥ 80
NO IN BRAIDS AND GOLD

Ι CΗΜΑΡΓΑΡΙΤΑΙCΙΜΑΤΙ 400
I inserted by A OR PEARLS OR GARMENTING

CΜΦΟΛΥΤΕΛΕΙΑΛΟΠΡΕΠ 20
10 MUCH-FINISHED but WHICH IS-BE-

ΕΙΓΥΝΑΙCΙΝΕΠΑΓΓΕΛΛΟΜ 40
HOOVING to-WOMEN promising

ΕΝΑΙCΘΕΟCΕΒΕΙΑΝΔΙΕΡΓ 80
God-REVERENCE THRU ACTS

ΦΝΑΓΑΘΩΝΓΥΝΗΝΗCΥΧΙΑ 80
11 GOOD WOMAN IN QUIETNESS

ΜΑΝΘΑΝΕΤΩΕΝΠΑCΥΠΟΤΑ 600
LET-BE-UP-LEARNING IN EVERY UNDER-SETTING

h1 lo-WOMAN YET (α ο.) TO-BE-TEACHING
ΓΗΔΙΑCΚΕΙΝΔΕΓΥΝΑΙΚΙ 20
12 TO-BE-TEACHING YET lo-WOMAN

ΟΥΚΕΠΙΤΡΕΠΦΟΥΔΕΑΥΘΕΝ 40
NOT I-AM-permitting NOT-YET TO-BE-domineer-

ΤΕΙΝΑΝΔΡΟCΑΛΛΕΙΝΔΙΕΝ 60
A adds Δ ING OF-MAN but TO-BE IN

ΗCΥΧΙΑΔΑΔΑΜΓΑΡΠΡΩΤΟCΕ 80
13 QUIETNESS ADAM for BEFORE-MOST WAS-

ΠΛΑCΘΗΕΙΤΑΕΥΑΚΑΙΑΔΑΜ 600
14 MOLDED THEREAFTER EVE AND ADAM

ΟΥΚΗΠΑΤΗΘΗΝΔΕΓΥΝΗ 17
NOT WAS-SEDUCED THE YET WOMAN

ΕΞΑΠΑΤΗΘΕΙCΑΕΝΠΑΡΑΒΑ 40
a2 omit -OUT- BEING-OUT-SEDUCED IN BESIDE-STEPPING

CEΙΓΕΓΟΝΕΝCΘΗCΕΤΑΙ 60
b o. 15 HAS-BECOME she-WILL-BE-BEING-SAVED YET

ΕΔΙΑΤΗCΤΕΚΝΟΓΟΝΙCΑΕ 80
A inserts Ε THRU THE offspring-parenting HE-EVER

ΝΜΕΙΝΩCΙΝΕΝΠΙCΤΕΙΚΑΙ 700
a o. THEY-SH'D-BE-REMAINING IN BELIEF AND

ΑΓΑΠΗΚΑΙΑΓΙΑCΦΜΕΤΑC 20
LOVE AND HOLYING WITH sup-

ΦΦΡΟCΥΝΗCΠΙCΤΟCΟΛΟΓΟ 40
3 ity BELIEVING THE SAYING

CEITICECΠΙCΚΟΠΗCΟΡΕΓΕ 60
IF ANY ON-NOTING IS-CRAVING

ΤΑΙΚΑΛΟΥΕΡΓΟΥΕΠΙΘΥΜΕ 80
IDEAL work HE-IS-ON-FEELING

ΙΔΕΙΟΥΝΤΟΝΕΠΙCΚΟΠΟΝΑ 800
a o. 2 IT-IS-BINDING THEN THE ON-NOTER IT-

ΝΕΠΑΙΗΜΠΤΟΝΕΙΝΑΙΜΙΑC 20
b o. reprehensible TO-BE OF-ONE

ΓΥΝΑΙΚΟCΑΝΔΡΑΝΗΦΑΛΑΙ 40
b for AI has Ε A1 o. WOMAN MAN sober

ΟΝCΦΦΡΟΝΑΚΟCΜΙΟΝΦΙΛΟ 60
same SYSTEMed FOND-

ΞΕΝΟΝΔΙΑΚΤΙΚΟΝΜΗΠΑΡ 80
3 LODGERS TEACH-IC NO BESIDE-

ΟΙΝΟΝΜΗΠΑΝΚΤΗΝΑΛΛΕΠ 900
b omits Δ in but had IS NO VILE-GAINER ΜΗΑΙCΧΡΟΚ

ΕΡΑΗ 80
WINER NO BLOWER but len-

ΙΕΙΚΗΜΑΧΟΝΑΦΙΛΑΡΓΥΡ 20
ident UN-FIGHTER UN-FOND-of-SILVER

ΟΝΤΟΥΔΙΟΥΟΙΚΟΥΚΑΛΩC 40
b IDEALLY HOME

ΠΡΟΙCΤΑΜΕΝΟΝΤΕΚΝΑΕ 60
a b o. o. A C OF-THE OWN HOME IDEALLY

ΧΟΝΤΑΕΝΥΠΟΤΑΓΗΜΕΤΑΡ 80
ING IN UNDER-SETTING WITH EVERY

CΗCCEΜΝΟΤΗΤΟCΕΙΔΕΤΙC 1000
5 GRAVITY IF YET ANY

¹ Each ecclesia in Paul's day seems to have had two distinct classes of officers, if we may so term them. There were the supervisors (sometimes called overseers or bishops), and the servants (or deacons). The supervisors seem to have had a general oversight of the ecclesia and its members, while the servants took a subordinate place, rendering such service as the ecclesia stood in need of. The qualifications for these positions are here given. Young and untested men were not welcome to these responsibilities. Indeed, it seems taken for granted that the supervisor is an elder (Compare Tit.1⁵ and 1⁷). Both supervisors and servants must show their fitness by controlling their own households.

¹⁵ In this epistle the ecclesia is the public exponent of the truth. It is called "God's house." Like a pillar in the temple it upheld and manifested the truth of God. In Paul's second letter to Timothy, written after the apostasy had set in, he calls the ecclesia a "great house" in which are utensils both honorable and otherwise. Such is the case today. The church is no longer "the pillar and base of the truth."

¹⁶ Not only is the manuscript evidence against the reading "God manifest in flesh", but other considerations force us to the same conclusion. In the typical teaching of the tabernacle the *curtain* represented His flesh (Heb. 10²⁰). Now the veil did not *reveal*, but rather *hid* the Divine presence. It could not be said to *manifest* it. The phrase "justified in spirit" is also inept when applied to Christ. The proclamation among the nations is out of place, as no such ministry was attempted until long after He had been "taken up in glory."

The whole passage is concerned with *conduct*. The secret of devout conduct is traced in its various manifestations in those who are its subjects. It should be manifested in flesh by the ideal acts which it produces, it enjoys justification in spirit, is the subject of angelic inspection (Eph. 3¹⁰), is proclaimed among the nations, and will be removed from the world before the Lord appears in judgment.

aware how to preside over his own household, how will he care for the ecclesia of God?—no novice, lest, being conceited, he should be falling into the judgment of the Slanderer.

⁷ Yet he must have an ideal testimony also from those outside, that he should not be falling into the reproach and trap of the Slanderer.

⁸ Servants, similarly, are to be grave, not double-tongued, not addicted to much wine, not avaricious, having the secret of the faith in a clear conscience. Now let these also first be tested: afterward let them be serving, being unimpeachable. The wives, similarly, are to be grave, no slanderers. ¹² Sober, faithful in all things. Let servants be husbands of one wife, presiding over children and their ¹³ own households ideally, for those who serve ideally are procuring for themselves an ideal rank and much boldness in the faith which is in Christ Jesus.

¹⁴ These things I am writing to you, expecting to come to you speedily, ¹⁵ yet, should I be tardy, that you may be perceiving how one must conduct one's self in God's house, which is the ecclesia of the living God, the pillar and base of the ¹⁶ truth. And avowedly great is the secret of devoutness, which was manifested in flesh, justified in spirit, viewed by messengers, proclaimed among the nations, believed in the world, taken up in glory.

⁴ Now the spirit is saying explicitly, that in subsequent eras some will be withdrawing from the faith, giving heed to deceiving spirits and the teaching of demons,

6	ΤΟΥ ΙΔΙΟΥ ΟΙΚΟΥ ΠΡΟΣΤΗΝ	20	ΡΚΑΛΩΣ ΔΙΑΚΟΝΗΣΑΝΤΕΣ	20	IDEALLY THRU-SERVING STEP
	OF-THE OWN HOME TO-BEFORE-AND				
	ΑΙ ΟΥΚ ΟΙΔΕΝ ΠΩΣ ΕΚΚΛΗΣΙΑ	40	ΑΘΜΟΝ ΕΑΥΤΟΙΣ ΚΑΛΟΝ ΠΕΡ	40	to-selves IDEAL ARE-
	NOT HAS-RECEIVED HOW OF-OUT-CALLED				
	ΑΣ ΘΕΟΥ ΕΠΙΜΕΛΗΣΕΤΑΙ ΜΗ	80	ΠΟΙΟΥΝΤΑΙ ΚΑΙ ΠΟΛΛΗΝ	80	procuring AND much bold-
	OF-God she-WILL-BE-ON-CARING NO				
	ΝΕΟΦΥΤΟΝ ΙΝΑ ΜΗ ΤΥΦΩΘΕΙ	80	ΑΡΡΗΣΙΑΝ ΕΝ ΠΙΣΤΕΙ ΤΗΝ	80	ness IN BELIEF THE IN
	YOUNG-plant THAT NO BEING-CONCEITED				
	ΣΕΙΣ ΚΡΙΜΑ ΕΜΠΕΣΧΕΤΟΥ ΔΙ	100	ΧΡΙΣΤΩ ΙΝΑ ΣΟΥ ΤΑΥΤΑ ΣΟΙ	100	14 ANOINTED JESUS these to-YOU I-
	INTO JUDGMENT he-SH'D-BE-IN-FALLING OF-THE				
	ΔΥΤΟΝ				
7	ΑΒΟΛΟΥ ΔΕΙΔΕΚΑΙ ΜΑΡΤΥΡ	20	ΡΑ ΦΕΛΠΙΖΩ ΝΕ ΑΘΕΙΝ ΠΡΟ	20	AM-WRITING EXPECTING TO-BE-COMING TOWARD
	THRU-CASTER il-IN-BINDING YET AND witness				
	ΙΔΕΑΛ ΗΝ ΕΧΕΙΝ ΑΠΟ ΤΩΝ	40	ΑΙΔΕΙΝ ΕΝ ΑΙΩΝΙΣ	40	A adds IN EN A I O. SWIFTNESS
	IDEAL TO-BE-HAVING FROM THE-ONE OUT-				
	ΦΘΕΝΙΝΑ ΜΗ ΕΙΣ ΟΝΕΙΔΙΣ	60	ΣΣΕΤΑΙ ΟΝ ΕΑΝ ΔΕ ΒΡΑΔΥΝ	40	15 YOU SWIFTER-ly IF-EVER YET I-MAY-BE-TARDY-
	PLACE THAT NO INTO REPROACH				
	ΜΟΝΕΜΠΕΣΧΗ ΚΑΙ ΠΑΓΙΔΑΤΟ	80	ΩΝ ΕΙΔΗ ΣΠΩΣ ΔΕΙΕΝ ΟΙΚ	60	ING THAT YOU-MAY-BE-PERCEIVING HOW it-IS-BINDING IN
	he-SH'D-BE-IN-FALLING AND FASTENER OF-THE				
8	ΥΔΙ ΑΒΟΛΟΥ ΔΙΑΚΟΝΟΥ ΣΩΣ	200	ΙΣ ΕΣΤΙΝ ΕΚΚΛΗΣΙΑ ΘΕΟΥ	700	ANY IS OUT-CALLED OF-God LIV-
	THRU-CASTER THRU-SERVITORS AS-				
	ΑΥΤΩ ΣΣΕΜΝΟΥ ΣΜΗΔΙΟ ΛΟ	20	ΩΝΤΟΣ ΣΤΥΛΟΣ ΚΑΙ ΕΡΑΙΩ	20	ING COLUMN AND SETTLE
	SAME-ly GRAVE NO TWO-SAYING				
	ΥΣ ΜΗ ΟΙΝΩ ΠΟΛΛΩ ΠΡΟΣΕΧΟ	40	ΜΑΤΗΣ ΑΛΗΘΕΙΑΣ ΚΑΙ ΟΜΟ	40	10 OF-THE TRUTH AND avowed-ly
	NO to-WINE much heeding				
9	ΝΤΑΣ ΜΗΔΙΣ ΧΡΟΚΕΡΔΕΙΣ	60	ΟΓΟΥ ΜΕΝΩΣ ΜΕΓΑ ΕΣΤΙΝ	60	TO. GREAT IS THE
	NO VILE-OWNERS HAV-				
	ΧΟΝΤΑΣ ΤΟ ΜΥΣΤΗΡΙΟΝ ΤΗΣ	80	ΤΗΣ ΕΥΣΕΒΕΙΑΣ ΜΥΣΤΗΡΙΟ	80	OF-THE devoutness CLOSE-KEEP
	ING THE CLONE-KEEP OF-THE				
	ΠΙΣΤΕΩΣ ΕΝ ΚΑΘΑΡΑ	297	ΝΟΣΕΦΑΝΕΡΩΘΗΝ ΕΝ ΣΑΡΚΙ	800	See note in introduction WHO WAS-made-APPEAR IN FLESH WAS-
	BELIEF IN clean con-				
10	ΝΕΙΔΗΣ ΕΙΣ ΚΑΙ ΟΥΤΟΙ ΔΕ ΔΟ	20	ΔΙΚΑΙΩΘΗΝ ΕΝ ΠΝΕΥΜΑΤΙ	20	JUSTIFIED IN spirit WAS-
	science AND these YET LET-				
	ΚΙΜΑΖΕΣΘΩΣ ΑΝ ΠΡΩΤΟΝ ΕΙ	40	ΘΗ ΑΓΓΕΛΟΙΣ ΕΚΗΡΥΧΘΗΝ	40	VIEWED TO-MESSAGERS WAS-PROCLAIMED IN
	BE-BEING-TESTED BEFORE-most THERE-				
	ΤΑ ΔΙΑΚΟΝΕΙΤΩΣ ΑΝΕΓΚ	80	ΕΘΝΕΣ ΕΙΝΕ ΠΙΣΤΕΥΘΗΝ ΚΟ	60	NATIONS WAS-BELIEVED IN SYS-
	AFTER LET-THEM-BE-THRU-SERVING UNINDICTABLE				
11	ΑΝΤΟΙ ΟΝΤΕΣ ΓΥΝΑΙΚΑΣ	80	ΣΜΩΝ ΕΑΝ ΗΜΘΘΗΝ ΔΟΞΗ	80	4 TEM WAS-UP-GOTTEN IN esteem THE
	BEING WOMEN AN-				
	ΑΥΤΩ ΣΣΕΜΝΟΥ ΣΜΗΔΙΟ ΒΟΛΟ	400	ΔΕ ΠΝΕΥΜΑΡΗΤΩΣ ΛΕΓΕΙ ΟΥ	900	YET spirit declarely is-saying that
	SAME-ly GRAVE NO THRU-CASTERS				
	ΥΣ ΗΦΑΛΙΟΥ ΣΠΙΣΤΑΣ ΕΝ	20	ΙΕΝΥΣΤΕΡΟΙΣ ΚΑΙ ΡΟΙΣ Α	20	IN subsequent SEASONS WILL-
	solier BELIEVING IN ALL				
12	ΑΣΙΝ ΔΙΑΚΟΝΟΙ ΕΣΤΩ ΑΝ	40	ΟΣΤΗΣ ΑΝΤΙΤΙΝΕΣ ΤΗΣ ΠΙ	40	BE-FROM-STANDING ANY OF-THE BE-
	THRU-SERVITORS LET-BE OF-				
	ΙΑΣ ΓΥΝΑΙΚΟΣ ΑΝΔΡΕΣ ΤΕ	80	ΣΤΕΩΣ ΠΡΟΣΕΧΟΝΤΕΣ ΠΝΕ	80	LIEF heeding to-spirits
	ONE WOMAN MEN ofsprings				
	ΝΩΝ ΚΑΛΩΣ ΠΡΟΙΣΤΑΜΕΝΟΙ	80	ΜΑΣ ΠΑΛΑΙΟΙΣ ΚΑΙ ΔΙΔΑΣΚ	80	AS+G I O. STRATED AND TEACHINGS
	IDEALLY BEFORE-STANDING				
13	ΚΑΙ ΤΩΝ ΙΔΙΩΝ ΟΙΚΩΝ ΟΙ ΓΑ	600	ΔΑΙΔΑΙΜΟΝΙΩΝ ΕΝ ΥΠΟ	4000	2 of-demons IN hypocrisy
	AND OF-THE OWN HOMES THE-ones for				

1 The signs of the last days are all present with us now. The teaching of deceiving spirits and demons has become one of the great and popular cults of the day. Their deception seems chiefly to take the form of pretended communication with the dead, whom they personate. Their teaching, so far, has been fragmentary and contradictory, but an effort is being made to collect and publish their vague presentations. The following is a condensed epitome of their creed:

1. The Fatherhood of God.
2. The Brotherhood of Man.
3. Continuous Conscious Existence.
4. The Communion of Spirits.
5. Personal Responsibility.
6. Compensation and Retribution in the Hereafter.
7. Endless Progression.

That most of these are held for truth in Christendom proves this passage to be true. We should thoroughly purge ourselves of these doctrines of demons.

3 The prohibition of marriage, for a limited class, has long defied this scripture, but now the sentiment against it is growing in many quarters which hitherto have not opposed it. Abstinence from certain foods, especially meat or flesh food, has become a recognized feature of some creeds.

7 Physical gymnastics has largely replaced spiritual exercise in many religious institutions.

9 There are three "faithful sayings" in this epistle (1:53:49). These should be especially heeded and enforced. There is a logical relation between this one and the first. If Christ Jesus came into the world to save sinners, and has saved the foremost, it follows that, since all men are sinners, He is the Saviour of all mankind. At present this takes effect only in those who believe: the rest are not saved until the consummation. Worthy of all welcome as this faithful saying is, it led Paul into reproach. Nevertheless, he charged Timothy: *These things be charging and teaching.*

15 How expressive is the phrase "be in them"! Such meditation makes these things a part of our very being and so molds our motives that our progress will appear in all our actions.

2 in the hypocrisy of false expressions, their own conscience having
3 been cauterized, forbidding to marry, abstaining from foods, which God creates to be partaken of with thanksgiving by those who be-
4 lieve and realize the truth, seeing that every creature of God is ideal and nothing is to be cast away, being taken with thanksgiving, for it is hallowed through the word of
6 God and pleading. By suggesting these things to the brethren, you will be an ideal servant of Christ Jesus, fostering with the words of faith and the ideal teaching which you have fully followed.
7 Yet be refusing profane and old womanish myths, but be exercising
8 yourself in devoutness, for bodily exercise is beneficial for a few things, but devoutness is beneficial for all, having promise for the life which now is, and that which is future.

9 Faithful is the saying and
10 worthy of all welcome (for for this are we toiling and being reproached), that we rely on the living God, Who is the Saviour of all mankind, especially of those
11 who believe. These things be
12 charging and teaching. Let no one be despising your youth, but become a model of those who are believing, in word, in behavior,
13 in love, in faith, in purity. Till I come, give heed to reading, to entreaty, to teaching. Neglect not the gracious gift which is in you, which was given to you through prophecy with the imposition of the hands of the eldership. Be meditating on these things: be in them: that your progress may be
16 apparent to all. Be attending to

- ΚΡΙΣΕΙΨΕΥΔΟΛΟΓΩΝΚΕΚΑ** 20
 OF-FALSE-sayings HAVING-
- ΥΣΤΗΡΙΑΣΜΕΝΩΝΤΗΝΙΔΙΑ** 40
 been-DENIED THE OWN
- ΝΣΥΝΕΙΔΗΣΚΙΝΦΩΛΟΥΝΤΩΝ** 60
 3 conscience FORBIDDING
- ΓΑΜΕΙΝΑΠΕΧΕΣΘΑΙΒΡΩΜΑ** 60
 TO-BE-MARRYING TO-BE-FROM-HAVING OF-FOODS
- ΤΩΝΑΘΕΟΕΣΚΕΤΙΚΕΝΕΙΣΜ** 100
 WHICH THE God CREATES INTO par-
- ΕΤΑΛΗΜΨΙΝΜΕΤΑΕΥΧΑΡΙΣ** 20
 taking WITH thanking
- ΤΙΑΣΤΟΙΣΠΙΣΤΟΙΣΚΑΙΕΠ** 40
 to-THE one-BELIEVING AND HAVING-
- ΕΓΝΩΚΟΣΙΝΤΗΝΑΛΗΘΕΙΑΝ** 60
 ON-KNOWN THE TRUTH
- ΟΤΙΠΑΝΚΤΙΣΜΑΒΕΘΥΚΑΛΟ** 90
 4 that EVERY CREATURE OF-God IDEAL
- ΝΚΑΙΟΥΔΕΝΑΠΟΒΑΝΤΟΝΜΕ** 200
 AND NOT-YET-ONE FROM-CAST WITH
- ΤΑΕΥΧΑΡΙΣΤΙΑΣΛΑΜΒΑΝ** 20
 thanking being-UP-OTTEN
- ΜΕΝΟΝΑΓΙΑΖΕΤΑΙΓΑΡΔΙΑ** 40
 5 it-is-being-HOLYZED for THRU
- ΛΟΓΟΥΒΕΘΥΚΑΙΕΝΤΕΥΞΕΘ** 60
 saying OF-God AND pleading
- ΣΤΑΥΤΑΥΠΟΤΙΒΕΜΕΝΟΣΤΟ** 60
 6 these being-UNDER-PLACED to-
- ΙΣΑΔΕΛΦΟΙΣΚΑΛΟΣΕΧΔΙ** 300
 THE brothers IDEAL YOU'LL-BE THRU-
- ΑΚΟΝΟΧΡΙΣΤΟΥΙΗΣΟΥΕΝ** 20
 SERVITOR OF-ANOINTED JESUS IN-
- ΤΡΕΦΟΜΕΝΟΣΤΟΙΣΛΟΓΟΙΣ** 40
 NURTURING to-THE sayings
- ΤΗΣΠΙΣΤΕΩΣΚΑΙΤΗΣΚΑΛΗ** 60
 OF-THE BELIEF AND OF-THE IDEAL
- ΣΔΙΔΑΣΚΑΛΙΑΣΗΠΑΡΗΚΟΛ** 60
 TEACHING WHICH YOU-HAVE-BESIDE-
- ΟΥΘΗΚΑΣΤΟΥΣΔΕΒΕΒΗΛΟΥ** 400
 7 followed THN YET proflae
- ΣΚΑΙΓΡΑΦΕΙΣΜΥΘΟΥΣΠΑ** 20
 AND CRONES myths BE-
- ΡΑΙΤΟΥΓΥΜΝΑΖΕΣΕΑΥ** 40
 refusing BE-exercising YET YOURSELF
- ΟΝΠΡΟΣΕΥΣΕΒΕΙΑΝΗΓΑΡΣ** 60
 8 TOWARD devoutness THE for BODY-
- ΦΜΑΤΙΚΗΓΥΜΝΑΣΙΑΠΡΟΣΟ** 60
 ic exercise ^{s1 omits TOWARD} TOWARD FEW
- ΛΙΓΟΝΕΣΤΙΝΩΦΕΛΙΜΟΣΗΝΔ** 600
 IS beneficial THE YET
- ΕΕΥΣΕΒΕΙΑΠΡΟΣΠΑΝΤΑ** 20
 devoutness TOWARD ALL ^{b adds C} ^{benefi-}
- ΕΛΙΜΟΣΕΣΤΙΝΕΠΑΓΓΕΛΙΑ** 40
 cial IS promise ^{is inserted by A} ^{A inserts E}
- ΝΕΧΟΥΣΑΖΩΗΣΤΗΣΝΥΝΚΑΙ** 60
 HAVING OF-LIFE THN NOW AND
- ΤΗΣΜΕΛΛΟΥΣΗΣΠΙΣΤΟΣΟΛ** 60
 9 OF-THE BEING-ABOUT BELIEVING THE say-
- ΟΓΟΣΚΑΙΠΑΣΧΑΠΟΔΟΧΗΣ** 600
 ing AND OF-EVERY welcome
- ΑΣΙΟΣΕΙΣΤΟΥΤΟΥΤΟΓΑΡΚΟΙ** 20
 10 WORTHY INTO this for WE-ARE-
- ΦΜΕΝΚΑΙΟΝΕΙΔΙΖΟΜΕΘΑ** 40
 as WE-ARE-CONTENDING Δ (s2.) ΓΩΝΙΖΟΜΕΘΑ
 toiling AND ARE-BEING-REPROACHED that
- ΤΗΝΑΠΙΚΑΜΕΝΕΠΙΘΕΩΣΩΝ** 60
 WE-HAVE-EXPECTED ON God LIVING
- ΤΙΟΣΕΣΤΙΝΩΣΘΗΡΠΑΝΤΩΝ** 60
 WHO IS SAVIOUR OF-ALL ^{b o.}
- ΑΝΘΡΩΠΩΝΜΑΛΙΣΤΑΠΙΣΤΩ** 700
 humans HATHEREST OF-one-BELIEVING
- ΝΠΑΡΑΓΓΕΛΛΕΤΑΥΤΑΚΑΙΔ** 20
 11 YOU-BE-CHARGING these AND YOU-
- ΙΔΑΣΚΕΜΗΔΕΙΣΣΟΥΤΗΣΝΕ** 40
 12 BE-TEACHING NO-YET-ONE OF-YOU THE YOUTH
- ΟΤΗΤΟΣΚΑΤΑΦΡΟΝΕΙΤΩΔΑ** 60
 LET-BE-despising BUT ^{s o.}
- ΛΑΤΥΠΟΣΓΙΝΟΥΤΩΝΠΙΣΤΩ** 60
 type YOU-BE-BECOMING OF-THE one-BELIEV-
- ΝΕΝΛΟΓΩΕΝΑΝΑΣΤΡΟΦΗΝ** 600
 ing IN say-ING IN UP-TURNING (behavior) IN
- ΑΓΑΠΗΝΕΝΠΙΣΤΕΙΝΑΓΝΙΑ** 20
 b adds IN spirit ENΠΙΣΤΥΜ (s.o.) ΔΤΙ b inserts E
 LOVE IN BELIEF IN PURITY
- ΕΩΣΕΡΧΟΜΑΙΠΡΟΣΕΧΕΤΗ** 40
 13 TILL I-AM-COMING YOU-BE-heeding to-THE read-
- ΝΑΓΝΩΣΕΙΤΗΠΑΡΑΚΛΗΣΕΙ** 60
 ing to-THE BESIDE-CALLING
- ΤΗΔΙΔΑΣΚΑΛΙΑΜΗΜΕΛΕΙ** 60
 14 to-THE TEACHING NO YOU-BE-UN-CALLING ^{A inserts E}
- ΤΟΥΕΝΟΙΧΑΡΙΣΜΑΤΟΣΕ** 900
 OF-THE IN YOU grace-effect WHICH
- ΔΟΘΗΝΚΟΙΔΙΑΠΡΟΦΗΤΕΙΑΣ** 20
 WAS-GIVEN to-YOU THRU BEFORE-AVEMENT
- ΜΕΤΑΠΙΘΕΣΕΩΣΤΩΝΧΕΙΡ** 40
 WITH ON-PLACING OF-THE HANDS
- ΩΝΤΟΥΠΡΕΣΒΥΤΕΡΙΟΥΤΑΥ** 60
 OF-THE SENIORITYSHIP these ^{s1 o.}
- ΤΑΜΕΛΕΤΑΕΝΤΟΥΤΟΙΣΙΘ** 60
 YOU-BE-MEDITATING IN these YOU-BE ^{A H}
- ΙΙΝΑΣΟΥΗΠΡΟΚΟΠΗΦΑΝΕΡ** 600
 THAT OF-YOU THE progress apparent

¹ Much love and consideration should characterize the acts of one who, like Timothy, has temporary oversight of an ecclesia. This applies especially to his dealings with the older men, some of whom, when he is absent, supervise its affairs. Widows presented a special problem, and they were the wards of the ecclesia under some circumstances. Young widows, or those having a claim on relatives, were not
 • to become dependent on the ecclesia. The younger ones are charged to marry; those having children are expected to be supported by them.

³⁻¹⁶ It is supposed that a list of church widows was kept, which probably included all widows of sixty years and over, whether self-supporting or not. Those who were entered on this list undertook certain duties and promised to give themselves to the work. The younger widows were not to be put on this list lest they should tire of their promise and break faith (¹³). They might grow restive, and so fall into judgment. As the whole passage refers to widows, this is supplied in verse fourteen, after "younger".

⁵ The widows seem to have been a special charge even in the pentecostal era (Ac.6¹).

¹⁷ The highest place in an ecclesia seems to be accorded to an elder who makes it his task to teach. Indeed, the passages quoted seem to suggest that such a one should receive support. In the East grain was threshed by driving cows over it to separate the grain from the stalk. It was a law (Deut.25⁴) that such animals should not be muzzled, but allowed to eat as much as they needed. The apostle claims this privilege for all who minister the word (1 Cor.9⁹). The Lord has prescribed that those who proclaim the evangel should live of the evangel (1 Cor.9¹⁴). The Lord Himself said to the seventy He sent forth, "The worker is worthy of his wages." (Lu.10⁷).

yourself and to the teaching. Be persisting in them, for doing this will save both yourself and those who are hearing you.

⁵ You should not be upbraiding an elder but be entreating him as a father, the younger men as brethren, the elder women as mothers, the younger as sisters, in all
² purity. Be honoring widows who
³ are really widows. Now if any widow has children or descendants, let them learn to be devoted to their own household first and reciprocate by paying their progenitors, for this is welcome before God.
⁴ Now one really a widow, and alone, relies on God and is continuing in petitions and prayers
⁵ night and day. Yet she who is
⁶ living as a prodigal is dead. And these things be charging, that they
⁷ may be irreprehensible. Now if anyone is not providing for his own, and especially his family, he has disowned the faith, and is
⁸ worse than an unbeliever. Let no widow be listed of less than sixty years, having been the wife of one
⁹ man, having the testimony of ideal acts: if she nourishes offspring, if she is hospitable, if she washes the saints' feet, if she relieves the afflicted, if she follows up every
¹⁰ good work. Yet be refusing younger widows, for whenever they should be restive against Christ.
¹¹ They are wanting to marry, having judgment, seeing that they repudiate their first faith. Yet they are learning at the same time to be idle also, wandering about the homes. Yet not only are they idle, but gossips also, and meddlers, speaking what they must not. I am
¹² intending, then, for younger

b adds ^hEN IN

10 ΔΗΠΑΣΙΝΕΠΕΧΕΣΕΑΥΤΩΚΑ 20
MAY-BE to-ALL YOU-BE-ON-HAVING to-YOURSELF AND

ΙΤΗΔΙΔΑΣΚΑΛΙΑΕΠΙΜΕΝΕ 40
to-THE TEACHING YOU-BE-ON-REMAINING

Ε added by b
10 ΔΥΟΙΣΤΟΥΤΟΓΑΡΠΟΙΩΝ 60
to-them this for DOING AND

ΛΙΣΕΑΥΤΟΝΩΣΕΙΣΚΑΙΤΟ 80
YOURSELF YOU-WILL-BE-SAVING AND THE

5 ΥΣΑΚΟΥΟΝΤΑςΟΥΠΡΕΣΒΥ 100
ones-HEARING OF-YOU to-SENIOR

ΤΕΡΩΜΗΕΠΙΠΑΝΙΗΣΑΛΛΑΠ 20
NO YOU-SHOULD-BE-upbraiding but BE-

ΑΡΑΚΑΛΕΙΩΦΑΤΕΡΑΝΕΩΤ 40
s¹ omits AS FATHER
BESIDE-CALLING AS FATHER YOUNGER

2 ΕΡΟΥΣΩΔΕΛΦΟΥΣΠΡΕΣΒ 60
AS brothers SENIORS fem.

ΥΤΕΡΑΣΩΜΗΤΕΡΑΣΝΕΩΤΕ 60
AS MOTHERS YOUNGER

ΡΑΣΩΔΕΛΦΑΣΕΝΠΑΣΗΓ 200
AS sisters IN EVERY PUR-

Ε inserted by b
3 ΙΔΗΡΑΣΤΙΜΑΤΑΣΟΝΤΩΣ 20
itly WIDOWS BE-VALUING THE BEINGly

4 ΧΗΡΑΣΕΙΔΕΤΙΣΧΗΡΑΤΕΚΝ 40
WIDOWS IS YET ANY WIDOW offspring

b Γ
ΑΗΓΟΝΑΔΕΧΕΙΜΑΝΘΑΝΕΤ 60
ON OUT-parents IS-HAVING LET-THEM-BE-UP-LEARN-

ΩΣΑΝΠΡΩΤΟΝΤΟΝΙΔΙΟΝΟΙ 80
ING BEFORE-most THE OWN HOME

ΚONEΥΣΕΒΕΙΝΚΑΙΜΟΙΒΑ 100
to-BE-devout AND RECIPROCATION

ΣΑΠΟΔΙΔΟΝΑΙΤΟΙΣΠΡΟΓΟ 20
TO-BE-FROM-GIVING to-THE BEFORE-parents

ΝΟΙΣΤΟΥΤΟΓΑΡΕΣΤΙΝΑ 40
b o, ΚΑΛΩΝ
this for IS welcome

Κ ΔΙ IDEAL AND added by b
ΔΕΚΤΟΝΕΦΠΙΟΝΤΟΥΘΕΟΥ 60
IN-VIEW OF-THE God

7 ΗΔΕΟΝΤΩΣΧΗΡΑΚΑΙΜΕΜΟΝ 80
THE YET BEINGly WIDOW AND HAVING-been-

s¹ for THE God KYΡΙON Master
ΩΜΕΝΗΗΛΠΙΚΕΝΕΠΙΤΟΝΘΕ 100
ONLY-ED she-HAS-EXPECTED ON-THE God

ΟΝΚΑΙΠΡΟΣΜΕΝΕΙΤΑΙΣΔΕ 20
AND to-TOWARD-REMAINING to-THE peti-

b o,
ΗΣΕΙΝΚΑΙΤΑΙΣΠΡΟΣΕΥΧ 40
tions AND to-THE prayers

6 ΔΙΣΝΥΚΤΟΣΚΑΙΗΜΕΡΑΣΗΔ 60
OF-NIGHT AND OF-DAY THE YET

ΕΣΠΑΤΑΛΩΣΑΖΩΣΑΤΕΘΗΚ 60
one-SQUANDERING LIVING HAS-DIED

b o, AND omitted by s²
ΕΝΚΑΙΤΑΥΤΑΠΑΡΑΓΓΕΛΛΕ 800
AND these YOU-BE-charging

h o,
8 ΙΝΑΔΕΠΙΛΗΜΠΤΟΙΩΣΙΝΕ 20
THAT irreprehensible THEY-MAY-BE IF

ΙΔΕΤΙΣΤΩΝΙΔΙΩΝΚΑΙΜΑΛ 40
YET ANY OF-THE OWN AND RATHER-

b adds OF-THE ΤΩΝ s o,
ΙΣΤΑΟΙΕΙΩΝΟΥΠΡΟΝΟΕΙ 60
est HOME-be-ers NOT IS-BEFORE-MINDING

ΤΗΝΠΙΣΤΗΝΗΡΗΝΤΑΙΚΑΙ 80
THE BELIEF HAS-DISORDED AND IS

9 ΣΤΙΝΑΠΙΣΤΟΥΧΕΙΡΩΝΧΗΡ 600
OF-UNBELIEVING-one WORSE WIDOW

ΑΚΑΤΑΛΕΓΕΣΘΩΜΗΕΛΑΤΤΟ 20
LET-BE-BEING-DOWN-said NO INFERIOR

ΝΕΤΩΝΕΙΗΚΟΝΤΑΓΕΓΟΝΥΙ 40
OF-YEARS SIXTY HAVING-BECOME

ΔΕΝΟCΑΝΔΡΟΣΓΥΝΗΝΕΡΓ 60
10 OF-ONE MAN WOMAN IN ACTS

ΟΙCΚΑΛΟΙCΜΑΡΤΥΡΟΥΜΕΝ 80
IDEAL BEING-witnessed

ΗΕΙΣΤΕΚΝΟΤΡΟΦΗΣΕΝΕΙΕ 700
IF she-ofspring-NOURISHES IF she-

ΞΕΝΟΔΟΧΗΣΕΝΕΙΑΓΙΩΝΠΟ 20
LODGER-RECEIVES IF OF-HOLY-ones FEET

ΔΑΣΕΝΙΨΕΝΕΙΘΑΙΒΟΜΕΝΟ 40
she-WASHES IF one-being-CONSTRUCTED

ΙCΕΠΗΡΚΕCΕΝΕΙΠΑΝΤΙΕΡΓ 60
she-ON-SUFFICES IF to-EVERY ACT

b o,
ΓΩΓΑΘΩΦΕΠΗΚΟΛΟΥΘΗΣΕΝ 80
GOOD she-ON-follows

ΝΕΩΤΕΡΑΣΔΕΧΗΡΑΣΠΑΡΑΙ 800
11 YOUNGER YET WIDOWS BE-refusing

Α -WILL-BE-
ΤΟΥΤΑΝΓΑΡΚΑΤΑCΤΡΗΝΙ 20
when-EVER for THEY-SHOULD-BE-DOWN-

b o, b o,
ΑCΩCΙΝΤΟΥΧΡΙCΤΟΥΓΑΜΕ 40
indagging OF-THE ANOINTED to-BE-MARRY-

ΙΝΒΕΛΟΥCΙΝΕΧΟΥCΑΙΚΡΙ 60
12 INO THEY-ARE-WILLING HAVING JUDG-

ΜΑΟΤΙΗΝΠΡΩΤΗΝΠΙCΤΙΝ 80
ment that THE BEFORE-most BELIEF

ΗΘΕΤΗΣΑΝΑΜΑΔΕΚΑΙΑΡΓΑ 900
13 THEY-UN-PLACE SIMULTANEOUSLY YET AND UN-act-

b ΔΙ
ΙΜΑΝΘΕΑΝΟΥCΙΝΠΕΡΙΕΡΧΟ 20
ive THEY-ARE-UP-LEARNING ABOUT-COMING

ΜΕΝΑΙΤΑCΟΙΚΙΑCΟΥΜΟΝΟ 40
THE HOMES NOT ONLY

ΝΔΕΑΡΓΑΙΑΛΛΑΚΑΙΦΛΥΑΡ 60
YET UN-active but AND babblers

ΟΙΚΑΙΠΕΡΙΕΡΓΟΙΛΑΛΟΥC 80
AND ABOUT-acters TALKING

ΔΙΤΑΜΗΔΕΟΝΤΑΒΟΥΛΟΜΑΙ 6000
14 THE NO BINDING I-AM-intending

¹⁹ Unless sufficient evidence to establish his guilt is produced, no charge against an elder is to be entertained. A single witness may be mistaken, or biased: he must be corroborated by one or more others. When, however, an elder's guilt is clearly established, his sin is to be made public. Such a punishment will deter others from similar offenses.

²¹ Prejudice and partiality should have no place in the judicial acts of an ecclesia. Natural inclination should be laid aside and all done in view of the Invisible.

²² The imposition of hands for the impartation of some grace (2 Tim.1⁹) was to be done deliberately, without haste, so that only those who would honor the gift might receive it.

²³ At this juncture in the apostle's ministry we begin to note the decline of physical blessings. His own thorn in the flesh was not removed (2 Cor. 12⁷), Timothy, his nearest and dearest friend, is afflicted with frequent infirmities. Instead of healing him, or recommending such a course, he suggests a remedy.

Paul's ministry was divided into four periods separated by three crises. The first crisis occurred in Antioch when he was severed from the rest (Ac.13²). The second crisis occurred while Paul is at Ephesus, and is brought before us in the words "As these things were fulfilled" (Ac.19²¹). The third was at Rome, when the Jews finally refused the kingdom (Ac.28 25-28). We have found that this letter was written at the second, central crisis in his career. Then it was that he no longer knew anyone according to the flesh. Except in the lingering testimony to the kingdom, all physical blessing vanishes. Otherwise he surely would have cured Timothy and Epaphroditus (Phil.2²⁸). When once the progress of Paul's ministries is recognized, from glory to glory (2Co.3¹⁸), away from the earthly and physical to the celestial and spiritual, healing and other gifts will be seen to be among those things which belong to immaturity.

[widows] to be marrying, bearing children, managing the household, giving an opposer not the least incentive to revile: for some al-
¹⁵ ready turn aside after Satan. If
¹⁶ anyone who is believing has widows let him be relieving them and let not the ecclesia be burdened, that it should be relieving those who are really widows.

¹⁷ Let elders who have presided ideally be counted worthy of double honor, especially those who are toiling in word and teaching, for the
¹⁸ scripture is saying: "You shall not be muzzling the threshing ox" and "The worker is worthy of his
¹⁹ wages". Be assenting to no accusation against an elder outside and except with two or three
²⁰ witnesses. Those who are sinning be exposing before all, that the
²¹ rest also may have fear. I am conjuring, before God and Christ Jesus and the chosen messengers, that you should guard these things, apart from prejudice, doing
²² nothing from bias. Impose hands hastily on no one, neither be participating in the sins of others. Be keeping yourself pure.
²³ By no means still be drinking water, but be using a sip of wine for your stomach and your frequent
²⁴ infirmities. Some persons' sins are taken for granted, preceding them into judgment, yet some
²⁵ are following up also. Similarly the ideal acts also are taken for granted, and those which are otherwise cannot be hid.

6 Let as many as are slaves under the yoke deem their own owners worthy of all honor, lest the name of God and the teaching may be
² blasphemed. Yet let those having

1 ΟΥΝΝΕΩΤΕΡΑΣΓΑΜΕΙΝΤΕΚ 20
THEN YOUNGER (feminine) TO-BE-MARRYING TO-BE-

ΝΟΓΟΝΕΙΝΟΙΚΟΔΕΣΠΟΤΕΙ 40
offspring-parenting TO-BE-HOME-OWNING

ΝΜΗΔΕΜΙΑΝΑΦΟΡΜΗΝΔΙΔΟ 60
NO-YET-ONE FROM-RUSH TO-BE-GIV-

ΝΑΙΤΩΑΝΤΙΚΕΙΜΕΝΦΛΟΙΔ 60
ing TO-THE one-opposing OF-say-

ΟΡΙΑΣΧΑΡΙΝΗΔΗΓΑΡΤΙΝΕ 100
15 SPEARING grace ALREADY for ANY

ΣΕΣΕΤΡΑΠΗΣΑΝΟΠΙΣΦΩΤΟΥ 20
WERE-OUT-REVERTED BEHIND THE

ΣΑΤΑΝΑΕΙΤΙΣΠΙΣΤΗΝΧΕΙ 40
10 SATAN(adversary) IF ANY BELIEVING-one IS-HAVING

ΧΗΡΑΣΕΠΑΡΚΕΙΣΘΨΑΥΤΑΙ 60
WIDOWS LET-him-DE-ON-SUFFICING to-them

ΣΚΑΙΜΗΒΑΡΕΙΣΘΨΗΕΚΚΛΗ 60
AND NO LET-BE-BEING-WEAIVED THE OUT-CALLED

ΣΙΝΙΝΑΤΑΙΣΟΝΤΩΣΧΗΡΑΙ 200
THAT TO-THE BEINGLY WIDOWS

ΣΕΠΑΡΚΕΣΟΙΚΑΛΩΣΠΡΟΕ 20
17 IT-SHOULD-DE-ON-SUFFICING THE IDEALLY HAVING-

ΣΤΩΤΕΣΠΡΕΣΒΥΤΕΡΟΙΔΙΠ 40
BEFORE-STOOD SENIORS OF-

ΑΗΣΤΙΜΗΣΑΙΟΥΣΘΨΑΝΜ 60
double VALUE LET-BE-BEING-COULDED-WORTHY RA-

ΔΑΙΣΤΑΟΙΚΟΠΙΩΝΤΕΣΕΝΑ 60
THEIRST THE ones-toiling IN say-

ΟΓΩΚΑΙΔΙΔΑΣΚΑΛΙΑΛΕΓΕ 300
18 ing AND TEACHING IS-saying

ΙΓΑΡΗΓΡΑΦΗΒΟΥΝΑΛΟΦΝΤ 20
21 P for THE WRITING OF THRESHING

ΔΟΥΦΙΜΩΣΕΙΣΚΑΙΑΣΙΟΣΟ 40
OK THRESHING NOT YOU-WILL-DE-MUZZLING AND WORTHY THE

ΕΡΓΑΤΗΣΤΟΥΜΙΣΘΟΥΑΥΤΟ 60
19 ACTG OF-THE HIRE OF-him

ΥΚΑΤΑΠΡΕΣΒΥΤΕΡΟΥΚΑΘΗ 60
DOWN OF-SENIOR accusation

ΓΟΡΙΑΝΜΗΠΑΡΑΔΕΧΟΥΕΚΤ 400
NO DE-BESIDE-RECEIVING OUTSIDE

ΟΣΕΙΜΗΕΠΙΔΥΟΝΤΡΙΩΝΜΑ 20
IF NO ON TWO ON THREE wit-

ΡΤΥΡΩΝΤΟΥΣΑΜΑΡΤΑΝΟΝΤ 40
20 DESES THE one-missing

ΑΣΕΝΩΠΙΟΝΠΑΝΤΩΝΕΛΕΓΧ 60
IN-VIEW OF-ALL BE-EXPOSING

ΕΙΝΑΚΑΙΟΙΛΟΙΠΟΙΦΟΒΟΝ 60
THAT AND THE rest FEAR

ΕΧΩΣΙΝΔΙΑΜΑΡΤΥΡΟΜΑΙΕ 600
21 MAY-DE-HAVING I-AM-TURNU-witnessing IN-

ΝΩΠΙΟΝΤΟΥΘΕΟΥΚΑΙΧΡΙΣ 20
VIEW OF-THE God AND ANOINTED

ΤΟΥΙΗΣΟΥΚΑΙΤΩΝΕΚΛΕΚΤ 40
JESUS ANOINTED JESUS AND OF-THE chosen

ΩΝΑΓΓΕΛΩΝΙΝΑΤΑΥΤΑΦΥΛ 60
MESSENGERS THAT these YOU-RE-B'D-

ΑΖΗΣΧΩΡΙΣΠΡΟΚΡΙΜΑΤΟΣ 60
BE-OUARDING apart-from BEFORE-JUDGING

ΜΗΔΕΝΠΟΙΩΝΚΑΤΑΠΡΟΣΚΛ 600
NO-YET-ONE DOING according-to TOWARD-CLINING

ΙCΙΝΧΕΙΡΑΣΤΑΧΕΨΩΜΗΔΕ 20
22 HANDS SWIFTLY LO-NO-YET-ONE

ΝΙΕΠΙΤΙΘΕΙΜΗΔΕΚΟΙΝΩΝ 40
BE-ON-PLACING NO-YET BE-COMMUNIONING

ΕΙΜΑΡΤΙΑΙΣΑΛΛΟΤΡΙΑΙ 60
to-misses other-placed-ones

ΣΕΑΥΤΟΝΑΓΝΟΝΤΗΡΕΙΜΗ 60
23 YOURSELF PURE BE-KEEPING NO-NOT-

ΚΕΤΙΥΔΡΟΠΟΤΕΙΑΛΛΟΙΝ 700
STILL DE-WATER-DRINKING but WINE

ΦΟΛΙΓΩΧΡΩΔΙΑΤΟΝΣΤΟΜΑ 20
FEW BE-USING THRU THE stomach

ΧΟΝΚΑΙΤΑΣΠΥΚΝΑΣΟΟΥΑΣ 40
b adds COY OF-YOU AND THE FREQUENT OF-YOU UN-

ΘΕΝΕΙΑΣΤΙΝΑΝΘΡΩΠΩΝ 60
24 FIRMNESSES OF-ANY humans

ΑΙΑΜΑΡΤΙΑΙΠΡΟΔΗΛΟΙΕΙ 60
THE MISSES BEFORE-EVIDENT ARE

CΙΝΠΡΟΑΓΟΥΣΑΙΕΙCΚΡΙC 300
b o. BEFORE-LEADING INTO JUDGING

ΙΝΤΙCΙΝΔΕΚΑΙΕΠΑΚΟΛΟΥ 20
lo-ANY YET AND THEY-ARE-ON-following

ΘΟΥCΙΝΩCΑΥΤΩCΚΑΙΤΑΕΡ 40
25 AS-SAMELY AND THE ACTS

ΓΑΤΑΚΑΛΑΠΡΟΔΗΛΑΚΑΙΤΑ 60
b omits THE b adds ECTI IS THE IDEAL BEFORE-EVIDENT AND THE

ΑΛΛΩCΕΧΟΝΤΑΚΡΥΒΗΝΑΙΟ 60
OTHERWISE HAVING TO-BE-HID NOT

ΥΔΥΝΑΝΤΑΙΟCΟΙΕΙCΙΝΥΠ 600
6 ARE-ABLE AS-MANY-AS ARE UNDER

ΟΖΥΓΟΝΔΟΥΛΟΙΤΟΥCΙΔΙΟ 20
YOEK SLAVES THE OWN

ΥCΔΕCΠΟΤΑCΠΑCΗCΤΙΜΗC 40
OWNERS OF-EVERY VALUE

ΑΞΙΟΥCΗΓΕΙCΘΨΑΝΙΝΑΜ 60
b inserted by A WORTHY LET-THEM-DE-deciding THAT NO

ΗΤΟΟΝΟΜΑΤΟΥΘΕΟΥΚΑΙΝΔ 60
THE NAME OF-THE God AND THE

ΙΔΑCΚΑΙΒΛΑCΦΗΜΗΤΑΙ 7000
b inserts TEACHING MAY-BE-ING-HARM-AVERRED

¹ A slave with a believing owner was sometimes above his master in faith, and would be tempted to forget his subordinate position. They are exhorted to take their true place as slaves, in the flesh, even though they are brethren in spirit.

⁵ The tendency to make capital out of religion has greatly increased since the apostle's day. Devoutness as a means to material gain is one of the most insidious of sins, which finds its followers everywhere. From the "rice Christians" of China to the very highest ecclesiastical dignitaries, its baneful influence has paralyzed God's testimony. One of the great benefits of persecution is to purge the saints of this sin.

⁸ Material gain, beyond what is needed for sustenance and shelter, is not true capital. It cannot give contentment in the present, and is a total loss in the future. True capital is contentment, which gives happiness now, and devoutness, which insures a reward in the life to come. These, indeed, are great capital—far greater than the billions which men amass, but which they cannot use, and which they are sure to lose. The really rich man is he who, having provided for shelter from the elements, a house and clothing and sustenance in the form of food and drink, banks the balance in such a way that it will follow him into the future.

⁹ Those who refuse this course will find that they lose in every way. Riches do not give contentment, but breed foolish and harmful longings, the gratification of which is destructive to happiness and lead away from the faith. Money getting and the hoarding of means not needed for our own welfare, not only is a prolific source of evil, but robs the rich of happiness now, and only increases our loss in the life to come.

¹³ To make alive or vivify does not refer to the giving of life in creation, but is always used of the impartation of immortality and incorruption when used of mankind (Ro.4¹⁷ 1 Co.15³⁰).

believing owners not be despising them, seeing that they are brethren, but rather let them slave for them, seeing that they are believing and beloved, being supported by the benefaction.

These things teach and entreat.

³ If anyone is teaching differently and is not approaching with sound words, even those of our Lord Jesus Christ, and the teaching in accord with devoutness, he is conceited, versed in nothing, but morbid concerning questionings and controversies, out of which is coming envy, strife, calumnies, wicked suspicions, altercations of men of a decadent mind and deprived of the truth, who infer that devoutness is capital. Now devoutness with contentment is great capital; ⁶ for it is evident that we carry nothing into the world, neither can we carry anything out. Now, having sustenance and shelter, with these ⁹ we shall be sufficed. Now those intending to be rich are falling into a trial and a trap and many foolish and harmful desires, which are submerging men in extermination and destruction. For fondness for money is a root of all that is evil, which some, craving, were led astray from the faith and probe themselves on all sides with much pain.

¹¹ Now you, O man of God, be fleeing from these things: yet be pursuing righteousness, devoutness, faith, love, endurance, suffering with meekness. Be contending the ideal contest of the

2	ΟΙΔΕ ΠΙΣΤΟΥΣ ΕΧΟΝΤΕΣ ΔΕ	20	ΒΕΙΑ ΜΕΤΑΥΤΑΡΚΕΙΑΣ ΟΥ	20
	THE YET one-s BELIEVING HAVING OWN-		WITH SAME-SUFFICIENCY NOT-	
	ΣΠΟΤΑΣΜΗΝ ΚΑΤΑΦΡΟΝΕΙΤΩ	40	ΔΕΝ ΓΑΡ ΕΙΣ ΗΝ ΕΓΚΑΜΕΝΕΙ	40
	crs NO LET-THEM-BE-despising		YET-ONE for WE-INTO-CARRY INTO	
	^{s1 omits} that brothers THEY-ARE		^{s1 omit} EVIDENT	
	ΣΑΝ ΟΤΙ ΔΕ ΑΦΟΙ ΕΙΣΙΝ ΑΛΛ	60	ΣΤΟΝ ΚΟΣΜΟΝ ΔΕ ΔΙΔΟΝΟΤΙ ΟΥ	60
	that brothers THEY-ARE but		THE SYSTEM EVIDENT that NOT-	
	ΑΛΛΑ ΜΑΛΛΟΝ ΔΟΥΛΕΥΕΤΩΣ ΑΝ	80	ΔΕ ΕΙΣ ΕΝΕΓΚΕΙΝ ΤΙΔΥΝΑ	80
	RATHER LET-THEM-BE-SLAVING		YET TO-BE-ON-CARRYING ANY WE-ARE-ABLE	
	ΟΤΙ ΠΙΣΤΟΙ ΕΙΣΙΝ ΚΑΙ ΑΓΑ	100	ΘΑ ΕΧΟΝΤΕΣ ΔΕ ΔΙΑ ΤΡΟΦΑΣ	100
	that BELIEVING THEY-ARE AND beloved		HAVING YET THRU-NURTURE	
	ΠΗΝ ΤΟΙΟΙΤΗΣ ΕΥΕΡΓΕΣΙΑΣ	20	ΚΑΙ ΣΚΕΠΑΣΜΑΤΑ ΤΟΥΤΟΙΣ	20
	THE OF-THE WELL-ACTION		AND SHELTERS to-these	
	ΑΝΤΙΛΑΜΒΑΝΟΜΕΝΟΙ ΤΑΥΤ	40	ΑΡΚΕΣ ΘΗΣΟΜΕΘΑ ΟΙΔΕΘΥ	40
	be-ing-supported these		WE-SHALL-BE-DEING-SUFFICED THE YET one-s in-	
	ΔΙΔΑΣΚΕ ΚΑΙ ΠΑΡΑΚΑΛΕΙ	60	ΛΟΜΕΝΟΙ ΠΛΟΥΤΕΙΝ ΕΝ ΜΠΙ	60
	YOU-DE-TEACHING AND BE-BESIDE-CALLING		tending TO-BE-DEING-RICH ARE-IN-FALLING	
	ΕΙΤΙ ΣΕΤΕΡΟΔΙΔΑΣΚΑΛΕΙ	80	ΤΟΥΣ ΙΝΕΙΣ ΠΙΡΑΣΜΟΝ ΚΑΙ	80
3	IF ANY IS-DIFFERENT-TEACHING		INTO trid and	
	^{s1 o.} ^{s for Δι}			
	ΚΑΙ ΜΗ ΠΡΟΣΕΡΧΕΤΑΙ ΥΓΙΑ	200	ΙΠΑΓΙΔΑΚΑΙ ΕΠΙΘΥΜΙΑΣ Π	700
	AND NO IS-TOWARD-COMING to-be-ing-		FASTENER AND ON-FEELINGS MANY	
	ΙΝΟΥΣ ΛΟΓΟΙΣ ΤΟΙΣ ΤΟΥΚ	20	ΟΛΛΑ ΣΑΝ ΟΝΤΟΥΣ ΚΑΙ ΒΛΑ	20
	sound sayings to-the of-the Mas-		ON-MINDING AND harmful	
	ΥΡΙΟΥ ΗΜΩΝ ΗΣΟΥ ΧΡΙΣΤΟ	40	ΕΡΑ ΣΑΙΤΙΝΕΣ ΒΥΘΙΖΟΥΣΙ	40
	ter OF-US JESUS ANOINTED		WHICH-ANY ARE-SUBMERGING	
	^{s o.}			
	ΥΚΑΙ ΤΗ ΚΑΤΕΥΣΕΒΕΙΑΝ ΔΙ	60	ΤΟΥΣ ΑΝΘΡΩΠΟΥΣ ΕΙΣ ΟΛΕΘ	60
	AND to-the according-to devoutness TEACH-		THE humans INTO WHOLE-	
	^{s o.}			
	ΔΑΣΚΑΛΙΑ ΤΕ ΤΥΦΩΤΑΙ ΜΗΔ	80	ΡΟΝ ΚΑΙ ΑΠΩΛΕΙΑΝ ΡΙΖΑ ΓΑ	80
1	ing he-has-been-smouldered NO-YET-		10 RUIN AND destruction root for	
	ΕΝΕΠΙΣΤΑΜΕΝΟΣ ΑΛΛΑΝ ΟΣ	300	ΡΠΑΝΤΩΝ ΤΩΝ ΚΑΚΩΝ ΕΣΤΙΝ	800
	ONE aderting but being-		OF-ALL OF-THE EVILS IS	
	ΩΝ ΠΕΡΙΖΗΤΗΣ ΕΙΣ ΚΑΙ ΛΟΓ	20	Η ΦΙΛΑΡΓΥΡΙΑ ΗΣΤΙΝ ΕΣΘ	20
	DISEASED ABOUT SEEKINGS AND say-		THE FONDNESS-OF-SILVER OF-WHICH ANY crav-	
	^{A inserts Ε} ^{A inserts Ε}			
	ΟΜΑΧΙΑΣ ΕΣΩΝ ΓΙΝΕΤΑΙ ΦΘ	40	ΕΓΟΜΕΝΟΙ ΑΠΕΠΛΑΝΗΘΗΣΑ	40
	FIGHTING OUT OF-WHICH IS-BECOMING ENVY		ING WERE-FROM-STRAYED	
	^{A inserts Ε}			
	ΟΝΟΣ ΕΡΙΣ ΒΛΑΣΦΗΜΙΑΙ ΥΠ	60	ΝΑΠΟΤΗΣ ΠΙΣΤΕΩΣ ΚΑΙ ΕΑΥ	60
	STRIFE HARM-AVERMENTS UNDEP-		FROM THE BELIEF AND selves	
	ΟΝΟΙ ΑΙ ΠΟΝΗΡΑΙ ΔΙΑΠΑΡΑ	80	ΤΟΥΣ ΠΕΡΙ ΕΠΕΙΡΑΝΟΔΥΝΑ	80
5	MINDS wicked THRU-BESIDE-WEAR-		ABOUT-PROBE to-PAINS	
	ΤΡΙΒΑΙ ΔΙ ΕΦΘΑΡΜΕΝΩΝ ΑΝ	400	^{s1} ΠΟΙΚΙΛΑΙΣ ^{VARIOUS}	
ing	HAVING-been-thru-CORRUPTED OF-hu-		ΙΣ ΠΟΛΛΑΙΣ ΔΕ ΦΑΝΘΡΩΠ	800
	^{s1} ΠΟΙΚΙΛΑΙΣ ^{VARIOUS}		11 MANY you YET O! human!	
	ΘΡΩΠΩΝ ΤΟΝ ΝΟΥΝ ΚΑΙ ΑΠΕΣ	20	^{OF-THE omitted by s1}	
	mans THE MIND AND HAVING-been-		ΕΤΟΥΘΕΟΥ ΤΑΥΤΑ ΦΕΥΓΕΔΙ	20
	τερ ΗΜΕΝΩΝ ΤΗΣ ΑΛΗΘΕΙΑΣ	40	OF-THE God these BE-FLEEING DE-	
	deprived OF-THE TRUTH		^{A Δι} ^{s1 omits} devoutness	
	^{s1} ^{s1 omits} devoutness		ΦΚΕΔΕ ΔΙΚΑΙΟΣΥΝΗΝ ΕΥΣΕ	40
	ΝΟΜΙΖΟΝΤΩΝ ΠΟΡΙΣΜΟΝ ΕΙ	60	CHARING YET JUSTICE devoutness	
	infering capital TO-		^{s2 o.}	
	^{b adds} FROM-STAND FROM TH(^{s o.})E such ΔΦΙCΤ(^{b o.})		ΒΕΙΑΝ ΠΙΣΤΙΝ ΑΓΑΠΗΝ ΥΠ	60
	ΝΑΙ ΤΗΝ ΕΥΣΕΒΕΙΑΝ ΕΣΤΙΝ	80	BE-LIEF LOVE UNDEP-	
6	be THE devoutness it-is		^{b s2 omit} EMOTION ΤΗΤ ΔΑ s1 o. ^{b has O for Y}	
	ΑΛΟΓΟΤΩΝ ΤΟΙΟΥΤΩΝ		ΜΟΝΗΝ ΠΡΑΥΠΑΘΕΙΑΝ ΑΓΩΝ	80
	ΔΕ ΠΟΡΙΣΜΟΣ ΜΕΓΑΣ ΕΥΣΕ	800	12 REMAINING MEAK-EMOTION YOU-BE-CON-	
	YET capital GREAT THE devoutness		ΙΖΟΥ ΤΟΝ ΚΑΛΟΝ ΑΓΩΝΑ ΤΗΣ	8000
			TENDING THR IDEAL CONTEST OF-THR	

It is distinguished from resurrection (Jn.5²¹) in that it refers to spiritual life (Ro.8¹¹ 2Co.3⁰). *Resurrection* refers primarily to the *body*, rousing to the *soul*, and *vivification* to the *spirit*. Elsewhere we are told that all mankind will be vivified (1Co.15²²). Here the whole universe is included in God's mighty purpose to defeat death.

¹⁶ Christ Jesus is the only One Who has been vivified. No one else has life beyond the reach of death. Immortality is His exclusive possession. The glory of deathlessness shines forth in Him with an intensity beyond the possibility of human perception. The apostle himself came as near to this as anyone, but the brilliance blinded him. He *saw* Him (1Co.9¹), but He appeared as a Light, which his eyes could not bear. At His advent, they shall be like Him, since they shall view Him as He is (1 Jn.3²).

¹⁷ Those who *are* rich, in contrast to those already considered, who are fond of money with the *intention* of becoming wealthy, are exhorted not to place their dependence on their possessions, which may desert them at any moment, but to rely on God, Who alone can make their enjoyment possible. Their most profitable course lies in the employment of their wealth for the benefit of others. This brings them present happiness (for it is blessed to give), and, at the same time deposits their wealth in the divine treasury where it will appear to their account in that day. In this way they will assure for themselves real life, both now and for the eons.

²⁰ All knowledge or "science" which is not in line with God's revelation has been found false in the past and will be so in the future. There is no conflict between true science and the Scriptures.

faith. Get hold of eonian life, for which you were called, and you avow an ideal avowal before many witnesses.

¹³ I am charging you before God, Who is vivifying all, and Jesus Christ, Who witnesses an ideal
¹⁴ avowal before Pontius Pilate, that you keep this precept unspotted, irreprehensible, unto the advent of our Lord, Christ Jesus, which will be showing, to its own eras, the happy and only Potentate, the King of kings and Lord of lords,
¹⁶ Who alone has immortality, making His home in light inaccessible, Whom not one of mankind perceived or can be perceiving, to Whom be honor and might eonian! *Amen!*

¹⁷ Be charging those who are rich in the current eon not to be haughty, nor to rely on the dubiousness of riches, but on God. Who is tendering us all things
¹⁸ richly for our enjoyment; to be doing good acts, to be rich in ideal acts, to be liberal contributors,
¹⁹ treasuring up for themselves an ideal foundation for the future, that they may get hold of real life.
²⁰ O Timothy! Guard that which is committed to you! Turn aside from the profane prattlings and antipathies of falsely named
²¹ "knowledge", which some are professing. They swerve from the faith.

Grace be with you! *Amen!*

ΠΙΣΤΕ ΦΣΕ ΠΙΛΑΒΟΥΤΗΣΑΙ 20 BELIEF BE-ON-GETTING OF-THE eob-	THE omitted by <i>ab</i> ΑΙΤΟΚΡΑΤΟΣΑΙΩΝΙΟΝΑΜΗ 80 THE HOLDING eonian AMEN
ΦΝΙΟΥΣΦΗΣΕΙΣΗΝΕΚΑΝΘΗ 40 LIFE INTO WHICH YOU-WERE-CALLED 17	ΝΤΟΙΣΠΛΟΥΣΙΟΙΣΕΝΤΩΝΥ 600 to-THE RICH-ones IN THE NOW
ΣΚΑΙΦΜΟΛΟΓΗΣΑΣΤΗΝΚΑΛ 80 AND YOU-AVOW THE IDEAL	ΚΑΙΡΩ 81 NΑΙΦΝΙΠΑΡΑΓΓΕΛΛΕΜΗΥ 20 eob YOU-BE-charging NO TO-BE-
ΗΝΟΜΟΛΟΓΙΑΝΕΦΩΠΙΟΝΠΟ 80 vowal IN-VIEW OF-	Δ 80 ΗΛΟΦΡΟΝΕΙΝΗΜΔΕΗΑΠΙΚΕ 40 BEING-HIGH-disposed NO-YET TO-HAVE-EXPECT-
ΛΑΩΝΜΑΡΤΥΡΩΝΠΑΡΑΓΓΕΛ 100 13 MANY witnesses I-AM-charging	ΝΑΙΕΠΙΠΛΟΥΤΟΥΔΗΛΟΤΗ 60 ED ON RICHES UN-EVIDENT
ΑΦΣΟΙΕΝΦΩΠΙΟΝΤΟΥΘΕΟΥΤ 20 omit to-YOU omit OF-THE to-YOU IN-VIEW OF-THE God THE	ΤΙΑΛΛΕΠΙΘΕΩΤΩΠΑΡΕΧΟΝ 80 but ON God THE One-lenderING
ΟΥΣΦΩΠΟΙΟΥΝΤΟΣΤΑΠΑΝΤ 40 A-parenting ΓON One-LIVE-making THE ALL	ΤΗΜΙΝΔΑΝΤΑΠΛΟΥΣΙΩΣΕ 600 to-US ALL richly IN-
ΑΚΑΙΗΝΣΟΥΧΡΙΣΤΟΥΤΟΥΜ 60 AND JESUS ANOINTED THE One-	ΙΣΑΠΟΛΛΥΣΙΝΑΓΑΘΟΕΡΓΕ 20 18 TO FROM-Enjoyment TO-BE-GOOD-ACTING
ΑΡΤΥΡΗΣΑΝΤΟΣΕΠΙΠΟΝΤΙ 80 witnessing ab o. ON Pontius	ΙΝΠΛΟΥΤΕΙΝΕΡΓΟΙΣΚΑ 40 TO-BE-BEING-RICH IN ACTS IDEAL
ΟΥΠΕΙΛΑΤΟΥΤΗΝΚΑΛΗΝΟΜ 200 PILATE THE IDEAL avowal	ΛΟΙΣΕΥΜΕΤΑΔΟΤΟΥΣΕΙΝΑ 60 WELL-WITH-givers TO-BE
ΟΛΟΓΙΑΝΤΗΡΗΣΑΙΣΕΤΗΝ 20 14 TO-KEEP YOU THE di-	ΙΚΟΙΝΦΝΙΚΟΥΣΑΠΟΘΗΣΑΥ 80 19 communioners FROM-PLACING-INTO-
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ΜΠΟΝΜΕΧΡΙΤΗΣΕΦΑΝΕ 60 b o. UNTO THE ON-APPEARANCE	ΙΟΝΚΑΛΟΝΕΙΣΤΟΜΕΛΟΝΙ 20 IDEAL INTO THE BEING-ABOUT
ΙΑΣΤΟΥΚΥΡΙΟΥΗΜΩΝΧΡΙΣ 80 of-THE Master of-US ANOINTED	ΝΑΕΠΙΛΑΒΩΝΤΑΙΤΗΣΟΝΤΩ 40 b conian ΔΙΩΝΙΟΥ THAT THEY-MAY-BE-ON-GETTING OF-THE BEINDLY
ΤΟΥΙΝΣΟΥΗΝΚΑΙΡΟΙΣΙΔΙ 300 15 JESUS WHOM to-SEASONS OWN	ΣΖΩΗΣΩΤΙΜΟΒΕΕΤΗΝΠΑΡΑ 20 20 LIFE of Timothy! THE BESIDE-
ΟΙΣΔΕΙΣΕΙΟΜΑΚΑΡΙΟΣΚΑ 20 as o. WILL-BE-SHOWING THE HAPPY AND	ΚΑΤΑ DOWN inserted by b ΘΗΚΗΝΦΥΛΑΣΟΝΕΚΤΡΕΠΟΜ 80 PLACED GUARD OUT-REVERTING
ΙΜΟΝΟΣΔΥΝΑΣΤΗΣΟΒΑΣΙΑ 40 ONLY ABLE THE KING	ΕΝΟΣΤΑΣΒΕΒΗΛΟΥΣΚΕΝΟΦ 800 THE profane EMPTY-SOUNDS
ΕΥΣΤΩΝΒΑΣΙΛΕΥΟΝΤΩΝΚΑ 60 OF-THE ones-reigning AND	ΩΝΙΑΣΚΑΙΑΝΤΙΘΕΣΕΙΣΤΗ 20 AND INSTEAD-PLACING OF-THE
ΙΚΥΡΙΟΣΤΩΝΚΥΡΕΥΟΝΤΩ 80 Master OF-THE ones-masterING	ΣΥΕΥΔΩΝΥΜΟΥΓΝΩΣΕΩΣΗΝ 40 21 FALSE-NAMED Knowledge WHICH
ΝΟΜΟΝΟΣΕΧΩΝΑΘΑΝΑΣΙΑΝ 400 16 THE ONLY One-HAVING UN-DEATH	ΤΙΝΕΣΠΑΓΓΕΛΛΟΜΕΝΟΙΠ 60 ANY promising A-
ΦΩΣΟΙΚΩΝΑΠΡΟΣΙΤΟΝΟΝΕ 20 LIGHT HOMING UN-TOWARD WHOM PER-	ΕΡΙΤΗΝΠΙΣΤΙΝΗΣΤΟΧΗΣΑ 80 DOOT THE BELIEF THEY-deviate
ΙΔΕΝΟΥΔΕΙΣΑΝΘΡΩΠΩΝΟΥ 40 CEIVED NOT-YET-ONE OF-humans NOT-	h WITH YOU ΜΕΤΑΟΥ 81 omit AMEN ΝΗΧΑΡΙΣΜΕΘΥΜΩΝΑΜΗΝ 80 THE grace WITH YOUR AMEN
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II TIMOTHY

PAUL's second epistle to Timothy is, perhaps, the last letter from his pen. In all his other epistles he looks forward to further service. Now he tells Timothy that he had finished his career (4⁷). The period of his dissolution was imminent (4⁶). The whole epistle takes character from this fact.

The first epistle was probably written at that great crisis in the apostle's ministry when he first formed his purpose to go to Rome (Ac.19²¹). Its subject is service. Its object was the organization of the ecclesias to uphold God's truth. The subject of the second epistle is suffering (2³). The ecclesias themselves have become filled with evil. Separation from the evil becomes the duty of all who wish to please God.

This letter should be especially prized by the Lord's slaves in these last days, for the apostasy which began even in Paul's time has become worse with each succeeding century. The practical question, How shall we serve in the midst of present day departure? is fully answered in this, Paul's latest letter.

The remedy for the present distress is clearly shown in the literary framework. The epistle proper begins with an exhortation to have the pattern of sound words (1¹³). It closes with the charge to proclaim the word (4²). Its central subject contains the command to "correctly partition" the word of truth (2¹⁵). The Sacred Scriptures

FRAMEWORK OF II TIMOTHY

Complex Reversion with Alternation

INTRODUCTION 1¹

Timothy's Grace: Rekindle 1⁶
Paul's Commission 1¹¹
That Day

DOCTRINE

The Pattern of Sound Words 1¹³
Apostasy 1¹⁵
Onesiphorus 1¹⁶
Paul's Instructions 2¹
Exhortation: Endure 2³
God's Faithfulness 2¹¹

DEPORTMENT

Upsetting 2¹⁴
Worker 2¹⁵
Gangrene 2¹⁷
Subvert 2¹⁸
Stand 2¹⁹
Great House, 2²⁰
Slave 2²⁴
Antagonizing 2²⁶
The Last Days: 3¹
Paul's Example 3¹⁰
Exhortation: Remain 3¹⁴
The Sacred Scriptures 3¹⁵

Proclaim the Word 4¹
Apostasy 4³

Timothy's Dispensation: Discharge 4⁵
Paul's Career 4⁶
That Day

CONCLUSION 4⁹

are the one great need for these degenerate days (3¹⁸). It is the aim of the CONCORDANT VERSION to furnish a pattern of sound words, without which the truth has eluded us. It is the aim of the notes to "correctly partition" the truth, assigning each truth its proper place out of which it becomes dangerous error.

2 Timothy had been with the apostle in Rome, whence he was probably sent to Philippi (Phil.2:19). The most loving and intimate relations existed between them, and Paul continually refers to him as his own child in the faith. His father was a Greek, but his mother was a Jewess (Ac.16:1). His grandmother Lois and his mother were believers and he seems to have inherited their faith. He was constantly associated with the apostle in his labors, often being sent on some mission which Paul himself could not fulfill. His name is joined with Paul's in the salutation of six of his epistles (2Cor.1:1, Phil.1:1, Col.1:1, 1Thess.1:1, 2Thess.1:1, Philemon:1). He seems to have suffered imprisonment for a time but was set at liberty (Heb.13:23). Paul gives him the highest possible praise, so that he himself is given as an example of true service and the letters sent to him are most important to all who wish to engage in a like service.

6 The apostle's prolonged imprisonment, and the growing evils which were creeping into the ecclesias, seem to have had the effect of dampening and discouraging Timothy. To counteract this tendency the apostle reminds him that God's calling is not dependent on men's acts but on His own purpose and grace, and this cannot be disturbed or hindered by the flood of evil, for it was given us in Christ Jesus before eonian times. The eons are the times of evil. Before the times of the eons there was no evil, neither will there be any after they have run their course. As a result, God's purpose is before and above evil, and we should not be unduly moved by its presence. Death is sin's ultimate. The crucifixion of Christ is the furthest limit to which sin can go. The vivification of Christ is the first step in the abolition of death. He can die no more. At His coming advent the saints will triumph over death and receive eonian life. Its final abolition, however, is at the end of the eons, called the consummation.

10 The abolition of death is put in the indefinite or *aorist* tense, as He has done it in His own case and will do it for all in the future.

PAUL, an apostle of Christ Jesus, through the will of God, in accord with the promise of life which is in Christ Jesus, to Timothy, a child beloved:

Grace, mercy, peace, from God, the Father, and Christ Jesus, our Lord.

3 GRATEFUL am I to God, to Whom I am offering divine service from my ancestors with a clear conscience, as I have an unintermittent remembrance of you in my petitions, night and day, longing to see you, remembering your tears, that I may be filled with joy, getting a reminder of the unfeigned faith which is in you, which first makes its home in your grandmother Lois, and in your mother Eunice, and I am persuaded that it is in you also.

6 For which cause I am reminding you to be rekindling the gracious gift of God which is in you through the imposition of my hands, for God gives us, not a spirit of timidity, but of power and of love and of sanity. Then you should not be ashamed of the testimony of our Lord, or of me, His prisoner, but suffer evil with me in the evangel in accord with the power of God, Who saves us and calls us with a holy calling, not in accord with our acts, but in accord with His own purpose and the grace which is given to us in Christ Jesus before eonian times, yet now is manifested through the advent of our Saviour, Christ Jesus, Who, indeed, abolishes death, yet illuminates life and incorruption through the evangel of which I was appointed a herald and an apostle and a teacher of the nations. For which cause I

<p>ΠΑΥΛΟΣ ΑΠΟΣΤΟΛΟΣ ΧΡΙΣΤΟΥ²⁰ PAUL COMMISSIONER OF-ANointed</p> <p>ΟΥΙΗΣΟΥ ΔΙΑΘΕΛΗΜΑΤΟΣ ΘΕΟΥ⁴⁰ JESUS THRU WILL OF-</p>	<p>ΙΑΤΗΣΕ ΠΙΘΕΣΕ ΦΩΣ ΤΩΝ ΧΕΙΡΩΝ²⁰ THE ON-PLACING OF-THE HANDS</p> <p>ΡΩΝΗΜΟΥ ΓΑΡ ΕΔΩΚΕΝ ΗΜΙΝ⁴⁰ OF-ME NOT for GIVES TO-US</p>
<p>ΕΟΥ ΚΑΤΕΠΑΓΓΕΛΙΑΝ ΖΩΗΣ⁶⁰ God according-to promise OF-LIFE</p> <p>ΤΗΣ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ ΤΙΜΟΘΕΟΥ⁸⁰ THE IN ANointed JESUS to-Timothy</p>	<p>ΝΟΘΕΟΣ ΠΝΕΥΜΑ ΔΕΙΔΙΛΑΣ⁶⁰ THE God spirit OF-DREAD but</p> <p>ΛΑΔΥΝΑΜΕΩΣ ΚΑΙ ΑΓΑΠΗΣ⁸⁰ OF-ABILITY AND OF-LOVE</p>
<p>ΘΕΩ ΑΓΑΠΗΤΩ ΤΕΚΝΩ ΧΑΡΙΣ¹⁰⁰ beloved offspring grace</p> <p>ΕΛΕΟΣ ΕΙΡΗΝΗ ΑΠΟΘΕΟΥ ΠΑΤΕΡΟΣ²⁰ MERCY PEACE FROM God FA-</p>	<p>ΚΑΙ ΟΥ ΦΡΟΝΙΣΜΟΥ ΜΗΟΥΝΕ⁶⁰⁰ AND OF-sanity NO THEN MAY-</p> <p>ΠΑΙΣ ΧΥΝΘΗΣΤΟ ΜΑΡΤΥΡΙΟ²⁰ YOU-BE-BEING-ON-VILED THE witness</p>
<p>ΤΡΟΣΚΑΙ ΧΡΙΣΤΟΥ ΙΗΣΟΥ ΤΗΣ⁴⁰ THIR AND ANointed JESUS THE</p> <p>ΟΥΚΥΡΙΟΥ ΗΜΩΝ ΧΑΡΙΝ ΕΧΩ⁶⁰ Master OF-US grace I-AM-HAVING</p>	<p>ΝΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΜΗΔΕ ΕΜ⁴⁰ OF-THE Master OF-US NO-YET ME</p> <p>ΕΤΟΝ ΔΕ ΣΜΙΟΝ ΑΥΤΟΥ ΑΛΛΑ⁶⁰ THE BOUND-one OF-Him but</p>
<p>ΤΩ ΘΕΩ ΑΛΛΑ ΤΡΕΨΑΠΟΠΡΟΓ⁸⁰ to-THE God to-whom I-AM-offering-DIVINE-SERVICE FROM</p> <p>ΟΝ ΟΝΕΝ ΚΑΘΑΡΑ ΣΥΝΕΙΔΗΣ²⁰⁰ NEFONE-parents in clean conscience</p>	<p>ΣΥΝ ΚΑΚΟ ΠΑΘΕΝΤΩ ΕΥΑΓ⁸⁰ YOU-TOGETHER-EVIL-EMOTION to-THE WELL-</p> <p>ΓΕΛΙΩ ΚΑΤΑ ΔΥΝΑΜΙΝ ΘΕΟΥ⁷⁰⁰ MESSAGE according-to ABILITY OF-God</p>
<p>ΕΙΣ ΚΑΔΙΑΛΕΙΠΤΟΝ ΕΧΩΤΗ²⁰ AS UN-intermittent I-AM-HAVING THE</p> <p>Ν ΠΕΡΙ ΣΟΥ ΜΝΕΙΑΝ ΕΝ ΤΑΙΣ⁴⁰ ABOUT YOU REMINDER IN THE</p>	<p>ΤΟΥΣ ΦΩΣ ΤΟ ΣΗΜΑΣΚΑΙ ΚΑΙ²⁰ THE One-saving US AND CALL-</p> <p>ΛΕΣ ΑΝΤΟΣ ΚΑΝ ΣΕΙΑΓΙΑΟΥ⁴⁰ ing to-CALLING HOLY NOT</p>
<p>ΔΕ ΗΣΕΙΝ ΜΟΥ ΝΥΚΤΟΣ ΚΑΙ⁶⁰ petitions OF-ME OF-NIGHT AND</p> <p>ΗΜΕΡΑΣ ΕΠΙΘΩΝΣΕΙ ΔΕΙ⁸⁰ OF-DAY ON-Longing YOU to-BE-FER-</p>	<p>ΚΑΤΑ ΤΑ ΕΡΓΑ ΗΜΩΝ ΑΛΛΑ ΚΑ⁶⁰ according-to THE ACTS OF-US but accord-</p> <p>ΤΑΙ ΔΙΑΝ ΠΡΟΘΕΣΙΝ ΚΑΙ ΧΑ⁸⁰ ing-to OWN BEFORE-PLACING AND grace</p>
<p>Ν ΜΕΜΗΝΗΜΕΝ ΟΣΣΟΥ ΤΩΝ ΔΑΚ³⁰⁰ CEIVING HAVING-been-REMINDING OF-YOU THE TEARS</p> <p>ΡΥΩΝ ΙΝΑ ΧΑΡΑΣ ΠΛΗΡΩΘΩ²⁰ THAT OF-JOY I-MAY-BE-BEING-FILLED</p>	<p>ΡΙΝΤΗΝ ΔΟΒΕΙΣ ΑΝΗΜΙΝ ΕΝ⁴⁰⁰ THE BEING-GIVEN to-US IN</p> <p>ΧΡΙΣΤΩ ΙΗΣΟΥ ΠΡΟΧΡΟΝΩΝ²⁰ ANointed JESUS BEFORE TIMES</p>
<p>ΠΟΜΝΗΣΙΝ ΑΛΛΑ ΜΕΝΩΝΤΗΣ⁴⁰ UNDER-REMINDER GETTING-UP OF-THE IN</p> <p>Ν ΟΙ ΑΝ ΠΟΚΡΙΤΟΥ ΠΙΣΤΕ⁶⁰ you UN-hypocritical BELIEF</p>	<p>ΔΙΩΝΙΩΝ ΦΑΝΕΡΩΘΕΙΣ ΑΝ⁴⁰ 10 conia BEING-made-APPEAR YET</p> <p>ΕΝΥΝΔΙΑΤΗΣΕ ΠΙΦΑΝΕΙΑΣ⁶⁰ NOW THRU THE ON-APPEARANCE</p>
<p>ΩΣΤΙΣ ΕΝΩΚΗΣ ΕΝ ΠΡΩΤΩΝ⁸⁰ WHICH-ANY IN-HOMES BEFORE-most</p> <p>ΕΝ ΤΗ ΜΑΜΜΗΣΟΥ ΑΦΙΔΙΚΑΙ⁴⁰⁰ IN THE GRANDMOTHER OF-YOU LOIS AND</p>	<p>ΤΟΥΣ ΦΩΤΗΡΟΧΗΜΩΝ ΧΡΙΣΤΟΥ⁸⁰ OF-THE SAVIOUR OF-US ANointed</p> <p>ΥΙΗΣΟΥ ΚΑΤΑΡΓΗΣΑΝΤΟΣ Μ⁹⁰⁰ JESUS DOWN-UN-Acting IN-</p>
<p>ΤΗ ΜΗΤΡΙ ΣΟΥ ΕΥΝΙΚΗ ΠΕΠΕ²⁰ THE MOTHER OF-YOU Eunice I-HAVE-been-</p> <p>ΙΣ ΜΑΙΔΕ ΟΤΙ ΚΑΙ ΕΝ ΟΙΣ ΔΙ⁴⁰ 6 PERSUADED YET that AND IN YOU THRU</p>	<p>ΕΝ ΤΟΝ ΘΑΝΑΤΟΝ ΦΩΤΙΣΑΝΤ²⁰ DEED THE DEATH enlightening</p> <p>ΟΣ ΔΕ ΖΩΗΝ ΚΑΙ ΑΦΘΑΡΣΙΑΝ⁴⁰ YET LIFE AND UN-CORRUPTION</p>
<p>ΗΝ ΑΙΤΙΑΝ ΑΝΑΜΙΜΝΗΣ ΚΩΣ⁶⁰ WHICH CRUSE I-AM-UP-REMINING YOU</p> <p>ΕΑΝ ΑΖΩΠΥΡΕΙΝ ΤΟ ΧΑΡΙΣ⁸⁰ TO-BE-UP-LIVE-FIRING THE grace-effect</p>	<p>ΔΙΑ ΤΟΥ ΕΥΑΓΓΕΛΙΟΥ ΕΙΣ⁶⁰ 11 THRU THE WELL-MESSAGE INTO WHICH</p> <p>ΕΤΕΘΗΝΕ ΓΩΚΗΡΥΣΚΙΑΤΟ⁸⁰ WAS-PLACED I PROCLAIMER AND com-</p>
<p>ΑΝΟΙΧΤΟ ΧΡΙΣΤΟΥ⁴⁰ OF-THE God WHICH IS IN YOU THRU</p> <p>ΑΤΟΥ ΘΕΟΥ ΕΣΤΙΝ ΕΝ ΟΙΣ ΔΙ⁵⁰⁰ OF-THE God WHICH IS IN YOU THRU</p>	<p>ΣΤΟΛΟΣ ΚΑΙ ΔΙΔΑΣΚΑΛΟΣ¹⁰⁰⁰ missioner AND TEACHER OF-</p>

¹² The transcendent truths committed to the apostle Paul always meet with opposition and bring suffering on their exponents. But God Himself guards them and revives them from time to time even though the vast majority of His saints hardly know of their existence.

¹³ The pattern of sound words is one of the most serious needs for the student of the Scriptures. If it was necessary for Timothy to cling to the particular Greek expressions used by the apostle, how much greater is the need for some definite pattern on which to model the words of a version? How can the English reader hope to fulfill this exhortation when the translations which he uses publicly proclaim their avoidance of any uniformity or pattern in their production? The constant and consistent use of correct terms is one of the greatest possible aids in assimilating and teaching truth. The greatest hindrance is the inconsistent use of inexact terms which have their force nullified by use in incorrect contexts.

¹ "The grace which is in Christ Jesus" is a most comprehensive expression including all the infinite favor associated with a present acknowledgment of Christ's exaltation in the heavens. Salvation, justification, reconciliation and every spiritual blessedness among the celestials is surely enough to invigorate all who appreciate their possession even in a feeble measure.

³ To *inflict* evil is the object of the world's soldiers. All their training is to this end. To *suffer* evil is the duty of the ideal soldier in the ranks of faith.

⁵ A most important principle, almost unheeded. Effort and endeavor is of no avail in God's service unless it be in strict conformity to the rules. Hence it is of prime importance to acquaint ourselves first of all with God's instructions and adhere to them closely. Otherwise the most pretentious effort, which seems to meet with most success, may be utterly rejected at the judge's stand. Do not attempt to work for God until you know the will of God.

am suffering these things also, but I am not ashamed, for I am aware Whom I have believed, and I am persuaded that He is able to guard what is committed to me, for that day.

¹³ Have a pattern of sound words, which you hear from me, in faith and love which are in Christ Jesus.

¹⁴ Guard that ideal thing committed to you, through the holy spirit which is making its home in us.

¹⁵ Of this you are aware, that all those in the [province of] Asia turned from me, of whom are Phygellus and Hermogenes.

¹⁶ May the Lord grant mercy to the household of Onesiphorus, seeing that he often refreshes me and
¹⁷ was not ashamed of my chain, but coming to be in Rome, he seeks
¹⁸ me diligently and found me. May the Lord grant to him to be finding mercy from the Lord in that day! And how much he serves in Ephesus you know quite well.

2 You, then, child of mine, be invigorated by the grace which is in Christ Jesus. And what things you hear from me through many witnesses, these commit to faithful men, who shall be competent to teach others also.

³ Suffer evil with me as an ideal
⁴ soldier of Christ Jesus. Now no one who is warring is involved in the business of a livelihood, that he should be pleasing the One enlisting him. Now if anyone should be competing also, he is not given a wreath if he should not be competing lawfully. The farmer who is toiling must be first to partake of the fruits. Apprehend what I say, for the Lord will be giving you understanding in it all.

⁸ Remember, Jesus Christ, Who has been roused from among the dead,

12 ^{NATIONS} ¹ ^{ομις} ^{AND} ²⁰
 ΘΝΩΔΙΗΝΑΙΤΙΑΙΤΑΥ 20
 THRU which cause AND these

ΤΑΡΑΣΧΩΑΛΛΟΥΚΕΠΑΙΣΧΥ 40
 I-AM-EMOTIONING but NOT I-AM-BEING-ON-VILED

ΝΟΜΑΙΟΙΔΑΓΑΡΩΠΕΠΙΣΤΕ 60
 I-HAVE-PERCEIVED for lo-WHOM I-HAVE-BE-
^{ο.}

ΥΚΑΚΑΙΠΕΠΕΙΣΜΑΙΟΤΙΔΥ 80
 LIEVED AND I-HAVE-BEEN-PERSUADED that ABLE
^η ^{inerts} ^{DOWN} ΚΑΤΑ 100
 ΝΑΤΟΣΕΣΤΙΝΤΗΝΠΑΡΑΘΗΚΗ 100
 He-is THE BESIDE-PLACED

ΗΝΜΟΥΦΥΛΑΣΙΑΙΕΙΣΕΚΕΙΝ 20
 OF-ME TO-GUARD INTO that

13 ΗΝΤΗΝΗΜΕΡΑΝΥΠΟΤΥΠΩΣΙ 40
 THE DAY pattern

ΝΕΧΕΥΓΙΑΙΝΟΝΤΩΝΛΟΓΩΝ 60
 HE-HAVING OF-BEING-ROUND sayings

ΩΠΑΡΕΜΟΥΗΚΟΥΣΑCΕΝΠΙ 80
 OF-WHICH BESIDE ME YOU-HEAR IN BE-

CΤΕΙΚΑΙΑΓΑΠΗΤΗΝΕΧΡΙC 200
 LIEF AND LOVE THE IN ANOINTED

11 ΤΩΙΗCΟΥΤΗΝΚΑΛΗΝΠΑΡΘ 20
 JESUS THE IDEAL BESIDE-PLACED

ΗΚΗΝΦΥΛΑΣΟΝΔΙΑΠΝΕΥΜΑ 40
 YOU-GUARD THRU spirit

ΤΟCΑΓΙΟΥΤΟΥΕΝΟΙΚΟΥΝΤ 60
 HOLY THE ONE-IN-BEING

15 ΟCΕΝΗΜΙΝΟΙΔΑCΤΟΥΤΟΤ 80
 IN US YOU-HAVE-PERCEIVED this that

ΙΑΠΕCΤΡΑΦΗCΑΝΜΕΠΑΝΤΕ 100
 I-AM-TURNED ME ALL

COIΕΝΤΗCΙΑΩΝΕCΤΙΝΦΥ 20
 THE-ONES IN THE ASIA OF-WHOM IS PHY-
^{as insert A}

16 ΓΕΛΟCΚΑΙΕΡΜΟΓΕΝΗCΔΩΗ 40
 6 GELLOS AND Hermogenes MAY-DE-OIV-

ΕΛΕΟCΟΥΡΙΟCΤΩΝΗCΙΦ 60
 ING MERCY THE Master lo-THE PROFIT-CARRYING

ΟΡΟΥΟΙΚΩΟΤΙΠΟΛΛΑΚΙCΜ 80
 (Onesiphorus) HOME that MANY-times ME

ΕΑΝΕΥΥΞΕΝΚΑΙΤΗΝΑΛΥCΙ 400
 be-UP-COOLS AND THE UN-LOOSE

17 ΝΜΟΥΟΥΚΕΠΑΙCΧΥΝΘΗΛΛΑ 20
 OF-ME NOT WAS-ON-VILED but

ΑΓΕΝΟΜΕΝΟCΕΝΡΩΜΗCΠΟΥ 40
 BECOMING IN ROME DILIGENTLY

ΔΑΙΩCΕΖΗΤΗΣΕΝΜΕΚΑΙΕΥ 60
 he-SEEKS ME AND FOUND

18 ΡΕΝΔΩΝΑΥΤΩΚΥΡΙΟΥCΕΥΡ 80
 MAY-DE-OIVING lo-him THE Master TO-DE-

ΕΙΝΕΛΕΟCΠΑΡΑΚΥΡΙΟΥΕΝ 100
 FINDING MERCY BESIDE Master IN

ΕΚΕΙΝΗΤΗΗΜΕΡΑΚΑΙΟCΑΕ 20
 that THE DAY AND as-mad-as IN

ΝΕΦΕCΩΔΙΗΚΟΝΗCΕΝΒΕΑΤ 40
 EPHEBUS he-THRU-SERVES MORE-CAST-
^{ο.}

2 ΙΟΝCΥΓΙΝΩCΚΕΙC CΥΟΥΝΤ 60
 ing YOU ARE-KNOWING YOU THEN off-

ΕΚΝΟΜΜΟΥΕΝΔΥΝΑΜΟΥΕΝΤ 80
 spring OF-ME BE-BEING-IN-ABLED IN THE

ΗΧΑΡΙΤΙΤΗΝΕΧΡΙCΤΩΙΗC 600
 grace THE IN ANOINTED JESUS

2 ΟΥΚΑΙΗΝΚΟΥCΑCΠΑΡΕΜΟΥ 20
 AND WHICH YOU-HEAR BESIDE ME

ΔΙΑΠΟΛΛΩΝΜΑΡΤΥΡΩΝΤΑΥ 40
 THRU MANY witnesses these

ΤΑΠΑΡΑΒΟΥΠΙCΤΟΙCΑΝΘΡ 60
 YOU-DE-BE-SIDE-PLACING TO-BELIEVING humans

ΩΠΟΙCΟΙΤΙΝΕCΙΚΑΝΟΙΕC 80
 WHO-ANY enough WILL-

ΟΝΤΑΙΚΑΙΕΤΕΡΟΥCΑΙΔΑΞ 700
 BE AND DIFFERENT-ONES TO-TEACH

ΑΙCΥΝΗCΟΥΝΤΕCΑΙΤΟΙCΑΙC 20
 YOU-TOGETHER-ΕVIL-EMOTION AS IDEAL

3 ΛΟCCΤΡΑΤΙΩΤΗCΧΡΙCΤΟΥ 40
 OF-JESUS
 warrior OF-ANOINTED

4 ΙΗCΟΥΟΥΔΕΙCCΤΡΑΤΕΥΟΜ 60
 JESUS NOT-YET-ONE WARNING

ΕΝΟCΕΜΠΛΕΚΕΤΑΙΤΑΙCΤΟ 80
 IS-BEING-IN-BRAIDED lo-THE OF-THE

ΥΒΙΟΥΠΡΑΓΜΑΤΙΑΙCΙΝΑΤ 800
 livelivood PRACTICES THAT lo-THE

ΩCΤΡΑΤΟΛΟΓΗCΑΝΤΙΑΡΕC 20
 One-war-saying he-sh'ld-be-

5 ΗΕΑΝΔΕΚΑΙΔΘΑΝΤΙCΟΥCΤ 5
 PLEASEING IF-EVER YET AND MAY-BE-COMPETING ANY NOT

ΕΦΑΝΟΥΤΑΙΕΑΝΜΗΝΟΜΙΩ 60
 IS-BEING-WREATHED IF-EVER NO lawfully

6 CΑΘΛΗCΗCΤΟΝΚΟΠΙΩΝΤΑΓΕ 80
 he-sh'ld-be-competing the toiling LAND-

ΦΡΟΝΔΕΙΠΡΩΤΕΡΟΝ then ΠΡΟΤ- 800
 ACTER IS-BINDING BEFORE-MOST-OF-THE FRUITS

ΕΡΟΝ 20
^{ο.} ^{ο.} ΠΩΝΜΕΤΑΛΑΜΒΑΝΕΙΝΝΟΕΙ 20
 TO-DE-WITH-GITTING BE-MINDING

7 ΑΛΕΓΩΔΩΦΩCΕΙΓΑΡCΟΙΚΟΥΡ 40
 ASIO I-MAY-DE-OIVING H WHICH I-AM-SAYING WILL-DE-GIVING for lo-YOU THE Mas-

8 ΙΟC CΥΝΕCΙΝΕΝΠΑCΙΝΜΗΝ 60
 ter understanding IN ALL YOU-BE-
^{ο.}

ΜΟΝΕΥΕΙΗCΟΥΝΧΡΙCΤΟΝΕ 80
 remembering JESUS ANOINTED HAV-

ΓΗΓΕΡΜΕΝΟΝΕΚΚΝΕΚΡΩΝΕΚ 2000
 ING-been-ROUSED OUT OF-DEAD OUT

⁸ The literal resurrection of Christ as the Seed of David seems to be the apostle's answer to the theory of a spiritual resurrection. The Seed of David can be nothing less than a literal Man.

¹⁰ "The salvation which is in Christ Jesus with eonian glory" is a most apt description of the grace shown to us.

¹¹ This faithful saying shows that our life and all that comes to us by His grace is immutable—it depends on His faithfulness. *Service*, however, has two sides, reward and loss. Endurance will be recognized by a place of authority in His celestial realm. If we disown Him we cannot expect Him to give us a public place of power in the future. This does not infringe in the least degree on our salvation or life or anything which is ours by His grace.

¹⁵ Translators have found great difficulty in rendering the phrase "correctly partitioning". Desiring to improve on the common rendering "rightly dividing", the Revisers have translated it very loosely "handling aright". This is very vague. The meaning is clear from the illustration which follows. Hymeneus and Philetus did not deny the resurrection, like the Corinthians (1 Cor. 15:12), but they misplaced it. They made it *past*, when it was *future*. So all truth has its appropriate place, out of which truth itself becomes the most insidious error, because it *seems* to have the support of scripture. We must not transfer the truth of one eon into another, nor of one economy into another. We should leave truth concerning Israel to them and that for us should not be mixed with it. In no other way can we really have the truth.

¹⁹ God's solid foundation still stands. The "pillar of the truth" (1 Tim. 3:15) has fallen under the flood of false teaching, which is found in the Bible, but through misplacement has become distorted into error. But the foundation is fixed. The Lord Himself is never at a loss to recognize His own. We, on our part, may demand that those who take His name upon them should act accordingly.

is of the seed of David, according
⁹ to my evangel, in which I am suffering evil unto bonds as a malefactor—but the word of God
¹⁰ has not been bound. Therefore I am enduring all because of those who are chosen, that *they* also may happen upon the salvation which is in Christ Jesus with eonian glory.

¹¹ Faithful is the saying: "For if we died together, we shall be living
¹² together also; if we are enduring, we shall be reigning together also; if we are disowning, *He* also will
¹³ be disowning us; if we are unfaithful, *He* is remaining faithful—He cannot disown Himself."

¹⁴ Remind them of these things, conjuring them before the Lord not to engage in controversy for nothing useful, to the upsetting of those who are hearing.

¹⁵ Endeavor to present yourself to God, qualified, an unashamed worker, correctly partitioning the
¹⁶ word of truth. Yet stand aloof from profane prattlings, for they will be progressing to more irreverence, and their word will spread as gangrene, of whom are
¹⁷ Hymeneus and Philetus, who swerve from the truth, saying that the resurrection has already occurred, and are subverting the faith of some.

¹⁹ Howbeit, God's solid foundation stands, having this seal: "The Lord knew those who are His" and "Let everyone naming the name of the Lord withdraw from injustice."

²⁰ Now in a great house there are not only gold and silver utensils, but wooden and earthenware also, some indeed for honor, yet some
²¹ for dishonor. If, then, anyone should be purging himself from

- 5 **СПΕΡΜΑΤΟΣ ΔΑΥΕΙΔ ΚΑΤΑ Τ**^{h B for YE}
 OF-SEED OF-DAVID ACCORDING TO THE
- 9 **ΘΕΥΑΓΓΕΛΙΟΝ ΜΟΥΕΝΦΚΑΚ**⁶⁰
 WELL-MESSAGES OF-ME IN WHICH I-AM-
- 10 **ΟΠΑΘΩΜΕΧΡΙΔΕΣΜΩΝΦΣΚΑ**⁶⁰
 EVIL-EMOTIONING UNTO BONDS AS EVIL-
- 10 **ΚΟΥΡΓΟΣ ΑΛΛΑΔΟΛΟΓΟΣ Τ**⁶⁰
 ACTER BUT THE SAYING OF-THE
- 10 **ΘΕ ΟΥΟΥΔΕΔΕΤΑΙΔΙΑ ΤΟΥΤ**¹⁰⁰
 God NOT HAS-BEEN-BOUND THRU THIS
- 10 **ΟΠΑΝΤΑΥΠΟΜΕΝΦΔΙΑ ΤΟΥΣ**²⁰
 ALL I-AM-UNDER-REMAINING THRU THE
- 10 **ΕΚΛΕΚΤΟΥΣ ΚΙΝΑΚΑΙ ΑΥΤΟΙ**⁴⁰
 CHOSEN-ONES THAT AND they
- 10 **ΣΩΤΗΡΙΑΣ ΤΥΧΩΣ ΚΙΝΤΗΣΕΝ**⁶⁰
 SAVING MAY-BE-HAPPENING OF-THE IN
- 10 **ΧΡΙΣΤΩ ΙΗΣΟΥ ΜΕΤΑ ΔΟΞΗΣ**⁶⁰
 ANOINTED JESUS WITH esteem
- 11 **ΔΙΩΝΙΟΥ ΠΙΣΤΟΣ Ο ΛΟΓΟΣ**²⁰⁰
 I CONIUS BELIEVING THE SAYING IF
- 12 **ΙΓΑΡ ΣΥΝΑΠΕΘΑΝΟΜΕΝ ΚΑΙ**²⁰
 for WE-TOGETHER-FROM-DIED AND
- 12 **ΣΥΝΖΗΣΟΜΕΝ ΕΙ ΥΠΟΜΕΝΟΜ**⁴⁰
 WE-SHALL-BE-TOGETHER-LIVING IF WE-ARE-UNDER-REMAIN-
- 12 **ΕΝ ΚΑΙ ΣΥΝΒΑΣΙΛΕΥΣΟΜΕΝ**⁶⁰
 INO AND WE-SHALL-BE-TOGETHER-REIGNING
- 12 **ΕΙ ΑΡΝΟΥΜΕΘΑ ΚΑΚΕΙΝΟΣ**⁷⁰
 IF WE-ARE-DISOWNING AND-THAT-ONE
- 13 **ΑΡΝΗΣΕΤΑΙ Η ΜΑΣ ΕΙ ΑΠΙΣΤ**³⁰⁰
 WILL-BE-DISOWNING US IF WE-ARE-UN-
- 13 **ΟΥ ΜΕΝ ΕΚΕΙΝΟΣ ΠΙΣΤΟΣ ΕΣΜΕ**²⁰
 BELIEVING THAT-ONE BELIEVING IS-RE-
- 13 **ΝΕΙ ΑΡΝΗΣΘΑΘΑΙ ΕΑΥΤΟΝ**⁴⁰
 MAINING TO-DISOWN Self NOT
- 14 **ΥΔΥΝΑΤΑΙ ΤΑΥΤΑ ΥΠΟ ΜΙΝ**⁶⁰
 He-IS-ABLE these BE-UNDER-REMINING
- 14 **ΗΣΚΕΔΙΑ ΜΑΡΤΥΡΟΜΕΝ ΟΣ**⁶⁰
 THRU-WITNESSING IN-
- 14 **ΝΩ ΠΙΟΝ ΤΟΥ ΚΥΡΙΟΥ ΜΗ ΛΟΓ**⁴⁰⁰
 VIEW OF-THE Master NO TO-BE-SAY-
- 14 **ΟΜΑΧΕΙΝ ΕΙΣ ΟΥΔΕΝ ΧΡΗΣΙ**²⁰
 FIGHTING INTO NOT-YET-ONE USEFUL
- 14 **ΜΟΝ ΕΠΙΚΑΤΑΣΤΡΟΦΗΤΩΝΑ**⁴⁰
 ON DOWN-TURNING OF-THE one-
- 15 **ΚΟΥΟΝΤΩΝ ΣΠΟΥΔΑΣΟΝ ΕΑ**⁶⁰
 HEARING YOU-BE-DILIGENT YOUR-
- 15 **ΥΤΟΝ ΔΟΚΙΜΟΝ ΠΑΡΑΣΤΗΣΑ**⁸⁰
 self tested TO-DESID-AND
- 15 **ΙΤΩΘΕΡΓΑΤΗΝ ΑΝΕΠΑΙΣ**⁶⁰⁰
 to-THE God ACTER UN-ON-VILED
- 16 **ΧΥΝΤΟΝ ΟΡΘΟΤΟΜΟΥΝΤΑ ΤΟ**²⁰
 ERECT-CUTTING THE
- 16 **Ν ΛΟΓΟΝ ΤΗΣ ΑΛΗΘΕΙΑΣ**⁴⁰
 16 saying OF-THE TRUTH THE
- 16 **ΔΕΒΕΒΗΛΟΥΣ ΚΕΝΟΦΩΝΙΑΣ**⁶⁰
 YET profane EMPTY-SOUNDS
- 16 **ΠΕΡΙΙΣΤΑΣΟΕ ΠΙΠΛΕΙΟΝ**⁸⁰
 YOU-BE-ABOUT-STANDING ON MORE for
- 16 **ΑΡ ΠΡΟΚΟΦΟΥΣ ΚΙΝΑΣΕΒΕΙΔ**⁶⁰⁰
 THEY-WILL-BE-PROGRESSING UN-REVERENCE
- 17 **ΣΚΑΙ Ο ΛΟΓΟΣ ΑΥΤΩΝ ΦΩΣ ΓΑ**²⁰
 17 AND THE SAYING OF-THEM AS GARDEN
- 17 **ΓΡΑΙΝΑ ΟΜΗΝ ΗΣ ΕΙΩΘΝΕΣΤ**⁴⁰
 pasture WILL-BE-HAVING OF-WHOM IS
- 17 **ΙΝΥΜΕΝΑΙΟΣ ΚΑΙ ΦΙΛΗΤΟΣ**⁶⁰
 HYMENEUS AND FOND (Philetus)
- 17 **ΟΙΤΙΝΕ ΣΠΕΡΙ ΤΗΝ ΑΛΗΘΕΙΑ**⁸⁰
 18 WHO-ANY ABOUT THE TRUTH
- 17 **ΑΝΗΣΤΟΧΗΣΑΝ ΛΕΓΟΝΤΕΣ**²⁰⁰
 deviate sayingNO THE
- 17 **ΗΝ ΑΝΑΣΤΑΣΙΝ ΗΔΗ ΓΕΓΟΝΕ**²⁰
 UP-STANDING ALREADY TO-HAVE-BECOME
- 17 **ΝΑΙ ΚΑΙ ΑΝΑΤΡΕΠΟΥΣΙΝ ΤΗ**⁴⁰
 AND ARE-UP-REVERTING THE
- 17 **ΝΤΙΝΩ ΠΙΣΤΙΝ ΟΜΟΝΤΟΙΣ**⁶⁰
 19 OF-ANY BELIEF THE howbeit
- 17 **ΤΕΡΕΟΣ ΘΕΜΕΛΙΟΣ ΤΟΥ ΘΕΟΥ**⁸⁰
 YOU foundation OF-THE God
- 17 **ΥΕΣΤΗΚΕΝ ΕΧΘΗΤΗΣ ΚΑΙ ΦΡΑΓ**⁶⁰⁰
 HAS-STOOD HAVING THE SEAL
- 17 **ΙΔΑΤΑΥΤΗΝ ΕΓΝΩΚΥΡΙΟΣ**²⁰
 this KNEW Master THE
- 17 **ΝΤΑΣ ΟΥΣ ΚΑΤΑΣΤΑΥΤΟΥ ΚΑΙ ΑΠΟΣ**⁴⁰
 ones-BEING OF-Him AND LET-BE-FROM-
- 17 **ΤΗΤΩ ΑΠΟ ΔΙΚΙΑΣ ΠΑΣΟΝ**⁶⁰
 STANDING FROM UN-JUSTNESS EVERY THE one-
- 17 **ΟΜΑΖΩΝΤΟ ΟΝΟΜΑ ΚΥΡΙΟΥ**⁸⁰
 20 NAMING THE NAME OF-Master IN
- 17 **Ν ΜΕΓΑΛΗ ΔΕ ΟΙΚΙΑ ΟΥΚ ΕΣΤ**²⁰⁰
 GREAT YET HOME NOT IS
- 17 **ΙΝ ΜΟΝΟΝ ΣΚΕΥΗ ΧΡΥΣΑ ΚΑΙ**²⁰
 ONLY INSTRUMENTS GOLDEN AND
- 17 **ΑΡΓΥΡΑ ΑΛΛΑ ΚΑΙ ΞΥΛΙΝΑ ΚΑΙ**⁴⁰
 SILVER BUT AND WOODEN AND
- 17 **ΔΙΟΣ ΤΡΑΚΙΝΑ ΚΑΙ ΑΜΕΝΕΙ**⁶⁰
 EARTHENWARE AND WHICH INDEED INTO
- 17 **ΣΤΙΜΗΝ ΔΕ ΕΙΣ ΑΤΙΜΙΑΝ**⁸⁰
 21 VALUE WHICH YET INTO UN-VALUE IF-
- 17 **ΑΝΟΥΝΤΙΣ ΕΚΚΑΘΑΡΗΣ ΑΥΤ**³⁰⁰⁰
 EVER THEN ANY SH'D-BE-OUT-CLEANING self

²¹ The figure of a "great house" is most appropriate in the present day. The struggling, persecuted, unrecognized ecclesia of the early days has become great, but with its greatness it has lost its primitive purity and power. Like the utensils needed in the service of a mansion, it harbors two classes. Some, like gold and silver plate, are fit for honorable uses: others, like the pots and buckets of the scullery, are for degraded service. The method of transforming ones self into holy and desirable utensils, fit for honorable uses, is very simple. We are to purge *ourselves* from the unclean utensils. It is personal, individual heart cleansing that is needed rather than outward reforms.

²² On the positive side, we are to confine our fellowship to those who call upon the Lord out of a clean heart. This is the true basis of fellowship in the midst of the failure in which we find ourselves. It is not doctrine, however desirable it is that we should agree. It is not church government. It is not the knowledge of the truth, but the motive which underlies it. We should not exclude from our fellowship anyone who calls on the Lord out of a clean heart, however much his person or his doctrine may repel us. Every creed, man-made, is crude and full of error. No one should subscribe to aught but the Word of God.

²⁴ The Lord's slave must not fight, for his object is not destruction, but salvation. He does not aim to wound or disable, but to capture his antagonists alive and subject them to God's will.

¹ We, who are living in these last days, will bear witness to the truth of the Scriptures, for no one today could give a more accurate indictment of the times than is given in this passage. The whole list from selfishness to self-gratification is characteristic, yet nothing more so than the form of devoutness which is devoid of its vital power. We are not asked to correct this condition, but to shun those who are involved in it.

⁶ The diminutive, "little women", expresses contempt.

these, he will be a utensil for honor, hallowed, and useful to the Owner, ready for every good act.

²² Now youthful desires flee: yet pursue righteousness, faith, love, peace, with all who are invoking the Lord out of a clean heart.

²³ Now stupid and crude questionings refuse, being aware that they are generating fightings. Now

the Lord's slave must not be fighting, but be gentle to all, apt

²⁵ to teach, bearing with evil, in meekness training those who are antagonizing, if perchance in time God may give them repentance to come into a realization of the truth.

²⁶ and they should be sobering up out of the Slanderer's trap, having been caught alive by him for that one's will.

3 Now know this, that in the last days perilous periods will be present, for men will be selfish, fond

² of money, ostentatious, proud, calumniators, stubborn to parents,

³ ungrateful, malign, without natural affection, implacable, slanderers, uncontrollable, fierce, averse

⁴ to the good, traitors, rash, conceited, fond of their own gratification

⁵ rather than fond of God, having a form of devotion, yet denying its

⁶ power. These, also, shun. For of these are they who are slipping into homes and are leading into captivity little women, heaped with sins,

being led by various lusts and gratifications, always learning and yet

⁷ not at any time able to come into a

⁸ realization of the truth. Now, by the

<p>ΟΝΑΠΟΤΟΥΤΩΝΕΣΤΑΙΣΚΕΥ 20 FROM these he-WILL-BE INSTRUMENT</p>	<p>ΘΕΛΗΜΑΤΟΥΤΟΔΕΓΙΝΩΣΚΕ 20 WILL this YET DE-KNOWING</p>
<p>ΟΣΕΙΣΤΙΜΗΝΗΓΙΑΣΜΕΝΟΝ 40 INTO VALUE HAVING-been-BOLITIZED</p>	<p>3 ΤΕ ΘΕΒΑΙΔΕ added by Α ΟΤΙΕΝΕΣΧΑΤΑΙΣΗΜΕΡΑΙΣ 40 that IN LAST DAYS</p>
<p>ΑΝΤ ΟΜΙΤΤΕΔΥ ΑΙ ΚΑΙΕΥΧΡΗΣΤΟΝΤΩΔΕΣΠΟΤ 60 AND WELL-USEFUL to-TO THE OWNER</p>	<p>ΕΝΣΤΗCONΤΑΙΚΑΙΡΟΙΧΑΛ 80 WILL-BE-IN-STANDING SEASONS FEROCIOUS</p>
<p>ΗΕΙΣΠΑΝΕΡΓΟΝΑΓΑΘΟΝΗΤ 80 INTO EVERY ACT GOOD HAVING-</p>	<p>2 ΕΠΟΙΕΣCONΤΑΙΓΑΡΟΙΑΝΘΡ 80 WILL-BE for THE humans</p>
<p>ΟΙΜΑΣΜΕΝΟΝΤΑΣΔΕΝΕΩΤΕ 100 22 been-made-READY THE YET YOUNGER-ic</p>	<p>ΩΠΟΙΦΙΛΑΥΤΟΙΦΙΛΑΡΓΥ 100 FOND-of-selves FOND-of-SILVER</p>
<p>ΡΙΚΑΣΕΠΙΘΥΜΙΑΣΦΕΥΓΕΔ 20 ON-FEELINGS BE-FLEEING BE-</p>	<p>ΟΙΔΙΑΖΟΝΕΣΥΠΕΡΗΦΑΝΟΙ 20 OSTENTATIOUS OVER-APPEARING</p>
<p>ΙΩΚΕΔΕΔΙΚΑΙΟΣΥΝΗΝΠΙΣ 40 CLAIMING YET JUSTICE BELIEF</p>	<p>ΒΛΑΣΦΗΜΟΙΓΟΝΕΥΣΙΝΑΠΕ 40 HARM-AVERERS to-parents UN-PER-</p>
<p>ΤΙΝΑΓΑΠΗΝΕΙΡΗΝΗΜΕΤΑ 60 LOVE PEACE WITH</p>	<p>ΙΘΕΙΣΑΧΑΡΙΣΤΟΙΑΝΟΙΣ 60 HUMBLE UN-grateful UN-BENIGN</p>
<p>ΠΑΝΤΩΝΤΩΝΕΠΙΚΑΛΟΥΜΕΝ 80 ALL OF-THE ones-ON-CALLING</p>	<p>3 ΙΑΝΑΤΟΡΓΟΙΑΣΠΟΝΔΟΙΔΙΑ 80 UN-NATURAL-AFFECTION UN-LIBATIONERS THRU-</p>
<p>ΩΝΤΟΝΚΥΡΙΟΝΕΚΚΛΗΒΑΡΑΣ 200 THE Master OUT of-clean</p>	<p>ΒΟΛΟΙΑΚΡΑΤΕΙΑΣΑΝΗΜΕΡΟ 200 CASTERS UN-controllable UN-MILD</p>
<p>ΚΑΡΔΙΑΣΤΑΣΔΕΜΩΡΑΣΚΑΙ 20 23 HEART THE YET INSIDIOUS AND</p>	<p>4 ΙΑΦΙΛΑΓΑΘΟΙΠΡΟΔΟΤΑΙΠ 20 UN-FOND-of-GOOD BEFORE-givers BE-</p>
<p>ΑΠΑΙΔΕΥΤΟΥΣΖΗΤΗΣΕΙΣΠ 40 UN-disciplined SEEKINGS BE-</p>	<p>ΡΟΠΕΤΕΙΣΤΕΤΥΦΩΜΕΝΟΙΦ 40 FORE-FALLING HAVING-been-SMULDERED FOND-</p>
<p>ΑΡΑΙΤΟΥΕΙΔΩΣΟΤΙΓΕΝΝΩ 60 refusing HAVING-PERCEIVED that THEY-ARE-gen-</p>	<p>ΙΑΝΘΟΝΟΙΜΑΛΛΟΝΗΦΙΛΘ 60 of-GRATIFICATION RATHER OR FOND-of-God</p>
<p>ΣΙΜΑΧΑΣΔΟΥΛΟΝΔΕΚΥΡΙΟ 80 24 erring FIGHTINGS SLAVE YET of-Master</p>	<p>5 ΕΟΙΕΧΟΝΤΕΣΜΟΡΦΩΣΙΝΕΥ 80 HAVING FORMING OF-</p>
<p>ΥΟΥΔΕΙΜΑΧΕΣΘΑΙΔΑΛΛΑΝ 300 NOT it-is-BINDING to-BE-FIGHTING but GENTLE</p>	<p>6 ΣΕΒΕΙΑΣΤΗΝΔΕΔΥΝΑΜΙΝΑ 300 devoutness THE YET ABILITY OF-</p>
<p>ΙΟΝΕΙΝΑΠΡΟΣΠΑΝΤΑΣΔΙ 20 TO-BE TOWARD ALL TEACH-</p>	<p>ΥΤΗΣΗΡΗΝΗΜΕΝΟΙΚΑΙΤΟΥΤ 20 SAME HAVING-disORDERED AND these</p>
<p>ΔΑΚΤΙΚΟΝΑΝΕΞΙΚΑΚΟΝΕΝ 40 25 ic UN-OUT-EVILED IN</p>	<p>ΟΥΣΑΠΟΤΡΕΠΟΥΕΚΤΟΥΤΩΝ 40 BE-FROM-BEVERTING OUT of-these</p>
<p>ΠΡΑΥΤΗΤΙΠΑΙΔΕΥΟΝΤΑΣ 60 MEEKNESS disciplining THE</p>	<p>ΓΑΡΕΙΣΙΝΟΙΕΝΔΥΝΟΝΤΕΣ 60 for ARE THE ones-IN-SLIPPING</p>
<p>ΥΣΑΝΤΙΔΙΑΤΙΘΕΜΕΝΟΥΣΜ 80 ones-antagonizing NO -</p>	<p>ΕΙΣΤΑΣΟΙΚΙΑΣΚΑΙΔΙΑΙΧΜΑ 80 INTO THE HOMES AND caplurizing</p>
<p>ΗΠΟΤΕΔΗΝΑΥΤΟΙΣΘΕΟΣΜ 400 7-when MAY-BE-giving to-them THE God after-</p>	<p>ΑΩΤΙΖΟΝΤΕΣΓΥΝΑΙΚΑΡΙΑ 400 little-WOMEN</p>
<p>ΕΤΑΝΟΙΑΝΕΙΣΕΠΙΓΝΩΣΙΝ 20 MIND INTO ON-KNOWLEDGE</p>	<p>ΣΕΣΦΡΕΥΜΕΝΑΔΑΜΑΡΤΙΑΙΣ 20 HAVING-been-HEAPED to-misses</p>
<p>ΑΛΗΘΕΙΑΣΕΛΘΕΙΝΚΑΙΑΝΑ 40 26 OF-TRUTH TO-BE-COMING AND THEY-SHOULD</p>	<p>ΑΓΟΜΕΝΑΕΠΙΘΥΜΙΑΙΣΚΑΙ 40 beino-LED to-ON-Feelings AND</p>
<p>ΝΗΥΩΣΙΝΕΚΕΤΗΣΤΟΥΔΙΑΒΟ 60 DE-OF-NOL-DRINKING OUT of-THE OF-THE THRU-CASTER</p>	<p>7 ΗΔΟΝΑΙΣΠΟΙΚΙΛΑΙΣΠΑΝΤ 60 GRATIFICATIONS VARIOUS always</p>
<p>ΛΟΥΠΑΓΙΔΟΣΕΖΩΓΡΗΜΕΝΟ 80 FASTENER HAVING-been-LIVE-CAUGHT</p>	<p>ΟΤΕΜΑΝΘΑΝΟΝΤΑΚΑΙΜΗΔΕ 80 LEARNING-UP AND NO-YET-</p>
<p>ΙΥΠΑΥΤΟΥΕΙΣΤΟΕΚΕΙΝΟΥ 600 UNDER him INTO THE of-that</p>	<p>ΠΟΤΕΕΙΣΕΠΙΓΝΩΣΙΝΑΛΗΘ 4000 7-when INTO ON-KNOWLEDGE OF-TRUTH</p>

¹² This is a crucial test of our true state. Are we suffering persecution? If not, are we in earnest in our will to live devoutly in Christ Jesus? All who tread this path will be persecuted. Paul himself delighted in persecutions for Christ's sake (2Cor.12¹⁰). His bold stand for the evangel invited them at every turn. At Lystra they stoned him and left him for dead (Ac. 14¹⁹). Nor are we to look for any improvement in the course of time, for wicked men and swindlers will wax worse and worse, not only deceiving others but being themselves deceived.

¹⁴ Again and again the apostle returns to the Sacred Scriptures as the one sufficient recourse. What Timothy had heard from Paul has since been incorporated in them, being recorded in the epistles he has penned, both in his personal letters and in his epistles to the seven ecclesias.

¹⁶ The inspired Scriptures are the sole and sufficient equipment for the man of God in these trying times. All else has failed and fallen into ruin. It has become an imperative and absolute necessity that the sacred writings should be recovered in something like their pristine purity, for they alone are the last resort of the saints. Their inspiration is confined to the original text. Whatever promises the closest contact with the inspired records, and the safest index of their contents is the best equipment possible for the man of God. The accompanying version, with its consistent sublinear and its concordance, will, we trust, be used by God to meet the one prime necessity of the times.

³ *Proclaim the word!* This is the greatest need in the last days. There is no lack of preaching or of proclaiming, but the word of God has entirely too little place in them. The next need is to stand by it, whether it seems opportune or not.

method by which Jannes and Jambres withstand Moses, thus these also are withstanding the truth, men of a depraved mind, disqualified for the faith. But they shall be progressing no more, for their folly shall be obvious to all, even as theirs became.

¹⁰ Now *you* fully follow my teaching, motive, purpose, faith, ¹¹ patience, love, endurance, persecutions, sufferings, such as occurred to me in Antioch, in Iconium, in Lystra: which persecutions I undergo, and out of them

¹² all the Lord rescues me. And all also who want to live devoutly in Christ Jesus shall be persecuted.

¹³ Yet wicked men and swindlers shall wax worse and worse, deceiving and being deceived.

¹⁴ Now *you* be remaining in what you learned and were entrusted with, being aware from whom you ¹⁵ learned it and that from a babe you are acquainted with the sacred scriptures which are able to make you wise for salvation through faith in Christ Jesus.

¹⁶ All scripture is inspired by God, and is beneficial for teaching, for exposure, for correction, for discipline in righteousness, that the man of God may be equipped, fitted out for every good act.

⁴ I am conjuring you before God and Christ Jesus, Who is about to be judging the living and the dead, in accord with His advent and His ² kingdom: Proclaim the word, stand by it, opportunely, inopport-

8	ΕΙ ΑΣΕΛΘΕΙΝ ΔΥΝΑΜΕΝΑ ΟΝ TO-BE-COMING BEING-ABLE WHICH	5	ΣΠΡΟΚΟΨΟΥΣΙΝ ΕΠΙ ΤΟ ΧΕΙ WILL-BE-PROGRESSING ON THE WORSE
	ΤΡΟΠΟΝ ΔΕ ΙΑΝΝΗΣ ΚΑΙ ΙΑΜ Manner YET JANNES AND JAMBRES		ΡΟΝ ΠΛΑΘΩΝΤΕΣ ΚΑΙ ΠΛΑΘ STRAITING AND BEING-STRAITED
	Β ΡΗΣΑΝΤΕΣ ΤΗΣ ΑΝ ΜΩΥΣΕΙ withstand b. o. MOSES	14	ΜΕΝΟΙΣ ΥΔΕ ΜΕΝΕΕΝΟΙΣ ΕΜ YOU YET BE-REMAINING IN WHICH YOU-
	ΟΥΤΩΣ ΚΑΙ ΟΥΤΟΙ ΑΝΘΙΣΤΑ thus AND these ARE-WITHSTANDING		ΔΒΕΣ ΚΑΙ ΕΠΙ ΤΩ ΘΗΝΣΕ ΙΔΩ LEARNED AND YOU-WERE-BELIEVED HAVING-PER-
	ΝΤΑΙ ΤΗ ΑΛΗΘΕΙΑ ΑΝΘΡΩΠΟ THE TRUTH humans	15	ΣΠΑΡΑΤΙΝΩΝ ΕΜ ΔΒΕΣ ΚΑΙ Ο CEIVED BESIDE ANY YOU-LEARNED AND THAT
	ΙΚΑΤΕ ΦΘΑΡΜΕΝΟΙ ΤΟΝ ΝΟΥ BEING-DOWN-CORRUPTED THE MIND		ΤΙΑ ΠΟΒ ΡΕ ΦΟΥΣΤΑΙ ΕΡΑΓΡ FROM BADE THE SACRED WHIT-
	ΝΑ ΔΟΚΙΜΟΙ ΠΕΡΙ ΤΗΝ ΠΙΣΤ UN-TESTED ABOUT THE BELIEF		ΑΜΜΑΤΑ ΟΙ ΔΑΣΤΑ ΔΥΝΑΜΕΝ INGS YOU-HAVE-PERCEIVED THE BEING-ABLE
9	ΙΝΑ ΛΟΟΥΠΡΟΚΟΨΟΥΣΙΝ ΕΠ but NOT THEY-WILL-BE-PROGRESSING ON		ΑΣΕ ΣΟΦΙΣΑΙ ΕΙΣ ΣΩΤΗΡΙΑ YOU TO-MAKE-WISE INTO SAVING
	ΙΠΛΕΙΟΝ ΗΓΑΡΑΝΟΙΑ ΑΥΤΩ MORE THE for UN-MIND OF-THem		ΝΔΙΑ ΠΙΣΤΕΩΣ ΤΗΣ ΕΝ ΧΡΙΣ THRU BELIEF THS IN ANOINTED
	ΝΕΚΑ ΗΛΟΣ ΕΣΤΑΙ ΠΑΣΙΝ ΩΣ OUT-EVIDENT WILL-BE TO-ALL AS		ΤΩ ΙΗΣΟΥ ΠΑΣΑ ΓΡΑΦΗ ΘΕΟΠ 16 JESUS EVERY WRITING God-spirited
10	ΚΑΙ Η ΚΕΙΝΩΝ ΕΓΕΝΕΤΟ ΣΥ AND THE OF-THOSE BECAME YOU		ΝΕΥΣΤΟΣ ΚΑΙ ΦΕΛΙΜΟΣ ΠΡ AND BENEFICIAL TO-
	ΔΕ ΠΑΡΗΚΟΛΟΥΘΗΣΑΣ ΜΟΥ YET BESIDE-FOLK W OF-ME THE		ΟΣ ΔΙΔΑΣΚΑΛΙΑΝ ΠΡΟΣ ΕΛ WARD TEACHING TOWARD EXPOSING
	Η ΔΙΔΑΣΚΑΛΙΑ ΤΗ ΑΓΩΓΗ ΤΗ TEACHING THE LEADING THE		ΓΜΟΝ ΠΡΟΣ ΕΠΑΝΟΡΘΩΣΙΝ TOWARD ON-UP-RECTING TO-
	ΠΡΟΒΕΣ ΕΙΤΗ ΠΙΣΤΕΙ ΤΗΜΑ BEFORE-PLACING THE BELIEF THE FAR-		ΡΟΣ ΠΑΙΔΕΙΑΝ ΤΗΝ ΕΝ ΔΙΚΑ WARD discipline THE IN JUSTICE
	ΚΡΟΥΜΙΑ ΤΗ ΑΓΑΠΗ ΤΗ ΝΥΠ FEELING THE LOVE THE UNDER-		ΙΟΣ ΥΝΗΝΙΑ ΑΡΤΙΟΣ ΧΟΝ ΤΟΥ 17 THAT EQUIPPED MAY-BE-THE-OF-THE
11	ΜΟΝΗΤΟΙΣ ΔΙΩΓΜΟΙΣ ΤΟΙΣ REMAINING THE CHASE-INGS THE		ΘΕΟΥ ΑΝΘΡΩΠΟΣ ΠΡΟΣ ΠΑΝΕ God human TOWARD EVERY ACT
	ΠΑΘΗΜΑΣΙΝ ΟΙ ΑΜΟΙ ΕΓΕΝΕ EMOTIONINGS THE WHICH LO-ME BECAME		ΡΟΝ ΑΓΑΘΟΝ ΕΞΗΡΤΙΣΜΕΝ GOOD HAVING-BEEN-OUT-EQUIPPED
	ΤΟ ΕΝ ΑΝΤΙΟΧΙΑ ΕΝ ΙΚΟΝΙΩ IN ANTIOCH IN ICONIUM		ΟΣ ΔΙΑ ΜΑΡΤΥΡΟΜΑΙ ΕΝ Ω I-AM-THRU-WITNESSING IN-VIEW
	ΕΝ ΛΥΣΤΡΑΙΣ ΟΙ ΟΥΣ ΔΙΩΓΜ IN LYSTRA THE-WHICH CHASE-INGS	4	ΟΝΤΟΥ ΘΕΟΥ ΚΑΙ ΧΡΙΣΤΟΥ OF-THE God AND ANOINTED JF-
	ΟΥΣ ΥΠΗΝΕΓΚΑ ΚΑΙ ΕΚΠΑΝΤ I-UNDER-CARRY AND OUT OF-ALL		ΗΣΟΥ ΑΝΟΙΝΤΕΣ ΟΥΣ ΤΟΥ ΜΕΛΛΟΝΤΟΣ ΚΡΙΝ b JESUS ANOINTED SUS THS One-being-ABOUT TO-BE-JUDG-
12	ΩΝ ΜΕ ΕΡΡΥΣΑΤΟ Ο ΚΥΡΙΟΣ Κ ME RESCUES THE Master AND		ΕΙΝ ΖΩΝΤΑΣ ΚΑΙ ΝΕΚΡΟΥΣ a. o. IN LIVING AND DEAD ac-
	ΑΙ ΠΑΝΤΕΣ ΔΕ ΘΕΟΙ ΒΕΛΟΝΤΕΣ ALL YET THE ONE-WILLING		ΑΤΑ ΤΗΝ ΕΠΙΦΑΝΕΙΑΝ ΑΥΤΟΥ CORDING-TO-THE ON-APPEARANCE OF-Him
	ΖΗΝΕΥΣΕΒΩΣ ΕΝ ΧΡΙΣΤΩ ΙΗ TO-BE-LIVING devoutly IN ANOINTED JE-		ΥΚΑΙ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΑΥΤΟΥ AND THE KINGDOM OF-Him
13	ΣΟΥ ΔΙΩΧΘΗΝΣΟΝΤΑΙ ΠΟΝΗΡ SUS WILL-BE-BEING-CHASED wicked	2	ΥΚΗΡΥΣΟΝΤΟΝ ΛΟΓΟΝ ΕΠΙ YOU-PROCLAIM THE SAYING BE-ON-STAND-
	ΟΙ ΔΕ ΑΝΘΡΩΠΟΙ ΚΑΙ ΓΟΝΤΕ YET humans AND swindlers		ΤΗ ΘΕΟΥ ΚΑΙ ΡΩΣ ΚΑΙ ΡΩΣ ING WELL-REASONLY UN-REASONLY EX-

⁶ The pathos of this passage appears when we recall the many plans of the apostle which it repeals. He intended to go into Spain (Ro.15²⁴), he wished to winter in Nicopolis (Titus 3¹²) and he hoped to be granted to the Colossians (Philemon ²²). There is no record that any of these wishes were fulfilled. Now he faces death with an exultant cry of triumph. His contest is over, his career is ended, the faith is kept, the reward remains. Hitherto the advent filled his heart and his horizon. Now that he realizes the imminence of his dissolution, he passes on that blessed expectation. The wreath of righteousness is promised to all who love His advent. This alone should be a sufficient incentive for us not only to love but to proclaim that blessed expectation. There is no evidence in the scriptures that Paul was released and later imprisoned a second time. Even if it was a fact, the *truth* demands the entire removal of everything physical from the scene.

⁹ "Loving the present eon" is in direct contrast to loving His advent. If the present evil eon appeals to us, and engages our affections, we will have no desire for the glorious grace which His advent will reveal.

¹¹ How touching is this commendation of Mark! He had proven unfaithful (Ac.13¹³) and Paul had refused his services, notwithstanding it cost him the companionship of Barnabas (Ac. 15³⁸). Yet God's grace operates in him so as to win this commendation from Paul and he is inspired to write the account of the Faithful Servant, for that is the character of our Lord in Mark's evangel.

¹⁶ There was a custom in Rome that, when a man was tried for any crime, his friends attended him in court to countenance and assist him. Roman law recognized the legality of such assistance and even the emperors did not shun their friends under such circumstances. The early believers were derided because they availed themselves of this privilege. How majestic stands the solitary figure of the apostle! His friends in Asia had abandoned him (1¹⁵). Demas abandoned him (4¹⁰). And now *all* aban-

doned, expose, rebuke, entreat, with all patience and teaching.

⁸ For the era will be when they will not tolerate sound teaching, but, their hearing being tickled, they will heap up for themselves teachers in accord with their own desires, and, indeed, they will be turning their hearing away from the truth and will be turned aside to myths.

⁵ Yet *you* be sober in all things, suffer evil as an ideal soldier of Christ Jesus, do the work of an evangelist, fully discharge your service. For *I* am already a libation, and the period of my dissolution is imminent. I have contended the ideal contest, I have finished my career, I have kept the faith. Furthermore, there is reserved for me the wreath of righteousness, which the Lord, the just Judge, will be paying to me in that day; yet not to me only, but also to all who have loved His advent.

⁹ Endeavor to come to me quickly.
¹⁰ For Demas, loving the current eon, abandoned me, and is gone to Thessalonica, Crescens to Galatia, Titus to Dalmatia. Only Luke is with me. Taking Mark, lead him back with you, for he is useful to me for service. Now Tychicus I dispatch to Ephesus. When you come, bring the valise which I left in Troas with Carpus, and the scrolls, especially the vellums.
¹⁴ Alexander the coppersmith displayed to me much evil: the Lord will be paying him in accord with

<p>1 ^{a1} ΛΕΓ ^{beside-call rebuke} ΖΩΝΕΠΙΤΙΜΗ ²⁰ CON ^{beside-call} ΠΑΡΑ <small>FORE rebuke</small></p>	<p>ΦΑΝΟCΟΝΑΠΟΔΩCΕΙΜΟΙΟΚ ²⁰ <small>WHICH WILL-BE-FROM-GIVING to-ME THE</small></p>
<p>2 ^a ΚΑΛΕCΟΝΕΝ ^{by error} ΠΑCΗΜΑΚΡΟΒΥ ⁴⁰ <small>IN EVERY FAR-FEELING</small></p>	<p>3 ^{s o.} ΥΡΙΟCΕΝΕΚΕΙΝΗΤΗΜΕΡΑ ⁴⁰ <small>Master IN that THE DAY</small></p>
<p>3 ΜΙΑΚΑΙΔΙΔΑΧΗCΤΑΙΓΑΡ ⁶⁰ <small>AND TEACHING WILL-BE for</small></p>	<p>ΟΔΙΚΑΙΟCΚΡΙΤΗCΟΥΜΟΝΟ ⁶⁰ <small>THE JUST JUDGE NOT ONLY</small></p>
<p>ΚΑΙΡΟCΟΤΕΤΗCΥΓΓΙΝΑΙΟΥ ⁸⁰ <small>SEASON when THE BEING-BOUND</small></p>	<p>4 ΝΔΕΜΟΙΑΛΛΑΚΑΙΠΑCΙΝΤ ⁸⁰ <small>YET to-ME but AND to-ALL THE</small></p>
<p>5 ^a CΗCΔΙΔΑCΚΑΛΙΑCΟΥΚΑΝΕ ¹⁰⁰ <small>TEACHING NOT THEY-WILL-</small></p>	<p>^{s1 omits} ΟΙCΗΓΑΠΗΚΟCΙΝΤΗΝΕΠΙΦ ⁶⁰⁰ <small>ONES-HAVING-LOVED THE ON-APPEAR-</small></p>
<p>ΙΟΝΤΑΙΔΙΑΛΛΑΚΑΤΑΤΑCΙΔΙ ²⁰ <small>de-tolerating but according-to THE OWN</small></p>	<p>9 ΑΝΕΙΑΝΔΥΤΟΥCΠΟΥΔΑCΟΝ ²⁰ <small>ance OF-Him BE-DILIGENT</small></p>
<p>^b ΑCΕΠΙΒΥΜΙΑCΕΑΥΤΟΙCΕΠ ⁴⁰ <small>ON-FEELINGS to-selves THEY-</small></p>	<p>10 ^{s o.} ΕΛΘΕΙΝΠΡΟCΜΕΤΑΧΕΩCΔΗ ⁴⁰ <small>TO-BE-COMING TOWARD ME SWIFTLY DE-</small></p>
<p>ΙCΩΡΕΥCΟΥCΙΝΔΙΔΑCΚΑΛ ⁶⁰ <small>WILL-BE-ON-HEARING TEACHERS</small></p>	<p>^a ΜΑCΓΑΡΜΕΕΓΚΑΤΕΛΙΠΕΝΑ ⁴⁰ <small>MAM for ME abandoned LOV-</small></p>
<p>ΟΥCΚΝΗΘΟΜΕΝΟΙΤΗΝΑΚΟΗ ⁸⁰ <small>being-TICKLED THE HEARING</small></p>	<p>ΓΑΠΗCΑCΤΟΝΝΥΝΑΙΩΝΑΚΑ ⁸⁰ <small>ing THE NOW COP AND</small></p>
<p>4 ΝΚΑΙΑΠΟΜΕΝΤΗCΑΛΗΘΕΙΑ ²⁰⁰ <small>AND FROM INDEED THE TRUTH</small></p>	<p>ΙΕΠΟΡΕΥΘΗΕΙCΘΕCΣΑΛΟΝ ⁷⁰⁰ <small>WAS-GONE INTO THESSALONICA</small></p>
<p>CΤΗΝΑΚΟΗΝΑΠΟCΤΡΕΨΟΥC ²⁰ <small>THE HEARING THEY-WILL-BE-FROM-TURNING</small></p>	<p>^{b1} ΙΚΗΝΚΡΗCΚΗCΕΙCΓΑΛΑΤΙ ²⁰ <small>CHRESAINS INTO GALATIA</small></p>
<p>ΙΝΕΠΙΔΕΤΟΥCΜΥΘΟΥCΕΚΤ ⁴⁰ <small>ON YET THE myths THEY-WILL-</small></p>	<p>11 ^a ΑΝΤΙΤΟCΕΙCΔΑΔΑΜΑΤΙΑΝΑ ⁴⁰ <small>TITUS INTO DALMATIA LUKE</small></p>
<p>5 ΡΑΠΗCΟΝΤΑΙCΥΔΕΝΗCΕΕΝ ⁶⁰ <small>de-being-OUT-REVERTED YOU YET de-being-solber IN</small></p>	<p>ΟΥΚΑCΕCΤΙΝΜΟΝΟCΜΕΤΕΜ ⁶⁰ <small>IS ONLY WITH ME</small></p>
<p>^{b o.} ΠΑCΙΝΚΑΚΟΠΑΘΗCΟΝΩCΚΑ ⁸⁰ <small>ALL EVIL-EMOTION sh omit AS to JESUS</small></p>	<p>^{ab prefix} ΟΥΜΑΡΚΟΝΑΝΑΛΑΒΩΝΑΓΕΜ ⁸⁰ <small>MARK UP-GETTING BE-LEADING</small></p>
<p>ΑΟCΤΡΑΤΙΩΤΗCΧΡΙCΤΟΥ ¹⁰⁰ <small>WARrior OF-ANointed</small></p>	<p>^{b o.} ΕΤΑCΕΑΥΤΟΥCΕCΤΙΝΓΑΡΜΟ ⁸⁰⁰ <small>WITH YOURSELF IS for to-ME</small></p>
<p>ΙΗCΟΥΕΡΓΟΝΠΟΙΗCΟΝΕΥΑ ²⁰ <small>JESUS work DO OF-WELL-</small></p>	<p>ΙΕΥΧΡΗCΤΟCΕΙCΔΙΑΚΟΝΙ ²⁰ <small>WELL-useful INTO THRU-SERVICE</small></p>
<p>ΓΓΕΛΙCΤΟΥΤΗΝΔΙΑΚΟΝΙΑ ⁴⁰ <small>MESSENGER THE THRU-SERVICE</small></p>	<p>12 ^{s o.} ΑΝΤΥΧΙΚΟΝΔΕΑΠΕCΤΕΙΑ ⁴⁰ <small>Tychicus YET I-commission</small></p>
<p>6 ΝCΟΥΠΛΗΡΟΦΟΡΗCΟΝΕΓΩΓ ⁶⁰ <small>of-YOU FULL-wear I for</small></p>	<p>^{b Al for E} ΕΙCΕΦΕCΟΝΤΟΝΦΕΛΟΝΗΝΟ ⁶⁰ <small>13 INTO EPHEBUS THE BARK (overcoat?) WHICH</small></p>
<p>ΑΡΗΝCΠΕΝΔΟΜΑΙΚΑΙΟΚΑ ⁸⁰ <small>ALREADY AM-being-LIBATIONED AND THE SEA-</small></p>	<p>^{a inserts E} ΝΑΠΕΛΙΟΝΕΝΤΡΩΔΑΠΑΡ ⁸⁰ <small>I-FROM-LACKED IN TROAS DESIDE</small></p>
<p>^{h adds of-me fem.} ΕΜΗC ^{b omits of-me} ΙΡΟCΤΗCΑΝΑΛΥCΕΦCΜΟΥΕ ⁴⁰⁰ <small>SON OF-THE UP-LOOKING OF-ME HAS-</small></p>	<p>^{b o.} ΑΚΑΡΠΩΕΡΧΟΜΕΝΟCΦΕΡΕΚ ⁹⁰⁰ <small>Carpus COMING YOU-de-CARRYING</small></p>
<p>7 ΦΕCΤΗΚΕΝΤΟΝΚΑΛΟΝΑΓΩΓΩΝ ²⁰ <small>ON-STOOD THE IDEAL CONTEST</small></p>	<p>ΑΙΤΑΒΙΒΛΙΑΜΑΛΙCΤΑΤΑ ²⁰ <small>AND THE SCROLLC RATHEREST THE</small></p>
<p>ΑΗΓΩΝΙCΜΑΙΤΟΝΔΡΟΜΟΝΤ ⁴⁰ <small>I-HAVE-CONTEDED THE RUNNING I-</small></p>	<p>14 ΜΕΜΒΡΑΝΑCΑΛΕΞΑΝΔΡΟCΟ ¹⁰ <small>PARCIMENTS ALEXANDER THE</small></p>
<p>ΕΤΕΛΕΚΑΤΗΝΠΙCΤΙΝΤΕΤΗ ⁶⁰ <small>HAVE-FINISHED THE BELIEF I-HAVE-</small></p>	<p>^{s o.} ΧΑΛΚΕΥCΠΟΛΛΑΜΟΙΚΑΚΑC ⁶⁰ <small>COPPER-with MANY to-ME EVILS IN-</small></p>
<p>8 ΡΗΚΑΛΟΙΠΟΝΑΠΟΚΕΙΤΑΙΜ ⁸⁰ <small>KEPT rest IS-bring-reserved to-</small></p>	<p>^{b H o.} ΝΕΔΕΙΞΑΤΟΑΠΟΔΩCΕΙΑΥΤ ⁸⁰ <small>SHOWS WILL-BE-FROM-GIVING to-him</small></p>
<p>ΟΙΟΤΗCΔΙΚΑΙΟCΥΝΗCΤΕ ⁵⁰⁰ <small>ME THE OF-THE JUSTICE WEALTH</small></p>	<p>^{s1 omits of-him} ΩΚΥΡΙΟCΚΑΤΑΤΑΕΡΓΑΥ ⁰⁰⁰⁰ <small>THE Master according-to THE ACTS OF-</small></p>

doned him to his fate. He stands before his accusers unfriended and alone, except for his faithful Lord. Nor did this embitter him. Like his Lord, he prays, "May it not be counted against them!" This is our last glimpse of the apostle of the nations. To the last he stands as God's herald, welcoming death itself if it only gives him an opportunity to proclaim the evangel to all the nations.

¹⁸ Paul realizes, at length, that his work on earth is finished and he now looks forward to the celestial kingdom, of which he, and all who accepted his message, were participants.

²⁰ Trophimus is a picture of the place the nations occupied before Paul's final ministry. His name means "nourished". The nations were nourished at Israel's board. As their apostasy increased the nations received less and less spiritual food from them. If it had not been for Paul's last letters from Rome they, too, like Trophimus, would have pined away. His case is significant, too, of the fact that all blessing is now *spiritual*, else Paul could easily have healed him. But neither he nor Timothy nor Paul himself is healed. God's grace becomes their sufficiency, in the midst of physical weakness.

¹⁵ his acts—whom *you* also guard against, for very much has he withstood words of ours. At my first defense no one came along with me, but all abandoned me. May it not be counted against them!

¹⁷ Yet the Lord stood beside me, and He invigorates me, that through me the proclamation may be fully discharged, and all the nations should hear, and I am rescued out

¹⁸ of the mouth of the lion. The Lord will be rescuing me from every wicked work and will be saving me for His celestial kingdom: to Whom be glory for the cons of the cons. *Amen!*

¹⁹ Greet Prisca and Aquila and the household of Onesiphorus.

²⁰ Erastus remains in Corinth, yet Trophimus I left in Miletus in feeble health. Endeavor to come before winter. Eubulus and Pudens and Linus and Claudia and all the brethren are greeting you.

²² The Lord Jesus Christ be with your spirit! Grace be with you! *Amen!*

ΤΟΥ ΟΝ ΚΑΙ ΣΥΦΥΛΑΣΣΟΥ ΑΙ 20
 15 him whom AND YOU BE-GUARDING VERY
 as¹ he-withstood ANΤΕΣΤΗ b o.
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ΜΕΤΕΡΟΙΣ ΛΟΓΟΙΣ ΕΝ ΤΗ ΠΡ 60
 16 more sayings IN THE BE-

ΦΤΗΜΟΥ ΑΠΟ ΛΟΓΙΑ ΟΥΔΕΙΣ 80
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 h l b o.
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ΥΤΟΚΗΡΥΓΜΑ ΠΛΗΡΟΦΟΡΗΘ 200
 THE PROCLAMATION MAY-BE-BEING-FULL-WORN

Η ΚΑΙ ΑΚΟΥΣΘΙΝ ΠΑΝΤΑ ΤΑ 20
 AND SHOULD-BE-HEARING ALL THE
 h inserts P

ΕΘΝΗ ΚΑΙ ΕΡΥΣΘΗΝΕΚΣΤΟΜ 40
 NATIONS AND I-AM-rescued OUT OF-MOUTH

ΑΤΟΣ ΛΕΟΝΤΟΣ ΡΥΣΕΤΑΙ ΜΕ 60
 18 OF-LION WILL-BE-RESCUING ME
 h adds AND Κ ΔΙ s e o.

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 THE Master FROM EVERY ACT

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Η Ν ΒΑΣΙΛΕΙΑ ΝΑΥΤΟΥ ΤΗΣ 20
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 A to-Him ΔΥΤΩ
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 QUIA AND THE OF-Onesiphorus

ΟΙΚΟΝ ΕΡΑΣΤΟΣ ΕΜΕΙΝΕΝ 20
 20 HOME ERASTUS REMAINS IN
 s o.

Ν ΚΟΡΙΝΘΩ ΤΡΟΦΙΜΟΝ ΔΕ ΑΠ 40
 CORINTH Trophimus YET I-FROM-

ΕΛΙΠΟΝ ΕΝ ΜΙΛΕΤΩ ΦΑΣΘΕΝΟ 60
 LACKED IN MILETUS BEING-UN-FIRM
 A H Ω

ΥΝΤΑΣ ΠΟΥΔΑΣΟΝ ΠΡΟΧΕΙΜ 80
 21 BE-DILIGENT BEFORE WINTER

ΦΝΟΣ ΕΛΘΕΙΝΑΣ ΠΑΖΕΤΑΙΣ 500
 TO-BE-COMING IS-greeting YOU
 as e for ΔΙ

ΕΕΥΒΟΥΛΟΣ ΚΑΙ ΠΟΥΔΗΣ ΚΑ 20
 WELL-COUNSEL (Eubulus) AND PUDENS AND

ΙΛΙΝΟΣ ΚΑΙ ΚΛΑΥΔΙΑ ΚΑΙ Ο 40
 LINUS AND CLAUDIA AND THE

ΙΔΕΛΦΟΙ ΠΑΝΤΕΣ ΟΚΥΡΙΟ 60
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ΙΗΣΟΥΣ ΧΡΙΣΤΟΣ ΜΕΤΑΤΟ 80
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TITUS

THE only recorded visit of the apostle Paul to Crete was when his ship was detained there some time on his journey to Rome (Ac.27¹⁻¹²). The writer of the Acts was with the apostle, and doubtless others, as Demas and Crescens, accompanied him, including, it would seem, Titus, as far as Crete. Paul's direction that he should leave the island and meet him in Nicopolis (3¹²) seems to confirm this, for, later, Paul writes to Timothy that Titus had gone to Dalmatia (2 Tim.4¹⁰). There was a Nicopolis on the Adriatic near the boundary of Macedonia and Dalmatia. Hence this letter was probably written from Rome not long after his arrival. His early intention to visit Spain (Rom.15²⁴), and his decision to winter in Nicopolis (3¹²), seems to have failed of fruition, for he is still in Rome when he informs Timothy of his imminent dissolution (2 Tim.4⁶).

The evident purport of the epistle is hortatory. It deals with the practical duties of life. No doctrine is developed. As shown by the literary

FRAMEWORK OF TITUS

Reversion

INTRODUCTION 1¹

- | Character of Elders 1⁸
- | Insubjection 1¹⁰
- | Old Men 2³
- | Old Women 2³
- | Young Women 2⁴
- | Young Men 2⁶
- | Conduct of Slaves 2⁹
- | Subjection 3¹

CONCLUSION 3¹²

framework, the chief subjects are the appointment of elders who are to serve as supervisors, and the conduct of those who are slaves. The paragraph dealing with elders is logically followed by one describing their duties and difficulties due to the insubjection of some. The section on slaves is fittingly followed by one on subjection, for even those who are not in physical bondage owe subjection to the government and to their fellow men.

The central subject sets forth the ideal character of men and women, old and young.

¹ Paul writes this letter in the character of a slave. This shows that the epistle deals with service. He adds the title apostle, to give weight to his injunctions.

² Eonian life, usually called "everlasting" life, is here put, as is usual in Paul's epistles, as a future expectation. God promised it before the times of the "evers" or eons and it will last until the eons come to an end (Heb.9²⁶).

⁴ Titus is not mentioned in the narrative of the Acts, doubtless because his case and ministry were not at all in line with the subject of that treatise. Only that aspect of Paul's work is there touched upon which was in subjection to the Circumcision and connected with the proclamation of the kingdom to Israel. Titus was a Greek whom Paul refused to circumcise, so that he might be a standing reminder of the fact that circumcision was not a part of his evangel for the nations (Gal.2¹⁻⁵).

⁵ The island of Crete is now named Candia. It is the most fertile island in the Mediterranean.

⁶ The elder and supervisor seem to be different aspects of the same office. The name elder was given in recognition of their age and dignity. The term supervisor describes the character of their service. His relations with the world and his own family must be such as will not compromise the ecclesia which he serves. His name in the world must be above reproach, his domestic relations must be ideal. Men with many wives were not eligible.

¹⁰ It was very natural for the Circumcisionists to arrogate to themselves the supervision of the ecclesias to which they belonged, but they were often unfit for the office.

¹¹ In the very early days impostors set themselves to use devious means for securing their own advantage and getting dishonest gain. This is a most destructive plague in teachers, for, as soon as they make wealth their

PAUL, a slave of God, yet an apostle of Jesus Christ, in accord with the faith of God's chosen ones and a realization of the truth which accords with devoutness, in expectation of eonian life, which God, Who does not lie, promises before eonian times, yet manifests His word in its own eras by a proclamation with which *I* was entrusted, according to the injunction of God, our Saviour; to Titus, a genuine child according to the common faith:

Grace and peace from God, the Father, and Christ Jesus, our Saviour.

⁵ On this behalf I left you in Crete, that you should be amending what is lacking and constitute elders to suit each city, as *I* prescribe to you. If anyone is unimpeachable, the husband of one wife, having believing children not accused of profligacy or insubordinate—for a supervisor must be unimpeachable as a steward of God, not given to self gratification, not irritable, no toper, not quarrelsome, not avaricious; but hospitable, fond of that which is good, sane, just, benign, self-controlled; upholding the faithful word according to the teaching, that he may be able to entreat also with sound teaching and to expose those who contradict.

¹⁰ For many are insubordinate, praters and impostors, especially those of the Circumcision, who must be gagged, who are subverting whole households, teaching what they must not, for sordid gain.

¹² One of them, their own prophet, said: "Cretans are ever liars, evil wild beasts, idle bellies." This

ΠΑΥΛΟΣ ΔΟΥΛΟΣ ΘΕΟΥ ΑΠΟΣ ²⁰	PIAΛOC ΦΤΙΑΧΑΝΥΠΟΤΑΚΤ ²⁰
PAUL SLAVE OF-AN-OINTED JESUS OF-God commis-	OF-UN-SAVING OR UN-UNDER-SET
ΤΟΛΟΣ ΔΕΙΗΣ ΟΥ ΧΡΙΣΤΟΥΚ ⁴⁰	ΔΔΕΙΓΑΡ ΤΟΝ Ε ΝΙΚΟΠΟΝΑ ⁴⁰
TOLOS DEIHS OY XPRISTOUK ⁴⁰	IS-BINDING FOR THE ON-NOTER UN-
ΑΤΑ ΠΙΣΤΙΝ ΕΚΛΕΚΤΩΝ ΘΕΟ ⁶⁰	ΝΕΓΚΛΗΝΤΟΝ ΕΙΝΑΙ ΩC ΘΕΟΥ ⁶⁰
ATA PISTIN EKLKTWN THO ⁶⁰	INDICTABLE TO-BE AS OF-God
ΥΚΑΙ ΕΠΙΓΝΩCΙΝ ΑΛΗΘΕΙΑ ⁹⁰	ΟΙΚΟΝΟΜΟΝ ΜΗΑΥΘΑΔΗΜΟ ⁸⁰
YKAI EPIGNWSIN ALHTHEIA ⁹⁰	STEWARD NO sc.I-GRATIFYING NO IN-
CΤΗC ΚΑΤΕΥCΕΒΕΙΑΝ ΕΠΕΑ ¹⁰⁰	ΡΓΙΟΝ ΜΗΠΑΡΟΙΝΟΝ ΜΗΠΑ ⁶⁰⁰
CTHCKATEYCEBEIAN EPEDA ¹⁰⁰	DIGNANTER NO BESIDE-WINER NO BLOW-
ΠΙΔΙZ ΗCΑΙΩΝΙΟΥ ΗΝ ΕΠ ²⁰	ΗΚΤΗ ΜΗΑΙCΧΡΟΚΕΡΔΗΑΑ ²⁰
PIDIZ HSAIΩNIΟΥ HN EP ²⁰	8 er NO VILE-GAINER but
ΓΓΕΙΛΑΤΟ ΟΑΥΕΥΔΗC ΘΕΟC ⁴⁰	ΛΑΦΙΛΟΙΞΕΝΟΝ ΦΙΛΑΓΘΟΝ ⁴⁰
GGAILATO OAYEYDHS THO ⁴⁰	FOND-LODGER FOND-of-GOOD
ΠΡΟΧΡΟΝΟΝ ΑΙΩΝΙΩΝ ΕΦΑΝ ⁶⁰	CΩΦΡΟΝΑ ΔΙΚΑΙΟΝ ΟCΙΟΝ Ε ⁶⁰
PROCHRONON AIΩNIΩN EPAN ⁶⁰	snre JUST BENTON IN-
ΕΡΩC ΕΝ ΔΕ ΚΑΙ ΡΟΙC ΙΔΙΟΙC ⁸⁰	Α Ν ΓΚΡΑΤΗΑΝΤΕC ΧΟΜΕΝΟΝ ΤΟΥ ⁸⁰
ERWOC EN DE KAI ROIC IDIOIC ⁸⁰	9 HELD upholding OF-THE
CΤΟΝ ΛΟΓΟΝ ΑΥΤΟΥ ΕΝ ΚΗΡΥ ²⁰⁰	ΚΑΤΑ ΤΗΝ ΔΙΔΑΧΗΝ ΠΙCΤΟΥ ⁷⁰⁰
CTON LOGON AUTOU EN KERY ²⁰⁰	according-to THE TEACHING OF-BELIEVING
ΓΜΑΤΙΟ ΕΠΙCΤΕΥΘΗΝ ΕΓΩΚ ²⁰	ΛΟΓΟΥ ΙΝΑ ΔΥΝΑΤΟC ΗΚΑΙ Π ²⁰
GMATIO EPISTEYTHEN EGOK ²⁰	saying THAT ABLE he-MAY-BE AND
ΑΤΕ ΠΙΤΑΓΗΝ ΤΟΥC ΩΤΗΡΟC ⁴⁰	Α ΟΜΙCΙC ΙΝΑ-ΤΟ-ΒΕ-ΙΝCΙC ΤΟΥC ΕΝ ΠΑCΘΕΛΙΩCΙ ⁴⁰
ATE PITAGHN TOYC ΩTHEROC ⁴⁰	TO-BE-BESIDE-CALLING IN THE TEACHING
ΗΜΩΝ ΘΕΟΥ ΤΙΤΩ ΓΗΝCΙΩΤΕ ⁶⁰	ΛΙΑ ΤΗ ΕΝ ΕΒΕΡΥCΤΗCΙΟΝC ΚΑΙ ΤΟ ⁶⁰
HMWN THOY TITΩ GHNSIΩTE ⁶⁰	THE IN EVERY CONSTRUCTION
ΚΝΩΚΑΤΑ ΚΟΙΝΗΝ ΠΙCΤΙΝ Χ ⁸⁰	ΛΙΑ ΤΗ ΕΒΕΡΥCΤΗCΙΟΝC ΚΑΙ ΤΟ ⁶⁰
KNW KATA KOINHN PISTIN X ⁸⁰	THE BEING-SOUND AND THE
ΑΡΙCΚΑΙ ΕΙΡΗΝΗΝ ΑΠΟ ΘΕΟΥ ³⁰⁰	ΥCΑΝΤΙΑ ΕΓΟΝΤΑC ΕΛΕΓΧΕ ⁸⁰
ARIC KAI EIRHNH N APOTHOU ³⁰⁰	ones-contradicting TO-BE-EXPOSING
ΠΑΤΡΟC ΚΑΙ ΧΡΙCΤΟΥ ΙΗCΟ ²⁰	ΙΝΕΙC ΙΝ ΓΑΡ ΠΟΛΛΟΙ ΑΝΥΠ ⁴⁰⁰
PATROC KAI XPRISTOU IHCO ²⁰	10 ARE for MANY UN-UNDER-
ΥΤΟΥC ΩΤΗΡΟC ΗΜΩΝ ΤΟΥΤΟ ¹⁰	ΟΤΑΚΤΟ ΙΜΑΤΑ ΙΟΛΟΓΟΙΚΑ ²⁰
YTOYC ΩTHEROC HMWN TOUTO ¹⁰	SET VAIN-SAYERS AS
ΥΧΑΡΙΚΑΤΑ ΕΙΡΗΝΗΝ ΑΠΟ ΘΕΟΥ ⁶⁰	ΙΦΡΕΝΑ ΠΑΤΑΙΜΑΛΙCΤΑ ΟΙ ⁴⁰
YCHARIKATA EIRHNH N APOTHOU ⁶⁰	impostors RATHERESL THE
ΡΗΤΗΝ ΑΤΑΛΕΙΠΟΝΤΑ ΕΠΙ ⁸⁰	ΕΚΤΗC ΠΕΡΙ ΤΟΜΗC ΟΥC ΔΕΙ ⁶⁰
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ΔΙΟΡΘΩCΗC ΚΑΙ ΚΑΤΑCΤΗCΗ ⁴⁰⁰	ΕΚΤΗC ΠΕΡΙ ΤΟΜΗC ΟΥC ΔΕΙ ⁶⁰
DIORΘWSHCKAI KATASTHSH ⁴⁰⁰	OUT OF-THE ABOUT-CUTTING WHOM IT-IS-BINDING
CΚΑΤΑ ΠΟΛΙΝ ΠΡΕCΒΥΤΕΡΟ ²⁰	ΕΠΙCΤΟΜΙΖΕΙΝ ΟΙΤΙΝΕC Ο ⁸⁰
CKATA POLIN PRECBYTERO ²⁰	TO-BE-ON-MOUTIZING WHO-ANY
ΥCΩC ΕΓΩCΙΔΙΕΤΑΞΑΜΗΝ ⁴⁰	ΛΟΥC ΟΙΚΟΥC ΑΝΑΤΡΕΠΟΥC ⁹⁰⁰
YCWC EGΩCIDIETAXAMHN ⁴⁰	WHOLE HOMES ARE-UP-REVERTING
ΕΙΤΙC ΕCΤΙΝ ΑΝΕΓΚΛΗΤΟC ⁶⁰	ΙΝ ΔΙΔΑCΚΟΝΤΕC ΑΜΗΔΕΙΑ ²⁰
EITIC ESTIN ANEKLHTOC ⁶⁰	TEACHING WHICH NO IS-BINDING
ΜΙΑC ΓΥΝΑΙΚΟC ΑΝΗΡΤΕΚΝ ⁸⁰	ΙCΧΡΟΥΚΕΡΔΟΥC ΧΑΡΙΝ ΕΙ ⁴⁰
MIAC GYNAIKOC ANHRT EKN ⁸⁰	12 OF-VILE GAIN grace said
ΔΕΧΩΝ ΠΙCΤΑ ΜΗ ΕΝ ΚΑΤΗΓΟ ⁵⁰⁰	ΠΕΝΤΙC ΕΑΥΤΩΝ ΙΔΙΟC ΑΥ ⁶⁰
DECHWN PISTAMHN EN KATHG ⁵⁰⁰	ANY OUT OF-them OWN OF-
HAVING BELIEVING NO IN accusation	ΤΩΝ ΠΡΟΦΗΤΗC ΚΡΗΤΕC ΕΙ ⁸⁰
	them BEFORE-AVERER CRETANS ever
	ΨΕΥCΤΑΙ ΚΑΚΑ ΘΗΡΙΑ ΓΑCΤ ¹⁰⁰⁰
	FALSIERS EVIL WILD-BEASTS BELIEFS

object of pursuit, they necessarily endeavor to be popular and obtain the favor and support of the people. This is almost sure to be followed by corruption in teaching.

¹² It is supposed that this is a quotation from Epimenides, a poet and philosopher who lived about six hundred years before Christ. It was common to give the Cretans a bad name, for to "Cretanize" was the equivalent of lying and deception. Paul adds his confirmation in order to aid them in guarding against these grave defects in the national character.

¹⁴ The Jewish doctors have so covered the law with their myths and traditions that little, if any, of the law is left. Ceremonial uncleanness is a constant menace to the orthodox Hebrew. So much is unclean that their consciences and minds are contaminated. This is entirely out of tune with the grace which has come to those who are themselves ceremonially unclean, yet have been subjects of God's cleansing grace. A true knowledge of God's grace acknowledges, as Peter did, that what God has cleansed is not to be called unclean (Ac.10¹⁴).

¹⁵ True cleanliness is an inward condition which views all without from its own standpoint. A defiled mind and conscience will defile even that which is, in itself, clean.

¹ The apostle segregates the ecclesia into young and old, men and women, and gives to each the appropriate exhortation. All are entreated to be sane (^{2,5,6}). The usage of this word in the Greek corresponds very closely with its English equivalent. In Mk. 5¹⁵ and Lu.8³⁵ it is used of those who had been insane. Here and elsewhere it is used of mental soundness and good judgment. The term "slandere" is the term usually applied to the "Devil". This passage is the key to its meaning. (The word "devils" is a different word, which we transliterate *demons*). The sphere of the young women is in the home.

⁹ Slaves are given the privilege of adorning the teaching, by their good behaviour.

¹¹ The saving grace of God, properly appreciated, has no equal as a means for training God's saints to live ac-

testimony is true. For which cause be exposing them severely, that they may be sound in the faith, not heeding Jewish myths and precepts of men who are turning from the truth. All, indeed, is clean to the clean, yet to the defiled and unbelieving nothing is clean, but their mind as well as conscience has been defiled. They are avowing an acquaintance with God, yet by acts are denying it, being abominable and stubborn, and disqualified for every good act.

2 Now *you* be speaking what is becoming to sound teaching. The aged men are to be sober, grave, sane, sound in the faith, in love, in endurance; the aged women, similarly, in demeanor as becomes the sacred, not slanderers, nor enslaved by much wine, teachers of the ideal, that they may bring the young wives to a sense of their duty to be fond of their husbands, fond of their children, sane, chaste, domestic, good, subject to their own husbands, that the word of God may not be blasphemed. The younger men, similarly, be entreating to be sane, in all things tendering yourself a model of ideal acts, in teaching, uncorruptness, gravity, sound, uncensurable speech, that those of the contrary part may be abashed, having nothing bad to say concerning us.

⁹ Slaves are to be subject to their own owners, to be pleasing them well in all things, not contradicting; not emblezzling, but displaying all good fidelity, that they may

- ΕΡΕΣΑΡΓΑΙΗΜΑΡΤΥΡΙΑΑΥ** 20
 13 UN-ACTIVE THE witness this
- ΤΗΕΣΤΙΝΑΛΗΘΕΣΔΙΗΝΑΙΤ** 40
 IS TRUE THRU which cause
- ΙΑΝΕΛΕΓΧΕΑΥΤΟΥΣΑΠΟΤΟ** 60
 BE-EXPOSING them FROM-CITY
- ΜΩΣΙΝΑΥΓΙΑΙΝΩΣΙΝΕΝΤΗ** 80
 THAT THEY-MAY-BE-BEING-BOUND IN THE
- ΠΙΣΤΕΙΜΗΠΡΟΕΧΟΝΤΕΣΙ** 100
 14 BELIEF NO heeding to-
- ΟΥΔΑΙΚΟΙΣΜΥΘΟΙΣΚΑΙΕΝ** 20
 JUDAIC myths AND direc-
- ΤΟΛΑΙΣΑΝΘΡΩΠΩΝΑΠΟΤΡ** 40
 TIONS ON-humans FROM-TURNING
- ΕΦΟΜΕΝΩΝΤΗΝΑΛΗΘΕΙΑΝ** 60
 15 ^{As1 omits} INDEED THE TRUTH ALL
- ΑΝΤΑΜΕΚΑΘΑΡΑΤΟΙΣΚΑΘ** 80
 INDEED clean to-THE clean
- ΑΡΟΙΣΤΟΙΣΔΕΜΕΜΙΑΜΕΝ** 200
 to-THE YET HAVING-been-DEFILED
- ΟΙΣΚΑΙΑΠΙΣΤΟΙΣΟΥΔΕΝΚ** 20
 AND UN-BELIEVING NOT-YET-ONE clean
- ΑΒΑΡΟΝΑΛΛΑΜΕΜΙΑΝΤΑΙΑ** 40
 but HAS-been-DEFILED OF-
- ΥΤΩΝΚΑΙΟΝΟΥΣΚΑΙΝΣΥΝΕ** 60
 them AND THE MIND AND THE conscience
- ΙΔΗΣΙΣΘΕΟΝΟΜΟΛΟΓΟΥΣΙ** 80
 16 ^{A inserts} God THEY-ARE-INVOWING
- ΝΕΙΔΕΝΑΙΤΟΙΣΔΕΕΡΓΟΙΣ** 300
 TO-PERCEIVE to-THE YET ACTS
- ΑΡΝΟΥΝΤΑΙΒΔΕΛΥΚΤΟΙΟΝ** 20
 THEY-ARE-(dis)OWING ABOMINABLE BEING
- ΤΕΣΚΑΙΑΠΕΙΘΕΙΣΚΑΙΠΡΟ** 40
 AND UN-PERSUADABLE AND TOWARD
- ΣΠΑΝΕΡΓΟΝΑΓΑΘΟΝΔΟΚΙ** 60
 EVERY ACT GOOD UN-tested
- ΜΟΙΣΥΔΕΛΑΛΕΙΑΠΡΕΠΕΙΤ** 80
 2 YOU YET BE-TALKING what IS-BEHOOVING to-
- ΗΥΓΙΑΙΝΟΥΣΗΔΙΔΑΣΚΑΛΙ** 100
 THE BEING-BOUND TEACHING
- ΑΠΡΕΣΒΥΤΑΣΝΗΦΑΛΙΟΥΣΕ** 20
 2 SENIORS sober TO-
- ΙΝΑΙΣΕΜΝΟΥΣΣΩΦΡΟΝΑΣΥ** 40
 BE GRAVE sane be-
- ΓΙΑΙΝΟΝΤΑΣΤΗΠΙΣΤΕΙΤΗ** 60
 ING-BOUND to-THE BELIEF to-THE
- ΑΓΑΠΗΤΗΥΠΟΜΟΝΗΠΡΕΣΒΥ** 80
 3 LOVE to-THE UNDER-REMAINING SENIORS
- ΤΙΔΑΣΟΦΑΥΤΩΣΕΝΚΑΤΑΣΤ** 600
 AS-NAMELY IN demeanor
- ΗΜΑΤΙΠΕΡΟΠΡΕΠΕΙΣΜΗΔΙ** 20
 SACRED-BEHOVES NO THRU-
- ΑΒΟΛΟΥΣΜΗΟΙΝΦΟΛΛΩ** 38
^{As1 add YET} CASTERS NO to-WINE much
- ΔΕΔΟΥΛΩΜΕΝΑΣΚΑΛΟΔΙΑ** 80
 HAVING-been-ENSLAVED IDEAL-TEACHERS
- ΣΚΑΛΟΥΣΙΝΑΣΩΦΡΟΝΙΖΩΣ** 90
 4 THAT THEY-MAY-BE-SANCING
- ΙΝΤΑΣΝΕΑΣΦΙΛΑΝΔΡΟΥΣΕ** 400
^{st. o.} THE fem. YOUNG FOND-of-MEN TO-
- ΙΝΑΙΦΙΛΟΤΕΚΝΟΥΣΣΩΦΡΟ** 20
 5 BE FOND-of-Offsprings sane
- ΝΑΣΑΓΝΑΣΟΙΚΟΥΡΟΥΣΑΓ** 38
 PURE HOME-BEE-ERS GOOD
- ΑΒΑΣΥΠΟΤΑССΟΜΕΝΑΣΤΟΙ** 60
 being-UNDER-SET to-THE
- ΣΙΔΙΟΙΣΑΝΔΡΑΣΙΝΙΝΑΜΗ** 80
 OWN MEN THAT NO
- ΟΛΟΓΟΣΤΟΥΘΕΟΥΒΛΑΣΦΗΜ** 700
 THE saying OF-THE God MAY-BE-BEING-HARM-
- ΗΤΑΙΤΟΥΣΝΕΩΤΕΡΟΥΣΩΣΑ** 20
 6 AVERRED THE YOUNGER AS-NAMELY
- ΥΤΩΣΠΑΡΑΚΑΛΕΙΣΩΦΡΟΝΕ** 40
 BE-BESIDE-CALLING to-DE-BEING-sane
- ΙΝΠΕΡΙΠΑΝΤΑΣΕΑΥΤΟΝΠΑ** 60
 7 ABOUT ALL YOURSELF tender-
- ΡΕΧΟΜΕΝΟΣΤΥΠΟΝΚΑΛΩΝΕ** 80
 ING type OF-IDEAL ACTS
- ΡΓΩΝΕΝΤΗΔΙΔΑΣΚΑΛΙΑΔΑ** 800
 IN THE TEACHING UN-THRU-
- ΙΑΦΘΟΡΙΑΣΕΜΝΟΤΗΤΑΛΟ** 20
 8 ^{omitted by As1} CORRUPTION ^{b adds} UNCORRUPTION ΔΦ GRAVITY saying
- ΓΟΝΥΓΙΝΑΚΑΤΑΓΝΩΣΤΟΝΙ** 40
 SOUND UN-censurable THAT
- ΝΑΟΞΙΕΝΑΝΤΙΑΣΕΝΤΡΑΠΗ** 60
 THE OUT IN-STEAD MAY-BE-BEING-a-bashed
- ΜΗΔΕΝΕΧΩΝΑΓΕΓΕΙΝΠΕΡΙΗ** 30
 NO-YET-ONE HAVING to-DE-SAYING ABOUT US
- ΜΩΝΦΑΥΛΟΝΔΟΥΛΟΥΣΙΔΙΟ** 600
 9 BAD SLAVES to-OWN
- ΙΔΕΣΠΟΤΑΙΣΥΠΟΤΑССΕC** 20
 OWNERS TO-DE-BEING-UNDER-SET
- ΘΑΙΕΝΠΑΣΙΝΕΥΑΡΕCΤΟΥC** 40
 IN ALL WELL-PLEASING
- ΕΙΝΑΙΜΗΝΑΝΤΙΑΓΟΝΤΑΣΜ** 60
 10 TO-BE NO contradicting NO
- ΗΝΟCΦΙΖΟΜΕΝΟΥCΑΛΑΠΑ** 80
 EMBEZZLING b BELIEF EVERY but EVERY
- CΑΝΠΙCΤΙΝΕΝΔΕΙΚΝΥΜΕΝ** 2000
^{As1 omits} BELIEF ^{As o. A Γ.} IN-SHOWING

ceptably in His sight even in the midst of the abounding evil of this eon. It softens the heart, and attracts the will, and provides the power for putting its precepts into practise. The law was not so. Its demands withered the arm that would fulfill it. In some measure God's grace enables us to anticipate the overwhelming bliss which will be brought to us at His glorious advent, which will mark the end of sin and suffering for His saints.

¹⁴ The ransom of Christ has a present power. Lawlessness is that basic conception of sin in which it is viewed as a departure from the normal and natural course of things. The ransom of Christ will eventually restore us into that ideal condition which conformity to the laws of the universe produces. At present this takes the form of zeal for good deeds.

¹ The place of the believer is one of subjection in this eon. It is not our time to reign (1 Cor. 4⁸). That will come in the next eon. The path of the saints is not at all aggressive. It is not for them to redress wrongs, but to yield to injustice, not to speak evil of others even if they justly deserve it, not to stir up trouble, but to be pacific, making allowance for the failure of others, meekly enduring what would naturally inflame our indignation.

³ The emphatic *we*, repeated in the fifth verse, suggests that the apostle is now referring to himself as one of the Circumcision—those who, indeed, ought to have kept the law and who thought that their salvation depended on their righteousness, but who needed to be regenerated and renewed by the holy spirit, as the Lord taught Nicodemus (Jn. 3⁵), according to His mercy.

⁵ The Septuagint uses this word *loutron* twice for a bath in the Song of Solomon (4²⁶), but renders *laver* by another form, *loutër*, in all of its occurrences. Hence it is evident that here it is not the instrument which contained the water, but the element itself which is a figure of renascence. Though literally *regeneration*, the word is always used in a much looser sense of any renewal, much like our word *renascence*.

be adorning the teaching of God, our Saviour, in all things.

- ¹¹ For the saving grace of God made its advent to all humanity,
¹² training us that, disowning irreverence and worldly desires, we should live sanely and justly and devoutly in the current eon,
¹³ anticipating the happy expectation and glorious advent of our great God and Saviour, Jesus
¹⁴ Christ, Who gives Himself for us, that He should be redeeming us from all lawlessness and be cleansing for Himself a special people
¹⁵ zealous of ideal acts. Be speaking of these things and be entreating and exposing with every injunction. Let no one be slighting you.

- 3** Remind them to be subject to sovereignties, to authorities; to be yielding, and to be ready for every
² good work, not to be calumniating anyone, to be pacific, lenient, displaying all meekness toward all
³ mankind. For *we* also were once foolish, stubborn, deceived, slaves of various desires and gratifications, led on by malice and envy, detestable, hating one another.
⁴ Yet when God our Saviour's kindness and fondness for humanity
⁵ made its advent, He saves us, not for works of righteousness which *we* do, but according to His mercy, through the bath of renascence
⁶ and renewal of holy spirit, which He pours out on us richly through
⁷ Jesus Christ, our Saviour, that, be-

<p>ΟΥΣΑΓΑΘΗΝΙΝΑΤΗΝΔΙΔΑΣ²⁰ <small>a inserts</small> <small>Ε</small> <small>THE omitted by b</small> ΚΑΛΙΑΝΤΗΝΤΟΥΣΩΤΗΡΟΣΗ⁴⁰ <small>THE OF-THE SAVIOUR OF-</small></p>	<p>ΕΞΟΥΣΙΑΙΣΥΠΟΤΑΣΣΕΘΑ²⁰ <small>to-authorities TO-BE-Being-UNDER-SET</small> <small>§ o.</small> <small>§ o.</small> <small>AND omitted by ab</small> ΙΠΕΙΘΑΡΧΕΙΝΚΑΙΠΡΟΣΠΑ⁴⁰ <small>TO-BE-yielding AND TOWARD EVERY</small></p>
<p>ΜΟΝΘΕΟΥΚΟΣΜΩΣΙΝΕΝΠΑΣ⁶⁰ <small>us God THEY-MAY-BE-SYSTEM-ING IN ALL</small></p>	<p>ΝΕΡΓΟΝΑΓΑΘΟΝΕΤΟΙΜΟΥΣ⁶⁰ <small>ACT GOOD READY</small></p>
<p>ΙΝΕΠΕΦΑΝΗΓΑΡΗΧΑΡΙΣΤΟ⁸⁰ <small>11 ON-APPEARED for THE GRACE OF-THE</small> <small>b adds H</small> <small>§ i o.</small> ΥΘΕΟΥΣΩΤΗΡΙΟΣΠΑΣΙΝΑΝ¹⁰⁰ <small>God saving TO-ALL hu-</small></p>	<p>ΕΙΝΑΙΜΗΔΕΝΑΒΛΑΣΦΗΜΕΙ⁸⁰ <small>2 TO-BE NO-YET-ONE TO-BE-ARM-AVERTING</small></p>
<p>ΘΡΩΠΟΙΣΠΑΙΔΕΥΟΥΣΑΝΜΑ²⁰ <small>12 mans disciplining us</small></p>	<p>ΝΑΜΑΧΟΥΣΕΙΝΑΙΕΠΙΕΙΚΕ⁶⁰⁰ <small>UN-FIGHTERS TO-BE lenient</small></p>
<p>ΣΙΝΑΔΑΡΝΗΣΑΜΕΝΟΙΤΗΝΑΣ⁴⁰ <small>THAT disowning THE UN-</small></p>	<p>ΙΣΠΑΣΑΝΕΝΔΕΙΚΝΥΜΕΝΟΥ²⁰ <small>EVERY IN-SHOWING</small></p>
<p>ΕΒΕΙΑΝΚΑΙΤΑΣΚΟΣΜΙΚΑΣ⁶⁰ <small>DEVELOPMENT AND THE SYSTEMIC</small></p>	<p>ΝΘΡΩΠΟΥΣΗΜΕΓΑΡΠΟΤΕΚ⁸⁰ <small>3 mans WE-WERE for ?-when AND</small></p>
<p>ΕΠΙΘΥΜΙΑΣΩΦΡΟΝΩΣΚΑΙ⁸⁰ <small>ON-Feelings sanely AND</small></p>	<p>ΑΙΗΜΕΙΣΑΝΟΗΤΟΙΑΠΕΙΘΕ⁸⁰ <small>WE UN-MINDING UN-PERSUADABLE</small></p>
<p>ΔΙΚΑΙΩΣΚΑΙΕΥΣΕΒΩΣΖΗΣ²⁰⁰ <small>JUSTLY AND devoutly WE-SHOULD-</small></p>	<p>ΙΣΠΑΛΑΜΕΝΟΙΔΟΥΛΕΥΟΝ⁷⁰⁰ <small>being-STRAYED SLAVING</small></p>
<p>ΜΟΝΕΝΤΩΝΥΝΑΙΩΝΙΠΡΟΣ²⁰ <small>13 BE-LIVING IN THE NOW CON TOWARD-</small></p>	<p>ΑΙΣΠΟΙΚΙΛΑΙΣΕΝΚΑΚΙΑΚ⁴⁰ <small>TIOPS VARIOUS IN EVIL AND</small></p>
<p>ΕΛΠΙΔΑΚΑΙΕΠΙΦΑΝΕΙΑΝ⁶⁰ <small>EXPECTATION AND ON-APPEARANCE OF-</small></p>	<p>ΑΙΦΘΟΝΩΔΙΑΓΟΝΤΕΣCCTY⁶⁰ <small>ENVY THRU-LEADING DETEST-</small></p>
<p>ΗΣΔΟΞΗΝΤΟΥΜΕΓΑΛΟΥΘΕΟ⁶⁰ <small>THE ESTEEM OF-THE GREAT God</small></p>	<p>ΗΤΟΙΜΙΣΟΥΝΤΕΣΑΛΗΛΟΥ⁸⁰ <small>able MATING one-another</small></p>
<p>ΥΚΑΙΩΤΗΡΟΣΗΜΩΝΙΗΣΟΥ³⁰⁰ <small>AND SAVIOUR OF-US JESUS</small> <small>§ o. = Him</small> ΧΡΙΣΤΟΥΟΣΕΔΩΚΕΝΕΑΥΤΟ²⁰ <small>14 ANOINTED WHO GIVES Self</small></p>	<p>ΟΤΕΔΕΧΧΡΗΣΤΟΤΗΣΚΑΙΗ⁸⁰⁰ <small>4 when YET THE kindness AND THE</small></p>
<p>ΝΥΠΕΡΗΜΩΝΙΑΥΤΡΩCΗΤ⁴⁰ <small>OVER us THAT He-SHOULD-BE-LOOSENING</small></p>	<p>ΦΙΛΑΝΘΡΩΠΙΑΕΠΕΦΑΝΗΤΟ²⁰ <small>FONDness-of-humanity ON-APPEARED ON-THE</small></p>
<p>ΑΙΗΜΑΣΑΠΟΠΑΣΧCΑΝΟΜΙΑ⁶⁰ <small>us FROM EVERY UN-LAWNESS</small></p>	<p>ΥCΩΤΗΡΟΣΗΜΩΝΘΕΟΥΚΕ⁴⁰ <small>SAVIOUR OF-US God NOT OUT</small></p>
<p>CΚΑΙΚΑΒΑΡΙCΗΕΑΥΤΩΛΑΟ⁸⁰ <small>AND SHOULD-BE-cleansing to-Self PEOPLE</small></p>	<p>ΣΕΡΓΩΝΤΩΝΕΝΔΙΚΑΙΟCYN⁶⁰ <small>OF-ACTS THE IN JUSTICE</small></p>
<p>ΝΠΕΡΙΟΥCΙΟΝΖΗΛΩΤΗΝΚΑ¹⁰⁰ <small>ABOUT-BEING DOILER OF-</small></p>	<p>ΗΑΠΟΙΗCΑΜΕΝΗΜΕΙCΑΛΛ⁸⁰ <small>WHICH DO WE but</small></p>
<p>ΑΩΝΕΡΓΩΝΤΑΥΤΑΛΑΛΕΙΚΑ²⁰ <small>15 IDEAL ACTS these BE-TALKING AND</small></p>	<p>ΑΚΑΤΑΛΟΥΤΟΥΕΛΕΟCΩ⁹⁰⁰ <small>according-to THE OF-Him MERCY He-SAVES</small></p>
<p>ΙΠΑΡΑΚΑΛΕΙΚΑΙΕΛΕΓΧΕΜ⁴⁰ <small>BE-BESIDE-CALLING AND BE-EXPOSING WITH</small></p>	<p>CΕΝΗΜΑCΔΙΑΤΟΥΛΟΥΤΡΟΥ²⁰ <small>us THRU THE BATI</small></p>
<p>ΕΤΑΠΑΣΧCΕΠΙΤΑΓΗCΜΗΔΕ⁶⁰ <small>EVERY injunction NO-YET-ONE</small></p>	<p>ΠΑΙΝΓΕΝΕCΙΑCΚΑΙΑΝΑΚ⁴⁰ <small>OF-AGAIN-generation AND UP-NEWING</small></p>
<p>ΙCCOYΠΕΡΙΦΡΟΝΕΙΤΩΥΠΟ⁸⁰ <small>3 YOU LIT-BE-slighting BE-UNDER-</small></p>	<p>ΑΙΝΩCΕΩCΠΝΕΥΜΑΤΟCΑΓΙ⁶⁰ <small>OF-spirit HOLY</small></p>
<p>ΜΙΜΝΗΣΚΕΑΥΤΟΥCΑΡΧΑΙC⁶⁰⁰ <small>8 REMINDING them to-ORIGINALS</small></p>	<p>ΟΥΟΥΕΙΞΕΧΕΝΕΦΗΜΑCΠΛΟ⁸⁰ <small>OF-WHICH He-OUT-POURS ON us richly</small> ΥCΙΩCΔΙΑΙΗCΟΥΧΡΙCΤΟΥ³⁰⁰⁰ <small>THRU JESUS ANOINTED</small></p>

^a It would seem that by far the largest share of the difficulties of the early ecclesias was introduced by the Circumcision—the very ones who ought to have been a help instead of a hindrance. The record of the book of Acts is full of their opposition to the evangel and they were directly responsible for Paul's imprisonment in Rome. Even those who believed were the source of continual turmoil. They could not clear themselves of the trammels of Judaism. They could not rise to the new revelation vouchsafed to Paul. With their genealogies, and circumcision, and contentions about the law, they were continually drawing the saints from the ground of grace and faith down to law and works. Finally the apostle put a stop to the discussion of these subjects.

¹⁰ Though this is the Greek *hairesis*, it does not refer to a heretic, but one who belongs to a *sect*. It is applied to the Sadducees (Ac.5¹⁷), the Pharisees (Ac.15⁵26⁵), and the Nazarenes (Ac.24⁵). These could not all be called heretics. Sectarianism is essentially *preferring* to associate with a class or clique. The Circumcision would readily prefer their kind.

¹² Tychicus was later sent to Ephesus (2 Tim.4¹²). As he delivered the letter to the Ephesians (Eph.6²¹), it appears that this letter to Titus was written some time before the Perfection epistles. Titus seems to have gone to Nicopolis, but Paul remained in Rome.

ing justified by that grace, we should be becoming enjoyers, in expectation, of the allotment of eonian life.

⁸ Faithful is the saying, and I am intending you to be insistent concerning these things, that those who have believed God may be concerned to preside for ideal acts. These things are ideal and beneficial for humanity. Yet stand aloof from stupid questionings and genealogies and strifes and fightings about law, for they are ⁹ without benefit and vain. A ¹⁰ sectarian man, after one and a ¹¹ second admonition, refuse, being aware that such a one has turned himself out, and is sinning, being self-condemned.

¹² Whenever I shall be sending Artemas to you, or Tychicus, endeavor to come to me in Nicopolis, for I have decided to winter there. ¹³ Forward Zenas, the lawyer, and Apollos diligently, that nothing ¹⁴ may be lacking to them. Now let those who are *ours* also be learning to preside for ideal acts for necessary needs, that they may not be unfruitful.

¹⁵ All those with me are greeting you. Greet our friends in faith. Grace be with you all. *Amen!*

7 ΤΟΥΣΦΤΗΡΟΣΗΜΩΝΙΝΑΔΙΚ²⁰
 THE SAVIOUR OF-US THAT BEING-
 JUSTIFIED^o to-the of-that
 ΔΙΩΘΕΝΤΕΣΤΗΚΕΙΝΟΥΧΑ⁴⁰
 WE-MAY-BE-BRING-B. Ω and b WE-ARE- OM^oΘΑ
 ΡΙΤΙΚΑΗΡΟΝΟΜΟΙΓΕΝΗΘΩ⁸⁰
 lenaals WE-MAY-BE-BEING-DE-
 ΜΕΝΚΑΤΕΛΠΙΔΑΖΩΗΣΑΙΩΝ⁸⁰
 come according-to EXPECTATION OF-LIFE conian
 8 ΙΟΥΠΙΣΤΟΣΟΛΟΓΟΣΚΑΙΠΕ¹⁰⁰
 BELIEVING THE saying AND ABOUT
 ΡΙΤΟΥΤΩΝΒΟΥΛΟΜΑΙΣΕΔΙ²⁰
 these I-AM-intending YOU TO-BE-
 ΑΒΕΔΙΟΥΣΘΑΙΝΑΦΡΟΝΤ⁴⁰
 THRU-confirmitg THAT MAY-BE-BEING-
 ΙΖΩΣΙΝΚΑΛΩΝΕΡΓΩΝΠΡΟΙ⁶⁰
 DISPOSED OF-IDEAL ACTS TO-BEFORE-
 ΣΤΑΣΘΑΙΟΙΠΕΠΙΣΤΕΥΚΟΤ⁸⁰
 STAND THE one-s-HAVING-BELIEVED
 b adds ΤΩ TO-THE b o. ΤΑ THE in-
 ΕΣΘΕΩΤΑΥΤΑΕΣΤΙΝΚΑΛΑΚ²⁰⁰
 to-God these IS IDEAL AND
 averts/ by b
 ΔΙΩΦΕΛΙΜΑΤΟΙΣΑΝΘΡΩΠΟ²⁰
 beneficial to-the humans
 9 ΙΣΜΦΡΑΣΔΕΖΗΤΗΣΕΙΣΚΑΙ⁴⁰
 INSIPID YET SEEKINGS AND
 ΓΕΝΕΑΛΟΓΙΑΣΚΑΙΕΡΕΙΣΚ⁴⁰^{o, s1 N}
 generate-sayings AND STRIFES AND
 ΔΙΜΑΧΑΣΟΝΙΚΑΣΠΕΡΙΙΣ⁶⁰
 FIGHTINGS LAWIC (LAWER) YOU-be-ABOUT-
 ΤΑΣΟΕΙΣΙΝΓΑΡΑΝΩΦΕΛΕΙ¹⁰⁰^{o.}
 STANDING THEY-ARE for UN-beneficial
 10 ΣΚΑΙΜΑΤΑΙΟΙΑΙΡΕΤΙΚΟΝ²⁰
 AND VAIN preferer
 ΑΝΘΡΩΠΟΝΜΕΤΑΜΙΑΝΚΑΙΔ⁴⁰
 human WITH ONE AND second
 ΕΥΤΕΡΑΝΝΟΥΘΕΣΙΑΝΠΑΡΑ⁶⁰
 nrdmonition BE-refusing
 ΙΤΟΥΕΙΔΩΣΟΤΙΕΞΕΣΤΡΑΠ⁸⁰^{ΔΕ}
 11 HAVING-PERCEIVED that HAS-been-OUT-TURNED

ΤΑΙΟΤΟΙΟΥΤΟΣΚΑΙΑΜΑΡΤ⁴⁰⁰
 THE such AND IS-missing
 ΑΝΕΙΩΝΑΥΤΟΚΑΤΑΚΡΙΤΟΣ²⁰
 BEING self-DOWN-JUDGED
 ΟΤΑΝΠΕΜΨΩΡΤΕΜΑΝΠΡΟΣ⁴⁰
 when-EVER I'LL-BE-SENDING ARTEMAS TOWARD
 ΣΕΝΤΥΧΙΚΟΝΣΠΟΥΔΑΣΟΝΕ⁶⁰
 YOU or Tychicus BE-DILIGENT TO-
 ΑΒΕΙΝΠΡΟΣΜΕΕΙΣΝΙΚΟΠΟ⁸⁰^{s inserts E}
 BE-COMING TOWARD ME INTO CONQUER-city
 ΑΙΝΕΚΕΙΓΑΡΚΕΚΡΙΚΑΠΑΡ⁶⁰⁰
 (Nicopolis) there for I-HAVE-JUDGED TO-BESIDE-
 ΑΧΕΙΜΑΣΑΙΖΗΝΑΝΤΟΝΝΟΜ²⁰^{o.}
 13 WINTER ZENAS THE Lawyer
 ΙΚΟΝΚΑΙ ΑΠΟΛΛΩΣΣΠΟΥΔΑΙ⁴⁰^{s affixes N}
 AND APOLLOS DILIGENTLY
 ΩΣΠΡΟΠΕΜΨΟΝΙΝΑΜΗΔΕΝΑ⁶⁰
 BEFORE-SEND THAT NO-YET-ONE to-
 ΥΤΟΙΣΛΕΙΠΗΜΑΝΘΑΝΕΤΩΣ⁸⁰^{o.}
 14 them MAY-BE-LACKING LET-THEM-BE-LEARNING-UP
 ΑΝΔΕΚΑΙΟΙΗΜΕΤΕΡΟΙΚΑΛ⁶⁰⁰
 YET AND THE OUR-more OF-IDEAL
 ΩΝΕΡΓΩΝΠΡΟΙΣΤΑΣΘΑΙΕΙ²⁰^{ΔΕ}
 ACTS TO-BEFORE-stand INTO
 ΣΤΑΣΑΝΑΓΚΑΙΑΣΧΡΕΙΑΣΙ⁴⁰^{o.}
 THE necessary needs THAT
 ΝΑΜΗΩΣΙΝΑΚΑΡΠΟΙΑΣΠΑΖ⁶⁰
 15 NO THEY-MAY-BE UN-FRUITful ARE-greeting
 ΟΝΤΑΙΣΕΟΙΜΕΤΕΜΟΥΠΑΝΤ⁸⁰
 YOU THE WITH ME ALL
 ΕΣΑΣΠΑΣΑΙΤΟΥΣΦΙΛΟΥΝΤ⁷⁰⁰^{ΔΕ for ΔΙ}
 YOU-greet THE ones-being-FOND
 ΑΣΗΜΑΣΕΠΙΣΤΕΙΝΧΑΡΙΣ²⁰^{o.}
 US IN BELIEF THE grace
 ΜΕΤΑΠΑΝΤΩΝΥΜΦΩΝΑΜΗΝ⁸⁰^{s1 omit AMEN}
 WITH ALL OF-YOUR AMEN

Conclusion 23.25

¹ The name Philemon means "fond". He seems to have been a most exemplary character, whose reputation had reached Paul's ears, and had given him joy in the midst of the sorrows and dangers of his situation in Rome. But Paul is not thinking of himself but of the service Philemon renders to the saints.

² Paul's apostolic authority gives him the right to dictate to Philemon regarding Onesimus. It would have been perfectly proper to have held the runaway slave for his own comfort and service without consulting his master in the matter. Yet grace does not demand its rights, or stand upon its privileges, but, led by love, entreats. What a glorious sunset to such a life as Paul's! The rare graces of the gospel glow in the aged apostle and prisoner with greater splendor than ever before. Age has not soured but rather mellowed him.

³ There is a pleasing play upon the name "Onesimus", which means *profitable*. Paul uses it as a verb in verse twenty. He may be regarded as a picture of those of the nations who had strayed away from God, who are the fruit of Paul's bonds as Onesimus was, and who now return to God to become His "profitable" slaves. He is also a marvelous example of God's method of transforming evil into good. No one would condone the act of Onesimus in running away from his master, yet God made it a blessing not only to Onesimus, but to his master and to Paul. All were enriched by it. In this way He is able to make all evil subserve His purpose. It is the background of His grace and will become the means of drawing His creatures infinitely closer to Himself and His affections than would be possible if sin had never invaded the universe.

⁴ The short period of Onesimus' absence was not worth reckoning compared with the fact that, as a brother in Christ, Philemon would have him for all the eons. So the short term of sin (which seems to us so long) is not worth reckoning compared with the eonian and everlasting tenure of the bliss which follows it.

PAUL, a prisoner of Christ Jesus, and brother Timothy, to Philemon, the beloved, and our fellow worker, and to Apphia, our sister, and to Archippus, our fellow soldier, and to the ecclesia at your house:

⁵ Grace to you and peace, from God, our Father, and the Lord Jesus Christ.

⁶ I AM THANKING my God always, making mention of you in my prayers, hearing of your love and the faith which you have toward the Lord Jesus and for all the saints, so that the fellowship of your faith may be becoming operative in the realization of every good thing which is in us for Christ Jesus. For I have had much joy and consolation in your love, seeing that the compassions of the saints are soothed through you, brother.

⁷ Wherefore, having much boldness in Christ to be enjoining you as to what is proper, through love I am rather entreating, being such a one as Paul the aged, and now a prisoner also of Christ Jesus. I am entreating you concerning my child, whom I beget in my bonds, Onesimus [Profitable], once useless to you, yet now useful to you as well as to me, whom I send back to you. Him—this means my compassions—take to yourself, whom I intended to be retaining for myself that, for your sake, he may be serving me in the bonds of the evangel. Yet apart from your opinion I will do nothing, that your good may not be as of compulsion but voluntary. For perhaps he is separated for an hour because of

ΠΑΥΛΟΣ ΔΕ ΣΜΙΟΣ ΧΡΙΣΤΟΥ ^{b of JESUS ANOINTED} 20
 PAUL BOUND-ONE OF-ANOINTED 8
 ΤΗΝΟΥ ΚΑΙ ΤΙΜΟΘΕΟΣ ΔΕ ⁴⁰
 JESUS AND Timothy THE brother
 ΑΦΟΣ ΦΙΛΗΜΟΝΙ ΤΩ ΑΓΑΠΗΤ ⁶⁰
 to-FOND (Philemon) THE beloved
 ΦΚΑΙ ΣΥΝΕΡΓΩΝ ΦΚΑΙ ΑΠ ⁸⁰
 AND TOGETHER-ACER OF-US AND lo-
 φ beloved ΑΓΑΠΗΤΗ ⁸
 φΙΛΗΜΟΝΕ ΑΦΗΚΑΙ ΑΡΧΙΠΠ ¹⁰⁰
 APPIA THE sister AND lo-Archippus
 ΤΩ ΣΥΝΣΤΡΑΤΙΩ ΤΗΝ ΜΟΝΗ ²⁰
 THE TOGETHER-WAITIOR OF-US AND
 ΑΙΤΗ ΚΑΤΟΙΚΟΝ ΣΟΥ ΕΚΚΛΗ ⁴⁰
 to-THE according-to HOME OF-YOU OUT-CALLED
 3 ΣΙΑ ΧΑΡΙΣ ΜΙΝ ΚΑΙ ΕΙΡΗ ⁶⁰
 grace to-YOU and PEACE
 ΑΠΟ ΘΕΟΥ ΠΑΤΡΟΣ ΜΟΝΗ ⁸⁰
 FROM God FATHER OF-US AND
 ΙΚΥΡΙΟΥ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ²⁰⁰
 Master JESUS ANOINTED I-AM-
 ΥΧΑΡΙΣΤΩ ΤΩ ΘΕΩ ΜΟΥ ΠΑΝΤ ²⁰
 thinking to-THE God OF-ME always
 ΟΤΕ ΜΝΕΙΑΝ ΣΟΥ ΠΟΙΟΥΜΕΝ ⁴⁰
 REMINDER OF-YOU making
 ΟΣ ΕΠΙ ΤΩΝ ΠΡΟΣΕΥΧΩΝ ΜΟΥ ⁶⁰
 ON THE prayers OF-ME
 ΑΚΟΥΩΝ ΣΟΥ ΤΗΝ ΑΓΑΠΗΝ ⁸⁰
 5 HEARING OF-YOU THE LOVE AND
 ΙΤΗΝ ΠΙΣΤΙΝ ΗΝ ΕΧΕΙΣ ΠΡΟ ³⁰⁰
 THE BELIEF which YOU-ARE-HAVING TOWARD
 ΣΤΟΝ ΚΥΡΙΟΝ ΙΗΣΟΥΝ ΚΑΙ ²⁰
 THE Master JESUS AND IN-
 ΙΣ ΠΑΝΤΑΣ ΤΟΥΣ ΑΓΙΟΥΣ ⁴⁰
 6 TO ALL THE HOLY-ones WHICH-
 3 service ΔΙΑΚΟΝΙΑ
 ΦΣΗΚΟΙΝ ΟΝΙΑ ΤΗΣ ΠΙΣΤΕΩ ⁶⁰
 how THE communion OF-THE BELIEF
 ΣΣΟΥ ΕΝΕΡΓΗΣ ΓΕΝΗΤΑΙ ΕΝ ⁸⁰
 OF-YOU IN-ACTIVE MAY-BE-BECOMING IN
 ΕΠΙΓΝΩΣΕΙ ΠΑΝΤΟΣ ΑΓΑΘΟΥ ⁴⁰⁰
 ON-KNOWLEDGE OF-EVERY GOOD
 7 ΑΟΙΣ ΤΗΣ ΣΟΥ Υ ²⁰
 THE IN US INTO ANOINTED
 31 omit JESUS b1 b EXCM EN WE-ARE-HAVING
 ΙΗΣΟΥΝ ΧΑΡΑΝ ΑΓΑΡ ΠΟΛΛΗΝ ⁴⁰
 JESUS JOY for much
 b omits I-HAVE-HAD s omits AND BESIDE-CALLING
 ΕΣΧΟΝ ΚΑΙ ΠΑΡΑΚΛΗΣΙΝ ΕΝ ⁶⁰
 I-HAVE-HAD AND BESIDE-CALLING ON
 ΙΤΗ ΑΓΑΠΗ ΣΟΥ ΟΤΙ ΤΑΣ ΠΛΑ ⁸⁰
 THE LOVE OF-YOU that THE compassions
 ΓΧΝΑΤΩΝ ΑΓΙΩΝ ΑΝΑΠΕΠΑΥ ⁶⁰⁰
 OF-THE HOLY-ones HAS-BEEN-OF-CLEARED

ΤΑΙ ΔΙΑ ΣΟΥ ΑΔΕΛΦΕ ΔΙΟ ΠΟ ²⁰
 THRU YOU brother THRU-WHICH much
 ΑΛΗΝ ΕΝ ΧΡΙΣΤΩ ΠΑΡΡΗΣΙΑ ⁴⁰
 IN ANOINTED boldness
 ΝΕΧΩΝ ΕΠΙ ΤΑΣ ΕΝ ΣΟΙ ΤΟ ⁶⁰
 HAVING TO-BE-ENJOINING YOU THE
 9 ΑΝΗΚΟΝ ΔΙΑ ΤΗΝ ΑΓΑΠΗΝ ΜΑ ⁸⁰
 a necessity ΑΝΑΓΚΗΝ
 proper THRU THE LOVE RA-
 ΑΛΟΝ ΠΑΡΑΚΛΩΤΟΙΟΥ ΤΟΣ ⁶⁰⁰
 THER I-AM-BESIDE-CALLING such
 ΩΝ ΩΣ ΠΑΥΛΟΣ ΠΡΕΣΒΥΤΗΣ ²⁰
 BEING AS PAUL SENIOR NOW
 ΥΝΙ ΔΕ ΚΑΙ ΔΕ ΣΜΙΟΣ ΧΡΙΣΤ ⁴⁰
 A O. b of JESUS ANOINTED
 YET AND BOUND-ONE OF-ANOINTED
 ΟΥΝ ΙΗΣΟΥ ΠΑΡΑΚΛΩΣΕ ΠΕΡ ⁶⁰
 10 JESUS I-AM-BESIDE-CALLING YOU ABOUT
 ΙΤΟΥ ΕΜΟΥ ΤΕΚΝΟΥ ΝΕ ΓΕΝ ⁸⁰
 THE OF-ME offspring WHOM I-GENERATE
 ΝΗΣ ΕΝ ΤΟΙΣ ΔΕ ΣΜΙΟΙΣ ΜΟΥ ⁷⁰⁰
 As1 omit OF-ME
 IN THE BONDS OF-ME
 ΟΝΗΣΙΜΟΝ ΤΟΝ ΠΟΤΕ ΣΟΙ ΑΧ ²⁰
 11 PROFITABLE (Onesimus) THE ?-when to-YOU UN-
 s omits NOW Abs2 omit AND
 ΡΗΣ ΤΟΝ ΝΥΝΙ ΔΕ ΚΑΙ ΣΟΙΚΑ ¹
 USE NOW YET AND to-YOU AND
 ΙΕ ΜΟΙ ΕΥΧΡΗΣΤΟΝ ΟΝΑΝ ΕΠ ⁶⁰
 12 to-ME WELL-USU WHOM I-UP-BEND
 bs2 YOU YET CYAG
 ΕΜΥΑ ΣΟΙ ΑΥΤΟΝ ΤΟΥΤΕ ΣΤΙ ⁸⁰
 to-YOU him this IS
 b o. As1 omit YOU-BE-TOWARDS-GETTING
 ΝΤΑ ΕΜΑΣ ΠΛΑΓΧΝΑ ΠΡΟΣΑ ⁶⁰⁰
 THE MY compassions YOU-BE-TOWARD-
 8 H
 ΒΟΥ ΟΝ ΕΓΩ ΕΒΟΥΛΟΜΗΝ ΠΡΟ ²⁰
 13 GETTING WHOM I intended TOWARD
 ΣΕ ΜΑΥΤΟΝ ΚΑΤΕΧΕΙΝ ΜΑΥ ⁴⁰
 MYSELF TO-BE-DOWN-HAVING THAT OVER
 b ad's to-ME MOI
 ΠΕΡ ΣΟΥ ΜΟΙ ΔΙΑΚΟΝΗΝ ΤΟ ⁶⁰
 YOU to-ME he-MAY-BE-THRU-SERVING IN THE
 ΙΔΕ ΣΜΙΟΙΣ ΤΟΥ ΕΥΑΓΓΕΛΙ ⁸⁰
 BONDS OF-THE WELL-MESSAGE
 14 ΑΙΝΤΗΣ Ε ⁶⁰⁰
 OΥΧΩΡΙΣ ΔΕ ΤΗΣ ΣΗΣ ΓΝΩΜΗ ⁶⁰⁰
 apart-from YET THE YOUR opinion
 b omits ONE
 ΣΟΥ ΔΕΝ ΘΕΛΗΣ ΑΠΟΙΝΗΣΑΙ ²⁰
 NOT-YET-ONE I-WILL TO-DO
 ΙΝΑ ΜΗ ΦΣΚΑΤΑ ΑΝΑΓΚΗΝ ΤΟ ⁴⁰
 THAT NO AS according-to necessity THE
 ΑΓΑΘΟΝ ΣΟΥ ΗΛΛΑΚΑ ΤΑ ΕΚ ⁶⁰
 GOOD OF-YOU MAY-BE but according-to vol-
 ΟΥΣΙΟΝ ΤΑ ΧΑΓΑΡ ΔΙΑ ΤΟΥΤ ⁸⁰
 15 untary SWIFT for THRU this
 ΟΕ ΧΩΡΙΣ ΘΗ ΠΡΟΣΦΡΑΝΙΝΑ ¹⁰⁰⁰
 he-IS-APCARIZED TOWARD YOUR THAT

¹⁵ *Have as a liquidation*, FROM-HAVE, is a special term used in the papyri for *receiving in full* for any debt or obligation. The noun means a receipt in full. Thus the Lord, in the sixth of Matthew, said concerning those whose deeds were done before men, that "they have their wages in full"—there is no more due them from God.

¹⁸ Philemon was evidently called under Paul's preaching, so that he owed all he had in grace to his ministry. With all this to his credit, Paul may well assume all of Onesimus' debts to his master.

²⁰ There is a play on the name Onesimus, or Profitable. If he should be sent back to Paul, to serve him in the evangel, he would indeed be "Profitable" to Paul, both in name and in fact.

²² At this time Paul still hoped to be released and return to his itinerant ministry. But the very spiritual character of his latest ministry did not demand his physical presence. It was more in keeping to convey it by epistles. We have no evidence to show that he ever went to Colosse.

²³ Later, all except Luke left him (2Ti.4¹¹). Demas abandoned him. And to this very day his inspired epistles, by means of which he still speaks, and which are the only source of the truth for this economy of God's grace, are unheeded, neglected, abandoned, forsaken.

this: that you may have him as an conian liquidation, no longer as a
¹⁶ slave, but more than a slave, a brother beloved, especially to me, yet how much rather to you, both
¹⁷ in the flesh and in the Lord! If, then, you have me for a mate, take
¹⁸ him to yourself as me. Now if in anything he injures you, or is owing aught, be charging this to my
¹⁹ account. *I*, Paul (*I* write with my own hand), *I* will refund it. (Not that *I* may tell you that you are
²⁰ owing me even yourself!) Yea, brother, may *I* be "profiting" from you in the Lord! Soothe my compassions in Christ!

²¹ Being confident of your obedience, *I* write to you, seeing that *I* perceive that you will do even
²² more than *I* say. Now, at the same time, make ready also a lodging for me, for *I* am expecting that, through your prayers, *I* shall be graciously granted to you.

²³ Epaphras, my fellow captive in
²⁴ Christ Jesus, Mark, Aristarchus, Demas, Luke, my fellow workers, are greeting you.

²⁵ The grace of our Lord Jesus Christ be with your spirit! *Amen!*

10	ΑΙΩΝΙΟΝ ΑΥΤΟΝ ΑΠΕΧΗΣΟΥ ²⁰	ΥΤΑΣ ΠΛΑΓΧΝΑΕΝ ΧΡΙΣΤΩ ²⁰
	eternal him you-may-be-from-having ²¹	the compassions in anointed hav-
	ΚΕΤΙΦΣ ΔΟΥΛΟΝ ΑΛΛΑΥΠΕΡ ⁴⁰	ΕΠΟΙΘΩΣΤΗΥΠΑΚΟΗΣΟΥΕΓ ⁴⁰
	not-still as slave but over	ing-confidence to-the obedience of-you i-white
	ΔΟΥΛΟΝ ΑΔΕΛΦΟΝ ΑΓΑΠΗΤΟ ⁶⁰	ΡΑΨΑΣ ΟΙΕΙΔΩΣ ΟΤΙΚΑΙΥΠ ⁶⁰
	slave brother beloved	to-you having-perceived that and over
	ΝΜΛΙΣΤΑ ΕΜΟΙ ΠΟΣΩΔΕΜΑ ⁸⁰	ΕΡΑΛΕΓΩ ΠΟΙΗΣΕΙΣ ΑΜΑΔΕ ⁸⁰
	ratherest to-me how-much yet ra-	22 which i-am-saying you'll-be-doing simultaneously
	ΛΟΝ ΣΟΙΚΑΙ ΕΝ ΣΑΡΚΙΚΑΙ ¹⁰⁰	ΚΑΙ ΕΤΟΙΜΑΖΕΜΟΙ ΣΕΝΙΑΝ ¹⁰⁰
	ther to-you and in flesh and	yet and be-readyizing to-me lodging
	ΕΝ ΚΥΡΙΩ ΕΙΟΥΝ ΜΕ ΕΧΕΙΣ ²⁰	ΕΛΠΙΖΩ ΓΑΡ ΟΤΙ ΔΙΑ ΤΩΝ ΠΡ ²⁰
17	in Master if then me you-are-having	i-am-expecting for that thru the pray-
	ΟΙΝΩΝΟΝ ΠΡΟΣ ΛΑΒΟΥ ΑΥΤΟ ⁴⁰	ΟΣ ΕΥΧΩΝ ΜΥΜΩΝ ΧΑΡΙΣ ΘΗΣΟ ⁴⁰
	communion-er be-toward-getting him	ers of-you'p i-shall-be-being-graced
	ΝΩΣ ΕΜΕΙΔΕΤΙ Η ΔΙΚΗΣ ΕΝ ⁶⁰	ΜΑΙΥΜΙΝΑΣ ΠΑΖΕΤΑΙΣ ΕΠ ⁶⁰
18	as me if yet any he-adjutes	23 to-you'p is-greeting you erap-
	ΣΕΝΟΦΕΙΛΕΙΤΟΥ ΤΟ ΕΜΟΙΕ ⁸⁰	ΑΦΡΑΣ ΟΣΥΝΑΙΧΜΑΛΩΤΟΣ Μ ⁸⁰
	you or is-owing this to-me you-	has the together-captive of-
	ΛΟΓΑΔΕ ΓΩ ΠΑΥΛΟΣ ΕΓΡΑΨΑ ²⁰⁰	ΟΥ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ ΜΑΡΚΟ ⁶⁰⁰
19	be-imputing i paul write	24 me in anointed Jesus Mark
	ΤΗ ΜΗ ΧΕΙΡΙ ΕΓΩ ΠΟΤΙΣΩ ²⁰	ΣΑΡΙΣΤΑΡΧΟΣ ΔΗΜΑΣ ΛΟΥΚ ²⁰
	to-the my hand i 'll-be-from-valuing	Aristarchus demas luke
	ΙΝΑ ΜΗ ΛΕΓΩΣ ΟΤΙ ΚΑΙ ΣΕ ⁴⁰	ΑΟΣΙΣΥΝΕΡΓΟΙ ΜΟΥ Η ΧΑΡΙ ⁴⁰
	that no i-may-be-saying to-you that and your-	25 the together-actors of-me the grace
	ΑΥΤΟΝ ΜΟΙ ΠΡΟΣΟΦΕΙΛΕΙΣ ⁶⁰	ΣΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΙΗΣΟΥ Χ ⁶⁰
	self to-me are-toward-owing	of-the Master of-us Jesus an-
	ΝΑΙ ΑΔΕΛΦΕ ΕΓΩ ΣΟΥ ΟΝΑΙΜ ⁸⁰	ΡΙΣΤΟΥ ΜΕΤΑ ΤΟΥ ΠΝΕΥΜΑΤ ⁸⁰
20	yea brother i of-you may-be-profit-	ointed with the spirit
	ΗΝ ΕΝ ΚΥΡΙΩ ΑΝΑΠΑΥΣΟΜΕΝΟ ³⁰⁰	ΟΣΥΜΦΑΝΗΝ
	ing in Master you-up-cessate of-me	of-you'p amen



THE CIRCUMCISION EPISTLES

At the notable conference in Jerusalem when Paul submitted his evangel to those of repute, they submitted nothing to him, but perceived that he had been entrusted with the evangel of the Uncircumcision as Peter had been with that of the Circumcision (Ga. 2⁶⁻⁹). James, Cephas and John gave him the right hand of fellowship. He was to be for the nations, they for the Circumcision. The decision of this conference is reflected in the epistles written by those who were present. The epistles written by James, Peter, John, and Jude, the brother of James, form the greater part of the following collection, hence we term them

THE CIRCUMCISION EPISTLES.

Nothing will contribute more to the understanding of these writings than the clear cut apprehension that, in every detail, they differ from Paul's epistles, and do not apply at all to the present interval of God's gracious dealings with the nations, during Israel's temporary defection. Not a single truth is discussed in these writings which cannot be duplicated on a higher plane in the writings for the Uncircumcision.

The vital difference is this: In these epistles all blessing comes to or through faithful Israel: in the present economy of grace all blessing overflows notwithstanding that Israel's apostasy choked the channel of blessing. We are blessed in spite of Israel's failure. They will be blessed, and the nations will be blessed through them, in the coming day to which these epistles apply, on the ground of their return to God.

The final sphere of blessing in Paul's epistles was transferred to heaven (Eph.13). No such note is struck in the Circumcision epistles. They are all concerned with Israel on the earth, not with an election from the nations having a celestial destiny. They are all based on a physical relationship to Messiah, and lay great stress on His flesh, while Paul came to

the point where he eliminated this from his ministry entirely (2 Co.5¹⁰).

They deal with Christ as He was on earth and as He will return to earth. Paul commences at His ascension and reveals a prior return of Christ, not to the earth, but to the air, to call His saints to Him there.

As Paul's name implies, he deals with an interval, a parenthesis in God's program. Hence we should read from the book of Acts right on to Hebrews and through to Jude (omitting Paul's parenthetic epistles) to get the true connection between the proclamation of the kingdom in the book of Acts, and the epistles dealing with the temporary consequences of its rejection.

Paul's ministries changed with fresh revelations, so that his career in the book of Acts is only premonitory to his written revelation, especially that given at its close. Not so with the other apostles. Nothing new is revealed in their epistles; they are but the modification of their former ministry due to the conditions consequent on the temporary rejection of the kingdom.

The perplexities of those Pentecostal believers who remained faithful to the end are answered in Hebrews. The difficulties of those who will suffer when the kingdom is once more on the divine program are met by Peter, who enters the kingdom through suffering and death. The course of those who will be guided through the time of trouble and enter the time of blessing alive is prefigured and provided for by John (See Jn.21¹⁸⁻²³). James deals especially with the rebellious and the rich.

None of these writings can be "applied" to the saints today without incalculable confusion and loss. As it is of more present importance to distinguish this line of truth from our own than to fully understand its message for the Circumcision, special attention will be given to its contrast with the grace which is ours in Christ Jesus.

These epistles do not treat of such themes as the body of Christ, the church as a spiritual organism, the believers' identification with Christ before God, crucifixion with Christ, exemption from law, righteousness by faith, the conciliation, and the heavenly destiny. Failure or refusal to discern that Paul brought a distinct revelation accounts for the prevailing confusion as to what the gospel for the present administration really is.

Much has been written concerning the authorship of Hebrews, but nothing is so helpful as the fact that the writer did not reveal himself. Anyone who has imbibed the spirit of his epistles will agree that Paul not only *did* not but *could* not write such an exhortation. It is impossible for him to associate himself with a company of people from which he had been separated by the holy spirit, whose destiny is utterly different from his. In contrast with this, the epistles of James, Peter, John, and Jude are to be interpreted in the light of their characters and careers.

James links us with the last and lowest period, in the book of Acts, for the nation will be in an even more serious spiritual state when God begins to recall them to Himself. Peter was destined to suffer. Hence he writes with reference to the sufferings which are still in store for the apostate nation. John was to tarry to His coming. Consequently he writes for those who will live through the day of indignation, and will enter the kingdom without dying.

The main point to perceive is that all of these men belong to the Circumcision, and write for the Circumcision, not for the nations. Their ministry and message is in abeyance so long as the present administration of celestial favor, apart from the mediacy of Israel, will continue. Paul alone writes for us. He, with a few Hellenists, are granted a grace which far transcends anything in the Circumcision epistles. And, as it is pure grace, those among the nations who believe are associated with them on equal exalted terms.

THE EPISTLE TO THE HEBREWS

HEBREWS resumes the subject of the book of Acts. Paul's epistles are a parenthesis in God's administrations. In Acts the kingdom is proclaimed, and rejected by the nation of Israel as a whole. Yet there was a remnant who believed. Of these the Hellenists followed the revelations given to Paul and found a new and a celestial destiny. But the Hebrews, associated with the twelve apostles and James, whose destiny is the kingdom as promised by the prophets, are left in a distressing situation due to the national defection of Israel. What is to become of them during the time that the nation stumbles? The kingdom cannot come until after the fulness of the nations has come in. That could hardly be during their lifetime. The book of Hebrews deals with the problem of these Pentecostal believers and takes them back to the same position as was occupied by the patriarchs and prophets of old, as explained in the eleventh chapter. They died in faith, not having received the promises.

An important distinction between Hebrews and Hellenists will help in understanding this epistle. Both were Jews, of the stock of Israel as to the flesh. Both are brought before us in the sixth of Acts, where the widows of the Hellenists were distinguished from the widows of the Hebrews. Both spoke Greek. But the culture and training of the Hebrews was essentially Eastern and according to the traditions of their ancestors. The Hellenists, who were composed mostly of

those who had lived in foreign lands, were Greek in culture and customs. So distinct were they that they had special synagogues in Jerusalem. The Hebrews were strong for ritual and the religion of their fathers. They are the special subject of this epistle, as is manifest from the opening strain.

As the faith of the Pentecostal believers rested on signs and wonders and miracles in anticipation of the powers of the kingdom, some fell away when these manifestations ceased and the promised kingdom failed to appear. Their apostasy is dealt with in the sixth and tenth chapters—passages which can have no application in the present administration of grace, but which have hung as a cloud over the heads of those who imagine themselves in a similar position. Saints in Israel were conditionally pardoned. Its continuance depended upon their extension of this pardon to the other nations, as in the parable of the ten thousand talent debtor. The pardon could be and was withdrawn. It is not in force now. We have the infinitely higher favor of justification.

Hebrews is the antitype of the wilderness journey of Israel from Egypt to the promised land. It brings Christ before us as the true Mediator, greater than Moses, the true Saviour, greater than Joshua, the true Chief Priest, greater than Aaron. It holds forth better promises concerning the land and the kingdom. Its type is the tabernacle and its ministry, before Israel entered the land.

¹ Though the title, "Hebrews" is not inspired, the opening strain shows that this epistle is addressed 'to Israelites "whose are the fathers" (Ro. 9⁵), and who alone had the oracles of God. No author is given. This is an inspired omission. It is a grave mistake to seek to supply one. It is fatal to put Paul's name here, for his ministries are distinct from and above all that this epistle has for the Hebrews.

² The Son is the Speaker to Whom the Hebrews are directed. His glories, as they relate to the kingdom and their blessing, is the great theme of the epistle. Beginning with a brilliant cluster, showing His relationship to God, He is given a place superior to angels, and to all the great figures in Hebrew history.

² "Tenant" seems the nearest word in English for one who has the possession and enjoyment of a thing, yet is not the owner. But it should also include the distribution by lot. So we have used the phrase "enjoyer of the allotment". The whole universe was created for the Son (Col.1¹⁶). He is Elohim, the God of Space. He is Jehovah, the God of Time, for He also made the eons. Thus the Hebrews are informed that the Son is the God of their ancient oracles.

³ We speak of seeing the sun, but it is hid behind its brilliant beams. So the Son is the Effulgence of the invisible God. The shekinah glory, which filled the temple, was a token of His presence. God condescends to assume certain characters in relation to His creatures in order to reveal Himself to them. Even as Father, He cannot be known except through the Son (Jn. 14 ^{9,10}). It is only through His Emblem that God reveals Himself. Not only the creation, but the operation of the universe is in His hands. The entrance and presence of sin in the universe is all accounted for by one word—He has made a cleansing of sins. It is evident that, in His grand concerns, sins are considered only as a temporary stain on His escutcheon, already disposed of in truth, as they will be eventually in fact. The right hand of the divine Majesty is the true place of the One Who wields all the power of God, and Who, for creatures such as we, is the only One in Whom we can apprehend and approach the Deity.

By many portions and many modes, of old, speaking to the fathers in the prophets, God, in the last of these days, speaks to us in a Son, Whom He appoints enjoyer of the allotment of the universe, through Whom He makes the cons also; Who, being the Effulgence of His glory and Emblem of His assumption, as well as carrying on the universe by His powerful declaration, making a cleansing of sins, is seated at the right hand of the Majesty in the heights; becoming so much better than messengers as He has enjoyed the allotment of a more excellent name than they.

⁵ For when said He to any of the messengers,

*"Thou art My Son,
Today have I begotten Thee?"*

And again,

*"I shall be to Him for a Father
And He shall be to Me for a Son?"*

⁶ Now, whenever He may again be leading the Firstborn into the inhabited earth, He is saying,

*"And let all the messengers of God
worship Him."*

⁷ And, indeed, to the messengers He is saying,

*"Who is making His messengers
blasts,
And His ministers a flame of fire."*

⁸ Yet to the Son:

*"Thy throne, O God, is for the eon
of the eon,
And a scepter of rectitude is the
scepter of Thy kingdom."*

⁹ Thou lovest righteousness and hatest injustice, Therefore God, Thy God, anoints Thee with the oil of exultation beyond Thy partners."

¹⁰ And

*"Thou, Lord, in accord with sovereignties, dost found the earth.
And the heavens are the works of Thy hands."*

¹¹ They shall be destroyed, yet Thou art continuing, And they all shall age as a cloak,

ΠΟΛΥΜΕΡΩΣ ΚΑΙ ΠΟΛΥΤΡΟΠ²⁰ ΜΑΝΥ-ΠΑΡΤΛΥ AND ΜΑΝΥ-mannerly
 ΩΣ ΠΑΛΑΙΟΘΕΟΣ ΛΑΛΗΣΑΤ⁴⁰ OF-OLD THE GOD TALKING to-
 ΟΙΣ ΠΑΤΡΑΣΙΝ ΕΝ ΤΟΙΣ ΠΡΟ⁶⁰ THE FATHERS IN THE BEFORE-
 ΦΗΤΑΙΣ ΕΣΧΑΤΟΥ ΤΩΝ ΗΜ⁸⁰ 2 AVENTURES ON LAST-one OF-THE DAYS
 ΕΡΩΝΤΟΥ ΤΩΝ ΕΛΑΛΗΣΕΝ ΗΜ¹⁰⁰ these TALKS to-US
 ΙΝΕΝ ΥΙΩΝ ΕΘΗΚΕΝ ΚΛΗΡΟ²⁰ IN SON WHOM He-PLACES tenant
 ΝΟΜΟΝ ΠΑΝΤΩΝ ΔΙΟΥ ΚΑΙ ΕΠ⁴⁰ OF-ALL THRU WHOM AND He-
 ΟΙΗΣΕΝ ΤΟΥΣ ΑΙΩΝΑΣ ΟΩΝ⁶⁰ 3 makes THE eons WHO BEING
 ΑΠΑΥΓΑΣΜΑΤΗΣ ΔΟΞΗΣ ΚΑΙ⁸⁰ FROM-RADIANCE OF-THE esteem AND
 ΧΑΡΑΚΤΗΡΤΗΣ ΥΠΟΣΤΑΣΕΩ²⁰⁰ CARRYING OF-THE UNDER-STANDING
 ΣΑΥΤΟΥ ΕΡΩΝΤΕ ΤΑ ΠΑΝΤΑ⁴⁰ n+. ΔΝ. = making-APPEAR OF-Him CARRYING BESIDES THE ALL
 ΤΩΝ ΗΜΑΤΙ ΤΗΣ ΔΥΝΑΜΕΩΣ Α⁶⁰ to-THE declaration OF-THE ADILITY OF-
 ΥΤΟΥ ΚΑΘΑΡΙΣΜΟΝ ΤΩΝ ΑΜΑ⁸⁰ Him cleansing OF-THE misses
 ΡΤΙΩΝ ΠΟΙΗΣΑΜΕΝΟΣ ΕΚΑΘ⁸⁰ a+ adds ΗΜΩΝ OF-US A+Ε making is-sealed
 ΙΣΕΝ ΕΝΔΕΞΙΑ ΤΗΣ ΜΕΓΑΛΩ²⁰⁰ IN RIGHT OF-THE GREAT-TOGETHERNESS
 ΣΥΝ ΗΣ ΕΝ ΥΨΗΛΟΙΣ ΤΟ ΣΟΥΤ²⁰ 4 IN HIGHs to-so-much
 ΦΚΡΕΙΤΤΩΝ ΓΕΝΟΜΕΝΟΣ ΤΩ⁴⁰ a o. B omits OF-THE better BECOMING OF-THE
 ΝΑΓΓΕΛΩΝ ΟΣΩΔΙΑΦΟΡΟΤΕ⁶⁰ MESSENGERS to-as-much-as more-excelling
 ΡΟΝ ΠΑΡΑ ΥΤΟΥΣ ΚΕΚΛΗΡΟΝ⁸⁰ BESIDE them He-has-tenantied
 ΟΜΗΚΕΝ ΟΝΟΜΑΤΙΝΙ ΓΑΡ ΕΙ¹⁰⁰ 5 NAME to-ANY for He-
 ΠΕΝ ΠΟΤΕ ΤΩΝ ΑΓΓΕΛΩΝ ΥΙΟΥ²⁰ said ?-when OF-THE MESSENGERS SON
 ΣΜΟΥ ΕΙΣ ΥΕΓΩ ΣΗΜΕΡΟΝ ΓΕ⁴⁰ OF-ME ARE YOU I today HAVE-
 ΓΕΝΝΗΚΑΣ ΕΚΑΙ ΠΑΛΙΝ ΕΓΩ⁶⁰ generated YOU AND AGAIN I
 ΕΣΟΜΑΙ ΑΥΤΩ ΕΙΣ ΠΑΤΕΡΑ Κ⁸⁰ to-Him by a+ very small SHALL-WE to-Him INTO FATHER AND
 ΔΙΑΥΤΟΣ ΕΣΤΑΙ ΜΟΙ ΕΙΣ ΥΙ¹⁰⁰ He WILL-BE to-ME INTO SON
 ΟΝΟΤΑΝ ΔΕ ΠΑΛΙΝ ΕΙΣ ΑΓΑΓ²⁰ 6 WHENEVER YET AGAIN He-MAY-BE-INTO-LEAD-
 ΗΤΟΝ ΠΡΩΤΟ ΤΟ ΚΟΝΕΙΣΤΗΝ⁴⁰ ING THE BEFORE-most-BROUGHT-FORTH INTO THE
 ΟΙΚΟΥΜΕΝΗΝ ΛΕΓΕΙ ΚΑΙ Π⁶⁰ being-BOMED He-is-sAYING AND LET-
 ΟΣΚΥΝΗΣΑΤΩΣ ΑΝ ΑΥΤΟ ΠΑΝ⁸⁰ worship to-Him ALL
 ΤΕ ΣΑΓΓΕΛΟΙ ΘΕΟΥ ΚΑΙ ΠΡΟ¹⁰⁰ 7 MESSENGERS OF-God AND TOWARD
 ΣΜΕΝ ΤΟΥΣ ΑΓΓΕΛΟΥΣ ΕΑ²⁰ INDEED THE MESSENGERS He-is-sAYING
 ΙΟ ΠΟΙΩΝ ΤΟΥΣ ΑΓΓΕΛΟΥΣ Α⁴⁰ THE One-making THE MESSENGERS OF-
 ΥΤΟΥ ΠΝΕΥΜΑΤΑ ΚΑΙ ΤΟΥΣ⁶⁰ Him spirita AND THE ol-
 ΕΙΤΟΥΡΓΟΥΣ ΑΥΤΟΥ ΠΥΡΟ⁸⁰ s+ i. o. ficial's OF-Him OF-FIRE
 ΦΛΟΓΑ ΠΡΟΣ ΔΕ ΤΟΝ ΥΙΟΝ Θ¹⁰⁰ 8 BLAZE TOWARD YET THE SON THE TH-
 ΡΟΝ ΟΣΣΟΥ ΘΕΟΣ ΕΙΣ ΤΟΝ Α²⁰ NONE OF-YOU THE God INTO THE eon
 ΙΩΝ ΑΤΟΥ ΑΙΩΝΟΣ ΚΑΙ ΗΡΑ⁴⁰ B omits OF-THE eon OF-THE eon AND THE ROD
 ΔΟΣΤΗΣ ΕΥΘΥΤΗΣ ΤΗΣ ΡΑΒΔ⁶⁰ OF-THE straightness ROD by a+
 ΣΤΗΣ ΒΑΣΙΛΕΙΑΣ ΣΟΥΝ ΓΑΡ⁸⁰ B ΔΥΤΟΥ OF-Him OF-THE KINGDOM OF-YOU YOU-LOVE
 ΗΣ ΑΔΙΚΙΑΣ ΣΥΝ ΗΝ ΚΑΙ Ε¹⁰⁰ 9 JUSTICE AND YOU-
 ΙΗΣΑΣ ΑΔΙΚΙΑΝ ΔΙΑ ΤΟΥΤ²⁰ B NOM = UN-LAWNESS HATE UN-JUSTICE THRU this
 ΟΕ ΧΡΕΙΣ ΕΝΣΕΘΕΟΣ ΘΕΟ⁴⁰ a o. ANOINTS YOU THE God THE God
 ΣΣΟΥ ΕΛΑΙΟΝ ΑΓΑΛΛΙΑΣΕΩ⁶⁰ B i. o. OF-YOU OLIVE-oil OF-exulting
 ΣΠΑΡΑΤΟΥΣ ΜΕΤΟΧΟΥΣ ΣΟΥ⁸⁰ BESIDE THE WITH-HAVERS OF-YOU
 ΚΑΙ ΣΥΚΑΤΑΡΧΑΣ ΚΥΡΙΕΤΗ¹⁰⁰ 10 AND YOU according-to ORIGINALS Master! THE
 ΝΗΝ ΘΕΜΕΛΙΩΣΑΣ ΚΑΙ ΕΡ²⁰ LAND found AND Works
 ΓΑΤΩΝ ΧΕΙΡΩΝ ΣΟΥ ΕΙΣ ΙΝΟ⁴⁰ OF-THE HANDS OF-YOU ARE THE
 ΙΟΥΡΑΝΙΑΥΤΟΙ ΑΠΟΛΟΥ⁶⁰ 11 heavens they WILL-BE-being-destroyed
 ΤΑΙΣ ΥΔΕΔΙΑΜΕΝΕΙΣ ΚΑΙ ΑΠ⁸⁰ YOU YET ARE-THRU-REMAINING AND ALL
 ΑΝΤΕΣ ΩΣΜΑΤΙΟΝ ΠΑΛΑΙΩ¹⁰⁰ AS cloak WILL-BE-BEING-OLDED

⁴ The term "messengers", often rendered "angels", does not denote nature but office. They may be men. Many in the Hebrew Scriptures, as well as John the Baptist (Mt.10¹¹), his disciples (Lu.7²⁴), the Lord's disciples (Lu.9⁵²) are called by this appellation. Applied to celestial beings it denotes those who are God's couriers, who have the power of moving about freely in the universe, and thus perform the duties of messengers. Our Lord Himself is God's Chief Messenger (1 Thes.4¹⁰). The Hebrew oracles had come through messengers. The law was prescribed thus (Gal.3¹⁰). Now all further revelations will flow through the only begotten Son.

⁵ God has had many "sons". When earth's corner stone was laid, all the sons of God shouted for joy (Job 38⁷). Adam was a son of God (Lu.3³⁸). The sixth of Genesis speaks of the sons of God. Hosea foretells the time when all Israel shall be called the sons of God (Hos.1¹⁰). So that the particular point in this passage is the introduction of His Son, not by creation, but by begetting. He is His only begotten Son (Ps.2(1)⁷; Mt.1²³; Lu.1^{32,33}; Jn.1¹⁴). As such He is infinitely better fitted to communicate the heart of God to man.

⁶ This, in its first application, was said of Solomon (2 Sam.7¹⁴) the type of David's greater Son.

⁷ See Ps.97⁷ and Deut.32⁴³.

⁸ The messengers are like the forces of nature, mere instruments to carry out His will (Ps.104⁴).

⁹ As Christ, He reigns over the next eon, including the thousand years. After that, in the new earth, He reigns as Son. This is called "the eon of the eon", because it is the fruit of His reign during the preceding eon. When the Son has reigned to such purpose that there is no further need of His rule, He abdicates, turning over the kingdom to God the Father (1 Co.15²⁸; see also Ps.45⁷).

¹⁰ The Greek word here used means "beginning" in the singular, referring to time. But in the plural, as here, it often denotes sovereignties (Eph.3¹⁰; Col.1¹⁶; Tit.3¹). These were associated with Him in the foundation of the earth, much as the saints in Israel will be in the administration of the kingdom. It corresponds to "hands" in the parallelism.

¹² And, as if clothing, Thou wilt be rolling them up as a cloak, And they shall be changed. Yet *Thou* art the same, And Thy years shall not be defauling."

¹³ Now when has He declared to any of the messengers

"Be sitting at My right hand till I should be placing Thine enemies for a footstool for Thy feet"?

¹⁴ Are they not all ministering spirits commissioned for service because of those who are about to be enjoying the allotment of salvation?

2 Therefore we must more exceedingly be heeding what is being heard, lest at any time we may be

² drifting by. For if the word spoken through messengers came to be confirmed, and every transgression and disobedience obtained a fair re-

³ ward, how shall *we* be escaping when neglecting a prodigious salvation, which, obtaining a beginning through the speaking of the Lord, was confirmed to us by those who

⁴ hear Him, God corroborating, by signs as well as miracles and various powers and partings of holy spirit, according to His will?

⁵ For not to messengers does He subject the future inhabited earth concerning which we are speaking.

⁶ Yet someone somewhere certifies, saying,

"What is man, that Thou art mindful of him?

Or a son of man, that Thou art visiting him?

⁷ Thou makest him some whit inferior to the messengers.

Thou wreathest him with glory and honor.

And dost place him over the works of Thy hands.

⁸ Thou dost subject all underneath his feet."

For in the subjection of all to him, He leaves nothing unsubject

12 ἈΝΘΡΩΠΟΙΝ ΚΑΙ ΩΣ ΕἰΠΕΡΙΒ²⁰
 12 ^Α ^Ε ^Ο. ² + | ²* ΔΛΛΑ- for ΕΛΙ-
 ΟΛΛΙΟΝ ΕΛΙΞΕΙΣ ΑΥΤΟΥΣ Ω⁴⁰
 YOU-WILL-BE-WHIRLING them AS

13 ΣΙΜΑΤΙΟΝ ΚΑΙ ΑΛΛΑΓΗ⁶⁰
 cloak AND THEY-WILL-BE-BEING-CHANGED

14 ΤΑΙΣ ΥΔΕΟ ΑΥΤΟΣ ΕΙ ΚΑΙ ΤΑ⁵⁰
 YOU YET THE SAME ARE AND THE

15 ΕΤΗΣ ΟΥ ΟΥΚ ΕΛΙΨΟΥCΙΝ¹⁰⁰
 YEARS OF-YOU NOT WILL-BE-OUT-LACKING

16 ΠΡΟΣΤΙΝΑΔΕΤΩΝ ΑΓΓΕΛΩΝ²⁰
 16 TOWARD ANT YET OF-THE MESSENGERS

17 ΕἶΡΗΚΕΝ ΠΟΤΕ ΚΑΘΥΣΚΕΔΕ⁴⁰
 He-HAS-declared ?-when YOU-BE-sitting OUT OF-

18 ΣΙΩΝ ΜΟΥ ΕΩC ΑΝΘΩΤΟΥC ΕΧ⁶⁰
 RIGHT OF-ME TILL EVER I-MAY-BE-PLACING THE en-

19 ΕΘΡΟΥC ΟΥΠΟΠΟΔΙΟΝ ΤΩΝ⁸⁰
 emies OF-YOU UNDER-FOOT OF-THE

20 ΠΟΔΩC ΟΥ ΟΥΧΙ ΠΑΝΤΕC ΕΙ²⁰⁰
 14 FEET OF-YOU NOT ALL THEY-

21 ΣΙΝ ΕΙΤΟΥΡΓΙΚΑ ΠΝΕΥΜΑ²⁰
 ARE official spirits

22 ΤΑ ΕΙC ΔΙΑΚΟΝΙΑΝ ΑΠΟCΤΕ⁴⁰
 INTO THRU-SERVICE BEING-commissionED

23 ΑΛΟΜΕΝΑ ΔΙΟΥC ΜΕΛΛΟΝ⁶⁰
 THRU THE once-BEING-ABOUT

24 ΤΑC ΚΑΝΘΡΟΝΟΜΕΙΝC ΩΤΗΡΙ⁸⁰
 TO-BE-tenanting SAVING

25 ΑΝΔΙ ΑΥΤΟΥ ΤΟ ΔΕΙΠΕΡΙCCΟ³⁰⁰
 2 THRU this it-IS-BINDING more-exceedingly
 2 THRU this it-IS-BINDING more-exceedingly

26 ΤΕΡΩC ΠΡΟC ΕΞΕΙΝΗΜΑCΤΟ²⁰
 TO-BE-heeding US TO-THE

27 ΙC ΑΚΟΥCΘΕΙC ΙΝΗΜ ΠΟΤΕ Π²⁰
 BEING-HEARD NO ?-when WE-

28 ΑΡΑΡΩΜΕΝ ΕΙΓΑΡΟΔΙΑΓΓ⁶⁰
 2 MAY-BE-DESIDE-GUSHING IF for THE THRU MES-

29 ΕΛΩΝ ΑΛΛΗΘΕΙC ΛΟΓΟC ΓΕ⁸⁰
 BEING-AS BEING-TALKED saying BECAME

30 ΝΕΤΟΒΕΒΑΙΟC ΚΑΙ ΠΑCΑ ΠΑ¹⁰⁰
 confirmed AND EVERY DESIDE-

31 ΡΑΒΑCΙC ΚΑΙ ΠΑΡΑΚΟΝΕΛΑ²⁰
 STEPPING AND disobedience GOT

32 ΒΕΝΕΝΔΙΚΟΝ ΜΙCΘΑΠΟΔΟC⁴⁰
 IN-JUST HIRE-FROM-GIVING

33 ΙΑΝ ΠΩC ΗΜΕΙC ΕΚΦΕΥCΙΟΜΕ⁶⁰
 3 how WE SHALL-BE-OUT-FLEEING

34 ΘΑΤΗΛΙΚΑΥΤΗC ΑΜΕΛΗC ΑΝ⁸⁰
 OF-THE-PRIME-SAME UN-CARING

35 ΤΕC CΩΤΗΡΙΑC ΗΤΙC ΑΡΧΗΝ⁵⁰⁰
 OF-SAVING WHICH-ANT ORIGINAL

36 ΛΑΒΟΥC ΑΛΛΕΙCΘΑΙΔΙΑΤ²⁰
 GETTING TO-BE-BEING-TALKED THRU THE

37 ΟΥΚΥΡΙΟΥ ΥΠΟΤΩΝ ΑΚΟΥCΑ⁴⁰
 Master by THE once-HEARING

38 ΝΤΩΝ ΕΙC ΗΜΑC ΕΒΕΒΑΙΩΘΗ⁶⁰
 INTO US WAS-confirmed

39 CΥΝΕΠΙΜΑΡΤΥΡΟΥΝΤΟC ΤΟ⁸⁰
 4 OF-TOGETHER-ON-wITNESSING OF-THE

40 ΥΘΕΟΥC ΗΜΕΙC ΤΕ ΚΑΙ ΤΕ⁶⁰⁰
 God to-SIGNS BESIDES AND TO-

41 ΡΑCΙΝ ΚΑΙ ΠΟΙΚΙΛΑC ΔΥΝ²⁰
 MIRACLES AND LO-VARIOUS ABILITIES

42 ΑΜΕCΙΝ ΚΑΙ ΠΝΕΥΜΑΤΟC ΑΓ⁴⁰
 AND OF-spirit HOLY

43 ΙΟΥΜΕΡΙC ΜΟΙC ΚΑΤΑ ΤΗΝ Ο⁶⁰
 to-PARTS according-to THE OF-

44 ΥΤΟΥΘΕΛΗCΙΝ ΟΥΓΑΡ ΑΓΓΕ⁸⁰
 5 Him WILLING NOT for to-MESSENGERS

45 ΛΟΙC ΥΠΕΤΑΞΕΝ ΤΗΝ ΟΙΚΟΥ⁷⁰⁰
 He-UNDER-SETS THE BEING-BOMED

46 ΜΕΝΗΝΤΗΝ ΜΕΛΛΟΥCΑΝ ΠΕ³⁰
 THE BEING-ABOUT ABOUT

47 ΙΝC ΑΛΛΟΙ ΜΕΝ ΔΙΕΜΑΡΤΥΡ⁴⁰
 6 WHICH WE-ARE-TALKING THRU-wITNESSES

48 ΑΤΟΔΕ ΠΟΥΤΙC ΕΓΩΝΤΙΕC⁶⁰
 YET ?-where ANT SAYING ANT IS

49 ΤΙΝΑΝ ΘΡΩΠΟC ΟΤΙ ΜΗΝ ΗC⁸⁰
 human THAT YOU-ARE-BEING-RE-

50 ΚΗΑΥΤΟΥ ΗΥΙΟC ΑΝΘΡΩΠΟΥ⁸⁰⁰
 MINDED OF-him OR SON OF-human

51 ΟΤΙ ΕΠΙCΚΕΠΤΗΑΥΤΟΝ ΗΛΑ²⁰
 7 that YOU-ARE-IN-NOTING him YOU-make-

52 ΤΤΩC ΑCΑΥΤΟΝ ΒΡΑΧΥΤΙΠΑ⁴⁰
 INFERIOR him BIT ANT DESIDE

53 ΡΑΓΓΕΛΟΥC ΔΟΞΗ ΚΑΙ ΤΙΜΗ⁶⁰
 MESSENGERS to-esteem AND to-VALUE

54 ΕCΤΕΦΑΝΩC ΑCΑΥΤΟΝ ΚΑΙ Κ⁸⁰
 YOU-WREATH him AND YOU-

55 ΑΤΕCΤΗC ΑCΑΥΤΟΝ ΕΠΙΤΑΕ⁹⁰⁰
 B omis AND YOU-DOWN-stand him ON THE ACTS OF-THE

56 ΡΓΑΤΩΝΧΕΙΡΩΝC ΟΥ ΠΑΝΤΑ²⁰
 8 OF-THE HANDS OF-YOU ALL

57 ΥΠΕΤΑΞΑC ΥΠΟΚΑΤΩ ΤΩΝ ΠΟ⁴⁰
 YOU-UNDER-SET UNDER-DOWN OF-THE FEET

58 ΔΟΝΑΥΤΟΥ ΕΝ ΤΩ ΓΑΡ ΥΠΟΤΑ⁶⁰
 OF-him IN THE for TO-UNDER-SET

59 ΣΑΙ ΑΥΤΩ ΤΑ ΠΑΝΤΑ ΟΥΔΕΝΑ⁸⁰
 B omis to-him THE ALL NOT-YET-ONE He-

60 ΦΗΚΕΝ ΑΥΤΩ ΑΝΥΠΟΤΑΚΤΟΝ²⁰⁰⁰
 FROM-LETS to-him UN-UNDER-SET

¹¹ The destruction of the earth and the heavens is but a crisis in their change (¹²), for they are not to be made non-existent, but created anew. All things are in a state of flux until the consummation. Only the Son remains the same, and through Him all else attains permanence and perfection.

¹³ David's Son and David's Lord will, like him, subdue all His enemies (1 Chron. 22:18; Ps. 110:1). It is the very essence of His glory that this is only "till". When the last enemy has been abolished, the Son subordinates Himself. All enmity being banished, His sovereignty ceases.

¹⁴ Nothing is said here of the great part which angels play in judgment, for judgment, in its last analysis, is but a prelude to salvation. Paul says nothing of angelic ministry now, because our nearness to God precludes the necessity of any intermediaries. The higher the revelation, the nearer we approach the consummation, the more intimate is the creatures' fellowship with God and the less need there is of any link until finally all these vanish when God becomes All in all.

¹⁻⁴ Here the teaching of Hebrews is definitely linked to that of the Lord in the gospels and those who heard him, in the Acts. Paul's ministries are thus carefully excluded. The fact that these ministries had failed to eventuate in the kingdom, is the ground for this exhortation, for, doubtless many paid no further heed to the promises, now that they seem to have failed of fruition. That the kingdom is in view is shown in the next paragraph. A study of the contexts of the above quotations reveals the fact that they all deal with "the future inhabited earth whereof we speak".

⁵ Nowhere are messengers or angels accorded a place of rule. In the future, in the heavens, we shall judge them. On the earth the Circumcision saints will have dominion. Even now the sovereignties and authorities in the heavens are distinguished from the messengers (Un. 58.12).

⁶ Man's inferiority to angels is only temporary. In the resurrection they will no longer be greater in strength and power (2 Pe. 2:11). Even in the heavens the saints of this economy will be above them. This is only hint-

to him. Yet now we are not as yet seeing all subjected to him. Yet we are observing Jesus, having been made some whit inferior to messengers (because of the suffering of death, wreathed with glory and honor), so that He should, by the grace of God, be tasting death for the sake of all. For it behooved Him, because of Whom all is, and through Whom all is, in leading many sons into glory, to perfect the Inaugurator of their salvation through sufferings. For He who is hallowing as well as those who are being hallowed are all of One, for which cause He is not ashamed to be calling them brethren, saying,

"I shall be reporting Thy name to My brethren,
In the midst of the ecclesia shall I be singing hymns to Thee."

¹³ And again,

"I shall have confidence in Him."

And again,

"Lo! I and the little children whom God gives Me!"

¹⁴ Since, then, the little children have participated in blood and flesh, *He* also was very nigh in partaking of the same, that, through death, He should be abolishing him who has the control of death. that is, the Slanderer, and should be clearing those whoever, in fear of death, were through their entire life liable to slavery. For assuredly it is not taking hold of messengers, but it is taking hold of the seed of Abraham. Whence He must in all things be made like the brethren, that He may be becoming a merciful and faithful Chief Priest in that which is toward God, to make propitiation for the sins of the people. For in that *He* has suffered, being tried, He is able to help those who are being tried.

ΝΥΝ ΔΕ ΟΥ ΠΟΡΘΟΜΕΝ ΑΥΤΟΥΤ	20	ΕΟΣ ΕΠΕΙ ΟΥΝΤΑ ΠΑΙΔΙΑ ΚΕ	20
NOW YET NOT-as-yet WE-ARE-SEEING to-him THE		14 SINCE THEN THE little-boys-girls HAS-	
ΑΠΑΝΤΑΥΠΟΤΕΤΑΓΜΕΝΑΤΟ	40	ΚΟΙΝΩΝΗΚΕΝ ΑΙΜΑΤΟΣ ΚΑΙ	40
9 ALL HAVING-been-UNDER-SET THE		COMMUNIONED OF-BLOOD AND	
ΝΔΕ ΒΡΑΧΥΤΙ ΠΑΡΑΓΓΕΛΟΥ	60	ΣΑΡΚΟΣ ΚΑΙ ΑΥΤΟΣ ΠΑΡΑΠ	60
YET DIT ANY BESIDE MESSENGERS		OF-FLESH AND He BESIDE-NIGHTLY	
ΣΗΛΑΤΤΟΜΕΝΟΝ ΒΛΕΠΟΜΕΝ	80	Η ΣΙΩΣ ΜΕΤΕΣΧΕΝ ΤΩΝ ΑΥΤΩ	80
HAVING-been-made-INFERIOR WE-ARE-LOOKING		bas-with-HAD OF-THE SAME	
ΙΗΣΟΥΝ ΔΙΑ ΤΟ ΠΑΘΗΜΑΤΟΥ	100	ΝΙΝ ΔΙΑ ΤΟΥ ΘΑΝΑΤΟΥ ΚΑΤ	600
JEHUS THRU THE EMOTION OF-THE		THAT THRU THE DEATH He-SHOULD-	
ΘΑΝΑΤΟΥ ΔΟΣΗΚΑΙ ΤΙΜΗΣ	20	ΑΡΓΗ ΧΗΤΟΝ ΤΟ ΚΡΑΤΟΣ ΕΧΟ	20
DEATH to-esteem AND to-VALUE HAVING-		BE-DOWN-UN-ACTING THE-one THE HOLDING HAVING	
ΤΕ ΦΑΝΘΟΜΕΝΟΝ ΟΠΩΣ ΧΑΡΙΤ	40	ΝΤΑΤΟΥ ΘΑΝΑΤΟΥ ΤΟΥΤΕ	40
been-WREATHED WHICH-how to-grace		OF-THE DEATH this IS	
ΙΘΕΟΥ ΥΠΕΡ ΠΑΝΤΟΣ ΓΕΥΣΗ	60	15 THE THRU-CASTER AND SH'D-BE-FROM-	
OF-God OVER EVERY He-SHOULD-DE-			
ΤΑΙ ΘΑΝΑΤΟΥ ΕΠΙ ΠΕΝ ΓΑΡ	80	ΛΑΞΗ ΤΟΥ ΤΟΥΣ ΟΣΟΙ ΦΟΒΩ	80
10 TASTING OF-DEATH it-DELOVED for		CHANGING these as-much-as to-FAIR OF-	
ΑΥΤΩ ΔΙΟΝΤΑ ΠΑΝΤΑ ΚΑΙ ΔΙ	200	ΑΝΑΤΟΥ ΔΙΑ ΠΑΝΤΟΣ ΤΟΥ ΖΗ	700
to-Him THRU WHOM THE ALL AND THRU		DEATH THRU EVERY THE TO-DE-	
ΟΥΤΑ ΠΑΝΤΑ ΠΟΛΛΟΥΣ ΥΙΟΥ	20	ΝΕΝΟΧΟΙ ΗΣΑΝ ΔΟΥΛΕΙΑΣ	20
WHOM THE ALL MANY BONS		16 LIVING liable WERE OF-SLAVERY NOT	
ΣΕΙΣ ΔΟΣΑΝ ΑΓΑΓΟΝΤΑ ΤΟΝ	40	ΥΓΑΡ ΔΗ ΠΟΥ ΑΓΓΕΛΩΝ ΕΠΙ	40
INTO esteem LEADING THE		for BIND-? where OF-MESSENGERS it-IS-ON-	
ΑΡΧΗΓΟΝ ΤΗΣ ΣΩΤΗΡΙΑΣ ΑΥ	60	ΑΜΒΑΝΕΤΑΙ ΑΛΛΑ ΣΠΕΡΜΑΤ	60
ORIGIN-LEADER OF-THE SAVING OF-		GETTING-UP but OF-seed	
ΤΩΝ ΔΙΑ ΠΑΘΗΜΑΤΩΝ ΤΕ ΛΕΙ	80	Ο ΣΑΒΡΑΜΕ ΠΙΛΑΜΒΑΝΕΤΑ	80
them THRU EMOTIONS to-mature		of-ABRAHAM it-IS-ON-GETTING-UP	
ΨΑΙΟΤΕ ΓΑΡ ΑΓΙΑΖΩΝ ΚΑΙ	300	ΙΘΕΝ ΦΕΙΛΕΝ ΚΑΤΑ ΠΑΝΤ	800
11 THE DESIDES for One-HOLYZING AND		17 WHICH-PLACE He-OWED according-to ALL	
ΟΙΑΓΙΑΖΟΜΕΝΟΙ ΕΞ ΕΝΟΣ Π	30	ΑΤΟΙΣ ΑΔΕΛΦΟΙΣ ΟΜΟΙΩΘΗ	20
THE oneS-being-HOLYZED OUT OF-ONE ALL		to-THE brothers TO-DE-LIKENED	
ΑΝΤΕΣ ΔΙ ΗΝ ΑΙΤΙΑΝ ΟΥΚ Ε	40	ΝΑΙ ΙΝΑ ΕΛΕΗΜΩΝ ΓΕΝΗΤΑΙ	40
THRU WHICH CAUSE NOT He-IS-		THAT Merciful He-MAY-BE-BECOMING	
ΔΙΣΧΥΝΕΤΑΙ ΑΔΕΛΦΟΥΣ ΑΥ	60	ΚΑΙ ΠΙΣΤΟΣ ΑΡΧΙΕΡΕΥΣ ΤΑ	60
be-ING-ON-VILED brothers them		AND BELIEVING chief-SACRED-one THE	
ΤΟΥΣ ΚΑΛΕΙΝ ΛΕΓΩΝ ΑΠΑΓΓ	80	ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΕΙΣ ΤΟ ΕΙΛΑ	60
12 TO-DE-CALLING SAYING I-LI-DE-FROM-		TOWARD THE God INTO THE TO-BE-PROFI-	
ΕΛΩ ΤΟ ΟΝΟΜΑΣΟΥ ΤΟΙΣ ΑΔΕ	400	ΣΚΕΣΘΑΙ ΤΑΣ ΑΜΑΡΤΙΑΣ ΤΟ	900
MESSAGING THE NAME OF-YOU to-THE brothers		TIATING THE misses OF-THE	
ΛΦΟΙΣ ΜΟΥ ΕΝ ΜΕΣ ΦΕΚΚΛΗΣ	20	ΥΛΑΟΥ ΕΝΩ ΓΑΡ ΠΕΠΟΝΘΕΝΑ	20
OF-ME IN MIDST OF-OUT-CALLED		18 PEOPLE IN WHICH for HAS-EMOTIONED He	
ΙΑΣ ΜΝΗΣΩΣ ΕΚΑΙ ΠΑΛΙΝ	40	ΥΤΟΣ ΠΕΙΡΑΣΘΕΙΣ ΔΥΝΑΤΑ	40
13 I LI-DE-HYMINING YOU AND AGAIN I		BEING-tried He-IS-ADLE	
ΓΩΣΟΜΑΙ ΠΕΠΟΙΘΩΣ ΕΠΑΥ	60	ΙΤΟΙΣ ΠΕΙΡΑΣΘΟΜΕΝΟΙΣ ΒΟ	60
SHALL-DE HAVING-confidence ON Him		to-THE oneS-being-tried TO-	
ΤΩ ΚΑΙ ΠΑΛΙΝ ΙΔΟΥ ΕΓΩ ΚΑΙ	80	ΗΘΗΣΑΙ ΘΕΝΑ ΔΕΛΦΟΙ ΑΓΙ	10
AND AGAIN BE-PERCEIVING I AND		3 help WHICH-PLACE brothers HOLY	
ΤΑ ΠΑΙΔΙΑ ΜΟΙ ΕΔΩΚΕΝ ΟΘ	500	ΟΙΚΑΝ ΕΩΣ ΕΠΟΥΡΑΝΙΟΥΜ	3000
THE little-boys-girls WHICH to-ME GIVES THE God		OF-CALLING ON-heavely WITH-	

ed in Hebrews. The immediate "all" refers only to the earth (Ps.8).

^a The resurrection and exaltation of the suffering Saviour is the promise and pledge that He will elevate all who are His during the eons into the place of dominion over the universe. Only the One Who has been lowest can claim the place supreme.

^a The words "by the grace of God" may, originally, have been "apart from God". This reading is supported by several early fathers and versions, as well as by the context.

ⁱ It is not easy, in English, to distinguish between the celestial calling, here referred to, and the "calling above" (Phil.3¹⁴) of Paul's latest revelation. That which is celestial as to location is often spoken of in Ephesians, as our blessing among the celestials (1³), His seat (1²⁰), our seat (2⁶), the sovereignties and authorities (3¹⁰), our conflict (6¹²). This is in the dative case, which gives us the place in which anything is found. It occurs once in Hebrews (12²²). The genitive denotes source or character. The shadow of the divine service of the celestials (Heb.8⁶) was on earth. So the city sought by the faithful (Heb.11¹⁰) will descend to earth (Un. 21¹⁰), and the celestial calling is from the ascended Christ, not to heaven, but from heaven. We are called to heaven, the Hebrews are addressed from heaven. They have no part in the calling above. Their blessings, though celestial in character, are on earth.

Our calling is gracious (Ro.11²⁹), for God's glory (1 Co.1²⁶), fraught with the highest expectations (Eph.1¹⁸), not in accord with our acts, but in accord with His own purpose and the grace which was given us in Christ Jesus before eonian times (2 Tim.1⁹), but this calling is conditional (3⁶⁻¹⁴) as in Peter, who exhorts his readers to confirm their calling through ideal acts (2 Pet.1¹⁰).

The spiritual in Israel are God's house (1 Pet.2⁵). Just as, at the exodus, Moses was over the nation, so now, God's Son is their Mediator. And as Moses combined the office of apostle with that of priest, so Christ is commissioned by God to the people and stands before God for the people.

⁷ The Pentecostal period is the anti-

3 Whence, holy brethren, partners of a celestial calling, consider the Apostle and Chief Priest of our avowal, Jesus, Who is faithful to Him Who makes Him, as Moses also was in His whole house. For this One is worthy of more glory than Moses by as much as He Who constructs it has more honor than the house. For every house is being constructed by some one, yet He Who constructs all is God. And Moses, indeed, was faithful in His whole house as an attendant, for a testimony of that which shall be spoken. Yet Christ, as a Son over His house—whose house *we* are, that is, if we should be retaining the boldness and glorying of the expectation confirmed unto the consummation.

7 Wherefore, according as the holy spirit is saying,

"Today, if you should be hearing His voice,

8 You should not be hardening your hearts

As in the embitterment of the day of trial in the wilderness,

9 Where your fathers try Me in the testing

And were acquainted with My acts forty years.

10 Wherefore I am disgusted with this generation, and said,

'Ever are they straying in heart; Yet *they* know not My ways.'

11 As I swear in My indignation, 'If they shall be entering into My stopping—!'"

12 Beware, brethren, lest at some time there shall be in any of you a wicked heart of unbelief, in withdrawing from the living God. But be entreating yourselves, each day, until what is called "today", lest any of you may be hardened by the seduction of sin. For we have become partners of Christ,

ΕΤΟΧΟΙΚΑΤΑΝΟΗΣΑΤΕΤΟΝ ²⁰	ΥΧΗΤΕΜΗΣΚΑΗΡΥΝΗΤΕΤΑΣ ²⁰
MAVERS DOWN-MIND-YE THE	BE-HEARING NO YE-SHOULD-BE-HARDENING THE
ΑΠΟΣΤΟΛΟΝΚΑΙ ΑΡΧΙΕΡΕΑ ⁴⁰	ΚΑΡΔΙΑΣΥΜΦΩΝΩΣΕΝΤΟΠΑΡ ⁴⁰
COMMISSIONER AND chief-BACHED-One	HEARTS OF-YOUP AS IN THE BESIDE-
ΤΗΣΟΜΟΛΟΓΙΑΣΗΜΩΝΙΗΣΟ ⁶⁰	ΑΠΙΚΡΑΣΜΦΚΑΤΑΤΗΝΗΜΕΡ ⁶⁰
OF-THE avowal OF-US JESUS	BITTERING according-to THE DAY
ΥΝΠΙΣΤΟΝΟΝΤΑΤΩΠΟΙΗΣΑ ⁸⁰	ΑΝΤΟΥΠΕΙΡΑΣΜΟΥΕΝΤΗΕΡ ⁸⁰
2 BELIEVING BEING to- <i>THE</i> One-making	OF- <i>THE</i> trial IN THE DES-
ΝΤΙΑΥΤΟΝΩΣΚΑΙΜΩΨΗΣΕ ¹⁰⁰	ΗΜΦΟΥΕΠΕΙΡΑΣΑΝΜΕΟΙΠΑ ¹⁰⁰
ILLIM AS AND MOSES IN	9 OLATE where try ME THE FATHERS
ΝΟΛΩΤΩΟΙΚΦΑΥΤΟΥΠΑΛΕΙΟ ²⁰	ΤΕΡΕΣΥΜΦΩΝΕΝΔΟΚΙΜΑΣΙΑ ²⁰
3 WHOLE THE HOME OF-him OF-MORE	OF-YOUP IN testing
ΝΟΣΓΑΡΟΥΤΟΣΔΟΞΗΣΠΑΡΑ ⁴⁰	ΚΑΙΕΙΔΟΝΤΑΕΡΓΑΜΟΥΤΕΣ ⁴⁰
for this-One esteem BESIDE	AND THEY-PERCEIVED THE ACTS OF-ME FOUR-TY
ΜΩΨΣΗΝΗΣΙΩΤΑΙΚΑΘΟΣΟΝ ⁶⁰	ΣΕΡΑΚΟΝΤΑΕΤΗΔΙΟΠΡΟΣΟ ⁶⁰
MOSES He's-been-WORTHY according-to as-much-	10 TEARS THRU-WHICH I-TOWARD-
ΠΑΛΕΙΟΝΑΤΙΜΗΝΕΧΕΙΤΟΥ ⁸⁰	ΚΑΙΧΘΙΣΑΤΗΓΕΝΕΑΤΑΥΤΗΚΑΙ ⁸⁰
AS MORE VALUE IS-HAVING OF-THE HOME	DISGUST to- <i>THE</i> generation this AND
ΙΚΟΥΟΚΑΤΑΣΚΕΥΑΣΑΥΤ ²⁰⁰	ΕΙΠΟΝΑΕΙΠΛΑΝΩΝΤΑΙΤΗΚ ²⁰⁰
THE One-constructing it	11 I-said ever THEY-ARE-bring-STRAYED to- <i>THE</i> HEART
ΟΝΠΑΣΓΑΡΟΙΚΟΣΚΑΤΑΣΚΕ ²⁰	ΑΡΔΙΑΥΤΟΙΔΕΟΥΚΕΓΝΩ ²⁰
4 EVERY for HOME IS-bring-constructed	they YET NOT KNOW
ΥΑΖΕΤΑΙΥΠΟΤΙΝΟΣΟΔΕΠΑ ⁴⁰	ΑΝΤΑΣΟΔΟΥΣΜΟΥΦΩΜΟΣΑ ⁴⁰
by ANY THE-One YET ALL	11 THE WAYS OF-ME AS I-SWEAR
ΝΤΑΚΑΤΑΣΚΕΥΑΣΑΘΕΟΣ ⁶⁰	ΕΝΤΗΟΡΓΗΜΟΥΕΙΣΕΛΕΑ ⁶⁰
5 constructing God AND	IN THE INDIGNATION OF-ME IF THEY-WILL-BE-INTO-
ΑΙΜΩΨΗΣΜΕΝΠΙΣΤΟΣΕΝΟ ⁸⁰	ΣΟΝΤΑΙΕΙΣΤΗΝΚΑΤΑΠΑΥΣ ⁸⁰
AD O. MOSES INDEED BELIEVING IN WHOLE	COMING INTO THE DOWN-CEASING
ΛΩΤΩΟΙΚΦΑΥΤΟΥΦΩΒΕΡΑΠ ³⁰⁰	ΙΝΜΟΥΒΛΕΠΕΤΕΔΕΛΦΟΙΜ ³⁰⁰
THE HOME OF-him AS retainer	12 OF-ME DE-YE-looking brothers NO
ΦΝΕΙΣΜΑΡΤΥΡΙΟΝΤΩΝΑΛΛΑ ²⁰	ΗΠΟΤΕΕΣΤΑΙΕΝΤΙΝΙΥΜΩΝ ²⁰
INTO witness OF-THE SMALL-BE-	7-when WILL-BE IN ANY OF-YOUP
ΗΘΝΣΟΜΕΝΟΝΧΡΙΣΤΟΣΔΕΩ ⁴⁰	ΚΑΡΔΙΑΠΟΝΗΡΑΑΠΙΣΤΙΑΣ ⁴⁰
6 BEING-TALKED ANOINTED YET AS	HEART wicked OF-UN-BELIEF
ΣΥΙΟΣΕΠΙΤΟΝΟΙΚΟΝΑΥΤΟ ⁶⁰	ΕΝΤΩΑΠΟΣΤΗΝΑΙΑΠΟΘΕΟΥ ⁶⁰
SON ON THE HOME OF-Him	IN THE TO-FROM-stand FROM God
ΥΟΥΟΙΚΟΣΕΣΜΕΝΗΜΕΙΣΕΑ ⁸⁰	ΖΩΝΤΟΣΑΛΛΑΠΑΡΑΚΑΛΕΙ ⁸⁰
OF-WHOM HOME ARE WE IF-EVEN	13 LIVING but DE-YE-BESIDE-CALLING
ΝΠΕΡΤΗΝΠΑΡΡΗΣΙΑΝΚΑΙΤ ¹⁰⁰	ΕΕΑΥΤΟΥΣΚΑΘΕΚΑΣΤΗΝΗΜ ¹⁰⁰
EVEN THE boldness AND THE	selves according-to EACH DAY
ΟΚΑΥΧΗΜΑΤΗΣΕΛΠΙΔΟΣΜΕ ²⁰	ΕΡΑΝΑΧΡΙΣΟΥΤΟΣΗΜΕΡΟΝ ²⁰
BOAST OF-THE EXPECTATION UNTO	UNTIL WHICH THE TODAY
ΥΠΟΜΕΝΤΟΧΟΚΑΘΩΣΛΕΓΕΙΤ ⁴⁰	ΚΑΛΕΙΤΑΙΙΝΑΜΗΣΚΑΗΡΥΝ ⁴⁰
UP OMIT UNTO FINISH confirmed	IS-being-CALLED THAT NO MAY-BE-BEING-HARD-
ΧΡΙΤΕΛΟΥΣΕΒΕΒΑΙΑΝΚΑΤΑ ⁴⁰	ΟΤΗΤΙΣΕΣΥΜΦΩΝΑΠΑΤΗΤΗΣΑ ⁶⁰
FINISH confirmed WE-SHOULD-BE-	ENED ANY OUT OF-YOUP to-REDUCTION OF-THE miss-
ΣΧΩΜΕΝΔΙΟΚΑΘΩΣΛΕΓΕΙΤ ⁶⁰	ΜΑΡΤΙΑΣΜΕΤΟΧΟΙΓΑΡΤΟΥ ⁶⁰
7 DOWN-JAVING THRU-WHICH according-to IS-SAYING THE	14 ing WITH-AVERS for OF-THE
ΟΠΝΕΥΜΑΤΟΑΓΙΟΝΗΜΕΡΟ ⁶⁰	ΧΡΙΣΤΟΥΓΕΓΟΝΑΜΕΝΕΑΝΠ ⁴⁰⁰
spirit THE HOLY today	ANOINTED WE-HAVE-BECOME IF-EVEN EVEN
ΝΕΑΝΤΗΣΦΩΝΗΣΑΥΤΟΥΑΚΟ ⁶⁰⁰	
IF-EVEN OF-THE SOUND OF-ILLIM YE-SHOULD-	

type of the wilderness experiences. As Israel wandered forty years in the desert, so now they wander a like period in the wastes of unbelief. The kingdom does not come.

⁷ The Hebrew of Ps.95⁷⁻¹¹ reads "as at Meribah" and "the day of Massah", and the passage refers to the twentieth of Numbers. The quotation substitutes their meanings. Meribah is "contention," or "bitterness," Massah is "trial." Thus he brings before us the two great occasions which exhibited the unbelief of the people. They followed the report of the ten spies, and refused to go into the land (Nu. 13, 14). Jehovah proposed to wipe them out and make a greater nation of Moses. But He relented, yet doomed them all, but Caleb and Joshua, to die in the wilderness. At Meribah or Massah the people had no water and they murmured against Moses and Jehovah (Ex.17¹⁻⁷; Nu.20¹⁻¹³). All those in the wilderness had been redeemed out of Egypt, yet they failed to enter the land because of unbelief. The Pentecostal believers who are addressed here find themselves in precisely the same predicament. The Lord had come, offering the kingdom, but they had refused to enter in. Now again the kingdom had been proclaimed, and now those who had been redeemed murmur because the kingdom is not set up. This epistle is meant for those at Meribah.

This quotation is the keynote of the warnings of this epistle. Despite them the bulk of the nation drew back, and we witness its wanderings to this day. Abraham was not an Israelite, nor a Jew, but his descendants who imitated his faith in obedience to the exhortations of this epistle are Hebrews indeed.

³ That the entrance into the land was only a typical suggestion of the reality is evident when the psalmist speaks of a future entrance. The word "rest" is not a correct rendering of the Hebrew "sabbath" or the Greek word here used. God was not tired when He first instituted the sabbath (Gen.2²). He stopped, not rested. So the unbeliever is not asked to rest from his works, to gather strength to resume them, but to stop because God has finished His work.

that is, if we should be retaining the beginning of the assumption confirmed unto the consummation, while it is being said

"'Today', If you should be hearing His voice,
You should not be hardening your hearts
As in the embitterment."

¹⁶ For some, hearing, embitter Him; but not all who come out of ¹⁷ Egypt through Moses. Now with whom is He disgusted forty years? Was it not with those who sin, whose carcasses fall in the wilderness? ¹⁸ Now to whom does He swear, not to be entering into His stopping, except to those who are stubborn? ¹⁹ And we are observing that they could not enter because of unbelief. ⁴ We may be fearing then, lest, when a promise is being left of entering into His stopping, some one of you may be seeming to have been ² deficient. For we also have been evangelized, even as they. But the word heard does not benefit them, not having been blended with faith ³ in those who hear. Then we who believe are entering into the stopping, according as He has declared.

"As I swear in My indignation.
'If they shall be entering into My stopping—!'"

although the works occur from the ⁴ disruption of the world. For He has declared somewhere concerning the seventh thus: "And God stops on the seventh day from all ⁵ His works." And in this again.

"If they shall be entering into My stopping—!"

⁶ Since, then, it is left for some to be entering into it, and those to whom the evangel was formerly preached did not enter because of ⁷ stubbornness, He is again specifying

<p>ΕΡΤΗΝΑΡΧΗΝΤΗΣΥΠΟCΤΑC 20 <small>THE ORIGINAL OF-THE UNDER-STANDING</small> ΕΨΜΕΧΡΙΤΕΛΟΥCΒΕΒΑΙΑ 40 <small>UNTIL FINISH confirmed</small></p>	<p>ΑΡΕCΜΕΝΕΥΗΓΓΕΛΙCΜΕΝΟ 20 <small>WE-ARE HAVING-bren-well-messagized</small> ΙΚΑΘΑΠΕΡΚΑΚΕΙΝΟΙΑΛΛΟ 40 <small>DOWN-EVEN AND-those but NOT</small></p>
<p>ΝΚΑΤΑCΧΟΜΕΝΕΝΤΩΛΕΓΕC 60 <small>WE-SHOULD-BE-DOWN-HAVING IN THE TO-BE-BEING-said</small> ΘΑΙCΗΜΕΡΟΝΕΑΝΤΗCΦΩΝΗ 80 <small>15 A O. TODAY IF-EVER OF-THE SOUND</small></p>	<p>ΥΚΟΦΕΛΗCΕΝΟΛΟΓΟCΤΗCΑ 60 <small>benefits THE saying OF-THE HEAR-</small> ΚΟΝCΕΚΕΙΝΟΥCΜΗCΥΝΚΕC 80 <small>ing those NO HAVING-bren-</small></p>
<p>CΑΥΤΟΥΑΚΟΥCΤΕΜΗCΚΑΗ 100 <small>OF-Him YE-SHOULD-BE-HEARING NO YE-SHOULD-BE-</small> ΡΥΝΗΤΕCΑΚΑΡΔΙΑCΥΜΩΝ 20 <small>10 HARDENING THE HEARTS OF-YOUP</small></p>	<p>ΕΡΑCΜΕΝΟΥCΤΗΠΙCΤΕΙΤΟ 600 <small>TOGETHER-blended to-THE BELIEF to-THE</small> ΙCΑΚΟΥCΑCΙΝΕΙCΕΡΧΟΜΕ 20 <small>3 ones-HEARING WE-ARE-INTO-COMING</small></p>
<p>ΦCΕΝΤΩΠΑΡΑΠΙΚΡΑCΜΩΤΙ 40 <small>16 AS IN THE BESIDE-BITTERING ANY</small> ΝΕCΓΑΡΑΚΟΥCΑΝΤΕCΠΑΡΕ 60 <small>for HEARING THEY-BESIDE-</small></p>	<p>ΘΑΥΝΕΙCΤΗΝΚΑΤΑΠΑΥCΙ 40 <small>3 B ΓΑΡ for φημι the THEN INTO THE DOWN-CEASING</small> ΝΟΙΠΙCΤΕΥCΑΝΤΕCΚΑΘΩC 60 <small>THE ones-BELIEVING according-as</small></p>
<p>ΠΙΚΡΑΝΑΝΑΛΛΟΥΠΑΝΤΕCΟ 80 <small>BITTER but NOT ALL THE</small> ΙΕΞΕΛΘΟΝΤΕCΕΞΑΙΓΥΠΤΟ 200 <small>ones-OUT-COMING OUT OF-EGYPT A O.</small></p>	<p>ΕΙΡΗΚΕΝΩCΩΜΟCΑΕΝΤΗΘΡ 50 <small>He-has-declared as I-SWEAR IN THE INDIG-</small> ΓΗΜΟΥΕΙCΕΛΕΥCΟΝΤΑΙ 700 <small>A omits IF p omits INTO- WE-MAY-DE- NATION OF-ME IF THEY-WILL-BE-INTO-COMING p O.</small></p>
<p>ΥΔΙΑΜΩΥCΕΩCΤΙCΙΝΔΕΠΡ 20 <small>17 THRU MOVES to-ANY YET He-</small> ΟCΦΧΘΙCΕΝΤΕCΕΡΑΚΟΝΤ 40 <small>TOWARD-DISGUSTS FOUR-TY A+G</small></p>	<p>ΕΙCΤΗΝΚΑΤΑΠΑΥCΙΝΜΟΥΚ 20 <small>INTO THE DOWN-CEASING OF-ME AND-</small> ΑΙΤΟΙΤΩΝΕΡΓΩΝΑΠΟΚΑΤΑ 40 <small>to-THE OF-THE ACTS FROM DOWN-CAST-</small></p>
<p>ΑΕΤΗΟΥΧΙΤΟΙCΑΡΜΑΤΗCΑ 60 <small>A-UN-PERSUADING Π Ε Ι Θ YEALMS NOT to-THE ones-missing</small> CΙΝΩΝΤΑΚΦΑΛΕΠΕCΕΝΕΝΤ 80 <small>OF-WHOM THE CAUCASES FALLS IN THE</small></p>	<p>ΒΟΛΗCΚΟCΜΟΥΓΕΝΗΒΕΝΤΩ 60 <small>ing OF-SYSTEM BEING-BECOME</small> ΝΕΙΡΗΚΕΝΓΑΡΠΟΥΠΕΡΙΤΗ 80 <small>4 He-has-declared for ?-where ABOUT THE</small></p>
<p>ΝΕΡΗΩΤΙCΙΝΔΕΩΜΟCΕΝΜ 300 <small>18 DESOLATE to-ANY YET He-swears NO</small> ΗΕΙCΕΛΕΥCΕCΘΑΙΕΙCΤΗΝ 20 <small>TO-BE-INTO-COMING (future) INTO THE</small></p>	<p>CΕΒΔΟΜΗCΟΥΤΩCΚΑΙΚΑΤΕ 800 <small>SEVENTH thus AND DOWN-</small> ΠΑΥCΕΝΘΕΟCΕΝΤΗΜΕΡΑ 20 <small>p C A omits IN THE DAY THE SEVENTH CEASES THE God IN THE DAY</small></p>
<p>ΚΑΤΑΠΑΥCΙΝΑΥΤΟΥΕΙΜΗΤ 40 <small>DOWN-CEASING OF-Him IF NO to-</small> ΟΙCΑΠΕΙΘΗCΑCΙΝΚΑΙΒΛΕ 60 <small>19 THE ones-UN-PERSUADING AND WE-ARE-</small></p>	<p>ΕΡΓΩΝΑΥΤΟΥΚΑΙΕΝΤΟΥΤΩ 60 <small>5 ACTS OF-Him AND IN this</small> ΠΑΛΙΝΕΙCΕΛΕΥCΟΝΤΑΙ 80 <small>p omits IF AGAIN IF THEY-WILL-BE-INTO-COMING</small></p>
<p>ΝΕΙCΕΛΘΕΙΝΔΙΑΠΙCΤΙΑΝ 400 <small>TO-BE-INTO-COMING THRU UN-BELIEF A O. p+G</small> ΦΩΒΗΘΕΜΕΝΟΥΜΗΠΟΤΕΚΑ 20 <small>4 WE-MAY-BE-BEING-afraid THEN NO ?-when OF-</small></p>	<p>ΕΙCΤΗΝΚΑΤΑΠΑΥCΙΝΜΟΥΕ 300 <small>6 INTO THE DOWN-CEASING OF-ME since</small> ΠΕΙΟΥΝΑΠΟΛΕΙΠΕΤΑΙΤΙΝ 20 <small>p O. p O. THEN it-IS-BEING-FROM-LACKED ANY</small></p>
<p>ΤΑΛΕΙΠΟΜΕΝΗCΕΠΑΓΓΕΛΙ 40 <small>bring-let promise A+G</small> ΑCΕΙCΕΛΘΕΙΝΕΙCΤΗΝΚΑΤ 60 <small>TO-BE-INTO-COMING INTO THE DOWN-</small></p>	<p>ΑCΕΙCΕΛΘΕΙΝΕΙCΑΥΤΗΝΚ 40 <small>TO-BE-INTO-COMING INTO her AND</small> ΑΙΟΙΠΡΟΤΕΡΟΝΕΥΑΓΓΕΛΙ 60 <small>THE BEFORE-more ones-BEING-WELL-</small></p>
<p>ΑΠΑΥCΙΝΑΥΤΟΥΔΟΚΗΤΙCΕ 80 <small>CEASING OF-Him MAY-BE-SEEMING ANY OUT</small> CΥΜΩΝΥCΤΕΡΗΚΕΝΑΙΚΑΙΓ 500 <small>2 OF-YOUP TO-HAVE-WANTED AND for</small></p>	<p>CΘΕΝΤΕCΟΥΚΕΙCΗΛΘΟΝΔΙ 80 <small>MESSAGIZED NOT INTO-CAME THRU</small> ΑΔΕΙΘΕΙΑΝΠΑΛΙΝΤΙΝΑΟ 5000 <small>B O. A p O. s1 C T sp omit the E s1 IS-DEFINING ANY UN-PERSUADABLENESS AGAIN ANY IS-</small></p>
<p></p>	<p>7</p>

⁸ Joshua (in Greek the same as Jesus) signifies Jehovah the Saviour. He brought them into the land. Hence, while Moses and Aaron are discussed at length, their ministry being in the wilderness, Joshua is barely mentioned. This shows how consistently this epistle clings to the wilderness experiences of Israel. It is not concerned with the entrance into the promises.

⁹ The sabbatism which remains for Israel is the millennial kingdom. Those who, like Caleb and Joshua, spy out the land, and have confidence that God will fulfill His promise, enjoy the sabbatism by faith. All the rest are strewn along the wilderness.

¹² The soul has to do with the physical senses. It is usually confused with the spirit. The nation in the wilderness was soulless. They sighed for the flesh pots of Egypt. They were sensual. So too with the people in our Lord's day, who responded to the loaves and fishes, but could not digest His words. And this is the danger with these Hebrew believers. They sighed for the physical blessings of the kingdom. But when the signs which accompanied its proclamation in the Pentecostal era withdrew, they fell away. Only the word of God is able to judge whether an action is spiritual or soulless.

¹³ "Him to Whom we are accountable" is an impressive and suggestive description of God whose Word makes apparent every thought of the heart.

¹⁴ Priesthood is a standing symbol of distance and alienation. There was no priest in Eden. There is no temple in the new creation (Un.21²²). In the present economy of grace each one has unhindered access, by one spirit, to the Father (Eph.2¹⁸). The Aaronic priesthood arose out of Moses' inability to perform all the functions of a mediator. As Christ has no such disabilities He exercises all the duties pertaining to mediatorship, and thus becomes a Priest of a different order. From the time when no priest was needed, through Melchisedec, who was both priest and king, down to Aaron was a descent. The ascent is through Christ, Who is both Priest and King, to the last eon, when priesthood vanishes in reconciliation.

ing a certain day, "Today"—saying in David after so much time, according as has been declared before,

"Today, if you should be hearing
His voice,
You should not be hardening your
hearts."

⁸ For if Joshua causes them to stop. He would not have spoken concerning another after these days.

⁹ Consequently a sabbatism is left for the people of God. For he who is entering into His stopping, *he* also stops from his works even as God from His own.

¹¹ We should be endeavoring, then, to be entering into that stopping, lest some should be falling into the same example of stubbornness. For the word of God is living and active, and keener than any two-edged sword, and penetrating up to the parting of soul and spirit, as well as the articulations and marrow, and is a judge of the sentiments and thoughts of the heart.

¹³ And there is not a creature which is not apparent before it. Now all is naked and bared to the eyes of Him to Whom we are accountable.

¹⁴ Having, then, a great Chief Priest, Who has come through the heavens, Jesus, the Son of God, we may be holding to the avowal.

¹⁵ For we have not a Chief Priest not able to sympathize with our infirmities, but One Who has been tried in all respects alike, apart from sin. With boldness, then, we may be approaching the throne of grace, that we may be obtaining mercy and finding grace for opportune help.

⁵ For every chief priest obtained from among men is constituted for

ΡΙΖΕΙ ΗΜΕΡΑΝ ΣΗΜΕΡΟΝ 20 defining DAY today IN	ΕΥΜΑΤΟΣ ΑΡΜΩΝΤΕΚΑΙ ΜΥΕ 20 spirit OF-CONNECTIONS BESIDES AND OF-MARROWS
ΔΑΥΕΙΔ ΛΕΓΩΝ ΜΕΤΑΤΟΣ 40 DAVID SAYING after so-much	ΑΩΝΑ ΚΑΙ ΚΡΙΤΙΚΟΣ ΕΝ ΘΥΜΗ 40 (spinal) AND JUDGE OF-IN-FEELINGS
ΤΟΝ ΧΡΟΝΟΝ ΚΑΘΩΣ ΠΡΟΕΙΡ 60 TIME according-as HAS-been-BEFORE-	ΣΕΩΝ ΚΑΙ ΕΝΝΟΩΝ ΚΑΡΔΙΑ 60 AND OF-IN-MINDS OF-HEART
ΗΤΑΙ ΣΗΜΕΡΟΝ ΕΝ ΑΝΤΙΦΩΝ 80 declared TODAY IF-EVEN OF-THE SOUND	ΣΚΑΙ ΟΥΚ ΕΣΤΙΝ ΚΤΙΣΙΣ ΑΦ 80 13 AND NOT IS CREATION UN-
Η ΣΑΥΤΟΥ ΑΚΟΥΣΗΤΕ ΜΗ ΣΚΑ 100 OF-Him YE-SHOULD-BE-HEARING NO YE-SHOULD-	ΑΝΗΣΕΝ Ο ΠΙΟΝ ΑΥΤΟΥ ΠΑΝΤ 600 APPEARING IN-VIEW OF-it ALL
ΗΡΥΝΗΤΕ ΤΑΣ ΚΑΡΔΙΑΣ ΥΜΩ 20 DE-HARDENING THE HEARTS OF-YOU	ΑΔΕΓΥΜΝΑ ΚΑΙ ΤΕΤΡΑΧΗΛ 20 YET NAKED AND HAVING-been-NECKRIZED
ΝΕΙΓΑΡΑ ΥΤΟΥ ΣΙΝ ΣΟΥΣ ΚΑ 40 8 IF for them JESUS DOWN-	ΣΜΕΝΑΤΟΙ ΣΟΦΘΑΛΜΟΙ ΣΑΥ 10 to-THE VIEWERS OF-
ΤΕ ΠΑΥΣΕΝ ΟΥΚ ΑΝ ΠΕΡΙ ΑΛΛΑ 60 CEASES NOT EVER ABOUT other	ΤΟΥ ΠΡΟΣΟΝΗΜΙΝ ΟΛΟΓΟΣ 60 14 Him TOWARD WHOM to-US THE saying HAV-
Η ΣΕ ΛΑΛΕΙ ΜΕΤΑ ΤΑΥΤΑ ΗΜΕ 80 He-TALKED after these DAYS	ΧΟΝΤΕ ΣΟΥΝ ΑΡΧΙΕΡΕΑ ΜΕΓ 50 ING THEN chief-SACRED-One GREAT
ΡΑΣ ΑΡΑ ΠΟΛΕΙ ΠΕΤΑΙΣ ΑΒ 200 9 CONSEQUENTLY IS-bring-FROM-LACKED SABBATH-	ΑΝΔΙΕΛΑΛΗΘΟΤΑΙ ΟΥΣ ΟΥΡ 700 A.O. HAVING-THRU-COME THE heavens
ΒΑΤΙΣΜΟΣ ΤΩ ΑΩΤΟΥ ΘΕΟΥ 20 10 ISM to-THE PEOPLE OF-THE God	ΑΝΟΥ ΣΙΝ ΣΟΥΝ ΤΟΝ ΥΙΟΝ ΤΟ 20 JESUS THE SON OF-THE
ΟΓΑΡ ΕΙΣ ΕΛΘΩΝ ΕΙΣ ΤΗΝ ΚΑ 40 10 THE for one-INTO-COMING INTO THE DOWN-	ΥΘΕΟΥ ΚΡΑΤΩ ΜΕΝΤΗΣ ΣΟΜΟΛ 10 God WE-MAY-BE-HOLDING OF-THE avowal
ΤΑ ΠΑΥΣΙΝ ΑΥΤΟΥ ΚΑΙ ΑΥΤΟ 60 CEASING OF-Him AND he	ΟΓΙΑ ΣΟΥΓΑΡΕ ΧΟΜΕΝ ΑΡΧΙ 60 15 NOT for WE-ARE-HAVING chief-
ΣΚΑΤΕ ΠΑΥΣΕΝ ΑΠΟ ΤΩ ΝΕΡΓ 80 DOWN-CEASES FROM THE ACTS	ΕΡΕΑ ΜΗ ΔΥΝΑΜΕΝΟΝ ΣΥΝ ΠΑ 50 SACRED-One NO BEING-ABLE TO-TOGETHER-
ΩΝ ΑΥΤΟΥ ΩΣ ΠΕΡ ΑΠΟ ΤΩΝ ΙΔ 300 OF-Him AS-EVEN FROM THE OWN	ΘΗΣΑΙΤΑΙ ΣΑΘΕΝΕΙΑΙΣ 500 EMOTION to-THE UN-FIRMNESSES OF-
ΙΩΝ ΘΕΟΣ ΣΠΟΥΔΑΣ ΜΕΝΟ 20 11 THE God WE-SHOULD-BE-being-DILIGENT THEN	ΜΩΝ ΠΕΠΕΙΡΑΣ ΜΕΝΟΝ ΔΕ ΚΑ 20 US one-HAVING-been-TRIED YET accord-
ΥΝΕΙΣ ΕΛΘΕΙΝ ΕΙΣ ΕΚΕΙΝΗ 40 TO-BE-INTO-COMING INTO that	ΤΑ ΠΑΝΤΑ ΚΑΘΟΜΟΙΟΤΗΤΑ 40 ing-to ALL according-to LIKENESS a-
ΝΤΗΝ ΚΑΤΑ ΠΑΥΣΙΝ ΑΜΗ 60 THE DOWN-CEASING THAT NO IN	ΦΡΙΣ ΑΜΑΡΤΙΑΣ ΠΡΟΣ ΕΡΧΩ 60 16 part-from missing WE-MAY-BE-TOWARD-
ΝΤΩ ΑΥΤΩ ΤΙΣ ΥΠΟΔΕΙΓΜΑΤ 80 THE SAME ANY UNDER-SHOW	ΜΕΘΑΟΥΝ ΜΕΤΑ ΠΑΡΡΗΣΙΑΣ 80 COMING THEN WITH boldness
ΙΠΕΣΗΤΗΣΑ ΠΕΙΘΕΙΑΣ ΖΩΝ 100 12 SH'D-BE-FALLING OF-THE UN-PERSUADABLENESS LIVING	ΤΩ ΘΡΩΝΩ ΤΗΣ ΧΑΡΙΤΟΣ ΙΝΑ 900 to-THE THRONE OF-THE grace THAT
ΓΑΡ ΟΛΟΓΟΣ ΤΟΥ ΕΟΥ ΚΑΙ Ε 20 for THE saying OF-THE God AND IN-	ΛΑΒΩΜΕΝΕ ΛΕΟΣ ΚΑΙ ΧΑΡΙΝ 20 WE-MAY-BE-GETTING MERCY AND grace
ΝΑΡΓΗΣ ΚΑΙ ΤΟ ΜΩΤΕΡΟΣ ΥΠ 40 ACTING AND CUT-more OVER	ΕΥΡΩΜΕΝΕΙΣ ΕΥΚΑΙΡΟΝ ΒΟ 40 n omits MAY-BE-FINDING INTO WELL-SEASONED help
ΕΡ ΠΑΣ ΑΝΜΑΧΑΙΡΑΝ ΔΙΣΤΟ 60 EVERY SWORD TWO-MOUTED	ΗΘΕΙΑΝ ΠΑΣ ΓΑΡ ΑΡΧΙΕΡΕΥ 50 5 EVERY for chief-SACRED-one
ΜΟΝ ΚΑΙ ΔΙΠΚΝΟΥΜΕΝΟ ΣΑΧ 80 AND THRU-REACHING UNTIL	ΣΕΙΑΝ ΘΡΩΠΩΝ ΛΑΜΒΑΝΟΜΕ 10 OUT OF-humans BEING-GOTTEN-UP
ΡΙΜΕΡΙΣΜΟΥ ΨΥΧΗΣ ΚΑΙ ΠΝ 300 P.I.E PARTING OF-soul AND OF-	ΝΟΣ ΥΠΕΡ ΑΝΘΡΩΠΩΝ ΚΑΘΙΣ 900 OVER humans IS-bring-DOWN-

¹ The chief priest in Israel was able to sympathize with the human frailties of the people because he himself had the same, and sinned, like the rest. But Christ's sufferings, unspeakably more trying than any priest's, never led Him into sin. The priest could offer a sacrifice for himself. Christ could not, for He was the Sacrifice, which must be without blemish. Yet, though He had no sin and did no sin, His close contact with sin and its sufferings enables Him to enter into perfect sympathy with those thus placed.

⁴ The honors of the priesthood have been coveted or usurped only at awful cost. Korah, Dathan and Abiram claimed the priesthood and were swallowed up by the earth (Nu.16). The censers of those with them were made into broad plates to cover the altar as a memorial that no stranger, not of the seed of Aaron, may come near to offer incense before the Lord (Nu. 16⁴⁰). King Uzziah also transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense. In consequence, the leprosy rose up in his forehead before the priests, and he was thrust out, and was a leper to the day of his death (2 Chron.26¹⁶⁻²¹). Hence it would appear a most serious matter for anyone outside the line of Aaron to set himself up as a priest. Only one called by God dare aspire to the honor. It is necessary, therefore that Christ Himself, Who was not of the tribe of Levi, much less a son of Aaron, should have a definite call. Not by personal ambition, but by the call of God which involved such suffering as is most repugnant to flesh and blood, did Christ obtain His priesthood. God did save Him out of death, but not from the "cup".

¹¹ The Jews were blind to the failures and disabilities connected with the Aaronic priesthood, hence could not appreciate the necessity of a new order for the Messiah. This made the whole subject a difficult one to unfold to them. The principal lessons are drawn from the inspired omissions in the record, which require a measure of spiritual apprehension which they did not possess.

men in that which is toward God, that he may be offering oblations
² as well as sacrifices for sins, able to be moderate with the ignorant and straying, since *he* also is encompassed with infirmity, and because
³ of it, he ought, according as for the people, thus for himself also, be offering concerning sins.

⁴ And no one is getting the honor himself, but on being called by God, according as even Aaron, also.
⁵ Thus Christ also does not glorify Himself by becoming a chief priest, but He Who speaks to Him,

*"Thou art My Son,
Today have I begotten Thee,"*

⁶ according as in a different place also He is saying,

*"Thou art a priest for the eon
According to the order of Melchisedec,"*

⁷ Who, in the days of His flesh, offering petitions as well as supplications with strong clamor and tears to Him Who is able to save Him out of death, was hearkened to also for
⁸ His piety. And even He, being a Son, learned obedience from that
⁹ which He suffered. And, being perfected, He became the cause of eternal salvation to all who are obeying Him. being accosted by God "a Chief Priest according to the order of Melchisedec," concerning whom there are words, many and abstruse, for us to say, since you have become dull of hearing.

¹² For when also, because of the time, you ought to be teachers, you have need again of one to teach you what are the rudimentary elements of the oracles of God, and you have come to have need of milk, and not
¹³ of solid nurture. For every one

ΤΑΤΑΙΤΑΠΡΟΣΤΟΝΘΕΟΝΙΝ ²⁰	NAMENONCΩZEINAYTONEK ²⁰
STOOD THE TOWARD THE God THAT	being-ABLE TO-BE-SAVING Him OUT
ΑΠΡΟΣΦΕΡΗΔΩΡΑΤΕΚΑΙΘΥ ¹⁰	ΘΑΝΑΤΟΥΜΕΤΑΚΡΑΥΓΗΣΙC ⁴⁰
he-MAY-BE-TOWARD-CARRYING oblations BESIDES AND SAC-	OF-DEATH WITH clamor STRONG
2 CΙΑCΥΠΕΡΑΜΑΡΤΙΩΝΜΕΤΡ ⁵⁰	ΧΥΡΑΣΚΑΙΔΑΚΡΥΦΩΝΠΡΟΣΕ ⁶⁰
RIFICES OVER misses TO-BE-MEAS-	AND TEARS TOWARD-CARRY-
ΙΟΠΑΘΕΙΝΔΥΝΑΜΕΝΟCΤΟΙ ⁵⁰	ΝΕΓΚΑΚΑΙΕΙCΑΚΟΥCΒΕΙ ⁵⁰
UNE-EMOTIONING being-ABLE to-THE	ing AND BEING-INTO-HEARD
CΑΓΝΟΟΥCΙΝΚΑΙΠΛΑΝΩΜΕ ¹⁰⁰	CΑΠΟΤΗCΕΥΛΑΒΕΙΑCΚΑΙΠ ⁶⁰⁰
UN-KNOWING AND to-once-be-into-strayed	8 FROM THE piety AND-EVEN
ΝΟΙCΕΠΕΙΚΑΙΑΥΤΟCΠΕΡΙ ²⁰	ΕΡΩΝΥΙΟCΕΜΑΘΕΝΑΦΩΝΕ ²⁰
since AND he IS-bring-	BEING SON He-LEARNED FROM WHICH He-
ΚΕΙΤΑΙCΘΕΝΕΙΑΝΚΑΙΔΙ ⁴⁰	ΑΘΕΝΤΗΝΥΠΑΚΟΗΝΚΑΙΤΕ ⁴⁰
3 ABOUT-LAID UN-FIRMNESS AND THRU	9 EMOTIONED THE obedience AND BEING-
ΑΥΤΗΝΟΦΕΙΛΕΙΚΑΘΩCΠΕΡ ⁶⁰	ΛΕΙΩΘΕΙCΕΓΕΝΕΤΟΠΑCΙΝ ⁶⁰
her he-is-OWING according-as ABOUT	matured He-became to-ALL
ΙΤΟΥΛΛΟΥΟΥΤΩCΚΑΙΠΕΡΙ ⁸⁰	ΤΟΙCΥΠΑΚΟΥΟΥCΙΝΑΥΤΩ ⁵⁰
THE PEOPLE thus AND ABOUT	THE ones-obeying to-Him cause
ΕΑΥΤΟΥΠΡΟΣΦΕΡΕΙΝΠΕΡΙ ²⁰⁰	ΙΤΙΟCΩΤΗΡΙΑCΑΙΩΝΙΟΥ ⁷⁰⁰
self TO-BE-TOWARD-CARRYING ABOUT	OF-SAVING eonian
4 ΑΜΑΡΤΙΩΝΚΑΙΟΥΧΕΑΥΤΩ ²⁰	ΠΡΟCΑΓΟΡΕΥΒΕΙCΥΠΟΤΟΥ ²⁰
misses AND NOT to-self ANY	10 BEING-accused by THE
ΙCΑΜΒΑΝΕΙΤΗΝΤΙΜΗΝΑΛ ⁴⁰	ΘΕΟΥΑΡΧΙΕΡΕΥCΚΑΤΑΤΗΝ ⁴⁰
IS-GETTING-UP THE VALUE but	God chief-sacred-One according-to THE
ΑΚΑΛΟΥΜΕΝΟCΥΠΟΤΟΥΘΕ ⁶⁰	ΤΑCΙΝΜΕΛΗCΙCΔΕΚΠΕΡΙΟ ⁶⁰
one-being-called by THE God	11 order OF-MELCHISEDEK ABOUT WHOM
ΟΥΚΑΘΩCΠΕΡΚΑΙΑΑΡΩΝΟΥ ⁶⁰	ΥΠΟΛΥCΗΜΙΝΟΛΟΓΟCΚΑΙΔ ⁶⁰
5 DOWN-AS-EVEN AND AARON thus	MANY to-US THE saying AND ILL-
ΤΩCΚΑΙΟΧΡΙCΤΟCΟΥΧΕΑΥ ³⁰⁰	ΥCΕΡΜΗΝΕΥΤΟCΛΕΓΕΙΝΕ ⁸⁰⁰
AND THE ANOINTED NOT self	TRANSLATED TO-BE-SAYING since
ΤΟΝΕΔΟΞΑCΕΝΓΕΝΗΘΗΝΑΙ ²⁰	ΕΙΝΩΘΡΟΙΓΕΓΟΝΑΤΕΤΑΙC ²⁰
esteemizes TO-BE-BECOME	DULL YE-HAVE-BECOME to-THE
ΑΡΧΙΕΡΕΔΑΛΛΟΛΑΛΗCΑCΠ ⁴⁰	ΑΚΟΑΙCΚΑΙΓΑΡΟΦΕΙΛΟΝΤ ⁴⁰
chief-sacred-One but THE One-TALKING TO-	12 HEARING AND for OWING
ΡΟCΑΥΤΟΝΥΙΟCΜΟΥΕΙCΥΕ ⁶⁰	ΕCΕΙΝΑΙΔΙΔΑCΚΑΛΟΙΔΙΑ ⁶⁰
WARD Him SON OF-ME ARE YOU I	TO-BE TEACHERS THRU
ΓΩCΗΜΕΡΟΝΓΕΓΕΝΗΚΑCΕ ⁶⁰	ΤΟΝΧΡΟΝΟΝΠΑΛΙΝΧΡΕΙΑΝ ⁵⁰
TODAY HAVE-generated YOU	THE TIME AGAIN need
ΚΑΘΩCΚΑΙΕΝΕΤΕΡΩΛΕΓΕΙ ⁴⁰⁰	ΕΧΕΤΕΤΟΥΔΙΔΑCΚΕΙΝΥΜΑ ³⁰⁰
6 according-as AND IN DIFFERENT He-is-saying	YE-ARE-HAVING OF-TO-BE-TEACHING YOU/P
CΥΙΕΡΕΥCΕΙCΤΟΝΑΙΩΝΑΚ ²⁰	CΤΙΝΑΤΑCΤΟΙΧΕΙΑΤΗCΑΡ ²⁰
YOU SACRED-One INTO THE con ac-	ANY THE elements OF-THE ORIGIN-
ΑΤΑΤΗΝΤΑCΙΝΜΕΛΗCΙCΔΕ ⁴⁰	ΧΗCΤΩΝΛΟΓΙΩΝΤΟΥΘΕΟΥΚ ⁴⁰
according-to THE order MELCHISEDEK	al OF-THE oracles OF-THE God AND
Α ^X ΚΟCΕΝΤΑΙCΗΜΕΡΑΙCΤΗC ⁶⁰	ΑΙΓΕΓΟΝΑΤΕΧΡΕΙΑΝΕΧΟΝ ⁶⁰
7 WHO IN THE DAYS OF-THE FLESH	YE-HAVE-BECOME need HAVING
ΑΡΚΟCΑΥΤΟΥΔΕΝCΕΙCΤΕΚ ⁶⁰	ΤΕCΓΑΛΑΚΤΟCΚΑΙΟΥCΤΕΡ ⁶⁰
OF-Him petitions BESIDES AND	OF-MILK AND NOT OF-SOLID
ΑΙΙΚΕΤΗΡΙΑCΠΡΟCΤΟΝΔΥ ³⁰⁰	ΕΑCΤΡΟΦΗCΠΑCΓΑΡΟΜΕΤΕ ⁷⁰⁰
supplications TOWARD THE One-	13 NURTURE EVERY for THE one-with-

¹ The six rudiments which form the foundation which the Hebrews are exhorted to leave for more mature teaching are closely connected with the proclamation of the kingdom, and are not the substructure of present truth. Repentance and baptism are the keys to the kingdom, and are not for the body of Christ. Peter, at Pentecost, proclaims repentance and baptism to the Jews—perhaps to some who later received this epistle. Faith is the basis on which the present administration of grace is built. The Jews were zealous religionists. Their ritual was the dead works of which they repented when they turned to Messiah.

"Faith on God" is probably the equivalent of our "belief in God", that is believing that He is, rather than what He has said. Believing God, as in Abraham's case, leads to justification, a grace entirely absent from this list.

² Paul did not put baptism in the foundation of his evangel. He insisted that Christ had not sent him to baptize, but to evangelize (1 Co.1¹⁷). Now there is only one baptism—that in spirit, which unites us into one body (Eph.4⁵). In the kingdom proclamation, however, baptism in water was essential.

The imposition of hands for the conveyance of spiritual benefits especially through the apostles is also a characteristic of the kingdom economy.

There seems to be no reference here to the "resurrection from among the dead", but rather to resurrection in general, apart from which the kingdom cannot be set up. At that time will the saints in Israel awake and possess the kingdom promised to them in the prophets.

Eonian judgment characterizes the inception and progress of Messiah's reign. It begins with the severest judgments this earth has known.

These are the six foundation stones cast down by those who fell away among the Hebrews. They should have left them for maturity. Instead, they forsake them for apostasy. Instead of going back to Judaism, they would crucify again for themselves the Son of God.

⁴ This description applies only to those who participated in the Pente-

who is partaking of milk is untried in the word of righteousness, for he ¹⁴ is a minor. Now solid nurture is for the mature, who, because of habit, have faculties exercised to discriminate between the ideal and the evil.

⁶ Wherefore, leaving the rudiments of the word of Christ, we should be brought on to maturity, not disrupting again a foundation of repentance from dead ² works, and faith on God, of the teaching of baptizings, besides the imposition of hands as well as the resurrection of the dead, and ³ eonian judgment. And this will we be doing, that is, if God should be permitting.

⁴ For it is impossible for those who were once enlightened, besides tasting the celestial gratuity, and becoming partakers of holy ⁵ spirit, and tasting the ideal declaration of God, as well as the ⁶ powers of the future eon, and are falling aside, to be renewing them again to repentance while crucifying for themselves the Son of God again and holding Him up to infamy. For land which is drinking the shower coming often upon it, and bringing forth herbage fit for those because of whom it is farmed also, is partaking of blessing from ⁸ God, yet, bringing forth thorns and star thistles, it is disqualified, and near a curse, whose consummation is burning.

⁹ Now we are persuaded better things concerning you, beloved, and those which have salvation, even if ¹⁰ we are speaking thus. For God is not unjust, to be forgetting your work and the love which you display for His name, when you serve ¹¹ the saints, and are serving. Now

ΧΩΝΓΑΛΑΚΤΟΣΑΠΕΙΡΟΣΛΟ²⁰
HAVING OF-MILK UN-tried OF-SAY-

ΓΟΥΔΙΚΑΙΟΣΥΝΗCΗΝΗΠΙΟΣ⁴⁰
ING-OF-Justice minor

ΓΑΡΕCΤΙΝΤΕΛΕΙΩΝΔΕΕCΤ⁶⁰
14 for he-is OF-mature YET is

ΙΝΗCΤΕΡΕΑΤΡΟΦΗΤΩΝΔΙΑ⁸⁰
THE SOLID NURTURE OF-THE-ONES THRU

ΤΗΝΕΙΣΙΝΤΑΙCΗΤΗΡΙΑΓ¹⁰⁰
THE habit THE SENSE-KEEPERS HAV-

ΕΓΥΜΝΑCΜΕΝΑΕΧΟΝΤΩΝΠΡ²⁰
ING-been-exercised HAVING TOWARD

ΟCΔΙΑΚΡΙCΙΝΚΑΛΟΥΤΕΚΑ⁴⁰
THRU-JUDGING OF-IDEAL BESIDES AND

6 ΙΚΑΚΟΥΔΙΟΑΦΕΝΤΕCΤΟΝΤ⁶⁰
OF-EVIL THRU-WHICH FROM-LETTING THE OF-

ΗCΑΡΧΗCΤΟΥΧΡΙCΤΟΥΛΟΓ⁸⁰
THE ORIGINAL OF-THE ANOINTED saying

ΟΝΕΠΙΤΗΝΤΕΛΕΙΟΤΗΤΑΦΕ²⁰⁰
ON THE maturity WE-SH'D-

ΡΩΜΕΘΑΜΗΝΑΛΙΝΘΕΜΕΛΙΟ²⁰
WE-BRING-CARRIED NO AGAIN foundation

ΝΚΑΤΑΒΑΛΛΟΜΕΝΟΙΜΕΤΑΝ⁴⁰
DOWN-CASTING OF-after-MIND

ΟΙΑCΑΠΟΝΕΚΡΩΝΕΡΓΩΝΚΑ⁶⁰
FROM DEAD ACTS AND

2 ΙΠΙCΤΕΨCΕΠΙΘΕΟΝΒΑΠΤΙ⁸⁰
OF-BELIEF ON God OF-DIPPINGS

CMΩΝΔΙΔΑΧΗCΕΠΙΘΕCΕΨC³⁰⁰
TEACHING OF-ON-PLACING

ΤΕΧΕΙΡΩΝΑΝΑCΤΑCΕΨCΤΕ²⁰
BESIDES OF-HANDS OF-UP-STANDING BESIDES

NEΚΡΩΝΚΑΙΚΡΙΜΑΤΟCΑΙΩ⁴⁰
OF-DEAD-ONES AND OF-JUDGMENT eonian

3 ΝΙΟΥΚΑΙΤΟΥΤΟΠΟΙΗCΜΕ⁶⁰
AND this WE-WILL-DE-DOING

ΝΕΑΝΠΕΡΕΠΙΤΡΕΠΗΘΕΟC⁵⁰
IF-EVER-EVEN MAY-DE-permitting THE God

4 ΑΔΥΝΑΤΟΝΓΑΡΤΟΥCΑΠΑΙΞ¹⁰⁰
UN-ABLE for THE-ONES ONCE WE-

ΨΤΙCΘΕΝΤΑCΓΕΥCΑΜΕΝΟΥ²⁰
ING-enLIGHTENED TASTING

CΤΕΤΗCΔΩΡΕΑCΤΗCΕΠΟΥΡ⁴⁰
BESIDES THE gratuity OF-THE ON-heavenly

ΑΝΙΟΥΚΑΙΜΕΤΟΧΟΥCΓΕΝΗ⁶⁰
AND WITH-HAVERS BEING-BECOME

ΘΕΝΤΑCΠΝΕΥΜΑΤΟCΑΓΙΟΥ⁸⁰
OF-spirit HOLY

5 ΚΑΙΚΑΛΟΝΓΕΥCΑΜΕΝΟΥCΘ⁵⁰⁰
AND IDEAL TASTING OF-

ΕΟΥΡΗΜΑΔΥΝΑΜΕΙCΤΕΜΕΛ²⁰
God declaration ABILITIES BESIDES OF-he-

ΛΟΝΤΟCΑΙΩΝΟCΚΑΙΠΑΡΑΠ⁴⁰
ING-ABOUT eon AND BESIDE-FALLING

ΕCΟΝΤΑCΠΑΛΙΝΑΝΚΑΙΝΙ⁶⁰
AGAIN TO-BE-UP-NEWIZING

ΖΕΙΝΕΙCΜΕΤΑΝΟΙΑΝΑΝΑC⁸⁰
INTO after-MIND UP-impaling

ΤΑΥΡΟΥΝΤΑCΕΑΥΤΟΙCΤΟΝ⁶⁰⁰
to-selves THE

ΥΙΟΝΤΟΥΘΕΟΥΚΑΙΠΑΡΑΔΕ²⁰
SON OF-THE God AND BESIDE-SHOWING

7 ΙΓΜΑΤΙΖΟΝΤΑCΓΗΓΑΡΗΠΙ⁴⁰
LAND for THE THINK-

ΟΥCΑΤΟΝΕΠΑΥΤΗCΕΡΧΟΜΕ⁶⁰
ING THE ON her COMING

A ΝΟΝΠΟΛΛΑΚΙCΥΕΤΟΝΚΑΙΤ³⁰
MANY-times COMING A+Θ MANY-times shower AND BRING-

ΙΚΤΟΥCΑΒΟΤΑΝΗΗΝΕΥΘΕΤΟ⁷⁰⁰
ING-FORTH HERBAGE WELL-PLACED

ΝΕΚΕΙΝΟΙCΔΙΟΥCΚΑΙΓΕ²⁰
to-those THRU WHOM AND it-is-bring-

ΡΓΕΙΤΑΙΜΕΤΑΛΑΜΒΑΝΕΙΕ⁴⁰
LAND-worked IS-WITH-GETTING OF-

8 ΥΛΟΓΙΑCΑΠΟΤΟΥΘΕΟΥΕΚ⁶⁰
blessedness FROM THE God OUT-

ΕΡΟΥCΑΔΕΑΚΑΝΘΑCΚΑΙΤΡ⁸⁰
CARRYING YET POINT-FLOWERS AND THREE-

ΙΒΟΛΟΥCΑΔΟΚΙΜΟCΚΑΙΚΑ³⁰⁰
CASTS UN-tested AND OF-IM-

ΤΑΡΑCΕΓΓΥCΗCΤΟΤΕΛΟCΕ²⁰
precation NEAR OF-WHOM THE FINISH IN-

9 ΙCΚΑΥCΙΝΠΕΠΕΙCΜΕΘΑΔΕ⁴⁰
TO BURNING WE-HAVE-been-PERSUADED YET

ΠΕΡΙΥΜΩΝΑΓΑΠΗΤΟΙΤΑΚΡ⁶⁰
s+ΔΕ ΑΦ ο,=brothers ABOUT youp beLOVED THE better

o, ΕΙCΟΝΑΚΑΙΕΧΟΜΕΝΑCΟΥ³⁰
AND HAVING OF-SAVING

ΗΡΙΑCΕΙΚΑΙΟΥΤΩCΑΛΛΟΥ⁹⁰⁰
IF AND thus WE-ARE-TALKING

10 ΜΕΝΟΥΓΑΡΑΔΙΚΟCΘΕΟCΕ²⁰
NOT for UN-JUST THE God TO-

ΠΙΛΑCΘΑΙΤΟΥΕΡΓΟΥΥΜ⁴⁰
BE-forgetting OF-THE work OF-

ΦΝΚΑΙΤΗCΑΓΑΠΗCΗCΕΝΕΔ⁶⁰
youp AND OF-THE LOVE OF-WHICH YE-IN-

As ΑΙ ΕΙCΑCΘΕΙCΤΟΟΝΟΜΑΥΤ⁸⁰
SHOW INTO THE NAME OF-Him

ΟΥΔΙΑΚΟΝΗCΑΝΤΕCΤΟΙCΑ⁹⁰⁰
THRU-SERVING to-THE HOLY-

costal blessings. They were enlightened, they tasted the celestial gratuity, they became partakers of holy spirit, and God's declaration, and they only experienced the powers of the kingdom eon, and many of them fell aside. These blessings were based on their repentance, or change of mind, which was induced largely by the miracles which they saw. When the kingdom failed to appear, and its powers vanished, their repentance went also. Hence the impossibility of renewing it, for the means which produced it were no longer in evidence. Such a course is not possible in a day of grace, such as we live in. In place of repentance and pardon, we have faith and justification, which know no falling away, being entirely of grace, from first to last.

¹¹ Brotherly kindness manifested in the service of the saints is several times commended in this epistle (10^{34,131}), and will be rewarded in accord with the promise of Mt.10⁴⁰⁻⁴².

¹² "Through faith and patience" the promises may be enjoyed even by those who are actually strangers and expatriates on the earth.

¹³ That all are not to apostatize is evident from God's oath to Abraham. This truth is offered as an incentive to those who still remain faithful, to persevere to the consummation. It is only thus that the salvation of the Pentecostal saint was assured. The general fulfilment of God's oath to Abraham was beyond question, for God swore by the highest possible power to fulfil it, yet the special blessing of each one of his physical descendants depends, in some degree, not merely on their faith, but their faithfulness. This is the great distinguishing feature, which sinks it far below the grace which is lavished on us, sinners of the nations. We do not need this anchor of the soul, hence it is extended only to those who belong to Abraham by ties of flesh.

¹ Melchisedec is notable chiefly for what is not recorded of him. There is no reason to believe that he was, personally, the mystical and miraculous character which is his as a picture of the priesthood of Christ. He doubtless was a man like other men, for God had some among the nations who

we are yearning for each of you to be displaying the same diligence toward the assurance of the expectation until the consummation, that you may not be becoming dull. Now be imitators of those who through faith and patience are enjoying the promises of the allotment.

¹³ For God, promising Abraham, since He had no one greater to swear by, swears by Himself, saying, "In sooth, if it is blessing, I shall be blessing you, and multiplying, I shall be multiplying you!" And thus, being patient, he happened on the promise.

¹⁴ For men are swearing by a greater, and to them an oath for confirmation is an end of all contradiction, in which God, intending more superabundantly to exhibit to the enjoyers of the allotment of the promise the immutability of His counsel, interposes with an oath, ¹⁷ that by two immutable matters, in which it is impossible for God to lie, we may have a strong consolation, who are fleeing for refuge to lay hold of the expectation lying ¹⁸ before us, which we have as an anchor of the soul, both secure and confirmed, and entering into the interior beyond the curtain, where the Forerunner, Jesus, entered for our sakes, becoming Chief Priest according to the order of Melchisedec for the con.

⁷ For this Melchisedec, king of Salem, priest of God Most High, who meets with Abraham returning from the combat with the kings ² and blesses him, to whom Abraham parts a tithe, also, from all, being

ΓΙΟΙΣΚΑΙΔΙΑΚΟΝΟΥΝΤΕΣ ²⁰	ΕΛΙΑΣΤΟΑΜΕΤΑΘΕΤΟΝΤΗΣ ²⁰
our AND THRU-SERVING	THE UN-after-PLACED OF-THE
ΕΠΙΘΥΜΟΥΜΕΝΔΕΕΚΑΣΤΟΝ ⁴⁰	ΒΟΥΛΗΣΑΥΤΟΥΕΜΕΣΙΤΕΥΣ ⁴⁰
1 WE-ARE-ON-FEELING YET EACH	COUNSEL OF-Him mediates
ΥΜΩΝΤΗΝΑΥΤΗΝΕΝΔΕΙΚΝΥ ⁶⁰	ΕΝΟΡΚΩΙΝΑΔΙΑΔΥΟΠΡΑΓΜ ⁶⁰
OF-YOUR THE SAME TO-BE-IN-SHOWING	18 LO-OATH THAT THRU TWO PRACTISES
ΣΘΑΙΣΠΟΥΔΗΝΠΡΟΣΤΗΝΠΑ ⁸⁰	ΑΤΩΝΑΜΕΤΑΘΕΤΩΝΕΝΟΙΣΑ ⁸⁰
DILIGENCE TOWARD THE ASSUR-	UN-after-PLACED IN WHICH UN-
ΗΡΟΦΟΡΙΑΝΤΗΣΕΛΠΙΔΟΣΑ ¹⁰⁰	ΔΥΝΑΤΟΝΨΕΥΣΑΘΑΙΘΕΟΝ ¹⁰⁰
our OF-THE EXPECTATION UN-	ABLE TO-FALSIFY God
ΧΡΙΤΕΛΟΥΣΙΝΑΜΗΝΩΘΡΟΙ ²⁰	ΙΣΧΥΡΑΝΠΑΡΑΚΑΛΗΣΙΝΕΧΩ ²⁰
12 TIL FINISH THAT NO DULL	STRONG BESIDE-CALLING WE-MAY-BE-
ΓΕΝΗΣΘΕΜΙΜΗΤΑΙΔΕΤΩΝΔ ⁴⁰	ΜΕΝΟΙΚΑΤΑΦΥΓΟΝΤΕΣΚΡΑ ⁴⁰
YE-MAY-BE-BECOMING IMITATORS YET OF-THE THRU	HAVING THE ones-DOWN-FLEEING TO-HOLD
ΙΑΠΙΣΤΕΩΣΚΑΙΜΑΚΡΟΥΜ ⁶⁰	ΤΗΣΑΙΤΗΣΠΡΟΚΕΙΜΕΝΗΣ ⁶⁰
BELIEF AND FAR-FEELING	OF-THE BEFORE-LYING EX-
ΙΑΣΚΑΗΡΟΝΟΜΟΥΝΤΩΝΤΑΣ ⁸⁰	ΑΠΙΔΟΣΗΝΩΣΑΓΚΥΡΑΝΕΧΟ ⁸⁰
OF-tenanting THE	19 PECTATION WHICH AS ANCHOR WE-ARE-
ΕΠΑΓΓΕΛΙΑΣΤΩΓΑΡΑΒΡΑΑ ²⁰⁰	ΜΕΝΤΗΣΨΥΧΗΣΑΣΦΑΛΗΤΕΚ ²⁰⁰
13 promises to-THE for ABRAHAM	HAVING OF-THE soul UN-TOTTERED BESIDES AND
ΜΕΠΑΓΓΕ ⁸⁰ ΙΑΜΕΝΟΣΟΘΕΟΣ ²⁰	ΔΙΒΕΒΑΙΑΝΚΑΙΕΙΣΕΡΧΟΜ ²⁰
promising THE God	confirmed AND being-INTO-COME
ΕΠΕΙΚΑΤΟΥΔΕΝΟΣΕΙΧΕΝΜ ⁴⁰	ΕΝΗΝΕΙΣΤΟΕΣΩΤΕΡΟΝΤΟΥ ⁴⁰
sure according-to OF-NOT-YET-ONE HE-HAD OF-	INTO THE INTO-more OF-THE
ΕΙΖΟΝΟΣΟΜΟΣΑΙΩΜΟΣΕΝΚ ⁶⁰	ΚΑΤΑΠΕΤΑΣΜΑΤΟΣΟΠΟΥΠΡ ⁶⁰
GREATER TO-SWEAR HE-SWEARS ac-	20 DOWN-EXPANDER THE-?where DE-
ΛΘΕΔΥΤΟΥΛΕΓΩΝΕΙΜΗΝΕΥ ⁸⁰	ΟΔΡΟΜΟΣΥΠΕΡΗΜΩΝΕΙΣΗΑ ⁸⁰
14 according-to Self SAYING IF IN-BOOT th bless-	FORE-RUNNER OVER US INTO-CAME
ΛΟΓΩΝΕΥΛΟΓΗΣΩΣΕΚΑΙΠΑ ³⁰⁰	ΘΕΝΙΗΣΟΥΣΚΑΤΑΤΗΝΤΑΞΙ ³⁰⁰
ING I'LL-BE-BLESSING YOU AND multi-	JESUS according-to THE order
ΝΘΥΝΩΝΠΑΝΘΥΝΩΣΕΚΑΙΟΥ ²⁰	ΝΜΕΛΧΙΣΕΔΕΚΑΡΧΙΕΡΕΥΣ ²⁰
15 playing I'LL-BE-multiplying YOU and thus	MELCHISEDEK chief-SACRED-one
ΤΩΣΜΑΚΡΟΥΜΗΣΑΣΕΠΕΤΥ ⁴⁰	ΓΕΝΟΜΕΝΟΣΙΣΤΟΝΑΙΩΝΑ ⁴⁰
FAR-FEELING he-ON-HAPPENED	BECOMING INTO THE eon
ΧΕΝΤΗΣΕΠΑΓΓΕΛΙΑΣΑΝΘΡ ⁶⁰	ΟΥΤΟΣΓΑΡΟΜΕΛΧΙΣΕΔΕΚΒ ⁶⁰
16 OF-THE promise humans	7 this for THE MELCHISEDEK KING
ΩΠΟΙΓΑΡΚΑΤΑΤΟΥΜΕΙΖΟΝ ⁸⁰	ΑΣΙΛΕΥΣΣΑΗΜΙΕΡΕΥΣΤΟ ⁸⁰
for according-to THE GREATER	of-SALEM SACRED-one OF-THE
ΟΣΟΜΝΥΟΥΣΙΝΚΑΙΠΑΣΗΣΑ ⁴⁰⁰	ΥΘΕΟΥΤΟΥΥΨΙΣΤΟΥΟCCΥΝ ⁴⁰⁰
ARE-SWEARING AND OF-EVERY to-	God THE HIGHEST WHO TOGETHER-
ΥΤΟΙΣΑΝΤΙΛΟΓΙΑΣΠΕΡΑΣ ²⁰	ΑΝΤΗΣΑΣΑΒΡΑΑΜΥΠΟΣΤΡΕ ²⁰
them contradiction end	meeting ABRAHAM to-RETURNING
ΕΙΣΒΕΒΑΙΩΣΙΝΟΡΚΟCΕΝ ⁴⁰	ΦΟΝΤΙΑΠΟΤΗΣΚΟΠΗCΤΩΝΒ ⁴⁰
17 INTO confirmation THE OATH IN	FROM THE STRIKE OF-THE KINGS
ΩΠΕΡΙCΣΟΤΕΡΩCΒΟΥΛΟΜΕ ⁶⁰	ΑΣΙΛΕΩΝΚΑΙΕΥΛΟΓΗΣΑΣΑ ⁶⁰
WHICH more-exceedingly intending	AND blessing him
ΝΟΣΟΘΕΟΣΕΠΙΔΕΙΞΑΙΤΟΙ ⁸⁰	ΥΤΟΝΩΚΑΙΔΕΚΑΤΗΝΑΠΕΝΑ ⁸⁰
THE God TO-ON-SHOW to-THE	2 to-WHOM AND TENH FROM ALL
CΚΑΗΡΟΝΟΜΟΙCΤΗΣΕΠΑΓΓ ⁶⁰⁰	ΝΤΩΝΕΜΕΡΙCΕΝΑΒΡΑΑΜΠΡ ⁶⁰⁰⁰
tenant OF-THE promise	PARTS ABRAHAM BEFORE-

had been brought to a close acquaintance with their Creator.

The Melchisedec priesthood should be studied in its contrasts with the Aaronic priesthood. Its greatest difference lies in the fact that it combines the office of king with that of priest. This is the ideal way. It was only because of the failure of Moses that Aaron was given a share in his mediatorial office. It is God's purpose that the nation of Israel shall be a kingdom of priests (Ex.19⁶), a royal priesthood (1 Pet.2⁹). They will rule the nations for God and bring the nations' offerings to God. So it behooves their Head to be both Priest and King.

The other great point of dissimilarity lies in the matter of succession. The continuance of the Aaronic priesthood was made a matter of descent, and nothing was so vital to a priest as his genealogy. He must be able to tell his father and his mother and trace his lineage clear back to Aaron or he could not even be a priest. And he must provide for this succession by marrying within the priestly caste. In notable contrast to this we have no recorded genealogy of Melchisedec whatever, no mention of father or mother, and no succession, for his death is carefully excluded from the fleeting glimpse we get of him on the pages of inspiration. These omissions are intentional, for only thus can his priesthood picture the priesthood of Christ, Who does not require a genealogy or a successor.

² The writer fixes our attention on the significance and sequence of these titles. Righteousness must underlie peace in Christ's priestly work as elsewhere (Psa.72³ 85¹⁰ Isa.32¹⁷ 94⁴). So also justification is the ground of the infinitely greater favor of peace (Ro.5¹).

³ The Aaronic priesthood was a treadmill which never accomplished its object. The Melchisedec priesthood of Christ lasts during the millennium, and accomplishes its purpose, for no priest is found necessary in the new creation (Un.22²²), when God dwells with mankind (Un.21³).

⁴ As further evidence of the superiority of the Melchisedec priesthood, our attention is directed to the tithe,

first, indeed, translated "king of righteousness", yet thereupon king of Salem also, which is "king of Peace", fatherless, motherless, without a genealogy, nor having a beginning of days or consummation of life, yet picturing the Son of God, is remaining a priest to a finality.

⁴ Now you are beholding how eminent this one is to whom the patriarch Abraham gives a tithe also of the best of the booty. And, indeed, those of the sons of Levi who obtain the priestly office have directions to take tithes from the people according to the law, that is, their brethren, though they have come out of the loins of Abraham. Yet he who is not in their genealogy has tithed Abraham, and has blessed him who has the promises.

⁷ Now, beyond all contradiction, the inferior is blessed by the better. ⁸ And here, indeed, dying men are obtaining tithes, yet there one of whom it is testified that he is living. ⁹ And, so to speak, through Abraham, Levi also, who is obtaining tithes, ¹⁰ has been tithed, for he was still in the loins of his father when Melchisedec meets with him.

¹¹ Indeed, then, if perfection were through the Levitical priesthood (for the people have been placed under law by it) what need is there still for a different priest to arise according to the order of Melchisedec, and not be accounted according to the order of Aaron? For, the priesthood being transferred, of necessity there is coming to be a transference of law also, for He of Whom these things are said has partaken of a different tribe, from which no one has given heed to the altar. For it is taken for granted that our Lord has risen out of Ju-

1	ΩΤΟΝ ΜΕΝ ΕΡΜΗΝΕΥΟΜΕΝΟΣ ²⁰ most INDEED being-translated	ΠΑΣΧΑΝΤΙ ΛΟΓΙΑΣΤΟ ΕΛΛ ²⁰ EVERY contradiction THE INFERIOR
	ΒΑΣΙΛΕΥΣ ΔΙΚΑΙΟΣΥΝΗΣ ⁴⁰ KING OF-justice ON-	ΤΤΟΝΥΠΟΤΟΥΚΡΕΙΤΤΟΝΟΣ ⁴⁰ by THE better
	ΠΕΙΤΑΔΕ ΚΑΙ ΒΑΣΙΛΕΥΣΣΑ ⁶⁰ THESE AFTER YET AND KING SALEM	ΕΥΛΟΓΕΙΤΑΙ ΚΑΙ ΦΕΜΕΝ Δ ⁶⁰ 8 IS-being-blessed AND here INDEED TENTHS
	ΑΗΜΟΕΣΤΙΝ ΒΑΣΙΛΕΥΣ ΕΙΡ ⁸⁰ WHICH IS KING OF-PEACE	ΕΚΑΤΑΣΑΠΟΒΗΝ ΣΚΟΝΤΕΣ Α ⁸⁰ FROM-DYING bu-
3	ΗΝΗΣ ΑΠΑΤΟΡ ΑΜΗΤΟΡ ΑΓΕΝ ¹⁰⁰ UN-FATHERED UN-MOTHERED UN-generate-	ΝΘΡΩΠΟΙ ΑΜΒΑΝΟΥΣΙΝ ΕΚ ¹⁰⁰ MANS ARE-GETTING-UP there
	ΕΑΛΟΓΗΤΟΣ ΜΗΤΕ ΑΡΧΗΝ ΗΜ ²⁰ sail NO-BESIDES ORIGINAL OF-	ΕΙΔΕ ΜΑΡΤΥΡΟΥΜΕΝΟΣ ΟΤΙ ²⁰ YET one-being-witnessed that
	ΕΡΘΗΜΗΤΕΣ ΘΗΣΤΕ ΛΟΣ ΕΧΘ ⁴⁰ DAYS NO-BESIDES OF-LIFE FINISH HAVING	ΖΗΚΑΙ ΩΣ ΕΠΟΣ ΕΙΠΕΙΝ ΔΙΑ ⁴⁰ 9 BE-IS-LIVING AND AS say TO-BE-SAYING THOU
	ΝΑ ΦΟΜΟΙ ΟΜΕΝΟΣ ΔΕ ΤΩ ΥΙΩ ⁶⁰ FROM-LIKENING YET to-THAT SON	ΑΒΡΑΑΜ ΚΑΙ ΛΕΥΙ ΕΙΣ ΟΔΕΚ Α ⁶⁰ ABRAHAM AND LEVI THE TENTHS
	ΤΟΥ ΘΕΟΥ ΜΕΝ ΕΙΠΕΡΕΥΣΕΙ ⁸⁰ OF-THE God IS-REMAINING SACRED-one INTO	ΤΑΣ ΑΜΒΑΝΟΝ ΔΕ ΔΕΚΑ ΤΟΤ ⁸⁰ one-GETTING-UP HAS-been-TENTHED
4	ΣΤΟΔΙ ΗΝ ΕΚΕΣΘΕ ΦΕΡΙΤΕ Δ ²⁰⁰ THE THOU-CARRY YE-ARE-beholding YET	ΑΙ ΕΤΙ ΓΑΡ ΕΝ ΘΝΟΣ ΦΥΙΤΟΥ ²⁰⁰ 10 STILL FOR IN THE LOIN OF-THE
	ΕΠΗΛΙΚΟΣ ΟΥΤΟΣ ΟΦΚΑΙ ΔΕΚ ²⁰ PRIME this to-whom AND TENTH	ΠΑΤΡΟΣ ΗΝΟΤΕΣΥΝΗΝΤΗΣ ²⁰ FATHERS he-was when TOGETHER-meets
	ΑΤΗΝ ΑΒΡΑΑΜ ΔΕ ΟΚΕΝ ΕΚΤΟ ⁴⁰ ABRAHAM GIVES OUT OF-THE	ΝΑΥΤΩ ΜΕΛΙΧΙΣ ΔΕ ΚΕΙΜΕΝ ⁴⁰ 11 to-him MELCHISEDEK IF INDEED
	ΝΑΚΡΟΘΙΝΙΩΝ ΟΠΑΤΡΙ ΑΡΧ ⁶⁰ EXTREMITY-PILES THE patriarch	ΟΥΝΤΕ ΛΕΙΨΙΣ ΔΙΑ ΤΗΣ ΛΕ ⁶⁰ THESE maturing THOU THE LE-
5	ΗΣ ΚΑΙ ΟΙ ΜΕΝ ΕΚ ΤΩΝ ΥΙΩΝ Α ⁸⁰ AND THE-ONES INDEED OUT OF-THE SONS OF-	ΥΕΙΤΙΚΗΣ ΕΙΡΩΣΥΝΗΣ ΗΝ Ο ⁸⁰ VITIC SACREDHOOD WAS THE
	ΕΥΕΙΤΗΝ ΕΙΡΑΤΕΙΑΝ ΑΜΒ ¹⁰⁰ LEVI THE SACREDLY GETTING-UP	ΛΑΟΣ ΓΑΡ ΕΠΑΥΤΗΣ ΝΕΝΟΜ ¹⁰⁰ PEOPLES for ON her HAS-been-LAW-
	ΑΝΟΝΤΕΣ ΕΝ ΤΟΛΗΝ ΕΧΟΥΣΙ ²⁰ direction ARE-HAVING	ΘΕΤΗΤΑΙ ΤΙΣ ΕΤΙ ΧΡΕΙΑ ΚΑ ²⁰ X probably made out of a T by B PLACED ANY STILL need accord-
	ΝΑΠΟΔΕΚΑΤΟΙΝ ΤΟΝ ΛΑΟΝ Κ ⁴⁰ to-BE-FROM-TENTHED THE PEOPLE ac-	ΤΑΤΗΝ ΤΑΣΙΝ ΜΕΛΙΧΙΣ ΔΕΚ ⁴⁰ ing-to THE order OF-MELCHISEDEK
	ΑΤΑΤΟΝ ΝΟΜΟΝ ΤΟΥΤΕΣΤΙΝ ⁶⁰ ording-to THE LAW this IS	ΕΤΕΡΟΝ ΑΝΙΣΤΑΣΘΑΙ ΕΙΡΕ ⁶⁰ DIFFERENT TO-STAND-UP SACRED-one
	ΤΟΥΣ ΔΕ ΑΦΟΥΣ ΑΥΤΩΝ ΚΑΙ ⁸⁰ THE brothers OF-them AND-	ΑΚΑΙΟΥ ΚΑΤΑ ΤΗΝ ΤΑΣΙΝ ΔΕ ⁸⁰ AND NOT according-to THE order OF-
	ΠΕΡΕΙΣ ΕΛΗΛΥΘΟΤΑΣ ΕΚ ΤΗΣ ¹⁰⁰ EVEN one-s-HAVING-OUT-COME OUT OF-THE	ΡΩΝ ΑΓΕΣΘΑΙ ΜΕΤΑ ΤΙΘΕΜ ¹⁰⁰ 12 AARON TO-BE-being-said OF-being-after-PLACED
6	ΟΣ ΦΥΟΣΑΡ ΡΑ ΜΟΔΕ ΜΗ ΓΕΝ ²⁰ LOIN OF-ABRAHAM THE YET NO one-being-	ΕΝ ΗΣ ΓΑΡ ΤΗΣ ΕΙΡΩΣΥΝΗΣ ²⁰ for THE SACREDHOOD OUT
	ΕΑΛΟΓΟΥΜΕΝΟΣ ΕΣΑΥΤΩΝ Δ ⁴⁰ generate-said OUT OF-them HAS-	ΣΑΝ ΑΓΗΚΑΙΝΟΜΟΥ ΜΕΤΑ ⁴⁰ B omits AND OF-LAW OF-necessity AND OF-LAW after-PLACING
	ΕΔΕΚΑΤΟΚΕΝΤΟΝ ΑΒΡΑΑΜ Κ ⁶⁰ TENTHED THE ABRAHAM AND	ΘΕΣΙΣ ΓΙΝΕΤΑΙ ΕΦΟΝ ΓΑΡ Α ⁶⁰ 13 IS-BECOMING ON WHOM FOR IS-
	ΑΙ ΤΟΝ ΕΧΟΝΤΑΣ ΕΠΑΓΓΕ ⁸⁰ THE one-HAVING THE promises	ΕΓΕΤΑΙ ΤΑΥΤΑ ΦΥΛΗΣ ΕΤΕΡ ⁸⁰ being-said these OF-tribe DIFFERENT
7	ΑΙ ΑΣ ΕΥΛΟΓΗΚΕΝ ΧΩΡΙΣ ΔΕ ¹⁰⁰ he-WAS-blessed apart-from YET	ΑΣ ΜΕΤΕΣΧΗΚΕΝ ΑΦΗΝΟΥ ΔΕ ¹⁰⁰⁰ HAS-WITH-HAD FROM WHOM NOT-YET-

which, in Israel, was the special portion of the Levites. Abraham, himself, the progenitor of the nation, actually paid tithes to this priest, and in him, the whole Levitical priesthood paid tithes to another and higher order. Nor is this all, for Melchisedec blessed Abraham, and so bestowed his benediction on the Levitic succession. This alone shows that his order is distinctly superior to that of Aaron.

¹¹ It would be very difficult for the Hebrews to acknowledge the failure of the Aaronic priesthood. Yet this is distinctly involved in the announcement of a priest after a different order. Had our Lord come of the family of Aaron, He would have been associated with an order which began in failure and which will never effect the reconciliation between God and His creatures which priesthood is intended to bring about: Hence His genealogy proclaims Him Israel's King, but He ignores all genealogies in His priestly place. Instead, He has the much higher honor of being qualified for office by the divine oath, including an assurance that, unlike the Aaronic priesthood, there will be no regrets for the failure and insufficiency of His ministry.

²³ If the Melchisedec priesthood should last forever (instead of for the eon) then it too, would come under the condemnation of never bringing anything to perfection or finality. Then there would be a temple and priesthood on the new earth; indeed, it would continue beyond the consummation, and form an insurmountable barrier between God and some of His creatures. Priesthood is a sign of estrangement; it vanishes when God is at peace with His people. Hence, though the Lord's life is indissoluble (⁷¹⁶) and the priesthood inviolate (⁷²⁴), unbroken by death, it is always limited to one eon, beyond which there can be no priesthood, because there is no estrangement.

²⁶ The glories of this Chief Priest refer to His relation to God, to men, to the law. He is knit to God by loving devotion. He is innocent of any tinge of malice toward men, and He is undefiled by a spot of moral defilement. He is separate from sinners because of His exaltation to His office.

dah, to which tribe Moses speaks
¹⁵ nothing concerning priests. And it is still more superabundantly sure, if a different priest is arising according to the likeness of Melchisedec, Who has not come to be according to the law of a fleshly precept, but according to the power of an indissoluble life. For He is
¹⁷ testifying that

"Thou art a priest for the eon
According to the order of Melchisedec."

¹⁸ For, indeed, there is coming to be a repudiation of the preceding precept, because it is weak and
¹⁹ without benefit, for the law perfects nothing, yet is the superinduction of a better expectation, through which we are drawing near to God.

²⁰ And, inasmuch as it was not apart from the swearing of an oath (for they, indeed, are priests, having become so apart from the
²¹ swearing of an oath, yet He with the swearing of an oath by Him Who is saying to Him,

"The Lord swears and will not be regretting it,
"Thou art a priest for the eon
According to the order of Melchisedec,"")

²² by so much also has Jesus become the sponsor of a better covenant.

²³ And they, indeed, are more [than one], having become priests because death prevents them from
²⁴ abiding, yet He, because He is remaining for the eon, has an inviolate priesthood. Whence, also, He is able to save to the uttermost those approaching God through Him, always being alive to be pleading for their sakes.

²⁶ For such a Chief Priest became us, benign, innocent, undefiled, separated from sinners, and coming to

- 1 **ΙΣΠΡΟΣΕΧΝΗΚΕΝΤΩΘΥΣΙΑ** ^{A O, O,} ²⁰
ONE HAS-heeded to-the SACRIFICE-
- 14 **ΣΤΗΡΙΦΠΡΟΔΗΛΟΝΓΑΡΟΤΙ** ⁴⁰
place BEFORE-EVIDENT for that
- ΕΣΙΟΥΔΑΑΝΑΤΕΤΑΛΚΕΝΟΚ** ⁶⁰
OUT OF-JUDA HAS-risen THE Mas-
- ΥΡΙΟCHMΩΝΕΙCΗΝΦΥΛΗΝΠ** ⁶⁰
ter OF-US INTO WHICH tribe A-
- ΕΡΙΕΡΕΦΩΝΟΥΔΕΝΩΨΥCHC** ¹⁰⁰
DOUT SACRED-ones NOT-YET-ONE A O,
NOT-YET-ONE MOSES
- 15 **ΕΛΑΛΗΣΕΝΚΑΙΠΕΡΙCΣΟΤΕ** ²⁰
TALKS AND more-excessive
- ΡΟΝΕΤΙΚΑΤΑΔΗΛΟΝΕCΤΙΝ** ⁴⁰
STILL DOWN-EVIDENT it-IS
- ΕΙΚΑΤΑΤΗΝΟΜΟΙΟΤΗΤΑΜΕ** ⁶⁰
IF according-to THE LIKENESS OF-MEL-
- ΛΧΙCΕΔΕΚΑΝΙCΤΑΤΑΙΕ** ⁶⁰
CHISEDEK IS-UP-STANDING SACRED-
- ΕΥCΕΤΕΡΟCΟCΟΥΚΑΤΑΝΟΜ** ²⁰⁰
16 one DIFFERENT WHO NOT according-to LAW
- ΟΝΕΝΤΟΛΗCΔΡΚΙΝΗCΓΕΓ** ²⁰
OF-direction FLESH-y HAS-
- ΟΝΕΝΑΛΛΑΚΑΤΑΔΥΝΑΜΙΝΖ** ⁴⁰
BECOME but according-to ABILITY OF-
- 17 **ΩΗCΑΚΑΤΑΛΥΤΟΥΜΑΡΤΥΡΕ** ⁶⁰
LIFE UN-DOWN-LOOSED He-IS-witnessing
- ΙΤΑΙΓΑΡΟΤΙCΥΙΕΡΕΥCΕΙ** ⁵⁰
for that YOU SACRED-One INTO
- CΤΟΝΑΙΩΝΑΚΑΤΑΤΗΝΤΑΙ** ³⁰⁰
THE eon according-to THE order
- ΝΜΕΛΧΙCΕΔΕΚΑΘΕΤΗCΙCΜ** ²⁰
18 of-MELCHISEDEK UN-PLACING IN-
- ΕΝΓΑΡΙΝΕΤΑΙΠΡΟΑΓΟΥC** ⁴⁰
DEED for IS-BECOMING OF-BEFORE-LEADING
- ΗCΕΝΤΟΛΗCΔΙΑΤΟΥΤΗCΑ** ⁶⁰
direction THRU THE OF-her UN-
- 19 **CΘΕΝΕCΚΑΙΑΝΩΦΕΛΕCΟΥΔ** ⁶⁰
FIRMNESS AND UN-beneficialness NOT-YET-
- ΕΝΓΑΡΕΤΕΛΕΙΩCΕΝΟΝΟΜΟ** ⁴⁰⁰
ONE for matures THE LAW
- CΕΠΕΙCΑΓΩΓΗΝΔΕΚΡΕΪΤΤΟ** ²⁰
ON-INTO-LEADING YET OF-better
- ΝΟCΕΛΠΙΔΟCΔΙΗCΓΓΙΖΟ** ⁴⁰
EXPECTATION THRU WHICH WE-ARE-NEARING
- 20 **ΜΕΝΤΩΘΕΦΟΚΑΙΚΑΘΟCΟΝΟΥ** ⁶⁰
to-THE God AND according-to as-much-as NOT
- ΧΦΡΙCΟΡΚΩΜΟCΙΑCΟΙΜΕΝ** ⁶⁰
apart-from OATH-SWEARING THE INDEED
- ΓΑΡΧΦΡΙCΟΡΚΩΜΟCΙΑCΕΙ** ⁵⁰⁰
for apart-from OATH-SWEARING ARE
- CΙΝΙΕΡΕΙCΓΕΓΟΝΟΤΕCΟΔ** ²⁰
21 SACRED-ones HAVING-BECOME THE YET
- ΕΜΕΘΟΡΚΩΜΟCΙΑCΔΙΑΤΟΥ** ⁴⁰
WITH OATH-SWEARING THRU THE
- ΛΕΓΟΝΤΟCΠΡΟCΑΥΤΟΝΟΜΟ** ⁶⁰
SAYING TOWARD Him SWEARS
- CΕΝΚΥΡΙΟCΚΑΙΟΥΜΕΤΑΜΕ** ⁶⁰
Master AND NOT WILL-BE-BEING-
- ΑΝΘΗCΕΤΑΙCΥΙΕΡΕΥCΕΙC** ⁶⁰⁰
after-CARED YOU SACRED-one INTO
- ΤΟΝΑΙΩΝΑΚΑΤΑΤΗΝΤΑΙΝ** ²⁰
THE eon according-to THE order
- ΜΕΛΧΙCΕΔΕΚΚΑΤΑCΟΥΤ** ¹⁰
22 of-MELCHISEDEK according-to so-much
- ΟΚΑΙΚΡΕΙΤΤΟΝΟCΔΙΑΘΗΚ** ⁶⁰
AND better covenant
- ΗCΓΕΓΟΝΕΝΕΓΓΥΟCΙΝCΟΥ** ⁵⁰
HAS-BECOME SPONSOR JESUS
- CΚΑΙΟΙΜΕΝΠΛΕΙΟΝΕCΕΙC** ⁷⁰⁰
23 AND THE-ones INDEED MORE ARE
- ΙΝΓΕΓΟΝΟΤΕCΙΕΡΕΙCΔΙΑ** ²⁰
A SACRED-ones HAVING-BECOME
HAVING-BECOME SACRED-ones THRU
- ΤΩΒΑΝΑΤΩΚΩΛΥΕCΘΑΙΠΑΡ** ⁴⁰
THE to-DEATH to-BE-being-FORBIDDEN to-BE-
- ΑΜΕΝΕΙΝΟΔΕΔΙΑΤΟΜΕΝΕΙ** ⁶⁰
24 BESIDE-REMAINING THE YET THRU THE to-BE-REMAIN-
- ΝΑΥΤΟΝΕΙCΤΟΝΑΙΩΝΑΠΑ** ⁵⁰
ING him INTO THE eon UN-BESIDE-
- ΡΑΒΑΤΟΝΕΧΕΙΤΗΝΙΕΡΩC** ³⁰⁰
STEPPED IS-HAVING THE SACRED-hood
- ΝΗΝΘΕΝΚΑΙCΦΩΞΕΙΝΕΙCΤ** ²⁰
25 WHICH-PLACE AND to-BE-SAVING INTO THE
- ΟΠΑΝΤΕΛΕCΔΥΝΑΤΑΙΤΟΥC** ⁴⁰
EVERY-FINISH IS-ABLE THE-ones
- ΠΡΟCΕΡΧΟΜΕΝΟΥCΔΙΑΥΤΟ** ⁶⁰
TOWARD-COMING THRU Him
- ΥΤΩΘΕΦΠΑΝΤΟΤΕΖΩΝΕΙCΤ** ⁵⁰
to-THE God always LIVING INTO THE
- ΟΕΝΤΥΓΧΑΝΕΙΝΥΠΕΡΑΥΤΟ** ⁴⁰⁰
to-BE-pleading OVER them
- ΝΤΟΙΟΥΤΟCΓΑΡΗΜΙΝΚΑΙΕ** ²⁰
26 such for to-US AND DE-
- ΠΡΕΠΕΝΑΡΧΙΕΡΕΥCΟCΙΟC** ⁴⁰
HOODED chief-SACRED-one BENIGN
- ΑΚΑΚΟCΑΜΙΑΝΤΟCΚΕΧΩΡΙ** ⁶⁰
A adde KAI AND
UN-EVIL UN-DEFILED HAVING-been-SPACE-
- CΜΕΝΟCΑΠΟΤΩΝΑΜΑΡΤΩΩ** ³⁰
IZED FROM THE MISSEES
- ΝΚΑΙΥΨΗΛΟΤΕΡΟCΤΩΝΟΥΡ** ¹¹⁰⁰⁰
AND HIGHER OF-THE heavens

²⁷ The fact that the sacrificial system under the law demanded sacrifices for the sins of the priests as well as for the people, shows that it was a weak and imperfect and temporary expedient. Add to this the fact that these sacrifices continued to be offered daily, and never brought any permanent relief, and we see clearly that it was never intended to do more than suggest the true Sacrifice, which the Son offered once, which needs no repetition. It is evident, therefore, that He could not have associated Himself with the Aaronic order without degrading His great sacrifice. They served among the shadows of the heavenly tabernacle. He entered the true.

¹ The tabernacle and temple furniture did not include a seat. The high priest's work was never completed, hence, he never sat down in the holy places. In striking contrast, the Chief Priest of the new order has finished His work, and sits at the right hand of the Majesty in the heavens.

The "sum" is that the sanctuary is heaven itself: the Chief Priest is the Son of God. His priestly work began after His ascension (v. 4). Aaronic priesthood was instituted at Sinai (Ex.24) after Israel had been redeemed, for the purpose of maintaining the people in the blessedness of redemption.

² The tabernacle and its service were patterned after a heavenly original. It was not an exact copy, however, but an adumbration or shadow, merely giving the main outlines. The heavenly offerings seem to be mainly oblations or gifts, and probably had no sacrificial victims other than the great sacrifice of Christ. The earthly copy was given to teach the great lessons of God's righteousness and holiness, and man's unfitness and distance from Him, as well as the way of approach which is acceptable to Him until the true Sacrifice pours out His soul and makes an end of sins.

⁶ The heavenly tabernacle is not associated with the covenant and promises which came from Sinai along with the earthly model. Everything connected with the new Mediator is better. This is especially true of the new covenant which He will make when the kingdom commences.

²⁷ be higher than the heavens, Who has no necessity daily, even as the chief priests, to be offering up sacrifices previously for their own sins, thereupon for those of the people, for this He does once, when offering up Himself. For the law is constituting men chief priests who have infirmity, yet the word sworn in the oath which is after the law, the Son, perfected for the eon.

⁸ Now this is the sum of what is being said: We have such a Chief Priest, Who is seated at the right of the throne of the Majesty in the heavens, a Minister of the holy places and of the true tabernacle, which the Lord pitches, and not man.

³ For every chief priest is constituted to offer oblations as well as sacrifices. Whence it is necessary for This One also to have something which He may offer. Indeed, then, if He were on earth He would not even be a priest, there being those who offer oblations according to the law, who are offering an example and shadow of the divine service of the celestials, according as Moses has been apprized when about to complete the tabernacle, "For be seeing," He is averring, "that you shall be doing all in accord with the model shown you in the mountain."

⁶ Yet now He has happened upon a more excellent ministry, inasmuch as He is the Mediator, also, of a better covenant, which has been instituted on better promises. For if that first one were unblamable, no place would have been sought for a second. For, blaming them, He is saying,

"Lo! the days are coming", the Lord is saying,

"And I shall be concluding with the house of Israel and with the

27 **ΑΝΘΓΕΝΟΜΕΝΟC CΟCΟΥΚΕX** 20
 BECOMING WHO NOT IS-HAV-
ΕΙΚΑΘΗΜΕΡΑΝΑΝΑΓΚΗΝΩC 40
 according-to DAY necessity AS-
ΠΕΡΟΙΑΡΧΙΕΡΕΙCΠΡΟΤΕΡ 60
 EVEN THE chief-SACRED-*once* BEFORE-MORE
ΟΝΥΠΕΡΤΩΝΙΔΙΩΝΑΝΑΡΤΙ 80
 OVER THE OWN MISSES
ΩΝΘΥCΙΑCΑΝΑΦΕΡΕΙΝΕΠΕ 100
 SACRIFICES TO-BE-UP-CARRYING ON-THE-RE-
ΙΤΑΤΩΝΤΟΥΛΛΟΥΤΟΥΤΟΓΑ 20
 AFTER OF-THE-*ones* OF-THE PEOPLE this for
ΡΕΠΟΙΗCΕΝΕΦΑΠΑΞΕΑΥΤΟ 40
 He-DOES ON-ONCE self
ΑC ΠΡΟC ΤΟΤΩΝΑΝΕΓΚΑCΟΝΟΜΟCΓΑΡΑ 60
 AS PRO-C TOWARD-for AN UP-
 28 UP-CARRYING THE LAW for hu-
ΝΑΡΩΠΟΥCΚΑΘΙCΤΗCΙΝΑΡ 80
 mans IS-DOWN-STANDING chief-
ΧΙΕΡΕΙCΕΧΟΝΤΑCΑΘΕΝΕ 200
 SACRED-*ones* HAVING UN-FIRMNESS
ΙΑΝΟΛΟΓΟCΔΕΤΗCΟΡΚΩΜΟ 20
 THE saying YET OF-THE OATH-SWEARING
CΙΑCΤΗCΜΕΤΑΤΟΝΝΟΜΟΥ 40
 THE after THE LAW SON
ΙΟΝΕΙCΤΟΝΑΙΩΝΑΤΕΤΕΛΕ 60
 INTO THE eou HAVING-been-matur-
ΙΩΜΕΝΟΝΚΕΦΑΛΑΙΟΝΔΕΕΠ 80
 ED HEAD (sum) YET ON
 8 **ΙΤΟΙCΑΓΟΜΕΝΟΙCΤΟΙΟΥ** 300
 O-A THE being-said such
ΤΟΝΕΧΟΜΕΝΑΡΧΙΕΡΕΛΟCΕ 20
 WE-ARE-HAVING chief-SACRED-*One* WHO IS-
ΚΑΘΙCΕΝΕΝΔΙAΤΟΥΘΡΟ 40
 A+ε SEATED IN MIGHT OF-THE THRONE
ΝΟΥΤΗCΜΕΓΑΛΦCΥΝΗCΕΝΤ 60
 OF-THE GREAT-TOGETHERNESS IN THE
ΟΙCΟΥΡΑΝΟΙCΤΩΝΑΓΙΩΝΑ 80
 2 heavens OF-THE HOLIES of-
 8 **ΕΙΤΟΥΡΓΟCΚΑΙΤΗCCKHNN** 100
 o¹o. cial AND OF-THE DOOTH
CΤΗCΑΛΗΘΙΝΗCΗCΝΕΠΗΞΕΝ 20
 THE TRUE WHICH FASTENS
ΟΚΥΡΙΟCΚΑΙΟΥΚΑΝΘΡΩΠΟ 40
 n¹o. omit AND THE Master AND NOT human
CΠΑCΓΑΡΑΡΧΙΕΡΕΥCΕΙCΤ 60
 3 EVERY for chief-SACRED-*one* INTO THE
ΟΠΡΟCΦΕΡΕΙΝΔΡΑΤΕΚΑΙ 80
 TO-BE-TOWARD-CARRYING oblations BESIDES AND
ΑΥCΙΑCΚΑΘΙCΤΑΤΑΙΟΘΕΝ 500
 SACRIFICES IS-BEING-DOWN-STOOD WHICH-PLACE

ΑΝΑΓΚΑΙΟΝΕΧΕΙΝΤΙΚΑΙΤ 20
 necessary ^{a¹ later adds this AND} TO-BE-HAVING ANY AND (this-
ΟΥΤΟΝΟΠΡΟCΕΝΕΓΚΗΜΕ 40
 4 *One* WHICH HE-MAT-TOWARD-CARRY IF INDEED
ΝΟΥΝΗΝΕΠΙΓΗCΟΥΔΑΝΗΝΙ 60
 THEN He-WAS ON LAND NOT-YET EVER HE-WAS SA-
ΕΡΕΥCΟΝΤΟΝΤΩΝΠΡΟCΦΕΡ 80
 CRED-*one* OF-BEING THE *once*-TOWARD-CARRY-
ΟΝΤΩΝΚΑΤΑΤΟΝΝΟΜΟΝΤΑΔ 600
 AS¹ omit THE ING according-to THE LAW THE ob-
ΦΡΑΟΙΤΙΝΕCΥΠΟΔΕΙΓΜΑΤ 20
 5 lations WHO-ANY TO-UNDER-SHOW
ΙΚΑΙCΚΙΑΛΑΤΡΕΥΟΥCΙΝΤ 10
 AND SHADE ARE-offering-DIVINE-SERVICE OF-
ΩΝΕΠΟΥΡΑΝΙΟΝΚΑΘΩCΚΕX 60
 THE ON-heavens according-as HAS-been-
ΡΗΜΑΤΙCΤΑΙΜΩΥCΗCΜΕΛΛ 80
 A. O. apprized MOSES BEING-ABOUT
ΩΝΕΠΙΤΕΛΕΙΝΤΗΝCΚΗΝΗΝ 700
 TO-BE-ON-FINISHING THE BOOTH
ΟΡΑΓΑΡΦΗCΙΝΠΟΙΗCΕΙCΠ 20
 BE-SEEING for He-IS-AVERTING YOU'LL-BE-DOING ALL
ΑΝΤΑΚΑΤΑΤΟΝΤΥΠΟΝΤΟΝΔ 40
 according-to THE type THE *one*-
ΕΙΧΘΕΝΤΑCΟΙΕΝΤΩΡΕΙΝ 60
 6 BEING-SHOWN to-YOU IN THE mountain now
ΥΝΙΔΕΔΙΑΦΟΡΩΤΕΡΑCΤΕΤ 80
 B. O. YET OF-more-excelling He-HAS-
ΕΥΧΕΝΑΙΕΤΟΥΡΓΙΑCΟCΩΚ 800
 A. A¹ o. A¹ o. B¹ o. A+ε HAPPENED oblation covenant IS to-as-much-as
ΑΙΚΡΕΙΤΤΟΝΟCΕCΤΙΝΔΙΑ 20
 A. O. AND better THAT IS covenant
ΘΗΚΗCΜΕCΙΤΗCΗCΤΙCΕΠΙΚ 40
 A¹ omits IS IS better B+ε MIDST WHICH-ANY ON bel-
ΡΕΙΤΤΟCΙΝΕΠΑΓΓΕΛΙΑΙC 60
 A. O. C | N was not omitted by A¹ ter PROMISES
ΝΕΝΟΜΘΕΤΑΙΕΙΓΑΡΗΠ 80
 7 HAS-been-LAW-PLACED IF for THE BE-
ΡΩΤΗΚΕΙΝΗΝΗΝΑΜΕΜΠΤΟC 900
 FOBE-most that WAS UN-BLANKABLE
ΟΥΚΑΝΔΕΥΤΕΡΑCΕΖΗΤΕΙΤ 20
 B¹ o. o. = -DIFFERENT NOT EVEN OF-second WAS-SOUGHT
ΟΤΟΠΟCΜΕΜΦΟΜΕΝΟCΓΑΡΑ 40
 8 PLACE BLAMING for to-
ΥΤΟΙCΑΛΕΓΕΙΙΔΟΥΗΜΕΡΑΙ 60
 A¹ o. V them He-IS-SAYING BE-PERCEIVING DAYS
ΕΡΧΟΝΤΑΙΛΕΓΕΙΚΥΡΙΟCΚ 80
 ARE-COMING IS-SAYING Master AND
ΑΙCΥΝΤΕΛΕCΩΕΠΙΤΟΝΟΙΚ 1000
 I-SHALL-BE-COCLUDING ON THE HOME

* Few phrases are so unfortunately confusing as "the New Testament". The Greek word for "testament" and its Hebrew equivalent never carry the ordinary meaning of a will, or legal instrument for the disposal of property after death. They are close equivalents of our "covenant" or "contract". To speak of the Greek Scriptures as "the New Testament", and the Hebrew as "the Old Testament" is most misleading, because, as a matter of fact the new covenant is found in the "Old Testament". Jeremiah gives it in full (Jer.31³¹⁻³⁴). It has never been in force yet, and "New Testament times" will not come until after the time of great affliction when Jehovah calls Israel and Judah back to Himself. In truth, the new covenant is not for the nations at all, though, of course, a large section of the "New Testament" is especially for the nations.

The "old covenant" is not the Hebrew scriptures, but the compact made with Israel at Mount Sinai. It was two-sided. The people proposed to do their part and Jehovah engaged to do His. They promised to obey Him, but dismally failed to do so, consequently He could not fulfill His promises to bless them.

The new covenant which He will make with them after they have been restored to their land, and have received their Messiah, is radically different from the old. The people have no active part in it whatever. All depends on Jehovah. Hence it will not be a failure. The law that was written on stones will be written on their hearts. Instead of demanding a penalty for every infraction, He will be propitious. Instead of recalling their sins and lawlessnesses, He will blot them out. Instead of an "atonement" or shelter for sin made by the blood of he-goats and calves, the blood of Christ will put them completely away. At present we have the infinitely higher privilege of confidence in God Himself, not His promises or His covenants. The law is not inscribed on our hearts, but we were caused to die to the law through the body of Christ. We are not a regeneration but a new creation.

house of Judah a new covenant,
 9 Not in accord with the covenant which I make with their fathers
 In the day of My taking hold of their hand to be leading them out of the land of Egypt,
 Seeing that *they* do not remain in My covenant,
 And I neglect them', the Lord is saying,

10 'Seeing that this is the covenant which I shall be covenanting with the house of Israel after those days,' the Lord is saying:
 'Imparting My laws to their comprehension,
 Even on their hearts shall I be inscribing them,
 And I shall be to them for a God, and *they* shall be to Me for a people.

11 And by no means should each be teaching his [fellow] citizen, And each his brother, saying, "Know the Lord!"

Seeing that all will be acquainted with Me, from their little to their great,

12 Seeing that I shall be propitious to their injustices,
 And of their sins and their lawlessnesses should I under no circumstances be still reminded."

13 In saying "new" He has made the former old. Now that which is aging and decrepit is near its disappearance.

9 The former also, indeed then, had just statutes of divine service, besides a worldly holy place. For a tabernacle is constructed, in the front of which is the lampstand as well as the table and the showbread, which is termed the holy place.

3 Now after the second curtain is the tabernacle which is termed the
 4 holy of holies, having the golden censer and the ark of the covenant covered about everywhence with gold, in which was the golden urn having the manna, and Aaron's staff which germinates, and the

² In the holy place of the tabernacle, just before the curtain which separated it from the holy of holies, were two pieces of furniture, the table with the bread on the north, the lampstand on the south (Ex.26³⁵; 40²²⁻²⁶). These typified the great truths of communion and testimony. No sunlight could enter the holy places. All light was supplied by the holy oil, which typified the holy spirit, thus indicating that all real knowledge of God must come, not through the light of nature, but through divine revelation. The bread is typical of Christ, the Bread which is God's delight and man's sustenance. Communion with God is possible only through Him.

The holy place speaks of man's need in approaching God. The holy of holies exhibits the higher truth of God's desire for worship. Sweet incense floated up to Him from the golden altar. His Presence abode above the ark of the covenant between the cherubim. The stone tablets of the covenant were securely hid from sight beneath the lid of the ark, which was the propitiatory or mercy seat. Here it is that Jehovah met the mediator of His people.

The word rendered "censer" is sometimes translated "golden altar". But it is used twice in the LXX of a "censer in his hand" (2 Chron.26¹⁹; Ezek.8¹¹), and never of the golden altar. This was before the curtain, not in the holy of holies. Worship is not in view, so the altar is not mentioned.

⁶ The chief lesson of the tabernacle structure (as well as that of the temple) never seems to have entered the minds and hearts in Israel. A God Who hid Himself behind thick curtains, and Who forbade access into His presence except on rare occasions, Who divided the holy places into two compartments and dwelt alone in the furthest one, out of reach of all except the high priest once a year, makes it evident that the way to Him is far from open. And, as a consequence, the services based on these barriers must be impotent to clear the way, and were temporary measures, lasting only until Christ would crush all barriers by His surpassing sacrifices, and open the way of access to His presence.

⁵ tablets of the covenant. Now up over it were the cherubim of glory overshadowing the propitiatory, concerning which there is nothing in particular to be said now.

⁶ Now these having been constructed thus, the priests, indeed, pass continually into the front tabernacle performing the divine service, ⁷ yet into the second, the chief priest only, once a year, not apart from blood, which he is offering for himself and the errors of the people, by ⁸ this the holy spirit making it evident that the way of the holy places has not as yet been manifested while the front tabernacle still has ⁹ a standing: which is a parable for the present period, according to which oblations as well as sacrifices are being offered which cannot make the one offering divine service perfect as to the conscience, only (in ¹⁰ foods and drinks and baptizings excelling, and just statutes for the flesh) lying on them until the period of reformation.

¹¹ Now Christ, coming along a Chief Priest of that future good, through the greater and more perfect tabernacle, not made by hands, that is, not of this creation, ¹² entered once into the holy places, not through the blood of he-goats and calves, but through His own blood, finding eonian redemption.

¹³ For if the blood of he-goats and of bulls and the ashes of a heifer, sprinkling the contaminated, is hal-
lowing to the cleanness of the flesh, ¹⁴ how much rather shall the blood of Christ, Who, through the eonian spirit offers Himself, flawless to

1	ΗΣΑΚΑΚΑΙ ΑΙ ΠΛΑΚΕΣ ΤΗΣ Δ	20	ΙΝΤΕΛΕΙΩΣΑΙ ΤΟΝ ΛΑ ΤΡΕΥ	20
	AND THE TABLES OF-THE COV-		TO-mature THE one-offering-DIVINE-	
5	ΙΛΘΗΚΗΣΥΠΕΡΑΝΩΔΕ ΑΥΤΗ	40	ΟΝΤΑΜΟΝΟΝΕ ΠΙΒΡΩΜΑΣΙΝ	40
	5 came OVER-UP YET OF-her	10	SERVE ONLY ON FOODS	
	ΣΧΕΡΟΥΒΕΙΝΔΟΣΗΝ ΚΑΤΑΣ	60	ΚΑΙ ΠΟΜΑΣΙΝ ΚΑΙ ΔΙΑΦΟΡΟ	60
	CHERUDIM OF-esclein DOWN-SEADING		AND DRINKS AND TO-excelling	
	ΚΙΑ ΖΟΝΤΑΤΟΙ ΛΑΣΤΗΡΙΟΝ	80	ΙΣ ΒΑΠΤΙΣΜΟΙΣ ΚΑΙ ΔΙΚΑΙ	80
	Α.Ο.Ο. B + E THE PROPITIATORY		DIPPING AND JUST-effects	
	ΠΕΡΙΦΩΟΥΚΕΣΤΙΝ ΝΥΝ ΛΕΓ	100	ΩΜΑΤΑΣ ΑΡΚΟΣ ΜΕΧΡΙ ΚΑΙ Ρ	600
	ABOUT WHICH NOT it-is NOW TO-BE-		OF-FLESH UNTO SEASON	
6	ΕΙΝΚΑΤΑΜΕΡΟΣ ΤΟΥΤΩΝ ΔΕ	20	ΟΥΔΙΟΡΩΦΕΣΩΣ ΕΠΙΚΕΙΜΕ	20
	6 SAYING according-to PART OF-these YET		OF-THRU-ERECTING ON-LYING	
	ΟΥΤΩΣ ΚΑΤΕΣΚΕΥΑΣΜΕΝΟΝ	40	ΝΑ ΧΡΙΣΤΟΣ ΔΕ ΠΑΡΑΓΕΝΟΜ	40
	thus HAVING-been-constructed	11	ANointed YET BESIDE-BECOMING	
	ΕΙΣ ΜΕΝ ΤΗΝ ΠΡΩΤΗΝ ΣΚΗΝΗΝ	60	ΕΝ ΟΣΑΡΧΙΕΡΕΥΣΤΩΝ ΜΕΛΛ	60
	INTO INDEED THE BEFORE-MOST DOOTH		chief-SACRED-one OF-THE BEING-ABOUT	
	ΝΔΙΑ ΠΑΝΤΟΣ ΕΙΣ ΙΑΣΙΝΟΙ	80	ΝΩΝ ΟΝΤΩΝ ΑΓΑΘΩΝ ΔΙΑ ΤΗΣ ΜΕΙ	80
	THRU EVERY INTO-ARE THE		GOODP THRU THE GREATER	
	ΙΕΡΕΙΣ ΤΑΣ ΛΑΤΡΕΙΑΣ ΕΠΙ	200	ΖΩΝΟΣ ΚΑΙ ΤΕΛΕΙΟΤΕΡΑΣ	700
	SACRED-one THE DIVINE-SERVICE ON-		AND more-mature DOOTH	
	ΤΕΛΟΥΝΤΕΣ ΕΙΣ ΔΕ ΤΗΝ ΔΕΥ	20	ΚΗΝ ΣΟΥ ΧΕΙΡΟΠΟΙΗΤΟΥΤ	20
7	7 FINISHING INTO YET THE second		NOT HAND-made this	
	ΤΕΡΑΝ ΑΠΑΣΤΟΥΕΝΙΑΥΤΟΥ	40	ΟΥΤΕ ΣΤΙΝ ΟΥΤΑΥΤΗ ΣΤΗΣΚ	40
	ONCE OF-THE year		IS NOT OF-this THE CRE-	
	ΜΟΝΟΣ Ο ΑΡΧΙΕΡΕΥΣ ΟΥΧ ΩΡ	60	ΤΙΣ ΕΩΣ ΟΥΔΕ ΔΙΑΙΜΑΤΟΣ	60
	ONLY THE chief-SACRED-one NOT apart-from	12	ATION NOT-YET THRU BLOOD OF-	
	ΙΣ ΑΙΜΑΤΟΣ ΟΠΡΟΣΦΕΡΕΙΥ	80	ΡΑΓΩΝ ΚΑΙ ΜΟΣ ΧΩΝ ΔΙΑ ΔΕ	80
	BLOOD WHICH he-is-TOWARD-CARRYING O-		HE-GOATS AND OF-CATTLE THRU YET OF-	
	ΠΕΡΕΑΥΤΟΥ ΚΑΙ ΤΩΝ ΟΥΛΑ	300	ΟΥΙΔΙΟΥ ΑΙΜΑΤΟΣ ΕΙΣ ΧΑΘ	800
	VEN self AND THE OF-THE PEOPLE		THE OWN BLOOD He-INTO-CAME	
8	ΟΥ ΑΓΝΟΗΜΑΤΩΝ ΤΟΥΤΟ ΔΗΛ	20	ΕΝΕΦΑ ΠΑΣ ΕΙΣ ΤΑ ΑΓΙΑ ΔΙΩ	20
	ON-KNOW-effects this OF-mak-		ON-ONCE INTO THE HOLIES eonian	
	ΟΥΝΤΟΣ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΤΟ	40	ΝΙΑΝ ΑΥΤΡΩΣΙΝ ΕΥΡΑΜΕΝΟ	40
	ING-EVIDENT THE spirit THE		Loosening FINDING	
	ΥΑΓΙΟΥ ΜΗ ΠΩ ΠΕΦΑΝΕΡΩΣΘ	60	ΣΕΙ ΓΑΡ ΤΟ ΑΙΜΑ ΤΡΑΓΩΝ ΚΑ	60
	HOLY NO-as-yet TO-HAVE-been-made-APPEAR	13	IF for THE BLOOD OF-DE-GOATS AND	
	ΔΙΗΝΤΩΝ ΑΓΙΩΝ ΟΔΟΝΕΤΙ	80	ΙΤΑΥΡΩΝ ΚΑΙ ΣΠΟΔΟΣ ΔΑΜ	80
	THE OF-THE HOLIES WAY STILL		OF-BULLS AND ASHES OF-PIEFER	
	ΤΗΣ ΠΡΩΤΗΣ ΣΚΗΝΗΣ ΕΧΟΥΣ	400	ΛΕΩΣ ΡΑΝΤΙΖΟΥΣΑΤΟΥΣ ΚΕ	300
	OF-THE BEFORE-most DOOTH HAVING		SPRINKLING THE ones-	
9	ΗΣ ΣΤΑΙΝΗΤΙΣ ΠΑΡΑΒΟΛΗ	20	ΚΟΙΝΩ ΜΕΝΟΥΣΑ ΓΙΑΣ ΕΙΡ	20
	9 STANDING WHICH-ANY BESIDE-CAST		HAVING-been-COMMONED IS-HOLYZING TOWARD	
	ΕΙΣ ΤΟΝ ΚΑΙΡΟΝ ΤΟΝ ΕΝΕΣΤ	40	Ο ΣΤΗΝ ΤΗΣ ΑΡΚΟΣ ΚΑΘΑΡΟ	40
	INTO THE SEASON THE HAVING-IN-STOOD		THE OF-THE FLESH cleanness	
	ΗΚΟΤΑ ΚΑΘΗΝΔΩΡΑΤΕ ΚΑΙ Θ	60	ΤΗΤΑΠΟΣΦΜΑΛΛΟΝΤΟ ΑΙΜΑ	60
	according-to WHICH oblations BESIDES AND	14	to-how-MUCH NATHER THE BLOOD	
	ΥΣΙΑΙ ΠΡΟΣΦΕΡΟΝΤΑΙ ΜΗΔ	80	ΤΟΥ ΧΡΙΣΤΟΥ ΟΣΔΙΑ ΠΝΕΥΜ	30
	SACRIFICES ARE-beING-TOWARD-CARRIED NO be-		OF-THE ANointed WHO THRU spirit	
	ΥΝΑΜΕΝΑΙ ΚΑΤΑ ΣΥΝΕΙΔΗΣ	600	ΑΤΟΣ ΑΙΩΝΙΟΥ ΕΑΥΤΟΝ ΠΡΟ	1000
	ING-ABLE according-to conscience		eonian Self TOWARD-	

¹³ This refers to the two great sin-offerings of Lev. 16 and Num. 19. The victim was burned, the ashes preserved, and water that flowed over them availed to purify. This ordinance fills an important place in Israel's future as well as its past (Ezek. 36²⁵).

¹⁵ This new covenant is for Israel and Judah only. The nations have no part in it at all. They never had the law and never will have it. They never had a divine service or a tabernacle, neither were the promises made to them. All of this is for the Hebrews only.

¹⁶ Covenants, in ancient times, were ratified by means of sacrifices. When Jehovah wished to confirm His covenant with Abram, five different animals were divided into halves, which were laid over against one another so that the contracting parties could pass in between them, thus indicating that they ratified the covenant (Gen. 15⁸⁻²¹). As this covenant was one of pure grace on God's part, Abram was not allowed to pass between the pieces. The symbols of Jehovah's presence passed through alone, thus confirming the covenant without conditions on the part of Abram. Until the victims have been slain no covenant was considered binding.

¹⁶ The rendering "testament" and "testator" has no concord whatever with the context. It is true that a testament is of no force while the testator is living, but that has no possible application here. If the covenant with Abram were a testament made by God, then, according to the reasoning, it has no force so long as God lives! The old covenant was confirmed by death—not the death of either party to the covenant, but by the sacrifices which the young men offered (Ex. 24⁵⁻⁸). The blood of these victims was sprinkled on the scroll of the covenant and on the people.

¹⁸ The old covenant, under which the people rashly contracted to do all that the law demanded, was dedicated with the blood of calves and he-goats. The new is inaugurated with the blood of Christ, which has power to fend all failure, and refuses all human help.

God, be cleansing your conscience from dead works to be offering divine service to the living and true God?

- ¹⁵ And, therefore, He is the Mediator of a new covenant, so that, a death occurring for the deliverance of the transgressions of those under the first covenant, they who have been called may be obtaining the promise of an eonian enjoyment of the allotment. For, where there is a covenant, it is necessary to bring in the death of the covenant [victim], for a covenant is confirmed over the dead, since it is availing at no time when the covenant [victim] is living.
- ¹⁸ Whence neither the first has been dedicated apart from blood.
- ¹⁹ For, every precept being spoken by Moses to the entire people according to the law, taking the blood of calves and of he-goats, with water and scarlet wool and hyssop, he sprinkles the scroll itself as well as the entire people, saying, "This is the blood of the covenant which God directs with you." Now the tabernacle also, and all the vessels of the ministry he likewise sprinkles with blood. And almost all is being cleansed in blood according to the law, and apart from bloodshedding is coming no pardon.
- ²³ It is necessary, then, for the examples, indeed, of what is in the heavens to be cleansed by these, yet the celestial things themselves by better sacrifices than these. For Christ entered not into holy places made by hands, representations of the true, but into heaven itself, now to be disclosed before the face of God for our sakes. Nor is it that He may be offering Himself

CHNEΓKEN AMOMONTΩΘEΩK 20
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 | *is missing beyond this point*
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 16 TUE-?-where for covenant DEATH 23
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 17 OF-THE one-bring-covenanted covenant
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 for ON DEAD-ones confirmed since
 ΠΕΙΜΗΠΟΤΕΙCΧΥΕΙΟΤΕΖΗ 40
 NO ?-when IS-being-STRONG when IS-LIVING
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 OF-WHICH directs TOWARD YOUP
 CΘΕΟCΚΑΙΤΗΝCΚΗΝΗΝΔΕ 20
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 ation TO-THE BLOOD LIKE-AS
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 THE INDEED UNDER-SHOWS OF-THE
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 25 OF-THE God OVER US NOT-YET THAT
 A+G
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 MANY-times HE-MAY-BE-TOWARD-CARRYING self

²⁶ It is evident that Christ did not appear at "the end of the world", nor, indeed, at the conclusion of the eons. Neither has sin been completely eliminated. Such, however, is the efficacy of His sacrifice, that we know that sin must eventually be banished from the universe. And we know also that this will be at the conclusion of the eons. Hence this somewhat complicated sentence has been rendered to this effect.

²⁷ This is not a general statement concerning all men, but the men who have been in view continually, that is, the Levitical priests. The word judgment has no reference to the judgment of mankind for sin, but the setting to rights of those cases in Israel which continued until the death of the high priest. The innocent man-slayer lived in the city of refuge until the death of the great priest (Nu.35²²⁻²⁹). Then he might return to his patrimony. This was his "judgment". The parallel demands that this judgment correspond with the salvation which will come to those who are awaiting Christ. He, the great Chief Priest, has died, and in due time Israel, the man-slayer, shall return to the land of his possession.

²⁸ This appearance of Christ refers to His return to Israel. He will bring salvation to all, whether they watch or are drowsy (1 Thess.5¹⁰) when He comes for us. But to Israel He brings salvation to those awaiting Him. Just as the high priest entered the holy of holies on the great day of atonement and came out to bless the waiting throng, so Christ has entered the heavenly sanctuary and will bring a benediction when He comes.

¹ The sacrifices under the law were but dim figures of the great Sacrifice. They made atonement, that is, a shelter for sin. The offering up of Christ made a real propitiation, for it put away the sins which had been covered by the blood of bulls and goats. Atonement covered sin, pardon put it away, but justification, which we enjoy, goes far beyond both. The Hebrews were not justified.

⁵ The unbeliever's objection that the God of Israel was a terrible God Who delighted in the blood of slain beasts, is here directly denied. The whole sacrificial system, not only as an

often, even as the chief priest is entering into the holies of holies yearly by the blood of others, since then He must often be suffering from the disruption of the world, yet now, once, has He been manifested through His sacrifice, for the repudiation of sin at the conclusion of the eons.

²⁷ And, inasmuch as it is reserved to the men to be dying once, yet ²⁸ after this a judging, thus Christ also, being offered once for the bearing of the sins of many, will be seen a second [time], by those awaiting Him, apart from sin, for salvation, through faith.

10 For the law, having a shadow of future good, not the very image of the matters, they with their same sacrifices which they are offering yearly are never finally able to perfect those approaching. Else should they not cease being offered, because those offering divine service, having been once cleansed, have no longer a conscience as to sins? But in them there is a recollection of sins yearly, for it is impossible for the blood of bulls and of he-goats to be eliminating sins.

⁵ Wherefore, entering into the world, He is saying,

"Sacrifice and offering

Thou wilt not,

Yet a body dost Thou adapt to Me.

⁶ In holocausts and those concerning sin

Thou dost not delight.

⁷ Then said I,

'Lo! I am arriving (in the summary of the scroll it is written concerning Me)

To do Thy will, O God."

⁸ Further, when saying that "Sacrifice and offering and holocausts

20	ΤΟΝΩΣΠΕΡΟΑΡΧΙΕΡΕΥΣΕΙ	20	ΣΦΕΡΟΥΣΙΝΕΙΣΤΟΔΙΗΝΕΚ
	AS-EVEN THE chief-SACRED-one IS-		TOWARD-CARRYING INTO THE THRU-CARRY
	As ¹ * omit OF-THE HOLIES		As ¹ adds Δι
40	ΣΕΡΧΕΤΑΙΕΙΣΤΑΓΙΑΤΩΝ	40	ΕΣΟΥΔΕΠΟΤΕΔΥΝΑΝΤΑΙΤΟ
	INTO-COMING INTO THE HOLIES OF-THE		NOT-YET-?-when THEY-ARE-AUBLE THE-Once
	ΑΓΙΩΝΚΑΤΕΝΙΑΥΤΟΝΕΝΑΙ	60	ΥΣΠΡΟΣΕΡΧΟΜΕΝΟΥΣΤΕΛΕ
	HOLIES according-to year IN BLOOD		Once-TOWARD-COMING TO-mature
26	ΜΑΤΙΑΛΛΟΤΡΙΦΕΠΕΙΔΕΙ	80	ΙΩΣΑΙΕΠΕΙΟΥΚΑΝΕΠΑΥΣΑ
	other-placed since it-WAS-BINDING	2	since NOT EVER THEY-CEASE
	As ¹ adds		
	ΑΥΤΟΝΠΟΛΛΑΚΙΣΠΑΘΕΙΝΑ	100	ΝΤΟΠΡΟΣΦΕΡΟΜΕΝΑΙΔΙΑΤ
	Him MANY-times TO-BE-EMOTIONING FROM		bring-TOWARD-CARRIED THRU THE
	ΠΟΚΑΤΑΒΟΛΗΣΚΟΣΜΟΥΝΥΝ	20	ΟΜΗΔΕΜΙΑΝΕΧΕΙΝΕΤΙΣΥΝ
	DOWN-CASTING OF-SYSTEM NOW		NO-YET-ONE TO-BE-HAVING STILL CON-
	ΙΔΕΑΠΑΞΕΠΙΣΥΝΤΕΛΕΙΑΤ	40	As ¹ ο. ΕΙΔΗΣΙΝΑΜΑΡΤΙΩΝΤΟΥΣΑ
	YET ONCE ON TOGETHER-FINISH OF-		science OF-misses THE Once-
	ΩΝΑΙΩΝΩΝΕΙΣΑΒΕΘΗΣΙΝΤ	60	ΑΤΡΕΥΟΝΤΑΣΑΠΑΣΚΕΚΑΘΑ
	THE eons INTO UN-PLACING OF-		As ¹ offers offering-DIVINE-SERVICE ONCE HAVING-been-
	ΗΣΑΜΑΡΤΙΑΣΔΙΑΤΗΣΘΥΣΙ	80	ΡΙΣΜΕΝΟΥΣΑΛΛΕΝΑΥΤΑΙΣ
	THE missing THRU THE SACRIFICE		3 cleansed but IN them
27	ΑΣΑΥΤΟΥΠΕΦΑΝΕΡΩΤΑΙΚΑ	200	ΑΝΑΜΝΗΣΙΣΑΜΑΡΤΙΩΝΚΑΤ
27	OF-Him He-HAS-been-made-APPEAR AND		UP-REMINING OF-misses according-to
	ΙΚΑΘΟΣΟΝΑΠΟΚΕΙΤΑΙΤΟΙ	20	ΕΝΙΑΥΤΟΝΑΔΥΝΑΤΟΝΓΑΡ
	according-to as-much-as it-is-being-reserved TO-THE		4 year UN-AUBLE for BLOOD
	ΣΑΝΘΡΩΠΟΙΣΑΠΑΣΑΠΟΒΑΝ	40	ΙΜΑΤΑΥΡΩΝΚΑΙΤΡΑΓΩΝΑΦ
	humans ONCE TO-BE-FROM-DYING		As ¹ ο. ο. As ¹ OF-HE-GOATS AND OF-BULLS
	ΕΙΝΜΕΤΑΔΕΤΟΥΤΟΚΡΙΣΙ	60	ΑΙΡΕΙΝΑΜΑΡΤΙΑΣΔΙΟΕΙΣ
	after yet this JUDGING		5 FROM-LIFTING misses THRU-WHICH INTO-
28	ΟΥΤΩΣΚΑΙΟΧΡΙΣΤΟΣΑΠΑΣ	80	ΕΡΧΟΜΕΝΟΣΕΙΣΤΟΝΚΟΣΜΟ
	thus AND THE ANOINTED ONCE		COMING INTO THE SYSTEM
	ΠΡΟΣΕΝΕΧΘΕΙΣΕΙΣΤΟΠΟΛ	300	ΝΛΕΓΕΙΘΥΣΙΑΝΚΑΙΠΡΟΣΦ
	BEING-TOWARD-CARRIED INTO THE OF-MANY		He-is-saying SACRIFICE AND TOWARD-CARRY
	ΑΩΝΑΝΕΝΕΓΚΕΙΝΑΜΑΡΤΙΑ	20	ΟΡΑΝΟΥΚΗΘΕΛΗCACCΩΜΑΔ
	TO-BE-UP-CARRYING misses		NOT YOU-WILL BODY YET
	ΣΕΚΔΕΥΤΕΡΟΥΧΩΡΙCΑΜΑΡ	40	ΕΚΑΤΗΡΤΙCΩΜΟΙΟΛΟΚΑΥΤ
	OUT OF-second apart-from missing		6 YOU-DOWN-EQUIP TO-ME WHOLE-BURNS
	ΤΙΑCΟΦΘΗCΕΤΑΙΤΟΙCΑΥΤ	60	ΩΜΑΤΑΚΑΙΠΕΡΙΑΜΑΡΤΙΑC
	WILL-BE-BEING-VIEWED TO-THE-Once Him		AND ABOUT missing
	ΟΝΑΠΕΚΔΕΧΟΜΕΝΟΙCΕΙC	80	ΟΥΚΗΥΔΟΚΗΣΑCΤΟΤΕΕΙΠΟ
	FROM-OUT-RECEIVING INTO SAY-		7 NOT TO-U-WELL-SEEM then I-said
	As ¹ omits THRU BELIEF		As ¹ omits I-AM-ARRIVING
10	ΩΤΗΡΙΑΝΔΙΑΠΙCΤΕΩCCKI	100	ΝΙΔΟΥΗΚΦΕΝΚΕΦΑΛΙΔΙΒΙ
	ing THRU BELIEF SHADE		BE-PERCEIVING I-AM-ARRIVING IN HEADING OF-
	ΑΝΓΑΡΕΧΩΝΟΝΟΜΟCΤΩΝΜΕ	20	ΒΛΙΟΥΓΕΓΡΑΠΤΑΙΠΕΡΙΕΜ
	for HAVING THE LAW OF-THE BEING-		SCROLLET IT-HAS-been-WRITTEN ABOUT ME
	ΑΛΟΝΤΩΝΑΓΑΘΩΝΟΥΚΑΥΤΗ	40	ΟΥΤΟΥΠΟΙΗΣΑΙΘΕΟCΤΩ
	ABOUT GOODP NOT SAME		OF-THE TO-DO THE (God) THE WILL
	ΝΤΗΝΕΙΚΟΝΑΤΩΝΠΡΑΓΜΑΤ	60	ΕΛΗΜΑCΟΥΑΝΩΤΕΡΟΝΛΕΓΩ
	THE image OF-THE PRACTICES		8 OF-YOU Upper SAYING
	ΩΝΚΑΤΕΝΙΑΥΤΟΝΤΑΙCΑΥΤ	80	ΝΟΤΙΘΥCΙΑΝΚΑΙΠΡΟCΦΟΡ
	according-to year TO-THE SAME		As ¹ * C that SACRIFICE AND TOWARD-CARRY
	As ¹ omits OF-them WHICH		As ¹ * C
	ΑΙCΘΥCΙΑCΑΥΤΩΝΑCΠΡΟ	300	ΑΝΚΑΙΟΛΟΚΑΥΤΩΜΑΤΑΚΑΙ
	SACRIFICES OF-them WHICH THEY-ARE-		AND WHOLE-BURNS AND

atonement for sin, but also as a means of worship by whole burnt offerings, gave Him no pleasure in itself, but only as it was typical of the true. The physical perfection of an animal was nothing to Him except as a reminder of the moral and spiritual perfection of the One Who came to do His will. The blood of beasts could cover sins, but had no power to put them away, yet it foretold the true Sacrifice, and the sufferings which suffice to offset all sins—covered or uncovered—and eventually to justify all who have committed them as well as to vindicate God for the presence of sin in the world. These grander results are not, of course, in view in this epistle.

7 So Christ "offers Himself flawless to God", not at the cross, but on coming into the world, as the Israelite presented his sacrifice at the door of the tabernacle (Lev.11-5).

11 The great difference between the Levitical sacrifices and that of their Antitype is graphically brought before us in the action of the chief priests and the inaction of Christ. Indeed, had the sacrifices of the law been really efficacious, like that of Christ, there never would have been a priesthood and a sacrificial system. Moses would have offered one sacrifice, such as that at the inauguration of the covenant (Ex.24⁵), and, there being no further necessity for sacrifice, there would have been no need for a priesthood. The Aaronic priesthood is built on its own inadequacy. Its continuous round of unavailing ritual knew no goal, brooked no cessation, and gave no rest. No priest was allowed to sit in the holy places, for his work was never final. In these things the type is in contrast with the antitype, for Christ is seated in the holy of holies so far as His priesthood is concerned.

15 Under the new covenant, when Judah and Israel are restored to their land, the sin offering will be offered again (Eze.43²²), but it is evident that it will not be for those who have been pardoned.

19 The "recently slain way" is a reference to the path into the temple. On either side were the bodies of the sacrifices which had just been slain, and offered to Jehovah. It, however, was a dead way, and no one but a priest

and those concerning sin Thou wilt not, neither dost Thou delight" (which are being offered according to law) then He has declared, "*Lo!* I am arriving to do Thy will, O God!" He is despatching the first, that He should be establishing the second. By which will we are hallowed through the offering of the body of Jesus Christ once.

11 And every chief priest, indeed, stands ministering daily and offering often the same sacrifices, which never can take sins from about us. 12 Yet This One, when offering one sacrifice for sins, is seated to a finality at the right hand of God, 13 waiting furthermore till His enemies may be placed as a footstool 14 for His feet. For by one offering He has made those who are hallowed perfect to a finality.

15 Now the holy spirit also is testifying to us, for after having declared, "'This is the covenant which I shall be covenanting with them after those days', the Lord is saying, 'imparting My laws to their hearts, I shall be inscribing them on their comprehension also, and of their sins and their lawlessnesses shall I under no circumstances be still reminded.' " Now where there is a pardon of these, there is no longer offering concerned with sin.

19 Having, then, brethren, boldness for the entrance of the holy places 20 by the blood of Jesus, by a recently slain and living way which He dedicates for us, through the curtain, that is, His flesh, and a great 21 Priest over the house of God, we 22 may be approaching with a true

ΠΕΡΙ ΑΜΑΡΤΙΑΣ ΟΥΚ ΗΘΕΛΗ ²⁰	ΝΕΚΕΣ ΤΟΥΣ ΑΓΙΑΖΟΜΕΝΟΥ ²⁰
ABOUT missing NOT YOU-WILL	CARRY THE once-being-holyized
ΚΑΙ ΟΥΔΕΝΗ ΔΟΚΗ ΣΑΤΙ ⁴⁰	ΣΜΑΡΤΥΡΕΙΔΕ ΗΜΙΝ ΚΑΙ ΤΟ ⁴⁰
NOT-YET YOU-WELL-SEEM WHICH-ANY	13 is-witnessing YET to-US AND THE
ΝΕΣΚΑΤΑΝΟΜΟΝ ΠΡΟΣΦΕΡΟ ⁶⁰	ΠΝΕΥΜΑΤΟ ΑΓΙΟΝ ΜΕΤΑΓΑΡ ⁶⁰
according-to LAW ARE-being-toward-	spirit THE HOLY after for
ΝΤΑΙ ΤΟΤΕ ΕΙΡΗΚΕΝΙΔΟΥ ⁸⁰	ΤΟ ΕΙΡΗΚΕΝΑΙ ΑΥΤΗΝ ΔΙΑ ⁸⁰
9 CARRIED then He-had-declared BE-RECEIVING I-	10 THE TO-HAVE-declared THIS THE covenant
ΚΩ ΤΟΥ ΠΟΙΝΣΑΙ ΘΕΟΥ ¹⁰⁰	Η ΚΗΝ ΔΙΑ ΘΗΝ ΣΟΜΑΙ ΠΡΟΣ Α ⁶⁰⁰
AM-ARRIVING OF-THE TO-DO THE God THE WILL	WHICH I'LL-BE-covenanting TOWARD them
ΕΛΗΜΑΣΘΥΝΑΙ ΡΕΙΤΟ ΠΡΩ ²⁰	ΥΤΟΥΣ ΜΕΤΑ ΤΑΣ ΗΜΕΡΑΣ ΕΚ ²⁰
OF-YOU He-is-UP-LIFTING THE BEFORE-most	after THE DAYS those
ΤΟΝ ΙΝΑ ΤΟ ΔΕΥΤΕΡΟΝ ΣΤΗΣ ⁴⁰	ΕΙΝΑΣ ΛΕΓΕΙ ΚΥΡΙΟΣ ΔΙΔΟ ⁴⁰
THAT THE second He-should-be-	p o. is-saying Master GIVING
ΝΕΝΩΘΕΛΗΜΑΤΙ ΓΙΑ ΣΜΕΝ ⁶⁰	ΥΣ ΝΟΜΟΥ ΣΜΟΥ ΕΠΙ ΚΑΡΔΙΑ ⁶⁰
10 STANDING IN WHICH WILL HAVING-been-holy-ized	LAWS OF-ME ON HEARTS
ΟΙ ΕΣ ΜΕΝ ΔΙΑ ΤΗΣ ΠΡΟΣΦΟΡ ⁸⁰	ΣΑΥΤΩΝ ΚΑΙ ΕΠΙ ΤΗΝ ΔΙΑΝΟ ⁸⁰
WE-ARE THRU THE TOWARD-CARRY	OF-them AND ON THE THRU-MIND
ΑΣ ΤΟΥ ΣΩΜΑΤΟΣ ΙΝ ΣΟΥ ΧΡΙ ²⁰⁰	ΙΑΝ ΑΥΤΩΝ ΕΠΙ ΓΡΑΨΩ ΑΥΤΟ ⁷⁰⁰
OF-THE BODY OF-JESUS ANOINTED	OF-them I'LL-BE-ON-WRITING them
ΣΤΟΥ ΕΦΑΠΑΞ ΚΑΙ ΠΑΣ ΜΕΝΑ ²⁰	ΥΣ ΚΑΙ ΤΩΝ ΑΜΑΡΤΙΩΝ ΑΥΤΩ ²⁰
11 ON-ONCE AND EVERY INDEED chief-	17 AND OF-THE MISSES OF-them
ΡΧΙΕΡΕΥΣ ΕΣΤΗΚΕΝ ΚΑΘΗΜ ¹⁰⁰	Ν ΚΑΙ ΤΩΝ ΑΝΟΜΙΩΝ ΑΥΤΩΝ Ο ¹⁰
SACRED-one HAS-STOOD according-to DAY	AND OF-THE UN-LAWNESSES OF-them NOT
ΕΡΑΝ ΕΙΤΟΥΡΓΩΝ ΚΑΙ ΤΑΣ ⁶⁰	ΥΜΗΝ ΗΝ ΕΣΘΗΜΙΝ ΕΙΤΟΙΟ ⁶⁰
officializing AND THE	18 NO I-SHALL-DE-BEING-REMINDED STILL THE?-where
ΑΥΤΑΣ ΠΟΛΛΑ ΚΙΣ ΠΡΟΣΦΕΡ ⁸⁰	ΥΔΕ ΑΦΕΙΣΤΟΥ ΤΩΝ ΟΥΚ ΕΤ ⁸⁰
NAME MANY-times TOWARD-CARRYING	YET FROM-LETTING OF-these NOT-STILL
ΩΝ ΘΥΣΙΑΣ ΑΙΤΙΝΕΣ ΟΥΔΕ Π ³⁰⁰	Ι ΠΡΟΣΦΟΡΑ ΠΕΡΙ ΑΜΑΡΤΙΑ ⁸⁰⁰
SACRIFICES WHICH-ANY NOT-YET-when	TOWARD-CARRY ABOUT missing
ΟΤΕ ΔΥΝΑΝΤΑΙ ΠΕΡΙΕΛΕΙΝ ²⁰	ΣΕΧΟΝΤΕΣ ΟΥΝ ΑΔΕΛΦΟΙ ΠΑ ²⁰
ARE-ABLE TO-DE-ABOUT-LIFTING	19 HAVING THEN brothers hold-
ΑΜΑΡΤΙΑΣ ΟΥΤΟΣ ΔΕ ΜΙΑΝ ⁴⁰	ΡΡΗΣΙΑΝ ΕΙΣ ΤΗΝ ΕΙΣ ΟΔΟΝ ¹⁰
12 MISSES THIS-one YET ONE OF-	ness INTO THE INTO-WAY
ΠΕΡ ΑΜΑΡΤΙΩΝ ΠΡΟΣΕΝΕΓΚ ⁶⁰	ΤΩΝ ΑΓΙΩΝ ΕΝ ΤΩ ΑΙΜΑΤΙ ΗΝ ⁶⁰
VEN MISSES TOWARD-CARRYING	OF-THE HOLIES IN THE BLOOD OF-
ΑΣ ΘΥΣΙΑΝ ΕΙΣ ΤΟ ΔΙΗΝΕΚΕ ⁸⁰	ΣΟΥ ΗΝ ΕΚΑΙ ΝΙΣ ΕΝ ΗΜΙΝ ⁸⁰
SACRIFICE INTO THE THRU-CARRY	20 JESUS WHICH He-IN-NEWS to-US
ΣΕΚΑΘΙΣΕΝ ΕΝ ΔΕ ΣΙΑ ΤΟΥΘ ⁴⁰⁰	ΟΔΟΝ ΠΡΟΣΦΑΤΟΝ ΚΑΙ ΖΩΣΑ ⁹⁰⁰
is-seated IN RIGHT OF-THE God	WAY TOWARD-SLAIN AND LIVING
ΕΟΥ ΤΟ ΛΟΙΠΟΝ ΕΚΔΕΧΟΜΕΝ ²⁰	Ν ΔΙΑ ΤΟΥ ΚΑΤΑ ΠΕΤΑΣΜΑΤΟ ²⁰
13 THE rest OUT-RECEIVING	THRU THE DOWN-EXPANDer
ΟΣ ΕΩΣΤΕ ΘΣΙΝ ΟΙ ΕΧΘΡΟΙ ¹⁰	ΣΤΟΥΤΕ ΣΤΙΝ ΤΗΣ ΣΑΡΚΟΣ Α ⁴⁰
TILL MAY-DE-BEING-PLACED THE enemies	this IS OF-THE FLESH OF-
ΑΥΤΟΥ ΥΠΟ ΠΟΔΙΟΝ ΤΩΝ ΠΟ ⁶⁰	ΥΤΟΥ ΚΑΙ ΕΡΕΒΑΜΕ ΓΑΝΕ ΠΙ ⁶⁰
OF-HIM UNDER-FOOT OF-THE FEET	21 HIM AND SACRED-one GREAT ON
ΩΝ ΑΥΤΟΥ ΜΙΑ ΓΑΡ ΠΡΟΣΦΟΡ ⁸⁰	ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΘΕΟΥ ΠΡΟΣ Ε ⁸⁰
11 OF-HIM to-ONE for TOWARD-CARRY	22 THE HOME OF-THE God WE-MAT-DE-
ΑΤΕ ΤΕΛΕΙΩΚΕΝ ΕΙΣ ΤΟ ΔΙΗ ⁵⁰⁰	ΡΧΩΜΕΘΑ ΜΕΤΑ ΑΛΗΘΗΝ ΗΝ ΣΚ ¹⁷⁰⁰⁰
He-HAS-matured INTO THE THRU-	TOWARD-COMING WITH TRUE HEART

dared enter upon it. The way now lies through the death and resurrection of Christ, hence is a living way, though recently slain. Then even the priest dares not venture through the curtain, behind which the Shekinah glory dwelt. Now, however, the Hebrews of every tribe have access, not only into the outer court of the priests, but into the holy place and into the holy of holies, where the high priest went but once a year. He went with fear and trembling, but they are invited to enter with assurance, because of the efficacy of this sprinkled blood and the cleanliness which comes through His word (Jn.15³). It is as worshipers they are to approach. This epistle speaks of Christ's priesthood, and not of that of His people.

²⁷ Under the law, one who sinned "presumptuously" (Nu.15³⁰), or, as the Hebrew has it, "with a high hand", was to be cut off from among his people, because he had despised the word of Jehovah and broken His commandment. The man who gathered sticks on the sabbath day was stoned to death (Nu.15³²⁻³⁶). The voluntary sin here referred to is doubtless the repudiation of the truth and apostasy from the faith. The faith of the Hebrews, having been founded on the powers and signs which were given as a token of the near approach of the kingdom, was sorely tried when these signs ceased and the kingdom did not come. But those who drew back could not do so without reproaching God and trampling on the Son of God and inviting the fiery jealousy of Jehovah. For such there is no sin offering, since they refuse the only Sacrifice that is of any avail. They are calling down the vengeance of God.

How great is the contrast between these Hebrews and those who came under the ministry of Paul! Their faith did not fail for lack of evidence, because it was never founded on it (2 Co.5⁷). They come so completely under the dominion of grace, that persistence in sin would only increase the outflowing of favor (Ro.6¹). We are beyond the sphere of condemnation (Ro.8¹). The Hebrews were never introduced into such grace as this, for their destiny is the kingdom.

heart, in the assurance of faith, with hearts sprinkled from a wicked conscience, and a body bathed in clean water.

²³ We may be retaining the avowal of the expectation without wavering, for faithful is He Who promises. And we may be considering one another to incite to love and ²⁴ ideal acts, not abandoning the assembling of ourselves together, according as the custom of some is, but entreating, and so much rather as you are observing the day drawing near.

²⁵ For our sinning voluntarily after obtaining the recognition of the truth is no longer leaving a sacrifice concerned with sins, yet there is a certain fearful waiting for judgment and fiery jealousy, about to be eating the hostile. Anyone repudiating Moses' law is dying without pity on [the testimony of] two or ²⁶ three witnesses. Of how much worse punishment, do you suppose, will he be counted worthy who tramples on the Son of God, and deems the blood of the covenant by which he is hallowed common, and outrages the ²⁷ spirit of grace? For we are acquainted with Him Who is saying, "Vengeance is mine, I shall retaliate!" the Lord is saying." and again, "The Lord will be judging ²⁸ His people." It is fearful to be falling into the hands of the living God!

²⁹ Now be recollecting the former days in which, being enlightened, you endure a vast competition of ³⁰ sufferings, in this, indeed, being a gazing stock of reproaches as well as afflictions, yet in this, becoming participants of those behaving

ΑΡΔΙΑΣΕΝ ΠΑΝΗΡΟΦΟΡΙΑ ΠΙ 20	ΤΙΣ ΝΟΜΟΝ ΜΩΥΣΕΩΣ ΧΩΡΙΣ 20
IN assurance OF-	ANY LAW OF-MOSES apart-from
ΣΤΕΦΣΕΡΑΝΤΙΣ ΜΕΝΟΙΤΑ 40	ΟΙΚΤΙΡΜΩΝ ΕΠΙΔΥΣΙΝΗΤΡ 40
HELPER HAVING-been-SPRINKLED THE	MITY ON TWO ON THREE
ΚΑΡΔΙΑΣ ΑΠΟ ΣΥΝΕΙΔΗΣΕ 60	ΙΣΙΝ ΜΑΡΤΥΣΙΝ ΑΠΟΘΝΗΣΚ 60
HEARTS FROM conscience	witnesses IS-FROM-DYING
ΩΣΟΝ ΗΡΑΣΚΑΙ ΕΛΟΥΣΜΕ 50	ΕΙΠΟΣ ΦΑΘΟΚΕΙΤΕ ΧΕΙΡΟΝΟ 80
wicked AND HAVING-been-HATED	20 to-how-much YE-ARE-SEEING OF-WORSE
ΝΟΙΤΟΣ ΩΜΑΥΔΑΤΙΚΑ ΘΑΡΩ 100	ΣΑΣΙ ΘΩΗΣΕΤΑΙ ΤΙΜΩΡΙΑΣ 600
THE BODY to-water clean	WILL-BE-BEING-counted-WORTHY-OF-punishment
ΚΑΤΕΧΩΜΕΝ ΤΗΝ ΟΜΟΛΟΓΙΑ 20	ΟΤΟΝ ΥΙΟΝ ΤΟΤΟΥΘΕ ΟΥΚ ΑΤΑΠ 20
23 WE-MAY-BE-DOWN-HAVING THE avowal	THE-one THE SON OF-THE God DOWN-TREADING
ΝΤΗΣ ΕΛΠΙΔΟΣ ΑΚΑΙΝΗ ΠΙΣ 40	ΑΤΗΣ ΑΣΚΑΙ ΤΟ ΑΙΜΑΤΗΣ ΔΙ 40
OF-THE EXPECTATION UN-CLINE BELIEV-	AND THE BLOOD OF-THE cov-
ΤΟΣ ΓΑΡ Ο ΕΠΑΓΓΕΙΛΑΜΕΝΟ 60	ΑΘΗΚΗΣ ΚΟΙΝΟΝ ΗΓΗΣΑΜΕΝ 60
ing for THE One-promising	enant COMMON deemng
ΣΚΑΙ ΚΑΤΑΝΟΩΜΕΝ ΑΛΛΗΛΟ 80	ΟΣΕΩΝ ΗΓΙΑΣΘΗΝ ΚΑΙ ΤΟ ΠΝΕ 50
24 AND WE-MAY-BE-DOWN-MINDING one-another	A omits IN WHICH he-IS-HOLYZED
ΥΣΕΙΣ ΠΑΡΟΙΣ ΥΣΜΟΝ ΑΓΑΠΗ 200	ΥΜΑΤΗΣ ΧΑΡΙΤΟΣ ΕΝ ΥΒΡΙΣ 700
INTO BESIDE-SHARENING OF-LOVE	OF-THE grace IN-OUTRAGING
ΣΚΑΙ ΚΑΛΩΝ ΕΡΓΩΝ ΜΗ ΕΓΚΑ 20	ΑΣ ΟΙΔΑΜΕΝ ΓΑΡ ΤΟΝ ΕΙΠΟΝ 20
25 AND OF-IDEAL ACTS NO abandoning	30 WE-HAVE-PERCEIVED for THE One-saying
ΤΑ ΕΙΠΟΝ ΤΕΣΤΗΝ ΕΙΣΥΝ 40	ΤΑ ΕΜΟΙ ΕΚΔΙΚΗΣΙΣ ΕΓΩΝ 40
THE ON-TOGETHER-	to-ME OUT-JUSTING I SHALL-
ΑΓΩΓΗΝ ΕΑΥΤΩΝ ΚΑΘΩΣ ΕΘΘ 60	ΤΑΠΟΔΩΣΘΕ ΕΙΣ ΚΥΡΙΟΝ 60
LEADING OF-selves according-as CUSTOM	BE-repaying IS-saying Master AND
ΣΤΙΣΙΝ ΑΛΛΑ ΠΑΡΑΚΑΛΟΥΝ 80	ΑΙ ΠΑΙΝ ΚΡΙΝΕΙ ΚΥΡΙΟΣ Τ 80
to-ANY but BESIDE-CALLING	AGAIN WILL-BE-JUDGING Master THE
ΤΕΣ ΚΑΙ ΤΟ ΣΟΥΤΩΜΑ ΛΛΟΝ 300	ΟΝ ΛΟΝ ΑΥΤΟΥ ΦΟΒΕΡΟΝ ΤΟ 800
AND to-so-much BATHER as-	31 PEOPLE OF-Him FEARful THE
19*-ON	ΕΜΠΕΣ ΕΙΝΕΙΣ ΧΕΙΡΑΣ ΘΕ 20
ΣΦΛΑΕΠΕΤΕ ΕΓΓΙΖΟΥΣΑΝΤ 20	TO-BE-IN-FALLING INTO HANDS OF-God
much-as YE-ARE-LOOKING NEARING THE	ΥΖΩΝΤΟΣ ΑΝΙΜΗΝ ΗΣΚΕ 40
26 ΗΜΕΡΑΝ ΕΚΟΥΣΙΩΣ ΓΑΡ 40	32 LIVING TO-BE-UP-REMINING
DAY voluntarily for OF-	19* originally was ΑΜΑΡΤΙΑΣ
ΜΑΡΤΑΝΟΝ ΤΩΝ ΗΜΩΝ ΜΕΤΑΤ 60	ΑΙ ΔΕ ΤΑΣ ΠΡΟΤΕΡΟΝ ΗΜΕΡΑ 10
missing OF-us after THE	YET THE BEFORE-INGORE DAYS
ΟΛΑΒΕΙΝ ΤΗΝ ΕΠΙΓΝΩΣΙΝ 80	ΥΜΩΝ ΜΙΣΣΟΝ ΤΩΝ ΗΜΕΡΩΝ 40
TO-BE-GETTING THE ON-KNOWLEDGE OF-	CENAI CΦΩΤΙΣΘΕΝΤΕΣ ΠΟΛ 40
IN WHICH BEING-enLIGHTENED MANY	ΑΝΝΑΘΑΝΣΙΝ ΥΠΕΜΕΙΝΑΤΕ 900
Η ΣΑΛΗΘΕΙΑ ΣΟΥ ΚΕΤΙ ΠΕΡΙ 400	ΑΝΝΑΘΑΝΣΙΝ ΥΠΕΜΕΙΝΑΤΕ 900
THE TRUTH NOT-STILL ABOUT	COMPETITION YE-UNDER-REMAIN
ΑΜΑΡΤΙΩΝ ΑΠΟΛΕΙΠΕΤΑΙΘ 20	ΠΑΘΗΜΑΤΩΝ ΤΟΥΤΟ ΜΕΝΟΝ 80
misses IS-bring-FROM-LACKED SAC-	33 OF-EMOTIONS this INDEED to-RE-
ΥΣΙΑ ΦΟΒΕΡΑ ΔΕΤΙΣ ΕΚΔΟΧ 40	ΙΔΙΣ ΜΟΙΣΤΕ ΚΑΙ ΘΛΙΨΕΣΙ 40
27 NICE FEARful YET ANY OUT-RECEPTION	PROACHES BESIDES AND to-CONSTRICTIONS
ΗΚΡΙΣΘΕ ΣΚΑΚΙ ΠΥΡΟΣ ΖΗΛΟ 60	ΝΘΕΑΤΡΙΖΟΜΕΝΟΙ ΤΟΥΤΟ Δ 60
OF-JUDGING AND OF-FIRE BOILING	bring-gaze-IZED this YET
ΣΕΒΕΙΕΙΝ ΜΕΛΛΑΝΤΟΣ ΤΟΥ 80	ΕΚΟΙΝΩΝΟΙΤΩΝ ΟΥΤΩΣ ΑΝΑ 80
TO-BE-EATING OF-BEING-ABOUT THE	communioners OF-THE thus ones-up-
ΣΥΠΕΝΑΝΤΙΟΥΣ ΑΒΕΤΗΣΑΣ 600	ΣΤΡΕΦΟΜΕΝΩΝ ΓΕΝΗΘΕΝΤΕ 18000
28 hostiles UN-PLACING	TURNING (behaving) BEING-BECOME

1 Faith is neither "substance" nor "evidence", as is the usual rendering of this passage. The word "substance" is changed to "confidence" in most later translations, as this word seems to agree with its context in 2 Co. 9:11¹⁷. But "confidence" is not at all suitable in He. 13, where the A. V. has "person". The Revisers change this to "substance"—the very rendering they refuse in this passage! But faith is intangible, the very opposite of substance. It assumes that to be truth which it expects to become fact in the future. The word "assumption" fits every passage in which this word occurs and opens up a marvelous vista of truth, as when we are told that the Son is the Emblem of the divine assumptions. God assumes various characters during His administration of the eons. He is Creator, Saviour, Judge, and Reconciler. In every assumption He is represented by His Son, Who, as His Emblem, is also the Creator, Saviour, Judge, and Reconciler. In his second epistle to the Corinthians, Paul assumes the attitude of boasting. Faith cannot become "substance" without being transmuted into sight.

3 That the worlds were framed is not pertinent to this passage. It deals with the change in God's administration of the eons as a result of the refusal of the kingdom proclamation. God has come in afresh, and, through the revelations made to the apostle Paul, has readjusted the eons to suit the conditions brought about by the apostasy of Israel. Those associated with this new grace find that, in spirit, not the kingdom, but the new creation has come (2 Co. 5:17), and not only so, but the very consummation has arrived (1 Co. 10:11). This does not preclude the actual kingdom in the future for which the Hebrews hope. They died in faith, like the elders, not having received the promises. The faith of the Pentecostal Hebrews was largely founded on miracles and signs. Our sheer faith has no foundation but God's declaration. Therefore, in spirit, we soar far ahead of the Hebrews, beyond the Regeneration, into the New Creation.

4 Cain is a type of natural religion, which offers a bloodless sacrifice,

34 thus. For you sympathize with my prisoners also, and anticipate the pillage of your possessions with joy, knowing you yourselves have better and permanent property in the heavens.

35 You should not, then, be casting away your boldness, which is having a great reward, for you have need of endurance, that, doing the will of God, you should be requited with the promise. For still how very little, "He Who is coming will be arriving and not delaying." "Yet My just one shall be living by faith," and "If he should be shrinking, My soul is not delighting in him." Yet we are not of those shrinking back to destruction, but of faith for the procuring of the soul.

11 Now faith is an assumption of what is being expected, a conviction concerning matters which are not being observed; for in this testimony was borne to the elders. By faith we are apprehending the eons to have been readjusted to a declaration of God, so that what is being observed has not come out of what is apparent.

4 By faith Abel offers to God more of a sacrifice than Cain, through which it was testified that he was just, having God's testimony to his oblations, and through this, dying, he is still speaking.

5 By faith Enoch was transferred, so as not to perceive death, and was not found, because God transfers him. For before his transference he has the testimony of having been well pleasing to God. 6 Now apart from faith it is impossible to be well pleasing, for he who is approaching God must believe that He is, and is becoming a Re-

- 34 **ΣΚΑΙΓΑΡΤΟΙΣΔΕΣΜΟΙΣΜ** ²⁰ **ΛΕΓΧΟΣΟΥΒ** ²⁰ **ΛΕΠΟΜΕΝΟΝΕΝ** ²⁰
 AND for to-²⁰THE BOUND-ones OF ²⁰ posing NOT being-looked IN
- ΜΕΥΣΥΝΕΠΑΘΗΣΑΤΕΚΑΙΤΗΝ** ⁴⁰
 YE-TOGETHER-EMOTION AND THE
- ΑΡΠΑΓΗΝΤΩΝΥΠΑΡΧΟΝΤΩΝ** ⁶⁰
 SNATCHING OF-⁶⁰THE belongings
- ΥΜΩΝΜΕΤΑΧΑΡΑΣΠΡΟΣΕΔΕ** ⁸⁰
 OF-YOUP WITH JOY YE-TOWARD-RECEIVE
- ΣΑΣΘΕΓΙΝΩΣΚΟΝΤΕΣΧΕΙ** ¹⁰⁰
 KNOWING TO-¹⁰⁰BE-HAVING
- ΝΕΑΥΤΟΥΣΚΡΕΙΣΣΟΝΑΥΑ** ²⁰
 selves better belonging
- ΡΞΙΝΕΟΥΡΑΝΟΙΣΚΑΙΜΕΝ** ⁴⁰
 IN heavens AND REMAINING
- 35 **ΟΥΣΑΝΜΗΑΠΟΒΑΛΗΤΕΟΥΝΤ** ⁶⁰
 NO YE-SU'D-BE-FROM-CASTING THEN THE
- ΗΝΠΑΡΡΗΣΙΑΥΜΩΝΗΤΙΣΕ** ⁸⁰
 boldness OF-YOUP WHICH-ANY IS-
- ΧΕΙΜΕΓΑΛΗΝΜΙΣΘΑΠΟΔΟΣ** ²⁰⁰
 HAVING GREAT BIRE-FROM-GIVING
- ΙΑΝΥΠΟΜΟΝΗΣΓΑΡΧΕΤΕΧ** ²⁰
 OF-UNDER-REMAINING for YE-ARE-HAVING need
- 36 **ΡΞΙΑΝΙΝΑΤΟΘΕΛΗΜΑΤΟΥΘ** ⁴⁰
 THAT THE WILL OF-⁴⁰THE God
- ΕΟΥΠΟΙΝΣΑΝΤΕΣΚΟΜΙΣΗC** ⁶⁰
 doing YE-SHOULD-BE-being-
- ΘΕΤΗΝΕΠΑΓΓΕΛΙΑΝΕΤΙΓΑ** ⁸⁰
 37 requited the promise STILL for
- ΡΜΙΚΡΟΝΟΣΟΝΟCΟΝΟΕΡΧΟ** ³⁰⁰
 LITTLE as-much-as as-much-as THE One-COMING
- ΜΕΝΟCΗΞΕΙΚΑΙΟΥΧΡΟΝΙΕ** ²⁰
 WILL-BE-ARRIVING AND NOT WILL-BE-delayING
- ΙΟΔΕΙΚΑΙΟCΜΟΥΕΚΠΙCΤ** ⁴⁰
 38 THE YET JUST-one OF-ME OUT OF-BELIEF
- ΕΩCΖΗCΕΤΑΙΚΑΙΕΑΝΥΠΟC** ⁶⁰
 WILL-BE-LIVING AND IF-EVER he-SHOULD-BE-
- ΤΕΙΑΛΗΤΑΙΟΥΚΕΥΔΟΚΕΙΝΥ** ⁸⁰
 UNDER-PUTTING NOT IS-WELL-SEEMING THE soul
- ΥΧΗΜΟΥΕΝΑΥΤΩΗΜΕΙCΔΕΟ** ⁴⁰⁰
 39 OF-ME IN him WE YET NOT
- ΥΚΕCΜΕΝΥΠΟCΤΟΛΗCΕΙCΑ** ²⁰
 ARE OF-UNDER-PUTTING INTO de-
- ΠΩΛΕΙΑΝΑΛΛΑΠΙCΤΕΩCΕΙ** ⁴⁰
 struction but OF-BELIEF INTO
- CΠΕΡΙΠΟΙΗCΙΝΥΧΗCΕC** ⁶⁰
 11 procuring OF-soul IS
- ΙΝΕΠΙCΤΙCΕΛΠΙΖΟΜΕΝΩ** ⁸⁰
 YET BELIEF OF-being-EXPECTED
- ΝΥΠΟCΤΑCΙCΠΡΑΓΜΑΤΩC** ⁶⁰⁰
 UNDER-STANDING OF-PRACTISES EX-
- ΝΟΙΠΡΕCΒΥΤΕΡΟΙΠΙCΤΕ** ⁶⁰
 3 THE SENIORS to-BELIEF
- ΝΟΟΥΜΕΝΚΑΤΗΡΤΙCΘΑΙΤΟ** ⁸⁰
 WE-ARE-MINDING TO-HAVING-been-DOWN-EQUIPPED THE
- ΥCΑΙΩΝΑCΡΗΜΑΤΙΘΕΟΥΕΙ** ⁶⁰⁰
 eons to-declaration OF-God INTO
- CΤΟΜΗΚΦΑΙΝΟΜΕΝΩΝΤΩC** ²⁰
 THE NO OUT OF-APPEARING THE be-
- ΛΕΠΟΜΕΝΟΝΓΕΓΟΝΕΝΑΙΠΙ** ¹⁰
 4 ING-looked TO-HAVE-BECOME to-
- CΤΕΙΠΛΕΙΟΝΑΘΥCΙΑΝΑΒΕ** ⁶⁰
 BELIEF MORE SACRIFICE ABEL
- ΑΠΑΡΑΚΑΙΝΠΡΟCΗΓΓΕΝ** ⁸⁰
 BESIDE CAIN TOWARD-CARRIES
- ΤΩΘΕΩΔΙΝCΕΜΑΡΤΥΡΗΘΕ** ⁷⁰⁰
 to-⁷⁰⁰THE God THRU WHICH he-was-witnessed TO-
- ΙΝΑΙΔΙΚΑΙΟCΜΑΡΤΥΡΟΥΝ** ²⁰
 BE JUST OF-witnessING
- ΤΟCΕΠΙΤΟΙCΔΩΦΡΟΙCΑΥΤΟ** ⁴⁰
 ON THE oblations OF-him
- ΥΤΟΥΘΕΟΥΚΑΙΔΙΑΥΤΗCΑΠ** ⁶⁰
 4¹ to-⁶⁰Ω. Ω. O. O. AND THRU her FROM-
- ΘΩΑΝΩΝΕΤΙΛΑΕΙΠΙCΤΕΙ** ⁸⁰
 5 DING STILL he-IS-TALKING to-BELIEF
- ΕΝΩΧΜΕΤΕΤΕΘΗΤΟΥΜΗΔΕ** ⁸⁰⁰
 ENOCH WAS-after-PLACED OF-⁸⁰⁰THE NO TO-BE-PER-
- ΙΝΘΑΝΑΤΟΝΚΑΙΟΥΧΗΥΡΙC** ²⁰
 CEIVING DEATH AND NOT WAS-FOUND
- ΚΕΤΟΔΙΟΤΙΜΕΤΕΘΗΚΕΝΑΥ** ⁴⁰
 4¹ omits THRU. 4¹ + TE THRU-that after-PLACES him
- ΤΟΝΘΕΟCΠΡΟΓΑΡΤΗCΜΕΤ** ⁶⁰
 THE God BEFORE for OF-⁶⁰THE after-
- ΑΒΕCΕΦCΑΥΤΟΥΜΕΜΑΡΤΥΡ** ⁸⁰
 PLACING OF-him he-HAS-been-witnessed
- ΗΤΑΙΕΥΗΡΕCΤΗΚΕΝΑΙΤΩΘ** ⁹⁰⁰
 TO-HAVE-WELL-PLEASED to-⁹⁰⁰THE God
- ΕΩΦΩΡΙCΕΠΙCΤΕΩCΑΔΥΝ** ²⁰
 6 apart-from YET BELIEF UN-ABLE
- ΑΤΟΝΕΥΑΡΕCΤΗCΑΙΠΙCΤΕ** ¹⁰
 TO-WELL-PLEASE TO-BELIEVE
- ΥCΑΙΓΑΡΔΕΙΤΟΝΠΡΟCΕΡΧ** ⁶⁰
 for IS-BINDING THE One-TOWARD-COMING
- ΟΜΕΝΟΝΤΩΘΕΩΟΤΙΕCΤΙΝΚ** ⁸⁰
 4¹ omits to-⁸⁰THE to-⁸⁰THE God that He-is AND
- ΑΙΤΟΙCΕΚΖΗΤΟΥCΙΝΑΥΤΟ** ¹⁰⁰⁰
 to-¹⁰⁰⁰THE one-OUT-SEEKING Him

which it has "acquired" from the cursed ground. Abel, "vanity", recognizing sin, was the first man whose blood was shed. Cain would not shed the blood of an animal, but does not shrink from shedding his brother's.

⁵ Enoch, in order to believe God, had a special revelation. Jude quotes from this early prophecy (Ju.^{14,15}). Though he walked with God, he evidently walked in the midst of a most ungodly generation, which, indeed, prepared the earth for the deluge. He registered his faith in the approaching judgment by naming his firstborn son Methuselah, which has been interpreted as "when he is dead it shall be sent". The deluge came in the year of his death. His longevity speaks of God's longsuffering.

⁷ As Enoch's faith kept him out of the impending judgment to which he testified, so Noah's faith led him safely through it. One was called upon to warn, the other to work. The building of the ark must have been a tremendous task to undertake in the face of the derision and opposition of the whole world. It was a continual reminder of the threatened doom, and condemned them by its very presence.

⁸ In this account God takes no notice of the failures of faith. Abraham, indeed, obeyed, when called out of Ur. Yet it was a partial obedience, and tardy, for he did not leave his father's house, but tarried in Haran until his father's death. Neither is there any hint here of his sojourn in Egypt (Gen. 12¹⁰), of his effort to fulfil God's promise by taking Hagar, or, at the very height of his faith, requiring a covenant to confirm Jehovah's promise (Gen. 15⁸). Such lapses as these are not in line with this catalogue of the faithful, but, in Abraham's case especially, it helps us to see that even he failed in his highest excellence.

¹³ Here we have the key to this notable chapter. The Hebrews did not desire faith; they wanted fulfilment. They wanted no more promises, but performances. They wanted the kingdom to come. But the time had not yet arrived. The nation is apostate. God had begun a work among the nations, through the apostle Paul, which must be finished first. What then, is left for the Hebrews? They are ex-

warder of those who are seeking Him out.

⁷ By faith Noah, being apprized of that which is not as yet being observed, being pious, constructs an ark for the salvation of his house, through which he condemns the world, and became an enjoyer of the allotment of the righteousness which is in accord with faith.

⁸ By faith Abraham, being called, obeys, coming out into the place which he was about to obtain to enjoy as an allotment, and came out, not versed in where he is coming.

⁹ By faith he sojourns in the land of promise as an alien, dwelling in tabernacles with Isaac and Jacob, the joint tenants of the same promise. ¹⁰ For he waited for the city having the foundations, whose Artisan and Architect is God.

¹¹ By faith Sarah herself also obtained power for the disruption of seed, and brought forth beyond the period of her prime, since she deems the Promiser faithful. ¹² Wherefore also were begotten by one, and these of one made dead, according as the constellations of heaven in multitude, and as the sand beside the sea shore innumerable.

¹³ These all died in faith, not being required with the promises, but, perceiving them at a distance, salute them also, and avow that they are strangers and expatriates on the earth. ¹⁴ For they who are saying such things are disclosing that they are seeking for a country of their own. ¹⁵ And, if, indeed, they had remembered that from which they came out they might have had occasion to go back again. ¹⁶ Yet now they are craving a better, that is, a

	ΝΜΙΣΘΑΠΟΔΟΤΗΣΓΕΙΝΕΤΑ ²⁰	ΑΡΡΑΔΥΝΑΜΙΝΕΙΣΚΑΤΑΒΟ ²⁰
	HIRE-FROM-GIVER IN-BECOMING	ABILITY INTO DOWN-CASTING
7	ΙΠΙΣΤΕΙΧΡΗΜΑΤΙΣΘΕΙΣΝ ⁴⁰	ΑΗΝΣΕΡΜΑΤΟΣΕΛΑΒΕΝΚΑ ⁴⁰
	lo-BELIEF BEING-APPRIEZED NOAH	OF-SEED GOT AND
	ΩΕΠΕΡΙΤΩΝΜΗΔΕΠΩΒΛΕΠΟ ⁶⁰	ΙΠΑΡΑΚΑΙΡΟΝΗΑΙΚΙΕΣΤ ⁶⁰
	ABOUT THE NO-YET-as-yet BEING-LOOKED	BEHIDE SEASON OF-PRIME BROUGHT-
	ΜΕΝΩΝΕΥΛΑΒΗΘΕΙΣΚΑΤΕΣ ⁸⁰	ΕΚΕΝΕΠΕΙΠΙΣΤΟΝΗΓΗΣΑΤ ⁸⁰
	BEING-PIOUS constructs	FORTH SINCE BELIEVING she-deems
	ΚΕΥΑΣΕΝΚΙΒΩΤΟΝΕΙΣΣΩΤ ¹⁰⁰	ΟΤΟΝΕΠΑΓΓΕΙΛΑΜΕΝΟΝΔΙ ⁶⁰⁰
	ARK INTO SAVING	12 THE One-promising THRU-
	ΗΡΙΑΝΤΟΥΟΙΚΟΥΑΥΤΟΥΔΙ ²⁰	ΟΚΑΙΛΦΕΝΟΣΕΓΕΝΝΗΘΗΝΣΑ ²⁰
	OF-THE HOME OF-him THRU	WHICH AND FROM ONE WERE-generated
	ΗΣΚΑΤΕΚΡΙΝΕΝΤΟΝΚΟΣΜΟ ⁴⁰	ΝΚΑΙΤΑΥΤΑΝΕΝΕΚΡΩΜΕΝΟ ⁴⁰
	WHICH he-DOWN-JUDGES THE SYSTEM	AND these OF-HAVING-been-made-DEAD
	ΝΚΑΙΤΗΣΚΑΤΑΠΙΣΤΙΝΔΙΚ ⁶⁰	ΥΚΑΘΣΤΑΑΣΤΡΑΤΟΥΟΥΡΑ ⁶⁰
	AND OF-THE according-to BELIEF JUSTICE	according-as THE GLEAMERS OF-THE heaven
	ΔΙΟΣΥΝΗΣΕΓΕΝΕΤΟΚΑΗΡΟ ⁸⁰	ΝΟΥΤΩΠΑΝΘΕΙΚΑΙΩΣΧΑΜΜ ⁸⁰
	BECAME s.o. A O+ tenant	lo-THE multitude AND AS THE SAND
8	ΝΟΜΟΣΠΙΣΤΕΙΚΑΛΛΟΥΜΕΝΟ ²⁰⁰	ΟΧΝΠΑΡΑΤΟΧΕΙΛΟΣΤΗΣΘΑ ⁷⁰⁰
	lo-BELIEF BEING-CALLED	THE BESIDE THE LIP OF-THE SEA
	ΣΑΒΡΑΑΜΥΠΗΚΟΥΣΕΝΕΞΕΛ ²⁰	ΛΑΣCΗCΗΑΝΑΡΙΘΜΗΤΟΣΚΑ ²⁰
	ABRAHAM obeys TO-BE-OUT-	13 THE UN-NUMBERED accord-
	ΘΕΙΝΕΙΣΤΟΝΤΟΠΟΝΟΝΗΜΕ ⁴⁰	ΤΑΠΙΣΤΙΝΑΠΕΘΑΝΟΝΟΥΤΟ ⁴⁰
	COMING INTO THE PLACE WHICH he-WAS-	ing-to BELIEF FROM-DIED these
	s.i* INTO tenancy TO-BE-G-UP s.o.	A TOWARD-RECEIVING ΠΡΟΣΔΕΞΙΔΑΜ and s* has
	ΑΛΕΞΑΑΒΑΜΕΙΝΕΙΣΚΑΗΡ ⁶⁰	ΙΠΑΝΤΕCΜΗΚΟΙΜΕΝΟΙ ⁶⁰
	ABOUT TO-BE-GETTING-UP INTO tenancy	ALL NO being-required
	ΟΝΟΜΙΑΝΚΑΙΕΞΗΛΘΕΝΜΗΕ ⁸⁰	ΛΑΒΟΝΤΕC margin s.o.+
	AND OUT-CAME NO be-	ΤΑΣΕΠΑΓΓΕΛΙΑCΑΛΛΑΠΟΡ ⁵⁰
	ΠΙCΤΑΜΕΝΟCΠΟΥΕΡΧΕΤΑΙ ¹⁰⁰	ΡΩΒΕΝΑΥΤΑCΙΔΟΝΤΕCΚΑΙ ⁸⁰⁰
	ing-adept ?-where he-IS-COMING	PLACE them PERCEIVING AND
9	ΠΙCΤΕΙΠΑΡΩΚΗΣΕΝΕΙCΓΗ ²⁰	ΑCΠΑCΑΜΕΝΟΙΚΑΙΟΜΟΛΟΓ ²⁰
	lo-BELIEF he-BESIDE-HOMES INTO LAND	greeting AND avowing
	ΝΤΗΣΕΠΑΓΓΕΛΙΑCΩCΑΛΛΟ ⁴⁰	ΗCΑΝΤΕCΟΤΙΞΕΝΟΙΚΑΙΠΑ ¹⁰
	OF-THE promise AS other-	that LODGERS AND expa-
	ΤΡΙΑΝΕΝCΚΗΝΑΙCΚΑΤΟΙΚ ⁶⁰	ΡΕΠΙΔΗΜΟΙΕΙCΙΝΕΠΙΤΗΣ ⁶⁰
	placed f. IN BOOTHS DOWN-HOMING	triates THEY-ARE ON THE
	ΗCΑCΜΕΤΑΙCΑΑΚΑΙΑΚΩ ⁸⁰	ΓΗCΟΙΓΑΡΤΟΙΑΥΤΑΛΕΓΟΝ ⁴⁰
	WITH ISAAC AND JACOB	14 LAND THE-ONES for such SAYING
	ΒΤΩΝCΥΝΚΑΗΡΟΝΟΜΩΝΤΗΣ ¹⁰⁰	ΤΕCΕΜΦΑΝΙΖΟΥCΙΝΟΤΙΠΑ ³⁰⁰
	THE TOGETHER-tenants OF-THE	ARE-IN-APPEARIZING that FATHER
	ΕΠΑΓΓΕΛΙΑCΤΗΣΑΥΤΗΣΕΞ ²⁰	ΤΡΙΑΔΕΠΙΖΗΤΟΥCΙΝΚΑΙ ²⁰
10	promise THE SAME OUT-	15 [-place] THEY-ARE-ON-SEEKING AND IF
	ΕΔΕΧΕΤΟΓΑΡΤΗΝΤΟΥCΘΕΜ ⁴⁰	ΙΜΕΝΕΚΕΙΝΗCΣΗΜΗΝMONEY ⁴⁰
	RECEIVED for THE THE founda-	INDEED OF-that THEY-remembered
	ΛΙΟΥCΕΧΟΥCΑΝΠΟΛΙΝΗC ⁶⁰	-ΥCΙΝ s.i* ΕΒΗCΑΝ-STEPped
	IONS HAVING city OF-WHICH	ΟΝΑΦΗΣΕΞΗΛΘΟΝΕΙΧΟΝΑΝ ⁶⁰
	ΤΕΧΝΙΤΗΣΚΑΙΔΗΜΙΟΥΡΓΟ ⁸⁰	FROM WHICH THEY-OUT-CAME THEY-HAD EVER
	ARTISAN AND PUBLIC-ACCTOR	ΚΑΙΡΟΝΑΝΑΚΑΜΨΑΙΝΥΝΔΕ ⁸⁰
	ΣΟΒΕΟCΠΙCΤΕΙΚΑΙΔΑΥΤΗΣ ¹⁰⁰	16 SEASON TO-UP-BOW NOW YET
11	THE God lo-BELIEF AND she SARAI	s.o. ΚΡΕΙΤΤΟΝΟCΟΡΕΓΟΝΤΑΙΤ ³⁰⁰⁰⁰
		better THEY-ARE-CRAWING this

horted to take the same ground as the faithful of old, who died in faith, not having received the promised blessings. Only in resurrection would they find the fulfilment which they longed for. Abraham never really enjoyed the land which was given to him. In the resurrection he and his seed will not only possess the land, during the day of the Lord, but they will have the still higher and better portion of the holy city, new Jerusalem, in the new creation.

¹⁷ That all this is in resurrection is further enforced by the offering of Isaac. Abraham had such confidence in God, that he was ready to slay his son, believing that God would rouse him from the dead in order to fulfil His promise. This is the faith that pleases God and which will count in the kingdom. Though Isaac was not killed on this occasion, his very birth had been like life from the dead, and his sacrifice, was practically accomplished, so far as Abraham's faith was concerned.

²⁰ Isaac was the depository of the promises, and it was his faith that led him to pass on the blessing. Nothing is said here of his failure to perceive that Jacob, not Esau, the firstborn of the flesh, was in the line of promise. See Gen. 27.

²¹ Jacob had learned one lesson of faith, doubtless from his own case. The firstborn of the flesh are not necessarily the first in the purpose of God. So Jacob had received the blessing Isaac intended for Esau. And now, when blessing Joseph's sons, he guided his hands deliberately so as to give the greater blessing to the younger son, even though Joseph had purposely placed them so that the first-born should be at his right hand (Gen. 48^{8,20}). And so Ephraim was preferred to Manasseh, though Joseph would have desired to have it otherwise.

²² Joseph believed the word that God had spoken to Abraham, saying that his people should sojourn in Egypt and be afflicted, and afterward should come out (Gen. 15^{13,14}). Therefore he told them before his death, "God will notably note you, and you shall bring up my bones from this place" (Gen. 50²⁵).

celestial, wherefore God is not ashamed of them, to be invoked as their God, for He makes ready for them a city.

¹⁷ By faith Abraham, being tried, has offered Isaac, and he who receives the promises offered the
¹⁸ only begotten; he to whom it was spoken that "In Isaac shall your
¹⁹ seed be called," reckons that God is able to be rousing him from among the dead also, whence he recovers him in a parable also.

²⁰ By faith Isaac blesses Jacob and Esau concerning the future also.

²¹ By faith Jacob, when dying, blesses each of the sons of Joseph, and worships on the top of his staff.

²² By faith Joseph, at his decease, remembers concerning the exodus of the sons of Israel, and gives directions concerning his bones.

²³ By faith Moses, being born, was hid three months by his fathers, because they perceived that the little boy was handsome, and they were not afraid of the mandate of the king.

²⁴ By faith Moses, becoming great, disowns the term "son of Pharaoh's daughter", preferring rather

²⁵ to have evil with the people of God than to have a temporary enjoyment of sin, deeming the reproach

²⁶ of Christ greater riches than the treasures of Egypt, for he looked

²⁷ away to the reward. By faith he left Egypt, not being afraid of the fury of the king, for he is staunch as seeing the Invisible.

²⁸ By faith he has the passover made and the pouring of blood, lest

ΟΥΤΕ ΣΤΙΝΕ ΠΟΥΡΑΝΙΟΥΔΙ²⁰ ΕΝΚΑΙ ΠΕΡΙ ΤΩΝ ΟΣΤΕΩΝ ΑΥ²⁰
 IS OF-ON-heavenly THRU- AND ABOUT THE BONES OF-
 ΟΟΥΚΕ ΠΑΙΣ ΧΥΝΕΤΑΙ ΑΥΤΟ⁴⁰ ΤΟΥ ΕΝΕΤΕΙΛΑΤΟ ΠΙΣΤΕΙ Μ⁴⁰
 WHICH NOT IS-BEING-ON-VILED them 23 him directs to-BELIEF MO-
 ΥΣ ΘΕΟΣ ΘΕΟΣ ΕΠΙ ΚΑΛΕΙC⁶⁰ ΨΥΧΗC ΓΕΝΝΗΘΕΙC ΕΚ ΚΡΥΒΗ⁶⁰
 THE God God TO-BE-BEING-ON-CALLED SES BEING-generated WAS-HID
 ΘΑΙ ΑΥΤΩΝ ΗΝΤΟΙΜΑΣ ΕΝ ΓΑΡ⁶⁰ ΤΡΙΜΗΝΟΥ ΠΟΤΩΝ ΠΑΤΕΡΩ⁹⁰
 OF-them He-makes-READY for THREE-MONTH by THE FATHERS
 ΑΥΤΟΙC ΠΟΛΙΝ ΠΙCΤΕΙ ΠΡΟ¹⁰⁰ ΝΑΥΤΟΥ ΔΙΟΤΙ ΕΙΔΟΝ ΑCΤΕ⁶⁰⁰
 17 to-them city to-BELIEF HAS-TO- OF-him THRU-that THEY-PERCEIVED URBANE
 CΕΝ ΗΝ Ο ΧΕΝ ΑΒΡΑΑΜ ΤΟΝ IC²⁰ ΙΟΝ ΤΟ ΠΑΙΔΙ ΟΝ ΚΑΙ ΟΥΚ Ε²⁰
 WARD-CARRIED ABRAHAM THE ISAAC THE little-boy AND NOT THEY-
 ΔΑΚΝΕΙΡΑΖΟΜΕΝΟC ΚΑΙ ΤΟ⁴⁰ ΟΒΗΘΗCΑΝΤΟ ΔΙΑ ΤΑ ΓΡΑΜΜΑΤΑ⁴⁰
 being-TRIED AND THE WERE-afraid-of THE prescription OF-THE
 ΜΟΝΟΓΕΝΗ ΠΡΟC ΕΦΕΡΕΝΟ⁶⁰ ΥΒΑCΙΛΕΩC ΠΙCΤΕΙ ΜΩΥCΗ⁶⁰
 ONLY-generated TOWARD-CARRIED THE-ON²⁴ KING to-BELIEF MOSES
 ΤΑC ΕΠΑΓΓΕΛΙΑC ΑΝΑΔΕΞΑ⁸⁰ CΜΕ ΓΑC ΓΕΝΟΜΕΝΟC ΗΡΗΝΗC⁹⁰
 THE promises UP-RECEIVING GREAT BECOMING disowns
 ΜΕΝΟC ΠΡΟC ΟΝΕΛΑΛΗΘΟΤ²⁰⁰ ΑΤΟΛΕΓΕCΘΑΙ ΥΙΟC ΘΥΓΑΤ¹⁰⁰
 TOWARD WHOM IT-WAS-TALKED that TO-BE-being-said SON OF-DAUGHTER
 ΙΕΝΙC ΔΑΚΚΛΗΘΗCΕΤΑΙC²⁰ ΡΟC ΦΑΡΑΩ ΜΑΛΛΟΝ ΕΛΟΜΕΝ²⁰
 IN ISAAC WILL-BE-BEING-CALLED to-YOU 25 of-PHARAOH RATHER preferring
 ΙC ΠΕΡΜΑΛΟΓΙCΑΜΕΝΟC ΟΤ⁴⁰ ΟC CΥΝΗΚΑΚΟΥΧΕΙC ΘΑΙ ΤΩ⁴⁰
 19 seel accounting that TO-BE-TOGETHER-EVIL-HAVING to-THE PEOP-
 ΙΚΑΙ ΕΚ ΝΕΚΡΩΝ ΕΓΕΙΡΕΙΝ⁶⁰ ΑΩΤΟΥ ΘΕΟΥ ΗΝ ΠΡΟC ΚΑΙ ΡΟΝ⁶⁰
 AND OUT OF-DEAD-ONES TO-BE-ROUSING PLE OF-THE God OR TOWARD-SEASON
 ΔΥΝΑΤΟC ΘΕΟC ΟCΘΕΝ ΑΥΤΟ⁸⁰ ΕΧΕΙΝ ΑΜΑΡΤΙΑC ΑΠΟΛΑΥC⁹⁰
 ABLE THE God WHICH-PLACE him TO-BE-HAVING OR-missing FROM-ENJOYING
 ΝΚΑΙ ΕΝ ΠΑΡΑΒΟΛΗC ΕΚΟΜΙC³⁰⁰ ΙΜΜΕΙΖΟΝ ΑΠΛΟΥΤΟΝ ΗΓΙC⁹⁰⁰
 AND IN BESIDE-CASE he-is-requrited 26 GREATER RICHES deeming
 ΑΤΟ ΠΙCΤΕΙ ΚΑΙ ΠΕΡΙ ΜΕΛΛ²⁰ ΑΜΕΝΟC ΤΩΝ ΑΙΓΥΠΤΟΥ ΘΗC²⁰
 20 to-BELIEF AND ABOUT being-ABOUT OF-THE OF-EGYPT PLACED-
 ΟΝ ΤΩ ΝΕΥΛΟΓΗCΕΝΙC ΔΑΚΤ⁴⁰ ΑΥΡΩΝ ΤΟΝ ΟΝΕΙΔΙC ΜΟΝΤΟ⁴⁰
 1 omits ISAAC 4 omits THE INTO-MOB-CW THE REPROACH OF-THE
 ΟΝΙΑΚΩΒ ΚΑΙ ΤΟΝ ΗCΑΥ ΠΙC⁶⁰ ΥΧΡΙCΤΟΥ ΑΠΕΒΛΕΠΕΝ ΓΑΡ⁶⁰
 21 JACOB AND THE ESAU to-BELIEF ANOINTED He-FROM-lookED for
 ΤΕΙ ΑΚΩΒ ΑΠΟΒΗΝΗCΚΩΝ Ε⁶⁰ ΕΙCΤΗΝ ΜΙCΘΑΠΟΔΟCΙΑΝ⁹⁰
 JACOB FROM-DYING EACH 27 INTO THE HIRE-FROM-GIVING to-
 ΑCΤΟΝ ΤΩΝ ΥΙΩΝ ΙΩCΗΦ ΕΥΛ⁴⁰⁰ ΙCΤΕΙ ΚΑΤΕΛΙΠΕΝ ΑΙΓΥΠΤ⁹⁰⁰
 OF-THE SON of-JOSEPH blesses BELIEF he-left EGYPT
 ΟΓΗCΕΝ ΚΑΙ ΠΡΟC ΕΚΥΝΗCΕ²⁰ ΟΝ ΜΗ ΦΟΒΗΘΕΙCΤΟΝ ΘΥΜΟΝ²⁰
 AND worships NO BEING-afraid-of THE fury
 ΝΕ ΠΙΤΟ ΑΚΡΟΝ ΤΗC ΡΑΒΔΟΥ⁴⁰ ΤΟΥ ΒΑCΙΛΕΩC ΤΟΝ ΓΑΡ ΑΩ⁴⁰
 ON THE EXTREMITY OF-THE ROD OF-THE KING THE for UN-SEEN
 ΑΥΤΟΥ ΠΙCΤΕΙ ΙΩCΗΦ ΕCΤΕΛΕ⁶⁰ ΑΤΟΝ ΩC ΟΡΩΝΕΚΑΡΤΕΡΗCΕ⁶⁰
 22 of-him to-BELIEF JOSEPH deceasing AS BEING he-HOLDS
 ΥΤΩΝ ΠΕΡΙ ΤΗC ΕΞΟΔΟΥ ΤΩΝ⁸⁰ ΝΠΙCΤΕΙ ΠΕΠΟΙΗΚΕΝ ΤΟ ΠΑ⁹⁰
 ABOUT THE OUT-WAY OF-THE 28 to-BELIEF he-has-made THE PASS-
 ΥΙΩΝ ΙCΡΑΗΛ ΕΜΝΗΜΟΝΕΥC⁹⁰⁰ CΧΑ ΚΑΙ ΤΗΝ ΠΡΟCΧΥCΙΝΤΟ²¹⁰⁰⁰
 SON of-ISRAEL remembers OVER AND THE TOWARD-POURING OF-THE

²³ Moses' fathers also believed what God had spoken to Abram, and looked for Him to judge Egypt and deliver His people. No mandate of Pharaoh could thwart God's purpose or hinder the fulfilment of the promise. They were confident that the mandate would not be carried out. It is quite evident that it was not, or there would not have been a man in Israel, at the exodus, under forty years of age. On the contrary, this astute method of curbing Israel's power was used by God to place Moses in the family of Pharaoh, so that the brilliant king himself might provide the very instrument to defeat his own purpose.

²⁴ Moses is a marvelous example of the power of faith to wean from the world and its allurements. With the brightest prospects possible, he deliberately turns his back on the treasures of Egypt, and possibly the throne itself, in order to share in the eonian reward of the faithful. Had he enjoyed the temporary pleasures of Egypt, his name would probably have been forgotten long ago, yet now his fame and memory are enshrined in the heart of the human race. What will be his reward in the resurrection!

²⁵ Moses feared when he found that his attempt to help his brethren became known (Ex.2¹⁴). And we would naturally suppose that it was fear that drove him to the back side of the desert, but we are assured that he did not fear, though he fled. Far greater still must have been the faith that stood firm before Pharaoh, that prepared the passover, that led the people out of the land in defiance of the forces of Egypt, and brought the people into the wilderness through the Red Sea.

³⁰ The wilderness seems to be almost devoid of faith, for the enumeration of faith's victories passes from Egypt to the land. Indeed, with faith there would not have been the wanderings in the wilderness. And this is the inspired type of which the Pentecostal era is the antitype! Had the nation believed, the kingdom would have come. Now the few faithful who are left are pointed to the worthies who, like themselves, have nothing but God's bare word, yet believed it, and anticipated its fulfilment, seldom receiving the benefits which it promised.

the exterminator of the firstborn should come into contact with them.

²⁹ By faith they crossed the Red Sea as through dry land, which attempting, the Egyptians were swallowed up.

³⁰ By faith the walls of Jericho fall, being surrounded on seven days.

³¹ By faith Rahab the prostitute perished not with the stubborn, receiving the spies with peace.

³² And what may I still be saying? For time will be lacking for me to relate concerning Gideon, Barak, Samson, Jephtha, David, as well as ³³ Samuel and the prophets, who, through faith, subdued kingdoms, wrought righteousness, happened on promises, barred the mouths of lions, ³⁴ quenched the power of fire, fled from the edge of the sword, were invigorated from infirmity, became strong in battle, routed the camps of aliens, ³⁵ women obtained their dead by resurrection, yet others are bastinadoed, not anticipating deliverance, that they may be happening upon a better resurrection.

³⁶ Now others got a trial of scourgings and scourings, yet still further of bonds and jail. They are stoned, they are sawn, they are tried, they died, murdered by the sword, they wandered about in sheep skins, in goat skins, in want, ³⁸ afflicted, maltreated (of whom the world was not worthy), straying in wildernesses and mountains and caves and the holes of the earth.

³⁹ And these all, having testimony through faith, are not requited with

¹ This cloud of "witnesses" consists of those just enumerated, who witness to the life of faith. It has no reference to any who are watching the Hebrews. A witness is one who testifies, and it is the testimony of all the faithful, from Abel down, which constituted the moral atmosphere in which the Hebrews lived. Nevertheless, their popular sin was unbelief. Even as their fathers had witnessed the faith of Moses and saw the signs, yet were strewn along the wilderness for their lack of faith in God, so the Hebrews were prone to question the promises and to turn from the trials that lay along the path of faith.

² All the other examples of faith pale before the supreme Example. Even Abraham, the father of the faithful, failed once and again in the very virtue for which he is distinguished. But the Saviour, as a man, never faltered in His implicit confidence in God. He did always those things which pleased God without regard to the consequences to Himself. When His message was rejected, He acquiesced. Even though His God forsook Him in the hour of deepest need and sorest suffering, it did not shake His faith, for, at the very last, He committed His spirit into the Father's hands. And He alone, of all the faithful, has risen and received some reward for His faithfulness, for He has ascended to the right hand of God's throne. Such an example as this should be the most powerful of all incentives for the Hebrews to endure the trials of the way, and persevere to the end.

⁷ God's discipline is too often mistaken for His indignation. The presence of trials and distresses are not a proof of sin and God's anger, but may be the tokens of His love. Job's friends tried to convince him that his calamities came as the penalty of his own misdeeds. Job himself thought that God was his enemy and had conspired against him. All were wrong, for the blessed result of a closer knowledge of his Maker fully vindicated God for all the afflictions He had brought upon him. Job had heard of Him, but after his trial he could say that he had seen Him—a more intimate acquaintance.

⁴⁰ God's promise concerning us, looking forward to something better, that, apart from us, they may not be perfected.

¹² Surely, in consequence, then, we also, having a cloud of so many witnesses encompassing us, putting off every impediment and the popular sin, may be racing with endurance the contest lying before us, ² looking off to the Inaugurator and Perfecter of faith, Jesus, Who, instead of the joy lying before Him, endures a cross, despising the shame, besides has been seated at the right hand of the throne of God.

³ For take into account One Who has endured such contradiction by sinners among them, lest you should be faltering, fainting in your souls. ⁴ You did not as yet repulse unto ⁵ blood, contending against sin. And you have been oblivious of the entreaty which is arguing with you as sons,

"My son, do not disdain the discipline of the Lord,
Nor faint when convicted by Him.

⁶ For whom the Lord is loving He is disciplining.

Yet He is scourging every son to whom He is assenting."

⁷ You are enduring for discipline: God is bringing it to you as to sons, for what son is there whom the father is not disciplining? Now if you are without discipline, of which all have become partakers, consequently you are bastards and ⁹ not sons. Thereafter, indeed, we had discipliners—the fathers of our flesh—and we respected them. Yet shall we not much rather be subject to the Father of spirits and be living?

¹⁰ For they, indeed, disciplined for

40 ^{Α ΔC} ΑΝΤΟΤΗΝΕΠΑΓΓΕΛΙΑΝΤΟΥ ^{ΑΡ+Ε ΔC} 20
 THE promise OF-THE
 ΘΕΟΥΠΕΡΙΗΜΦΩΝΚΡΕΙΤΤΟΝ ^{Αsp O.} 40
 God ABOUT US better
 ΤΙΠΡΟΒΛΕΨΑΜΕΝΟΥΙΝΑΜΗ ^{Α+Ε} 60
 ANY OF-BEFORE-looking THAT NO
 ΧΩΡΙΣΜΩΝΤΕΛΕΙΦΘΩCΙΝ ^{Α+Ε} 60
 apart-from US THEY-MAY-BE-BEING-matured
 ΤΟΙΓΑΡΟΥΝΚΑΙΗΜΕΙCΤΟC ^{Α+Ε} 100
 12 to-THE-for-THEN AND WE so-much
 ΟΥΤΟΝΕΧΟΝΤΕCΠΕΡΙΚΕΙΜ ^{Α+Ε} 20
 HAVING ABOUT-LYING
 ΕΝΟΝΗΜΙΝΝΕΦΟCΜΑΡΤΥΡΩ ^{Α+Ε} 40
 to-US CLOUD OF-witnesses
 ΝΟΓΚΟΝΑΠΟΘΕΜΕΝΟΙΠΑΝΤ ^{Α+Ε} 60
 BULK FROM-PLACING EVERY
 ΑΚΑΙΤΗΝΕΥΠΕΡΙCΤΑΤΟΝΑ ^{Α+Ε} 80
 AND THE WELL-ABOUT-STANDING miss
 ΜΑΡΤΙΑΝΔΙΥΠΟΜΟΝΗCΤΡΕ ^{Α+Ε} 200
 THRU UNDER-REMAINING WE-MAY-
 ΧΩΜΕΝΤΟΝΤΗΠΡΟΚΕΙΜΕΝΟΝΗ ^{Α+Ε} 20
 BE-RACING THE BEFORE-LYING to-
 2 ^{Α+Ε} ΜΙΝΑΓΩΝΑΑΦΟΡΩΝΤΕCΕΙC ^{Α+Ε} 40
 US CONTEA FROM-SEEING INTO
 ΤΟΝΤΗCΠΙCΤΕΩCΑΡΧΗΓΟΝ ^{Α+Ε} 60
 THE OF-THE BELIEF ORIGIN-LEADER
 ΚΑΙΤΕΛΕΙΩΤΗΝΗΝCΟΥΝΟC ^{Α+Ε} 80
 AND Maturer JESUS WHO
 ΑΝΤΙΤΗCΠΡΟΚΕΙΜΕΝΗCΑΥ ^{Α+Ε} 300
 INSTEAD OF-THE BEFORE-LYING to-Him
 ΤΩΧΑΡΑCΥΠΕΜΕΙΝΕΝCΤΑΥ ^{Α+Ε} 20
 OF-JOY UNDER-REMAINS pale
 ΡΟΝΔΙCΧΥΝΗCΚΑΤΑΦΡΟΝΗ ^{Α+Ε} 40
 OF-VILENESS despising
 CΑCΕΝΔΕΞΙΑΤΕΤΟΥΘΡΟΝΟ ^{Α+Ε} 60
 IN BIGHT BESIDES OF-THE THRONE
 3 ^{Α+Ε} ΥΤΟΥΘΕΟΥΚΕΚΑΘΙΚΕΝΑΝΑ ^{Α+Ε} 80
 OF-THE God HAS-been-sealed UP-
 ΛΟΓΙCΑCΘΕΓΑΡΤΟΝΤΟΙAΥ ^{Α+Ε} 100
 account for THE such
 ΤΗΝΥΠΟΜΕΜΕΝΗΚΟΤΑΥΠΟΤ ^{Α+Ε} 20
 HAVING-UNDER-REMAINED by THE
 ΩΝΑΜΑΡΤΩΛΩΝΕΙCΑΥΤΟΥC ^{Α+Ε} 10
 misers INTO them
 ΑΝΤΙΛΟΓΙΑΝΙΝΑΜΗΚΑΜΗΤ ^{Α+Ε} 60
 contradiction THAT NO YE-MAY-BE-FAL-
 ΕΤΑΙCΨΥΧΑΙCΥΜΦΩΝΕΚΑΥΟ ^{Α+Ε} 60
 TERING to-THE souls OF-YOU OUT-LOOSING
 4 ^{Α+Ε} ΜΕΝΟΙΟΥΠΩΜΕΧΡΙCΑΙΜΑΤ ^{Α+Ε} 100
 NOT-as-yet UNTO BLOOD

ΟCΑΝΤΙΚΑΤΕCΤΗΤΕΠΡΟCΤ ^{Α+Ε} 20
 YE-INSTEAD-DOWN-STOOD TOWARD THE
 ΗΝΑΜΑΡΤΙΑΝΑΝΤΑΓΩΝΙΖΟ ^{Α+Ε} 40
 MISSING INSTEAD-CONTENDING
 ΜΕΝΟΙΚΑΙΕΚΛΕΑΝCΘΕΤΗC ^{Α+Ε} 60
 5 AND YE-HAVE-been-OUT-OBVIOUS OF-THE
 ΠΑΡΑΚΑΝCΘΕCΗΤΙCΥΜΙΝ ^{Α+Ε} 80
 BESIDE-CALLING WHICH-ANY to-YOU AS
 CΥΙΟΙCΔΙΑΛΕΓΕΤΑΙΥΙΕΜ ^{Α+Ε} 600
 to-SONS IS-THEU-SAYING SON! OF-
 ΟΥΜΗΟΛΙΓΩΡΕΙΠΑΙΔΕΙΑC ^{Α+Ε} 20
 ME NO BE-FEW-SEEING discipline
 ΚΥΡΙΟΥΜΗΔΕΕΚΛΟΥΟΥΠΑΥ ^{Α+Ε} 40
 OF-Master NO YET BE-OUT-LOOSED by Him
 6 ΤΟΥΕΛΕΓΧΟΜΕΝΟCΟΝΓΑΡ ^{Α+Ε} 60
 BEING-EXPOSED WHOM FOR IS-
 ΓΑΠΑΚΥΡΙΟCΠΑΙΔΕΥΕΙΜΑ ^{Α+Ε} 80
 LOVING Master He-is-disciplining He-is-
 CΤΙΓΟΙΔΕΠΑΝΤΑΥΙΟΝΟΝΗ ^{Α+Ε} 700
 SCOURGING YET EVERY SON WHOM HE-
 7 ΑΡΑΔΕΧΕΤΑΙΕΙCΠΑΙΔΕΙΑ ^{Α+Ε} 20
 IS-BESIDE-RECEIVING INTO discipline
 ΝΥΠΟΜΕΝΕΤΕΩCΥΙΟCΥΜΙ ^{Α+Ε} 10
 YE-ARE-UNDER-REMAINING AS to-SONS to-YOU
 ΝΠΡΟCΦΕΡΕΤΑΙΟΘΕΟCΤΙC ^{Α+Ε} 60
 IS-TOWARD-CARRYING THE God ANY
 ΓΑΡΕCΤΙΝΥΙΟCΟΝΟΥΠΑΙΔ ^{Α+Ε} 80
 for IS SON WHOM NOT IS-disciplin-
 8 ΕΥΕΙΠΑΤΗΡΕΙΔΕΧΩΡΙCΕC ^{Α+Ε} 600
 ING FATHER IF YET apart-from YE-ARE
 ΤΕΠΑΙΔΕΙΑCΗCΜΕΤΟΧΟΙΓ ^{Α+Ε} 20
 OF-discipline OF-WHICH WITH-HAVERS HAVE-
 ΕΓΟΝΑCΙΑΝΤΕCΑΡΑΝΟΒ ^{Α+Ε} 10
 BECOME ALL CONSEQUENTLY bastards
 9 ΙΚΑΙΟΥCΥΙΟΙΕCΤΕΕΙΤΑΤ ^{Α+Ε} 60
 AND NOT SONS YE-ARE THENAFTER THE
 ΟΥCΜΕΝΤΗCΑΡΚΟCΗΜΗΝ ^{Α+Ε} 60
 INDEED OF-THE FLESH OF-ΩΝ FA-
 ΑΤΕΡΑCΕΙΧΟΜΕΝΠΑΙΔΕΥΤ ^{Α+Ε} 900
 THEIRS WE-HAD discipliners
 ΑCΚΑΙΕΝΕΤΡΕΠΟΜΕΘΑΟΥ ^{Α+Ε} 20
 AND WE-were-abashed NOT much
 10 ΟΛΥΔΕΜΑΛΛΟΝΥΠΟΤΑΓΗCΟ ^{Α+Ε} 10
 YET RATHER WE-WILL-BE-BEING-UNDER-
 ΜΕΘΑΤΩΠΑΤΡΙΤΩΝΠΝΕΥΜΑ ^{Α+Ε} 60
 SET to-THE FATHER OF-THE spirits
 ΤΩΝΚΑΙΖΗCΜΕΝΟΙΜΕΝΓΑ ^{Α+Ε} 60
 10 AND WE'LL-BE-LIVING THE-ONE INDEED for
 ΡΠΡΟCΟΛΙΓΑCΗΜΕΡΑCΚΑΤ ^{Α+Ε} 23009
 TOWARD FEW DAYS according-

¹⁰ Human discipline is too often without a definite object, or lacks entirely the corrective element which should always be present. Punishment as a mere deterrent, or as a penalty, is of little use in forming character. The ideal chastening is that which fits the offense in such a way that it forms and strengthens those elements in character which are weak and which led to the evil doing. God is the only Father Who has the requisite wisdom to choose such chastening for His children. However heavy His hand may seem we may be sure that it is held by a heart that sympathizes with our passing distress, and helps us to bear fruit for our own profit and His glory.

¹² Flaccid hands and paralyzed knees are a realistic picture of utter discouragement on the part of those who fail to see the presence of God's hand in their disheartening circumstances, or that these are but part of the process by which He is bringing them into the larger and nearer place He has prepared for them.

¹⁶ The example of Esau should have made a powerful appeal to the Hebrews, in their perplexity and distress. They, too, could ease their souls and enjoy the pleasures of the world by rejecting their birthright, for they were the firstborn of the kingdom. If they should barter their birthright for a brief respite then they, too, would be rejected, however much they might regret it later on.

¹⁷ Esau was not seeking forgiveness nor salvation, but to undo the effect of a former state of mind with regard to the birthright. But his bargain was irrevocable. These Hebrews were in danger of forfeiting their birthright.

¹⁸ The nation in the wilderness, at Mount Sinai, came to the terrible spectacle which inaugurated the law (Ex. 19:12-20). The whole scene was prophetic of the relation they would sustain to Jehovah under the legal covenant. He forbade a near approach under pain of death. It brought no peace or assurance, but fear and terror. This is the function of the law. It came, not to bring them near to God, but to convict them of their inability and unworthiness.

a few days as it seemed [best] to them, yet He for our expedience, for us to be partaking of His holiness. Now all discipline, indeed, at present is not seeming to be a joy, but a sorrow, yet subsequently it is rendering the peaceable fruit of righteousness to those exercised through it. Wherefore stiffen the flaccid hands and the paralyzed knees, and make upright tracks for your feet, that the lame may not turn aside, yet rather may be healed.

¹⁴ . Be pursuing peace with all, and holiness, apart from which no one shall see the Lord; supervising, that no one be wanting of the grace of God, nor any root of bitterness, sprouting up, may be annoying you, and through this the majority may be defiled, nor any paramour, or profane person, as Esau, who, for one feeding, gave up his own birthright. For you are aware that afterwards also, wanting to enjoy the allotment blessedness, he is rejected, for he did not find a place of repentance, though seeking it carefully with tears.

¹⁸ For you have not approached that which is tangible and burning with fire, and murkiness, and gloom, and tornado, and the blare of a trumpet, and the voice of declarations, which they who hear refuse, that no word be added to them, for they did not carry out that which was cautioned, "And if a wild beast should come in contact with the mountain, it shall be pelted with stones," and, so fearful was the spectacle, Moses said, "I am terrified and in a tremor;" but you have approached mount Zion, and the city of the living God, the celestial

ΑΤΟΔΟΚΟΥΝΑΥΤΟΙΣΕΠΑΙΔ 20
to THE BEEMING to-them disciplined
ΕΥΟΝΟΔΕΕΠΙΤΟΣΥΜΦΕΡΟΝ 40
THE YET ON THE BEING-EXPEND

11⁰ OMIT INTO THE
ΕΙΣΤΟΜΕΤΑΛΛΑΒΕΙΝΤΗΣΑΓ 60
INTO THE TO-BE-WITH-GETTING OF-THE HOLI-
P Δ H 11⁰ MEN INDEED
ΙΟΥΗΣΤΟΣΑΥΤΟΥΠΑΣΑΔΕΠΑ 80
OF-Him EVERY YET disci-

11⁰ O.
ΙΔΕΙΑΠΡΟΣΜΕΝΤΟΠΑΡΟΝΟ 100
pline TOWARD INDEED THE BESIDE-BEING NOT

ΥΔΟΚΕΙΧΑΡΑΣΕΙΝΑΙΑΛΛΑ 20
IS-BEEMING OF-JOY TO-BE but

ΛΥΠΗΣΥΣΤΕΡΟΝΔΕΚΑΡΠΟΝ 40
OF-SORROW subsequently YET FRUIT

11⁰ O.
ΕΙΡΗΝΙΚΟΝΤΟΙΣΔΙΑΥΤΗΣ 60
PEACEABLE to-THE-ones THRU her

ΓΕΓΥΜΝΑΣΜΕΝΟΙΣΑΠΟΔΙΔ 80
HAVING-been-exercised IS-FROM-GIVING

12 ΨΙΝΔΙΚΑΙΟΙΣΥΝΗΣΔΙΟΤΑ 200
OF-JUSTICE THRU-WHICH THE

ΣΠΑΡΕΙΜΕΝΑΣΧΕΙΡΑΣΚΑΙ 20
BESIDE-LETTING HANDS AND

ΤΑΠΑΡΑΛΕΛΥΜΕΝΑΓΟΝΑΤΑ 40
THE HAVING-been-paralyzed KNEES

13 ΑΝΟΡΘΩΣΑΤΕΚΑΙΤΡΟΧΙΑΣ 60
UP-RECT-YE AND tracks

11⁰ BE-YE-making ΕΙ O.
ΟΡΘΑΣΠΟΙΗΣΑΤΕΤΟΙΣΠΟΣ 50
RECT make-YE to-THE FEET

ΙΝΥΜΩΝΙΝΑΜΗΤΟΧΩΛΟΝΕΚ 100
OF-YOUP THAT NO THE LAME MAY-BE-

14 ΤΡΑΠΗΛΑΘΗΔΕΜΑΛΛΟΝΕΙΡ 20
OUT-BEVENING MAY-BE-BEING-HEALED YET RATHER PEACE

11⁰ Δ
ΗΝΗΝΔΙΩΚΕΤΕΜΕΤΑΠΑΝΤ 40
BE-YE-CHASING WITH ALL

11⁰ O.
ΝΚΑΙΤΟΝΑΓΙΑΣΜΟΝΟΥΧΩΡ 60
AND THE HOLYING OF-WHICH apart-

11⁰ O.
ΙΟΥΔΕΙΣΟΥΕΤΑΙΤΟΝΚΥΡ 80
from NOT-YET-ONE WILL-BE-VIEWING THE Master

15 ΙΟΝΕΠΙΣΚΟΠΟΥΝΤΕΣΜΗΤΙ 400
ON-NOTING NO ANY

ΣΥΣΤΕΡΩΝΑΠΟΤΗΣΧΑΡΙΤΟ 20
WANTING FROM THE grace

ΣΤΟΥΘΕΟΥΜΗΤΙΣΡΙΖΑΠΙΚ 40
OF-THE (God) NO ANY ROOT OF-DIT-

11⁰ O.
ΡΙΑΣΑΝΦΥΟΥΣΑΕΝΟΧΑΝΚ 60
TENDNESS UP SPROUTING MAY-BE-BENHOYING AND

11⁰ O.
ΔΙΑΤΑΥΤΗΣΜΙΑΝΩΦΙΝ 60
THRU this MAY-BE-BEING-DEFILED

16 ΟΙΠΟΛΛΟΙΜΗΤΙΣΠΟΡΝΟΣΗ 600
THE MANY NO ANY PATAMOUR ON

ΒΕΒΗΛΟΣΩΝΗΣΑΥΟΣΑΝΤΙΒ 20
profane AS ESAU WHO INSTEAD OF-

11⁰ O.
ΡΩΣΕΩΣΜΙΑΣΑΠΕΔΟΤΟΤΑΠ 40
FEEDING ONE FROM-GAVE THE BE-

11⁰ O.
ΡΩΤΟΤΟΚΙΔΕΑΥΤΟΥΙΣΤΕΓ 60
17 FORE-BROUGHT-FORTH OF-self YE'RE-RECEIVING

ΑΡΟΤΙΚΑΙΜΕΤΕΠΕΙΤΑΘΕΛ 80
for THAT AND after-ON-THEREAFTER WILLING

ΩΝΚΛΗΡΟΝΟΜΗΣΑΤΗΝΕΥΛ 600
to-tenant THE blessedness

ΟΓΙΑΝΑΠΕΔΟΚΙΜΑΣΘΗΜΕΤ 20
he-IS-FROM-tested OF-after-

ΑΝΟΙΑΣΓΑΡΤΟΠΟΝΟΥΧΕΥΡ 10
MIND for PLACE NOT he-FOUND

ΕΝΚΑΙΠΕΡΜΕΤΑΔΑΚΡΥΩΝΕ 60
AND EVEN WITH TEARS OUT-

ΚΖΗΤΗΣΑΣΑΥΤΗΝΟΥΓΑΡΠΡ 30
18 SEEKING her NOT for YE-

ΟΣΕΑΝΛΥΘΑΤΕΨΗΛΑΦΩΜΕΝ 700
HAVE-TOWARD-COME to-being-STROKE-TOUCHED

ΩΚΑΙΚΕΚΑΥΜΕΝΩΠΥΡΙΚΑΙ 20
AND to-HAVING-been-BURNED to-FIRE AND

11⁰ O.
ΓΝΟΦΩΚΑΙΖΟΦΩΚΑΙΘΥΕΛΛ 40
MURKINESS AND to-GLOOM AND to-FEEL-WITHIL

11⁰ O.
ΗΚΑΙΣΑΛΠΙΓΓΟΣΗΩΚΑΙΦ 60
19 AND OF-TRUMPET to-REBOUND AND to-

ΩΝΗΡΗΜΑΤΩΝΗΣΟΙΑΚΟΥΣΑ 80
BOUND OF-declarations WHICH THE ones-HEARING

11⁰ O.
ΝΤΕΣΠΑΡΗΤΗΣΑΝΤΟΜΗΠΡΟ 800
refuse NO TO-BE-

11⁰ O.
ΣΤΕΘΗΝΑΙΑΥΤΟΙΣΛΟΓΟΝΟ 20
added to-them saying NOT

ΥΚΕΦΕΡΟΝΓΑΡΤΟΔΙΑΣΤΕΛ 40
THEY-CARRIED for THE THRU-PUTTING

11⁰ O.
ΛΟΜΕΝΟΝΚΑΝΘΗΡΙΟΝΘΙΓΗ 60
AND-[IF-EVEN] WILD-BEAST MAY-BE-IMPIN-

11⁰ O.
ΤΟΥΟΡΟΥΣΛΙΒΟΒΛΗΘΗΣΕ 60
GING OF-THE mountain it-WILL-BE-BEING-STONE-CAST

11⁰ O.
ΤΑΙΚΑΙΟΥΤΩΣΦΟΒΕΡΟΝΗΝ 300
21 AND thus FEAR'ful WAS

11⁰ O.
ΤΟΦΑΝΤΑΖΟΜΕΝΟΝΜΩΥΣΗΣ 20
THE APPEARIZING MOSES

11⁰ O.
ΕΙΠΕΝΕΚΦΟΒΟΣΕΙΜΙΚΑΙ 40
said OUT-FEARED I-AM by I-AM AND IN-

11⁰ O.
ΝΤΡΟΜΟΣΑΛΛΑΠΡΟΣΕΑΝΥ 60
22 TREMBLE but YE-HAVE-TOWARD-COME

ΘΑΤΕΣΙΩΝΟΡΕΙΚΑΙΠΟΛΕΙ 30
sion to-mountain AND to-city

11⁰ O.
ΘΕΟΥΖΩΝΤΟΣΙΕΡΟΥΣΑΛΗΜ 1000
OF-God LIVING JERUSALEM

²² There is a studied contrast here between the scene presented to the physical eye at Mount Sinai and the prospect of faith in connection with the new covenant. Mount Sinai itself is suggestive of another mountain which is the ultimate home of Israel in the new earth. The Lord is present, as He was in the wilderness, but here He is the Light, rather than the Lightning. Instead of being warned away for fear of death, the saints dwell near Him and enjoy the fruits of the tree of life and the draught of the river of life (Un.21, 22).

The law was given by the mandate of messengers (Ac.7⁵³). Now they are ministering spirits commissioned for service because of those who are about to be enjoying the allotment of salvation (Heb. 1¹⁴).

The universal convocation here referred to is probably that which is convoked at the opening of the day of the Lord when the representatives of the whole creation are summoned together before the judgments which usher in the kingdom are visited on the earth (Un.4, 5).

²³ The ecclesia of the firstborn recalls the passover, when the firstborn in Egypt were saved by the blood (Ex. 12¹⁵). As a consequence Jehovah claimed all the firstborn for Himself (Ex.13²; 34¹⁹). Later the Lord took the Levites in exchange for the firstborn (Nu.3¹²⁻¹³). Thus those ransomed by blood were the "ecclesia of the firstborn" in the wilderness. These Jehovah claimed for His own and these He brought near to Him in the Levites. So that the "church of the firstborn" comprises those under the shelter of the blood before the kingdom is set up. In the wilderness they were numbered on earth (Nu.3¹²), here they are registered in heaven.

God as Judge is especially appropriate to those who were waiting for Him to arise and judge His own people and the whole earth, as a preparation for the establishment of the kingdom. Not so do we know God.

²⁴ Under the law the spirits of the just never reached perfection, for its rites brought nothing to a finality. Perfection comes only through the Antitype of the ritual of the law.

Jerusalem, and ten thousands of messengers, a universal convocation, and the ecclesia of the firstborn registered in the heavens, and to God the Judge of all, and to the spirits of the just perfected, and to Jesus, the Mediator of a fresh covenant, and to the blood of sprinkling which is speaking better than Abel.

²⁵ *Beware!* You should not be refusing Him Who is speaking! For if those escaped not, refusing the One appraising on earth, much rather we, who are turning from Him ²⁶ from the heavens, Whose voice then shakes the earth! Yet now He has promised, saying, "Still once more shall I be quaking, not only the earth, but heaven also." Now the ²⁷ "Still once more" is making evident the transference of that which is being shaken, as of that having been made, that what is not being shaken should be remaining.

²⁸ Wherefore, accepting an unshakable kingdom, we may be having grace through which we may be offering divine service in a way well pleasing to God with piety and ²⁹ dread, for our God is also a consuming fire.

13 Let brotherly affection be remaining. Be not forgetting hospitality, for through this some were ² oblivious when lodging messengers. Be mindful of those bound, as bound together; of those maltreated, as being yourselves also in ³ the body. Matrimony is honorable in all, and the bed undefiled, for God will be judging prostitutes and adulterers.

⁴ In manner not fond of money, being sufficed with what is present, for *He* has declared,

"Under no circumstances may I be lax,

ΕΠΟΥΡΑΝΙΟΝ ^{Λ+Ν dim, partly erased} ON-heavenly AND TO-MYRIADS (10,000) 20	ΜΕΝΔΙΟΒΑΣΙΛΕΙΑΝΑΣΑΑ ²⁰ THRU-WHICH KINGDOM UN-SHAKE-
ΑΓΓΕΛΩΝΠΑΝΗΓΥΡΕΙΚΑΙΕ ⁴⁰ 23 OF-MESSENGERS TO-ALL-CONVOCATION AND TO-	ΕΥΤΟΝΠΑΡΑΛΑΜΒΑΝΟΝΤΕC ⁴⁰ able BESIDE-GETTING
ΚΚΛΗΣΙΑΠΡΩΤΟΤΟΚΩΝΑΠΟ ⁶⁰ OUT-CALLED OF-ones-BEFORE-most-BROUGHT-FORTH HAV-	ΕΧΩΜΕΝΧΑΡΙΝΔΙΗCΑΤΡΕ ⁶⁰ WE-MAY-BE-HAVING GRACE THRU WHICH WE-MAY-BE-
ΓΕΓΡΑΜΜΕΝΩΝΕΝΟΥΡΑΝΟΙ ⁶⁰ ING-BEEN-FROM-WRITTEN IN heavens	ΥΜΕΝΕΥΑΡΕCΤΩCΤΩΘΕΩΜ ⁶⁰ offering-DIVINE-SERVICE WELL-PLEASEDLY TO-THIE God WITH
CΚΑΙΚΡΙΤΗΘΕΩΠΑΝΤΩΝΚΑ ¹⁰⁰ AND TO-JUDGE God OF-ALL AND	ΕΤΑΕΥΛΑΒΕΙΑCΚΑΙΔΕΟΥC ⁶⁰⁰ piety AND DREAD
ΙΠΝΕΥΜΑCΙΔΙΚΑΙΩΝΤΕΤΕ ²⁰ TO-spirits OF-JUST-ones HAVING- (a) ΜΕΝΟΙC OF-nature-ones HAVING-been-JUSTIFIED 24 BEEN-matured AND OF-covenant	ΚΑΙΓΑΡΘΕΟCΗΜΩΝΠΥΡΚΑ ²⁰ 29 AND for THE God OF-US FIRE DOWN-
ΝΕΑCΜΕCΙΤΗΝΙCΟΥΚΑΙΔΙ ⁶⁰ YOUNG TO-MIDER JESUS AND TO-	ΤΑΝΑΙCΚΟΝΗΦΙΛΑΔΕΛΦΙ ¹⁰ 13 UP-CONSUMING THE FOND-brother-ness
ΜΑΤΙΡΑΝΤΙCΜΟΥΚΡΕΙΤΤΟ ⁶⁰ BLOOD OF-SPRINKLING better	ΑΜΕΝΕΤΩΤΗCΦΙΛΟΞΕΝΙΑC ⁶⁰ 2 LET-BE-REMAINING OF-THE FOND-LODGING
ΝΑΛΛΟΥΝΤΙΠΑΡΑΤΟΝΑΒΕΛ ²⁰⁰ TALKING BESIDE THE ADEL	ΜΗΕΠΙΛΑΝΘΑΝΕCΘΕΔΙΑΤΑ ⁶⁰ NO BE-forgetting-UP THRU this
ΒΑΕΠΕΤΕΜΗΠΑΡΑΙΤΗCΗCΘ ²⁰ 25 BE-YE-looking NO YE-SHOULD-BE-refusing	ΥΤΗCΓΑΡΕΛΛΘΥΝΤΙΝΕCΓΕ ⁷⁰⁰ for were-OBLIVIOUS ANY LODG-
ΕΤΟΝΑΛΛΟΥΝΤΑΙΓΑΡΕΚΕ ⁴⁰ THE One-TALKING IF for those ΙΝΟΙΟΥΚΕΙΕΦΥΓΟΝΤΕΠΙΓΗ ⁶⁰ NOT OUT-FLED ON LAND	ΝΙCΑΝΤΕCΑΓΓΕΛΟΥCΜΙΝ ²⁰ 3 izing MESSENGERS BE-YE-RE-
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ΗΜΑΤΙΖΟΝΤΑΠΟΛΥΜΑΛΛΟΝ ¹⁰⁰ apprizing much RATHER	ΥΝΔΕΔΕΜΕΝΟΙΤΩΝΚΑΚΟΥΧ ⁶⁰ ING-been-TOGETHER-BOUND OF-THE once-EVIL-HAVING
ΗΜΕΙCΟΙΤΟΝΑΠΟΥΡΑΝΩΝΑ ²⁰ WE THE-ones THE FROM heavens FROM-	ΟΥΜΕΝΩΝΩCΚΑΙΔΥΤΟΙΟΝΤ ⁶⁰ AS AND SAME BEING
ΠΟCΤΡΕΦΟΜΕΝΟΙΟΥΗΦΩΝΗ ⁴⁰ 26 TURNING WHOSE THE SOUND	ΕCΕΝCΩΜΑΤΙΤΙΜΙΟCΟΓΑΜ ⁸⁰⁰ 4 IN BODY VALUABLE THE MARRIAGE
ΤΗΝΓΗΝΕCΑΛΕΥCΕΝΤΟΤΕΝ ⁶⁰ THE LAND SHAKES THEN NOW	ΟCΕΝΠΑCΙΝΚΑΙΗΚΟΙΤΗΑΜ ²⁰ IN ALL AND THE LIEING UN-
ΥΝΔΕΕΠΗΓΓΕΛΤΑΙΛΕΓΩΝΕ ⁶⁰ YET He-HAS-promised SAYING STILL	ΙΑΝΤΟCΠΟΡΝΟΥCΓΑΡΚΑΙ ¹⁰ DEFILED paramours for AND A-
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ΑΝΟΝΤΟΔΕΕΤΙΑΠΑΣΔΗΛΟΙ ⁴⁰ 27 THE YET STILL ONCE IS-making-EVI-	ΜΕΝΟΙΤΟΙCΠΑΡΟΥCΙΝΑΥΤ ⁹⁰⁰ to-THE BESIDE-BEING He
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ΩΝΙΑΜΕΙΝΗΤΑΜΗCΑΛΕΥΟ ⁶⁰⁰ THAT SHOULD-BE-REMAINING THE NO BEING-SHAKEN	ΩCΤΕΒΑΡΡΟΥΝΤΑCΗΜΑC ⁶⁰ 6 AS-BESIDES HAVING-COURAGE US TO-BE-
	ΓΕΙΝΚΥΡΙΟCΕΜΟΙΒΟΗΘΟC ⁶⁰ saying Master to-ME helper
	ΚΑΙΟΥΦΟΒΗΘΗCΟΜΑΙΤΙΠΟ ²⁵⁰⁰⁰ AND NOT I-SHALL-BE-BEING-afraid ANY WILL-

²⁴ Moses was the mediator of the old covenant, but now One Who is more than Moses inaugurates a fresh covenant which cannot fail as the former, because it is founded on God's faithfulness alone.

²⁵ The judgments which will usher in the kingdom will be far more terrible and widespread than those at Mount Sinai. Under the sixth seal, the great cataclysm includes the sun, moon, and stars (Un.612,13).

⁷ The leaders were not official rulers, but men who were guides in ministry of the word and exemplary conduct.

⁸ It should be remembered that "the same" is a pronoun, and has reference to His personality, not to His administrations or assumptions. The same One pours out grace upon us and indignation on the nations in the Lord's day. The same One Who was weary at Sychar's well is now all-powerful. He Who was once lowly is now exalted, Who healed hundreds when on earth, refused to remove Paul's thorn in the flesh, Who hung on Calvary's cross and lay lifeless in the tomb is now alive and has ascended to God's right hand. His person, service, and dispensations change to accord with God's purpose, but He Himself remains the same.

⁹ It is evident that the strange teachings here referred to do not tend toward grace but physical gratification.

⁹ Foods and drinks, which were a part of the ritual of the first tabernacle, (^{9⁹⁻¹⁰}) cannot confirm the heart in grace. In connection with Christ's sacrifice there is no sacrificial meal. The carcass of the sin offering was not eaten either by priests or people, but was burned.

¹¹ The camp can refer to nothing else than the established ritual of Judaism. The great Sin Offering suffered outside the city of Jerusalem. So it behooved His followers to forsake the city and the system of religion which cast Him out, and follow Him outside of it all. Jerusalem was not the permanent abode of God's saints. It was to be utterly destroyed. This was done not long after this epistle was written. The eye of faith looked forward to the heavenly Jerusalem on the earth.

Neither may I be abandoning you by any means."

⁶ So that we have courage to say,

"The Lord is my helper,
And I shall not be afraid of what
man shall be doing to me!"

⁷ Be remembering your leaders, who speak the word of God to you, contemplating the sequel of their behavior, whose faith be imitating: Jesus Christ, yesterday and today; the same for the eons also.

⁹ Be not carried aside by varied and strange teachings, for it is ideal to confirm the heart by grace, not by foods, by which those who walk were not benefited.

¹⁰ We have an altar from which they have no right to be eating, who offer divine service in the tabernacle. For the animals whose blood is carried into the holy places by the chief priest for sin, the bodies of these are burned up outside the camp.

¹² Wherefore Jesus also, that He should be hallowing the people through His own blood, suffered outside the gate. Now, then, we may be coming out to Him outside the camp, carrying His reproach. For here we are not having a permanent city, but we are seeking for the future one. Through Him, then, we may be offering up the sacrifice of praise to God continually, that is, the fruit of the lips, avowing His name.

¹⁶ Now be not forgetful of well doing and contributing, for with such sacrifices God is well pleased.

¹⁷ Be persuaded by your leaders, and be deferring to them, for *they* are vigilant for the sake of your souls, as having to render an account, that they may be doing this with joy, and not with groaning, for this is disadvantageous for you.

¹³ This is the climax of the epistle. The choice is between faith and apostasy. The reference is to the ritual of the golden calf (Ex.33). It would have been apostasy to go outside the camp had there not been apostasy in the camp. Israel had again ceased to be "the congregation of the Lord", and they must either take sides with Messiah who suffered outside the gate or apostatize. An apostate recognizes truth and refuses to obey it.

²⁰ The God of peace—what an anchor for the turbulent souls of the Hebrews in the tumult of the times in which they lived! Josephus could write a whole book on the subject of the Jewish War which kept Palestine in continual turmoil up to the destruction of Jerusalem under Titus. How fitting to close the epistle with this title! In the coming kingdom Christ will be King of Salem (or peace) as well as King of righteousness. In perfect keeping with this is the pastoral picture of the great Shepherd. As the good Shepherd He gave His soul for the sheep. Now, as the great Shepherd, in resurrection, He still cares for and protects His own. Beautiful as this picture is, it finds its place on earth, and may be applied only to Israel, the nation of His choice. The church is not a sheepfold. Israel is not "one fold", as in A. V., but "one flock" (Jn.10¹⁶). Within the fold sheep do not need the Shepherd's care, but when they are led out to pasture he guides and defends them. These Hebrews were far from the fold.

¹⁸ Be praying concerning us, for we are persuaded that we have an ideal conscience, in all wanting to behave ideally. Now I am entreating you more exceedingly to do this, that I may be restored to you more speedily.

²⁰ Now may the God of peace, Who is leading up our Lord Jesus, the great Shepherd of the sheep, from among the dead by the blood of the eonian covenant, adapt you to every good work, to do His will, doing in us what is well pleasing before Him, through Jesus Christ, to Whom be glory for the eons of the eons. *Amen!*

²² Now I am entreating you, brethren, bear with the word of entreaty, for I dispatch the letter to you by bits. Know that our brother Timothy has been released, with whom, if he should be coming more speedily, I shall be seeing you.

²⁴ Greet all your leaders, and all the saints. They from Italy are greeting you.

²⁵ Grace be with you all. *Amen!*

^{s1} ΠΕΠΟΙΘΑΜΕΝ ^{-HAVE} and ^{s1*} ΟΤΙ ΚΑ ΛΗΘΕΑ
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^{s1} Ο.
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^{Λ+Ε}
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^{s1*} omits AMEN
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 OF-YOU AMEN

JAMES TO THE TWELVE TRIBES

NONE of the Circumcision epistles so clearly indicates the class to whom it is written as the letter of James to the twelve tribes in the dispersion. Its conflict with Paul's epistles is so pronounced that Luther rejected its authority, and endless attempts have been made to find a means of reconciliation, without coming to any satisfactory solution. Once it is apprehended that this epistle is for a different people and a distinct administration, all need of reconciliation vanishes and we are not tempted to tone down Paul or drag up James to a common level.

The contrast between the ministry of James and that of Paul is graphically illustrated in their lives: Paul was born at a distance from the land of Israel, and had no relations with the Lord until after His ascension into heaven. James, on the contrary, was born of the same mother as the Lord, and lived in the land all his life. In Paul the spiritual comes to the fore, in James, the physical.

The very name of James is suggestive. It is practically the same as Jacob, or Supplanter, who, in his career, exemplified the energy of the flesh, and whose name was changed to Israel when the flesh was subdued. The name was also applied to the nation when their crooked ways called for it rather than for the name Israel. Hence it may be taken to indicate the low spiritual state of those to whom this epistle is addressed.

In the early part of Acts Peter has his rightful place at the head of the apostles, but, even as early as Paul's first visit to Jerusalem, James had a prominent place, though he was not an apostle (Gal.1¹⁹). Fourteen years later he had risen to be one of the pillars in Jerusalem and was named before Peter and John (Gal.2⁹). Peter

was afraid of some who came from James (Gal.2¹²).

At the council in Jerusalem to consider the question of circumcising the nations and putting them under the law, James had the decisive word and formulated the decrees, which were hostile to the nations (Col.2¹⁴), and which were nullified when the present secret administration was inaugurated (Eph.2¹⁵).

At Paul's last visit to Jerusalem James was apparently the only one worth mentioning in authority in the city. The Lord's chosen apostles have disappeared and in their position the people have placed one whose chief claim was his physical relation to our Lord. James rises in proportion to the depth of the nation's apostasy.

So that, at the close of Acts we have two men who embody the two divergent lines, the downward trend of Israel and the upward trend of the nations. Paul repudiates all physical relationship to Messiah and enters the realm of spiritual blessedness among the celestials (2 Co.5¹⁰). James emphasizes his physical kinship with Christ and drags the nation down into the sphere of flesh, thus preparing the way for their repudiation by God.

In this light we are able to understand the unusually low plane of truth in this epistle. It begins with physical limitations and closes with physical healing. It teaches justification by works and law keeping. All these had their place in that failing economy, but let us beware that we do not adulterate the precious truth for the present with such unspiritual doctrines.

There are three Jameses mentioned in the Greek Scriptures, James, the son of Zebedee, the first martyr among the Twelve (Acts 12²); James the Less, the son of Alphaeus (Mat.10³); and the writer of this epistle.

¹ James is never called an apostle and does not write this epistle in that character. Rather, he puts himself in the place of a slave. Hence the epistle is not concerned with authoritative teaching so much as with service.

¹ Nothing can be plainer than the fact that this letter is addressed to a special class. It is not for the tribes in the land. It is absolutely impossible to apply it indiscriminately to the nations without causing the utmost confusion. It is solely and exclusively for the sons of Israel outside the land, in the dispersion.

² The tumultuous times, the provocation and persecution of the Romans, the fanatical commotions of the Jews, the repeated insurrections and revolts in the land, all contributed to bring many trials upon those of the dispersion who espoused the cause of Christ. At one time Claudius commanded all Jews to depart from Rome (Ac.18²), and those of the Circumcision who believed never ceased considering themselves Jews. The "Christians" were understood to be a Jewish sect.

³ It has been pointed out that the papyri sometimes use the word "testing" as an adjective, the equivalent of "tested" or "genuine", as it is in this passage and especially in 1 Pe.17, the only other occurrence. But it was not their faith which was producing endurance, but the testing of their faith. Hence the word has its usual grammatical force here. In Peter also, the Greek idiom, which we have tried to carry over into English, accounts for the difficulty, and allows us to translate the word uniformly. The papyri were mostly written in upper Egypt, far from the land of Israel and the countries to which the scriptures were first sent. Not only are they tinged with local idiom, but were written loosely, as we write English in our every day transactions, with little regard for the correctness and accuracy which characterize a divine revelation. They are no criteria as to the meaning of words which occur several times in the scriptures, or are found in the Septuagint.

⁵ This letter records more of our Lord's teaching as recorded in the gospels than any other epistle.

JAMES, a slave of God and of the Lord Jesus Christ, to the twelve tribes in the dispersion, Rejoice!

² ALL joy deem it, my brethren, whenever you should be falling into
³ various trials, knowing that the testing of your faith is producing
⁴ endurance. Now let endurance have its perfect work, that you may be perfect and unimpaired, lacking in nothing.

⁵ Now if any of you is lacking wisdom let him be requesting it from God, Who is giving to all generously, and is not reproaching, and it
⁶ shall be given to him. Yet let him be requesting in faith, doubting nothing, for he who is doubting simulates a surge of the sea driven by
⁷ the wind and tossed. For let not that man be surmising that he shall be obtaining anything from the
⁸ Lord: a man double-souled, turbulent in all his ways.

⁹ Now let the humble brother be
¹⁰ glorying in his exaltation, yet the rich in his humiliation, seeing that, as the flower of grass, he shall pass
¹¹ by. For the sun rises, together with a scorching wind, and withers the grass, and its flower falls off, and the comeliness of its aspect was destroyed. Thus the rich also in his goings shall fade.

¹² Happy is the man who is enduring trial, seeing that, becoming qualified, he will be obtaining the wreath of life, which He promises
¹³ to those loving Him. Now let no one, being tried, be saying that "I am being tried by God". for God is not tried by evil, yet He is trying no one.

- ΙΑΚΩΒΟΣ ΘΕΟΥ ΚΑΙ ΚΥΡΙΟΥ 20
JACOBUS OF-God AND Master
- 1 ΗΣ ΟΥ ΧΡΙΣΤΟΥ ΔΟΥΛΟΣ ΤΑ 40
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- 12 ΙΣ ΔΕ ΚΑΦΥΛΑΙΣ ΕΝ 60
TWO-TEN tribes THE-ONES IN
- 2 ΤΗΣ ΔΙΑΣΠΟΡΑΙΡΕΙΝ ΠΑΣ 80
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- ΑΝΧΑΡΑΝ ΗΓΗΣΑΘΕ ΔΕ ΑΦ 100
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- ΟΙ ΜΟΥ ΟΤΑΝ ΠΕΙΡΑΣΜΟΙΣ 20
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- ΠΟ ΜΟΝΗΡ ΓΟΝΤΕ ΛΕΙΟΝΕΣ 20
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- ΕΤΩΙΝ ΑΝΤΕ ΤΕ ΛΕΙΟΙΚΑΙΟ 40
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- ΛΟΚΑΗΡΟΙ ΕΝ ΜΗΔΕΝΙ ΛΕΙΠ 60
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- 5 ΟΜΕΝΟΙ ΕΙΔΕΤΙΣ ΥΜΩΝ ΛΕΙ 80
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- ΠΕΤΑΙΣ ΦΙΛΙΑΙΣ ΑΙΤΕΙΤΩ ΠΑ 300
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- 6 ΕΝΔΙΑΚΡΙΝΟΜΕΝΟΣ ΓΑΡ Δ 400
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- ΥΔΩΝΙΘΑΛΑΣΣΗΣ ΑΝΕΜΙΖΟ 40
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- 7 ΜΕΝΩΚΑΙΡΙΠΙΖΟΜΕΝΩ ΜΗΓ 60
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- ΣΑΚΑΤΑ CΤΑΤΟΣ ΕΝ ΠΑΣΙC 10
UN-DOWN-STANDING IN ALL
- 9 ΤΑΙC ΟΔΟΙC ΑΥΤΟΥ ΚΑΥΧΑΣ 60
THE WAYS OF-him LET-BE-BOASTING
- ΘΨΕΘΑ ΔΕ ΑΦΟC ΟΤΑ ΠΕΙΝΟ 90
B omits THE
YET THE brother THE LOW
- Oxyrhynchus Papyrus No. 1229 has verses 10-12, 15-18
CΕΝΤΨΥΧΕΙΑΥΤΟΥ ΔΕ ΠΛΟ 600
10 IN THE HIGH OF-him THE YET RICH
- ΥCΙΟC ΕΝ ΤΗΤΑ ΠΕΙΝΩC ΕΙΛ 20
E¹ O. p¹ O.
IN THE LOWNESS OF-
- ΥΤΟΥ ΟΤΙ ΩC ΑΝΘΟC ΧΟΡΤΟΥ 10
him that AS FLOWER OF-FODDER
- 11 ΠΑΡΕΛΕΥCΕΤΑΙ ΑΝΕΤΕΙΛΕ 60
he-WILL-BE-BESIDE-COMING rises
- Ν ΓΑΡ Ο ΑΙΟC CΥΝ ΤΩ ΚΑΥCΩ 20
for THE SUN TOGETHER to-THE BURNING
- b¹ E¹ O.
ΝΙΚΑΙ ΕΙC ΗΡΑΝ ΕΝ ΤΩ ΧΟΡΤΩ 700
AND DRIES THE FODDER
- ΟΝ ΚΑΙ ΤΟ ΑΝΘΟC ΑΥΤΟΥ ΕΙ 20
AND THE FLOWER OF-it OUT-FALLS
- ΠΕC ΕΝ ΚΑΙ Η ΕΥΠΡΕΠΕΙΑ ΤΟ 10
AND THE WELL-BEHOOVE OF-THE
- ΥΠΡΟC ΠΟΥ ΑΥΤΟΥ ΑΠΦΛΕΤ 60
B omits OF-it
face OF-it was-destroyed
- ΟΟΥ ΤΩC ΚΑΙ Ο ΠΛΟΥCΙΟC ΕΝ 20
thus AND THE RICH IN
- 12 ΤΑΙC ΠΟΡΕΙΑΙC ΑΥΤΟΥ ΜΑΡ 300
A¹ O.
THE GOINGS OF-him WILL-BE-
- ΑΝΘΗC ΕΤΑΙΜΑΚΑΡΙΟC ΑΝΗ 20
A human ANΘP
- ΩΠΟC 20
B¹ O.
ROC ΥΠΟ ΜΕΝΕΙ ΠΕΙΡΑC ΜΟΝ 10
WHO IS-UNDER-REMAINING trial
- ΟΤΙ ΔΟΚΙΜΟC ΓΕΝΟΜΕΝΟC Α 60
that tested BECOMING he-
- ΗΜΨΕΤΑΙ ΤΟΝ CΤΕΦΑΝΟΝ ΤΗ 50
WILL-BE-GETTING THE WREATH OF-THE
- 13 CΖΩΗC ΟΝ ΕΠΗΓΓΕΙΛΑΤΟ ΤΟ 300
E¹ O.
LIFE WHICH he-promises to-THE
- ΙCΑΓΑΠΩC ΙΝ ΑΥΤΟΝ ΜΗΔΕΙ 20
b¹ O.
13 oneS-LOVING Him NO-YET-ONE
- CΠΕΙΡΑΖΟΜΕΝΟC ΛΕΓΕΤΩ 10
E¹ O.
being-TRIED LET-BE-SAYING that
- ΤΙ ΑΠΟ ΘΕΟΥ ΠΕΙΡΑΖΟΜΑΙ 60
E¹ Y=UNDER
FROM God I-AM-being-TRIED THE
- ΓΑΡ ΘΕΟC ΑΠΕΙΡΑCΤΟC ΕCΤ 30
for God UN-tried IS
- ΙΝ ΚΑΚΩΝ ΠΕΙΡΑΖΕΙ ΔΕ ΑΥΤ 1000
OF-EVIL IS-trying YET He

5 Even faith is different in quality in James from that found in Paul's writings. There faith is the necessary channel of grace, because it has no merit in itself. Here faith is more in the nature of a meritorious act, apart from which no blessing can be expected.

9 James doubtless has a very special application to Israel in the time of the end. At that time (we seem to be on the verge of it even now) there will be many wealthy men among the Jews, so that their combined riches will enable them to have "a kingdom over the kings of the earth". They will form a plutocracy such as the earth has never seen. Yet they will be destroyed in the fall of Babylon (Un.18). Some of God's people will be in the city (Un.18⁴). James' warning seems to be most apt in the case of these. Should they lose their wealth in the destruction of the city, they would have nothing but their own allotment in the land. Even if not involved in Babylon's overthrow, it is impossible for a rich man to enter the kingdom with his riches (Mk.10²³), for the readjustments of that day will take his wealth from him.

12 Life, in James, is the result of endurance to the consummation. Hence it is figured by the victor's wreath. We cannot boast of our life in Christ, but, in the kingdom, life comes to those who overcome.

17 It is a fact that all physical blessing may be traced to the sun as its source. All life that teems on the earth is directly or indirectly dependent on it. Hence God is compared to the sun in His beneficence. All spiritual good comes down from Him just as all natural good descends from the sun. The moon, however, is not a source of light, but a mere reflection. It is inconstant, now full orb'd and now a faint streak in the sky. The earth, too, in its turning, changes from light to darkness.

21 The salvation of the soul has to do with the feelings and experience, not, as is usually supposed, with ultimate destiny. The soul is the seat of sensations. If these are pleasant and agreeable, if there is comfort and joy, the soul is saved. To lose the soul is to part with the power of enjoyment.

14 Now each one is being tried, being drawn away and lured by his own desire. Thereafter, the desire, conceiving, is bringing forth sin. Now sin, fully consummated, is teeming forth death.

16 Be not deceived, my beloved brethren. All good giving and every perfect gratuity is from above, descending from the Father of lights, in Whom there is no mutation or shadow from its revolution. By intention, He teems forth us by the word of truth, for us to be some first-fruit of His own creatures.

19 Now be aware, my beloved brethren! Yet let every man be swift to hear, tardy to talk, tardy to anger, for the anger of man is not working the righteousness of God. Wherefore, putting off all filthiness and superabundance of evil, receive with meekness the implanted word, which is able to save your souls.

22 Now become doers of the word, and not only listeners, beguiling yourselves, seeing that, if anyone is a listener to the word and not a doer, this one simulates a man considering the face he inherited in a mirror, for he considers himself and has come away, and immediately forgot what kind he was. Now he who peers into the perfect law of freedom and abides, not becoming a forgetful listener, but a doer of the work, this one will be happy in his doing.

26 If anyone is seeming to be a ritualist, not bridling his tongue,

14 ^o ΟΣΟΥΔΕΝΑΕΚΑΣΤΟΣΔΕΠΕΙ²⁰
 NOT-YET-ONE EACH YET IS-BEING-
^o ΡΑΖΕΤΑΙΥΠΟΤΗΣΙΔΙΑΣΕΠ⁴⁰
 TRIED by THE OWN ON-
 ΙΘΥΜΙΑΣΕΙΕΛΚΟΜΕΝΟΣΚΑ⁶⁰
 FEELING BEING-OUT-DRAWN AND
 15 ^o ΙΔΕΛΕΑΖΟΜΕΝΟΣΕΙΤΑΝΕΠ⁶⁰
 BEING-LURED THENCEFAR THE ON-
 ΙΘΥΜΙΑΣΥΛΛΑΒΟΥΣΑΤΙΚΤ¹⁰⁰
 FEELING TOGETHER-GETTING IS-BRINGING-
 ΕΙΑΜΑΡΤΙΑΝΗΔΕΑΜΑΡΤΙΑ²⁰
 FORTH MISSING THE YET MISSING
 ΑΠΟΤΕΛΕΣΘΕΙΣΑΠΟΚΥΕΙ⁴⁰
 BEING-FROM-FINISHED IS-FROM-TEEMING
 16 ΘΑΝΑΤΟΝΜΗΠΑΛΑΣΘΕΑΔΕ⁶⁰
 DEATH NO BE-YE-BRING-STRAYED brothers
 17 ^o ΑΦΟΙΜΟΥΑΓΑΠΗΤΟΙΠΑΣΑΔ⁸⁰
 OF-ME BELOVED EVERY GIV-
 ΟΣΙΣΑΓΑΘΗΚΑΙΠΑΝΔΩΦΗΜ²⁰⁰
 ing GOOD AND EVERY gratuity
 ΑΤΕΛΕΙΟΝΑΦΒΕΝΕΣΤΙΝΚ²⁰
 mature UP-PLACE IS DOWN-
 ΑΤΑΒΑΙΝΟΝΑΠΟΤΟΥΠΑΤΡΟ⁴⁰
^o STEPPING FROM THE FATHER
 ΣΤΩΝΦΩΤΩΝΠΑΡΩΟΥΚΕΝΙΠ⁶⁰
 OF-THE LIGHTS BESIDE WHOM NOT IN-IS pu-
^{1229n+C (n very small and faint)}
 ΑΡΑΛΑΓΗΝΤΡΟΠΗΣΑΠΟΣΚ⁸⁰
 lation OR OF-REVERTING FROM-SHADE
^{1229n+1*+TCC}
 18 ^o ΙΑΣΜΑΒΟΥΛΗΘΕΙΣΑΠΕΚΥΗ³⁰⁰
 BEING-COUNSELED He-FROM-TEEMS
 ΣΕΝΗΜΑΣΛΟΓΩΑΛΗΘΕΙΑΣΕ²⁰
 us to-saying OF-TRUTH IN-
 ΙΣΤΟΕΙΝΑΙΗΜΑΣΑΠΑΡΧΗΝ⁴⁰
 TO THE TO-US us first-fruit
^{1241* o.=OF-Him}
 ΤΙΝΑΤΩΝΕΑΥΤΟΥΚΤΙΣΜΑΤ⁶⁰
 ANY OF-THE OF-Self CREATURES
^{1241* Q us omit yet}
 19 ΦΝΙΣΤΕΔΕΑΔΕΛΦΟΙΜΟΥΑΓ⁸⁰
 BE-PERCEIVING YET brothers OF-ME be-
^{a adds KΔI and a omits yet}
 ΑΠΗΤΟΙΕΣΤΩΔΕΠΑΝΑΘΡΩ¹⁰⁰
 LOVED LET-BE YET EVERY human
 ΠΟΣΤΑΧΥΣΕΙΣΤΟΑΚΟΥΣΑΙ²⁰
 SWIFT INTO THE TO-HEAR
 ΒΡΑΔΥΣΕΙΣΤΟΛΑΛΗΣΑΙΒΡ⁴⁰
 TARDY INTO THE TO-TALK TARDY
 20 ΔΑΥΣΕΙΣΟΡΓΗΝΟΡΓΗΓΑΡΑ⁶⁰
 INTO INDIGNATION INDIGNATION FOR OF-
 ΝΑΡΟΣΔΙΚΑΙΟΣΥΝΗΗΘΕΟΥ⁸⁰
 MAN JUSTICE OF-God
^{A o.}
 ΟΥΚΕΡΓΑΖΕΤΑΙΔΙΟΑΠΟΘΕ⁵⁰⁰
 21 NOT IS-WORKING THRU-WHICH FROM-PLAC-

ΜΕΝΟΙΠΑΣΑΝΡΥΠΑΡΙΑΝΚΑ²⁰
 ING EVERY FILTHINESS AND
^o ΙΠΕΡΙΣΣΕΙΑΝΚΑΚΙΑΣΕΠ⁴⁰
 excess OF-EVIL IN MEEK-
^{A ΔI}
 ΡΑΥΤΗΤΙΔΕΙΣΑΘΒΕΤΟΝΕΜ⁶⁰
 ness RECEIVE-YE THE IN-planted
 ΥΤΟΝΛΟΓΟΝΤΟΝΔΥΝΑΜΕΝΟ⁸⁰
 saying THE one-being-ABLE
 ΝΩΦΑΙΤΑΣΨΥΧΑΣΥΜΩΝ¹⁰⁰
 22 TO-SAVE THE souls OF-YOU BE-
^{A ΔI}
 ΙΝΕΣΘΕΔΕΠΟΙΗΤΑΙΛΟΓΟΥ²⁰
 YE-BECOMING YET DOERS OF-saying
^{B LISTENERS ONLY}
 ΚΑΙΗΜΟΝΟΝΑΚΡΟΑΤΑΙΠΑ⁴⁰
 AND NO ONLY LISTENERS BESIDE-
 ΡΑΛΟΓΙΖΟΜΕΝΟΙΕΑΥΤΟΥ⁶⁰
 accounting selves
^{A omits that I P H which added by A}
 ΟΤΙΕΙΤΙΣΑΚΡΟΑΤΗΣΛΟΓΟ⁸⁰
 23 that IF ANY LISTENER OF-saying
 ΥΕΣΤΙΝΚΑΙΟΥΠΟΙΗΤΗΣΟΥ¹⁰⁰
 IS AND NOT DOER this
 ΤΟΣΕΟΙΚΕΝΑΝΔΡΙΚΑΤΑΝΟ²⁰
 SIMULATES to-MAN DOWN-MINDING
^{+E s had EC for I}
 ΟΥΝΤΙΤΟΠΡΟΣΩΠΟΝΤΗΣΓΕ⁴⁰
 THE face OF-the gener-
 ΝΕΣΕΦΣΑΥΤΟΥΕΝΕΣΟΠΤΡΩ⁶⁰
 ating OF-him IN INTO-VIEW
 ΚΑΤΕΝΟΗΣΕΝΓΑΡΕΑΥΤΟΝΚ⁸⁰
 24 he-DOWN-MINDS for self AND
 ΑΙΑΠΕΛΗΛΥΘΕΝΚΑΙΕΥΘΕΩ¹⁰⁰
 HAS-FROM-COME AND immediately
 ΣΕΠΕΛΛΕΘΕΤΟΠΟΙΟCΗΝΟΔ²⁰
 25 he-forgot what-kind he-WAS THE YET
 ΕΠΑΚΥΨΑΣΕΙCΗΝΟΜΟΝΤΕ⁴⁰
 BESIDE-BENDING INTO LAW un-
 ΛΕΙΟΝΤΟΝΤΗΣΕΛΕΥΘΕΡΙΑ⁶⁰
 lure THE OF-THE FREEDOM
^o
 ΣΚΑΙΠΑΡΑΜΕΙΝΑΣΟΥΚΑΚΡ⁸⁰
 AND BESIDE-REMAINING NOT LISTENER
 ΟΑΤΗΣΕΠΙΛΗΣΜΟΝΗCΓΕΝΟ¹⁰⁰
 OF-ON-OBIVION BECOMING
 ΜΕΝΟCΑΛΛΑΠΟΙΗΤΗΣΕΡΓΟ²⁰
 but doer OF-work
 ΥΟΥΤΟCΜΑΚΑΡΙΟCΕΝΤΗΠΟ⁴⁰
 this-one HAPPY IN THE DOING
 26 ΙΝCΕΙΑΥΤΟΥΕCΤΑΙΕΙΤΙC⁶⁰
 OF-him WILL-BE IF ANY
 ΔΟΚΕΙΘΡΗΣΚΟCΕΙΝΑΙΗΜΗΧ⁸⁰
 IS-SEEMING RITUALIST TO-BE NO BIT-
^{n o. o. o. o. omits -LEAD-}
 ΑΛΙΝΑΓΩΓΩΝΓΛΩCΣΑΝΑΥΤ¹⁰⁰⁰
 LEADING TONGUE OF-him

²⁶ The outward form of divine service, the rites and ceremonies of the sacerdotal system of Moses, was but the exterior shell of truth. It was the letter: truth was the spirit. The ritual was full of precious meaning. But most ritualists feed on the husks and throw away the kernel. It should have its counterpart in a righteous and beneficent life. With us, who serve God in spirit, and have no confidence in flesh, ritual is a relapse into the shadows, when we have the substance in Christ. We are warned against it in the epistle to the Colossians. "Now let no one be arbitrating against you willfully, by a humble disposition and the ritual of messengers, parading what is seen, affectingly inflated by his fleshly mind, and not holding the Head . . ." (Col. 2:18).

² The word "synagogue" is translated "assembly" in the A. V. As it occurs over fifty times and is always (except once "congregation", Acts 13:43) rendered "synagogue" elsewhere, there is no real reason for rendering it otherwise here. It is significant of the fact that we have here, not an ecclesia, or called-out company, but a gathering based on physical relationship. For the synagogue was the gathering center of Jews, and Paul invariably separated his converts from it.

² The scene here depicted could hardly be imagined outside the traditional synagogue of that early day, for the ecclesias or "churches" had not yet become as like the synagogues as those we know today. One of the signs of present apostasy is this spirit of toadying to the rich and despising the poor. It can have no place where our position in Christ is appreciated. A rich man who enjoys God's grace is pained by such partiality.

⁸ James writes to those under the law. Showing partiality to the rich and offending the poor is an infraction of the precept to be loving your associate as yourself. But the law is not only intersocial. It has a divine side. A single transgression, no matter what it is, brings in a breach between the One Who gave the law and the culprit. The breaker of one commandment is not "guilty" of all, but enters into the same condemnation as those who commit all the other crimes in its category.

but seducing his heart, the ritual of ²⁷ this one is vain, for clean ritual and undefiled with God, even the Father, is this, to be visiting the bereaved and widows in their affliction, to be keeping oneself unspotted from the world.

² My brethren, be having no partialities in the faith of our Lord ² Jesus Christ of glory. For if there should be entering into your synagogue a man with a gold ring, in splendid attire, yet there should be entering a poor man also in filthy ³ attire, and you should be looking on the one wearing the splendid attire and be saying, "*You* be sitting here in this fine seat," and to the poor be saying, "*You* be standing there", or "*Be* sitting here under ⁴ my footstool," were you not discriminating among yourselves and did you not become judges with wicked reasonings?

⁵ Hear, my beloved brethren! Does not God choose the poor in the world, rich in faith and enjoyers of the allotment of the kingdom which He promises to those who are ⁶ loving Him? Yet *you* dishonor the poor one. Are not the rich tyrannizing over you? And *they* are ⁷ drawing you to tribunals. Are not *they* blaspheming the ideal name which is being invoked over you?

⁸ Howbeit, if you are discharging the royal law, according to the scripture, "*You shall be loving your associate as yourself*", you ⁹ are doing ideally. Now if you are showing partiality, you are working sin, being convicted by the law ¹⁰ as transgressors. For anyone who should be keeping the whole law, yet be tripping in one thing, has be-

ΟΥΔΑΛΛΑΔΠΑΤΩΝΚΑΡΔΙΑΝΑ²⁰
 BUT SEDUCING HEART OF-
 1* OF-THE O. O. O.
 ΥΤΟΥΤΟΥΤΟΥΜΑΤΑΙΟΣΘΗΡ⁴⁰
 him OF-this-one VAIN THE HIT-
 ΗΣΚΕΙΑΘΡΗΣΚΕΙΑΓΑΡΚΑΘ⁶⁰
 27 CAL RITUAL for clean
 ΑΡΑΚΑΙΑΜΙΑΝΤΟΣΠΑΡΑΤΩ⁸⁰
 AND UN-DEFILED BEAWE THE
 ΑΔΔΛΑ ΤΩ ΤΗ
 ΘΕΩΚΑΙΠΑΤΡΙΑΥΤΗΣΕΣΤΙΝ¹⁰⁰
 God AND FATHER this IS
 ΕΠΙΣΚΕΠΤΕΣΘΑΙΟΡΦΑΝΟΥ²⁰
 TO-BE-ON-NOTING BEREAVED
 ΣΚΑΙΧΗΡΑΣΕΝΤΗΛΙΨΕΙΑ⁴⁰
 AND WIDOWS IN THE CONSTRICTION OF-
 Α+Ε Α+Σ
 ΥΤΩΝΑΣΠΙΛΟΝΕΑΥΤΟΝΤΗΡ⁶⁰
 them UN-SPOTTED self TO-BE-
 2 ΕΙΝΑΠΟΤΟΥΚΟΣΜΟΥΑΔΕΛΦ⁸⁰
 2 KEEPING FROM THE SYSTEM brothers
 ΟΙΟΜΟΥΜΗΝΕΠΡΟΣΦΟΛΗΜΥ²⁰⁰
 OF-ME NO IN partialities
 ΙΑΙΣΕΧΕΤΕΤΗΝΠΙΣΤΙΝΤΟ²⁰
 BE-YE-HAVING THE BELIEF OF-THE
 ΥΚΥΡΙΟΥΜΩΝΙΝΘΟΥΧΡΙΣ⁴⁰
 Master OF-US JESUS ANOINTED
 ΤΟΥΤΗΣΔΟΞΗΣΕΑΝΓΑΡΕΙC⁶⁰
 2 OF-THE esteem IF-EVER for MAY-BE-
 1* omit THE
 ΕΛΘΗΕΙΣΤΗΝCΥΝΑΓΩΓΗΝΥ⁸⁰
 INTO-COMING INTO THE TOGETHER-LEAD OF-
 ΜΩΝΑΝΗΡΧΥΡΟΔΑΚΤΥΛΙΟ¹⁰⁰
 YOUR MAN GOLD-FINGERED
 ΑΔΙ for Ε
 ΣΕΝΕCΘΗΤΙΑΜΠΡΑΕΙCΕΛ²⁰
 IN GARMENT SHINING MAY-BE-INTO-
 ΘΗΔΕΚΑΙΠΤΩΧΟCΕΝΡΥΠΑ⁴⁰
 COMING YET AND POOR IN FILTHY
 ΑΔΙ for Ε B omits AND
 ΑΕCΘΗΤΙΚΑΙΕΠΙΒΛΕΨΗΤΕ⁶⁰
 3 GARMENT AND YE-SHOULD-BE-ON-looking
 ΑΕ YET added by B
 ΕΠΙΤΟΝΦΟΡΟΥΝΤΑΤΗΝΕCΘ⁸⁰
 ON THE one-wearing THE GARMENT
 ΗΤΑΤΗΝΑΜΠΑΡΑΚΑΙΕΙΠΗ⁴⁰⁰
 THE SHINING AND YE-MAY-BE-say-9
 ΤΕCΥΚΑΘΟΥΦΔΕΚΑΛΟCΚΑ²⁰
 ING YOU BE-sitting here IDEALLY AND
 ΤΩΠΤΩΧΩΕΙΠΗΤΕCΥCΤΗΘΙ⁴⁰
 TO-THE POOR YE-MAY-BE-saying YOU BE-STANDING
 B OR BE-sitting there AN omit here n² Ε I = ON
 ΕΚΕΙΝΚΑΘΟΥΦΔΕΥΠΟΤΟΥΠ⁶⁰
 there OR BE-sitting here UNDER THE UNDER-
 NOT very small IN B Α ΤΩΝΠΟΔΩΝCΟΥΤΕΤΟCΤΕΡΕCΟΥ
 ΟΠΟΔΙΟΝΜΟΥΟΥΔΙΕΚΡΙΘΗ⁸⁰
 4 FOOT OF-ME NOT YE-WERE-THRU-JUDGED
 ΑΔΙ
 ΤΕΝΕΑΥΤΟΙCΚΑΙΕΓΕΝΕC⁵⁰⁰
 IN selves AND BECAME

ΑΔΙ
 ΘΕΚΡΙΤΑΙΔΙΑΛΟΓΙCΜΩΝΠ²⁰
 JUDGERS OF-THRU-accounts wick-
 ΟΝΗΡΩΝΑΚΟΥCΑΤΕΑΔΕΛΦΟ⁴⁰
 5 ed HEAR-YE brothers
 ΙΜΟΥΑΓΑΠΗΤΟΙΟΥΧΘΕΟC⁶⁰
 OF-ME beloved NOT THE God
 ΕΞΕΛΕΞΑΤΟΤΟΥCΠΤΩΧΟΥC⁸⁰
 CHOOSES AND THE POOR
 ΑΟΥ OF-THE ΟΥ
 ΤΩΚΟCΜΩΠΛΟΥCΙΟΥCΕΝΠΙ⁶⁰⁰
 TO-THE SYSTEM RICH IN BE-
 ΑΔΙ
 CΤΕΙΚΑΙΚΑΝΗΡΟΝΟΜΟΥCΤΗ²⁰
 LIEF AND (enjoins) OF-THE
 Α1* ΕΠΑΓΓ (s o.) ΕΛΕΙCΑC 1* omitting last Ε
 CΒΑCΙΛΕΙΑCΗCΕΝΗΓΓΕΙΑ⁴⁰
 1* KINGDOM WHICH He-promises
 ΑΤΟΤΙCΑΓΑΠΩCΙΝΑΥΤΟΝ⁶⁰
 TO-THE ones-LOVING Him
 ΥΜΕΙCΔΕΗΤΙΜΑCΑΤΕΤΟΝΠ⁸⁰
 6 YE YET UN-VALUE THE POOR
 Α+Ι
 ΤΩΧΟΝΟΥΧΟΙΠΛΟΥCΙΟΙΚΑ⁷⁰⁰
 NOT THE RICH ARE-
 ΤΑΔΥΝΑCΤΕΥΟΥCΙΝΥΜΩΝΚ²⁰
 DOWN-ABLING missing OF-YOUR AND
 ΑΙΑΥΤΟΙΕΛΑΚΟΥCΙΝΥΜΑCΕ⁴⁰
 they ARE-DRAWING YOUR IN-
 ΑΗ ΑΚΑΙ AND
 ΙCΚΡΙΤΗΡΙΑΟΥΚΑΥΤΟΙΒΑ⁶⁰
 7 TO JUDGE-instruments NOT they ARE-
 ΑCΦΗΜΟΥCΙΝΤΟΚΑΛΟΝΟΝΟ⁸⁰
 HARM-AVERTING THE IDEAL NAME
 ΜΑΤΟΕΠΙΚΛΗΘΕΝΕΦΥΜΑCΕ⁵⁰⁰
 8 THE one-BEING-ON-CALLED ON YOUR IF-
 ΑΔΙ
 ΙΜΕΝΤΟΙΝΟΜΟΝΤΕΛΕΙΤΕΒ²⁰
 howbeit LAW YE-ARE-FINISHING KING-
 ΑΔΙ
 ΑCΙΛΙΚΟΝΚΑΤΑΤΗΝΓΡΑΦΗ⁴⁰
 ic according-to THE WRITING
 ΝΑΓΑΠΗCΕΙCΤΟΝΠΛΗCΙΟΝ⁶⁰
 YOU-WILL-BE-LOVING THE NIGB-one
 ΑΔΙ
 CΟΥCCEAYTONΚΑΛΩCΠΟΙ⁸⁰
 OF-YOU AS YOURSELF IDEALLY YE-ARE-
 ΑΔΙ
 ΕΙΤΕΙΔΕΠΡΟCΦΟΛΗΜΠΤ⁹⁰⁰
 DOING IF YET YE-ARE-BEING-partial
 ΑΔΙ
 ΕΙΤΕΑΜΑΡΤΙΑΝΕΡΓΑΖΕCΘ²⁰
 missing YE-ARE-WORKING
 ΑΔΙ
 ΕΛΕΓΧΟΜΕΝΟΙΥΠΟΤΟΥΝΟ⁴⁰
 BEING-EXPOSED by THE LAW
 ΜΟΥCΠΑΡΑΒΑΤΑΙΟCΤΙCΓ⁶⁰
 10 AS BESIDE-STEPPERS WHO-ANY for
 ΑΡΟΛΟΝΤΟΝΟΜΟΝΤΗΡΗCΘ⁸⁰
 A WILL-BE-FILLING ΠΛΗΡΩCΕΙ
 WHOLE THE LAW SHOULD-BE-KEEPING
 ΠΤΑΙCΗΔΕΕΝΕΝΙΓΕΓΟΝΕΝ¹⁰⁰⁰
 SHOULD-BE-TRIPPING YET IN ONE HAP-BECOME

¹⁴ James looks at faith entirely from the human side, Paul from the divine. What a man says he has, if he has it not, cannot, of course, save him. But James is not speaking of a pretended faith. He boldly says that faith cannot save. He insists that faith apart from works is dead. Yet Paul is affirming that righteousness is through faith, that it may accord with grace (Ro.4¹⁶). And he insists that if it is grace, it is no longer out of works, else grace comes to be no longer grace (Ro.11⁶). The salvation to which James refers does not include justification, hence there is not the necessity for grace. Paul speaks of grace continually, and refers to it over a hundred times in his epistles. James only mentions it twice in one passage (4⁶). James is dealing with a nation in covenant relationship with God, and an administration in which faith and works are mingled, whereas Paul is connected with the dispensation of unadulterated grace to those who have no claim on God whatever.

Such a combination as James insists on would do away entirely with all the blessings which have come to the nations on the ground of grace, for it is impossible for grace to operate except through sheer, unaided faith. It will not do to say that such faith is vital and must manifest itself in works. This is true, yet such works are in no sense the root of righteousness. They are the fruit. To add works to a dead faith would not vivify it.

Briefly, the differences between Paul and James are not to be explained away. They are irreconcilable contradictions if we take them to refer to the same divine administration and the same people. Left to their own time and place, there is no reason why they should agree. God is continually changing His methods, to conform to the various objects He has in view.

¹⁸ The solid foundation stands with this seal: "The Lord knew those who are His" (2 Ti. 2¹⁹). Suppose we do not know? That does not affect their salvation. God knows the heart and does not need any demonstration. Not so with men. Before we accept a man's faith we demand that he depart

¹¹ come liable for all. For He Who is saying, "You should not be committing adultery" said also "You should not be murdering." Now if you are not committing adultery, yet are murdering, you have become a transgressor of law. Thus be speaking and thus be doing, as those about to be judged by means of the law of freedom. For the judgment is merciless to him who exercises no mercy. Mercy is vaunting against judgment.

¹⁴ What is the benefit, my brethren, if anyone should be saying he has faith, yet may have no works? The faith cannot save him. If a brother or sister should be naked and lacking nurture for the day, yet any of you may be saying to them, "Go away in peace, be warmed and satisfied", yet you should not be giving them what is requisite for the body, what is the benefit? Thus, also, is faith, if you should not have works: it is dead by itself.

¹⁸ But someone will be declaring. "You have faith and I have works." Show me your faith apart from the works and I shall be showing you my faith by my works.

¹⁹ You are believing that God is one. You are doing ideally. The demons also are believing and shuddering.

²⁰ Now are you wanting to know, O empty man, that faith apart

²¹ from works is dead? Was not Abraham, our father, justified by works, offering up his son Isaac

²² on the altar? You are observing that faith worked together with his works, and by works was faith

²³ perfected. And the scripture was fulfilled which is saying, "Now Abraham believes God, and it is reckoned to him for righteous-

from iniquity. This is the ground of James. It is not what appears to the Lord, but to men.

²⁰ The case of Abraham is most helpful in further defining the distinct viewpoints of Paul and James. The former refers us to the fifteenth chapter of Genesis, the latter to the twenty-second. In the fifteenth chapter Abram's spiritual seed alone is in view, for Abram is taken outside his tent and shown the stars of heaven. And the Lord said to him, "So shall your seed be." And he believed the Lord; and He counted it to him for righteousness. This was followed by the unconditional covenant.

The twenty-second chapter is a trial of the faith which he had, in that the seed through whom his promised posterity should come was to be sacrificed and slain. Here we have the perfecting of his faith and the fulfillment of the previous passage.

The fifteenth chapter deals with Abram before circumcision, and his spiritual seed, and their justification. The twenty-second chapter deals with Abraham after his circumcision, and his physical seed (some of whom would be spiritual also), and their blessing, as well as their becoming a channel of blessing to the other nations. Paul cannot take the latter passage because he speaks of faith righteousness to the uncircumcised in an era when no blessing flows through Abraham's physical seed. James naturally and rightly takes it because it is the one which refers especially to the twelve tribes to whom he is writing. It was Abraham's faith combined with his obedience which was the basis of their blessing, and it is their faith combined with works which saves them. The works of Abraham were meritorious only as an *evidence* of faith.

Let us leave this to those who belong to the Circumcision, who are Abraham's seed according to the flesh, and who live under the kingdom administration. We have an immeasurably better and higher place than can be accorded those who mix their own efforts with God's beneficence. His undiluted grace brings blessings which are possible only when God is left to carry out the dictates of His heart unhindered by human help.

ness", and he was called "the friend of God". You see that a man is being justified by works, and not by faith only.

²⁵ Now likewise, was not Rahab the prostitute also justified by works when entertaining the messengers and ejection them by a different way? For even as the body apart from the spirit is dead, thus also faith apart from works is dead.

³ Do not become many teachers, my brethren, being aware that we shall be getting greater judgment.

² For we all are tripping much. If anyone is not tripping in word, this one is a perfect man, able to
³ bridle the whole body also. Now if we are putting the horses' bits into their mouths so that they are yielding to us, we are steering their
⁴ whole body also with it. *Lo!* the ships also, being prodigious, and driven by the hard winds, are being steered by the least rudder, where the impulse of the helmsman is
⁵ intending. Thus the tongue, also, is a little member and is grandiloquent.

Lo! A stupendous fire is kindling a stupendous amount of material. And the tongue is a fire, a world of injustice. The tongue is constituted among our members that which is spotting the whole body, and setting the wheel of our lineage aflame, and is set aflame by Gehenna.

⁷ For every nature, of wild beasts as well as flying creatures, reptiles as well as of the salt sea, is being tamed and has been tamed by human nature. Yet the tongue can no man tame, a turbulent evil, distended with death-dealing venom. With it we are blessing the Lord and Father, and with it we are cursing

	ΙΕΙΣ ΕΡΓΩΝ ΔΙΚΑΙΟΥΤΑΙ ΑΝ	20	ΕΛΑΥΝΟΜΕΝ ΑΜΕΤΑΓΕΤΑΙ	20	
	OUT OF-ACTS	18-BEING-JUSTIFIED	human	BEING-DRIVEN	
	2	ΑΡΩΠΟΣ ΚΑΙ ΟΥΚ ΕΠΙΣΤΕΦ	40	ΠΟΕΛΑΧΙΣΤΟΥ ΠΗΔΑΛΙΟΥ	40
	AND NOT OUT OF-BELIEF		INFERIOR-most	rudder	THE-
25	ΣΜΟΝΟΝΟΜΟΙ ΩΣ ΔΕ ΚΑΙ ΡΑΑ	60	ΠΟΥΝΟΡΜΗΤΟΥ ΕΥΘΥΝΟΝΤΟ	60	
	ONLY LIKE-AS YET AND RAHAB		?-where THE ROSS OF-THE one-straightening		
	3	ΒΗ ΠΟΡΝΗ ΟΥΚ ΕΙΣ ΕΡΓΩΝ ΕΔΙ	80	ΣΒΟΥΛΕΤΑΙ ΟΥΤΩΣ ΚΑΙ Η ΓΛ	80
	THE PROSTITUTE NOT OUT OF-ACTS WAS-		5 is-intending thus AND THE TONGUE		
	4	ΚΑΙ ΘΩΝ ΥΠΟ ΔΕ ΞΑΜΕΝΗΤΟΥ	100	ΩΣΣΑ ΜΙΚΡΟΝ ΜΕΛΟΣ ΕΣΤΙΝ	600
	JUSTIFIED UNDER-RECEIVING THE		LITTLE MEMBER IS		
	5	ΣΑΓΓΕΛΟΥΣ ΚΑΙ ΕΤΕΡΑ ΟΔΩ	20	ΚΑΙ ΜΕΓΑΛΑ ΔΥΣΕΙ ΠΙΘΟΥΝΑ	20
	MESENTERS AND TO-DIFFERENT WAY		AND GREAT IS-NAPE-ING BE-PERCEIVING PRIME		
26	ΕΚΒΑΛΟΥΣΑ ΟΣΠΕΡ ΓΑΡ ΤΟΣ	40	ΙΚΟΝ ΠΥΡΗΛΙΚΗΝ ΥΛΗΝ ΑΝΑ	40	
	OUT-CASTING AS-EVEN for THE BODY		FIRE PRIME MATERIAL IS-UP-		
	6	ΦΜΑΧΩΡΙΣ ΠΝΕΥΜΑΤΟΣ ΝΕΚ	60	ΠΤΕΙΚΑΙ Η ΓΛΩΣΣΑ ΠΥΡΟΚΟ	60
	apart-from spirit DEAD		6 TOUCHING AND THE TONGUE FIRE THE SYS-		
	7	ΡΟΝ ΕΣΤΙΝ ΟΥΤΩΣ ΚΑΙ Η ΠΙΣ	80	ΣΜΟΣ ΤΗΣ ΔΙΚΙΑΣ Η ΓΛΩΣΣΑ	80
	IS thus AND THE BELIEF		TEM OF-THE UN-JUSTNESS THE TONGUE		
	8	ΤΙΣΧΩΡΙΣ ΕΙΣ ΕΡΓΩΝ ΝΕΚΡΑΣ	200	ΑΚΑΘΙΣΤΑΤΑΙ ΕΝ ΤΟΙΣ ΜΕΛ	700
	apart-from ACTS DEAD IS		18-BEING-DOWN-STOOD IN THE MEMBERS		
3	ΤΙΝΗ ΠΟΛΛΟΙ ΔΙΔΑΣΚΑΛΟ	20	ΕΣΙΝ ΗΜΩΝ Η ΣΠΙΛΟΥΣΑ	17	
	NO MANY TEACHERS		OF-US THE SPOTTING		
3	11	ΙΓΙΝ ΕΣΘΕ ΔΕ ΑΦΟΙΜΟΥ ΕΙ	40	ΟΛΟΝΤΟΣ ΟΜΑΚΑΙ ΦΛΟΓΙΖ	30
	BE-YET-BECOMING brothers OF-ME HAVING-		WHOLE THE BODY AND BLAZING		
	9	ΔΟΤΕ ΣΟΤΙΜΕ ΙΖΟΝ ΚΡΙΜΑ	60	ΟΥΣΑΝΤΟΝ ΤΡΟΧΟΝ ΤΗΣ ΓΕΝΕ	60
	RECEIVED that GREATER JUDGMENT WE-		THE wheel OF-THE generating		
2	ΗΜΥ ΟΜΕΘΑ ΠΟΛΛΑ ΓΑΡ ΠΤΑΙ	80	ΣΕΩΣΗΜΩΝ ΚΑΙ ΦΛΟΓΙΖΟΜΕ	40	
	2 SHALL-BE-GETTING much for WE-ARE-		OF-US AND BEING-BLAZED		
	10	ΟΜΕΝ ΑΝΤΕΣ ΕΙΤΙ ΣΕΝ ΑΟ	300	ΝΗ ΥΠΟ ΤΗΣ ΓΕΕΝΝΗΣ ΠΑΣΑ Γ	600
	THIPPING All emph. IF ANY IN SAYING		7 by THE GEENNA EVERY for		
	11	ΓΩ ΟΥ ΠΤΑΙ ΕΙ ΟΥΤΟΣ ΤΕ ΛΕΙ	20	ΑΡΦΥΣΙΣ ΘΗΡΙΩΝ ΤΕ ΚΑΙ ΠΕ	20
	NOT IS-THIPPING this mature		nature OF-WILD-BEASTS BESIDES AND OF-		
	12	ΟΣ ΑΝΗΡ ΔΥΝΑΤΟΣ ΧΑΙΝΑ Γ	40	ΤΕΙΝΩΝ ΡΕΠΤΩΝ ΤΕ ΚΑΙ ΕΝ	40
	MAN ADLE TO-BIT-LEAD		12-as OF-REPTILES BESIDES AND OF-IN-		
	13	ΩΓΗΣΑΙ ΚΑΙ ΟΛΟΝΤΟΣ ΟΜΑ	60	ΑΛΙΩΝ ΔΑΜΑΖΕΤΑΙ ΚΑΙ ΔΕ	60
	AND WHOLE THE BODY IF		SALTS IS-BEING-TAMED AND HAS-been-		
3	14	ΙΔΕΤΩΝ ΠΠΩΝ ΤΟΥΣ ΧΑΛΙΝ	40	ΑΜΑΣΤΑΙ ΤΗ ΦΥΣΕΙ ΤΗ ΑΝΘ	40
	YET OF-THE HORSES THE BITS		TAMED to-THE nature THE human		
	15	ΟΥΣ ΕΙΣ ΤΑ ΣΤΟΜΑΤΑ ΒΑΛΛΟ	100	ΩΠΙΝΗ ΤΗΝ ΔΕ ΓΛΩΣΣΑΝ ΟΥΔ	600
	INTO THE MOUTHS WE-ARE-CASTING		8 THE YET TONGUE NOT-YET-		
	16	ΜΕΝΕΙΣ ΤΟ ΠΕΙΘΕΣΘΑΙ ΑΥΤ	20	ΕΙΣ ΔΥΝΑΤΑΙ ΔΑΜΑΣΑΙ ΑΝ	20
	INTO THE TO-BE-ING-PERSUADED THEM		ONE IS-ADLE TO-TAME OF-humans		
	17	ΟΥΣ ΗΜΙΝ ΚΑΙ ΟΛΟΝΤΟΣ ΟΜΑ	10	ΡΩΠΩΝ ΑΚΑΤΑΣΤΑΤΟΝ ΚΑΚΟ	10
	to-US AND WHOLE THE BODY		UN-DOWN-STANDING EVIL		
	18	ΑΥΤΩΝ ΜΕΤΑΓΟΜΕΝΙΔΟΥ ΚΑ	60	ΝΜΕΣΤΗΙ ΟΥΒΑΝ ΑΤΗ ΦΟΡΟΥ	60
4	of-them WE-ARE-WITH-LEADING BE-PERCEIVING AND		DISTENDED OF-VENOM DEATH-CARRYING		
	19	ΙΤΑ ΠΛΟΙΑ ΤΗΛΙΚΑΥΤΑ ΟΝΤ	80	ΕΝ ΑΥΤΗΣ ΥΛΟΓΟΥΜΕΝ ΤΟΝ Κ	40
	THE FLOATS THE-PRIME-SAME BEING		9 IN her WE-ARE-BLESSING THE Mas-		
	20	ΑΚΑΙ ΥΠΟ ΑΝΕΜΩΝ ΣΚΑΗΡΩΝ	600	ΥΡΙΟΝ ΚΑΙ ΠΑΤΕΡΑ ΚΑΙ ΕΝΑ	3000
	AND by WINDS HARD		ter AND Father AND IN her		

It seems almost incredible to find such a low moral standard in this epistle, especially as works are demanded for salvation. The untamable tongue, cursing, jealousy, strife, battles and fighting are all spoken of as common amongst the twelve tribes. They are charged as being friends of the world, sinners, impure of heart and double souled. What a contrast is this with such epistles as Philipians and Thessalonians, even though these are written to those who, but a short time before, were steeped in heathenism and idolatry! The pure grace of God, unaided by legal precepts or other inducements, is far more potent in producing conduct which is pleasing to God than all the efforts prompted by the desire for salvation or controlled by the terrors of the law.

⁹ Our conduct should accord with God's attitude. Now that grace reigns, we are told to bless and not to curse (Ro.12¹⁴). But James seems to have no such precept in his royal law. The law curses all who break its commandments, and did not forbid cursing, so we should not be surprised when James includes the saints, "we are cursing men."

¹² The fig, the olive, and the vine, are all symbols of Israel. The fig speaks of national righteousness. When our Lord saw a fig tree on the road He sought some figs, but finding none, He cursed the tree and it withered away. So He came seeking national righteousness. As there was none the nation has withered away. The olive, being the source of the illuminating oil in the holy places, is a symbol of the light of God's revelation, which comes through Israel. The olive tree is Israel, the nations are simply temporary grafts, while Israel is apostate. God's word is confided to our keeping only until Israel is restored. Israel was an empty vine. They did not cheer the heart of God or man. Christ came as the real Vine. In the kingdom, as in Cana of Galilee, there will be spiritual joy and gladness from the vine Jehovah planted.

⁴ There can be little doubt that the adultery here referred to is defined in the next statement. In the Hebrew scriptures, an alliance with the world

men who have come to be in accord with God's likeness.

¹⁰ Out of the same mouth is coming forth blessing and cursing. There is no need, my brethren, for this to become thus. Is any spring venting out of the same hole the sweet and the bitter? Can a fig tree, my brethren, produce olives, or a grape vine figs? Thus neither does sweet water produce brine.

¹³ Who is wise and an adept among you? Let him show his works by an ideal behavior in meekness of wisdom. Now if you are having bitter jealousy and strife in your heart, are you not vaunting against and falsifying the truth? This is not the wisdom coming down from above, but terrestrial, soulish, demoniacal. For where jealousy and strife are, there is turbulence also, and every foul practise.

¹⁷ Now the wisdom from above is first, indeed, pure, thereupon peaceable, lenient, compliant, bulging with mercy and good fruits, indiscriminating, unfeigned. Now the fruit of righteousness is being sown in peace, by peacemakers.

⁴ Whence are the battles and whence the fightings among you? Are they not hence: from your gratifications warring in your members? You are coveting and have not. You are murdering and are jealous, and you cannot encounter it. You are fighting and battling, and you have not because you are not requesting. You are requesting and not obtaining because you are requesting evilly that you should be spending on your gratifications.

⁴ Adulterers and adulteresses!

ΥΤΗΚΑΤΑΡΩΜΕΘΑΤΟΥΣΑΝΘ 20
WE-ARE-DOWN-EXECRATING THE humans

ΡΩΠΟΥΣΤΟΥΣΚΑΘΟΜΟΙΦΙ 40
THE-ONES according-to LIKEning

10 ΝΘΕΟΥΓΕΓΟΝΟΤΑΕΚΤΟΥΑ 80
OF-God HAVING-BECOME OUT OF-THE SAME

ΥΤΟΥΣΤΟΜΑΤΟΣΕΞΕΡΧΕΤΑ 50
MOUTH IS-OUT-COMING

ΙΕΥΛΟΓΙΑΚΑΙΚΑΤΑΡΑΟΥΧ 100
blessedness AND DOWN-EXECRATION NOT need

ΡΗΑΔΕΛΦΟΙΜΟΥΤΑΥΤΑΟΥΤ 20
brothers OF-ME these thus

11 ΦΣΓΙΝΕΣΘΑΙΜΗΤΗΝΠΗΓΗ 40
TO-BE-BECOMING NO-ANY THE SPRING OUT

ΚΤΗΣΑΥΤΗΣΟΠΗΣΒΡΥΕΙΤΟ 60
OF-THE SAME hole IS-VESTING THE

12 ΓΛΥΚΥΚΑΙΤΟΠΙΚΡΟΝΜΗΔΥ 80
SWEET AND THE BITTER NO IS-ABLE

ΝΑΤΑΙΔΕΛΦΟΙΜΟΥΣΥΚΗ 200
brothers OF-ME FIG-tree OLIVES

ΑΔΙΑΣΠΟΙΝΣΑΙΗΑΜΠΕΛΟΣ 20
TO-make OR GRAPE-VINE

ΣΥΚΑΥΤΟΥΣΟΥΤΕΑΛΥΚΟΝΓ 40
FIGS thus NOT-BESIDES SALTΥ SWEET

13 ΛΥΚΥΠΟΙΝΣΑΙΥΔΩΡΤΙΣΣΟ 60
TO-make WATER ANY WISE

ΦΟΣΚΑΙΕΠΙΣΤΗΜΩΝΕΝΥΜΙ 80
AND adept IN YOUR

ΝΔΕΙΞΑΤΩΕΚΤΗΣΚΑΛΗΣΑΝ 300
LET-him-SHOW OUT OF-THE IDEAL UP-

ΑΣΤΡΟΦΗΣΤΑΕΡΓΑΥΤΟΥΕ 20
TURNING (behaviour) THE ACTS OF-him IN

14 ΝΠΡΑΥΤΗΤΙΣΟΦΙΑΣΕΙΔΕΙΖ 40
MEEKNESS OF-WISDOM IF YET BOIL-

ΗΛΟΝΠΙΚΡΟΝΕΧΕΤΕΚΑΙΕΡ 60
ing BITTER YE-ARE-HAVING AND STRIFE

ΙΘΕΙΑΝΕΝΤΗΚΑΡΔΙΑΥΜΩΝ 50
IN THE HEART OF-YOU

ΑΟΜΙΛ-DOWN- ΜΗΚΑΤΑΚΑΥΧΑΣΘΕΚΑΙΥΕΥ 400
NO YE-ARE-DOWN-BOASTING AND YE-ARE-

ΔΕΣΘΕΚΑΤΑΤΗΣΑΛΗΘΕΙΑΣ 20
FALSIFYING DOWN OF-THE TRUTH

ΟΥΚΕΣΤΙΝΑΥΤΗΗΣΟΦΙΑΑΝ 10
YE-ARE-FALSIFYING after TRUTH

15 NOT IS this THE WISDOM OF-

16 ΘΩΕΝΚΑΤΕΡΧΟΜΕΝΗΑΛΛΑΕ 60
PLACE DOWN-COMING but ON-

ΠΙΓΕΙΟΣΨΥΧΙΚΗΔΑΙΜΟΝΙ 60
LAND soulish demoniacal

ΩΔΗΣΟΠΟΥΓΑΡΖΗΛΟΣΚΑΙΕ 500
THE-? where for BOILING AND STRIFE

Β+Θ 30 ΡΙΘΕΙΑΕΚΕΙΚΑΙΑΚΑΤΑΣΤ 20
there AND UN-DOWN-STANDING

ΑΣΙΑΚΑΙΠΑΝΦΑΥΛΟΝΠΡΑΓ 40
AND EVERY FOUL PRACTICE

ΜΑΝΔΕΑΝΩΘΕΝΣΟΦΙΑΠΡΩΤ 60
THE YET UP-PLACE WISDOM BEFORE-most

17 ΟΝΜΕΝΑΓΝΗΣΤΙΝΕΠΕΙΤΑ 80
INDEED PURE IS ON-THEREAFTER

ΕΙΡΗΝΙΚΗΕΠΙΕΙΚΗΣΕΥΠΕ 600
PEACEABLE lenient WELL-FER-

ΙΘΗΣΜΕΣΤΗΛΕΟΥΣΚΑΙΚΑ 20
BOADED DISTENDED OF-MERCY AND OF-

ΡΠΩΝΑΓΑΘΩΝΑΔΙΑΚΡΙΤΟΣ 40
FRUITS GOOD UN-THRU-JUDging

ΑΝΥΠΟΚΡΙΤΟΣΚΑΡΠΟΣΔΕΔ 60
18 UN-hypocritical FRUIT YET OF-

ΙΚΑΙΟΣΥΝΗΣΕΝΕΙΡΗΝΗΣΠ 80
justice IN PEACE IS-beING-

ΕΙΡΕΤΑΙΤΟΙΣΠΟΙΟΥΣΙΝΕ 700
30 BOWN TO-THE ones-making PEACE

ΙΡΗΝΗΝΠΟΘΕΝΠΟΛΕΜΟΙΚΑ 20
4 IN YOUR AND ?-WHICH-PLACE BATTLES

ΙΠΟΘΕΝΜΑΧΙΕΝΥΜΙΝΟΥΚ 40
? -WHICH-PLACE FIGHTINGS IN YOUR NOT

ΕΝΤΕΥΘΕΝΕΚΤΩΝΗΔΟΝΟΥ 60
hence OUT OF-THE GRATIFICATIONS OF-

ΜΟΝΤΩΝΣΤΡΑΤΕΥΟΜΕΝΟΝΕ 50
YOUR OF-THE WARRING IN

ΝΤΟΙΣΜΕΛΕΣΙΝΥΜΩΝΕΠΙΘ 600
2 THE MEMBERS OF-YOUR YE-ARE-ON-

ΥΜΕΙΤΕΚΑΙΟΥΚΕΧΕΤΕΦΟΝ 20
FEELING AND NOT YE-ARE-HAVING YE-ARE-

ΕΥΕΤΕΚΑΙΖΗΛΟΥΤΕΚΑΙΟΥ 40
MURDERING AND ARE-BOILING AND NOT

ΔΥΝΑΣΘΕΕΠΙΤΥΧΕΙΝΜΑΧΕ 60
YE-ARE-ABLE TO-BE-ON-HAPPENING YE-ARE-FIGHT-

ΣΘΕΚΑΙΠΟΛΕΜΕΙΤΕΚΑΙΟΥ 50
ING AND YE-ARE-BATTLING AND NOT

ΚΕΧΕΤΕΔΙΑΤΟΜΗΑΙΤΕΙΘ 900
YE-ARE-HAVING THRU THE NO TO-BE-REQUESTING

ΑΙΥΜΑΣΑΙΤΕΙΤΕΚΑΙΟΥΑΛ 20
3 YOUR YOU-ARE-REQUESTING AND NOT YE-ARE-

ΜΒΑΝΕΤΕΔΙΟΤΙΚΑΚΩΣΑΙΤ 40
GETTING-UP THRU-that evilly YE-ARE-

ΕΙΣΘΕΙΝΑΕΝΤΑΙΧΔΟΝΑΙ 60
REQUESTING THAT IN THE GRATIFICATIONS

ΣΥΜΩΝΑΠΑΝΗΣΧΗΤΕΜΟΙΧ 80
16 ad 16 KATA BE abs 16 omil adul-

4 ΟΥ-ΥΟΥ-ΥΕ-SHOULD-BE-SPENDING ADULTERERS

ΤΕΡΕΒΣ AND +E

ΙΚΑΙΜΟΙΧΑΔΙΔΕΣΟΥΚΟΙΔ 6000
AND ADULTERERS NOT YE-VE-RECEIVED

was often spoken of in this way. Its fullest and most fitting application will be in the time of the end. Israel, as a nation, was to be separate and holy to the Lord. Now that they are scattered among the nations they are not only in the world but of it. Their chief object is to get as much of this world's goods as possible, and they are ready to make any alliance to accomplish this end. There will be a strong temptation for the believers among them in that day to fall in with this prevailing apostasy. Some of them will be found in great Babylon when it is destroyed.

⁵ This passage has puzzled the commentators, and there are many and various explanations offered to solve what seems to be one of the most difficult passages in the scriptures. A simple explanation, which allows a literal translation, is that the natural spirit of the Jew is to be envious. They are jealous of others' possessions or welfare. God uses this trait of their character in bringing them back to Himself. He provokes them to jealousy by dealing out grace to the nations. It is this envying of others' good which tempts them to make friends with the world, so that they may possess themselves of what seems so desirable in others. The attainment of this longing produces pride.

⁶ The preceding verses contain one of the strongest possible indictments. In this there breathes a different spirit from that usually found in the epistle. Grace follows severity. Though God's love is outraged he does not readily spurn the faithless. He offers a grace conditioned on obedience and humility.

⁸ When we are still sinners, Christ died for us (Ro.5⁸). The whole tenor of Paul's epistles is against the application of this term to the believer in Christ Jesus. The exhortation to cleanse their hands cannot but suggest that they have been employed in defiling pursuits.

¹⁵ The abbreviation D. V., from the Latin *Deo volente*, God being willing, probably had its origin in this passage. It is one of the most characteristically Jewish pictures in the whole epistle. Who are like them in going from city to city, trafficking and getting gain?

Are you not aware that the friendship of this world is enmity with God? Whoever, then, should intend to be a friend of the world is constituted an enemy of God. Or are you supposing that the scripture is saying for naught, the spirit which dwells in us is longing to envy? Yet He is giving greater grace. Wherefore He is saying, "God is resisting the proud, yet is giving grace to the humble."

⁷ Be subject, then, to God, yet withstand the Slanderer and he will be fleeing from you. Draw near to God and He will be drawing near to you. Cleanse your hands, sinners, and purify your hearts, double souled! Be wretched and mourn and lament. Let your laughter be converted into mourning, and joy into dejection. ¹⁰ Be humbled, then, before the Lord and He shall be exalting you.

¹¹ Do not be speaking against one another, brethren. He who is speaking against a brother, or judging his brother, is speaking against law and is judging law. Now if you are judging law, you are not a doer of law, but a judge. ¹² There is One Lawgiver and Judge, Who is able to save and to destroy. Now who are *you* who are judging an associate?

¹³ Come now, you who are saying, "Today or tomorrow we will be going into some city and should be spending a year there, and we will be trafficking and getting gain"

¹⁴—who are not versed in that which is the morrow's, for what is your life? For you are an exhalation, appearing briefly and thereupon ¹⁵disappearing—instead of your saying "Should the Lord be willing, and we shall be living, we also will

ΑΤΕ ΟΤΙ Η ΦΙΛΙΑ ΤΟΥ ΚΟΣΜΟΥ 20
 that the fondness of-the system
 ΑΥ ΟΜΙΛΗΤΗΣ ΙΣΤΟΤΕ ΤΟΝ ΘΕΟΝ 40
 this is-to-the God O o. W o.
 ΥΤΟΥ ΤΟΥ ΕΧΘΡΑΤΟΥ ΘΕΟΥ 40
 this enemy of-the God is
 13 ΟΜΙΛΗΤΗΣ ΑΔΕΛΦΟΙ 40
 who if-ever then may-be-being-counseled
 ΙΔΟΣ ΕΝΑΙ ΤΟΥ ΚΟΣΜΟΥ ΕΧΘΡΟΝ 40
 fond to-be of-the system enemy
 14 ΔΕ ΟΥΚ ΕΙΣΤΙΝ ΟΥΚΑΡΙΣΤΑΤΑ 100
 of-the God is-bring-down-stood
 ΙΝΔΟΚΕΙΤΕ ΟΤΙ ΕΝΕΜΟΝ 20
 5 on ye-are-seeming that empty-ly the whit-
 ΑΦΗΛΕΓΕΙ ΠΡΟΣ ΦΘΟΝΟΝ ΕΝ 40
 ink is-saying toward envy is-on-
 ΙΠΘΕΙΤΟ ΠΝΕΥΜΑ ΟΚΑΤΩΚ 60
 longing the spirit which down-homizes
 6 ΙΣΕΝ ΕΝ ΗΜΙΝ ΜΕΙΖΟΝ ΑΔΕΛΦΟΝ 50
 in us greater yet He-
 ΙΔΩΣ ΙΝ ΧΑΡΙΝ ΔΙΔΟΥΛΕΓΕΙΟ 200
 is-giving grace thru-which He-is-saying the
 ΘΕΟΣ ΥΠΕΡ ΗΦΑΝΟΙΣ ΑΝΤΙΤΙ 20
 God to-over-appearing-one is-instead-
 ΑΣΣΕΤΑΙ ΤΑΙΣ ΙΝΟΙΣ ΔΕ ΔΙ 40
 11 setting to-low-ones yet He-is-
 ΔΩΣ ΙΝ ΧΑΡΙΝ ΥΠΟΤΑΓΗΤΕ 60
 7 giving grace ye-may-be-being-under-set then
 ΥΝΤΩΘΕ ΩΝΤΙΣΤΗΤΕ ΔΕ ΤΩ 80
 to-the God withstand-ye yet to-the
 ΔΙΑΒΟΛΩ ΚΑΙ ΦΕΥΣΤΕ ΑΙΦ 300
 thro-caster and he-will-be-fleeing from
 11 ΥΜΩΝ ΕΓΓΙΣΑΤΕ ΤΩ ΘΕΩ ΚΑΙ 20
 8 your near-ye to-the God and
 ΕΓΓΙΣΕΙ ΜΙΝ ΚΑΘΑΡΙΣΑΤΕ 41
 11 He'll-be-near-ing to-your cleanse-ye
 ΧΕΙΡΑΣ ΑΜΑΡΤΩΛΟΙ ΚΑΙ ΑΓ 60
 hands misers and purify-
 ΝΙΣΑΤΕ ΚΑΡΔΙΑΣ ΔΙΨΥΧΟΙ 80
 ye hearts double-souled
 ΤΑΛΛΙΠΩΡΗΣΑΤΕ ΚΑΙ ΠΕΝΘ 400
 9 weight-callous-ye and mourn-ye
 11 ΗΣΑΤΕ ΚΑΙ ΚΛΑΥΣΑΤΕ ΟΓΕΛ 20
 and lament-ye the laugh-
 ΩΣΥΜΘΕΝΕΙΣ ΠΕΝΘΟΣ ΜΕΤΑΣ 10
 11 ter of-you-into mourning let-be-ning-
 ΤΡΑΠΗΛΩΚΑΙ ΗΧΑΡΕΙΣ ΚΑ 60
 11 after-turn-ye and the joy into down-
 ΤΗΦΕΙΑΝΤΑ ΠΕΙΝΩΝΤΕΟΥ 50
 10 appearance be-ye-being-made-low then
 ΝΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΚΑΙ ΥΨ 300
 in-view of-Master and He'll-be-

ΣΕΙ ΥΜΑΣ ΜΗ ΚΑΤΑΛΑΛΕΙΤΕ 20
 11 heightening your no be-ye-down-talking
 ΑΛΛΗΛΩΝ ΔΕ ΑΦΟΙΚΟΚΑΤΑ 40
 a brothers of-me of-one-another +MOY
 of-one-another brothers the one-down-
 ΑΛΦΟΝ ΔΕ ΑΦΟΥΗΚΡΙΝΩΝΤΟ 60
 talking of-brother or judging the
 ΝΑ ΔΕ ΑΦΟΝΑΥΤΟΥ ΚΑΤΑΛΑ 50
 brother of-him is-down-talking
 ΕΙΝΟΜΟΥ ΚΑΙ ΚΡΙΝΕΙΝΟΜΟ 600
 of-law and is-judging law
 Α Η ΟΡ Η ΔΕ ΝΟΜΟΝ ΚΡΙΝΕΙΣΟΥΚ 20
 11 H o. = OR H o. = OR H o. = OR
 if yet law you-are-judging not
 ΕΙΠΟΙΝ ΤΗ ΣΝΟΜΟΥ ΑΛΛΑ ΚΡ 40
 you-are doer of-law but judg-
 ΙΤΗΣ ΕΙΣ ΕΣΤΙΝ ΟΝΟΜΟΒΕΤ 60
 12 er ONB IS THE LAW-PLACER
 Η ΣΚΑΙ ΚΡΙΤΗΣ ΤΟΥ ΔΥΝΑΜΕΝΟ 50
 and judger the One-being-able
 ΣΩΣΑΙ ΚΑΙ ΑΠΟΛΕΣΑΙ ΟΥΣ 700
 to-save and to-destroy you yet
 ΕΤΙ ΕΙΣ ΙΟΚΡΙΝΩΝΤΟΝ ΠΛΗΣ 20
 any are the one-judging the night-one
 ΙΟΝ ΑΓΕΝΥΝΟΙ ΛΕΓΟΝΤΕΣ 10
 13 BE-LEADING NOW THE ones-saying TO
 ΗΜΕΡΟΝ Η ΑΥΡΙΟΝ ΠΟΡΕΥΣΟ 60
 day OR MORROW WE'LL-BE-GOING
 ΜΕΘΑΙΣΤΗΝ ΔΕ ΤΗΝ ΠΟΛΙΝ 50
 into the yet the city
 ΚΑΙ ΠΟΙΗΘΕΝ ΕΚΕΙΝΕΝΙΑ 800
 and WE-SHOULD-BE-DOING there year
 11 ΥΤΟΝ ΚΑΙ ΕΜΠΟΡΕΥΣΟΜΕΘΑ 20
 and WE'LL-BE-IN-GOING
 ΚΑΙ ΚΕΡΔΗΣΟΜΕΝ ΟΙΤΙΝΕΣ 10
 14 AND WE'LL-BE-GAINING WHO-ANY
 ΟΥΚ ΕΠΙΣΤΑΣΘΕ ΤΟΤΗΣ ΑΥΡ 60
 not are-aderping the-of-the MORROW
 11 ΟΥ ΠΟΙΕΙΤΕ ΑΡΗΖΩΝ ΜΩΝΑΤ 80
 11 Omit for 11 Omit the Omit E. for ye-are
 ?-the-which for the life of-you-ye-
 11 ΕΙΣ ΜΙΣΤΑΡΕΣΤΕ ΗΠΡΟΣΟΛΙΓΟ 300
 11 Omit for A ΔΙ 11 Omit the
 HALATION for ye-are THE TOWARD FEW
 ΝΟΑΙΝΟΜΕΝ Η ΠΕΙΤΑΚΑΔΑ 20
 11 APPEARING ON-THE-REAR AND UN-
 ΦΑΝΙΖΟΜΕΝ ΗΝΑΝΤΙ ΤΟΥ ΕΓ 10
 15 APPEARING INSTEAD OF-THE TO-BE-SAY-
 ΕΙΝΥΜΑΣ ΕΝΟΚΥΡΙΟΣ ΘΕΛ 60
 11 O. ing you IF-EVER THE Master SHOULD-
 Η ΣΚΑΙ ΖΗΣΟΜΕΝ ΚΑΙ ΠΟΙΗ 50
 11 O. O. be-willing and WE'LL-BE-LIVING AND WE'LL-BE-
 ΣΟΜΕΝ ΤΟΥΤΟΝ ΕΚΕΙΝΟΝ 700
 10 DOING this on that NOW

¹ This is a most unpopular passage, for the church, in its spiritual poverty, caters to the rich, and does not desire to offend them by pressing this denunciation. And, indeed, it is evident that it cannot be applied universally without great injustice to some. But if we apply it to the last days, and to the sons of Israel in the coming era of Jacob's affliction, its full force is readily seen, and its just condemnation can be easily conceded. The immense accumulations of the Jews are being continually augmented by pandering to the lowest passions of the gentile peoples. Almost all forms of diversion and amusement are in their hands. No wonder such riches are rotted! Their income from interest alone equals the world's production of gold, so that they receive, without any effort on their part, all the gold that is mined. Their grasping for gain has become a proverb. No other people, as a class, is as shrewd and unscrupulous in making money. This condition of affairs is continually growing, so that, at the time of the end, it will be the most prominent feature of Judaism. Hence, if James' epistle is especially designed for that day, as we believe, it is a striking confirmation to find this strong denunciation of the rich Israelites as a part of its message.

⁷ The "presence" of the Lord is specially applied to that period of time, at the opening of the day of the Lord, when He begins His work of judgment up to His open manifestation. Then will be the judgment of the rich men, and its close will witness the reward of those who patiently plod on for the prize. In that era He will act as Judge (⁹), for it is in this character that He purges His people. How much better is our expectation! We are awaiting a Saviour (Phil. 3²⁰), not a Judge. Rich or poor, for us there is no condemnation.

¹¹ The supreme exhortation to the Circumcision is *endure*. Salvation itself depends on enduring until the consummation. This is the natural accomplishment of the gospel of the kingdom in which faith and works are both essential. In fact faith and works combine to produce endurance. Without faith there would be no in-

¹⁶ be doing this or that." Yet now you are vaunting in your ostentations. Every such boast is wicked.

¹⁷ Then to one perceiving to be doing the ideal and not doing it, to him it is sin.

⁵ Come now, rich ones, lament, howling for your wretchedness

² which is coming on you. Your riches have rotted and your garments have become food for moths.

³ Your gold and silver have corroded and their venom will be a witness to you, and the venom will be eating your flesh as fire. You hoard

⁴ in the last days. *Lo!* the wages of the workers who are mowing your country places, of which you have cheated them, are crying, and the imploring of those who reap has entered into the ears of the Lord Sa-

⁵ baoth. You luxuriate on the earth, and squander. You nurture your

⁶ hearts as in a day of slaughter. You convict, you murder the just. He is not resisting you.

⁷ Be patient, then, brethren, till the presence of the Lord. *Lo!* the farmer is awaiting the precious fruit of the land, being patient about it till he should be getting the first and late fruit. *You*, also, then, be patient, establish your hearts, seeing that the presence of the Lord has drawn near.

⁹ Be not groaning, brethren, against one another, lest you may be judged. *Lo!* the Judge stands before the doors.

¹⁰ Be taking, my brethren, the example of suffering evil and patience you have—the prophets who
¹¹ speak in the name of the Lord. *Lo!*

- AN ^{omit} DOWN-
ΔΕΚΑΤΑΚΑΥΧΑΣΘΕ EN TAIC 20
 YET YE-ARE DOWN-BOASTING IN THE
- ^{omit} o, s+A
ΑΛΛΑΖΟΝΕΙΔΙΣΥΜΩΝ ΠΑΣΑΚ 40
 ORIENTATIONS OF-YOUP EVERY BOAST-
- ^{omit} +E
ΑΥΧΗΣΙ CTOI AYTHN ΠΟΝΗΡΑ 40
 ing such wicked
- ΕΣΤΙΝ** ΙΔΟΤΙ ΟΥΝ ΚΑΛΟΝ Η 50
 17 IS TO-ONE-HAVING-PERCEIVED THEN IDEAL TO-
- ΟΙ** ΕΙΝΚΑΙ ΜΗ ΠΟΙΟΥΝΤΙΑ Μ 100
 BE-DOING AND NO TO-DOING miss
- ΑΡΤΙ** ΑΥΤΩ ΕΣΤΙΝ ΑΓΕΝΥΝ 20
 5 to-him it-IS BE-LEADING NOW
- ΟΙ** ΠΛΟΥΣΙΟΙ ΚΑΛΥCATE ΟΛ 40
 THE RICH-ONEs LAMENT-YE HOWL-
- ΟΛΥΖΟΝΤΕC** ΕΠΙ ΤΑΙC ΤΑΛΑ 60
 ing ON THE WEIGHT-
- ^{omit} E o.
ΙΝ ΦΡΙΑCΥΜΩΝΤΑΙ CΕ ΠΕΡ 60
 CALLOUSNESS OF-YOUP THE ONE-ON-
- ^{omit} +E
ΧΟΜΕΝ ΑΙCΥΜΙΝ Ο ΠΛΟΥΤΟC 200
 2 COMING to-YOUP THE RICHES
- ΥΜΝ** CΕCΗ ΠΕΝΚΑΙ ΤΑΙΜΑΤ 20
 OF-YOUP HAS-ROTTED AND THE GARMENTS
- ΙΑΥΜ** ΩΝ CΗΤΟ ΒΡΟΤΑ ΓΕΓΟΝ 40
 OF-YOUP MOUTH-FEED HAS-BECOME
- ^{omit} +E
ΕΝ ΟΧΡΥCΟCΥΜΩΝ ΚΑΙ Ο ΑΡΓ 60
 3 THE GOLD OF-YOUP AND THE SILVER
- ^{omit} +E
ΥΡ ΟCΚΑΤΙΩΤΑΙ ΚΑΙ ΟΙ ΟCΑ 60
 HAS-BEEN-DOWN-VENOMED AND THE VENOM OF-
- ΥΤΩΝ** ΕΙC ΜΑΡΤΥΡΙΟΥΝ ΜΙΝ 300
 them INTO witness to-YOUP
- ^{omit} E o, s^{omit} for Γ has IN s^{omit} o.
ΕCΤΑΙ ΚΑΙ ΑΓΕΤΑΙ ΤΑC CΑ 20
 WILL-BE AND WILL-BE-EATING THE FLESH
- ^{omit} +E
ΡΚΑCΥΜ ΩΝ ΟΙ ΟCΦΥΡΕΘΗ 40
 OF-YOUP THE VENOM AS FIRE YE-PLACE-
- ^{omit} o.
CΑΥΡΙ CΑΤΕ ΕΝ ΕCΘΤΑΙC Η 60
 INTO-MORROW IN LAST DAYS
- ΜΕΡΑΙC** ΙΔΟΥ ΜΙCΘΟC ΤΗ 60
 4 BE-PERCEIVING THE HIRE OF-THE
- ΕΡΓΑΤΩΝ** ΤΩΝ ΑΜΗCΑΝΤΩΝ 400
 ACTERS THE ONE-MOWING THE
- ^{omit} +E
ΑCΧΩΡΑCΥΜΩΝ Ο ΑΠΕCΤΕΡΗ 20
 SPACES OF-YOUP THE ONE-HAVING-been-
- ΜΕΝ** ΟC ΑΦΥΜΩΝ ΚΡΑΖΕΙ ΚΑΙ 40
 deprived FROM YOUP IS-CRYING AND
- ΑΙΒ** Ο ΑΙΤΩΝ ΘΕΡΙCΑΝΤΩΝ Ε 60
 THE IMPLORINGS OF-THE one-reaping IN-
- ΙCΤΑ** ΩΤΑ ΚΥΡΙΟΥC ΑΒΑΘΘΕ 60
 TO THE EARS OF-Master Saboth HAVE-
- ^{omit} +E+CIN
ΙC ΕΛΗΛΥΘΑΝ ΕΤΡΥΦΗCΑΤΕ 600
 5 INTO-COMING YE-ENERVATE
- ΕΠΙ** ΤΗC ΓΗΣ ΚΑΙ ΕC ΠΑΤΑΛΗ 20
 ON THE LAND AND YE-SQUANDER
- CΑΤΕ** ΕΘΡΕΥΑΤΕ ΤΑC ΚΑΡΔΙΑ 40
 TE-NURTURE THE HEARTS
- ^{omit} +E
ΑCΥΜ ΩC ΕΝ ΗΜΕΡΑC ΦΑΓΗ 60
 OF-YOUP AS IN DAY OF-SLAYING
- CΚΑΤΕ** ΔΙΚΑCΑΤΕ ΕΦΟΝΕΥC 60
 6 YE-convict YE-MURDER
- ΑΤΕ** ΤΟΝ ΔΙΚΑΙΟΝ ΟΥΚ ΑΝΤΙ 60
 THE JUST NOT He-IS-
- ΤΑC** CΕΤΑΙ ΜΙΝ ΜΑΚΡΟΨΥΜ 20
 7 INSTEAD-SETTING to-YOUP FAR-FEEL-YE
- ΗC**ΑΤΕ ΟΥΝ ΑΔΕΛΦΟΙ ΕΩC ΤΗ 40
 THEN brothers TILL OF-THE
- CΠΑΡ** ΟCΙΑCΤΟ ΚΥΡΙΟΥΙ 60
 BESIDE-BEING OF-THE Master BE-
- ^{omit} +E o.
ΔΟΥ Ο ΓΕΩΡΓΟC ΕΚΔΕΧΕΤΑΙ 60
 PERCEIVING THE LAND-ACter IS-OUT-RECEIVING
- ^{omit} +E
ΤΟΝ ΤΙΜΙΟΝ ΚΑΡΠΟΝ ΤΗC ΓΗ 700
 THE VALUABLE FRUIT OF-THE LAND
- CΜΑΚΡ** ΟΨΥΜΩΝ ΕΠΑΥΤΩ ΕC 20
 FAR-FEELING ON it TILL
- ^{omit} +E
ΑΝ ΑΒΗΚΑΡΠΟΝ ΠΡΟΙΜΟΝ Κ 40
 8 AB OMIT EVER A adds YE (s^{omit} also) TON s^{omit} +E AB OMIT FRUIT
- ΕΥ** ΜΟΝ ΜΑΚΡΟΨΥΜΗCΑΤ 60
 EVER He-MAY-BE-GETTING FRUIT BEFORE AND
- ^{omit} +E
ΕΟΥΝ ΚΑΙ ΥΜΕΙC CΤΗΡΙCΑΤ 40
 8 AB OMIT THEN s^{omit} o.
 THEN AND YE STAND-fast
- ΕΤΑCΚΑΡ** ΔΙΑCΥΜΩΝΟΤΙ Η 600
 THE HEARTS OF-YOUP that THE BE-
- ^{omit} +E
ΑΡΟΥCΙΑ ΤΟΥ ΚΥΡΙΟΥ ΗΓΓ 20
 SIDE-BEING OF-THE Master HAS-NEARED
- ΚΕΝ** ΜΗCΤΕΝ ΑΖΕΤΕ ΑΔΕΛΦΟ 40
 9 NO BE-YE-ORANING brothers
- ^{omit} +E
ΙΚΑΤΑ ΑΛΛΗΦΝΙΝ ΑΜΗΚΡΙ 60
 A+MOVABO, s DOWN OF-one-another brothers
- ΘΗΤΕ** ΙΔΟΥ ΟΚΡΙΤΗC ΠΡΟΤΩ 60
 BE-BEING-JUDGED BE-PERCEIVING THE JUDGE BEFORE THE
- ^{omit} +E
ΝΕΥΡ ΩΝ ΕCΤΗΚΕΝ ΥΠΟ ΔΕΙΓ 600
 10 DOORS HAS-STOOD UNDER-SHOW
- ^{omit} +E
ΜΑΛΑ ΒΕΤΕ ΑΔΕΛΦΟΙ ΜΟΥΤΗ 20
 BE-YE-GETTING brothers OF-ME OF-THE
- ^{omit} +E
CΚΑΚ ΟΘΕΙCΑΚΑΙ ΤΗC ΜΑ 40
 EVIL-EMOTION AND OF-THE FAR-
- ^{omit} +E
ΚΡΟΒΥΜΙ ΑCΕΧΕΤΑΙ ΤΟΥC Π 60
 BE^{omit} +E omIT YE-ARE-HAVING A E o.
 FEELING YE-ARE-HAVING THE BE-
- ^{omit} +E
ΡΟΦΗΤΑC ΟΙ ΕΛΛΗCΑΝΤΕC 60
 A omIT IN s omIT the
 FORE-AYERERS WHO TALK IN THE
- ΩΝ** ΟΜΑΤΙ ΚΥΡΙΟΥΙ ΔΟΥΜΑ 600
 11 NAME OF-Master BE-PERCEIVING WE-

centive to continue, and those who are striving would lose heart. With us the emphasis is on *believe*. Faith in God is the ground of grace which allows of no admixture of works, so far as salvation is concerned.

¹² This prohibition is essentially the same as that given by our Lord (Mt. 5³⁴).

¹⁵ "The prayer of faith will save the sick" is a very loose rendering of this passage. The word which they translate "prayer" thirty-seven times is not here. In its place is one of its elements, which the A. V. itself renders "vow" on the only other occasions on which it occurs (Ac. 18¹⁵; 21²³). In neither context can it possibly mean prayer. So we are sure that a vow, not a prayer, is intended here.

So, also, with the word "falter". In Heb. 12³, the only other occurrence, they rendered it "wearied", because it is evidently a synonym of "faint". But they were not willing to say "shall save the wearied". It may be that the confession of sins to one another here inculcated, as a condition for healing, is the text which originally led to the confessional. It has no appeal for those who realize their completeness in Christ and the exclusively spiritual character of God's transcendent grace in this economy.

¹⁷ Elijah *prayed* in his prayer. He did not apportion praise and blame to men, or seek to flatter men and dictate to God.

¹⁸ This epistle, in a vague way, seems to be a literary reversal, that is, each subject is considered once in the first half, and referred to again in the second half, but in reverse order. We have the request for wisdom in the beginning (¹⁵) and the prayer for healing near the end (5:13-16). But the correspondences are not sufficiently close or consecutive to create a real skeleton of the epistle.

¹⁹⁻²⁰ The peril of straying will be specially great in the last days (Un. 22²⁰; 12²⁰; 13¹⁴). The ministry of restoration will be necessary. A deceived is in a worse plight than a sick man. The elders may help the latter, anyone may help the former. The ministry is its own reward. It does not mean that one can cover his own sins by trying to correct other people—a too common practise, we fear.

we are counting those happy who endure. You hear of the endurance of Job, and you perceived the Lord's consummation, seeing that the Lord is very compassionate and pitiful.

¹² Now before all, my brethren, do not be swearing, either by heaven, or by earth, or any other oath. Now let your "yes" be "yes", and "no" be "no", lest you should be falling under judgment.

¹³ Is anyone suffering evil among you? Let him be praying. Is anyone cheerful? Let him be playing

¹⁴ [music]. Is anyone infirm among you? Let him call the elders of the ecclesia, and let them pray over him, rubbing him with olive oil in the name of the Lord. And the vow of faith will be saving the faltering and the Lord will be rousing him up, and, should he have done sins, they will be forgiven him.

¹⁵ Then be confessing sins to one another and be praying over one another, so that you may be healed.

The active petition of the just is

¹⁷ availing much. Elijah was a man of like emotions with us, and he prays in prayer for it not to rain, and it does not rain on the earth ¹⁸ three years and six months. And again he prays, and heaven gives a shower and the earth germinates her fruit.

¹⁹ My brethren, if anyone among you should be led astray from the way of the truth, and some one ²⁰ should be turning him back, let him know that he who turns back a sinner out of the deception of his way will be saving his soul from death and covering a multitude of sins.

<p>ΚΑΡΙΖΟΜΕΝΤΟΥΣΥΠΟΜΕΙΝ²⁰ ARE-HAPPYZING THE ^{s o.} <i>once</i>-UNDER-REMAIN-</p>	<p>16 ΙΑΥΤΩΕΙΣΟΜΟΛΟΓΕΙΣΘΕΟΥ⁵⁰⁰ to-him YE-BE-OUT-AVOWING THEN</p>
<p>ΑΝΤΑΣΤΗΝΥΠΟΜΟΝΗΝΗΘΥΒΗ⁴⁰ w/ THE UNDER-REMAINING of-JOB YE-</p>	<p>ΝΑΛΛΗΛΟΙΣΤΑΣΑΜΑΡΤΙΑΣ²⁰ to-one-another THE misses</p>
<p>ΚΟΥΣΑΤΕΚΑΙΤΟΤΕΛΟΣΚΥΡ⁶⁰ HEAR AND THE FINISH OF-Mag-</p>	<p>ΚΑΙΠΡΟΣΕΥΧΕΣΘΕΥΠΕΡΑΛ⁴⁰ AND BE-YE-praying OVER one-</p>
<p>ΙΟΥΕΙΔΕΤΕΟΤΙΠΟΛΥΣΠΛΑ⁸⁰ ler YE-PERCEIVED that much-compassioned</p>	<p>ΑΛΗΘΙΝΟΨΙΑΘΗΝΤΕΠΟΛΥΙ⁶⁰ another WHICH-how YE-MAY-BE-BEING-HEALED much</p>
<p>ΓΧΝΟΣΕΣΤΙΝΟΚΥΡΙΟΣΚΑΙ¹⁰⁰ is THE Master AND</p>	<p>ΣΧΥΕΙΔΕΗΙΣΙΔΙΚΑΙΟΥΕΝ⁸⁰ is-being-STRONG petition OF-JUST-one IN-</p>
<p>ΟΙΚΤΕΙΡΜΩΝΠΡΟΠΑΝΤΩΝΔ²⁰ 12 pitiful BEFORE ALL YET</p>	<p>ΕΡΓΟΥΜΕΝΗΝΗΛΙΑΣΑΝΘΡΩΠ⁶⁰⁰ 17 ACTING ELIAS human</p>
<p>ΕΑΔΕΛΦΟΙΜΟΥΜΗΟΜΝΥΕΤΕ⁴⁰ brothers OF-ME NO YE-BE-SWEARING</p>	<p>ΟΣΗΝΟΜΟΙΟΠΑΘΗΝΗΜΙΝΚΑ²⁰ WAS LIKE-EMOTIONED to-US AND</p>
<p>ΜΗΤΕΤΟΝΟΥΡΑΝΟΝΜΗΤΕΤΗ⁶⁰ NO-BESIDES THE heaven NO-BESIDES THE</p>	<p>ΙΠΡΟΣΕΥΧΗΝΠΡΟΣΧΥΣΑΤΟ⁴⁰ to-prayer he-prays OF-</p>
<p>ΝΓΗΝΜΗΤΕΑΛΛΟΝΤΙΝΑΟΡΚ⁸⁰ LAND NO-BESIDES other ANY OATH</p>	<p>ΟΥΜΗΒΡΕΞΑΙΚΑΙΟΥΚΕΒΡΕ⁶⁰ THE NO TO-RAIN AND NOT it-RAINS</p>
<p>ΟΝΗΤΩΔΕΥΜΩΝΤΟΝΑΙΝΑΙΚ²⁰⁰ LET-BE YET OF-YOUP THE YEA YEA AND</p>	<p>ΞΕΝΕΠΙΤΗΣΓΗΣΕΝΙΑΥΤΟΥ⁵⁰ ON THE LAND years</p>
<p>ΑΙΤΟΥΟΥΙΝΑΜΗΥΠΟΚΡΙC²⁰ THE NOT NOT THAT NO UNDER JUDGING</p>	<p>ΣΤΡΕΙCΚΑΙΜΗΝΑΣΕΞΚΑΙΠ⁷⁰⁰ 18 THREE AND MONTHS SIX AND A-</p>
<p>ΙΝΠΕCΗΤΕΚΑΚΟΠΑΘΕΙΤΙC⁴⁰ 13 YE-SHOULD-BE-FALLING IS-EVIL-EMOTIONING ANY</p>	<p>ΑΙΝΠΡΟΣΧΥΣΑΤΟΚΑΙΟΥΟΥ²⁰ GAIN he-prays AND THE hea-</p>
<p>ΕΝΥΜΙΝΠΡΟΣΕΥΧΕCΘΩΕΥΘ⁶⁰ IN YOUP LET-him-BE-praying IS-WELL-</p>	<p>ΡΑΝΟΣΕΔΩΚΕΝΥΕΤΟΝΚΑΙΗ⁴⁰ ven GIVES WITNESS AND THE</p>
<p>ΥΜΕΙΤΙCΨΑΛΛΕΤΩCΘΕΝΕ⁸⁰ 14 FEELING ANY LET-him-BE-STROKING IS-BEING-UN-FIRM</p>	<p>ΓΗΕΒΛΑΣΤΗΣΕΝΤΟΝΚΑΡΠΟ⁶⁰ LAND GERMINATES THE FRUIT</p>
<p>ΙΤΙCΕΝΥΜΙΝΠΡΟΣΚΑΛΕCΑ³⁰⁰ ANY IN YOUP LET-him-TOWARD-CALL</p>	<p>ΝΑΥΤΗCΑΔΕΛΦΟΙΜΟΥΕΑΝΤ⁵⁰ 10 of-her brothers OF-ME IF-EVER ANY</p>
<p>CΘΦΤΟΥCΠΡΕCΒΥΤΕΡΟΥCΤ²⁰ THE SENIORS OF-</p>	<p>ΙCΕΝΥΜΙΝΠΛΑΝΗΘΗΑΠΟΤΗ⁸⁰⁰ IN YOUP MAY-BE-BEING-STRAYED FROM THE</p>
<p>ΗCΕΚΚΑΝCΙΑCΚΑΙΠΡΟΣΕΥ⁴⁰ THE OUT-CALLED AND LET-THEM-pray</p>	<p>CΟΔΟΥΤΗCΑΛΗΘΕΙΑCΚΑΙΕ²⁰ WAY OF-THE TRUTH AND sh'd-</p>
<p>ΞΑCΘΩCΑΝΕΠΑΥΤΟΝΑΛΕΙΥ⁶⁰ ON him RUBBING</p>	<p>ΠΙCΤΡΕΨΗΤΙCΑΥΤΟΝΓΙΝΩ⁴⁰ 20 BE-ON-TURNING ANY him LET-BE-</p>
<p>ΑΝΤΕCΑΥΤΟΝΕΛΑΙΩΝΕΤΘ⁸⁰ him to-olive-oil IN THE NAME</p>	<p>CΚΕΤΩΤΙΟΕΠΙCΤΡΕΨΑCΑ⁶⁰ KNOWING that THE one-ON-TURNING miss-</p>
<p>ΝΟΜΑΤΙΤΟΥΚΥΡΙΟΥΚΑΙΗ⁴⁰⁰ 15 OF-THE Master AND THE VOW</p>	<p>ΜΑΡΤΩΛΟΝΕΚΠΛΑΝΗCΟΔΟΥ⁸⁰ er OUT OF-STAYING OF-WAY</p>
<p>ΥΧΗΤΗCΠΙCΤΕΩCCΩCΕΙΤΟ²⁰ OF-THE BELIEF WILL-BE-SEYING THE</p>	<p>ΑΥΤΟΥCΩCΕΙΤΗΝΨΥΧΗΝΑΥ⁶⁰⁰ OF-him WILL-BE-SEYING THE soul OF-</p>
<p>ΝΚΑΜΝΟΝΤΑΚΑΙΕΓΕΡΕΙΑΥ⁴⁰ FALTERING AND WILL-BE-ROUSING him</p>	<p>ΤΟΥΕΚΘΑΝΑΤΟΥΚΑΙΚΑΛΥΨ²⁰ him OUT OF-DEATH AND WILL-BE-COVEN-</p>
<p>ΤΟΝΟΚΥΡΙΟCΚΑΝΑΜΑΡΤΙΑ⁶⁰ THE Master AND-[IF]-EVER misses</p>	<p>ΕΙΠΛΗΘΟCΑΜΑΡΤΙΩΝ⁸⁰ ing multitude OF-misses</p>
<p>CΗΠΕΠΟΙΗΚΩCΑΦΕΘΗCΕΤΑ⁸⁰ he-MAY-BE HAVING-DONE it-WILL-BE-BEING-FROM-LET</p>	

PETER TO THE DISPERSION

PETER'S EPISTLES correspond with Peter's personal experiences. In contrast with Paul, he was a devout Israelite who accepted the Messiah at the beginning of His ministry, not a fierce persecutor after His ascension. His name was changed from Simon (Hearing), the son of John, to Peter (Rock), the son of Jonah (Dove). As such he becomes the foundation on which the Circumcision ecclesia is founded. He was the chief of the twelve apostles, yet was superseded by the Lord's brother, James, who was no apostle, when the Pentecostal ecclesia became apostate. He was given the keys to the kingdom—repentance and baptism—and he used them in opening its proclamation. He was chosen to open it to proselytes, as Cornelius, but obeyed only after receiving a special vision. His course was much criticised by the Jerusalem ecclesia.

If it were not for his epistles we would be much puzzled as to "what had become of Peter", for he (as well as the rest of the twelve apostles) vanishes from the history in the book of Acts soon after Paul becomes prominent.

The character of Peter's epistles is indicated by the personal commission given him by the Lord after His resurrection (Jn.20:15-19). They are based on his special fondness for his Lord. In these he carries out the command to graze the lambs and tend the sheep of His flock. And in these he reflects the sufferings with which he himself was about to glorify His Lord. These epistles are especially suited to the believing remnant in Israel who suffer and die in the terrible persecutions which precede the inauguration of the kingdom. They are in contrast with John's epistles, in that he and his writings are especially in point for those who (like himself, in spirit) live through the time of trial and enter the kingdom without dying.

The special occasion of Peter's writing seems to have been the great persecution of the Christians under Nero, because of the false charge that they had burned Rome. Not only were they

put to terrible torture in the imperial city but the persecution spread to the provinces throughout the sphere of Roman rule.

Peter wrote to the expatriates of the dispersion in the upper provinces of what is now called Asia Minor. This conclusively confines it to the Circumcision, for the gentiles were never scattered there from their own land. This cannot, however, refer to the general dispersion of the Jews, for few of them were of the faith. It doubtless refers to the fact that, from the dispersion at the stoning of Stephen, continuous persecutions in the land had driven many Jewish Christians into exile. After seeking an asylum from their fierce fellow countrymen among the idolators, they now find that these, too, turn persecutors because of Nero's edict.

While these epistles can have no present interpretation, they doubtless will find their fullest application to the sons of Israel after the present economy of God's grace has passed by, and God deals once more with the Circumcision at the opening of the day of the Lord. Then judgment will begin at the house of God, and they will be beset with trials, such as these epistles foretell and provide for. Only in such an atmosphere and at such a time will the message Peter brings be fully appreciated and really understood. Just as it was difficult for him to apprehend the epistles of Paul (2 Pt.3:10), so it is only by an earnest effort to place ourselves in the position of those to whom these epistles are sent, that we shall be able to partially apprehend their message.

Peter received his commission to write these epistles from the Lord, after His ascension. On the shores of the sea of Tiberius, after the miraculous draught of fishes, he is charged to graze His lambkins and to tend His sheep (Jn.21:15,16,17). This is the ministry which he fulfills in these two pastoral epistles.

The people addressed, unlike "the church which is his body", are "a chosen race, a royal priesthood, a holy nation".

¹ Note the contrast between Peter, an apostle of Jesus Christ, and Paul, an apostle of Christ Jesus. Peter proceeds on the ground of His present rejection on earth, Paul on His exaltation in heaven.

¹ The expatriates were those Jews who had left their homes in the land of their fathers, probably as a result of persecution. Since then the Jews have been scattered all over the earth. Peter's epistles will have a special appeal for those of them who, at the time of the end, after the Lord once more begins to deal with His people Israel, are chosen among the nations, and suffer for their faith.

⁴ The allotment of the Circumcision is heavenly in character and source, but will be enjoyed on earth. A concrete example is the heavenly Jerusalem, which comes down out of heaven, all prepared for their dwelling on the new earth. The kingdom is called the kingdom of the heavens, not that it will be in heaven, but because the heavens will rule.

⁵ There are two distinct salvations brought before us in this passage, neither of which refers to what is usually intended by the term. The first one is the salvation which the faithful of Israel have long desired, that deliverance which comes to them at the advent of their Messiah. It is not salvation from sin, but from the nations and from Satan, and from the judgments of the time of the end. It ushers in the millennium. It was not a present possession, but is to be revealed at the unveiling of Jesus Christ.

⁹ The other salvation was a present experience. We seldom read of the salvation of the soul in Scripture. The soul is the sentient part of man, that which feels, that which suffers and enjoys. Ultimately all salvation will result in satisfying and delicious sensations. In the time of trial to which Peter refers, there seems to be little place for such a salvation, yet it is found in the joy and exultation of faith.

¹⁰ The prophets foretold the salvation proclaimed by Peter; the grace which has come to us was hid from them (Eph.3^{8,9}).

PETER, an apostle of Jesus Christ, to the chosen expatriates of the dispersion of Pontus, Galatia, Cappadocia, [the province of] Asia, and Bithynia, according to the foreknowledge of God the Father, in hallowing of the spirit, for obedience and sprinkling of the blood of Jesus Christ:

May grace and peace be multiplied to you!

³ BLESSED be the God and Father of our Lord Jesus Christ, Who, according to His vast mercy, regenerates us into a living expectation, through the resurrection of Jesus Christ from among the dead, for the enjoyment of an allotment incorruptible and undefiled and unfading, having been kept in the heavens for you, who are garrisoned by the power of God, through faith, for salvation ready to be revealed in the last era, in which you are exulting: briefly, at present, if it must be, being sorrowed by various trials, that the testing of your faith, much more precious than gold which is perishing, yet, being tested by means of fire, may be found for applause and glory and honor at the unveiling of Jesus Christ, Whom, not perceiving, you are loving, in Whom, not seeing at present, yet believing, you are exulting with joy unspeakable and glorious, being requited with the consummation of your faith, the salvation of your souls.

¹⁰ Concerning which salvation the prophets seek out and search out, who prophesy concerning the grace which is for you, searching into what or what manner of era the spirit of Christ in them made evident, when testifying beforehand to the sufferings pertaining to

<p>ΠΕΤΡΟΣ ΑΠΟΣΤΟΛΟΣ ΙΗΣΟΥ ²⁰ Peter commissioner OF-JESUS ΧΡΙΣΤΟΥ ΕΚΛΕΚΤΟΙΣ ΠΑΡΕ ⁴⁰ ANointed to-chosen expatriates</p>	<p>ΑΛΛΙΑΣ ΘΕΟΛΙΓΟΝ ΑΡΤΙΕΙ ²⁰ ARE-BEING-exulted FEW at-PRESENT IF ΔΕΟΝΕΣΤΙΑΥΠΗΘΕΝΤΕΣ ⁴⁰ BINDING IS BEING-borrowed IN</p>
<p>ΠΙΔΗΜΟΙΣ ΔΙΑΣΠΟΡΑΣ ΠΟΝ ⁶⁰ OF-THRU-SOWING OF-MARINE ΤΟΥ ΓΑΛΑΤΙΑΣ ΚΑΠΠΑΔΟΚΙΑ ⁸⁰ (Pontus) GALATIA CAPPADOCIA ΑΣΙΑΣ ΚΑΙ ΒΙΘΥΝΙΑΣ ¹⁰⁰ ASIA AND BITHYNIA supplied in margin of B 2 ASIA AND BITHYNIA accord-</p>	<p>Ν ΠΟΙΚΙΛΟΙΣ ΠΕΙΡΑΣΜΟΙΣ ⁶⁰ VARIOUS trials ΙΝΑ ΤΟ ΔΟΚΙΜΩΝΤΗΣ ⁹⁰ 7 THAT THE testing OF-YOU THE ΠΙΣΤΕΩΣ ΠΟΛΥΤΙΜΟΤΕΡΟΝ ¹⁰⁰ BELIEF much-more-VALUABLE</p>
<p>ΤΑ ΠΡΟΓΝΩΣΙΝ ΘΕΟΥ ΠΑΤΡΟ ²⁰ ing-to BEFORE-KNOWLEDGE OF-God FATHER ΣΕΝΑΓΙΑΣ ΜΩΠΝΕΥΜΑΤΟΣ ⁴⁰ IN POLYing OF-spirit IN- ΙΣΥΠΑΚΟΗΝ ΚΑΙ ΑΡΑΝΤΙΣΜΟ ⁶⁰ TO obedience AND SPRINKLING</p>	<p>ΧΡΥΣΙΟΥ ΤΟΥ ΑΠΟΛΛΥΜΕΝΟ ²⁰ OF-GOLD (dim.) THE BEING-destroyed ΥΔΙΑ ΠΥΡΟΣ ΔΕ ΔΟΚΙΜΑΖΟΜ ⁴⁰ THRU FIRE YET OF-Being-lesed ΕΝ ΟΥΕΥΡΕΘΗ ΕΙΣ ΕΠΑΙΝΟΝ ⁶⁰ MAY-BE-Being-FOUND INTO ON-PRaise</p>
<p>ΝΑΙ ΜΑΤΟΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ⁸⁰ OF-BLOOD OF-JESUS ANointed ΧΑΡΙΣΥΜΙΝ ΚΑΙ ΕΙΡΗΝΗ ¹⁰⁰ grace lo-you AND PEACE MAY-BE- ΗΘΥΝΕΘΕ ²⁰ 3 multiplied blessed THE God</p>	<p>ΚΑΙ ΟΣ ΑΝ ΚΑΙ ΤΙΜΗΝ ΕΝ ΑΠ ²⁰ AND esteem AND VALUE IN FROM- ΟΚΑΛΥΨΕΙ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ¹⁰⁰ COVERING OF-JESUS ANointed ΟΝΟΥ ΚΑΙ ΕΙΔΟΝΤΕΣ ΑΓΑΠΑΤΕ ²⁰ 8 WHOM NOT PERCEIVING YE-ARE-LOVING INTO</p>
<p>ΟΣ ΚΑΙ ΠΑΤΗΡ ΤΟΥ ΚΥΡΙΟΥ ⁴⁰ AND FATHER OF-THE Master OF- ΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΟΚΑΤΑ ⁶⁰ US JESUS ANointed THE according-to ΤΟ ΠΟΛΥΑΥΤΟΥ ΕΛΕΟΣ ΑΝΑΓ ⁸⁰ THE much OF-Ilm MERCY OF-generating</p>	<p>ΙΣΟΝ ΑΡΤΙΜΟΡΩΝΤΕΣ ΠΙΣ ⁴⁰ WHOM at-PRESENT NO BEING BELIEVING ΤΕΥΟΝΤΕΣ ΔΕ ΑΓΑΛΙΑΣΘΕ ⁶⁰ YET YOU-ARE-Being-exulted</p>
<p>ΕΝ ΗΝ ΣΑΧΜΑΣ ΕΙΣ ΕΛΠΙΔΑ ¹⁰⁰ US INTO EXPECTATION ΖΩΣΑΝ ΔΙΑ ΑΝΑΣΤΑΣΕΩΣ ΙΗ ²⁰ LIVING THRU OF-STANDING OF- ΣΟΥ ΧΡΙΣΤΟΥ ΕΚ ΝΕΚΡΩΝ ΕΙ ⁴⁰ 4 JESUS ANointed OUT OF-DEAD-ones INTO</p>	<p>ΧΑΡΑΝ ΕΚ ΑΛΛΗΤΩ ΚΑΙ ΔΕ ⁸⁰ to-JOY UN-OT-TALKED AND HAVING- ΟΣ ΑΣ ΜΕΝ ΗΚΟΜΙΖΟΜΕΝΟΙ ¹⁰⁰ 9 been-esteemwed being-requlred THE ΟΤΕ ΛΟΣΤΗΣ ΠΙΣΤΕΩΣ ΜΟΥ ²⁰ FINISH OF-THE BELIEF OF-YOU</p>
<p>ΣΚΑΗΡΟΝΟΜΙΑΝ ΑΦΘΑΡΤΟΝ ⁶⁰ tenacity UN-CORRUPTible ΚΑΙ ΑΜΙΑΝΤΟΝ ΚΑΙ ΑΜΑΡΑΝ ⁸⁰ AND UN-DEFILED AND UNfading ΤΟΝ ΤΕΤΗΡΗΜΕΝΗΝ ΕΝ ΟΥΡΑ ¹⁰⁰ HAVING-been-KEPT IN heavens</p>	<p>ΩΤΗΡΙΑΣ ΕΞΕΖΗΤΗΣΑΝ ΚΑΙ ⁶⁰ ing OUT-SEEK AND ΕΙΣ ΗΡΑΥΝΗΣΑΝ ΠΡΟΗΤΑΙ ⁸⁰ OUT-SEARCH BEFORE-AVERTERS THE ΙΠΕΡΙ ΤΗΣ ΕΙΣΥΜΑΣΧΑΡΙΤ ¹⁰⁰ ABOUT THE INTO you grace</p>
<p>ΝΟΙΣ ΕΙΣΥΜΑΣΤΟΥΣ ΕΝ ΔΥΝ ²⁰ 5 INTO YOU THE-ones IN ABILITY ΑΜΕΙΘΕΟΥ ΦΡΟΥΡΟΥ ΜΕΝΟΥ ⁴⁰ OF-God bring-GARRISONED ΣΑΙ ΑΠΙΣΤΕΩΣ ΕΙΣ ΣΩΤΗΡΙ ⁶⁰ THRU BELIEF INTO SAVING</p>	<p>ΟΣ ΠΡΟΗΤΕΥΣΑΝΤΕΣ ΕΡΑΥ ²⁰ 11 BEFORE-AVERTING SEARCHING ΝΩΝΤΕΣ ΕΙΣ ΤΙΝΑ ΗΠΟΙΟΝ Κ ⁴⁰ INTO ANY OR?-THE-which BEA- ΑΙΡΟΝ ΕΔΗΛΟΥΤΟ ΕΝ ΑΥΤΟΙ ⁶⁰ NON made-EVIDENT THE IN them</p>
<p>ΑΝΕΤΟΙΜΗΝ ΑΠΟΚΑΛΥΦΘΗΝ ⁸⁰ READY TO-BE-FROM-COVERED ΑΙ ΕΝ ΚΑΙΡΩ ΣΧΑΤΩ ΕΝΩΦΑΓ ¹⁰⁰ 6 IN SEASON LAST IN WHICH YOU-</p>	<p>ΣΠΝΕΥΜΑ ΧΡΙΣΤΟΥ ΠΡΟΜΑΡ ⁸⁰ spirit OF-ANointed BEFORE-willessing ΤΥΡΟΜΕΝΟΝ ΤΑ ΕΙΣ ΧΡΙΣΤΟ ¹⁰⁰ THE INTO ANointed</p>

¹¹ The sufferings pertaining to Christ were clearly foretold in the Hebrew Scriptures, especially in such types as Joseph and Moses, David and Hezekiah. His earthly glories were also revealed, including His exaltation as the Son of Man and the Son of David. He receives the place supreme on earth, but there is no hint of heavenly headship. These are the traceable riches of Christ. The prophets knew nothing of "the untraceable riches". These consist in His heavenly exaltation, and were revealed to Peter and Paul. Peter tells us that He has "gone into the heavens, messengers and authorities and powers being made subject to Him" (322). Paul gives Him the place of universal supremacy, and tells of a time when all in the heavens as well as on the earth will be headed up in Him (Eph.1¹⁰). Of this the prophets are silent. It was a secret or "mystery" unrevealed until the heavenly destiny of the ecclesia which is Christ's body was made known.

¹³ The grace which is for us comes before the unveiling of Jesus Christ, at His presence in the air, previous to the apocalyptic judgments which accompany His manifestation. Not so with those to whom Peter writes. It is only after His unveiling that the blessings which they expect will become theirs. The unveiling itself is God's means of bringing in the kingdom and all its accompanying benefits.

²⁰ The fact that Christ's sacrifice was foreknown even before the disruption throws a marvelous light upon God's plan and purpose. It shows that sacrifice is not an afterthought intended to repair an unforeseen disaster, but that it precedes sin, and that sin was introduced to give it occasion. Speaking as a man, there never would have been sin unless God had previously prepared a Sacrifice, and neither should be considered by itself, but as one of the necessary factors in God's great purpose to reveal the deep recesses of His love and the boundless expanse of His affection.

²³ Regeneration is a requisite for entrance into the kingdom (Jn.3³). In spirit, we skip the kingdom and enter the new creation (2 Co.5¹⁷), which

Christ and the glories after these.

¹² To whom it was revealed that, not to themselves, yet to you they dispensed them, of which you are now informed through those who are preaching the evangel to you by holy spirit dispatched from heaven: into which messengers are yearning to peer.

¹³ Wherefore, girding up the loins of your comprehension, being sober, expect perfectly the grace which is being brought to you in the unveiling of Jesus Christ. As obedient children, not configuring to the former desires, in your ignorance, but, according as He Who calls you is holy, *you* also become holy in all behavior, because it is written that "You shall be holy, seeing that I am holy."

¹⁷ And if you are invoking the Father, Who is judging impartially according to each one's work, you may behave, for the time of your sojourn, with fear, being aware that you were ransomed from your vain behavior, handed down by tradition from the fathers, not with corruptible silver or gold, but with the precious blood of Christ, as of a flawless and unspotted lamb, foreknown, indeed, before the disruption of the world, yet manifested in the last times because of you, who through Him are believing in God Who rouses Him from among the dead and is giving Him glory, so that your faith and expectation is to be in God.

²² Having purified your souls, by the obedience of truth, for unfeigned fondness for the brethren, love one another earnestly, out of a true heart, having been regenerated, not of corruptible seed, but of incorruptible, through the word of

- 1 **Ν ΠΑΘΗΜΑΤΑ ΚΑΙ ΤΑ ΣΜΕΤΑΤ**²⁰
EMOTIONS AND THE after these
- 12 **ΑΥΤΑ ΔΟΣΙΑΣΟΙΣ ΑΠΕΚΑΛΥΦ**⁴⁰
esteems to-whom it-was-from-covered
- ΘΗΟΤΙ ΟΥ ΧΕ ΑΥΤΟΙΣ ΜΙΝ Δ**⁶⁰
that NOT to-selves to-youp YET
- ΕΔΙΗΚΟΝ ΟΥΝ ΑΥΤΑ ΝΥΝ Α**⁸⁰
THEY-THRU-SERVED them WHICH NOW WAS-
- ΗΓΓΕΛΗ ΜΙΝ ΔΙΑ ΤΩ ΝΕΥ ΑΓ**¹⁰⁰
UP-MESSAGED to-youp THRU the-one WELL-MES-
s adds EN IN
- ΓΕΛΙΣ ΑΜΕΝ ΟΥ ΜΥΝ ΑΣ ΠΝΕΥΜ**²⁰
GAGLIZING youp to-spirit
- ΑΤΙΑΓΙΩ ΑΠΟΣΤΑΛΕΝΤΙΑ ΑΠ**⁴⁰
HOLY BEING+COMMISSIONED FROM
- ΟΥΡΑΝΟΥ ΕΙΣ ΑΕ ΠΙΘΥΜΟΥΣ**⁶⁰
heaven INTO WHICH ARE-ON-FEELING
- 13 **ΙΝΑ ΓΓΕΛΟΙ ΠΑΡΑ ΚΥΨΑΙΔΙ**⁸⁰
MESSENGERS TO-BESIDE-BEND THRU-
- ΟΑΝ ΑΣ ΩΣ ΑΜΕΝ ΟΙ ΤΑ ΣΟC ΦΥ**²⁰⁰
WHICH bring-UP-GIRDED THE LOINS
- ΑΣ ΤΗΣ ΔΙΑΝΟΙΑΣ ΜΩΝ Η**²⁰
OF-THE THRU-MIND OF-YOUP BEING-
- ΟΝ ΤΕ ΣΤΕ ΛΕΙΩCΕ ΑΠΙCΑΤΕ**⁴⁰
sober maturely EXPECT
- ΕΠΙ ΤΗΝ ΦΕΡΟΜΕΝΗ ΜΙΝ Χ**⁶⁰
ON THE bring-CARRIED to-youp GRACE
- ΑΡΙΝ ΕΝ ΑΠΟΚΑΛΥΨΕΙ ΙΗΣΟ**⁸⁰
IN FROM-COVERING OF-JESUS
- 14 **ΥΧΡΙCΤΟΥ CΤΕ ΚΝΑΥΠΑΚΟ**³⁰⁰
ANointed AS offsprings OF-obedience
- ΗC ΜΗCΥCΧΗΜΑΤΙΖΟΜΕΝΟΙ**²⁰
NO TOGETHER-FIGURING
- ΤΑΙC ΠΡΟΤΕΡΟΝ ΕΝ ΤΗ ΑΓΝΟ**⁴⁰
to-the BEFORE-more IN THE UN-KNOWLEDGE
- 15 **ΙΑ ΜΩΝ ΕΠΙΘΥΜΙΑC ΑΛΛΑ**⁶⁰
OF-YOUP ON-FEELINGS but
- ΚΑΤΑ ΤΟΝ ΚΑΛΕCΑΝΤΑ ΜΑC**⁸⁰
according-to THE ON-calling youp
- ΑΓΙΟΝ ΚΑΙ ΑΥΤΟΙ ΑΓΙΟΙ ΕΝ**⁴⁰⁰
HOLY AND SAME HOLY-one# IN
- ΠΑCΗΝ ΑΝΑCΤΡΟΦΗΝ ΘΗΝ**²⁰
EVERY UP-TURNING (behavior) YE-DE-BEING-BECOME
- ΕΔΙΟΤΙ ΓΕΓΡΑΠΤΗCΤΙΑ Γ**⁴⁰
THRU-that it-HAS-been-WRITTEN that HOLY-
- 16 **ΙΟΙΕC ΕCΘΕΟΤΙ ΕΓΩ ΑΓΙΟC**⁶⁰
one# YE-WILL-BE that I HOLY
- ΕΙΜΙ Ι-ΑΜ added by Α**
17 **ΑΙ ΕΙ ΠΑΤΕΡ ΑΕ ΠΙΚΑΛΕΙC**⁸⁰
AND IF FATHER YE-ARE-ON-CALLING
- ΘΕΤΟΝ ΑΠΡΟCΩΠΟΛΗΜΠΩC**⁶⁰⁰
THE-One UN-TOWARD-VIEW-GET-ly
- ΚΡΙΝΟΝΤΑ ΚΑΤΑ ΤΟ ΕΚ ΑCΤΟ**²⁰
JUDGING according-to THE OF-EACH
- ΥΕΡΓΟΝ ΕΝ ΦΟΒΩ ΤΟΝ ΤΗC ΠΑ**⁴⁰
work IN FEAR THE OF-THE BESIDE-
- ΡΟΙΚΙΑC ΜΩΝ ΧΡΟΝΟΝ ΑΝΑ**⁶⁰
HOMING OF-YOUP TIME YE-MAT-BE-
- CΤΡΑΦΗΤΕ ΕΙΔΟΤΕ CΟΤΙ ΟΥ**⁸⁰
18 UP-TURNING (behavior) HAVING-PERCEIVED THAT NOT
- ΦΘΑΡΤΟ CΑΡΓΥΡΙ ΦΗΧΡΥC**⁶⁰⁰
to-CORRUPTIBLE SILVER OR GOLD (dim.)
- ΙΩ ΕΛΥΤΡΩΘΗΤΕ ΕΚ ΤΗC ΜΑΙ**²⁰
YE-WERE-LOOSEMED OUT OF-THE VAIN
- ΑΙΑC ΜΩΝ ΑΝΑCΤΡΟΦΗC ΠΑ**⁴⁰
OF-YOUP UP-TURNING (behavior) OF-
- ΤΡΟΠΑ ΡΑ ΔΟΤΟΥ ΑΛΛΑ ΤΙΜΙ**⁴⁰
19 FATHER-tradition hut to-VALU-
- ΩΑΙ ΜΑΤΙΩC ΑΜΝΟΥ ΑΜΩΜΟΥ**⁵⁰
sle blood AS LAMB OF-UN-FLAWS
- ΚΑΙ ΑC ΠΙΛΟΥ ΧΡΙCΤΟΥ ΠΡΟ**²⁰
AND OF-UN-SPOTED ANointed OF-BEFORE-
- ΕΓΝΩC ΜΕΝΟΥΜΕΝ ΠΡΟΚΑΤΑ**²⁰
HAVING-been-KNOWN INDEED BEFORE DOWN-
- ΒΟΛΗC ΚΟC ΜΟΥ ΦΑΝΕΡΩΘΕΝ**⁴⁰
CASTING OF-SYSTEM BEING-made-APPEAR
- ΤΟC ΔΕ ΕΠΕCΧΑΤΟΥ ΤΩ ΧΡΟ**⁶⁰
YE ON LAST OF-THE TIMES
- ΝΩΝ ΔΙΥΜΑCΤΟΥC ΔΙΑΥΤΟΥ**⁸⁰
21 **ΠΙCΤΟΥC ΕΙCΘΕ ΟΝΤΑC ΓΕ**⁸⁰⁰
THRU youp THE-one THRU Him BELIEVING INTO God THE Unc-
- ΙΡΑΝΤΑ ΑΥΤΟΝ ΕΚ ΝΕΚΡΩΝ Κ**²⁰
rousing Him OUT OF-DEAD-one# AND
- ΑΙΔΟΞΑΝ ΑΥΤΩ ΔΟΝΤΑC ΤΕ**⁴⁰
esteem to-Him GIVING AS-BESIDES
- ΤΗΝ ΠΙCΤΙΝ ΜΩΝ ΚΑΙ ΕΛΠΙ**⁶⁰
THE BELIEF OF-YOUP AND EXPECTATION
- ΔΕ ΙΝΑ ΕΙCΘΕ ΟΝΤΑC ΨΥΧ**³⁰
22 **ΑC ΜΩΝ ΗΓΓΙΚΟΤΕC ΕΝ ΤΗ**⁹⁰⁰
TO-BE INTO God THE souls OF-YOUP HAVING-PURIFIED IN THE obe-
- ΠΑΚΟΝ ΤΗC ΑΛΗΘΕΙΑC ΕΙC Θ**²⁰
dience OF-THE TRUTH INTO FOND
- ΙΛΑΔΕΛΦΙΑΝ ΑΝΥΠΟΚΡΙΤΟ**⁴⁰
brotherhood UN-hypocritical
- ΝΕΚΚΑΡΔΙΑC ΑΛΗΘΙΝΗC Α**⁶⁰
23 **ΩC ΑΝΑΓΕΓΕΝΝΗΜΕΝΟΙ ΥΚ**²⁰⁰⁰
sle aida KATHAPAC clean Absle omit TRUE OUT OF-HEART TRUE one-
- another LOVE-YE OUT-STRETCHLY
- HAVING-been-UP-generated NOT

will not become a physical reality until after the thousand years. There is a vast difference between the two. Paul does not proclaim the new birth. That is not nearly sufficient to describe the great change necessary for fitting us for our celestial destiny. In the resurrection we shall not only be renewed but changed (1 Co.15⁵²). As at present constituted we could not enter into our celestial allotment. Hence we are the subjects of a radical recreation. The Circumcision in the kingdom on the earth will need no such great change to adapt them to conditions as they will be in that day, so the figure used of them is that of regeneration. The Lord spoke of the kingdom as "the regeneration" (Mt. 19²⁸), during which the *old* creation will be renewed, the curse removed, the law observed, by a people who have a "change of heart" (Jer.31³⁶), and the old earth will enjoy its sabbath. So regeneration is not the creation of a new man but the regeneration of the old.

²⁴ Isa.40⁸⁻⁹.

⁴ Our Lord, speaking to the chief priests and elders, told them that the kingdom of God would be taken from them and given to a nation bringing forth its fruits, in proof of which He also quotes Ps.118²²⁻²³. The parable of the vineyard was spoken to them on this occasion (Mt.21³³⁻⁴⁰). They fulfilled this parable in rejecting Him, and He takes the kingdom from them and gives it to those who receive Him, and who form the nucleus of the believing nation of that day.

⁶ Isa.28¹⁶.

⁷ Peter himself, soon after the day of Pentecost, before the chief priests, charged them with rejecting the Stone which was to be the head of the corner (Ac.4¹¹).

⁹ When Jehovah brought His people to Himself on eagles' wings, He purposed that they should be His peculiar treasure above all peoples, and that they should be a kingdom of priests and a holy nation (Ex.19⁴⁻⁶). Hitherto, through unbelief, they have not realized this ideal, but those who receive Christ shall fulfill it in the coming kingdom. As kings they will then rule the nations for God and as priests bring the nations to God.

²⁴ God, living and permanent. Because

"All flesh is grass,

And all its glory is as the flower of grass.

The grass is withered

And the flower falls off,

²⁵ Yet the declaration of the Lord is remaining for the eon."

Now this is the declaration preached to you in the evangel.

² Putting off, then, all malice and all guile and hypocrisies and envies
² and all viliifications, as recently born babes long for the logical, unadulterated milk, that by it you
³ may be growing for salvation, if so be that you taste that the Lord
⁴ is kind: Whom approaching, a living Stone, having been rejected indeed by men, yet chosen by God,
⁵ held in honor, *you*, also, as living stones, are being built a spiritual house, into a holy priesthood, to offer up spiritual sacrifices, most acceptable to God through Jesus Christ.

⁶ Wherefore it is included in the scripture,

"Lo! I am laying in Zion a corner capstone, chosen, held in honor;

And he who is believing on it may by no means be disgraced."

⁷ To you, then, who are believing is the honor, yet to the unbelieving "The Stone which the builders reject,

This came to be for the head of the corner,"

⁸ And

"A stumbling block and a snare rock;"

who also are stumbling at the word, being stubborn, to which also they were appointed.

⁹ Yet *you* are "A chosen race, a royal priesthood, a holy nation, a procured people" that you should be recounting the virtues of Him Who calls you out of darkness into

<p>2001 ^α Φ Ο = CORRUPTION ΕΚΣΠΟΡΑΣΦΘΑΡΤΗΣΑΛΛΑ 20 OUT OF-SEED CORRUPTIBLE BUT OF- ΦΑΡΤΟΥΔΙΑΛΟΓΟΥΣΩΝΤΟ 40 UN-CORRUPTIBLE THRU SAYING LIVING ΣΘΕΟΥΚΑΙΜΕΝΟΝΤΟΣΙΟΥ 60 21 OF-God AND REMAINING THRU-THAT b adds ΩC AS and ^α ΩC AS-IF ^α cancerly ΙΠΑΣΑΣΑΡΞΗΧΟΡΤΟΣΚΑΙΠΑ 80 EVERY FLESH FODDER AND EVERY ^α adds ^α THE ^α ΟΥ ΣΑΔΩΣΑΥΤΗΣΩΣΑΝΘΟΣΧΟ 100 esteem OF-her AS FLOWER OF-FODDER ΡΤΟΥΕΞΗΡΑΝΘΗΧΟΡΤΟΣΚ 20 IS-DRIED THE FODDER AND ΑΙΤΟΑΝΘΟΣΞΕΠΕΣΕΝΤΟ 40 25 THE FLOWER OUT-FALLS THE YET ΕΡΗΜΑΚΥΡΙΟΥΜΕΝΕΙΕΙΣΤ 60 declaration OF-Master IS-REMAINING INTO THIS ΟΝΑΙΩΝΑΤΟΥΤΟΔΕΕΣΤΙΝ 80 a omits THE eon this YET IS THE ΟΡΗΜΑΤΟΕΥΑΓΓΕΛΙΣΘΕΝΕ 200 a omits declaration THE declaration THE BEING-WELL-MESSAGIZED INTO ΙΣΥΜΑΣΑΠΟΒΕΜΕΝΟΙΟΥΝΤ 20 2 YOUP FROM-PLACING THEN EV- ΔΣΑΝΚΑΚΙΑΝΚΑΙΠΑΝΤΑΔΟ 40 ERY EVIL AND EVERY FRAUD ΛΟΝΚΑΙΥΠΟΚΡΙΣΙΝΚΑΙΦΘ 60 AND hypocrisies AND ENVIES ΟΝΟΥΣΚΑΙΠΑΣΑΣΚΑΤΑΛΑΛ 80 AND ALL DOWN-TALKS ^α N ΙΑΣΦΑΡΤΙΓΕΝΝΗΤΑΒΡΕΦ 300 2 AS at-PRESENT-generated INFANTS ΗΤΟΛΟΓΙΚΟΝΑΔΟΛΟΝΓΑΛΑ 20 THE logical UN-FRAUDED MILK ΕΠΙΠΟΘΗΣΑΤΕΙΑΣΕΝΑΥΤΩ 40 ON-LONG-YE THAT IN it ^α ΔΙ ΑΥΣΗΝΘΕΤΕΙΣΣΩΤΗΡΙΑΝΕ 60 3 YE-MAY-DE-BEING-GROWN INTO having IF even omitted by Abs^α ^α ΔΙ ΙΠΕΡΕΓΕΥΣΑΘΕΟΤΙΧΡΗΣ 80 EVEN YE-TASTE that kind ΤΟΣΟΥΚΥΡΙΟΣΠΡΟΣΟΝΤΟΣ 100 4 THE Master TOWARD WHOM TOWARD- COMING STONE LIVING by ^α O ΠΟΑΝΘΡΩΠΩΝΜΕΝΑΠΟΔΕΔΟ 40 humans INDEED HAVING-been-FROM- ΚΙΜΑΣΜΕΝΟΝΠΑΡΑΔΕΘΕΩ 60 testis DESIDES YET God cho- ^α O ΚΛΕΚΤΟΝΕΤΙΜΟΝΚΑΙΟΥΤ 80 5 eon IN-VALUED AND SAME ^α O C O B omits ON- A+K ΟΙΩΣΛΙΘΙΣΩΝΤΕΣΕΠΟΙΚ 600 AS STONES LIVING YE-ARE-BEING-</p>	<p>^α ΔΙ ΟΔΟΜΕΙΣΘΕΟΙΚΟΣΠΝΕΥΜΑ 20 ON-HOME-BUILDED HOME spiritual ^α O C ^α O ΤΙΚΟΣΕΙΣΙΕΡΑΤΕΥΜΑΑΓΙ 40 INTO SACRED-effect HOLY ^α C omits spiritual ΟΝΑΝΕΝΓΚΑΙΠΝΕΥΜΑΤΙΚ 60 TO-IT-CARRY spiritual ΑΣΘΥΣΙΑΣΕΥΠΡΟΣΔΕΚΤΟΥ 80 SACRIFICES WELL-TOWARD-RECEIVED Abs^α omit TO-THE ΣΤΩΘΕΩΔΙΑΙΗΣΟΥΧΡΙΣΤΟ 600 to-THE God THRU JESUS ANOINTED ΥΔΙΟΤΙΠΕΡΙΕΧΕΙΕΝΓΡΑΦ 20 6 THRU-THAT IT-IS-ABOUT-HAVING IN WRITING ^α O ΗΙΔΟΥΤΙΘΗΜΙΕΝΙΣΩΝΛΙΘ 40 BE-RECEIVING I-AM-PLACING IN SIGN STONE n choose a stone-CORNER ΟΝΑΡΘΡΟΝΙΑΙΟΝΕΚΛΕΚΤ 60 a stone-CORNER chosen ^α O ΟΝΕΤΙΜΟΝΚΑΙΟΠΙΣΤΕΥΩ 80 IN-VALUED AND THE ONE-BELIEVING ^α ON ΝΕΠΑΥΤΩΟΥΜΗΚΑΤΑΙΣΧΥΝ 200 ON IT NOT NO MAY-DE-BEING-DOWN-VILED ^α H = -US ΘΗΥΜΙΝΟΥΝΗΤΙΜΗΤΟΙΣΠΙ 20 7 to-YOUP THEN THE VALUE to-THE one- ^α O ΣΤΕΥΟΥΣΙΝΑΠΙΣΤΟΥΣΙΝΑ 40 BELIEVING to-UN-BELIEVING-one's YET ^α N ΕΛΙΘΟΣΑΠΕΔΟΚΙΜΑΣΑΝ 60 STONE WHICH FROM-test ΟΙΟΙΚΟΔΟΜΟΥΝΤΕΣΟΥΤΟΣ 80 THE one-HOME-BUILDING this ΕΓΕΝΗΘΗΕΙΣΚΕΦΑΛΗΝΓΩΝ 300 WAS-DECOME INTO HEAD OF-CORNER ΙΑΣΚΑΙΛΙΘΟΣΠΡΟΣΚΟΜΜΑ 20 8 AND STONE OF-TOWARD-STRIKE ^α +N ΤΟΣΚΑΙΠΕΤΡΑΣΚΑΝΔΑΛΟΥ 40 AND ROCK OF-SNARE AND omitted by Abs^α ΟΙΚΑΠΡΟΣΚΟΠΤΟΥΣΙΝΤΩ 60 WHO AND ARE-TOWARD-STRIKING to-THE B O, B CT for O = UN-BELIEVING ΛΟΓΩΑΠΕΙΘΟΥΝΤΕΣΕΙΣΟΚ 80 saying UN-PERSUADING INTO WHICH ΑΙΕΤΕΘΗΝΑΥΜΕΙΣΔΕΓΕΝ 300 9 AND THEY-WERE-PLACED YE YET breed ^α O ΟΣΕΚΛΕΚΤΟΝΒΑΣΙΛΕΙΟΝΙ 20 chosen KINGISH SA- ΕΡΑΤΕΥΜΑΕΘΝΟΣΑΓΙΟΝΑΛ 40 CRED-effect NATION HOLY PEOPLE ΟΣΕΙΣΠΕΡΙΠΟΙΗΣΙΝΟΨΩ 60 INTO procuring WHICH-how ^α O ΤΑΣΑΡΕΤΑΣΑΓΓΕΛΙΑΝΤ 80 THE VALOR YE-SHOULD-DE-OUT-MESSAGING ^α ΔΙ ΤΟΥΕΚΣΚΟΤΟΥΣΥΜΑΣΚΑΛΕ 3000 OF-THE OUT OF-DARKNESS YOUR CALLING</p>
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¹⁰ The phrases "not a people" and who "have not been shown mercy" are usually referred to the gentile nations, in contrast with Israel. This passage is then adduced in favor of applying Peter's epistles indiscriminately to all men at all times, especially to the present ecclesia which is Christ's body. But a closer consideration will show that this passage proves the very opposite, for it quotes from the prophecy of Hosea, who speaks of the sons of Israel, and cannot possibly be interpreted of any other people. One passage reads as follows (Hos.1⁹⁻¹¹):

And He is saying:
 "Call his name 'Lo Ammi' [Not My people],
 For you are not my people
 And I will not be yours,
 And the number of the sons of Israel
 Shall be as the sand of the sea
 Which shall not be measured
 And shall not be numbered.
 And it shall occur, in the place
 where it is being said to them
 'You are not My people,'
 It shall be said to them
 'Sons of the living Deity.'
 And the sons of Judah and the
 sons of Israel
 Shall be gathered together as
 one,
 And shall place over them one
 head,
 And ascend from the land,
 For great is the day of Jez-
 reel."

The companion passage is equally plain (Hos.2²³):

And I compassionate the uncompassioned,
 And I say to Lo Ammi [Not My People],
 'You are My people.'
 And he shall say, 'My God!'

By no means may these quotations refer to any people but the chosen nation.

¹² "Your behaviour among the nations," or gentiles, confirms our conclusion that Peter is addressing those of his own nation outside the land.

¹³ The word "creation" here is the same word which is always so rendered in every other occurrence. Possibly the idea that creation is a prerogative of God led our translators to alter to "ordinance" here. Yet such contexts as this are the very ones which the English reader needs to correct his conception of this word, for according to this passage, man can create, and the word does not mean to bring into being that which heretofore had no existence.

¹⁰ His marvelous light, who once were "not a people" yet now are "the people of God", who "have not been shown mercy", yet now are "being shown mercy."

¹¹ Beloved, I am entreating you, as sojourners and expatriates, to be abstaining from fleshly lusts, which
¹² are warring against the soul, having your behavior among the nations ideal, that in that in which they are talking against you as evil doers, being spectators of ideal acts, they should be glorifying God in the day of visitation.

¹³ Be subject to every human creation because of the Lord, whether to
¹⁴ the king, as a superior, or governors, as being sent by Him for vengeance on evil doers, yet for the ap-
¹⁵ plause of doers of good, seeing that thus it is the will of God, by doing good to be muzzling the ignorance
¹⁶ of imprudent men; as free and not as having freedom for a cover of
¹⁷ evil, but as slaves of God. Honor all; be loving the brotherhood; be fearing God; be honoring the king.

¹⁸ Domestics, be subject to your owners, with all fear, not only to the good and lenient, but to the
¹⁹ crooked also, for this is grace, if, because of conscience toward God, anyone is undergoing sorrows, suf-
²⁰ fering unjustly. For what credit is it if, sinning and being buffeted, you shall be enduring it? But if, doing good and suffering, you shall be enduring, this is grace with God.

²¹ For for this were you called, seeing that Christ also suffered for your sakes, leaving you a copy, that

- ΚΑΝΤΟΣ ΕΙΣ ΤΟ ΘΑΥΜΑΣΤΟΝ** 20
 INTO THE MARVELOUS
- ΑΥΤΟΥ ΦΩΣ ΙΠΟΤΕ ΟΥ ΛΑΟΣ** 40
 10 OF-HIM LIGHT THE ?-when NOT PEOPLE
- ΝΥΝ ΔΕ ΛΑΟΣ ΘΕΟΥ ΟΙΟΥ ΚΗΛ** 60
 NOW YET PEOPLE OF-God THE NOT HAVING-
- ΕΜΗΜΕΝΟΙ ΝΥΝ ΔΕ ΕΛΕΗΘΕΝΤ** 80
 been-MERCIED NOW YET BEING-MERCIED
- ΕΣΑΓΑΓΗΝΤΟΙ ΠΑΡΑ ΚΑΛΩΦ** 100
 11 BELOVED I-AM-BESIDE-CALLING AS
- ΠΑΡΟΙΚΟΥΣ ΚΑΙ ΠΑΡΕΠΙΔΗ** 20
 RESIDE-HOMERS AND expatriates
- ΜΟΥ ΣΑΠΕΧΕΣ ΘΑΙΤΩΝ ΣΑΡΚ** 40
 TO-BE-FROM-HAVING OF-TH FLESHIC
- ΙΚΩΝ ΕΠΙΘΥΜΙΩΝ ΑΙΤΙΝΕ** 60
 ON-FEELINGS WHICH-ANY
- ΣΤΡΑΤΕΥΟΝΤΑΙ ΚΑΤΑ ΤΗΣ Ψ** 80
 ARE-WARRING DOWN OF-TH soul
- ΥΧΗΣ ΤΗΣ ΝΑΑΣΤΡΟΦΗΝ ΜΟΥ** 200
 12 THE UP-TURNING (behavior) OF-YOU
- ΝΕΝΤΟΙΣ ΕΘΝΕΣΙΝ ΕΧΟΝΤΕ** 20
 IN THE NATIONS B omits HAVING
- ΣΚΑΛΗΝΙΝΑ ΕΝΩΚΑΤΑΛΑΛΟ** 40
 IDEAL THAT IN WHICH THEY-ARE-DOWN-
- ΥΣΙΝ ΜΥΘΩΣ ΚΑΚΟΙ ΟΝΕ** 60
 TALKING OF-YOU AS OF-EVIL-DOERS OUT
- ΚΤΩΝ ΚΑΛΩΝ ΕΡΓΩΝ ΕΠΟΤΕ** 80
 OF-TH IDEAL ACTS ON-VIEWING
- Α ΣΑ ΓΑΡ Ο ΨΙ* ΓΑΡ ΟΥΤ (ΑΒ Ο) ΡΕΜΟΥ** 300
 YONTEC ΔΟΙΣ ΑΣΦΙΝΤΟΝ ΘΕ
 300 THEY-SHOULD-BE-ESTEEMIZING THE God
- ΟΝΕΝ ΗΜΕΡΑΣ ΕΠΙΣΚΟΠΗΣΟΥ** 20
 13 IN DAY OF-ON-NOTING YE-MAY-
- ΟΤΑΓΗΤΕ ΠΑΣΑΝ ΘΡΩΠΙΝ** 40
 BE-DEING-UNDER-SET TO-EVERY human
- ΚΤΙΣ ΕΙΔΙ ΑΤΟΝ ΚΥΡΙΟΝ ΕΙ** 60
 CREATION THRU THE Master IF-BE-
- ΤΕΒΑΣΙΛΕΙΩ ΣΥΠΕΡΕΧΟΝΤ** 80
 SIDES TO-KING AS superior
- ΙΕΙΤΕ ΗΓΕΜΟΣΙΝΩΣ ΔΙΑΥΤ** 400
 14 IF-BESIDES TO-LEADERS AS THRU him
- ΟΥ ΠΕΜΠΟΜΕΝΟΙΣ ΕΙΣ ΕΚΔΙ** 20
 BEING-SENT INTO OUT-JUST-
- ΚΗΣΙΝ ΚΑΚΟΙ ΟΙΩΝΕ ΠΑΙ** 40
 ing OF-EVIL-DOERS ON-PRASE
- ΝΔΕ ΑΓΑΘΟΙ ΟΙΩΝΟΤΙΟΥΤΩ** 60
 15 YET OF-GOOD-DOERS that thus
- ΣΕΣΤΙΝ ΤΟ ΘΕΛΗΜΑ ΤΟΥ ΘΕΟΥ** 80
 IS THE WILL OF-TH God
- ΥΑΓ ΑΘΟΠΟΥΝΤΑΣ ΦΙΜΟΥ** 600
 GOOD-DOING TO-BE-MUZZLING
- ΝΤΗΝ ΤΟΝ ΑΦΡΟΝΑΝ ΘΡΩΠ** 20
 THE OF-TH UN-DISPOSED humans
- ΦΝΑΓΝΩΣΙΑΝ ΦΣΕ ΛΕΥΘΕΡΟ** 40
 16 UN-KNOWLEDGE AS FREE
- ΙΚΑΙ ΜΗ ΦΣΕ ΠΙΚΑΛΥΜΜΑ ΕΧ** 60
 AND NO AS ON-COVER-effect HAV-
- ΟΝ ΤΕ ΤΗΣ ΚΑΚΙΑΣ ΤΗΣ ΕΛΕ** 80
 ING OF-TH EVIL THE FREEDOM
- ΥΒΕΡΙΝΑ ΛΑΛΩΣ ΘΕΟΥ ΔΟΥΛΑ** 600
 but AS OF-God SLAVES
- ΟΙ ΠΑΝΤΑΣ ΤΙΜΗΣΑΤΕ ΤΗΝ** 20
 17 ALL VALUE-TH THE bro-
- ΔΕΛΦΟΤΗΤΑ ΑΓΑΠΕ ΤΟΝ Θ** 40
 therhood BE-YE-LOVING THE God
- ΕΟΝ ΘΟΒΕΙΣ ΘΕΤΟΝ ΒΑΣΙΛΕ** 60
 BE-YE-FEARING THE KING
- ΑΤΙΜΑΤΕ ΟΙ ΟΙΚΕΤΑΙ ΥΠΟΤ** 80
 18 BE-YE-VALUING THE domestics BEING-UNDER-
- ΑΣΣΟΜΕΝΟΙ ΕΝ ΠΑΝΤΙ ΦΟΒ** 700
 IN EVERY FEAR BEING-UNDER-SET
- ΤΟΙΣ ΔΕ ΣΠΟΤΑΙΣ ΜΟΥ** 20
 TO-TH OWNERS OF-YOU NOT ON-
- ΟΝΟΝΤΟΙΣ ΑΓΑΘΟΙΣ ΚΑΙ Ε** 40
 LY TO-TH GOOD AND lenient
- ΙΕΙΚΕΣΙΝ ΑΛΛΑ ΚΑΙ ΤΟΙΣ** 60
 but AND TO-TH CROOK-
- ΚΟΛΙΟΙΣ ΤΟΥΤΟ ΓΑΡ ΧΑΡΙΣ** 80
 19 ED this for grace
- ΕΙΔΙΑΣΥΝΕΙΔΗΣΙΝ ΘΕΟΥ** 800
 IF THRU conscience OF-God IS-
- ΠΟΦΕΡΙΤΙΣ ΛΥΠΑΣ ΠΑΣΧΩ** 20
 UNDER-CARRYING ANY SORROWS EMOTIONING
- ΝΑΔΙΚΩΣ ΠΟΙΟΥΝ ΓΑΡ ΚΛΕΟΣ** 10
 20 UN-JUSTLY ?-TH- WHICH for credit
- ΕΙ ΑΜΑΡΤΑΝΟΝΤΕΣ ΚΑΙ ΚΟΛ** 60
 IF MISSING AND BEING-
- ΑΦΙΖΟΜΕΝΟΙ ΥΠΟΜΕΝΕΙΤΕ** 60
 CHASTENED-FROM YE LL-BE-UNDER-REMAINING
- ΑΛΛΕ ΙΑΓΑΘΟΠΟΙΟΥΝΤΕΣ Κ** 800
 but IF GOOD-DOING AND
- ΑΠΑΣΧΟΝΤΕΣ ΥΠΟΜΕΝΕΙΤ** 20
 EMOTIONING YE LL-BE-UNDER-REMAINING
- ΕΤΟΥΤΟ ΧΑΡΙΣ ΠΑΡΑ ΘΕΩ** 40
 21 this grace BESIDE God INTO
- ΣΤΟΥΤΟ ΓΑΡ ΕΚΛΗΘΗΤΕ ΟΤΙ** 60
 this for YE-WERE-CALLED that
- ΚΑΙ ΧΡΙΣΤΟΣ ΕΠΑΘΕΝ ΥΠΕΡ** 80
 AND ANOINTED EMOTIONED OVER
- ΥΜΩΝ ΥΜΙΝ ΥΠΟΛΙΜΠΑΝΩΝ** 1000
 YOU TO-YOU LEAVING-UP ON-

²¹ Following in the footprints left by our Lord while He was on earth is often taken as the ideal of human deportment for believers in Christ. And so it is—for the Circumcision, to whom Peter writes. His path may be copied by them, for they find themselves in similar circumstances and under identical conditions. Not so with the nations in this economy of God's grace. In preparing Paul for his part as the channel through which the truth for today was to be revealed, God kept him from contact with Christ during our Lord's life on earth, both before and after His resurrection. It was only after His ascension into glory that He called Saul, and changed his name to Paul, and made him the medium for the special truth which is in force during the apostasy of Israel. Saul's call might have occurred long before, but it was deliberately deferred so as to conform to the truth with which he was entrusted. He, and we, know Christ only as ascended and glorified. If we were connected with His earthly life, then we, like the Syro-phenician woman (Mk. 7²⁶) could get nothing more than a few crumbs from Israel's board. He does not act in glory as He acted on earth. Now He makes no distinction between Jew and gentile, but lavishes unutterably greater grace on both than was possible when He was the Servant of the Circumcision (Ro. 15^a). The key to conduct which pleases God is to copy His present attitude toward us in our relations with our fellow men. It is not reasonable to follow in His steps when He came only to the lost sheep of the house of Israel and kept Himself from contact with the outside nations. His walk in the land is no model for our conduct outside the land. Hence we are exhorted to be imitators of Paul, as he is of Christ (1 Co. 11¹), for he knew Christ ascended and glorified. And we are exhorted to be imitators of God, as beloved children (Eph. 5¹). Such a place we, sinners of the gentiles, did not have when Christ confined Himself to the favored nation.

¹ The duties of the marital relationship are treated by Peter and Paul with characteristic difference. Paul (Eph. 5²¹) enjoins submission and love in the light of the relation between

you should be following up in the
²² footprints of Him Who does no sin, neither was guile found in His
²³ mouth, Who, being reviled, reviled not again, suffering, threatened not, yet gave it over to Him Who
²⁴ is judging justly, Who Himself bears our sins in His body on the tree, that, having come away from sins, we should be living for righteousness; by Whose welt you
²⁵ may be healed. For you were as straying sheep, but now you turned back to the Shepherd and Supervisor of your souls.

3 Likewise wives are being subject to their own husbands, that, if any also are stubborn as to the word, they will be gained without a word, through the behavior of
² their wives, being spectators of
³ your pure behavior in fear, whose adornment, let it not be the outside, in braiding the hair and decking with gold, or putting on of
⁴ garments, but the hidden human of the heart, in the incorruptibility of a meek and quiet spirit, which is
⁵ costly before God. For thus once the holy women also, whose expectation was in God, adorned themselves, being subject to their own
⁶ husbands, as Sarah obeys Abraham, calling him "lord", whose children you became, doing good and fearing no dismay.

⁷ Husbands, likewise, are making a home with them according to knowledge, awarding honor to the feminine as to the weaker vessel, as to those who are also joint enjoyers

Christ and the church; Peter points back to Sarah and Abraham.

¹⁰ Like our Lord in His sermon on the mount, the apostle sets a much higher mark than the law for the conduct of those who are candidates for the kingdom. Compare Mt.5⁴⁸, etc., and Lu.6²⁷, etc. An eye for an eye, or strict justice, gives place to a forgiving spirit. This is carried even further in connection with the present grace. We are to vanquish evil with good (Ro.12²¹), and to heap embers of fire on the heads of our enemies and to bless those who persecute us (Ro.12¹⁴). In a word, we are to be walking in love (Eph.5²).

¹¹ This quotation from Ps.34¹²⁻¹⁶, without any introductory phrase to show its relation to the subject in hand, clearly indicates that the Psalms as a whole are perfectly in accord with the administration to which Peter and the twelve belonged. Our experience should harmonize with them to a certain point, but should rise far above their highest conceptions of conduct. To "love life and see good days" is a much lower motive than is presented to us.

¹⁴⁻¹⁵ In view of the coming storm of persecution Peter quotes and varies a word from Isa.8¹²⁻¹³ spoken in similar circumstances, but with the significant substitution of "the Lord Christ" for "Jehovah of Hosts". Remembering Jewish reverence for the letter of scripture and the intense dread of having any God but one, we see how firmly Peter is convinced that Christ is the Jehovah of the Hebrew Scriptures.

¹⁸ A grasp of the apostle's argument here will help us through this difficult passage. The subject is suffering for doing good. The Example is Christ and those sufferings which came to Him as they come to His disciples, because of the sin which surrounded Him. The argument is that He, though put to death, has now been exalted, even over the messengers and authorities and powers of the spirit realm (²²), therefore those who suffer for doing good will also be exalted in due time.

With this in mind, it is evident that it is not the evangel which is proclaimed to the spirits in prison, for that would be entirely out of line with

of the varied grace of life, that your prayers be not hindered.

⁸ Now the finish: Be all of a like disposition, sympathetic, fond of the brethren, tenderly compassionate, of a humble disposition, not rendering evil for evil, or reviling for reviling—yet, on the contrary, blessing, seeing that you were called for this, that you should be enjoying the allotment of blessedness.

¹⁰ "For he who is wanting to love life and be acquainted with good days,

Let his tongue cease from evil
And his lips from speaking guile.

¹¹ Now let him avoid evil and do good.

Let him seek peace and pursue it,

¹² Seeing that the eyes of the Lord are on the just

And His ears are for their petition.
Yet the face of the Lord is on evil doers."

¹³ And who will be ill-treating you, if you should become zealous of good?

¹⁴ Yet if you suffer also because of righteousness, happy are you. Now you should not be afraid with their

¹⁵ fear, nor yet be disturbed, yet hal-
low the Lord Christ in your hearts,
ever ready with a defense for every-
one who is demanding from you an
account of the expectation in you.

¹⁶ but with meekness and fear, having
a good conscience, that, in what they
are talking against you as evil doers,
those traducing you may be mortified
by your good behavior in
Christ.

¹⁷ For it is better to be suffering for
doing good, if it be the will of God,

¹⁸ than for doing evil, seeing that
Christ also, for our sakes, once
died concerning sins, the just for
the sake of the unjust, that He may

the argument. It would imply that, as a result of their sufferings, their enemies will be evangelized. Such grace is foreign to Peter's epistles. The word here used is not evangelize, but proclaim. It tells us, not that they were blessed, but that He was exalted. And what is more likely than that, after His ascension, He should be proclaimed the universal Suzerain to all creation, obedient or rebellious?

¹⁹ Who are these imprisoned spirits? Are they not the same that Peter mentions in his second epistle (²⁴) who were thrust down to the gloomy caverns of Tartarus, and the messengers of Jude's epistle (⁶), who kept not their own sovereignty and left their own habitation, and sinned in like manner as Sodom and Gomorrah? This seems to identify them with the sons of God of the sixth of Genesis. It seems that, to avoid a repetition of their crime, they are kept from further connection with humanity.

The fact that they are called spirits, assures us that they are not human. The proclamation was not made to them during our Lord's death, but after He had been made alive. It was a token of His exaltation.

²¹ Baptism, with repentance, are the two essentials for entrance into the kingdom (Ac.2³⁸).

⁶ This difficult passage depends, for its interpretation, on the force of the interjected "indeed", which is usually omitted in translation. Even when present in the English, its force is not readily perceived. It must be evident to all that there is a turn in the argument, for the evangel is not the precursor of judgment from God, nor is it according to men. This judgment, then, is not God's but man's. Men judged them according to their own standards. They are judged, "indeed", but not in the judgment of the living and the dead just mentioned (⁵). The next statement, that they should be living according to God, makes it evident that the evangel was not preached to them after they had died. Men could not judge them, in flesh, nor could they live according to God, in spirit, after they had died. They are dead now, but the preaching and judging and living were all a part of their experience before they fell asleep.

be leading us to God; being put to death, indeed, in flesh, yet vivified ¹⁹ in spirit, in which, being gone to the spirits in the jail also, He ²⁰ proclaims to those stubborn at one time, when the patience of God awaited in the days of Noah while the ark was being constructed, in which a few, that is eight souls were conveyed safely through water, the representation of which, baptism, is now saving you also—not putting off the filth of the flesh, but the inquiry of a good conscience to God, through the resurrection of Jesus ²² Christ, Who is at God's right hand, being gone into heaven, messengers and authorities and powers being made subject to Him.

4 Christ, then, having suffered for our sakes in flesh, *you* also arm yourselves with the same thought, seeing that he who is suffering in ² flesh has ceased his sins. by no means still to spend the rest of his time in the flesh in human desires, ³ but in the will of God. For sufficient is the time which has passed by to have effected the intention of the nations, having gone on in wantonnesses, lusts, debauches, revelries, drinking bouts, and illicit idolatries, in which they are thinking it ⁴ strange of you not to race together into the same puddle of profligacy, ⁵ calumniating you: who shall be rendering an account to Him Who is in readiness to judge the living ⁶ and the dead. For for this an evangel is preached to the dead also, that they may be judged, indeed, according to men in flesh, yet should be living according to God, in spirit.

⁷ Now the consummation of all has drawn near. Then be sane and sober ⁸ for prayers, before all, having

^{n omits} **ΤΗΤΩΘΕΩΘΑΝΑΤΘΕΙΣΜΕΝ** 20
 LEADING TO-^{THE} God BEING-(caused-to)-DIE INDEED
^{+S} **ΣΑΡΚΙΖΩΠΟΙΗΘΕΙΣΔΕΠΝ** 40
 to-FLESH BEING-made-LIVE YET to-
ΕΥΜΑΤΙΕΝΩΚΑΙΤΟΙΣΕΝΦΥ 60
 19 spirit IN WHICH AND to-^{THE} IN GUARD-
ΛΑΚΗΠΝΕΥΜΑΣΙΝΠΟΡΕΥΕ 60
 house spirits BEING-GONE
ΙΣΕΚΗΡΥΞΕΝΑΠΕΙΘΗΣΑΣΙ 100
 20 He-PROCLAIMS to-UN-PERSUADING-ones
^{THN} **ΝΠΟΤΕΟΤΕΑΠΕΙΞΕΔΕΧΕΤΟΝ** 20
 7-when when FROM-OUT-RECEIVED THE
^{+N} **ΤΟΥΘΕΟΥΜΑΚΡΟΘΥΜΙΑΞΕΝΗ** 40
 of-^{THE} God FAR-^{FEELING} IN DAYS
ΜΕΡΑΙΣΩΦΕΚΑΤΑΣΚΕΥΑΖΟ 60
^{NOAN} OF-BEING-constructed
^{+S} **ΜΕΝΗΣΚΙΒΩΤΟΥΕΙΣΗΝΟΛΙ** 80
^{ARK} INTO WHICH FEW
^{1*} **ΓΟΙΟΥΤΕΣΤΙΝΟΚΤΩΨΥΧΑ** 200
 this IS EIGHT souls
^{1*} **ΙΔΙΕΣΩΘΗΣΑΝΔΙΥΔΑΤΟΣ** 20
 21 WERE-THRU-SAVED THRU water WHICH
^{1*} **ΚΑΙΥΜΑCΑΝΤΙΤΥΠΟΝΝΥΝC** 40
 AND YOU^{1*} NOW INSTEAD-TYPE NOW IS-
ΣΕΙΒΑΠΤΙCΜΑΟΥCΑΡΚΟC 60
 SAYING DIPISM NOT OF-FLESH
ΑΠΟΘΕΙCΙΡΥΠΟΥΑΛΛΑCΥΝ 80
 FROM-PLACING OF-FILTH but OF-
ΕΙΔΗΣΕΩCΑΓΑΘΗΣΕΠΕΡΩΤ 300
 conscience GOOD inquiry
^{1*} **ΗΜΑΕΙΘΕΘΝΔΙΑΝΑCΤΑC** 20
 INTO God THRU UP-STANDING
^{1*} **ΕΩCΙΝCΟΥΧΡΙCΤΟΥCΕCΤ** 40
 22 OF-JESUS ANOINTED WHO IS
^{1*} **ΙΝΕΝΔΕΞΙΑΤΟΥΘΕΟΥΠΟΡΕ** 60
 IN RIGHT OF-^{THE} God BEING-GONE
ΥΘΕΙCΕΙCΟΥΡΑΝΟΥΠΟΤΑ 80
 INTO heaven OF-BEING-UNDEI-
ΓΕΝΤΩΝΑΥΤΩΑΓΓΕΛΩΝΚΑΙ 400
 SET to-Him MESSENGERS AND
^{1*} **ΕΙCΟΥCΙΩΝΚΑΙΔΥΝΑΜΕΩΝΧ** 20
 4 authorities AND ABILITIES OF-
^{1*} **ΡΙCΤΟΥΔΥΝΑΠΘΑΝΟΝΤΟC** 40
 ANOINTED THEN EMOTIONING OVER
^{1*} **ΡΗΜΩΝCΑΡΚΑΚΑΙΜΕΙCΤΗ** 60
 US to-FLESH AND YE THE
ΝΑΥΤΗΝΕΝΝΟΙΑΝΟΠΛΙCΑC 40
 NAME IN-MIND be-IMPLEMENTED
ΘΕΟΤΙΟΠΑΩΝCΑΡΚΙΠΕΠΑ 500
 that THE ONCE-EMOTIONING to-FLESH HAS-CEASED

^{1*} **ΥΤΑΙΔΑΜΑΡΤΙΑΙCΕΙCΤΟΜΗ** 20
 misses INTO THE NO-NOT-
^{1*} **ΚΕΤΙΑΝΘΡΩΠΩΝΕΠΙΘΥΜΙΑ** 40
 STILL OF-humans to-ON-^{FEELINGS}
^{1*} **ΙCΑΛΛΑΒΕΛΗΜΑΤΙΘΕΟΥΤΟ** 60
 but to-WILL OF-God THE
ΝΕΠΙΛΟΙΠΟΝΕΝCΑΡΚΙΒΙ 60
 ON-rest IN FLESH to-liveli-
^{1*} **CΑΙΧΡΟΝΟΝΑΡΚΕΤΟCΓΑΡ** 600
 3 hood TIME SUFFICIENT for THE
^{1*} **ΠΑΡΕΛΗΛΥΘCΧΡΟΝΟCΤΟΒ** 20
 HAVING-BESIDE-COME TIME THE COUN-
^{1*} **ΟΥΛΗΜΑΤΩΝΕΘΝΩΝΚΑΤΕΙΡ** 10
 SEL-effect OF-^{THE} NATIONS TO-HAVE-DOWN-
^{1*} **ΓΑCΘΑΙΠΕΠΟΡΕΥΜΕΝΟΥC** 60
 ACTED HAVING-been-GONE IN
^{1*} **ΝΑCΕΛΓΕΙΑCΕΠΙΘΥΜΙΑΙ** 40
 wantonnesses ON-^{FEELINGS}
^{1*} **CΟΙΝΟΦΑΥΓΙΑΙCΚΩΜΟΙCΠ** 700
 WINE-BOULEDS REVELRIES DRINK-
ΟΤΟΙCΚΑΙΑΒΕΜΙΤΟΙCΕΙΔ 20
 ING-bouts AND UN-PLACED idolatries
^{1*} **ΦΛΟΛΑΤΡΕΙΑCΕΠΙΘΥΜΙΑΙ** 10
 4 IN WHICH THEY-ARE-
ΟΝΤΑΙΗCΥΝΤΡΕΧΟΝΤΩΝΥ 60
 LODGIZING NO OF-TOGETHER-RACING YOU^{1*}
ΜΩΝΕΙCΤΗΝΑΥΤΗΝΤΗCΑC 60
 INTO THE SAME OF-^{THE} UN-SAVING
^{1*} **ΤΙΑCΑΝΑΧΥCΙΝΒΛΑCΦΗΜΟ** 800
 UP-POURING HARM-AVERTING
^{1*} **ΥΝΤΕCΟΙΑΠΟΔΩCΟΥCΙΝΑ** 20
 5 WHO WILL-DE-FROM-GIVING SAYING
^{1*} **ΓΟΝΤΩΕΤΟΙΜΩCΕΧΟΝΤΙΚΡ** 10
 to-^{THE} ONCE-READY-ly HAVING TO-
^{1*} **ΙΝΑΙΖΩΝΤΑCΚΑΙΝΕΚΡΟΥC** 60
 JUDGE LIVING AND DEAD
^{1*} **ΕΙCΤΟΥΤΟΓΑΡΚΑΙΝΕΚΡΟΙ** 80
 6 INTO this for AND to-DEAD-ones
^{1*} **CΕΥΗΓΓΕΛΙCΘΗΝΑΚΡΙΘ** 400
 IS-WELL-MESSAGIZED THAT THEY-MAY-DE-BE-
^{1*} **CΙΜΕΝΚΑΤΑΑΝΘΡΩΠΟΥCCΑ** 20
 ING-JUDGED INDEED according-to humans to-
^{1*} **ΡΚΙΖΩCΙΔΕΚΑΤΑΘΕΟΝΠ** 10
 FLESH SHOULD-DE-LIVING YET according-to God to-
^{1*} **ΝΕΥΜΑΤΙΠΑΝΤΩΝΔΕΤΟΤΕ** 60
 7 spirit OF-ALL YET THE FINISH
^{1*} **ΟCΗΓΙΚΕΝCΩΦΡΟΝΗCΑΤΕ** 50
 HAS-NEARED BE-SURE
^{1*} **ΟΥΝΚΑΙΝΗΥΑΤΕΕΙCΠΡΟCΕ** 700
 THEN AND BE-BOOBER INTO PRAYERS

⁸ The human love that covers over the sins of those on whom it is placed is but an intimation of the divine love which is the source of all affection. But human love is limited, both in its ideals and its performances. There is a striking similarity, however, between the expression of divine love under the law, before the sacrifice of Christ, and the love here spoken of. In both cases sin was covered, not put away or pardoned, much less justified. As we hide the misdeeds of our loved ones, so the blood of slain animals served to cover over the sins of Israel. Propitiation is not for us. Paul refers to it but once, and then in reference to the sins of the past (Ro.3²⁵). It is for the Circumcision and the nations in the day of the Lord (1Jn.2²).

⁹ All other graces flourish where love is found. It not only stimulates their growth but enhances their quality. To do what is loving is well: to do it in a loving way is better. The manner of hospitality means more than mere hospitality itself. Gracious giving glorifies the gift.

¹² Peter is the representative of the suffering saints of the Circumcision, and his ministry is especially intended for such. The persecutions of the first century were foretastes of the terrible time which precedes the coming of the kingdom. Hence these exhortations fit both occasions equally well. Then judgment will begin from the house of God, as detailed in the second and third chapters of the Unveiling.

¹⁵ Paradoxical as it may seem, only Jews are Christians in the Scriptures. The term is never applied to the nations, but only to Jews or proselytes. Paul never uses the name in his epistles. It occurs only in Acts, which is concerned with the past rejection of the kingdom, and in Peter, which looked forward to its future realization. It is a notable example of the manner in which Scriptural terms have been utterly perverted from their original use.

The beautiful picture of a shepherd with his flock is peculiarly appropriate to God's earthly people. Even in ancient times they alone were the flock of His pasture. In the wilder-

earnest love among yourselves, seeing that love is covering a multitude of sins. Be hospitable to one another without murmuring. Each, according as he obtained the gracious gift, be dispensing it among yourselves, as ideal stewards of the varied grace of God; if anyone is speaking, as the oracles of God; if anyone is dispensing, as out of the strength which God is furnishing, that God may be glorified in all, through Jesus Christ, to Whom is the glory and the might for the cons of the cons. *Amen!*

¹² Beloved, do not think the conflagration among you, which is becoming a trial to you, strange, as something strange befalling you, but be rejoicing, according as you are participating in the sufferings of Christ, that you may be rejoicing, exulting in the unveiling of His glory also. If you are being reproached in the name of Christ, happy are you, seeing that the spirit of glory and power, and that of God has come to rest on you.

¹⁵ For let not any of you be suffering as a murderer, or a thief, or an evil-doer, or as an interferer in other's affairs, yet if as a Christian, let him not be ashamed, yet let him be glorifying God in this name, seeing that it is the era for the judgment to begin from the house of God. Now if first from us, what is the consummation of those who are stubborn as to God's evangel? And "If the just one is hardly being saved, where will the irreverent and sinner appear?" So that, let those also who are suffering according to the will of God, commit their souls to a faithful Creator, in the doing of good.

8 **ΥΧΑΣΠΡΟΠΑΝΤΩΝΘΗΝΕΙΣΕ** 20
 BEFORE ALL THE INTO selves
ΑΥΤΟΥΣΑΓΑΠΗΝΕΚΤΕΝΗΕΧ 40
 LOVE OUT-STRETCHED HAVING
ΟΝΤΕΣΟΤΙΑΓΑΠΗΚΑΛΥΠΤΕ 60
 that LOVE IS-COVERING
ΙΠΑΝΘΟΣΑΜΑΡΤΙΩΝΦΙΛΟΣ 50
 multitude OF-misdeeds FOND-LODGERS
ΕΝΟΙΕΙΣΑΛΛΗΛΟΥΣΑΝΕΥΓ 100
 INTO one-another WITHOUT OF-
ΟΓΓΥΣΜΟΥΕΚΑΣΤΟΣΚΑΘΟΣ 20
 10 MURDERING EACH according-AS
ΕΛΑΒΕΝΧΑΡΙΣΜΑΕΙΣΕΑΥΤ 40
 he-GOT grace-effect INTO selves
ΟΥΣΑΥΤΟΔΙΑΚΟΝΟΥΝΤΕΣΩ 60
 it THRU-SERVING AS
ΣΚΑΛΟΙΟΙΚΟΝΟΜΟΙΠΟΙΚΙ 80
 IDEAL stewards OF-VARIOUS
ΑΝΣΧΑΡΙΤΟΣΘΕΟΥΕΙΤΙΣ 200
 11 grace OF-God IF ANY IS-
ΑΛΕΙΨΟΛΟΓΙΑΘΕΟΥΕΙΤΙΣ 20
 TALKING AS oracles OF-God IF ANY
ΔΙΑΚΟΝΕΙΩΣΕΙΣΙΧΥΟΧΣ 40
 IS-THRU-SERVING AS OUT OF-STRENGTH OF-WHICH
ΧΟΡΗΓΕΙΘΕΘΟΣΙΝΑΕΝΠΑΣ 60
 IS-furnishing THE GOD THAT IN ALL
ΙΝΔΟΞΑΖΗΤΑΙΘΕΘΟΣΔΙΑΙ 80
 MAT-BE-brings-esteemized THE GOD THRU JE-
ΗΣΟΥΧΡΙΣΤΟΥΕΣΤΙΝΗΔΟ 300
 SUS ANOINTED TO-WHOM IS THE es-
ΣΑΚΑΙΤΟΚΡΑΤΟΣΕΙΣΤΟΥΣ 20
 leem AND THE HOLDING INTO THE
ΑΙΩΝΑΣΤΩΝΑΙΩΝΩΝΑΜΗΝΑ 40
 12 eons OF-THE eons AMEN be-
ΓΑΠΗΤΟΙΜΗΞΕΝΙΖΕΣΘΕΤΗ 60
 LOVED NO BE-YE-LODGING TO-THE
ΕΝΥΜΙΝΥΡΕΙΝΓΕΙΝΟΜΕΝΗΩ 50
 IN youp FIRE-ing TOWARD trial
ΡΑΣΜΟΝΥΜΙΝΓΕΙΝΟΜΕΝΗΩ 400
 TO-YOUP BECOMING AS
ΣΞΕΝΟΥΜΙΝΣΥΜΒΑΙΝΟΝΤ 20
 OF-LODGED TO-YOUP befalling
ΟΣΑΛΛΑΚΑΘΟΚΟΙΝΩΝΕΙΤΕ 40
 13 but according-to THE YE-ARE-communioning
ΤΟΙΣΤΟΥΧΡΙΣΤΟΥΠΑΘΗΜΑ 60
 TO-THE OF-THE ANOINTED EMOTIONS
ΣΙΝΧΑΙΡΕΤΕΙΝΑΚΑΙΕΝΤΗ 80
 BE-JOYING THAT AND IN THE
ΑΠΟΚΑΛΥΨΕΙΤΗΣΔΟΣΗΝΣΑΥ 600
 FROM-COVERING OF-THE esteem OF-

ΤΟΥΧΑΡΗΤΕΑΓΑΛΛΩΜΕΝΟ 20
 Him YE-MAY-BE-JOYING bring-exulted
ΙΕΙΟΝΕΙΔΙΖΕΣΘΕΕΝΟΜ 40
 14 IF YE-ARE-being-BEPROACHED IN NAME
ΑΤΙΧΡΙΣΤΟΥΜΑΚΑΡΙΟΙΟΤ 80
 OF-ANOINTED HAPPY that
ΙΤΟΤΗΣΔΟΣΗΝΣΚΑΙΤΗΣΔΥΝ 50
 THE OF-THE esteem AND OF-THE ABILITY
ΑΜΕΦΟΚΑΙΤΟΥΤΟΥΘΕΟΥΠΝΕ 600
 AND THE OF-THE God spirit
ΥΜΑΣΦΥΜΑΣΑΝΑΠΕΠΑΥΕΤΑ 20
 ON YOUP HAS-been-'U-CEASED
ΙΜΗΓΑΡΤΙΣΥΜΩΝΠΑΣΧΕΤΩ 40
 15 NO for ANY OF-YOUP LET-BE-EMOTIONING
ΩΣΦΟΝΕΥΣΗΚΛΕΠΤΗΣΗΚΑΚ 60
 AS MURDERER OR thief OR EVIL-
ΟΠΟΙΟΣΩΣΑΛΛΟΤΡΙΕΠΙΣ 20
 DOER OR AS other-placed-ON-NOTER
ΚΟΠΟΣΕΙΔΕΩΣΧΡΙΣΤΙΑΝΟ 700
 16 IF YET AS ANOINTED-1AN
ΣΜΗΑΙΣΧΥΝΕΣΘΩΔΟΣΑΖΕΤ 20
 NO LET-him-BE-bring-VILED LET-him-BE-esteemiz-
ΩΔΕΤΟΝΘΕΟΝΕΝΤΦΟΝΟΜΑΤ 40
 ING YET THE God IN THE NAME
ΙΤΟΥΤΩΤΟΙΚΑΙΡΟΣΤΟΥΑ 60
 17 this that THE SEASON OF-THE TO-
ΡΞΑΘΑΙΤΟΚΡΙΜΑΑΠΟΤΟΥ 50
 begin THE JUDGMENT FROM THE
ΟΙΚΟΥΤΟΥΘΕΟΥΕΙΔΕΠΡΩΤ 500
 HOME OF-THE GOD IF YET BEFORE-most
ΟΝΑΠΟΗΜΩΝΤΙΤΟΤΕΛΟΣΤΩ 20
 FROM US ANY THE FINISH OF-THE
ΝΑΠΕΙΘΟΥΝΤΩΝΤΟΥΘΕΟ 40
 UN-PERSUADING-ones TO-THE OF-THE God
ΥΕΥΑΓΓΕΛΙΩΚΑΙΕΙΟΔΙΚΑ 60
 18 WELL-MESSAGE AND IF THE JUST
ΙΟΣΜΟΙΣΣΩΖΕΤΑΙΟΑΣΘ 50
 HARDLY IS-being-SAVED THE UN-REVER-
ΗΚΑΙΘΑΜΑΡΤΩΛΟΣΠΟΥΦΑ 400
 ENT AND THE MISSETER ?-where WILL-
ΝΕΙΤΑΙΩΣΤΕΚΑΙΟΙΠΑΣΧΟ 20
 19 BE-APPEARING AS-BESIDES AND THE ones-EMOTIONING
ΝΤΕΣΚΑΤΑΤΟΘΕΛΗΜΑΤΟΥΘ 40
 according-to THE WILL OF-THE God
ΕΟΥΠΙΣΤΩΚΤΙΣΤΗΠΑΡΑΤΙ 60
 TO-BELIEVING CREATOR LET-THEM-BE-
ΘΕΣΘΩΣΑΝΤΑΣΨΥΧΑΣΑΥΤΩ 80
 BESIDE-PLACING THE souls OF-them
ΝΕΝΑΓΑΒΟΠΟΙΙΑΠΡΕΣΒΥΤ 5000
 5 IN GOOD-DOING SENIORS

ness He guided them like a flock (Ps. 78⁵²). When the Lord came Israel was as a flock having no shepherd (Mt. 9³⁶). He is the Great Shepherd of the sheep (Heb. 13²⁰; 1 Pt. 2²⁵). As the Good Shepherd He laid down His soul for the sheep (Jn. 10¹¹). As the Chief Shepherd He will reward the under shepherds for their work when He comes again in the day of His manifestation (5⁴). It must be remembered that, in the East, a shepherd does not drive his flock, but leads them. He does not send a dog after them, but calls them each by name. His care and protection is symbolized by his crook and his club, the former for the sheep and the latter for their enemies. The nearest that Paul ever comes to including the nations in this figure is the single occurrence of the word "shepherd" or pastor (Eph. 4¹¹), but its context shows that it is there a faded metaphor and has lost its figurative meaning, just as its Latin equivalent "pastor", which once also meant a shepherd. A pastor is not now a literal shepherd.

⁵ The apron was a part of a slave's uniform which distinguished him as a slave and which he put on when he meant work. Humility serves (Jn. 13¹⁻¹⁰), and service tests humility.

⁷ The writer was loth to lose this precious promise when he began to see his place in Paul's epistles. How restless to toss all his worries on Him, and confide all to His care! But he soon found that he forfeited nothing by "losing" this passage, for the truth found in Paul's epistles eclipsed it and made it inoperative. Paul takes higher ground, and says, "Let nothing be worrying you, but in every prayer and petition let your requests be made known to God with thanksgiving, and the peace of God, being superior to every mental state, shall garrison your hearts and your apprehensions in Christ Jesus" (Phil. 4⁷). If, then, I allow nothing to worry me, how can I toss all my worries on Him? This is a specimen of the constant differences between the ministries of Peter and Paul.

¹⁰ The grace of God is indicated by the short seasons of suffering and the long eons of glory to which they are the preparation and the prelude.

⁵ The elders then among you I am entreating (who am a fellow elder and a witness of the sufferings of Christ, and a participant of the glory about to be revealed),
² shepherd the flocklet of God among you, supervising, not of compulsion, but voluntarily, according to God, nor yet avariciously, but
³ eagerly, nor yet as lording it over the allotments, but becoming models
⁴ for the flocklet, and, when the Chief Shepherd is manifested, you will be requited with an unfading wreath of glory.

⁵ Likewise, younger men, be subject to the elder, yet all wear the servile apron of humility with one another, seeing that God is resisting the proud, yet is giving grace
⁶ to the humble. Be humbled, then, under the mighty hand of God, that He may be exalting you in
⁷ season, tossing your entire worry on Him, seeing that He is caring concerning you.

⁸ Be sober! Watch! seeing that your plaintiff, the Slanderer, is walking about as a roaring lion, seeking some one to swallow up:
⁹ whom withstand, solid in the faith, having perceived the same sufferings completed in your brotherhood in the world.

¹⁰ Now the God of all grace, Who calls you into His eonian glory in Christ, while briefly suffering, will Himself be readjusting, establishing, firming, founding you. To Him be glory and might for the eons of the eons. Amen!

¹² Through Silvanus, a faithful brother, as I am reckoning, I write briefly to you, entreating and de-

^{hail T adds} ΕΡΟΥΣΟΥΝΥΜΙΝ ΠΑΡΑΚΑ 20
 THEN IN YOUR I-AM-BESIDE-CALL-
^{B M} ΑΦΟΣΥΝ ΠΡΕΣΒΥΤΕΡΟΙ 40
 ING THE TOGETHER-SENIOR AND
 ΜΑΡΤΥΣ ΤΩΝ ΤΟΥ ΧΡΙΣΤΟΥ 60
 witness OF-THE OF-THE ANOINTED E-
 ΑΘΗΜΑΤΩΝ ΚΑΙ ΤΗΣ ΜΕΛΛΟ 80
 MOTIONS THE AND OF-THE BEING-ABOUT
^{A esteem} ΥΠΟΧΑΡΑΚΑ ΥΠΕΡ ΤΗΣ ΘΑΙΔΟ 100
 TO-BE-ING-FROM-COVERED esteem
^Δ ΣΗΚΟΙΝΩΝ ΟΣΠΟΙΜΑΝΑΤΕ 20
² communionioner SHEPHERD
^{omit ON-NOTING} ΤΟ ΕΝ ΥΜΙΝ ΟΪΜΝΙΟΝ ΤΟΥΘ 40
 THE IN YOUR SHEEP-HERD OF-THE God
^{omit ON-NOTING} ΕΟΥ ΕΠΙΣΚΟΠΟΥΝΤΕΣ ΜΗ ΑΝ 60
 ON-NOTING NO neces-
^{A O} ΑΓΚΑΣΤΩ ΣΑΛΛΑ ΔΕ ΚΟΥΣΙΩΣ 80
 sarily but voluntarily
^{omit according-to God A omits YET} ΚΑΤΑΘΕΟΝ ΜΗ ΔΕ ΙΣΧΥΡΟΚΕ 200
 according-to God NO-YET VILE-GAINLY
^{B omits verse 3, NO-YET TO SHEEP-HERD} ΡΩΣΑΛΛΑ ΠΡΟΨΥΜΩΣ ΜΗΔΕ 20
³ but BEFORE-FEEL-ly NO-YET AS
 ΣΚΑΤΑ ΚΥΡΙΕΥΟΝΤΕΣ ΤΩΝ Κ 40
 DOWN-mastering OF-THE LOTS
^Α ΑΝΡΩΝ ΑΛΛΑ ΤΥΠΟΙ ΓΙΝΟΜΕ 60
 but types BECOMING
⁴ ΝΟΙ ΤΟΥ ΠΟΙΜΝΙΟΥ ΚΑΙ ΦΑΝ 80
 OF-THE SHEEP-HERD AND OF-BEING-
^{made-appear} ΕΡΩΘΕΝΤΟ ΤΟΥ ΑΡΧΙΠΟΙΜ 300
 THE chief-SHEPHERD
^Δ ΕΝ ΟΣΚΟΜΙΕ ΙΣΘΕΤΟΝ ΑΜΑΡ 20
^Δ YELL-NG-BE-ING-req-uitd THE UN-FADING
^{omit THE} ΑΝΤΙΝΟΝ ΤΗΣ ΔΟΞΗΣ ΤΗΣ ΦΑ 40
 OF-THE esteem WREATH
^Δ ΝΟΝΟΜΙΩΣ ΝΕΩΤΕΡΟΙ ΥΠΟ 60
⁵ LIKE-AS TO-NGET-ours YE-MAT-BE-
^Δ ΤΑΓΗΤΕ ΠΡΕΣΒΥΤΕΡΟΙ ΣΠΑ 60
^Δ BEING-UNDER-SET TO-SENIORS ALL
^{omit the esteem AND} ΝΤΕΣ ΔΕ ΑΛΛΗΛΟΙΣ ΤΗΝ ΤΑΠ 400
 YET TO-one-another THE humility
^Δ ΕΙΝΟΦΡΟΣΥΝΗΝ ΗΚΟΜΒΩΣ 20
^Δ IN-KNOT
^Δ ΑΣΘΕΤΟΝ ΘΕΟΣ ΥΠΕΡ Η ΦΑΝ 10
 that THE God once-OVER-APPEARING
^{omit} ΟΙΣ ΑΝΤΙΤΑΣΣΕΤΑΙ ΤΑ ΠΕ 60
 IS-INSTEAD-SETTING TO-LOW-ones
⁶ ΝΟΙΣ ΔΕ ΔΙΔΩΣΙΝ ΧΑΡΙΝ ΤΑ 80
 YET IS-GIVING grace DE-YE-
^{omit} ΠΕΙΝΩΝΤΕΣ ΟΥΝ ΥΠΟ ΤΗΝ ΚΡ 600
 BEING-made-LOW THEN UNDER THE HOLDING

ΑΤΑΙ ΑΝ ΚΕ ΙΡΑΝ ΤΟΥ ΘΕΟΥ 20
 HAND OF-THE God THAT
^{Ψ=HIGH} ΝΑΥΜΑΣΥΨΟCΗΝ ΚΑΙ ΡΟΠΑ 40
⁷ TOUNP He-sh'd-BE-HIGH-ENIGHTENING IN SEASON EVERY
^{omit ON-NOT-ING} ΚΟΠΗC CΑΝΤΗΝ ΜΕΡΙΜΝΑΝ ΥΜΩΝ ΕΠ 60
 THE anxiety OF-YOUR ON-
^{n+P and B inserts E before I} ΙΡΙΨΑΝΤΕC ΕΠΑΥΤΟΝ ΟΤΙ Α 40
 TOSSING ON Him that to-
^{omit H=US} ΥΤΩ ΜΕΛΕΙ ΠΕΡΙ ΥΜΩΝ ΗΨΑ 600
⁸ Him IS-CARING ABOUT YOUR BE-soler
^{omit AB} ΤΕΓΡΗ ΓΟΡΗC ΑΤΕΟΤΙΟ ΑΝΤ 20
 watch that THE INSTEAL-
^{omit} ΙΔΙΚΟC ΥΜΩΝ ΔΙΑΒΟΛΟC ΩC 10
 JUSTER OF-YOUR THIR-CASTER AS
^{omit} ΛΕΩΝ ΦΡΥΟΜΕΝΟC ΠΕΡΙ ΠΑΤ 60
 LION ROARING IS-ABOUT-TREADIN-
^{omit ANY} ΕΙΖΗΤΩΝΤΙΝ ΑΚΑΤΑ ΠΙΝ 10
^{omit O, OAL I} SEEKING ANY TO-DE-DOWN-DRINKING
⁹ ΦΑΝΤΙC ΤΗCΤΗCΤΕ ΡΕ ΟΙΤΗ Π 700
 to-WHOM WITHSTAND-YE SOLID-ONS TO-THE DE-
^{omit} ΙCΤΕ ΙΕΙΔΟΤΕC ΤΑ ΑΥΤΑΤΩ 20
 LIEF HAVING-PERCEIVED THE SAME OF-THE
^{omit had+N omits the faint in s} ΝΠΑΘΗΜΑΤΩΝ ΤΗΝ ΤΩΚΟC 10
 EMOTIONS TO-THE IN THE SYSTEM
^{omit} ΩΥΜΩΝ ΔΕ ΑΦΟΤΗΤΙ ΕΠΙΤΕ 60
 OF-YOUR brotherhood TO-BE-ING-ON-
^{omit E} ΛΕΙCΘΑΙ ΟΔΕ ΘΕΟC ΠΑCΗC Χ 60
¹⁰ FINISHED THE YET GOD OF-EVERY giv-
^{omit} ΑΡΙΤΟC ΚΑΛΕC ΑCΥΜΑCΕΙ 60
 THE One-calling YOUR INTO
^{omit THE} CΤΗΝ ΑΙΩΝΙΟΝ ΑΥΤΟΥ ΔΟΞΑ 20
^{omit THE} ΝΕΝΤΩ ΧΡΙCΤΩ ΛΙΓΟΝ ΠΑΘ 60
^{omit THE} IN THE ANOINTED FEW EMOTION-
^{omit} ΟΝΤΑC ΑΥΤΟC ΚΑΤΑΡΤΙCΕΙ 60
 ING He WILL-BE-DOWN-EQUIPPING
^{omit} CΤΗΡΙC ΕΙCΘΕΝΩC ΕΘΕΜΕ 60
 WILL-BE-STANDING-fast WILL-BE-MAKING-FIRM WILL-BE-
^{omit the esteem AND} ΛΙΩC ΕΙ ΑΥΤΩ Η ΔΟΞΑ ΚΑΙ ΤΟ 600
¹¹ FOUNDING TO-Him THE esteem AND THE
^{omit} ΚΡΑΤΟC ΕΙC ΤΟΥC ΑΙΩΝΑC 20
 HOLDING INTO THE eons OF-
^{omit OF-THE eons} ΩΝ ΑΙΩΝΩΝ ΑΜΗΝ Η ΔΙΑCΙΛΟΥ 10
¹² THE eons AMEN THRU SILVANUS
^{omit} ΑΝΟΥΜΙΝ ΤΟΥ ΠΙCΤΟΥ ΑΔΕ 60
 to-to-UP OF-THE BELIEVING brother
^{omit} ΑΦΟΥC ΛΟΓΙΖΟΜΑΙ ΙΔΙΟΙ 10
 AS I-AM-accounting THRU FEW
^{omit} ΓΩ ΝΕ ΓΡΑΨΑΡΑ ΚΑΛΩΝ ΚΑ 600
 I-WRITE BESIDE-CALLING AND

¹³ Peter in Babylon is exceedingly suggestive of the apostasy of Israel. He should have been ruling in Jerusalem. Instead, we find him in the great world capital which has always been the enemy of God's people, yet which, at the time of the end, will be the center and stronghold of Israel in their final and most fearful stand against Jehovah.

posing that this is the true grace of God. Stand therein.

¹³ The ecclesia in Babylon, chosen together with you, is greeting you,

¹⁴ and Mark, my son. Greet one another with a kiss of love. Peace to you all who are in Christ. *Amen!*

¹⁹ adds ΚΑΙ AND
 ΙΕ ΠΙΜΑΡΤΥΡΩΝΤΑΥΤΗΝΕΙ 20
 ON-WITNESSING this TO-
 ΝΑΙ ΑΛΗΘΗ ΧΑΡΙΝ ΤΟΥ ΘΕΟΥ 40
 BE TRUE GRACE OF-THE God
 ΕΙΣ ΗΝ ΣΤΗΤΕ ΑΣΠΑΖΕΤΑΙ 60
 13 INTO WHICH BE-YE-STANDING is-greeting YOU
 ΑΒ ΟΜΙΛΟΥΜΕΝ ΕΚΚΛΗΣΙΑΝ 80
 AB OMIT OUT-CALLED
 ΤΗΝ ΕΝ ΒΑΒΥΛΩΝΙ ΕΚΚΛΗΣΙΑΝ 80
 THE IN BABYLON OUT-CALLED
 ΙΑΣΥΝΕΚΛΕΚΤΗ ΚΑΙ ΜΑΡΚΟ 100
 TOGETHER-CHOSEN AND MARK

14 ΤΟ ΥΙΟΝ ΤΟΥ ΑΣΠΑΖΕΤΕ ΑΛ 20
 THE SON OF-ME greet-YE ONE-
 ΛΗΛΟΥΣ ΕΝ ΦΙΛΗΜΑΤΙ ΑΓΑΠΗΣ 40
 another IN FOND-effect OF-LOVE
 Η ΕΙΡΗΗ ΥΜΙΝ ΠΑΣΙΝ ΤΟΙΣ 60
 PEACE to-YOU ALL THE-ones
 ΕΝ ΧΡΙΣΤΩ ΑΜΗΝ 80
 IN ANOINTED AMEN

¹ The Introduction of the name Simeon, before Peter, and slave in addition to apostle, gives us a clue to the character of this second epistle. The emphasis is laid on practise rather than precept. It is concerned with living rather than learning.

² The recognition of God and of Jesus Christ, our Lord, is the source of grace and peace, as well as all that tends to life and devoutness. This is indicated by beginning the epistle proper by "So . . ." and by the repetition of the thought: "through the recognition of Him Who calls us to His own glory and virtue." The word "recognition" probably includes the wider range of realization and appreciation. It is a favorite word in this epistle, for it occurs again in verse 8, and again in 2nd. Standing, as it does, at the threshold of an epistle devoted to conduct, it teaches the important lesson that knowledge is essential to good deportment. Those who refuse to recognize God are given over to a disqualified mind to commit the whole catalogue of crime (Ro.1st). The only salvation from these things is a vision of His glory and virtue, in this manner becoming a participant of the divine nature which flees from corruption. Consequently, the most powerfully practical course to pursue is to gain a grasp of God's glories and virtues, so that they may operate in us to produce their like.

³ The path of the saint is one of progress or apostasy. If he is not adding, he will probably be subtracting. Hence Simeon Peter exhorts his readers to advance, making each spiritual grace the container of another and a better, until they all unfold for the display of love, the highest and best of all.

⁴ Faith is the radical virtue. By it all others are possible. In the repeated groupings of graces found in the epistles, faith is invariably assigned the first place, being made to stand nearest the Source of every virtue.

⁵ Peter, like James, is apt to present the human side of redemption. Calling and choice are purely divine, yet their confirmation in the eyes of men depends on the evidence of ideal acts. The divine side is hidden to all but the one who is called. His conduct should

SIMEON PETER, a slave and an apostle of Jesus Christ, to those who are chancing upon equally precious faith with us, in the righteousness of our God and Saviour, Jesus Christ:

² May grace and peace be multiplied to you in the recognition of God and of Jesus Christ our Lord!

³ So His divine power has presented to us all that tends to life and devoutness: through the recognition of Him Who calls us to His own glory and virtue: through which have been presented to us the precious and greatest promises, that through these you may become participants of the divine nature, fleeing from the corruption which is in the world by lust.

⁵ Now for this very thing also, employing all diligence, in your faith supply virtue, yet in virtue knowledge, yet in knowledge self control, yet in self control endurance, yet in endurance devoutness, yet in devoutness brotherly fondness, yet in brotherly fondness love. For possessing these and increasing is constituting you that you are neither idle nor unfruitful in the recognition of our Lord Jesus Christ. For he in whom these are not present is blind, closing his eyes, getting oblivious of the cleansing from the penalty of his old sins.

¹⁰ Wherefore, rather, brethren, endeavor, through ideal acts, to confirm your calling and choice: for, doing these things, you should under no circumstances be tripping at any time. For thus an entrance into the eonian kingdom of our

^{B I}
 ΣΥΜΕΩΝ ΠΕΤΡΟΣ ΔΟΥΛΟΣ ΚΑΙ 20
 SIMON Peter SLAVE AND
 Ι ΑΠΟΣΤΟΛΟΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ 40
 COMMISSIONER OF-JESUS ANOINTED
 ΟΥΤΟΙΣ ΙΣΟΤΙΜΟΝ ΗΜΙΝ ΑΛΛ 60
 to-THES-ONES EQUAL-VALUED to-US CHANC-
^{A O.} ^{A +S} ^{ΕΙC} ^{INTO}
 ΧΟΥCΙΝ ΠΙCΤΙΝ ΕΝ ΔΙΚΑΙΩ 80
 IN-UPON BELIEF IN JUSTICE
^{+N} ^{ΚΥΡΙΟΥ} ^{Master}
 CΥΝΗΤΟΥ ΘΕΟΥ ΗΜΟΝ ΚΑΙCΩ 100
 OF-THE God OF-US AND OF-SAV-
 ΤΗΡΟCΙΝ ΧΟΥΧΡΙCΤΟΥ ΧΑΡ 20
 2 four JESUS ANOINTED grace
 ΙCΥΜΙΝ ΚΑΙ ΕΙΡΗΗ ΗΠΛΗΘΥ 40
 to-YOUP AND PEACE MAY-BE-multi-
^{ο ο.}
 ΠΘΕΙΝΕΝ ΕΠΙ ΓΝΩCΕΙΤΟΥ Θ 60
 plied IN ON-KNOWLEDGE OF-THE God
 ΕΟΥ ΚΑΙ ΙΗΣΟΥ ΧΡΙCΤΟΥ ΤΟ 80
 AND JESUS ANOINTED THE
^{ο ο.} ^{ο ο.}
 ΥΚΥΡΙΟΥ ΗΜΩΝ CΤΑΠΑΝΤΑ 200
 3 Master OF-US AS THE ALL
 ΗΜΙΝ ΤΗC ΕΙC ΔΥΝΑΜΕΩC 20
 to-US OF-THE divine ABILITY
^{ε* adds THE} ^{God} ^{AND} ^{ΤΟΝ ΘΕΟΝ} ^{ΚΑΙ}
 ΑΥΤΟΥ ΤΑ ΠΡΟC ΤΩΝ ΚΑΙΕΥ 40
 OF-HIM THE TOWARD LIFE AND devout-
^{ο ο.}
 CΕΒΕΙΑΝ ΔΕ ΔΩΡΗΜΕΝ ΗCΔΙ 60
 ness OF-HAVING-been-GIVEN-gratuitously THRU
 ΑΤΗC ΕΠΙ ΓΝΩCΕCΤΟΥ ΚΑΛ 80
 THE ON-KNOWLEDGE OF-THE One-
^{ο ο.} ^{ε* adds THE} ^{God} ^{AND} ^{ΤΟΝ ΘΕΟΝ} ^{ΚΑΙ}
 ΕCΑΝΤΟC ΗΜΑC ΙΔΟΞΗΚ 300
 CALLING US to-OWN esteem AND
^{ο ο.} ^{ε* adds THE} ^{God} ^{AND} ^{ΤΟΝ ΘΕΟΝ} ^{ΚΑΙ}
 ΔΙΑ ΡΕΤΗΔΙΩΝ ΤΑΤΙΜΙΑ ΗΜ 20
 4 VALOR THRU WHICH THE VALUABLE to-US
^Α ^{GREATEST} ^{AND} ^{VALUABLE} ^{to-YOUP} ^{AND} ^{GREATEST} ^{to-US}
 ΙΝ ΚΑΙΜΕΡΙCΤΑ ΕΠΑΓΓΕΛΜ 40
 AND GREATEST promise-effects
 ΑΤΑ ΔΕ ΔΩΡΗΤΑΙ ΙΝ ΔΙΑ ΤΟ 60
 HAS-been-GIVEN-gratuitously THAT THRU these
 ΥΤΩΝ ΓΕΝΗΣΘΕΒΕΙ ΔΙCΚΟΙΝ 80
 YE-MAY-BE-BECOMING OF-divine COMMUN-
^{ο ο.} ^{ο ο.}
 ΝΟΙ ΟΥCΕC ΑΠΟΦΥΓΟΝΤΕ 400
 ioners NATURE FROM-FLEEING
 CΤΗC ΕΝ ΤΩCΟC ΜΩΝΕΠΙΘΥ 20
 OF-THE IN THE SYSTEM IN ON-FEELING
^{ε* adds THE} ^{God} ^{AND} ^{ΤΟΝ ΘΕΟΝ} ^{ΚΑΙ}
 ΜΙΑ ΘΟΡΑ CΚΑΙ ΑΥΤΟ ΤΟΥΤ 40
 5 CORRUPTION AND SAME this
^{ε* adds THE} ^{God} ^{AND} ^{ΤΟΝ ΘΕΟΝ} ^{ΚΑΙ}
 ΟΔΕCΠΟΥ ΔΗΝ ΠΑCΑΝ ΠΑΡΕΙ 60
 YET DILIGENCE EVERY BESIDE-INTO-
^{ο ο.} ^{ο ο.}
 CΕΝ ΕΓΚΑΝΤΕC ΕΠΙ ΧΟΡΗΓΗ 80
 CARRYING supply-YE
^{ο ο.}
 CΑΤΕ ΕΝ ΤΗ ΠΙCΤΕΙ ΥΜΩΝ ΤΗ 300
 IN THE BELIEF OF-YOUP THE

ΝΑΡΕΤΗΝ ΕΝ ΔΕ ΤΗ ΑΡΕΤΗ ΤΗ 20
 VALOR IN YET THE VALOR THE
 Ν ΓΝΩCΙΝ ΕΝ ΔΕ ΤΗ ΓΝΩCΕΙΤ 40
 6 KNOWLEDGE IN YET THE KNOWLEDGE THE
^{ο ο.}
 ΗΝ ΕΓΚΡΑΤΕΙΑΝ ΕΝ ΔΕ ΤΗ Ε 60
 IN-HOLDING IN YET THE IN-
^{ο ο.}
 ΚΡΑΤΕΙΑ ΤΗΝ ΥΠΟΜΟΝΗΝ ΕΝ 80
 HOLDING THE UNDER-REMAINING IN
 ΔΕ ΤΗ ΥΠΟΜΟΝΗ ΤΗΝ ΕΥCΕΒΕ 100
 YET THE UNDER-REMAINING THE devoutness
^{ε* adds THE} ^{God} ^{AND} ^{ΤΟΝ ΘΕΟΝ} ^{ΚΑΙ}
 ΙΑΝ ΕΝ ΔΕ ΤΗ ΕΥCΕΒΕΙΑ ΤΗ 20
 7 IN YET THE devoutness THE
 ΦΙΛΑΔΕΛΦΙΑΝ ΕΝ ΔΕ ΤΗ ΦΙΛ 40
 FOND-brotherness IN YET THE FOND-
^{ο ο.} ^{ο ο.}
 ΔΕΛΦΙΑ ΤΗΝ ΑΓΑΠΗΝ ΤΑΥΤ 60
 8 brotherness THE LOVE these
^{ο ο.} ^{ο ο.}
 ΑΓΑΡΥΜΙΝ ΥΠΑΡΧΟΝΤΑ ΚΑΙ 80
 for to-YOUP belongings AND
 ΠΛΕΟΝΑΖΟΝΤΑ ΟΥΚ ΑΡΓΟΥC 200
 MOREIZING NOT UN-ACTIVE
^{ο ο.} ^{ο ο.}
 ΟΥΔΕ ΑΚΑΡΠΟΥC ΚΑΘΙCΤΗC 20
 NOT-YET UN-FRUITFUL IS-DOWN-STANDING
 ΙΝ ΕΙCΤΗΝ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩ 40
 INTO THE OF-THE Master OF-US
 ΝΙΝ ΧΟΥΧΡΙCΤΟΥ ΕΠΙ ΓΝΩC 60
 JESUS ANOINTED ON-KNOWLEDGE
 ΙΝ Ω ΓΑΡ ΗΜ ΠΑΡΕCΤΙΝ ΤΑΥΤ 80
 9 to-WHOM for NO IS-BESIDE-BEING these
^{ο ο.}
 ΑΤΥΦΛΟC ΕCΤΙΝ ΜΥΠΑΖΩΝ 300
 BLIND IS CLOSE-VIEWING
 ΑΝΘΗΝ ΑΒΩΝΤΟΥ ΚΑΘΑΡΙC 20
 OBLIVION GETTING OF-THE cleansing
 ΜΟΥ ΤΩΝ ΠΑΛΑΙΩΤΑΜΑΡ 40
 OF-THE OLD OF-him miss-effects
^{ο ο.} ^{ο ο.} ^{ο ο.} ^{ο ο.}
 ΤΗΜΑΤΩΝ ΔΙΟΜΑΛΛΟΝ ΔΕ 60
 10 THRU-WHICH BROTHER brothers
^{ο ο.} ^{ο ο.}
 ΦΟΙCΠΟΥΔΑ CΑΤΕ ΙΝ ΔΙΑ Τ 80
 BE-YE-DILIGENT THAT THRU THE
^{ο ο.} ^{ο ο.}
 ΩΝ ΚΑΛΩC ΕΡΓΩΝ ΕΒΑΙΑΝΥ 200
 IDEAL ACTS confirmed OF-
^{ο ο.} ^{ο ο.}
 ΜΩΝ ΤΗΝ ΚΑΛΗCΙΝ ΚΑΙ ΕΚΛΟΓ 20
 YOUP THE CALLING AND choice
^{ο ο.} ^{ο ο.}
 ΗΝ ΠΟΙΕΙCΘΑΙ ΤΑΥΤΑ ΓΑΡ 40
 to-BE-bring-male these for DO-
^{ο ο.}
 ΟΙΟΥΝΤΕ CΟΥΜΝΑΙCΤΗC 60
 ING NOT NO YE-SHOULD-BE-trIPPING
^{ο ο.} ^{ο ο.}
 ΠΟΤΕ ΟΥΤΩC ΓΑΡ ΠΛΟΥCΙΩC 80
 11 ?-when thus for RICHLY
 ΕΠΙ ΧΟΡΗΓΗCΕΤΑΙ ΥΜΙΝ 100
 WILL-BE-BEING-supplied to-YOUP

confirm his confession before the world.

¹⁴ In that marvelous resurrection scene in John's evangel, where our Lord commissions Peter for the ministry which he fulfills in writing these epistles, He also intimates the character of his death. Peter was to follow Him to the very end, and die like his Master, Who said, "Verily, verily, I am saying to you, when you were young you girded yourself and walked whither you would, yet, whenever you may be decrepit, you will stretch out your hands, and another shall be girding you and carrying you whither you would not" (Jn.21¹⁸). And it is immediately added, "Now this He said, signifying by what death he will be glorifying God."

¹⁶ Peter and James and John were especially chosen to accompany the Lord to the Mount of Transfiguration (commonly called the Transfiguration) to witness a foreglimpse of the coming kingdom and its power and magnificence. Thus they perceived undeniable evidence of its reality and glory. They heard the voice from heaven saying, "This is My beloved Son, in Whom I delight. Be hearing Him!" They saw the lowly Nazarene transformed so that His face shone as the sun, and His garments became white as light. They recognized Moses and Elijah talking with Him concerning His impending exodus (Mt.17¹⁻⁸, Mk.9²⁻⁷, Lu.9²⁹⁻³⁵). Here were all the elements of the kingdom. Moses might well represent the dead in Israel awakened from their sleep. Elijah may typify those who are living at His advent. His own face and form assume the glory which belongs to them. The power and glory of the kingdom are anticipated in this scene. It is at once a sample and an assurance of the magnificence and splendor of His millennial reign. There were seven persons present, Peter, James, and John are types of those believers on earth who shall witness the coming of the Lord and enter the kingdom. This reference to Christ's Transfiguration by one of the eyewitnesses is one of the internal proofs of the Petrine authorship of this epistle.

¹⁹ The day star is the coming of the Lord. The lamp is prophecy. No one

Lord and Saviour Jesus Christ will be richly supplied to you.

¹² Wherefore I shall ever be about to be reminding you concerning these things, though you are aware of them and have been established in
¹³ the present truth. Now I am deeming it just, as long as I am in this tabernacle, to be rousing you by a reminder, being aware that my tabernacle is to be put off swiftly, according as our Lord Jesus Christ
¹⁵ also makes evident to me. Now I shall endeavor to have you, after my exodus, to be reminded of these things, ever and anon.

¹⁶ For we make known to you the power and presence of our Lord Jesus Christ, not following out wisely made myths, but we became spectators of His magnificence.
¹⁷ For, getting from God, the Father, honor and glory, what a voice is being carried to Him by the Glory Magnifical: "This is My beloved
¹⁸ Son, in Whom I delight!" And this voice *we* hear being carried out of heaven, being with Him in the holy mountain.

¹⁹ And we are having the prophetic word more confirmed, which you, doing ideally, are heeding (as a lamp appearing in a dingy place, till the day should be breaking and the day-star should rise) in your
²⁰ hearts, knowing this first, that *no* prophecy of scripture is becoming
²¹ its own explanation. For prophecy was not at any time carried on by the will of man, but holy men of

THE omitted by ^h
ΗΕΙΣ ΟΔΟΣ ΕΙΣ ΤΗΝ ΑΙΩΝΙΟΝ 20
 THE INTO-WAY INTO THE ETERNAL

^h **Ν ΒΑΣΙΛΕΙΑΝ ΤΟΥ ΚΥΡΙΟΥ** 40
 A AND SAVIOUR OF-US OF-THE Master OF-

^h **ΜΩΝ ΚΑΙ ΣΩΤΗΡΟΣ ΗΝ ΟΥΧ ΥΡ** 60
 US AND SAVIOUR JESUS AN-

^h **ΙΣΤΟΥ ΔΙΟΜΕΛΛΗΣ ΦΛΕΙΜ** 80
 12 OINTED THRU-WHICH I LL-BE-BEING-ABOUT ever TOUP

^h **ΑΥΤΟΜΙΜΗΝ ΚΕΙΝ ΠΕΡΙΤ** 100
 ABOUT these TO-BE-UNDER-REMINING ABOUT these

^h **ΟΥΤΩΝ ΚΑΙ ΠΕΡΙΔΟΤΑΣ ΚΑ** 20
 AND-EVEN HAVING-PERCEIVED AND

^h **ΙΕΣΤΗΡΙ ΓΜΕΝΟΥΣ ΕΝ ΤΗ ΠΑ** 40
 HAVING-been-STOOD-fast IN THE RESIDE-

^h **ΡΟΥΣ ΑΛΗΘΕΙΑ ΔΙΚΑΙΟΝ** 60
 13 BEING TRUTH JUST YET

^h **ΕΝ ΟΥΜΑΙΣ ΟΣΟΝ ΕΙΜΙ ΕΝ** 80
 I-AM-deeming ON AS-much-as I-AM IN

^h **ΤΟΥΤΩ ΤΩ ΣΚΗΝΩΜΑΤΙ ΔΙΕΓ** 200
 this THE BOOTH TO-BE-THRU-

^h **ΕΙΡΕΝΥΜΑΣ ΕΝ ΤΥΠΩΜΗ** 20
 HOUSING YOU IN THE UNDER-REMINING

^h **ΣΕΙ ΕΙΔΩΣ ΟΤΙ ΤΑΧΙΝ ΗΣΤ** 40
 14 HAVING-PERCEIVED that SWIFT IS

^h **ΙΝΑ ΠΟΘΕΙΣ ΤΟΥΣ ΣΚΗΝΩΜ** 60
 THE FROM-PLACING OF-THE BOOTH

^h **ΑΤΟΣ ΜΟΥ ΚΑΘΩΣ ΚΑΙ Ο ΚΥΡΙ** 80
 OF-ME according-as AND THE Master OF

^h **ΟΧΝΩΝ ΗΝ ΟΥΣ ΧΡΙΣΤΟΣ** 300
 OF-US JESUS ANOINTED makes-

^h **ΔΗΛΩΣΕΝ ΜΟΙΣ ΟΥΔΑΨΔΕ** 20
 15 EVIDENT TO-ME I-SHALL-BE-BEING-DILIGENT YET

^h **ΚΑΙ ΕΚΑΣΤΟΤΕ ΕΧΕΙΝ ΥΜΑΣ** 40
 AND EACH-WHEN TO-BE-HAVING YOU

^h **ΜΕΤΑ ΤΗΝ ΕΜΗΝ ΕΞΟΔΟΝ ΤΗΝ** 60
 after THE MY OUT-WAY THE

^h **ΤΟΥΤΩ ΜΗΝ ΜΗΝ ΠΟΙΕΙΘΑ** 80
 OF-these REMIND TO-BE-BEING-made

^h **ΙΟΥ ΓΑΡ ΣΕ ΟΣΟΙΣ ΕΜΕΝΟΙΣ** 400
 16 NOT for TO-HAVING-been-made-wise myths

^h **ΥΘΟΙΣ ΣΑΚΟΛΟΥΘΗΣΑΝΤΕ** 20
 OUT-following

^h **ΣΕ ΓΝΩΡΙΣΑΜΕΝ ΥΜΙΝ ΤΗΝ** 40
 WE-KNOWIZE TO-YOU THE OF-

^h **ΟΥΚ ΥΡΙΟΥ ΗΝ ΟΥΣ ΧΡΙ** 60
 THE Master OF-US JESUS ANOINT-

^h **ΣΤΟΥ ΔΥΝΑΜΙΝ ΚΑΙ ΠΑΡΟΥΣ** 80
 ED ABILITY AND BESIDE-BEING

^h **ΙΑΝ ΑΛΛΕ ΠΟΠΤΑΙ ΓΕΝΗΘΕΝ** 500
 but ON-viewers BEING-BECOME

^h **ΤΕΣΤΗΣ ΕΚΕΙΝΟΥ ΜΕΓΑΛΕ** 20
 OF-THE that-One's magnificence

^h **ΟΤΗΤΟΣ ΑΒΩΝ ΓΑΡ ΠΑΡΕ** 40
 17 GETTING for BESIDE God

^h **ΟΥ ΠΑΤΡΟΣ ΤΙΜΗΝ ΚΑΙ ΔΟΞΑ** 60
 FATHER VALUE AND esteem

^h **Ν ΦΩΝΗΣ ΕΝΘΕΙΣ ΕΙΣ ΑΥΤΩ** 80
 OF-VOICE BEING-CARRIED TO-HIM

^h **ΤΟΙΑΣΔΕ ΥΠΟΤΗΣ ΜΕΓΑΛΟ** 600
 TO-THE-WHICH-YET by THE magnificent-BEHOOVE

^h **ΡΕ ΠΟΥΣ ΔΟΞΗΝ ΟΥΤΟΣ ΕΣΤΙ** 20
 OF-esteem this IS

^h **Ν ΟΥΙΟΣ ΜΟΥ ΑΓΑΠΗΤΟΣ ΕΙ** 40
 THE SON OF-ME THE BELOVED INTO

^h **ΣΟΝ ΕΩΔΟΚΗΣΑ ΚΑΙ ΤΑΥ** 60
 18 WHOM I WELL-SEEM AND this

^h **ΤΗΝ ΤΗΝ ΦΩΝΗΝ ΗΜΕΙΣ ΚΟΥ** 80
 THE SOUND WE HEAR

^h **ΣΑ ΜΕΝ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΕΝ** 700
 OUT OF-THE heaven BEING-

^h **ΧΘΕΙΣ ΑΝΥΝΑΥΤΩΝ ΤΕΣ** 20
 CARRIED TOGETHER TO-HIM BEING IN

^h **ΝΤΩΡΕΙ ΤΩ ΓΙΩΚΑΙ ΕΧΟΜ** 40
 19 THE mountain THE HOLY AND WE-ARE-HAV-

^h **ΕΝ ΒΕΒΑΙΟΤΕΡΟΝ ΤΟΝ ΠΡΟ** 60
 ING more-confirmed THE BEFORE-

^h **ΗΤΙΚΟΝ ΛΟΓΟΝ ΦΚΑΛΩΣ ΠΟΙ** 80
 AVERIC saying TO-WHICH IDEALLY YE-ARE-

^h **ΕΙΤΕ ΠΡΟΣΕΧΟΝΤΕΣ ΩΣ ΛΥ** 80
 DOING heeding AS TO-LAMP

^h **Ν ΦΑΙΝΟΝΤΙ ΕΝ ΑΥΧΜΗΡΩ** 20
 APPEARING IN SQUALID PLACE

^h **ΟΠΘΕΣΟΥ ΗΜΕΡΑ ΔΙΑΥΓΑ** 40
 TILL OF-WHICH THE DAY SHOULD-BE-THRU-

^h **ΣΗ ΚΑΙ ΦΩΣ ΦΟΡΟΣ ΑΝΑΤΕΙ** 60
 RADIANT AND LIGHT-BRINGER SHOULD-BE-RISING

^h **ΗΝΤΑΙΣ ΚΑΡΔΙΑΙΣ ΥΜΩΝ** 80
 20 IN THE HEARTS OF-YOU this

^h **ΟΥΤΟ ΠΡΩΤΟΝ ΓΙΝΩΣΚΟΝΤΕ** 300
 BEFORE-most KNOWING

^h **ΣΟΤΙ ΠΑΡΟΦΗΤΕΙΑ ΓΡΑ** 20
 that EVERY BEFORE-AVERMENT OF-WRIT-

^h **ΦΗΣΙ ΔΙΑΣΕ ΠΛΥΣΕΩΣ ΟΥ** 40
 ing OWN ON-LOOSING NOT IS-

^h **ΕΙΝΕ ΤΑΙΟΥ ΓΑΡ ΒΕΛΗΜΑΤΙ** 60
 21 BECOMING NOT for TO-WILL

^h **ΑΝΘΡΩΠΟΥ ΗΝ ΕΧΗΝ ΠΟΤΕ** 80
 OF-human WAS-CARRIED ?-when BEFORE-

^h **ΟΦΗΤΕΙΑ ΔΑΛΛΑΥ ΠΟΠΝΕΥΜΑ** 2000
 AVERMENT but by spirit

can find his way in this world without the illumination of the prophetic word. All is dark without it. But prophecies often seem obscure. The prophets themselves did not always know the import of their predictions. Now, however, that the word of God is complete, and some has been fulfilled, and each intimation may be sorted and compared with all of like tenor, the whole outline of prophecy may be readily perceived. Prophecy is not an attempt by the prophet to explain the purposes of God in current or future events. It is not the result of his observation and experience, or his interpretation of God's ways. Not the human will but God's spirit produced the words of the writers of prophecy.

The program of prophecy has gradually become clearer with added revelation. The pre-exile prophets, Isaiah, Jeremiah, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, and Zephaniah know only one advent. In the post-exile prophets the second advent is distinguished from the first, and Israel's dispersion comes in between. Ezekiel, however, sees still further, and predicts an end to the Messianic kingdom. This is also the farthest range of Peter in his epistles and John in the Unveiling. But Paul goes far beyond, and sees a conclusion to the post-Messianic eon, when kingly government is brought to an end and the Son abdicates because all need for rule has disappeared. Then God becomes All in all. This is the climax of prophecy. It explains its purpose and solves its enigmas.

⁴ The "gloomy caverns" of Tartarus are distinct from the unseen, from gehenna, and from the lake of fire. They are the temporary dungeon of spirits.

⁴ Peter recounts the ancient judgments of God with a view to establishing the certainty of the impending judgments of the end time. That, too, will be a judgment on spirit beings, for Satan will be bound. It will be visited on a world which has reverted to the wickedness which drew down the deluge, and which is guilty of the sins of Sodom and Gomorrah. Then, too, the righteous shall be delivered, as Lot out of Sodom, and as Noah through the flood.

God speak, being carried on by holy spirit.

² Yet there came to be false prophets also among the people, as among you also there will be false teachers, who will be smuggling in destructive sects, and disowning the Owner Who buys them, bringing on themselves swift destruction.

² And many will be following out their wantonness, through whom the glory of the truth will be calumniated, and in greediness, with suave words, they will traffic in you, whose judgment of old is not idling, and their destruction is not nodding.

⁴ For if God spares not sinning messengers, but, thrusting them into the gloomy caverns of Tartarus, gives them up to be kept for chastening judgment, and spares not the ancient world, but guards Noah, an eighth, a herald of righteousness, bringing a deluge on the world of the irreverent, and condemns the cities of Sodom and Gomorrah, reducing them to cinders by an overthrow, having placed them for an example for those about to be irreverent, and rescues just Lot, harried by the wanton behavior of the dissolute (for the just man dwelling among them, observing and hearing from day to day, tormented his just soul by lawless acts), the Lord is acquainted with the rescue of the devout out of trial, yet is keeping the unjust for the chastening in the day of judgment, yet specially those going after the flesh in defiling lust and despising dominion.

ΤΟC ΑΓΙΟΥ ΦΕΡΟΜΕΝΟΙ ΕΛΑ²⁰
 HOLY being-CARRIED TALK
 ΑΠΟ Α¹ ΤΟΥ ΟΥ ΤΗΣ⁴⁰
 H FROM ΔΠΟ Α¹ ΤΟΥ ΟΥ ΤΗΣ
 ΑΝCΑΝΑΓΙΟΓΕΟΥ ΑΝΘΡΩΠ⁴⁰
 HOLY of-God humans
 ΟΙ ΕΓΕΝΟΝΤΟ ΔΕ ΚΑΙ ΨΕΥΔΟ⁶⁰
 BECAME YET AND FALSE-BEFORE-
 ΠΡΟΦΗΤΑΙ ΕΝ ΤΩ ΛΟΓΩ⁸⁰
 AVERTERS IN THE PEOPLE AS AND
 ΕΝ ΥΜΙΝ ΕCΤΑΙ ΨΕΥΔΟΔΙ¹⁰⁰
 IN YOUR WILL-BE FALSE-TEACHERS
 ΔΕ CΚΑΛΟΙ ΟΙΤΙΝΕC CΠΑΡΕΙ¹²⁰
 WHO-ANY WILL-BE-BESIDE-
 CΑΖΟΥCΙΝ ΑΙΡΕCΙC ΑΠΩ⁴⁰
 INTO-LEADING preferences OF-destruction
 ΕΙCΑCΚΑΙ ΤΟΝ ΑΓΟΡΑCΑΝΤΑ⁶⁰
 AND THE One-BUYING
 ΑΥΤΟΥC ΔΕ CΠΟΤΗΝ ΑΡΝΟΥΜ⁸⁰
 them OWNER diSPoNING
 ΕΝ ΟΙC ΠΑΓΟΝΤΕC ΕCΕΛΥΤΟΙC²⁰⁰
 ON-LEADING lo-SELVES
 ΤΑΧΙ ΗΝ ΔΗ ΦΛΕΙΑΝ ΚΑΙ ΠΟ²⁰
 2 SWIFT destruction AND MANY
 ΛΟΙ ΕΞ ΑΚΟΛΟΥΘΗCΟΥCΙΝ⁴⁰
 WILL-BE-OUT-followING
 ΑΥΤΩΝΤΑΙC ΕCΕΛΓΕΙΑC Δ⁶⁰
 of-them to-THE wantonness TURU
 ΙΟΥC ΗΔΟΞΑΤΗCΑΝ ΗΘΕΙΑC⁸⁰
 WUDM THE esteem OF-THE TRUTH
 ΒΛΑCΦΗΜΗΘΗCΕΤΑΙ ΚΑΙ ΕΝ³⁰⁰
 3 WILL-BE-BEING-HARM-AVERRED AND IN
 ΠΛΕΟΝΕCΙΑ ΠΛΑCΤΟΙC ΛΟΓ²⁰
 MORE-HAVING to-MOLDED sayings
 ΟΙC ΥΜΑC ΕΠΟΡΕΥCΟΝΤΑΙ⁴⁰
 YOUR THEY-WILL-BE-IN-GOING
 ΟΙC ΤΟ ΚΡΙΜΑ ΕΚ ΠΑΛΑΙΟΥC⁶⁰
 lo-WHOM THE JUDGMENT OUT-OLD NOT
 ΑΡΓΕΙΚΑΙ Η ΑΠΩΛΕΙΑ ΑΥΤΩ⁸⁰
 IS-ON-ACTING AND THE destruction OF-them
 ΝΟΥΝΥCΤΑΖΕΙ ΕΙΓΑΡΟ ΘΕΟ⁴⁰⁰
 4 NOT IS-NODDING IF for THE God
 CΑΓΓΕΛΩΝ ΑΜΑΡΤΗCΑΝΤΩΝ²⁰
 of-MENcEGERs missing
 ΟΥΚ ΕΦΕΙCΑΤΟ ΑΛΛΑ CΕΙΡΟ⁴⁰
 NOT SPAREs BUT to-OAVERNS
 ΙCΙCΦΟΥΡΤΑΡΤΑΡΩC ΑCΠΑΡ⁶⁰
 OF-GLOOM TARTARUSING DEcIDE-
 ΕΔΩΚΕΝ ΕΙC ΚΡΙCΙΝ ΚΟΛΑΖ⁸⁰
 GIVES INTO JUDGING BEING-CHASTENED
 ΟΜΕΝΟΥC CΤΗΡΕΙΝ ΚΑΙ ΑΡΧΑ⁶⁰⁰
 5 to-DE-KEEPING AND OF-ORIGINAL

ΙΟΥΚΟC ΜΟΥ ΟΥΚ ΕΦΕΙCΑΤΟ²⁰
 BYSTEM NOT He-SPAREs
 ΑΛΛΑ ΟΓΔΟΟΝΗCΕ ΔΙΚΑΙΟC⁴⁰
 but EIGHTH NOAH OF-Justice
 ΥΝΗCΚΗΡΥΚΑC ΦΥΛΑΞΕΝ ΚΑ⁶⁰
 PROCLAIMER GUARDs DOWN-
 ΤΑΚΛΥC ΜΟΝΟC ΜΩΑC ΕΒΩΝ⁶⁰
 BURGE lo-BYSTEM OF-UNREVERent
 ΕΠΑCΑCΚΑΙ ΠΟΛΕΙC CΟΔΟΜ⁶⁰⁰
 6 ON-LEADIng AND cities OF-BODOM
 ΩΝ ΚΑΙ ΓΟΜΟΡΡΑC ΕΦΩCΑ²⁰
 AND OF-GOMORRAH CINDERIng
 CΚΑΤΑCΤΡΟΦΗΚΑΤΕ ΚΡΙΝΕ⁴⁰
 to-DOWN-TURNING DOWN-JUDGES
 ΝΥΠΟΔΕΙΓΜΑ ΕΛΛΟΝΤΩΝ Δ⁶⁰
 UNDER-SHOW BEING-AUOUT TO-
 CΕΒΕΙΝΤΕ ΘΕΙΚΩC ΚΑΙ ΔΙΚ⁸⁰
 7 DE-UN-REVERING HAVING-PLACED AND JUST
 ΑΙΟΝΑ ΩΤ ΚΑΤΑΠΟΝΟΥΜΕΝΟ⁷⁰⁰
 LOT BEING-DOWN-MISERIED
 ΝΥΠΟΤΗCΤΩΝ ΑΘΕCΜΩΝ ΕΝΑ²⁰
 by THE OF-THE UN-PLACED IN WAN-
 CΕΛΓΕΙΑ ΔΑΝΑCΤΡΟΦΗC ΕΡ⁴⁰
 lo-URs OF-UP-TURNING (behavior) REcUEs
 ΥCΑΤΟ ΒΛΕΜΜΑΤΙ ΓΑΡ ΚΑΙ Α⁶⁰
 8 to-looking for AND to-
 ΚΟΝΟΔΙΚΑΙΟC ΕΝ ΚΑΤΟΙΚΩ⁸⁰
 HEARING THE JUST-one IN-DOWN-HOMING
 ΕΝ ΑΥΤΟΙC ΗΜΕΡΑ ΕΝ ΣΗΜΕ⁸⁰⁰
 IN them DAY OUT OF-DAY
 ΡΑC ΨΥΧΗΝ ΔΙΚΑΙΑΝ ΑΝΟΜΟ²⁰
 soul JUST to-UN-LAWed
 ΙC ΕΡΓΟΙC ΕΒΑCΑΝΙΖΕΝ ΟΙ¹⁰
 9 ACTs ORDEALIZED HAs-
 ΔΕΝ ΚΥΡΙΟC ΕΥCΕΒΕΙC ΕΚ Π⁶⁰
 PERCEIVED MaCter devout OUT OF-
 ΕΙΡΑC ΜΟΥ ΡΕCΘΑΙ ΔΙΚΟ⁸⁰
 trial to-DE-REcUING UNJUST-one
 ΥC ΔΕ ΕΙC ΗΜΕΡΑ ΚΡΙCΕΩC³⁰⁰
 10 YET INTO DAY OF-JUDGING
 ΚΟΛΑΖΟΜΕΝΟΥC CΤΗΡΕΙΝ ΜΑ²⁰
 10 BEING-CHASTENED TO-DE-KEEPING BATU-
 ΑΙCΤΑ ΔΕ ΤΟΥC ΟΠΙCΩC ΑΡΚ¹⁰
 EREct YET THE-ONE BEHIND FLESH
 ΟC ΕΝ ΕΠΙΘΥΜΙΑC ΜΟΥC⁶⁰
 IN ON-FEELING OF-DEFLING GO-
 ΟΡΕΥΟΜΕΝΟΥC ΚΑΙ ΚΥΡΙΟΤ⁸⁰
 Ing AND OF-MaCterdom
 ΗΤΟC ΚΑΤΑΦΡΟΝΟΥΝΤΑCΤΟ³⁰⁰⁰
 deSPIrIng DAREC

¹⁰ No one acquainted with the world as it is, and especially the tendency of the times, but will conclude that Peter's epistles will have a very special fulfillment in the dreadful days that are to come. Even now, the revolt against authority has overthrown vast empires, and undermines all established government. Millions "despise dominion", and are drifting toward a worse despotism than any the world has ever seen. But this is most evident in the sphere of religion. The sovereignty of God is unknown and unrecognized. Whole nations defy the Deity and seek to deny His existence. And this leads to the second great sin of the end time. Loosed from the restraints of even formal religion, the world is plunging into the defilements of the flesh. The marriage bond is slack or slighted altogether. Divorces are becoming more and more frequent. The world is rapidly ripening for the time when these sins will have the sanction of religion and the worship of the wild beast will be encouraged by the gratification of the lowest lusts of the flesh.

¹⁵ The story of Balaam (Num.22-25) shows the fearful lengths men will go for reward, even in the face of divine displeasure. They are lower than the brute beasts in their rejection of God's revealed will, if it leads to preferment or pecuniary advantage.

¹⁷ This paragraph brings before us some of the same characters which are found in the sixth and tenth chapters of Hebrews. There were and will be apostates among the Circumcision who will go great lengths in following the Messiah, even as Judas did, yet finally they fall away and repudiate their profession. Our Lord had many such followers who left Him.

Recognition of the truth concerning Christ may prevail with men for a time so as to compel separation from defilements that still allure. The apostle is not contemplating such as have become participants of the divine nature, and so flee the corruption that is in the world by lust; but those whose inner malady is not healed, who have *reformed* under the influence of truth, and who are still curs and swine.

Audacious, given to self gratification, they are not trembling when ¹¹ calumniating glories, where messengers, being of greater strength and ability, are not bringing against them a calumniating judgment before the Lord. Now these, as irrational animals, born naturally for capture and corruption, calumniating in that in which they are ignorant, shall be corrupted also in their ¹³ corruption, being requited with the wages of injustice.

Deeming gratification by day a luxury, they are spots and flaws, luxuriating in their love feasts. ¹⁴ carousing together with you, having the distended eyes of an adulteress, and that do not stop from sin, luring unstable souls, having a heart exercised in greediness, children of a curse.

¹⁵ Leaving the straight path, they were led astray, following out the path of Balaam of Bosor, who loves ¹⁶ the wages of injustice, yet was exposed for his own outlawry. A voiceless donkey, uttering with a human voice, forbids the insanity of the prophet.

¹⁷ These are waterless springs, and mists driven by a storm, for whom the gloom of darkness has been ¹⁸ kept. For, uttering pompous vanity, they are luring by the lusts of the flesh, in wantonness, those who are scarcely fleeing from those who ¹⁹ are behaving with deception; promising them freedom, they belong with slaves of corruption, for by whom anyone is discomfited, to this ²⁰ one he has been enslaved also. For if, while fleeing from the defile-

<p>11 ΑΜΗΤΑΙ ΑΥΘΑΔΕΙΣ ΔΟΞΑΣΑΟ 20 <small>same-gratifiers esteem</small> NOT</p>	<p>ΟΔΟΝΕΠΑΛΗΝΗΘΗΚΑΝΕΞΑΚΟ 20 <small>way they-were-strayed out-following</small></p>
<p>ΥΤΡΕΜΟΥΣΙΝ ΒΛΑΣΦΗΜΟΥΝ 40 <small>they-are-trembling harm-averring</small></p>	<p>ΛΟΥΘΗΚΑΝΤΕΣ ΤΗ ΟΔΩ ΤΟΥ Β 40 <small>lo-the way of-the ba-</small></p>
<p>ΤΕΣ ΟΠΟΥ ΑΓΓΕΛΟΙ ΣΥΧΥΙΚ 60 <small>the-? where messengers to-strength</small> AND</p>	<p>ΑΛΑΜ ΟΥ ΤΗ ΒΟΣΟΙ WHO ΠΙΡΕ 60 <small>omit who b-beop and s-beop</small></p>
<p>ΑΙΔΥΝΑΜΕΙΜΕΙΖΟΝΕ 80 <small>to-ability greater being</small> CONT</p>	<p>ΝΑΔΙΚΙΑΣΗ ΓΑΠΗΣΕΝΕΛΕΓ 80 <small>of-unjustness loves exposing</small></p>
<p>ΕΣΟΥΦΕΡΟΥΣΙΝ ΚΑΤΑΥΤΩΝ 100 <small>not are-carrying down of-them</small></p>	<p>ΣΙΝ ΔΕ ΕΣΧΕΝΙΔΙΑΣ ΠΑΡΑΝ 600 <small>yet has-had of-own beside-lawness</small></p>
<p>ΠΑΡΑΚΥΡΙΩ ΒΛΑΣΦΗΜΟΝ ΚΡ 20 <small>beside Master harm-averring judg-</small></p>	<p>ΟΜΙΑΣΟΠΟΖΥΓΙΟΝ ΑΦΩΝΟΝ 20 <small>under-yoke un-sounding</small></p>
<p>ΙΣΙΝ ΟΥΤΟΙΔΕΨΑΛΟΓΑΖΩ 40 <small>ing these yet as un-logical living-</small></p>	<p>ΕΝΑΝΘΡΩΠΟΥ ΦΩΝΗΘΕΓΓΙ 40 <small>in of-human to-sound uttering</small></p>
<p>ΑΓΕΓΕΝΗΜΕΝΑ ΦΥΣΙΚΑ 60 <small>ones have-been-generated natural into</small></p>	<p>ΜΕΝΟΝ ΕΚΦΛΥΣΕΝ ΤΗΝ ΤΟΥ 60 <small>forbids the of-the be-</small></p>
<p>ΣΑΛΩΣΙΝ ΚΑΙ ΘΘΡΑΝΕΝΟΙ 80 <small>capturing and corruption in which</small></p>	<p>ΡΟΦΗ ΤΟΥ ΠΑΡΑΦΡΟΝΙΑΝΟΥ 80 <small>fore-aveer beside-disposition these</small></p>
<p>ΣΑΓΝΟΟΥΣΙΝ ΒΛΑΣΦΗΜΟΥΝ 200 <small>they-are-un-knowing harm-averring</small></p>	<p>ΤΟΙΕΙΣΙΝ ΠΗΓΑΙΝΥΔΡΟΙ 700 <small>are springs un-wet</small></p>
<p>ΤΕΣΕΝΤΗΘΡΑΥΤΩΝ ΚΑΙ 20 <small>in the corruption of-them and</small></p>	<p>ΚΑΙ ΟΜΙΧΛΑΙ ΥΠΟΛΑΙΑ ΑΠΟ 20 <small>and vapors by storm</small></p>
<p>ΦΘΑΡΗΣΟΝΤΑΙ ΚΟΜΙΟΥΜΕΝ 40 <small>the'll-be-being-corrupted being-required</small></p>	<p>ΣΕΛΑΥΝΟΜΕΝΑΙ ΟΙΣ ΟΖΟΦΟ 40 <small>being-driven to-whom the gloom</small></p>
<p>ΟΙ ΜΙΣΘΟΝ ΔΙΚΙΑΣ ΔΟΝΗ 60 <small>hire of-unjustness gratification</small></p>	<p>ΣΤΟΥΣ ΤΟΥΣ ΤΕΤΗΡΗΤΑΙ 60 <small>of-the darkness has-been-kept</small></p>
<p>ΝΗΓΟΥΜΕΝΟΙ ΤΗΝ ΕΝ ΗΜΕΡΑ 50 <small>dwelling the in day</small></p>	<p>ΥΠΕΡ ΟΓΚΑΓΜΑΤΑΙ ΟΤΗΤ 50 <small>over-bulked for of-vain-ly</small></p>
<p>ΤΡΥΦΗΣΙΝ ΠΙΛΟΙΚΑΙ ΜΩΜΟΙ 300 <small>enervation spots and flaws</small></p>	<p>ΟΣ ΦΘΕΓΓΟΜΕΝΟΙ ΔΕ ΛΕΖΟ 800 <small>uttering they-are-luring</small></p>
<p>ΕΝ ΤΡΥΦΩΝΤΕΣ ΕΝ ΤΑΙΣ ΑΓΑ 20 <small>in-enervating in the loves</small></p>	<p>ΥΣΙΝ ΕΝΕΠΙΘΥΜΙΑΙΣ ΚΑΡΚ 20 <small>in on-feelings of-flesh</small></p>
<p>ΠΑΙΣΑΥΤΩΝ ΣΥΝΕΥΦΟΧΟΥΜΕ 40 <small>of-them together-well-having</small></p>	<p>ΟΣ ΑΣΕΛΓΕΙΑΙΣ ΤΟΥΣ ΟΛΙΓ 40 <small>wantonness the-ones fewly</small></p>
<p>ΝΟΙΟΥΜΙΝ ΟΦΘΑΛΜΟΙ ΣΕΧΟΝ 60 <small>to-you-p viewers having</small></p>	<p>ΩΣ ΑΠΟΦΕΥΓΟΝΤΑΣ ΤΟΥΣ ΕΝ 60 <small>from-fleeing the-ones in</small></p>
<p>ΤΕΣ ΜΕΣΤΟΥΣ ΜΟΙΧΑΙΔΟΣ 80 <small>distended of-adulteress</small></p>	<p>ΠΑΛΗΝΑΝΑΣΤΡΕΦΟΜΕΝΟΥΣ 80 <small>straying up-turning (behaving)</small></p>
<p>ΚΑΙ ΑΚΑΤΑΠΑΥΣΤΟΥΣ ΑΜΑΡ 400 <small>and un-down-cease miss miss</small></p>	<p>ΕΛΕΥΘΕΡΙΑΝ ΑΥΤΟΙΣ ΕΠΑΓ 900 <small>s repeats freedom to-them promising</small></p>
<p>ΤΙΑΣ ΔΕ ΛΕΖΟΝΤΕΣ ΨΥΧΑΣ 20 <small>luring souls</small></p>	<p>ΓΕΛΛΟΜΕΝΟΙ ΑΥΤΟΙ ΔΟΥΛΟΙ 20 <small>they to-slaves</small></p>
<p>ΑΣΤΗΡΙΚΤΟΥΣ ΚΑΡΔΙΑΝ ΓΕ 40 <small>un-stood-fast heart hav-</small></p>	<p>ΥΠΑΡΧΟΝΤΕΣ ΤΗΣ ΦΘΟΡΑΣ 10 <small>belonging of-the corruption</small></p>
<p>ΓΥΜΝΑΣΜΕΝΗ ΠΛΕΟΝΕΣΙΑ 60 <small>in-been-exercised of-more-having</small></p>	<p>ΩΓΑΡΤΙΣΤΗΤΗ ΤΑΙΟΥΤΩΚ 60 <small>to-whom for any has-been-diminished to-this-one and</small></p>
<p>ΣΕΧΟΝΤΕΣ ΚΑΤΑΡΑΣΤΕΚΝΑ 80 <small>having of-eccecration offsprings</small></p>	<p>ΑΙ ΔΕ ΔΟΥΛΩΤΑΙ ΕΙΓΑΡΑΠΟ 80 <small>he-has-been-enslaved if for from-</small></p>
<p>ΚΑΤΑΛΕΙΠΟΝΤΕΣ ΕΥΘΕΙ 500 <small>leaving well-placed</small></p>	<p>ΦΥΓΟΝΤΕΣ ΤΑ ΜΙΑΣΜΑΤΑ ΤΟΥ 4000 <small>fleeing the defilements of-the</small></p>

¹ It is the special function of the Circumcision epistles to reaffirm and enforce the ancient prophetic scriptures and the words of our Lord before His death and ascension. This is notably lacking in Paul's epistles. Seldom is the life of our Lord referred to, or His teaching recalled. There is little of prophetic reference. When the prophets are quoted it is usually to show their harmony or agreement, rather than direct fulfillment. The quotations are introduced by such connectives as "as" or "according to". This is because Paul is detailing an administration outside of the range of the prophets and beyond the scope of our Lord's ministry. Not so Peter and the Circumcision. They are concerned with the fulfillment of the prophetic predictions and are engaged in the same ministry as our Lord when on earth, for He proclaimed the kingdom as well as they.

² Not only scoffers, but many who believe the Bible, have fallen into the error of supposing that all things have continued without change from the beginning. The great disruption chronicled in the second verse of the first of Genesis—"the earth *becomes* waste and sterile" (for it was not created so, Isa. 45¹⁸)—has been well nigh forgotten. What system of biblical cosmogony accounts for an earth "cohering out of water and through water"? This is more in accord with some of the theories of science than theology. It seems evident from this passage, as well as the accounts in Genesis and Job, that the earth has gone through much the same processes which we observe in the present condition of other planets. It probably was swathed in vapors like Venus or Jupiter, and once had rings like Saturn. The Hebrew "heavens" is dual, meaning a pair of heavens. We know that, in the new earth, there will be no seas, as on the moon or Mars. It has been and is subject to vast geologic changes, effected, in the past, by water. It is stored with fire, which will be one of the means of its next great cataclysmic renovation. Fire in the heavens (perhaps a nebula) and in the earth will form the crucible for the new creation.

ments of the world by the recognition of our Lord and Saviour Jesus Christ, yet, being again involved in these, they are being discomfited, their last state has become worse ²¹ than the first. For it were better for them not to have recognized the way of righteousness, than, recognizing it, to go back again to what was behind, from the holy precept ²² given over to them. Now the true proverb has befallen them: "A cur turning back to its own vomit," and "A bathed swine to its wallowing in the mire."

3 This is already, beloved, the second epistle I am writing to you, in which I am arousing your sincere ² comprehension by a reminder to remind you of the declarations declared before by the holy prophets, and the precept of your apostles ³ of the Lord and Saviour, knowing this first, that, in the last days scoffers will be coming with scoffing, going according to their own desires, and saying, ⁴ "Where is the promise of His presence? For from what time the fathers were put to repose, all is continuing thus from the beginning of creation."

⁵ For they want to be oblivious of this, that there were heavens of old, and an earth cohering out of water and through water, by the word of ⁶ God; through which the then world, being deluged by water, was ⁷ destroyed. Yet the heavens now, and the earth, by the same word, are stored with fire, being kept for the day of the judgment and destruction of irreverent men.

ΥΚΟΣΜΟΥ ΕΝΕΠΙΓΝΩΣΕΙΤΟ 20
 SYSTEM IN ON-KNOWLEDGE OF-THE
 ΥΚΥΡΙΟΥ ΗΜΩΝ ΚΑΙ ΣΩΤΗΡΟ 40
 Master OF-US AND saviour
 CΙΝ ΣΟΥ ΧΡΙΣΤΟΥ ΤΟΥΤΟΙΣ 60
 JESUS ANOINTED to-these
 ΔΕ ΠΑΛΙΝ ΕΜΠΑΚΕΝΤΕΣ 80
 YET AGAIN BEING-IN-BRAIDED THEY-
 ΤΩΝΤΑΙ ΓΕ ΓΟΝΕΝ ΑΥΤΟΙΣ 100
 ARE-BEING-DIMINISHED HAS-BECOME to-them THE
 ΑΕΣΧΑΤΑ ΧΕΙΡΟΝ ΑΤΩΝ ΠΡΩ 20
 LAST WHOSE OF-THE BEFORE-MOST
 ΤΩΝ ΚΡΕΙΤΤΟΝ ΓΑΡ ΗΝ ΑΥΤΟ 40
 21 better for it-WAS to-them
 ΙΣΗΝ ΕΠΕΓΝΩΚΕΝ ΑΙΤΗΝ ΟΔ 60
 NO TO-HAVE-ON-KNOWN THE WAY
 ΟΝ ΤΗΣ ΔΙΚΑΙΟΣΥΝΗΣ ΕΠΙ 80
 OF-THE JUSTICE OR ON-
 ΓΝΟΥΣΙΝ ΕΙΣ ΤΑ ΟΠΙΣΘΑ 200
 KNOWING INTO THE BEHIND TO-UP-
 ΟΥΤ ΦΡΟΝΟΝΤΕΣ ΤΗΝ ΟΔΟΝ 20
 OUT-FR INTO THE BEHIND TO UP-BOW FROM
 ΚΑΜΨΑΙΑ ΠΟΤΗΣ ΠΑΡΑΔΟΘΕ 40
 HOW FROM THE BEING-BESIDE-GIVEN
 ΙΗΣΟΥ ΤΟΙΣ ΑΓΙΑΣ ΤΟ 40
 to-them HOLY direction
 ΗΣΣΕ ΒΕΒΗΚΕΝ ΔΕ ΑΥΤΟΙΣ 60
 22 HAS-befallen YET to-them
 ΤΟΤΗΣ ΑΛΗΘΟΥΣ ΠΑΡΟΙΜΙΑ 80
 THE OF-THE TRUE proverb
 ΣΚΥΩΝ ΕΠΙΣΤΡΕΨΑΣΕ ΠΙΤΟ 100
 dog ON-TURNING ON THE
 ΙΔΙΟΝ ΞΕΡΑ ΜΑΚΑΙΥΣ ΛΟΥ 20
 OWN OUT-GUSH AND SWINE bring-
 ΑΜΕΝ Η ΕΙΣΚΥΛΙΑ ΜΑΒΟΡ 40
 BATHED INTO wallowing OF-MIRE
 ΟΡΟΥΤΑΥΤΗΝ ΗΔΗ ΑΓΑΠΗΤΟ 60
 3 this ALREADY beloved
 ΙΔΕΥΤΕΡΑΝ ΥΜΙΝ ΓΡΑΦΕΙ 80
 second to-YOU I-AM-WRITING letter
 ΙΣΤΟΛΗΝ ΕΝΑΙΣ ΔΙΕΓΕΙΡΩ 100
 IN WHICH I-AM-THRU-ROUSING
 ΥΜΩΝ ΕΝ ΠΟΜΝΗΣ ΕΙΤΗΝ ΕΙ 20
 OF-YOU IN UNDER-BEMINDING THE still-
 ΑΙΚΡΙΝΗ ΔΙΑΝΟΙΑ ΜΗΝ ΗΣΘ 40
 2 ere THRU-MIND TO-BE-REMINDED
 ΗΝ ΑΙΤΩΝ ΠΡΟΙΡΗΜΕΝΩΝ 80
 OF-THE HAVING-been-BEFORE-declared dec-
 ΗΜΑΤΩΝ ΥΠΟ ΤΩΝ ΑΓΙΩΝ ΠΡΟ 90
 lations by THE POLY BEFORE-
 ΦΗΤΩΝ ΚΑΙ ΤΗΣ ΤΩΝ ΑΠΟΣΤΟ 500
 AVERERS AND OF-THE OF-THE commissioners
 ΑΝΩΝΥΜΩΝ ΕΝ ΤΟ ΑΝΗΣΤΟΥ ΚΥΡ 20
 OF-YOU direction OF-THE Master
 ΙΟΥ ΚΑΙ ΣΩΤΗΡΟ ΤΟΥΤΟ ΠΡ 40
 3 AND saviour this BEFORE-
 ΩΤΟΝ ΓΙΝΩΣΚΟΝΤΕΣ ΟΤΙ ΕΛ 60
 most KNOWING that WILL-
 ΕΥΣΟΝΤΑΙ ΕΠΕΣΧΑΤΩΝΤΩ 90
 BE-COMING ON LAST OF-THE
 ΗΜΕΡΩΝ ΕΝ ΕΜΠΑΙΓΜΟΝ ΗΜ 600
 DAYS IN IN-sporting IN-
 ΠΑΙΚΤΑΙ ΚΑΤΑ ΤΑΣ ΙΔΙΑΣ 20
 As s. o. sporters according-to THE OWN OF-
 ΥΠΟΝΕΠΙΘΥΜΙΑΣ ΠΟΡΕΥΟΜ 40
 ON-FEELINGS OF-them
 4 ΕΝΟΙΚΑΙ ΕΛΓΟΝΤΕΣ ΠΟΥΕ 60
 AND SAYING ?-where IS
 ΤΙΝ ΕΠΑΓΓΕΛΙΑ ΤΗΣ ΠΑΡΟ 40
 THE promise OF-THE BESIDE-BEING
 ΥΣΙΑΣ ΑΥΤΟΥ ΑΦΗΣ ΓΑΡ ΟΙ 700
 OF-Him FROM WHICH FOR THE FA-
 ΑΤΕΡΕΣ ΕΚΟΙΜΗΘΗΣΑΝ ΠΑΝ 20
 THERS WERE-reposed ALL
 ΤΑΟΥΤΩΣ ΔΙΑΜΕΝΕΙΑ ΠΑΡΧ 40
 thus IS-THRU-REMAINING FROM ORIGIN
 ΗΣΚΤΙΣ ΕΨΑΛΘΑΝ ΕΙΓΑΡ 60
 5 OF-CREATION IS-being-OLIVIOUS-UP for
 ΑΥΤΟΥ ΣΤΟΥΤΟ ΒΕΛΟΝΤΑΣ 80
 them this WILLING that
 ΤΙΟΥ ΡΑΝ ΟΙ ΗΣΑΝ ΕΚ ΠΑΛΑΙ 800
 heavens WERE OUT-OLD
 ΚΑΙ ΓΗ ΣΥΔΑΤΟΣ ΚΑΙ ΔΙΑΥ 20
 AND LAND OUT OF-water AND THRU wa-
 ΔΑΤΟΣ ΣΥΝΕΣΤΟΤΕΣ ΑΤΙΟΥ 40
 s. o. TATIC for A ter HAVING-TOGETHER-STOOD TO-THE OF-THE God
 ΕΟΥ ΛΟΓΩ ΔΙΩΝΟΤΟΤΕ ΚΟΣΜ 60
 6 saying THRU WHICH the then SYSTEM
 ΟΣΥΔΑΤΙΚΑ ΤΑΚΑΛΥΣΘΕΙΣ 80
 to-water BEING-DOWN-SURGED was-
 ΠΩΛΕΤΟ ΟΙΔΕΝ ΝΟΥ ΡΑΝΟΙ 900
 7 destroyed THE YET NOW heavens
 ΚΑΙ Η ΓΗ ΤΩ ΑΥΤΩ ΛΟΓΩ ΤΕ 20
 AND THE LAND TO-THE SAME SAYING HAVING-been-
 ΣΑΥΡΙΣΜΕΝΟΙ ΕΙΣΙΝ ΠΥΡΙ 40
 PLACED-INTO-MORROW ARE (to-FIRE)
 ΤΗΡΟΥΜΕΝΟΙ ΕΙΣ ΗΜΕΡΑ 60
 being-KEPT INTO DAY OF-
 ΡΙΣΕΩΣ ΚΑΙ ΑΠΩΛΕΙΑΣ 80
 A C E B = UN-Reverent JUDGING AND OF-destruction OF-THE
 ΑΣΕΒΩΝ ΑΝΘΡΩΠΩΝ ΕΝΕΤΟ 5000
 8 UN-Reverent humans ONE YET this

⁸ Time, with God, has none of the limitations which it has with us. The events of a day are vivid in our minds for a brief period, then they vanish and are forgotten. We know nothing of the future. But past and future are alike to God. As the psalmist says, "A thousand years in Thy sight are as yesterday when it is past" (Ps.90⁴). We can readily recall the record of the previous day. It seems but a brief space of time. So a thousand years seems to Him. Since Peter penned these words nearly two thousand years have passed and His promise to Israel is not yet fulfilled, but there are indications that the time is near.

¹⁰ The day of the Lord, though it lasts for more than a thousand years, is treated as though its arrival is to be immediately followed by its end, in harmony with the preceding paragraph. It will come as a thief (1 Thes. 5²). It will close with the great cataclysm (Un.20¹¹; 21¹) which ushers in the day of God, in the new creation. Two great convulsions divide the history of the heavens and the earth into three grand divisions. One is found at the forefront of revelation, this one is near its finish. The heavens and earth were destroyed by water (Gen. 1²). In the future this will be effected by fire. The past was a physical regeneration. The future will be a chemical recreation. Water, in the form of seas, is found only on the present earth. It was not on, but about, the previous one. It will be absent in the third earth (Un.21¹). The changing character of the earth on which we live is due largely to the presence of water. It disintegrates the solid rocks. As glaciers, it grinds down the mountains. In streams, it washes the soil into the sea. This is undoubtedly a parable of the impermanent moral processes through which mankind is passing. The new earth will be unchanging, permanent. Having passed through the great crucible of the divine Alchemist, its stones will be precious gems, hard as flint, and indestructible. And this will also be a parable of the moral purity which has been purged by fire and abides. This chapter reveals the fact that the new creation will be the third earth and third heaven (2 Co. 12²).

⁸ Now of this one thing you are not to be oblivious, beloved, that one day with the Lord is as a thousand years and a thousand years as one day. The Lord is not tardy as to the promise, as some are deeming tardiness, but is patient because of you, not intending any to be destroyed, but all to make room for repentance.

¹⁰ Now the day of the Lord will be arriving as a thief, in which the heavens shall be passing by with a booming noise, yet the elements will be dissolved by combustion, and the earth and the works in it will be found. All these, then, being dissolved, what manner must you belong to in holy behavior and devotion, hoping for and hurrying the presence of the day of God, because of which the heavens, being on fire, will be dissolved, and the elements are decomposed by combustion! Yet we, according to His promises, are hoping for new heavens and a new earth, in which righteousness is dwelling.

¹⁴ Wherefore, beloved, hoping for these things, endeavor to be found by Him in peace, unspotted and flawless. And be deeming the patience of our Lord salvation, according as our beloved brother Paul also writes to you, according to the wisdom given to him, as also in all the epistles, speaking in them concerning these things, in which are some things hard to apprehend, which the unlearned and unstable are twisting, as the rest of the scriptures also, to their own destruction.

¹⁷ You, then, beloved, knowing this before, be on your guard lest, being

<p>ΥΤΟΜΗΛΑΝΘΑΝΕΤΩΥΜΑΣ ΑΓ²⁰ NO LET-BE-BEING-OBLIVIOUS-UP YOUR be-</p>	<p>ΔΥΣΟΥΜΕΝ ΑΤΗΚΕΤΑΙ ΚΑΙ Ν²⁰ 13 ING IS-BEING-MELTED NEW</p>
<p>ΑΠΗΤΟΙΟΤΙ ΜΙΑ ΗΜΕΡΑ ΠΑΡ⁴⁰ LOVED that ONE DAY BESIDE</p>	<p>ΟΥΣ ΔΕ ΟΥΡΑΝΟΥΣ ΚΑΙ ΚΑΙ Ν⁴⁰ YET heavens AND NEW</p>
<p>ΑΚΥΡΙΩΦΘΙΣΙ ΑΙ ΕΤΗ ΚΑΙ Χ⁶⁰ Master AS THOUSAND YEARS AND THOU-</p>	<p>ΗΝ ΓΗΝ ΚΑΤΑ ΕΠΑΓΓΕΛΜΑ⁶⁰ LAND according-to THE promise-effects</p>
<p>ΙΔΙ ΑΕΤΗΣ ΩΣ ΗΜΕΡΑ ΜΙΑ ΔΟΥΒ⁸⁰ 9 HAND YEARS AS DAY ONE NOT IS-</p>	<p>ΤΑΔΥΤΟΥ ΠΡΟΣ ΔΟΚΩΜΕΝΕΝ⁸⁰ OF-HIM WE-ARE-TOWARD-BEEMING IN</p>
<p>ΡΑΔΥΝΕΙ ΚΥΡΙΟΣ ΤΗ ΣΕ ΠΑΡ¹⁰⁰ being-TARDY Master OF-THE promise</p>	<p>ΟΙΣ ΔΙΚΑΙΟΙ ΣΥΝΗΚΑΤΟΙΚΕ⁶⁰⁰ WHICH JUSTICE IS-DOWN-HOMING</p>
<p>ΓΕΛΙΑΣ ΩΣ ΤΙΝΕΣ ΒΡΑΔΥΤΗ²⁰ AS ANY TARDINESS</p>	<p>ΙΔΙΟ ΑΓΑΠΗΤΟΙ ΤΑΥΤΑ ΠΑΡ²⁰ 14 THRU-WHICH beloved these TOWARD-</p>
<p>ΤΑΝ ΓΟΥΝΤΑΙ ΑΛΛΑ ΜΑΚΡΟΘ⁴⁰ ARE-deeming but He-IS-FAR-FEELING</p>	<p>ΣΔΟΚΩΝΤΕΣ ΣΠΟΥΔΑΣ ΤΑΔ⁴⁰ BEEMING BE-YE-DILIGENT UN-</p>
<p>ΥΜΕΙ ΔΙΔΥΜΑΣ ΜΗ ΒΟΥΛΟΜΕΝ⁶⁰ THRU YOU NO intending</p>	<p>ΣΠΙΛΟΙ ΚΑΙ ΑΜΩΜΗΤΟΙ ΑΥΤ⁶⁰ SPOTTED AND UN-FLAWED to-Him</p>
<p>ΟΣΤΙΝ ΑΣ ΑΠΟΛΕΣΘΑΙ ΑΛΛΑ⁸⁰ ANY TO-BE-BEING-DESTROYED but</p>	<p>ΩΕΥΡΕΘΗΝΑΙ ΕΝ ΕΙΡΗΝΗ ΚΑ⁸⁰ 15 TO-BE-FOUND IN PEACE AND</p>
<p>ΠΑΝΤΑΣ ΕΙΣ ΜΕΤΑΝΟΙΑΝ Χ²⁰⁰ ALL INTO after-MIND TO-SPACE</p>	<p>ΙΤΗΝ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΜΑΚ⁷⁰⁰ THE OF-THE Master OF-US FAR-</p>
<p>ΡΗΣΑΙ Η ΣΙ ΕΙΔΗ ΜΕΡΑ ΚΥΡ²⁰ 10 WILL-BE-ARRIVING YET THE DAY OF-Mas-</p>	<p>ΡΟΘΥΜΙΑΝ ΣΩΤΗΡΙΑΝ ΓΕ²⁰ FEELING saving DE-deeming</p>
<p>ΙΟΥΣ ΚΑΛΕΠΤΗΣ ΕΝ Η ΟΙΟΥΡ⁴⁰ ter AS thief IN WHICH THE hea-</p>	<p>ΣΘΕΚΑ ΘΩΣΚΑΙ Ο ΑΓΑΠΗΤΟΣ¹⁰ according-AS AND THE beloved</p>
<p>ΑΝΟΙΡΙΖΗΔΟΝ ΠΑΡΕΛΕΥΣ⁶⁰ vens booming WILL-BE-BEING-COMING</p>	<p>ΗΜΩΝ ΑΔΕΛΦΟΣ ΠΑΥΛΟΣ ΚΑΤ⁶⁰ OF-US brother PAUL according-</p>
<p>ΟΝΤΑΙ ΣΤΟΙΧΕΙΑ ΔΕ ΚΑΥΣΟ⁸⁰ elements YET BURNING</p>	<p>ΑΤΗΝ ΔΟΘΕΙΣ ΑΝΑΥΤΩ ΣΟΦΙ⁸⁰ to THE BEING-GIVEN to-him WISDOM</p>
<p>ΥΜΕΝ ΑΥΘΙΣ ΕΤΑΙ ΚΑΙ ΑΓΗΚ³⁰⁰ WILL-BE-BEING-LOOSED AND LAND AND</p>	<p>ΑΝΕΓΡΑΥΕΝ ΥΜΙΝ ΩΣ ΚΑΙ Ν⁸⁰⁰ 16 WRITES to-YOU AS AND IN</p>
<p>ΑΙΤΑ ΕΝ ΑΥΤΗΡ ΓΑΕΥΡΕΘΗ²⁰ THE IN her ACTS WILL-BE-BEING-FOUND</p>	<p>ΠΑΣΑΙΣ ΤΑΙΣ ΕΠΙΣΤΟΛΑΙΣ²⁰ ALL THE letters</p>
<p>ΣΕΤΑΙ ΤΟΥΤΩ ΝΟΥΝ ΠΑΝΤΩ⁴⁰ 11 OF-THOSE THEN ALL</p>	<p>ΑΛΛΩΝ ΕΝ ΑΥΤΑΙΣ ΠΕΡΙ ΤΟΥ⁴⁰ TALKING IN them ABOUT these</p>
<p>ΝΑΥΟΜΕΝΩΝ ΠΟΤΑΠΟΥΣ ΔΕΙ⁶⁰ being-LOOSED b where-FROM IS-BINDING</p>	<p>ΤΩΝ ΕΝ ΑΙΣ ΕΣΤΙΝ ΔΥΣΝΟΗ⁶⁰ IN WHICH IS ILL-MINDED</p>
<p>ΥΠΑΡΧΕΙΝ ΜΑΣ ΕΝ ΑΓΙΑΙΣ⁸⁰ TO-BE-belonging YOU IN HOLY</p>	<p>ΑΤΙΝ ΑΔΟΙΜΑΘΕΙΣ ΚΑΙ ΑΝ⁸⁰ ANY WHICH THE UNLEARNED AND UN-</p>
<p>ΑΝΑΣΤΡΟΦΑΙΣ ΚΑΙ ΕΥΣΕΒΕ¹⁰⁰ UP-TURNINGS (behaviors) AND devoutness</p>	<p>ΤΗΡΙΚΤΟΙΣ ΤΡΕΒΛΟΥΣΙΝ Ω³⁰⁰ STOOD-fast ARE-twisting AS</p>
<p>ΙΑΙΣ ΠΡΟΣΔΟΚΩΝΤΑΣ ΚΑΙ²⁰ 12 TOWARD-BEEMING AND being-</p>	<p>ΣΚΑΙ ΤΑΣ ΛΟΙΠΑΣ ΓΡΑΦΑΣ²⁰ AND THE rest WRITINGS TO-</p>
<p>ΠΕΥΔΟΝΤΑΣ ΤΗΝ ΠΑΡΟΥΣΙΑ¹⁰ DILIGENT THE BESIDE-BEING</p>	<p>ΡΟΣ ΤΗΝ ΙΔΙΑΝ ΑΥΤΩΝ ΑΠΩΛ¹⁰ ward THE OWN OF-them destruction</p>
<p>ΝΤΗΣ ΤΟΥ ΘΕΟΥ ΗΜΕΡΑΣ ΔΙΗ⁶⁰ OF-THE OF-THE God DAY THRU WHICH 17</p>	<p>ΕΙ ΑΝ ΥΜΕΙΣ ΟΥΝ ΑΓΑΠΗΤΟΙ⁶⁰ IF YOU THEN beloved-ones</p>
<p>ΝΟΥΡΑΝΟΙ ΠΥΡΟΥ ΜΕΝΟΙ ΑΥ⁸⁰ heavens being-FIRED WILL-</p>	<p>ΠΡΟΓΙΝΩΣΚΟΝΤΕΣ ΦΥΛΑΞ⁶⁰ BEFORE-KNOWING BE-GUARDING</p>
<p>ΘΗΣΟΝΤΑΙ ΚΑΙ ΣΤΟΙΧΕΙΑ³⁰⁰ BE-BEING-LOOSED AND elements BURN-</p>	<p>ΕΘΕΙΝΑ ΜΗ ΤΗΤΩΝ ΑΘΕΣΜΩ¹⁰⁰⁰ THAT NO to-THE OF-THE UN-PLACED</p>

¹⁵ It is evident that Peter, great apostle though he was, could not apprehend fully the ministry of Paul. He did see, however, that the seeming delay in the setting up of the kingdom was being used by God, through Paul, and that salvation was by no means dependent upon Israel's attitude. This subject, which is merely alluded to by Peter, is fully set forth by Paul in the eleventh chapter of his epistle to the Romans.

led off with the deception of the dissolute, you should be falling from
¹⁸ your own steadfastness. Yet be growing in grace and the knowledge of our Lord and Saviour Jesus Christ.

To Him be glory even now, and for the day of the eon. *Amen!*

Ν ΠΛΑΝΗΣΥΝΑΠΑΧΘΕΝΤΕΣΕ 20
 to-STRAIING BEING-TOGETHER-FROM-LED YE-
 Κ ΠΕΣΗΤΕ ΤΟΥ ΙΔΙΟΥ ΣΤΗΡΙ 40
 ME'D-DE-OUT-FALLING OF-THE OWN STAND-fastness
 Γ ΜΟΥ ΑΥΞΑΝΕΤΕ ΔΕ ΕΝ ΧΑΡΙ 50
 YE-DE-GROWING-UP YET IN grace
 18
 ΤΙ ΚΑΙ ΓΝΩΣΕΙ 20
 AND knowledge
 ΤΟΥ ΚΥΡΙΟΥ 80
 OF-THE Master

ΗΜΩΝ ΚΑΙ ΣΩΤΗΡΟΣ ΙΗΣΟΥ Χ 100
 OF-US AND SAVIOUR JESUS AN-
 ΡΙΣΤΟΥ ΑΥΤΩ Η ΔΟΞΑ ΚΑΙ ΝΥ 20
 OINTED to-Him THE esteem AND NOW
 Ν ΚΑΙ ΕΙΣ ΗΜΕΡΑΝ ΑΙΩΝΟΣ Α 40
 AND INTO DAY OF-con A-

ΜΗΝ
 MEN

THE EPISTLES OF JOHN

PERHAPS no greater service can be rendered to students of the writings of John than to point out their inapplicability to the present secret economy. John, just as truly as Peter and James, ministered to the Circumcision, and referred to the nations as outside the sphere of fellowship (3 Jn. 7). Even when he widens the scope of blessing to include the whole world, he lays the heaviest stress on its relation to the favored nation. "He is the Propitiation concerning our sins (Israel's) yet not concerning *ours* only, but concerning the whole world also" (1 Jn. 2²).

Furthermore, while our present grace is based on the repudiation of all privilege which comes through the flesh (2 Co. 5¹⁶), since the nations have no physical connection with Christ, John commences his epistle by enforcing the physical evidence on which his ministry is founded. He knew Christ after the flesh for many years, and had rested in His bosom. This is the sphere into which he introduces us in his writings. In contrast to this, Paul never met Christ until He was glorified, and thus became the divine illustration of our relationship with Him.

The clue to the character and application of John's ministry, both personal and written, lies in the Lord's question to Peter (Jn. 21²²) "If I should want him to be remaining till I am coming, what is it to you?" The Lord did not say that he actually would remain alive until His return, but we have little room to doubt that, *in spirit*, this is true. His writings have special application to those who enter the kingdom without dying, and provide the doctrinal basis of the kingdom itself. This is further confirmed by the fact that, in his apocalyptic visions, John enters the kingdom, in spirit.

And this is the reason why his writings have made such an appeal to the saints of today. During the kingdom eon blessing will flow through Israel to the nations. So in John we have God's love for the world (Jn. 3¹⁶) and Christ's propitiation is world-wide in

its scope. But never is there any hint anywhere of blessing for the nations during Israel's apostasy, as is the case in the Pauline epistles.

It is a fact but little realized that John's writings were not penned until after the death of Paul and Peter and most of the saints who come before us in the Scriptures. They all preached and taught without having ever seen the gospel or the epistles of John. Paul's marvelous ministries were not only carried out without these writings, but he followed lines of truth decidedly distinct from that of John's record. They are ours to read and interpret in their true setting, but not to apply to a time for which they are neither fitted nor intended. John's gospel and epistles were written too late to be used by most of the Circumcision in the past, hence have their special sphere and application in the future. John has not yet come to his own, and will have to tarry for his fullest ministry till the Lord comes.

The subject of these epistles is life in the saints rather than life in Christ. This life manifests itself in conduct which must satisfy the severe tests applied for the exposure of a spurious spirituality. The professor is tested as to *where* he walks (1⁶), his profession of sinlessness (1⁸) and perfection (1¹⁰), his knowledge of God (2⁴), his remaining in Christ (2⁶), his love of the brethren (2⁹) and his love of God (4²⁰). John's "if we should say," is like James' test "If anyone should be saying." John sets God before the believer as Light, Love and Spirit, while Paul sets the believer before God in Christ.

John's teaching approximates that of Hebrews in many respects. It puts Jesus Christ as a Entreater between the Father and His children as Hebrews puts the Son of God as Priest between God and believing Israelites.

John says very little about himself. In his gospel there is only one John—the Baptist. He speaks of himself as one whom Jesus loved (Jn. 13²³; 21²⁰). A single page of Paul is more self-revealing than all John has written, and this picture of our pattern (1 Ti. 1⁶) is given for our imitation.

¹ The ministry of John is based upon his personal acquaintance with the Lord in the flesh. Indeed, this was the prime qualification of all the twelve apostles (Ac.1²¹). They were to bear witness to the evidence of their senses, both before and after His resurrection. They saw and handled Him, and heard His words of life. Paul, the one to whom the present secret administration of God's grace was revealed (Eph.3²), had no personal contact, and did not know Christ until after His ascension and glorification.

¹ The first few verses are a condensed summary of John's account of our Lord's life. In it, as here, the Lord is presented under the figure of the divine Expression, or Word. In Paul's epistles He is set forth as the Image of God (2 Co.4⁴; Col.1¹⁵). John appeals to our ears, Paul to our eyes. Job contrasts the two, when he says to God: "I heard of Thee by the hearing of the ear, yet now my eye sees Thee" (Job 42⁵). As in nature sight is a much higher sensation than sound, so we have a much loftier revelation of God through Christ as His Image than as His Expression. The Expression, or Word, became flesh (Jn.1¹⁴) in order to declare God.

³ Jesus Christ is the title of our Lord's humiliation, the time to which John refers. Christ Jesus is the title of His exaltation, which, as viewed in John's writings is still future, but which, for us is His present place. So that our fellowship is not with Jesus Christ but with Christ Jesus.

⁵ God is spirit. God is light. God is love. The first is a fact. The last two are figures, but they reveal His heart to our hearts.

⁶ The Circumcision evangel demands repentance, baptism (Ac.2³⁸) and works (Ja.2¹⁴), and good conduct, and conferred a probational pardon, calling for continual cleansing. They knew nothing of the justification by faith which is ours in Christ Jesus (Ro.8¹), in which all possibility of condemnation vanishes and leads to an experience altogether above that here set forth by the apostle. We have sinned, but are justified or vindicated, without reference to our own conduct, which is based upon this favor.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we gaze at, and which our hands handle, is concerned with the word of life. And the life was manifested, and we have seen and are testifying and reporting to you the eonian life which was toward the Father and was manifested to us.

³ That which we have seen and heard we are reporting to you, that *you* also may be having fellowship with us, and yet this fellowship of ours is with the Father and with His Son, Jesus Christ. And these things *we* are writing that our joy may be full.

⁵ And this is the message which we have heard from Him, and are informing you, that God is light, and darkness in Him there is none.

⁶ If we should be saying that we are having fellowship with Him and should be walking in darkness, we are lying and are not doing the truth. Yet if we should be walking in the light as *He* is in the light, we are having fellowship with one another, and the blood of Jesus, His Son, is cleansing us from every sin.

⁸ If we should be saying that we have no sin we are deceiving ourselves, and the truth is not in us. If we should be avowing our sins. He is faithful and just that He may be pardoning us our sins and should be cleansing us from all injustice.

¹⁰ If we should be saying that we have not sinned we are making Him a liar, and His word is not in us.

2 My little children, I am writing these things to you that you may

ΟΗΝΑΠΑΡΧΗΝΣΟΑΚΗΝΚΟΑΜΕΝ 30

WHICH WAS FROM ORIGINAL WHICH WE-HAVE-HEARD

Β¹ Ο

ΟΕΩΡΑΚΑΜΕΝΤΟΙΣΟΦΘΑΛΜ 40

WHICH WE-HAVE-SEEN TO-THE VIEWERS

ΟΙΣΗΜΩΝΟΕΘΕΑΣΑΜΕΘΑΚΑ 60

OF-US WHICH WE-AS2C AND

ΙΑΙΧΕΙΡΕΣΗΜΩΝΕΥΗΛΑΦΗ 80

THE HANDS OF-US STROKE-TOUCH

ΣΑΝΠΕΡΙΤΟΥΛΟΓΟΥΤΗΣΖΩ 100

ABOUT THE SAYING OF-THE LIFE

ΗΣΚΑΙΗΖΩΝΕΦΑΝΕΡΩΘΗΚΑ 20

AND THE LIFE WAS-made-APPEAR AND

2 u+ΟΑΝ¹Ο

ΙΕΩΡΑΚΑΜΕΝΚΑΙΜΑΡΤΥΡΟ 40

WE-HAVE-SEEN AND WE-ARE-wITNESSING

ΥΜΕΝΚΑΙ ΑΠΑΓΓΕΛΛΟΜΕΝΥ 60

AND WE-ARE-FROM-MESSAGING TO-

ΜΙΝΤΗΝΖΩΝΤΗΝΑΙΩΝΙΟΝ 80

YOUR THE LIFE THE EONIAL

ΗΤΙΣΗΝΠΡΟΣΤΟΝΠΑΤΕΡΑΚ 300

WHICH-ANY WAS TOWARD THE FATHER AND

ΖΩΦΑΝΕΡΩΘΗΝΗΜΙΟΕΩΡΑ 30

3 WAS-made-APPEAR TO-US WHICH WE-HAVE-

3 WE-HAVE-HEARD AND WE-HAVE-SEEN ^{a adds} ΚΑΙ ΑΝΔ

ΚΑΜΕΝΚΑΙ ΑΚΗΝΚΟΑΜΕΝ ΑΠΑ 40

SEEN AND WE-HAVE-HEARD WE-ARE-

ΓΓΕΛΛΟΜΕΝΚΑΙ ΥΜΙΝ ΙΝΑΚ 60

FROM-MESSAGING AND TO-YOU-P THAT AND

ΑΙ ΥΜΕΙΣ ΚΟΙΝΩΝΙΑΝ ΕΧΕΤΕ 30

YE COMMUNION MAY-BE-HAV-

ΕΜΕΘΗΜΩΝΚΑΙ ΗΝ ΚΟΙΝΩΝΙΑ 300

ING WITH US AND THE COMMUNION

ΔΕ ΗΜΕΤΕΡΑ ΜΕΤΑ ΤΟΥ ΠΑΤΕΡ 20

YET THE OUR-more WITH THE FATHER

ΡΟΣ ΚΑΙ ΜΕΤΑ ΤΟΥ ΥΙΟΥ ΑΥΤ 10

AND WITH THE SON OF-Him

ΟΥ ΗΝΣΟΥ ΧΡΙΣΤΟΥ ΚΑΙ ΤΑΥ 60

4 JESUS ANOINTED AND these

ΤΑ ΓΡΑΦΟΜΕΝ ΗΜΕΙΣ ΙΝΑ ΗΧ 60

ARE-WRITING WE TEAT THE JOY

ΑΡΑΝΗΜΩΝ ΗΠΕ ΠΛΗΡΩΜΕΝ ΗΚ 400

OF-US MAY-BE HAVING-been-FILLED AND

ΑΙΣΤΙΝ ΑΥΤΗΝ ΗΓΕΓΕΙΛΑΝ 20

IS this ^{a had} +ΑΠ- C

ΑΙΣΤΙΝ ΑΥΤΗΝ ΗΓΕΓΕΙΛΑΝ 20

IS this THE MESSAGE WHICH

ΝΑΚΗΝΚΟΑΜΕΝ ΑΠΑ ΤΟΥ ΚΑΙ 40

WE-HAVE-HEARD FROM Him AND

ΑΝ ΑΓΓΕΛΛΟΜΕΝ ΥΜΙΝ ΟΤΙ 60

WE-ARE-UP-MESSAGING TO-YOU-P THAT THE

ΘΕΟΣ ΦΩΣ ΕΣΤΙΝ ΚΑΙ ΣΚΟΤΙ 60

God LIGHT IS AND DARKNESS

ΑΕΝ ΑΥΤΩ ΟΥΚ ΕΣΤΙΝ ΟΥΔΕ 300

IN Him NOT IS NOT-YET-ONS

1 Α+ΓΑΡ for ΙΑ ΕΑΝ ΕΙΠΩΜΕΝ ΟΤΙ ΚΟΙΝΩ 30

IF-EVER WE-MAY-BE-SAYING that communion

ΝΙ ΑΝ ΕΧΟΜΕΝ ΜΕΤΑ ΤΟΥ ΚΑΙ 40

WE-ARE-HAVING WITH Him AND

ΙΕΝΤΩ ΣΚΟΤΕΙ ΠΕΡΙ ΠΑΤΩΜ 60

IN THE DARKNESS WE-MAY-BE ABOUT-TRADING

ΕΝ ΨΕΥΔΟΜΕΘΑ ΚΑΙ ΟΥ ΠΟΙΟ 40

WE-ARE-FALSIFYING AND NOT WE-ARE-DOING

ΥΜΕΝ ΤΗΝ ΑΛΗΘΕΙΑΝ ΔΕ 600

7 THE TRUTH IF-EVER YET

ΕΝΤΩ ΦΩΤΙ ΠΕΡΙ ΠΑΤΩΜΕΝΩ 20

IN THE LIGHT WE-MAY-BE ABOUT-TRADING AS

ΣΑΥΤΟΣ ΕΣΤΙΝ ΕΝΤΩ ΦΩΤΙ 40

He IS IN THE LIGHT com-

ΟΙΝΩΝΙΑΝ ΕΧΟΜΕΝ ΜΕΤΑ ΑΛ 60

munion WE-ARE-HAVING WITH one-another

Η ΑΩΝ ΚΑΙ ΤΟ ΑΙΜΑ ΙΗΣΟΥ ΤΗΣ 50

AND THE BLOOD OF-JESUS THE

ΥΙΟΥ ΑΥΤΟΥ ΚΑΘΑΡΙΖΕΙ Η 300

SON OF-Him IS-cleansing US

ΜΑΣ ΑΠΟ ΠΑΣΗΣ ΑΜΑΡΤΙΑΣ 30

8 FROM EVERY miss IF-

ΑΝ ΕΙΠΩΜΕΝ ΟΤΙ ΑΜΑΡΤΙΑΝ 40

EVER WE-MAY-BE-SAYING that miss

ΟΥΚ ΕΧΟΜΕΝ ΕΑΥΤΟΥΣ ΠΛΑΝ 60

NOT WE-ARE-HAVING SELVES WE-ARE-

ΦΩΜΕΝ ΚΑΙ Η ΑΛΗΘΕΙΑ ΟΥΚ Ε 30

STAYING AND THE TRUTH NOT IS

ΤΙΝΕΝ ΗΜΙΝ ΕΑΝ ΟΜΟΛΟΓΩΜ 300

9 IN US IF-EVER WE-MAY-BE AOWING

ΕΝΤΑΣ ΑΜΑΡΤΙΑΣ ΗΜΩΝ ΠΙΣ 20

THE misses OF-US BELIEVING

ΤΟΣ ΕΣΤΙΝ ΚΑΙ ΔΙΚΑΙΟΣ ΙΝ 40

He-IS AND JUST THAT

ΑΔΗΝ ΗΜΙΝ ΤΑΣ ΑΜΑΡΤΙΑΣ 60

He-MAY-BE-FROM-LETTING TO-US THE misses OF-

ΜΩΝ ΚΑΙ ΚΑΘΑΡΙΣΗΜΑΣΑΠ 60

US AND SHOULD-BE-cleansing US FROM

ΟΠΑΣΗΣ ΔΙΚΙΑΣ ΕΑΝ ΕΙΠΩ 300

10 EVERY UN-justness IF-EVER WE-MAY-BE-SAY-

ΜΕΝ ΟΤΙ ΟΥ ΧΗΜΑΡΤΗΚΑΜΕΝ 20

ING that NOT WE-HAVE-missed

ΨΕΥΣΤΗΝ ΠΟΙΟΥΜΕΝ ΑΥΤΟΝ 10

falsifier WE-ARE-making Him

ΚΑΙ Ο ΛΟΓΟΣ ΑΥΤΟΥ ΟΥΚ ΕΣΤ 60

AND THE SAYING OF-Him NOT IS

ΙΝΕΝ ΗΜΙΝ ΤΕ ΚΝΙΑΜΟΥ ΤΑΥ 30

2 IN US little-odspings OF-US these

ΤΑ ΓΡΑΦΩΜΙΝ ΙΝΑ ΗΜΑΡ 1000

I-AM-WRITING TO-YOU-P THAT NO YOU-MAY-BE-

⁸ Fellowship with God as the Light leads to the discovery of all that is of the darkness. Sin in the saint is made manifest by the light. Away from the light sin may not be detected; it may be unknown. The Circumcision have constant recourse to the pardoning and cleansing virtues of the blood. Under the present reign of grace sin is always submerged by God's favor, so that no pardon is required or possible. Some will say that this puts a premium on sin. This is the very objection which is discussed and refuted in the sixth chapter of the epistle to the Romans. But it works out the very opposite in practise. Man is a contradiction. When the law says "Thou shalt not" it awakens in him a desire to do the very thing that God prohibits. And it is a blessed fact that, when the sluice gates of grace are opened wide so that there is no condemnation no matter what he does, he loses the desire to sin and finds in the very grace which guarantees immunity a latent power which enables him to rise above it.

¹ The rendering "Advocate", in the sense of an attorney before a judge, is not at all in keeping with the character God assumes here. An advocate does not practise before a Father. The Revisers recognized this, and put "Comforter", "Helper", and "Paraclete" in their margin as alternatives. It is rendered "Comforter" four times in John's evangel. The verb covers the territory which we assign to the two words "entreat" and "console". A paraclete is either an entreater or a consoler. The latter hardly seems possible in connection with sin. We have made it an Entreater in this passage and a Consoler in John's evangel.

² The strong contrast indicated by the emphatic "ours" should be noted. It is between Israel, the favored nation, and the whole world. Under the law propitiation was confined to them, but in the great antitype it embraces all mankind.

¹⁵ John speaks of the world oftener than all other writers of the Greek scriptures put together. It means to him the prevailing system lying in the wicked one (5¹⁹) which knows not God, hates His children, and is filled with lust and vanity. Fellowship with

not be sinning. And if anyone should be sinning, we have an Entreater with the Father, Jesus Christ the Just. And *He* is the propitiation, concerned with our sins, yet not concerned with *ours* only, but concerned with the whole world also.

³ And in this are we knowing that we know Him, if we should be keeping His precepts. He who is saying that "I know Him" and is not keeping His precepts, is a liar, and the truth of God is not in him. Yet whoever may be keeping His word, truly in him the love of God has been perfected.

In this we are knowing that we are in Him: he who is saying that he is remaining in Him ought also himself to be walking according as *He* walks. Beloved, I am not writing a new precept to you, but an old precept, which you had from the beginning. The old precept is the word which you hear.

⁸ Again, I am writing a new precept to you, which is true in Him and in you, seeing that the darkness is passing by, and the true light already is appearing. He who is saying that he is in the light and is hating his brother is a liar and is in darkness hitherto. He who is loving his brother is remaining in the light, and there is no snare in him. Yet he who is hating his brother is in darkness and is walking in darkness, and is not aware whither he is going, seeing that the darkness blinds his eyes.

¹² I am writing to you, little children, seeing that your sins have been forgiven you through His name. I am writing to you, fathers, seeing that you know Him Who is from the beginning. I am writing

- ΤΗΤΕ ΚΑΙ ΕΑΝΤΙΣ ΑΜΑΡΤΗΝ** 20
 MISSING AND IF-EVER ANY MAY-BE-MISSING BE-
- ΑΡΑ ΚΑΝ ΤΟΝ ΕΧΟΜΕΝ ΠΡΟΣ ΤΟ** 40
 SIDE-CALLER WE-ARE-HAVING TOWARD THE
- ΟΝ ΠΑΤΕΡ ΑΙΗΣΟΥΝ ΧΡΙΣΤΟ** 60
 FATHER JESUS ANOINTED
- Ν ΔΙΚΑΙΟΝ ΚΑΙ ΑΥΤΟΣ ΙΔΕ** 80
 JUST AND He PROPITIA-
- ΜΟΣ ΕΣΤΙΝ ΠΕΡΙ ΤΩΝ ΑΜΑΡΤ** 100
 A IN PROPITIATION TION IS ABOUT THE MISSES
- ΙΩΝ ΗΜΩΝ ΟΥ ΠΕΡΙ ΤΩΝ ΗΜΕΤ** 20
 OF-US NOT ABOUT THE OUR-MORE
- ΕΡΩΝ ΔΕ ΜΟΝΟΝ ΑΛΛΑ ΚΑΙ ΠΕ** 40
 YET ONLY BUT AND ABOUT
- ΡΙΟΛΟΥ ΤΟΥ ΚΟΣΜΟΥ ΚΑΙ ΕΝ** 60
 WHOLE OF-THE SYSTEM AND IN
- ΤΟΥΤΩ ΓΙΝΩΣΚΟΜΕΝ ΟΤΙ ΕΓ** 80
 THIS WE-ARE-KNOWING THAT WE-
- ΝΟΚΑΜΕΝ ΑΥΤΟΝ ΕΑΝΤΑ ΣΕΝ** 200
 HAVE-KNOWN Him IF-EVER THE direc-
- ΤΟΛΑ ΣΑΥΤΟΥ ΤΗΡΩΜΕΝ ΟΛΕ** 20
 WE-MAY-BE-GUARDING ΦΥΛΑΖΩΜΕΝ 20
 4 times OF-Him WE-MAY-BE-KEEPING THE one-
- ΓΩΝ ΟΤΙ ΕΓΝΩΚΑ ΑΥΤΟΝ ΚΑΙ** 40
 saying that I-HAVE-KNOWN Him AND
- ΤΑ ΣΕΝΤΟΛΑ ΣΑΥΤΟΥ ΜΗ ΤΗΡ** 60
 THE directions OF-Him NO KEEPING
- ΩΝ ΨΕΥΣΤΗΣ ΕΣΤΙΝ ΚΑΙ ΕΝ** 80
 A omits AND A omits in this-one FALSIFIER IS AND IN this-
- ΟΥ ΤΩ ΗΛΛΗΘΕΙΑ ΤΟΥ ΘΕΟΥ** 300
 A omits AN omits OF-THE God one THE TRUTH OF-THE God NOT
- ΥΚΕΣΤΙΝ ΟΣ ΔΑΝΤΗΡ ΗΑΥΤΟ** 20
 5 IS WHO YET-EVER MAY-BE-KEEPING OF-Him 11
- ΥΤΟΝ ΛΟΓΟΝ ΑΛΗΘΩΣ ΕΝΤΟ** 40
 THE SAYING TRULY IN this-one
- ΤΩ Η ΑΓΑΠΗ ΤΟΥ ΘΕΟΥ ΤΕ ΤΕ** 60
 THE LOVE OF-THE God HAS-BEEN-INA-
- ΕΙΩΤΑΙ ΕΝ ΤΟΥΤΩ ΓΙΝΩΣΚΟ** 80
 hured IN this WE-ARE-KNOWING
- ΜΕΝ ΟΤΙ ΕΝ ΑΥΤΩ ΕΣΜΕΝ ΟΛΕ** 300
 6 THAT IN Him WE-ARE THE one-
- ΓΩΝ ΕΝ ΑΥΤΩ ΜΕΝΕΙΝ ΟΦΕΙΛ** 20
 A omits AS omits SAYING IN Him TO-BE-REMAINING IS-OWING
- ΕΙ ΚΑΘΩΣ ΕΚΕΙΝΟΣ ΠΕΡΙ ΕΠ** 40
 according-as that-One ABOUT-TREADS
- ΑΤΗΣ ΕΝ ΚΑΙ ΑΥΤΟΣ ΠΕΡΙ Α** 60
 A omits ΟΥΤΩC thus AND He TO-BE-ABOUT-
- ΤΕΙΝ ΑΓΑΠΗΤΟΙ ΟΥΚ ΕΝΤΟΛ** 80
 7 TREADING BELOVED NOT direction
- ΗΝ ΚΑΙ ΗΝ ΓΡΑΦΩΜΙΝ ΑΛΛ** 300
 NEW I-AM-WRITING to-youp BUT
- ΕΝ ΤΟΛΗΝ ΠΑΛΑΙΑΝ ΗΝ ΕΙΧΕ** 20
 direction OLD WHICH YE-HAD
- ΤΕ ΑΡΧΗ ΧΕΝ ΤΟΛΗΝ ΗΛ** 40
 FROM ORIGINAL THE direction THE OLD
- ΑΙ ΔΕ ΣΤΙΝ Ο ΛΟΓΟΣ ΟΝ ΗΚΟΥ** 60
 IS THE saying WHICH YE-HEAR
- ΣΑΤΕ ΠΑΛΙΝ ΕΝ ΤΟΛΗΝ ΚΑΙ** 80
 8 AGAIN direction NEW
- ΗΝ ΓΡΑΦΩΜΙΝ Ο ΕΣΤΙΝ ΑΛΗ** 600
 I-AM-WRITING to-youp WHICH IS TRUE
- ΘΕCΕΝ ΑΥΤΩ ΚΑΙ ΕΝ ΥΜΙΝ ΟΤ** 20
 A omits K ΔΙ AND A H=US IN Him AND IN youp that
- ΗΝ ΣΚΟΤΙΑ ΠΑΡΑΓΕΤΑΙ ΚΑΙ** 40
 A omits THE DARKNESS IS-bring-DESIDE-LED AND
- ΤΟ ΦΩΣ ΤΟ ΑΛΗΘΙΝΟΝ ΗΔΗ ΦΑ** 60
 THE LIGHT THE TRUE ALREADY IS-AP-
- ΙΝΕΙ ΟΛΕΓΩΝ ΕΝ ΤΩ ΦΩΤΙ ΕΙ** 80
 9 FEARING THE one-saying IN THE LIGHT TO-BE
- ΝΑΙ ΚΑΙ ΤΟΝ ΔΕΛΦΟΝ ΑΥΤΟ** 700
 AND THE brother OF-him
- ΥΜΕΙC ΩΝ ΨΕΥCΤΗΣ ΕCΤΙΝ Κ** 20
 AN omits FALSIFIER IS AND HATING FALSIFIER IS AND
- ΑΙ ΕΝ ΤΗΣ ΣΚΟΤΙΑC ΕCΤΙΝ ΩC** 40
 IN THE DARKNESS IS TILL
- ΑΡΤΙΟΙ ΑΓΑΠΩΝ ΤΟΝ ΔΕΛΦΟ** 60
 10 at-PRESENT THE one-LOVING THE brother
- ΝΑΥΤΟΥ ΕΝ ΤΩ ΦΩΤΙ ΜΕΝΕΙ** 80
 OF-him IN THE LIGHT IS-REMAINING AND
- ΑΙ ΚΑΝ ΔΑΛΟΝ ΟΥΚ ΕCΤΙΝ** 800
 B in him NOT IS SNARE NOT IS IN
- ΝΑΥΤΩ ΔΕ ΜΕΙC ΩΝ ΤΟΝ ΔΕ** 20
 A omits him THE YET one-HATING THE brother
- ΛΦΟΝ ΑΥΤΟΥ ΕΝ ΤΗΣ ΣΚΟΤΙΑC** 40
 OF-him IN THE DARKNESS IS
- CΤΙΝ ΚΑΙ ΕΝ ΤΗΣ ΣΚΟΤΙΑC ΠΕΡ** 60
 AND IN THE DARKNESS IS-ABOUT-
- ΙΠΑΤΕΙ ΚΑΙ ΟΥΚ ΟΙΔΕΝ ΠΟΥ** 80
 B omits TREADING AND NOT HAS-PERCEIVED ?-where
- ΥΠΑΓΕΙ ΟΤΙ Η ΣΚΟΤΙΑ ΕΤΥΦ** 900
 he-is-UNDER-LEADING that THE DARKNESS BLINDS
- ΛΩCΕΝ ΤΟΥC ΟΦΘΑΛΜΟΥC ΑΥ** 20
 THE VIEWERS OF-
- ΤΟΥ ΓΡΑΦΩΜΙΝ ΤΕ ΚΝΙΑ ΟΤ** 10
 12 him I-AM-WRITING to-youp little-offsprings that
- ΙΑΦΕΩΝΤΑΙ ΥΜΙΝ ΑΙΑΜΑΤ** 60
 A omits HAVE-BEEN-FROM-LET to-youp THE MISSES
- ΙΑΙΔΙΑ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΓΡ** 80
 13 THRU THE NAME OF-Him I-AM-
- ΑΦΩΜΙΝ ΠΑΤΕΡΕC ΟΤΙ ΕΓΝ** 300
 WRITING to-youp FATHERS that YE-HAVE-

God is forfeited by attachment to it, and the proof of evil is that it comes into competition with the love of God. In spirit on Patmos he has seen this world pass away and give place to one which will be in harmony with God.

¹⁸ The term "antichrist" occurs only in John's epistles. The prefix "anti" now has the meaning of "against", and antichrist signifies one who is against Christ. But "anti" originally meant "instead of", and this is its significance in "antichrist". An antichrist is one who takes Christ's place, a substitute or counterfeit christ. John speaks of them as coming out from amongst the circle of the saints.

The indiscriminate use of this term for the coming prince of Daniel (Dan. 9²⁶), the lawless one of Paul (2 Thes. 2⁸), and the first wild beast of the Unveiling (Un.13¹) is to be deplored. No clear conceptions can come of confusing these titles. Antichrist, as a substitute for Christ, is probably to be identified with the second wild beast which had horns like a lambkin (Un. 13¹¹). This one only has a likeness to Christ and deceives those dwelling on the earth.

The antichrists are probably identical with the false christs which were foretold by our Lord (Mt.24²⁴; Mk.13²²) who would deceive, if it were possible, the very elect. The spirit of antichrist is already in the world and may be known by certain definite characteristics. One is the denial that Jesus is the Christ. The second is the disowning of the Father as well as the Son. The third is the disavowal of the flesh of Christ, that He has come in flesh in the past (1 Jn.4³) and that He is coming in flesh in the future (2 Jn. 7). Only those who definitely deny these things are in reality possessed of the spirit of antichrist. It should not be applied to all who oppose Christ, or who teach false doctrine, but rather to those who deceive by pretending to take the place of Christ. The term is never associated with open opposition but rather with secret deception. Whoever, and whatever, displaces Christ is imbued with the spirit of antichrist. It will culminate in the future manifestation of one who will be received by Israel as their long desired Messiah.

to you, youths, seeing that you have
¹¹ conquered the wicked one. I write to you, little children, seeing that you know the Father. I write to you, fathers, seeing that you know Him Who is from the beginning. I write to you, youths, seeing that you are strong and the word of God is remaining in you and you have conquered the wicked one.

¹⁵ Be not loving the world, neither what is in the world. If anyone should be loving the world, the love of the Father is not in him, seeing that everything in the world, the desire of the flesh, and the desire of the eyes, and the ostentation of living, is not of the Father, but is of
¹⁷ the world. And the world is passing by, and its desire, yet he who is doing the will of God is remaining for the eon.

¹⁸ Little children. it is the last hour, and, according as you hear that the antichrist is coming, now also there have come to be many antichrists, whence we know that it
¹⁹ is the last hour. They come out from us, but they were not of us, for if they were of us, they would have remained with us. But it was that they may be manifested that
²⁰ they are not all of us. And *you* have an anointing from the Holy One, and all are aware.

²¹ I write not to you seeing that you are not acquainted with the truth, but that you are acquainted with it, and that no lie is of the truth. Who is a liar, if not he who is denying, [saying] that "Jesus is not the Christ"? This one is the antichrist, who is disowning the
²³ Father and the Son. Every one disowning the Son neither has the Father. He who is avowing the Son has the Father also.

<p>ΕΚΑΤΕΤΟΝ ΑΠΑΡΧΗΣ ΓΡΑΦΕ 20 <small>KNOWN THE-One FROM ORIGINAL I-AM-WRITING</small> ΥΜΙΝ ΝΕ ΑΝΙΣΚΟΙΟΤΙ ΝΕΝΙ 40 <small>to-youP YOUTHS that YE-HAVE-</small></p>	<p>ΡΑ ΕΣΤΙΝ ΚΑΙ ΚΑΘΩΣ ΗΚΟΥΣ 20 <small>it-IS AND according-AS YE-HEAR</small> ΑΤΕ ΟΤΙ Ο ΑΝΤΙΧΡΙΣΤΟΣ ΕΣΤΙ 40 <small>that THE INSTEAD-ANOIDED IS-</small></p>
<p>Α. Ο. Ο. 20 ΚΗΚΑΤΕ ΤΟΝ ΠΟΝΗΡΟΝ ΕΓΡΑ 60 <small>14 CONQUERED THE wicked-one I-WRITE</small></p>	<p>ΧΕΤΑΙ ΚΑΙ ΝΥΝ ΑΝΤΙΧΡΙΣΤ 60 <small>COMING AND NOW INSTEAD-ANOIDEDS</small></p>
<p>ΨΑΥΜΙΝ ΠΑΙΔΙΑ ΟΤΙ ΕΓΝΩΚ 60 <small>to-youP little-boys-and-girls that YE-HAVE-KNOWN</small></p>	<p>ΟΙ ΠΟΛΛΟΙ ΕΓΕΘΝΑΣΙΝ ΟΘΕ 80 <small>MANY HAVE-BECOME WHICH-PLACE</small></p>
<p>ΑΤΕ ΤΟΝ ΠΑΤΕΡΑ ΕΓΡΑΨΑΥΜ 100 <small>THE FATHER I-WRITE to-youP</small></p>	<p>Ν ΓΙΝΩΣΚΟΜΕΝ ΟΤΙ ΕΣΧΑΤΗ 600 <small>WE-ARE-KNOWING that LAST</small></p>
<p>ΙΝ ΠΑΤΕΡΕΣ ΟΤΙ ΕΓΝΩΚΑΤΕ 20 <small>FATHERS that YE-HAVE-KNOWN</small></p>	<p>ΩΡΑ ΕΣΤΙΝ ΕΙΜΩΝ ΕΙΣ ΗΑΒΑ 20 <small>19 HOUR it-IS OUT OF-US THEY-OUT-COME</small></p>
<p>ΤΟΝ ΑΠΑΡΧΗΣ ΓΡΑΨΑΥΜΙΝ 40 <small>THE-One FROM ORIGINAL I-WRITE to-youP</small></p>	<p>ΝΑΛΛΟΥΚΗΣ ΑΝΕΙΜΩΝ ΕΙΓ 40 <small>but NOT THEY-WERE OUT OF-US IF for</small></p>
<p>ΝΕ ΑΝΙΣΚΟΙΟΤΙ ΣΧΥΡΟΙ Ε 60 <small>YOUTHS that STRONG-ONE YE-</small></p>	<p>ΑΡΗΣ ΑΝΕΙΜΩΝ ΜΕΜΕΝΗΚΕ 60 <small>THEY-WERE OUT OF-US THEY-HAD-REMAINED</small></p>
<p>ΣΤΕ ΚΑΙ Ο ΛΟΓΟΣ ΟΥ Ε 50 <small>AND AND THE SAYING OF-THE God IN</small></p>	<p>ΙΣΑΝ ΜΕΘΗΜΩΝ ΑΛΛΑ ΝΑΦ 50 <small>EVER WITH US but THAT THEY-</small></p>
<p>ΝΥΜΙΝ ΜΕΝΕΙ ΚΑΙ ΝΕΝΙΚΗΚ 300 <small>youP IS-REMAINING AND YE-HAVE-CONQUERED</small></p>	<p>ΑΝΕΡΘΩΦΙΝ ΟΤΙ ΟΥΚ ΕΙΣΙ 700 <small>MAY-BE-BEING-made-APPEAR that NOT THEY-ARE</small></p>
<p>ΑΤΕ ΤΟΝ ΠΟΝΗΡΟΝ ΗΑΓΑΠΑ 20 <small>15 THE wicked-one NO BE-YE-LOVING</small></p>	<p>Ν ΠΑΝΤΕΣ ΕΙΜΩΝ ΚΑΙ ΜΕΙ 20 <small>20 ALL OUT OF-US AND YE</small></p>
<p>ΤΕ ΤΟΝ ΚΟΣΜΟΝ ΗΔΕ ΤΑ ΕΝΤ 40 <small>THE SYSTEM NO-YET THE IN THE</small></p>	<p>ΣΧΡΙΣΜΑ ΕΧΕΤΕ ΑΠΟ ΤΟΥ ΑΓ 40 <small>ANOIDMENT ARE-HAVING FROM THE HOLY-</small></p>
<p>Ω ΚΟΣΜΩ ΕΑΝΤΙΣ ΑΓΑΠΑ ΤΟΝ 60 <small>SYSTEM IF-EVER ANY-one IS-LOVING THE</small></p>	<p>ΙΟΥ ΚΑΙ ΟΙΔΑΤΕ ΠΑΝΤΕΣ ΟΥ 60 <small>21 one AND YE-YE-PERCEIVED ALL NOT</small></p>
<p>ΚΟΣΜΟΥ ΚΕΣΤΙΝ Η ΑΓΑΠΗ 30 <small>SYSTEM NOT IS THE LOVE</small></p>	<p>ΚΕ ΓΡΑΨΑΥΜΙΝ ΟΤΙ ΟΥΚ ΟΙΔ 80 <small>I-WRITE to-youP that NOT YE-HAVE-</small></p>
<p>ΤΟΥ ΠΑΤΡΟΣ ΕΝ ΑΥΤΩ ΟΤΙ ΠΑ 700 <small>16 OF-THE FATHER IN him that EVERY</small></p>	<p>ΑΤΕ ΤΗΝ ΑΛΗΘΕΙΑΝ ΑΛΛΟΤΙ 800 <small>PERCEIVED THE TRUTH but that</small></p>
<p>Ν ΤΟ ΕΝΤΩ ΚΟΣΜΩ Η ΕΠΙΘΥΜΙ 20 <small>THE IN THE SYSTEM THE ON-FEELING</small></p>	<p>ΟΙΔΑΤΕ ΑΥΤΗΝ ΚΑΙ ΟΤΙ ΠΑΝ 20 <small>YE-YE-PERCEIVED her AND that EVERY</small></p>
<p>ΑΤΗΣ ΣΑΡΚΟΣ ΚΑΙ Η ΕΠΙΘΥΜ 40 <small>OF-THE FLESH AND THE ON-FEELING</small></p>	<p>ΨΕΥΔΟΣ ΕΚ ΤΗΣ ΑΛΗΘΕΙΑΣ Ο 40 <small>FALSEHOOD OUT OF-THE TRUTH NOT</small></p>
<p>ΙΑ ΤΩΝ ΟΦΘΑΛΜΩΝ ΚΑΙ Η ΑΛΑ 60 <small>OF-THE VIEWERS AND THE OSTEN-</small></p>	<p>ΥΚΕΣΤΙΝ ΙΣΕΣΤΙΝ Ο ΨΕΥΣ 60 <small>22 IS ANY IS THE FALSEIFIER</small></p>
<p>ΖΟΝΕΙΑ ΤΟΥ ΒΙΟΥ ΟΥΚ ΕΣΤΙ 90 <small>17 TATION OF-THE livelihood NOT IS</small></p>	<p>ΤΗΣ ΕΙΜΩΡΝΟΥΜΕΝΟΣ ΟΤ 80 <small>IF NOT THE one-dishowing that</small></p>
<p>ΝΕΚΤΟΥ ΠΑΤΡΟΣ ΑΛΛΑ ΕΚΤΟ 100 <small>OUT OF-THE FATHER but OUT OF-THE</small></p>	<p>ΙΗΣΟΥΣ ΟΥΚ ΕΣΤΙΝ Ο ΧΡΙΣ 900 <small>JESUS NOT IS THE ANOIDED</small></p>
<p>ΥΚΟΣ ΜΟΥ ΕΣΤΙΝ ΚΑΙ Ο ΚΟΣΜ 20 <small>17 SYSTEM IS AND THE SYSTEM</small></p>	<p>ΤΟΣ ΟΥΤΟΣ ΕΣΤΙΝ Ο ΑΝΤΙΧΡ 20 <small>this-one IS THE INSTEAD-ANOIDED</small></p>
<p>Ο ΣΠΑΡΑΓΕΤΑΙ ΚΑΙ Η ΕΠΙΘΥ 40 <small>IS-being-DESIDE-LED AND THE ON-FEELING</small></p>	<p>ΙΣΤΟΣ Ο ΑΡΝΟΥΜΕΝΟΣ ΤΟΝ Π 40 <small>THE one-dishowing THE FA-</small></p>
<p>ΜΙ ΑΥΤΟΥ ΟΔΕ ΠΟΙΩΝΤΟ ΘΕ 60 <small>A omits OF-it OF-it THE YET one-DOING THE WILL</small></p>	<p>ΑΤΕ ΡΑ ΚΑΙ ΤΟΝ ΥΙΟΝ ΠΑΘΑ 60 <small>23 THEER AND THE SON EVERY THE one-</small></p>
<p>ΑΝΗΜΑΤΟΥ ΘΕΟΥ ΜΕΙΝΕΙ ΕΙΣΤ 60 <small>OF-THE God IS-REMAINING INTO THE</small></p>	<p>ΡΝΟΥΜΕΝΟΣ ΤΟΝ ΥΙΟΝ ΟΥΔΕ 90 <small>dishowing THE SON NOT-YET</small></p>
<p>ΟΝΑΙΩΝΑ ΠΑΙΔΙΑ ΕΣΧΑΤΗΩ 600 <small>18 eon little-boys-and-girls LAST HOUR</small></p>	<p>ΤΟΝ ΠΑΤΕΡΑ ΕΧΕΙ Ο ΜΟΛΟΓ 1000 <small>THE FATHER IS-HAVING THE one-BOWING</small></p>

²⁵ The life eonian is life for the course of the eons. It will last during the millennial kingdom and the following eon, up to the consummation, when death is abolished. It would be of little import to promise "eternal" life, for this will become the portion of all when there is no death. The special portion of the saints is life up to the consummation, during the eons, for it is only during the times of the eons that death has any place in God's universe. Moreover, this eonian life is not for this eon, but for the last two eons. It does not commence now, or God's saints would never die. It is impossible to speak of being in present possession of "eternal" or "everlasting" life without claiming immunity from death. None of the saints who have died had "everlasting" life, or they would not now be dead. All had eonian life, which will be enjoyed by them in the resurrection at the presence of Christ.

¹ Relationship to God is expressed by various figures of speech. The Father has children by regeneration and sons by the new creation. Entrance into the kingdom on earth for the Circumcision is aptly figured by a new begetting. They will go through a process corresponding to a birth to fit them for the millennial kingdom (Jn.3³). Such a change would not be radical enough to fit us for the heavenly realms, so Paul speaks of a secret connected with the resurrection, by which we are to be changed from terrestrial to celestial creatures (1 Co. 15⁵¹). Hence we are not in the regeneration, but in a new creation in Christ (2Co.5¹⁷). As in John three sixteen, John stresses the *manner* of God's love. It is not *sons* here, but *children*. It is the affection of the family circle. God is known as *Father*.

² Christ in resurrection, before His ascension, is an index of what glory awaits the Circumcision in the kingdom. They shall see Him and be like Him. Christ in glory, after His ascension, as Paul beheld Him on the Damascus road, shows what surpassing glory awaits us when we are transfigured into the body of His glory (Phil.3²¹).

²⁴ Let that which *you* hear from the beginning be remaining in you. If that which you hear from the beginning should be remaining in you, *you* also shall be remaining in the Son and in the Father. And this is the promise which *He* promises us: the life eonian.

²⁶ These things I write to you concerning those who are deceiving you. And the anointing which *you* obtained from Him is remaining in you, and you have no need that anyone should be teaching you, but as His anointing is teaching you concerning all, and is true, and is no lie, according as it teaches you also, be remaining in it.

²⁸ And now, little children, be remaining in it, that, should He be manifested, we should be having boldness and not be put to shame before Him in His presence. If you should be perceiving that He is just, you know that everyone also who is doing righteousness has been begotten of Him.

3 *Lo!* what manner of love the Father has given us, that we may be called children of God! And we are! Therefore the world is not knowing us, seeing that it knew

² Him not. Beloved, now are we children of God, and it was not as yet manifested what we shall be. We are aware that, if He should be manifested, we shall be like Him.

³ seeing that we shall see Him according as He is. And every one who has this expectation on Him is purifying himself, according as *He* is pure.

⁴ Every one who is doing sin is doing lawlessness also, and sin is lawlessness. And you are aware that *He* was manifested that He should be taking away our sins, and

ΟΝΤΟΝ ΥΙΟΝ ΚΑΙ ΤΟΝ ΠΑΤΕΡ 20
 THE SON AND THE FATHER
 ΔΕ ΧΕΙΜΕΙΣ ΟΝΚΟΥΣΑΤΕ 40
 21 I=HAVING YE WHICH YE-HEAR FROM
 ΠΑΡΧΕΝ ΥΜΙΝ ΜΕΝΕΤΩ ΕΑ 60
 ORIGINAL IN YOUR LET-BE-REMAINING IF-EV-
 *1 omits IN * n. adds ΔΗΚΚΟΑΤΕ
 ΝΕΝΥΜΙΜΕ ΙΝΗ Ο ΑΡΧΗΣ 60
 ER IN YOUR S HD-BE-REMAINING WHICH FROM ORIGINAL
 YE HEAR omitted by s
 ΗΚΟΥΣΑΤΕ ΚΑΙ ΥΜΕΙΣ ΕΝΤΩ 100
 YE-HEAR AND YE IN THE
 * omits IN * FATHER AND IN THE SON
 ΥΙΩ ΚΑΙ ΕΝΤΩ ΠΑΤΡΙ ΜΕΝΕΙ 20
 SON AND IN THE FATHER WILL-BE-REMAIN-
 ΤΕ ΚΑΙ ΑΥΤΗΣ ΕΣΤΙΝ Η ΕΠΑΓΓ 40
 25 ING AND THIS IS THE promise
 ΕΛΙΑΝ Η ΑΥΤΟΣ ΠΗΓΓΕΙΛΑ 60
 *1 omits IN * n. adds ΔΕ yet
 * n. V=youp
 ΤΟ ΗΜΙΝ ΤΗΣ ΖΩΗΣ ΤΗΝ ΗΛΙΩΝ 60
 to-US THE LIFE THE eternal
 28 I ΟΝΤΑΥΤΑ ΕΓΡΑΨΑΜΙΝ ΠΕ 200
 these I-WRITE to-YOU ABOUT
 ΡΙΤΩΝ ΠΛΑΝΤΩΝ ΥΜΑΣ ΚΑ 20
 27 THE ones-STAYING YOU AND
 * n. n inverts Δ=grave-effect
 ΙΥΜΕΙΣ ΤΟ ΧΡΙΣΜΑ ΘΕΛΑΒΕ 40
 YE THE ANOINTMENT WHICH YE-GOT
 ΤΕ ΑΠ' ΑΥΤΟΥ ΜΕΝΕΙ ΥΜΙΝ 60
 FROM HIM IS-REMAINING IN YOU
 * n.
 ΚΑΙ ΟΥ ΧΡΕΙΑΝ ΕΧΕΤΕ ΙΝΑΤ 80
 AND NOT need YE-ARE-HAVING THAT ANY
 * n. * omits AS
 ΙΣ ΔΙΔΑΣΚΗΜΑΣ ΑΛΛΑ ΩΣΤ 100
 MAY-BE-TEACHING YOU but AS THE
 * n. *1* (+ε) ΠΙΝΕΥΜΑ spirit
 Ο ΑΥΤΟΥ ΧΡΙΣΜΑ ΔΙΔΑΣΚΕΙ 20
 OF-HIM ANOINTMENT IS-TEACHING
 ΥΜΑΣ ΠΕΡΙ ΠΑΝΤΩΝ ΚΑΙ ΑΛΗ 40
 YOU ABOUT ALL AND TRUE
 * n.
 ΘΕΣ ΕΣΤΙΝ ΚΑΙ ΟΥΚ ΕΣΤΙΝ Ψ 60
 IS AND NOT IS FALSE-4
 * omits AND
 ΕΥΔΟΣΚΑΙ ΚΑΘΩΣ ΔΕ ΔΙΔΑΣΕ 80
 GOOD AND according-AS IT-TEACHES
 * omits AND
 ΝΥΜΑΣ ΜΕΝΕΤΕ ΕΝ ΑΥΤΩ ΚΑΙ 100
 28 YOU YE-BE-REMAINING IN SAME AND
 now little-offspring YE-BE-REMAINING IN SAME
 ΝΥΝ ΤΕΚΝΙΑ ΜΕΝΕΤΕ ΕΝ ΑΥΤ 20
 NOW little-offspring YE-BE-REMAINING IN SAME
 1
 Ω ΙΝΑ ΕΑΝ ΕΡΩΘΗ ΣΧΩΜΕ 40
 THAT IF-EVER HE-MAY-BE-BEING-made-appear WE-
 * n.
 Ν ΠΑΡΡΗΣΙΑ ΚΑΙ ΑΙΜΗΔΙΣ ΧΥ 60
 SHOULD-BE-HAVING boldness AND NO WE-MAY-BE-
 * n. IN THE-RESIDE-ING OF-HIM FROM HIM
 ΝΘΩΜΕΝ ΑΠ' ΑΥΤΟΥ ΕΝΤΩ ΠΑΡ 80
 BEING-VEILED FROM HIM IN THE RESIDE-
 * n.
 ΟΥΣΙΑ ΑΥΤΟΥ ΕΑΝ ΕΙΔΗΤΕ Ο 100
 29 BEING OF-HIM IF-EVER YE-MAY-BE-PERCEIVING G
 ΤΙ ΔΙΚΑΙΟΣ ΕΣΤΙΝ ΓΙΝΩΣΚ 20
 that JUST He-IS YE-ARE-KNOWING
 * n. omits AND
 ΕΤΕΡΟΤΙΚΑΙ ΠΑΣΟΙ ΟΙ ΩΝΤΗ 40
 (that AND EVERY THE-ONE-DOING THE
 Ν ΔΙΚΑΙΟΣ ΥΝΗΝ ΕΞ ΑΥΤΟΥ Γ 60
 JUSTICE OUT OF-HIM HAS-
 * n. *1*
 ΕΓΕΝΗΝΤΑΙ ΔΕ ΤΕ ΠΟΤΑ Η 60
 BEEN-generated BE-PERCEIVING ?-where-FROM
 * n. * n. V=youp
 ΝΑΓΑΠΗ ΔΕ ΔΩΚΕΝ ΗΜΙΝ Ο 100
 LOVE HAS-GIVEN to-US THE FA-
 ΑΤΗΡΙΝ ΑΤΕΚΝΑ ΘΕΟΥ ΚΑΙ Θ 20
 THER THAT offspring OF-God WE-MAY-BE-NE-
 ΩΜΕΝ ΚΑΙ ΕΣΜΕΝ ΔΙΑ ΤΟΥΤΟ 40
 ING-CALLED AND WE-ARE THRU this
 * n. *1* V=you
 ΟΚΟΣ ΜΟΣ ΟΥ ΓΙΝΩΣΚΕΙ ΗΜΑ 60
 THE SYSTEM NOT IS-KNOWING US
 2
 ΟΤΙ ΟΥΚ ΕΓΝΩΤΟΝ ΑΓΑΠ 60
 that NOT it-KNEW Him beloved-one
 ΗΤΟΙΝ ΥΝ ΤΕΚΝΑ ΘΕΟΥ ΕΣΜΕ 100
 NOW offspring OF-God WE-ARE
 Ν ΚΑΙ ΟΥ ΠΕΦΑΝΕΡΩΘΗΤΕ 20
 AND NOT-as-yet WAS-made-appear ANY WE-
 3
 ΟΜΕΘΑ ΟΙ ΔΑ ΜΕΝ ΟΤΙ ΕΑΝ Φ 40
 SHALL-BE WE-HAVE-PERCEIVED THAT IF-EVER He-
 ΑΝΕΡΩΘΗΜΟΙ ΟΙ ΑΥΤΩ ΕΣΜΕ 60
 MAY-BE-BEING-made-appear LIKE to-Him WE-SHALL-
 ΜΕΘΑ ΟΤΙ ΟΥ ΜΕΘΑ ΔΕ ΑΥΤΟΝ Κ 80
 BE that WE-SHALL-BE-VIEWING Him a-
 * n.
 ΑΘΩΣ ΕΣΤΙΝ ΚΑΙ ΠΑΣΟ ΕΧΩΝ 100
 3 cording-as He-IS AND EVERY THE one-HAVING
 ΤΗΝ ΕΛΠΙΔΑ ΤΑΥΤΗΝ ΕΠΑΥΤ 20
 THE EXPECTATION this ON Him
 * n.
 Ω ΑΓΝΙΖΕΙ ΕΑΥΤΟΝ ΚΑΘΩΣ Ε 40
 IS-PURIFYING self according-as thal-
 * n.
 ΚΕΙΝΟΣ ΑΓΝΟΣ ΕΣΤΙΝ ΠΑΣΟ 60
 One PURE IS EVERY THE
 ΠΟΙΩΝ ΤΗΝ ΑΜΑΡΤΙΑΝ ΚΑΙ Τ 80
 one-DOING THE missing AND THE
 ΗΝ ΑΝΟΜΙΑΝ ΠΟΙΕΙ ΚΑΙ Η ΑΜ 100
 UN-LAWNESS IS-DOING AND THE missing
 ΑΡΤΙΑ ΕΣΤΙΝ ΑΝΟΜΙΑ ΚΑΙ 20
 5 IS THE UN-LAWNESS AND
 * n. *1* MEN
 ΟΙ ΔΕ ΤΕ ΟΤΙ ΕΚΕΙΝΟΣ ΕΦΑΝ 40
 YE-HAVE-PERCEIVED THAT that-One WAS-made-
 * n. *1*
 ΕΡΩΘΗΝΑΤΑΣ ΑΜΑΡΤΙΑΣ Χ 60
 APPEAR THAT THE misses OF-
 * n. *1* NOT IS IN Him
 ΜΩΝ ΑΡΗ ΚΑΙ ΑΜΑΡΤΙΑ ΕΝ ΑΥ 80
 US He-SHOULD-BE-LITING AND missing IN Him
 ΤΩ ΟΥΚ ΕΣΤΙΝ ΠΑΣΟ ΕΝ ΑΥΤΩ 100
 NOT IS EVERY THE-one IN Him

* The title "Slanderer" has far more aptness than is at first apparent. Satan is known to us only through his work. He never appears otherwise than as the evil creature indicated by his titles. From his very beginning his work has been to oppose and destroy. In Eden's garden he is seen as the Slanderer of God. He imputed a false motive to the commandment not to eat of the tree of the knowledge of good and evil. He aimed directly at the character of God and brought in the estrangement. On the other hand, he is also the Slanderer of the saints (1 Pt. 5^s). As such, he accused Job falsely (Job 2^s).

Sin was introduced and is being perpetuated by his slanders. Wrong thoughts and mistaken notions concerning God are at the root of all lawlessness, and lawlessness is sin. God is misunderstood, misjudged and hated because of the Slanderer's lies. Hence the Son of God has come to annul his acts by making God known.

The work of the Slanderer is really one of the essential factors for a true knowledge of God. Sin is a necessary prelude to salvation, and estrangement precedes reconciliation, and it is only through these that God's heart could be bared and His affections shared by mankind. But the office of sin and estrangement is not effected until they are annulled and replaced by righteousness and peace.

The purpose for which the Son of God was manifested was to undo what the Slanderer had done. We do not see this purpose accomplished yet. It will have a partial fulfillment in the next eon, when the Slanderer will be bound. Its complete culmination will not be seen until the consummation when death, the Slanderer's crowning success, is abolished, and he himself, together with all creation, will be reconciled to God (Col. 1²⁰). Thus it is that the Son of God will completely annul the acts of the Slanderer.

¹⁰ Two spiritual paternities are indicated by conduct, righteousness and love on the one side and unrighteousness and hate on the other. The latter tendency reaches its goal in murder (¹²) and the former in self-sacrifice (¹⁴).

⁶ in Him is no sin. Every one who is remaining in Him is not sinning. Every one who is sinning has not seen Him, neither has known Him.

⁷ Little children, let no one be deceiving you. He who is doing righteousness is just, according as ⁸ He is just. Yet he who is doing sin is of the Slanderer, seeing that the Slanderer is sinning from the beginning. For this was the Son of God manifested, that He should be annulling the acts of the Slanderer.

⁹ Every one who is begotten of God is not doing sin, seeing that His seed is remaining in him, and he cannot sin, seeing that he has been ¹⁰ begotten of God. In this are apparent the children of God and the children of the Slanderer: every-one who is not doing righteousness and who is not loving his brother.

¹¹ is not of God, seeing that this is the message which you hear from the beginning, that we may be loving ¹² one another, not according as Cain was of the wicked one and slays his brother. And for what does he slay him? Seeing that his acts were wicked, yet his brother's just.

¹³ Marvel not, brethren, if the ¹⁴ world is hating you. We are aware that we have proceeded out of death into life, seeing that we are loving our brethren. He who is not loving is remaining in death.

¹⁵ Every one who is hating his brother is a man-killer, and you are aware that no man-killer has eternal life remaining in him.

¹⁶ By this we know love, seeing that He lays down His soul for our sakes. We also ought to lay down our souls for the sake of the brethren.

ΜΕΝΩΝΟΥΧΑΜΑΡΤΑΝΕΙΠΑΣ 20	ΓΓΕΛΙΑΝΗΗΚΟΥΣΑΤΕΑΠΑΡ 20
REMAINING NOT IS-MISSING EVERY	SAGE WHICH YE-HEAR FROM ORIGIN-
ΘΑΜΑΡΤΑΝΩΝΟΥΧΕΩΡΑΚΕΝ 49	ΧΗCΙΝΑΑΓΑΠΩΜΕΝΑΛΛΗΛΟ 40
THE ONE-MISSING NOT HAS-SEEN	al THAT WE-MAY-BE-LOVING one-another
ΑΥΤΟΝΟΥΔΕ ΕΓΝΩΚΕΝ ΑΥΤΟ 50	ΥCΟΥΚΑΘΩC ΚΑΙΝΕΚΤΟΥΠΟ 60
Him NOT-YET HAS-KNOWN Him	12 NOT according-AS CAIN OUT OF-THE wicked-
Α Π Δ Ι Δ Τ ο. = little-boys-or-girls NO ANY	
ΝΤΕΚΝΙΑΜΗΔΕΙC ΠΑΝΑΤΩ 50	ΗΝΡΟΥΗΚΑΙΕCΦΑΖΕΝΤΟ 50
little-offsprings NO-YET-ONE LET-BE-STRAYING	one WAS AND SLAYS THE
ΥΜΑCΟΠΟΙΩΝΤΗΝΔΙΚΑΙΟC 100	ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΚΑΙ ΧΑΡΙΝ 600
you'r THE one-DOING THE JUSTICE	brother of-him AND grace
ΥΝΗΝΔΙΚΑΙΟC ΕCΤΙΝ ΚΑΘΩ 20	ΤΙΝΟC ΕCΦΑΖΕΝ ΑΥΤΟΝ ΟΤΙ 20
JUST IS according-AS	OF-ANY he-SLAYS him THAT
CΕΚΕΙΝΟC ΔΙΚΑΙΟC ΕCΤΙΝ 40	ΤΑ ΕΡΓΑ ΑΥΤΟΥ ΠΟΝΗΡΑ ΗΝΤ 10
that-One NOT-YET JUST IS	THE ACTS OF-him wicked WAS THE
ΟΔΕΠΟΙΩΝΤΗΝ ΑΜΑΡΤΙΑΝ 60	ΑΔΕ ΤΟΥ ΑΔΕΛΦΟΥ ΑΥΤΟΥ ΔΙ 60
S THE YET one-DOING THE missing OUT	YET OF-THE brother OF-him JUST
ΚΤΟΥ ΔΙΑΒΟΛΟΥ ΕCΤΙΝ ΟΤΙ 50	ΚΑΙ ΑΜΗ ΔΕ ΑΥΜΑΖΕΤΕ ΑΔΕΛΦ 30
OF-THE THRU-CASTER IS THAT	13 NO DE-YE-MARVELING brothers
ΑΠΑΡΧΗC Ο ΔΙΑΒΟΛΟC ΑΡΧ 200	ΟΙ ΕΙΜΙC ΕΙ ΥΜΑC ΟΚΟC ΜΟC 700
FROM ORIGINAL THE THRU-CASTER IS-MISSING	IF IS-HATING YOU'r THE SYSTEM
ΤΑΝ ΕΙCΙ ΤΟΥΤΟ ΕΦΑΝΕΡΩ 20	ΗΜΕΙC ΟΙ ΔΑΜΕΝ ΟΤΙ ΜΕΤΑ Β 20
INTO this WAS-MADE-APPEAR	14 WE HAVE-PERCEIVED THAT WE-HAVE-after-
ΘΗ ΟΥΙΟC ΤΟΥ ΘΕΟΥ ΙΝΑ ΛΥC 40	ΕΒΗΚΑΜΕΝ ΕΚ ΤΟΥ ΘΑΝΑΤΟΥ 10
THE SON OF-THE God THAT He-SHOULD-	STEPPED OUT OF-THE DEATH
ΗΤΑ ΕΡΓΑ ΤΟΥ ΔΙΑΒΟΛΟΥ ΠΑ 60	ΕΙCΤΗΝ ΖΩΗΝ ΟΤΙ ΑΓΑΠΩΜΕ 60
1) HE-LOOSING THE ACTS OF-THE THRU-CASTER EVERY	INTO THE LIFE THAT WE-ARE-LOVING
CΟ ΓΕ ΓΕΝΝΗΜΕΝΟC ΕΚ ΤΟΥ Θ 80	ΝΤΟΥC ΑΔΕΛΦΟΥC ΗΜΟΝ Η 80
THE one-HAVING-been-generated OUT OF-THE God	THE brothers OF-US THE-one NO
ΕΟΥ ΑΜΑΡΤΙΑΝ ΟΥ ΠΟΙΕΙ ΟΤΙ 300	ΑΓΑΠΩΜΕΝ ΕΙCΤΕΝ ΘΑΝΑΤ 600
missing NOT IS-DOING THAT	LOVING IS-REMAINING IN THE DEATH
ΙC ΠΕΡΜΑ ΑΥΤΟΥ ΕΝ ΑΥΤΩ ΜΕ 20	ΩC ΑCΟΜΙCΩΝΤΟΝ ΑΔΕΛΦΟΝ 20
seed OF-Him IN him IS-RE-	15 EVERY THE one-HATING THE brother
ΜΕΙΝΕΙ ΚΑΙ ΟΥ ΔΥΝΑΤΑΙ ΑΜΑΡΤ 40	ΕCΤΙΝ ΟΥC ΕΙ ΠΡΟΪΚΕΤΑΙ ΑΥΤΟΥ ΑΝΘΡΩΠΟΚΤΟΝΟC ΕC 10
MAINTAINING AND NOT he-IS-ABLE TO-BE-MISSING	OF-him human-KILLER IS
ΑΝ ΕΙΝΟΤΙ ΕΚ ΤΟΥ ΘΕΟΥ ΓΕΓ 60	ΤΙΝ ΚΑΙ ΟΙ ΔΑΤΕ ΟΤΙ ΠΑC ΑΝ 60
that OUT OF-THE God he-HAS-	AND YE-HAVE-PERCEIVED THAT EVERY human-
ΕΝΝΗΤΑΙ ΕΝ ΤΟΥΤΩ ΦΑΝΕΡΑ 80	ΘΡΩΠΟΚΤΟΝΟC ΟΥΚ ΕΧΕΙ ΖΩΗ 60
1) been-generated IN this apparent	KILLER NOT IS-HAVING LIFE
ΕCΤΙΝ ΤΑΤΕΚΝΑΤΟΥ ΘΕΟΥ Κ 100	ΗΝ ΔΙΩΝΙCΕΝ ΑΥΤΩ ΜΕΝΟΥ 600
IS THE offsprings OF-THE God AND	eonian IN him REMAINING
ΔΙΤΑΤΕΚΝΑΤΟΥ ΔΙΑΒΟΛΟΥ 20	CΑΝ ΕΝ ΤΟΥΤΩ ΕΓΝΩΚΑΜΕΝΤ 20
THE offsprings OF-THE THRU-CASTER	16 IN this WE-HAVE-KNOWN THE
ΠΑC ΟΜΗΠΟΙΩΝΔΙΚΑΙΟCΥΝ 10	ΗΝ ΑΓΑΠΗΝ ΟΤΙ ΕΚΕΙΝΟCΥΝ 10
EVERY THE-one NO DOING JUSTICE	LOVE THAT THAT-One OVER
ΗΝ ΟΥΚ ΕCΤΙΝ ΕΚ ΤΟΥ ΘΕΟΥ Κ 60	ΕΡΗΜΩΝ ΤΗΝ ΨΥΧΗΝ ΑΥΤΟΥ Ε 60
NOT IS OUT OF-THE God AND	US THE soul OF-Him PLA-
ΔΙΟΜΗ ΑΓΑΠΩΝΤΟΝ ΑΔΕΛΦΟ 80	ΘΗΚΕΝ ΚΑΙ ΗΜΕΙC ΟΦΕΙΛΟΜ 20
THE-one NO LOVING THE brother	CEC AND WE ARE-OWING
ΝΑΥΤΟΥ ΟΤΙ ΑΥΤΗ ΕCΤΙΝ Η 600	ΕΝΥΠΕΡ ΤΩΝ ΑΔΕΛΦΩΝ ΤΑC Ψ 6000
1) OF-him THAT this IS THE MES-	OVER THE brothers THE souls

¹⁸ This is a warning against a danger of the so-called "social gospel". It makes mere philanthropic talk and social theory a substitute for personal deeds of compassion. True beneficence is the product of a regenerate and instructed heart, and not of ostentatious and superfluous organization that seeks to raise the masses while it neglects the heart needs of the individual.

²³ This precept seems almost an anticlimax, for believing is usually put down as entirely outside the category of practical virtues. Yet believing is the most practical exercise in the world. All action is dependent on belief; all effort is qualified by it. Eve believed the serpent and opened the sluice gates of sin. Christ believed God and secured salvation. The fall resulted from lack of faith in God and every phase of the return to Him is founded on faith.

Take the practical precepts of the preceding paragraphs. One who heartily believes God has the most powerful incentive possible to please Him by relieving the distress of his needy brother, for his faith would find an impelling motive in the love which belief has engendered. True faith is not idle: it acts. But the important point is the fact that the quality of its acts meets the approval of God.

Furthermore, as is implied in the second part of the precept, true faith is the most fertile field of love. It is only as the love of God is realized that it is possible to display it to others. It is intensely practical to recognize this, for every effort to cultivate love apart from faith will be fruitless. If, then, more and greater love is needed, it is to be found in the fuller appreciation of God's love, not in the contemplation of our own.

¹ The only true standard for testing spirits is the written revelation of God and its testimony to the living revelation, which became flesh and remains flesh. In this passage the reference is to His coming in the past. In John's second epistle he warns against the deceivers who are not avowing Jesus Christ coming in flesh—that is, in the future. In both cases those who make Him a spirit are associated with the spirit of antichrist (2 Jn. 7).

¹⁷ Now whoever may be having the world's living, and may be beholding his brother in need, and should be locking his compassions from him—how is the love of God remaining in him? Little children, we should not be loving in word, neither in tongue, but in act and truth.

¹⁹ And in this shall we be knowing that we are of the truth and shall be persuading our hearts in front of Him, seeing that, if our heart should be censuring us, God is greater than our heart and is knowing all. ²⁰ Beloved, if our heart should not be censuring us, we have boldness toward God, and whatever we should be requesting, we are obtaining from Him, seeing that we are keeping His precepts and are doing what is pleasing before Him.

²³ And this is His precept, that we should be believing in the name of His Son, Jesus Christ, and may be loving one another according as He gives us a precept. ²⁴ And he who is keeping His precepts is remaining in Him, and He in him. And in this we are knowing that He is remaining in us, by the spirit which He gives us.

4. Beloved, be not believing every spirit, but be testing the spirits, if they are of God, seeing that many false prophets have come out into the world. In this you are knowing the spirit of God: every spirit which is avowing Jesus Christ having come in flesh is of God, and every spirit which is not avowing Jesus the Lord having come in flesh is not of God. And this is of the

ΥΧΑΣΘΕΙΝΑΙ ΟΣΔΑΝ ΕΧΗΤΟ 20
 17 TO-PLACE WHO YET-EVEN MAY-BE-HAVING
ΝΒΙΟΝΤΟ ΤΟΥ ΚΟΣΜΟΥ ΚΑΙ ΘΕΩ 40
 the livelihood OF-THE SYSTEM AND MAY-BE-be-
ΡΗΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΧΡΕ 60
 holding THE brother OF-him need
ΙΑΝ ΕΧΟΝΤΑ ΚΑΙ ΚΛΕΙΣΤΑ 80
 HAVING AND SHOULD-BE-LOCKING THE
ΣΠΛΑΓΧΝΑ ΑΥΤΟΥ ΑΠΑΥΤΟΥ 100
 intestines OF-him FROM him
ΠΩΣ ΘΑ ΓΑΠΗΤΟΥ ΘΕΟΥ ΕΜΕΝ 20
 how THE LOVE OF-THE God IS-REMAINING
ΙΕΝ ΑΥΤΩ ΤΕ ΚΝΙΑΜΗ ΑΓΑΠΩ 40
 18 IN him little-offsprings NO WE-MAY-BE-LOV-
s has KAI and for NO-YET to-THE
ΜΕΝ ΛΟΓΩ ΜΗ ΔΕ ΤΗ ΓΛΩΣΣΑ 60
 IN to-saying NO-YET to-THE TONGUE but
o. o. abomif and
ΛΑΛΕΙΝ ΕΝ ΡΓΩ ΚΑΙ ΑΛΗΘΕΙΑ 80
 19 IN ACT AND TRUTH AND
ΑΙ ΕΝ ΤΟΥΤΩ ΓΝΩΣΟΜΕΘΑ ΟΤ 200
 IN this WE-SHALL-BE-KNOWING that
ΙΕΚΤΗΣ ΑΛΗΘΕΙΑΣ ΕΣΜΕΝ Κ 20
 OUT OF-THE TRUTH WE-ARE AND
s K=OUT-
ΑΙ ΕΜΠΡΟΣΘΕΝ ΑΥΤΟΥ ΠΕΙ 40
 IN-TOWARD-PLACE OF-Him WE'LL-BE-PEP-
o accusative H N
ΟΜΕΝΤΑΣ ΚΑΡΔΙΑΣ ΗΜΩΝ ΟΤ 60
 20 SUADING THE hearts OF-US that
A o. n+ε+Γ-
ΙΕ ΑΝ ΚΑΤΑΓΙΝΩΣΚΗ ΗΜΩΝ 80
 IF-EVER MAY-BE-DOWN-KNOWING OF-US THE
A omit that
ΚΑΡΔΙΑ ΟΤΙ ΜΕΙΖΩΝ ΕΣΤΙΝ 200
 HEART that greater IS
Ο ΘΕΟΣ ΤΗΣ ΚΑΡΔΙΑΣ ΗΜΩΝ Κ 20
 THE God OF-THE HEART OF-US AND
ad+ε s o. s brothers ΔΔΕ ΑΦΟΙ
ΑΙ ΓΙΝΩΣΚΕΙ ΠΑΝΤΑ ΑΓΑΠΗ 40
 21 He-IS-KNOWING ALL beloved-ones
A o. s adds of-us ΗΜΩΝ n+ε
ΤΟ ΙΕ ΑΝ ΗΚΑΡΔΙΑ ΗΜΩΝ ΚΑΤΑΓ 60
 IF-EVER THE HEART NO MAY-BE-DOWN-
*A-εΙ and s*ω of-us omitted by n he-is-*
ΙΝΩΣΚΗ ΗΜΩΝ ΠΑΡΡΗΣΙΑΝ 80
 KNOWING OF-US boldness WE-
n-εΙ
ΧΟΜΕΝ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΚΑΙ Ο 400
 22 ARE-HAVING TOWARD THE God AND WHICH
is- omitted by n s ΘΑ for N A ω
ΕΑΝ ΑΙΤΩΜΕΝ ΑΜΒΑΝ ΟΜΕΝ 20
 IF-EVEN WE-MAY-BE-REQUESTING WE-ARE-GETTING-UP
ΑΠ ΑΥΤΟΥ ΟΤΙ ΤΑΣΕΝΤΟ ΛΑ 40
 FROM Him that THE directions
at ω o. =-MAY-BE-
ΑΥΤΟΥ ΤΗΡΟΥΜΕΝ ΚΑΙ ΤΑΡ 60
 OF-Him WE-ARE-KEEPING AND THE PLEAS-
ΕΣΤΑ ΕΝΩΠΙΟΝ ΑΥΤΟΥ ΠΟΙ 80
 ing IN-VIEW OF-Him WE-ARE-DO-
ΥΜΕΝ ΚΑΙ ΑΥΤΗ ΕΣΤΙΝ Η ΕΝΤ 500
 23 IN AND this IS THE direction

ΟΛΗ ΑΥΤΟΥ ΙΝΑ ΠΙΣΤΕΥΣΩΜ 20
 OF-Him THAT WE-SHOULD-BE-BELIEVING
A omits OF-THE SON
ΕΝ ΤΩ ΟΝΟΜΑΤΙ ΤΟΥ ΥΙΟΥ ΑΥ 40
 to-THE NAME OF-THE SON OF-Him
A ω o.
ΤΟΥ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΚΑΙ ΑΓ 60
 JESUS ANOINTED AND WE-MAY-
ΑΠΩΜΕΝΑ ΑΛΛΗΛΟΥΣ ΚΑΘΩΣ 80
 BE-LOVING one-another according-as He-
ΔΩΚΕΝ ΕΝ ΤΟΛΗ ΗΜΗΝ ΚΑΙ Ο 600
 24 GIVES direction to-US AND THE
ΤΗΡΩΝΤΑΣ ΕΝ ΤΟΛΑΣ ΑΥΤΟΥ 20
 one-KEEPING THE directions OF-Him
ΕΝ ΑΥΤΩ ΜΕΝ ΕΙ ΚΑΙ ΑΥΤΟΣ 40
 IN Him IS-REMAINING AND He IN
s omits AND n+ε*
Ν ΑΥΤΩ ΚΑΙ ΕΝ ΤΟΥΤΩ ΓΙΝΩ 60
 him AND IN this WE-ARE-KNOW-
ΚΟΜΕΝ ΟΤΙ ΜΕΝ ΕΙ ΕΝ ΗΜΙΝ 80
 ING that He-IS-REMAINING IN US OUT
s He-gives to-us
ΚΤΟΥ ΠΝΕΥΜΑΤΟΣ ΟΥ ΗΜΙΝ 700
 OF-THE spirit WHICH to-US He-
ΔΩΚΕΝ ΑΓΑΠΗΤΟΙ ΗΜΙΝ ΠΑΝΤΙ 20
 4 GIVES beloved-one NO to-EVERY
ΠΝΕΥΜΑΤΙ ΠΙΣΤΕΥΕΤΕ ΑΛΛ 40
 spirit BE-BELIEVING but
ΑΔΟΚΙΜΑΖΕΤΕ ΤΑ ΠΝΕΥΜΑΤ 60
 BE-TESTING THE spirits
ΑΕΙ ΕΚ ΤΟΥ ΘΕΟΥ ΕΣΤΙΝ ΟΤΙ 80
 IF OUT OF-THE God it-IS that
s Γ*
ΠΟΛΛΟΙ ΨΕΥΔΟΠΡΟΦΗΤΑΙ 800
 MANY FALSE-BEFORE-AVERERS HAVE-
ΣΕ ΑΝ ΑΥΘΑCΙΝΕ ΙCΤΟΝ ΚΟC 20
 OUT-COME INTO THE SYSTEM
n+ε s we- OMEN*
ΜΟΝΕΝΤΟΥΤΩ ΓΙΝΩCΚΕΤΕ 40
 2 IN this YE-ARE-KNOWING THE
ΟΠΝΕΥΜΑΤΟΥ ΘΕΟΥ ΠΑΝ ΠΝΕ 60
 spirit OF-THE God EVERY spirit
ΥΜΑ ΟΜΟΛΟΓΕΙ ΙΗΣΟΥ ΧΡ 80
 WHICH IS-AVOWING JESUS ANOINT-
D to-HAVE-COME ΕΝΑΙ
ΙCΤΟΝ ΕΝCΑΡΚΙ ΕΑΝ ΑΥΘΟΤ 900
 ED IN FLESH HAVING-COME
ΑΕΚ ΤΟΥ ΘΕΟΥ ΕCΤΙΝ ΚΑΙ ΠΑ 20
 3 OUT OF-THE God IS AND EVERY
s omits THE
Ν ΠΝΕΥΜΑ ΟΜΟΜΟΛΟΓΕΙΤΟ 40
 spirit WHICH NO IS-AVOWING THE
An omit Master IN FLESH HAVING-COME
ΙΗΣΟΥ ΧΡΙCΤΟΥ ΡΙΟΝ ΕΝCΑΡΚΙ 60
 JESUS Master IN FLESH
ΕΑΝ ΑΥΘΟΤΑ ΕΚ ΤΟΥ ΘΕΟΥ ΟΥ 80
 HAVING-COME OUT OF-THE God NOT
ΚΕCΤΙΝ ΚΑΙ ΤΟΥΤΟ ΕCΤΙΝ 6000
 IS AND this IS THE

3 The spirit of antichrist is the spirit of the world. It does not want the Christ of the Scriptures, but prefers some substitute more suited to its taste. This spirit has come to pervade, not only the world, but the nominal church, which has become largely a religious world. In its rites and ceremonies are substituted for the salvation of Christ, the energy of the flesh takes the place of the power of the spirit, and the wisdom of men displaces the wisdom of God. The world is to be saved by social service and sanitation and reconciled by reform. Everywhere are signs that the majority of the churches have lost faith in God's Christ and are attempting to find some better means of carrying on God's work than through the power of His Son.

5 We are never told that God is justice, or God is power, or God is wisdom. These are His attributes, not His essence. The distinction is of vital import, in the conflicting maze of reasoning concerning God's ways and words. Justice and power and wisdom are relative, but love is absolute. He is never so just as when He justifies the unjust, for that is in line with love. He is never so strong as when His weakness overpowers human strength, for that links it to love. He is never so wise as when His foolishness confounds the wisdom of men, for that glorifies love. All His attributes appear and withdraw at the beck of love. All serve it, and never go counter to its commands. We cannot reason that God will do thus and so because He is just, or strong or wise. Love may not give leave. But we can safely lay our heads on the bosom of His love and there learn the great lesson that He IS love, and has both the power and wisdom to carry out the dictates of His affection. What clearer proof can be given that all that He has done and is doing is leading up to that grand ultimate when He will be All in all, and love will rest in being loved?

9-10 Consistently with the era for which John writes he does not mention grace. The design of the incarnation is the manifestation of God's love, which proves to be no idle display but a transforming energy.

antichrist, of which you have heard that it is coming, and is now already in the world. You are of God, little children, and you have conquered them, seeing that greater is He Who is in you than he who is in the world. They are of the world, therefore they are speaking of the world and the world is hearing them. We are of God. He who is knowing God is hearing us. He who is not of God is not hearing us. By this we are knowing the spirit of truth and the spirit of deception.

7 Beloved, we may be loving one another, seeing that love is of God, and everyone who is loving God has been begotten of God, and is knowing God. He who is not loving knew not God, seeing that God is love. In this was manifested the love of God among us, that God has dispatched His only begotten Son into the world that we should be living through Him. In this is love, not that we love God, but that He loves us, and dispatches His Son, a propitiation concerned with our sins.

11 Beloved, if God loves us thus, we also ought to be loving one another. No one has ever gazed upon God. If we should be loving one another, God is remaining in us, and His love is perfected in us. In this we are knowing that we are remaining in Him, and He in us, seeing that He has given us of His spirit. And we have gazed [upon Him], and are testifying that the Father has dispatched the Son, the

ΟΤΟΥ ΑΝΤΙΧΡΙΣΤΟΥ Ο ΑΗΚ 20 ^{ο-TH} ^{INSTEAD-ANOTHER} ^{WHICH} ^{YE-HAVE-}
 Ο ΜΕΝ ΕΙΠΕΝ ΕΙ ΔΙ' ΕΝΟΣ ΟΥΤΙ ΕΡΧΕΤΑΙ ΚΑΙ ΝΥΝ 40 ^{WE-} ^{AND} ^{IT-IS-COMING} ^{AND} ^{NOW}
 ΕΝ ΤΩ ΚΟΣΜΩ ΕΣΤΙΝ Η ΔΗΜΥΕ 60 ^{IN} ^{THE} ^{SYSTEM} ^{IS} ^{ALREADY} ^{YE}
 ΙΣΕΚΤΟΥ ΘΕΟΥ ΕΣΤΕ ΤΕΚΝΙΑ 80 ^{OUT} ^{OF-THE} ^{GOD} ^{ARE} ^{little-offspring}
 ΑΚΑΙΝΕΝ ΙΚΗΚΑΤΕ ΑΥΤΟΥ 100 ^{AND} ^{YE-HAVE-CONQUERED} ^{them}
 ΟΤΙ ΜΕΙΖΩΝ ΕΣΤΙΝ ΟΝΥΜΙ 20 ^{THAT} ^{GREATER} ^{IS} ^{THE-ONE} ^{IN} ^{YOU}
 ΝΗ ΟΝ ΤΩ ΚΟΣΜΩ ΑΥΤΟΙ ΕΚΤ 40 ^{ON} ^{THE-ONE} ^{IN} ^{THE} ^{SYSTEM} ^{they} ^{OUT} ^{OF-}
 ΟΥ ΚΟΣΜΟΥ ΕΙΣΙΝ ΑΥΤΟΙ 60 ^{THE} ^{SYSTEM} ^{ARE} ^{THRU} ^{this}
 Ο ΕΚ ΤΟΥ ΚΟΣΜΟΥ ΑΛΛΟΥ ΕΙΣΙΝ 80 ^{OUT} ^{OF-THE} ^{SYSTEM} ^{THEY-ARE-TALKING}
 ΚΑΙ Ο ΚΟΣΜΟΣ ΑΥΤΩΝ ΑΚΟΥΕ 200 ^{AND} ^{THE} ^{SYSTEM} ^{OF-THEM} ^{IS-HEARING}
 ΗΜΕΙΣ ΕΚ ΤΟΥ ΘΕΟΥ ΕΣΜΕΝ 20 ^{WE} ^{OUT} ^{OF-THE} ^{GOD} ^{ARE}
 Ο ΓΙΝΩΣΚΟΝ ΤΟΝ ΘΕΟΝ ΑΚΟΥΕ 40 ^{THE} ^{one-KNOWING} ^{THE} ^{GOD} ^{IS-HEARING}
 ΕΙ ΗΜΩΝ ΟΣΟΥ ΕΣΤΙΝ ΕΚΤΟ 60 ^{OF-US} ^{WHO} ^{NOT} ^{IS} ^{OUT} ^{OF-THE}
 ΥΘΕΟΥ ΟΥΚ ΑΚΟΥΕΙ ΗΜΩΝ ΕΚ 80 ^{GOD} ^{NOT} ^{IS-HEARING} ^{OF-US} ^{OUT}
 ΤΟΥΤΟΥ ΓΙΝΩΣΚΟΜΕΝ ΤΟΝ 300 ^{OF-THIS} ^{WE-ARE-KNOWING} ^{THE} ^{spirit}
 ΕΥΜΑΘΗΣΑΛΗΘΕΙΑΣ ΚΑΙ ΤΟ 20 ^{OF-THE} ^{TRUTH} ^{AND} ^{THE}
 ΠΝΕΥΜΑΤΗΣ ΠΛΗΡΗΣ ΑΓΑΠΗ 40 ^{spirit} ^{OF-THE} ^{STRATING} ^{BELOVED-ones}
 ΤΟΙ ΑΓΑΠΩΜΕΝ ΑΛΛΗΛΟΥΣ 60 ^{WE-MAY-BE-LOVING} ^{one-another} ^{that}
 ΤΗ ΑΓΑΠΗ ΕΚ ΤΟΥ ΘΕΟΥ ΕΣΤ 80 ^{THE} ^{LOVE} ^{OUT} ^{OF-THE} ^{GOD} ^{IS}
 ΙΝ ΚΑΙ ΠΑΣΟΙ ΑΓΑΠΩΝΤΟΝ 400 ^{AND} ^{EVERY} ^{THE} ^{one-LOVING} ^{THE} ^{GOD}
 ΟΝ ΕΚ ΤΟΥ ΘΕΟΥ ΓΕΓΕΝΗΤΑ 20 ^{OUT} ^{OF-THE} ^{GOD} ^{HAS-BEEN-GENERATED}
 ΙΚΑΙΝΩΣ ΚΕΙΝΟΝ ΘΕΟΝ 40 ^{AND} ^{IS-KNOWING} ^{THE} ^{GOD} ^{THE-ONE}
 ΜΗ ΑΓΑΠΩΝ ΟΥΚ ΕΓΝΩΤΟΝ ΘΕΟΝ 60 ^{NOT} ^{KNEW} ^{THE} ^{GOD} ^{NOT} ^{KNEW} ^{THE} ^{GOD}
 ΟΝ ΟΤΙ ΘΕΟΣ ΑΓΑΠΗ ΕΣΤΙΝ 80 ^{THAT} ^{THE} ^{GOD} ^{LOVE} ^{IS}
 ΕΝ ΤΟΥΤΩ ΦΑΝΕΡΩΘΗΝ ΑΓΑ 500 ^{IN} ^{THIS} ^{WAS-MADE-APPEAR} ^{THE} ^{LOVE}

ΠΗΤΟΥ ΘΕΟΥ ΕΝ ΗΜΙΝ ΟΤΙ ΤΟ 20 ^{OF-THE} ^{GOD} ^{IN} ^{US} ^{that} ^{THE}
 ΝΥΙΟΝ ΑΥΤΟΥ ΤΟΝ ΜΟΝΟΓΕΝΕ 40 ^{SON} ^{OF-HIM} ^{THE} ^{ONLY-generated}
 Η ΑΠΕΣΤΑΛΕΝ Ο ΘΕΟΣ ΕΙΣ ΤΟ 60 ^{HAS-COMMISSIONED} ^{THE} ^{GOD} ^{INTO} ^{THE}
 ΟΝ ΚΟΣΜΟΝ ΑΖΗΣΘΕΝΕΙ 80 ^{SYSTEM} ^{THAT} ^{WE-SHOULD-BE-LIVING} ^{THRU}
 ΑΥΤΟΥ ΕΝ ΤΟΥΤΩ ΕΣΤΙΝ Η ΑΓΑ 600 ¹⁰ ^{HIM} ^{IN} ^{this} ^{IS} ^{THE} ^{LOVE}
 ΑΠΗΧΟΝΤΙ ΗΜΕΙΣ ΗΓΑΠΗΣ 20 ^{NOT} ^{that} ^{WE} ^{LOVE}
 ΑΜΕΝ ΤΟΝ ΘΕΟΝ ΑΛΛΑ ΤΟΝ 40 ^{1st} ^{o. o.} ^A ^{that-one} ^{ΕΚΕΙΝ}
 ΟΣ ΗΓΑΠΗΣΕΝ ΗΜΑΣ ΚΑΙ ΑΠΕ 60 ^{LOVES} ^{US} ^{AND} ^{COMMISS-}
 ΣΤΕΙΛΕΝ ΤΟΝ ΥΙΟΝ ΑΥΤΟΥ 80 ^{1st} ^{o. o.} ^{THE} ^{SON} ^{OF-HIM} ^{PRO-}
 ΑΣΤΟΝ ΠΕΡΙ ΤΩΝ ΑΜΑΡΤΙΩ 700 ^{PITATION} ^{ABOUT} ^{THE} ^{misses}
 ΝΗΜΩΝ ΑΓΑΠΗΤΟΙ ΕΙΟΥΤΩΣ 20 ¹¹ ^{OF-US} ^{BELOVED-ones} ^{IF} ^{thus}
 Ο ΘΕΟΣ ΗΓΑΠΗΣΕΝ ΗΜΑΣ ΚΑΙ 40 ^{THE} ^{GOD} ^{LOVES} ^{US} ^{AND}
 ΗΜΕΙΣ ΟΙΣ ΟΙΟΜΕΝ ΑΛΛΗΛΟ 60 ^{WE} ^{ARE-OWING} ^{one-another}
 ΥΣ ΑΓΑΠΑΝ ΘΕΟΝ ΟΥΔΕΙΣ 80 ¹² ^{TO-BE-LOVING} ^{GOD} ^{NOT-YET-ONE} ^{?-AS-F-}
 ΠΟΤΕ ΤΕΘΕΑΤΑΙ ΕΝΑΝ 800 ^{WHEN} ^{HAS-GAZED} ^{IF-EVEN} ^{WE-MAY-BE-}
 ΜΕΝ ΑΛΛΗΛΟΥΣ Ο ΘΕΟΣ ΕΝ ΗΜ 20 ^{LOVING} ^{one-another} ^{THE} ^{GOD} ^{IN} ^{US}
 ΙΝ ΜΕΝΕΙ ΚΑΙ ΑΓΑΠΗΤΟ 40 ^{IS-REMAINING} ^{AND} ^{THE} ^{LOVE} ^{OF-HIM}
 ΥΤΕ ΛΕΙΩΜΕΝ ΗΜΙΝ 60 ^A ^{IN} ^{US} ^{HAVING-been-matured}
 ΣΤΙΝ ΕΝ ΤΟΥΤΩ ΓΙΝΩΣΚΟΜΕ 80 ¹³ ^{IN} ^{this} ^{WE-ARE-KNOWING}
 ΟΤΙ ΕΝ ΑΥΤΩ ΜΕΝΟΜΕΝ ΚΑΙ 900 ^{that} ^{IN} ^{HIM} ^{WE-ARE-REMAINING} ^{AND}
 ΑΥΤΟΣ ΕΝ ΗΜΙΝ ΟΤΙ ΕΚ ΤΟΥ Π 20 ^{He} ^{IN} ^{US} ^{that} ^{OUT} ^{OF-THE} ^{spirit}
 ΝΕΥΜΑΤΟΣ ΑΥΤΟΥ ΔΕΔΩΚΕΝ 40 ^{OF-HIM} ^{He-HAS-GIVEN}
 ΗΜΙΝ ΚΑΙ ΗΜΕΙΣ ΤΕΘΕΑΜΕΘ 60 ¹⁴ ^{to-us} ^{AND} ^{WE} ^{HAVE-GAZED}
 ΑΚΑΙ ΜΑΡΤΥΡΟΥΜΕΝ ΟΤΙ Ο Π 80 ^{AND} ^{ARE-WITNESSING} ^{that} ^{THE} ^{FA-}
 ΑΤΗΡ ΑΠΕΣΤΑΛΕΝ ΤΟΝ ΥΙΟΝ 700 ^{THEIR} ^{HAS-COMMISSIONED} ^{THE} ^{SON}

¹⁷ The day of judgment here spoken of is not the so-called "general judgment", of which the Scriptures know nothing, but one of the many judgments which it makes known. It is difficult to imagine this judgment in some far-off future day. It is spoken of as a time when love will give boldness and cast out fear. As the believer of this present economy cannot by any means come into condemnation, and shall not enter any judgment, we shall do well to leave this experience with the Circumcision, to whom John wrote. They will enter the day of judgment which precedes the day of the Lord. They will pass through the terrible tribulations portrayed in the Unveiling. Heaven above will conspire with the earth beneath to pour out God's hoarded wrath upon the earth. The earth will reel, the stars will fall, the elements will be charged with death. In such a time there will be much meaning to the passage we are considering. Nothing but perfect love, that is, love in the maturity of its powers, will be able to stand unshakable in that day.

¹⁸ The inculcation of love to God is of little avail, unless first of all His love has been expounded and finds a place in our hearts. It should be the aim of the evangelist and teacher to elaborate God's love in the gift of His Son, in the salvation which He has provided, in the mercy or grace which attends it, and in the future bliss which it will provide, and the nearness to Himself which it involves. The power of such a presentation will produce a responsive love in all who believe, such as could by no means be provoked by exhortations or commands.

¹ The new birth is confined to the Circumcision, nevertheless, as we also are members of God's family, it should be natural for us to love all who know Him as their Father. This should break through all barriers of church or creed, race or nationality, for spiritual kinship is stronger than any natural tie. Children of God are one by a permanent and indissoluble tie, and the renewed life is put under the stimulus and inspiration of the greatest of all relationships.

¹⁵ Saviour of the world. Whoever should be avowing that Jesus is the Son of God, God is remaining in him and he in God. And *we* know and have believed the love which God is having in us. God is love, and he who is remaining in love is remaining in God, and God is remaining in him.

¹⁷ In this has love been perfected with us, that we may have boldness in the day of judgment, seeing that, according as *He* is, so are *we* also in this world. Fear is not in love, but perfect love is casting out fear, seeing that fear has chastening. Now he who is fearing has not been perfected in love. *We* are loving God, seeing that *He* first loves us. ²⁰ If anyone should be saying that "I am loving God", and should be hating his brother, he is a liar, for he who is not loving his brother whom he has seen cannot be loving God. ²¹ Whom he has not seen. And this precept have we from Him, that he who is loving God may be loving his brother also.

5 Everyone who is believing that Jesus is the Christ has been begotten of God. And everyone who is loving Him Who begets is loving him also who has been begotten by Him. In this we are knowing that we are loving the children of God, whenever we may be loving God and may be doing His precepts. For this is the love of God, that we may be keeping His precepts. And His precepts are not heavy, seeing that everyone begotten of God is conquering the world. And this is the

15 **Ν**ΣΟΤΗΡΑΤΟΥΚΟΣΜΟΥΟΣΑΝ²⁰
 SAVIOUR OF-THE SYSTEM WHO EVER
 ΟΜΟΛΟΓΗΣΟΤΙΗΝΧΥΣΕC⁴⁰
 SHOULD-BE-AVOWING THAT JESUS IS
 ΤΟC
 ΤΙΝΟΥΙΟCΤΟΥΘΕΟΥΘΕΟC⁶⁰
 THE SON OF-THE God THE God
 ΕΝΑΥΤΩΜΕΝΕΙΚΑΙΑΥΤΟC⁸⁰
 IN him IS-REMAINING AND he IN
 ΝΤΩΘΕΩΚΑΙΗΜΕΙCΕΓΝΩΚΑ¹⁰⁰
 16 THE God AND WE HAVE-KNOWN
 Α ΑΡΕ-ΒΕΛΙΕVING Ο. Ο. B adds ANOINTEC ΧΡΙC
 ΜΕΝΚΑΙΠΕΡΙCΤΕΥΚΑΜΕΝΤ²⁰
 AND HAVE-BELIEVED THE
 ΗΝΑΓΑΠΗΗΝΗΕΧΕΙΟΘΕΟC⁴⁰
 LOVE WHICH IS-HAVING THE God IN
 ΗΝΗΜΙΝΟΘΕΟCΑΓΑΠΗΣΤΙΝ⁶⁰
 US THE God LOVE IS
 ΚΑΙΟΜΕΝΩΝΕΝΤΗΑΓΑΠΗΝ⁸⁰
 AND THE one-REMAINING IN THE LOVE IN
 ΤΩΘΕΩΜΕΝΕΙΚΑΙΟΘΕΟCΕΝ²⁰⁰
 THE God IS-REMAINING AND THE God IN
 Α omits IS-REMAINING & ο.
 ΑΥΤΩΜΕΝΕΙΕΝΤΟΥΤΟΤΕΤΕ²⁰
 17 him IS-REMAINING IN this HAS-been-
 ΛΕΙΩΤΑΙΗΑΓΑΠΗΜΕΘΗΜΩΝ⁴⁰
 matured THE LOVE WITH US
 ΕΝΗΜΙΝ IN us added by & ο
 ΙΝΑΠΑΡΡΗΣΙΑΝΕΧΩΜΕΝΕΝ⁶⁰
 THAT holdness WE-MAY-BE-HAVING IN
 ΤΗΗΜΕΡΑΤΗΣΚΡΙCΕΩCΟΤΙ⁸⁰
 THE DAY OF-THE JUDGING that
 ΚΑΘΩCΕΚΕΙΝΟCΕCΤΙΝΚΑΙ³⁰⁰
 according-as that-one IS AND
 ΗΜΕΙCΕCΜΕΝΕΝΤΩΚΟΣΜΩΤ²⁰
 WE ARE IN THE SYSTEM this
 ΟΥΤΩΦΟΒΟCΟΥΚΕCΤΙΝΕΝΤ⁴⁰
 18 FEAR NOT IS IN THE
 ΗΑΓΑΠΗΑΛΛΗΤΕΛΕΙΑΔΓΑΠ⁶⁰
 LOVE but THE mature LOVE
 ΗΕΙΩΒΑΛΛΕΙΤΟΝΦΟΒΟΝΟΤ⁸⁰
 OUT IS-CASTING THE FEAR that
 ΙΟΦΟΒΟCΚΟΛΑCΙΝΕΧΕΙΟΔ¹⁰⁰
 THE FEAR CHASTENING IS-HAVING THE YET
 ΕΦΟΒΟΥΜΕΝΟCΟΥΤΕΤΕΛΕΙ²⁰
 one-FEARING NOT HAS-been-matured
 ΩΤΑΙΕΝΤΗΑΓΑΠΗΗΜΕΙCΑΓ⁴⁰
 19 IN THE LOVE WE ARE-
 ΑB omits THE God Α THE God ΘΕΟC
 ΑΠΩΜΕΝΤΟΝΘΕΟΝΟΤΙΑΥΤΟ⁶⁰
 LOVING THE God that He
 CΠΡΟΤΟCΗΓΑΠΗΣΕΝΗΜΑC⁸⁰
 20 BEFORE-most LOVES US IF-
 MAY-BE-SAYING by & very faint & omits that
 ΑΝΤΙCΕΙΠΗΟΤΙΑΓΑΠΩΝ⁶⁰⁰
 EVER ANT MAY-BE-SAYING that I-AM-LOVING THE

ΘΕΟΝΚΑΙΤΟΝΑΔΕΛΦΟΝΑΥΤ²⁰
 God AND THE brother of-him
 ΟΥΜΕΙCΗΧΥΕΥCΤΗΣΕCΤΙΝΟ⁴⁰
 MAY-BE-EATING FALSIFIER IS THE-one
 ΓΑΡΗΝΑΓΑΠΟΝΤΟΝΑΔΕΛΦΟ⁶⁰
 for NO LOVING THE brother
 ΝΑΥΤΟΥΟΝΕΦΡΑΚΕΝΤΟΝΘΕ⁸⁰
 of-him WHOM he-HAS-SEEN THE God
 ΟΝΟΝΟΥΧΕΩΡΑΚΕΝΟΥΔΥΝΑ⁶⁰⁰
 WHOM NOT he-HAS-SEEN NOT IS-ABLE
 ΤΑΙΑΓΑΠΑΝΚΑΙΤΑΥΤΗΝΤΗ²⁰
 21 TO-BE-LOVING AND this THE
 ΝΕΝΤΟΛΗΝΕΧΟΜΕΝΑΠΑΥΤΟ⁴⁰
 direction WE-ARE-HAVING FROM Him
 ΥΙΝΑΟΑΓΑΠΩΝΤΟΝΘΕΟΝΑΓ⁶⁰
 THAT THE one-LOVING THE God MAY-
 ΑΠΑΚΑΙΤΟΝΑΔΕΛΦΟΝΑΥΤΟ⁸⁰
 BE-LOVING AND THE brother of-him
 ΥΠΑCΟΠΙCΤΕΥΩΝΟΤΙΗΝCΟ⁷⁰⁰
 5 EVERY THE one-BELIEVING that JESUS
 ΥCΕCΤΙΝΟΧΡΙCΤΟCΕΚΤΟΥ²⁰
 IS THE ANOINTEC OUT OF-THE
 ΘΕΟΥΓΕΓΕΝΝΗΤΑΙΚΑΙΠΑC⁴⁰
 God HAS-been-generated AND EVERY
 ΟΑΓΑΠΩΝΤΟΝΓΕΝΝΗCΑΝΤΑ⁶⁰
 THE one-LOVING THE One-generated
 ΑΓΑΠΑΚΑΙΤΟΝΓΕΓΕΝΝΗΜΕ⁸⁰
 IS-LOVING AND THE one-HAVING-been-generated
 ΝΟΝΕΞΑΥΤΟΥΕΝΤΟΥΤΩΓΕ⁶⁰⁰
 2 OUT OF-him IN this WE-ARE-
 ΝΩCΚΟΜΕΝΟΤΙΑΓΑΠΩΜΕΝΤ²⁰
 KNOWING that WE-ARE-LOVING THE
 ΑΤΕΚΝΑΤΟΥΘΕΟΥΟΥΟΤΑΝΤΟΝ⁴⁰
 offspring OF-THE God WHENEVER THE
 ΘΕΟΝΑΓΑΠΩΜΕΝΚΑΙΤΑCΕΝ⁶⁰
 God WE-MAY-BE-LOVING AND THE direc-
 ΤΟΛΑCΑΥΤΟΥΠΟΙΩΜΕΝΑΥΤ⁸⁰
 3 lions OF-Him WE-MAY-BE-DOING this
 Α omits this for IS THE LOVE OF-THE God THAT THE di-
 ΗΓΑΡΕCΤΙΝΗΑΓΑΠΗΤΟΥΘΕ⁶⁰⁰
 for IS THE LOVE OF-THE God
 rections OF-Him WE-MAY-BE-KEEPING
 ΟΥΙΝΑΤΑCΕΝΤΟΛΑCΑΥΤΟΥ²⁰
 THAT THE directions OF-Him
 ΤΗΡΩΜΕΝΚΑΙΑΙΕΝΤΟΛΑΙΑ⁴⁰
 WE-MAY-BE-KEEPING AND THE directions OF-
 ΥΤΟΥΒΑΡΕΙΑΙΟΥΚΕΙCΙΝΟ⁶⁰
 4 Him HEAVY NOT ARE that
 ΤΙΠΑΝΤΟΓΕΓΕΝΝΗΜΕΝΟΝΕ⁸⁰
 EVERY THE one-HAVING-been-generated OUT
 ΚΤΟΥΘΕΟΥΝΙΚΑΤΟΝΚΟCΜΟ⁶⁰⁰⁰
 OF-THE God IS-CONQUERING THE SYSTEM

⁹ It is a remarkable fact that the word *testify* is used concerning the Lord's baptism in water (Jn.1³⁴), and concerning His crucifixion (Jn.19³⁵), and here again of the spirit (¹⁰). This is confirmed by the statement of the seventh verse. Three are testifying, the spirit, and the water and the blood. First there was His baptism in water accompanied by the testimony of John the Baptist as well as the descending dove and the voice from heaven, saying, "This is My Son, the Beloved in Whom I delight" (Mt. 3¹⁷). At His crucifixion one of the soldiers punctures His side with a lance head, and immediately blood and water came out (Jn.19³⁴). After His glorification, the spirit which He poured forth testified to His exaltation. So that we have testimony to His anointing, to His death, and to His exaltation. These three unite to prove that Jesus is the Son of God. This threefold testimony concerning God's Son is stronger than any mere human evidence. It was given at the very commencement of His ministry, and again at its close. Nothing in between these two points contradicts this testimony, but much that He did and said confirmed it. Only the Son of God could deal with the demons and eject them. He alone could command the elements. The quaking earth at His crucifixion convinced the centurion, who exclaimed "Truly this was the Son of God!"

¹¹ John, the beloved disciple, is dead. How then could he insist so strongly that he had "everlasting" life, and that all who are not believing this have made God a liar? It is evident that he did not have what we would understand by "everlasting" life or he would still be living. The rendering "eonian" avoids this difficulty. This life does not commence until the resurrection and lasts until death is no longer in action, at the consummation at the close of the eonian times. It will be, in effect, without end, but it would be foolish to predicate life when there is no death.

¹³ As in his gospel (20³¹) so here John states his purpose in writing. The epistle aims to confirm the faith of believers, to deepen in their hearts a knowledge of security, and to establish that peace and confidence in God

conquest which conquers the world: our faith.

⁵ Now who is he who is conquering the world if not he who is believing that Jesus is the Son of God?
⁶ This is He Who is coming through water and blood and spirit—Jesus Christ—not in the water only, but in the water and in the blood. And it is the spirit which is testifying, seeing that the spirit is the truth,
⁷ seeing that there are three that are
⁸ testifying, the spirit, and the water, and the blood, and the three are for the one thing.

⁹ If we are obtaining the testimony of men, the testimony of God is greater, seeing that this is the testimony of God, that He has testified concerning His Son. He who is believing into the Son of God has the testimony in himself: he who is not believing God has made Him a liar, seeing that he has not believed into the testimony which God has testified concerning His
¹¹ Son. And this is the testimony, that God gives us eonian life, and
¹² this life is in His Son. He who has the Son has the life. He who has not the Son of God has not the life.

¹³ These things I write to you that you who are believing into the name of the Son of God may be perceiving that you have eonian life. And this is the boldness which we have toward Him, that if we should be requesting anything according to
¹⁵ His will, He is hearing us. And should we be aware that He is hearing us, whatever we may be requesting, we are aware that we have the requests which we have requested from Him.

- 1 ^{1st + C} ΝΚΑΙ ΑΥΤΗΣ ΤΙΝ ΗΝΙΚΗΝ ^{B + S} ^{B + S} 20
 AND this IS THE CONQUEST THE ONE-
- 2 ^A ΙΚΗCΑΤΟΝ ΚΟΣΜΟΝ ΗΠΙC ⁴⁰
 CONQUERING THE SYSTEM THE BELIEF
- 3 ^B ΤΙC ΗΝ ΟΝΤΙC ΔΕ ΕCΤΙΝ ΟΝΙ ⁵⁰
 5 OF-US ANY YET IS THE ONE-
- 4 ^B ΚΩΝΤΟΝ ΚΟΣΜΟΝ ΕΙΜΗ ΟΠΙC ⁵⁰
 CONQUERING THE SYSTEM IF NO THE ONE-
- 5 ^B ΤΕΥΦΝΟΤΙ ΗΝ CΟΥC ΕCΤΙΝ Ο ¹⁰⁰
 BELIEVING that JESUS IS THE
- 6 ^B ΥΙΟC ΤΟΥ ΘΕΟΥ ΟΥΤΟC ΕCΤΙ ²⁰
 6 SON OF-THE God this IS
- 7 ^{AB O.} ΝΟΕ ΑΘΩΝ ΔΙΑΥΔΑΤΟC ΚΑΙ Α ⁴⁰
 THE ONE-COMING THRU water AND BLOOD
- 8 ^B ΙΜΑΤΟC ΚΑΙ ΠΝΕΥΜΑΤΟC ΙΗ ⁵⁰
 AND spirit JESUS
- 9 ^B CΟΥC ΧΡΙCΤΟC ΟΥΚ ΕΝΤΩΥΔ ⁵⁰
 ANOINTED NOT IN THE water
- 10 ^B ΑΤΙΜΟΝ ΟΛΛΑ ΕΝΤΩΥΔ ΑΤ ²⁰⁰
 ONLY but IN THE water
- 11 ^B ΙΚΑΙ ΕΝΤΩΑΙΜΑΤΙΚΑΙ ΤΟ ²⁰
 AND IN THE BLOOD AND THE spirit
- 12 ^B ΝΕΥΜΑ ΕCΤΙΝ ΤΟ ΜΑΡΤΥΡΟΥ ⁴⁰
 IS THE one-witnessing
- 13 ^B ΝΟΤΙ ΤΟ ΠΝΕΥΜΑ ΕCΤΙΝ Η Α ⁵⁰
 that the spirit IS THE TRUTH
- 14 ^B Η ΘΕΙΑ ΤΟΤΡΙC ΕΙCΙΝ ΟΙ ⁵⁰
 7 that THREE ARE THE
- 15 ^B ΜΑΡΤΥΡΟΥΝΤΕC ΤΟ ΠΝΕΥΜΑ ³⁰⁰
 8 one-witnessing THE spirit
- 16 ^B ΚΑΙ ΤΟΥ ΔΩΡΚΑΙ ΤΟ ΑΙΜΑΚΑ ²⁰
 AND THE water AND THE BLOOD AND
- 17 ^B ΙΟΙ ΤΡΙC ΕΙCΙ ΤΟ ΕΝΕΙCΙΝ ⁴⁰
 THE THREE INTO THE ONE ARE
- 18 ^B ΕΙΤΗΝ ΜΑΡΤΥΡΙΑΝ ΤΩΝ ΑΝ ⁵⁰
 9 IF THE witness OF-THE God TOΥ ΘΕΟΥ
 OF-THE humans
- 19 ^B ΡΟΦΟΝ ΛΑΜΒΑΝΟΜΕΝ Η ΜΑΡΤ ⁵⁰
 WE-ARE-GETTING-OF THE witness
- 20 ^B ΥΡΙΑΤΟΥ ΘΕΟΥ ΜΕΙΖΩΝ ΕCΤ ⁴⁰⁰
 OF-THE God GREATER IS
- 21 ^B ΙΝΟΤΙΑΥΤΗC ΤΙΝ Η ΜΑΡΤΥ ²⁰
 that this IS THE witness
- 22 ^B ΡΙΑΤΟΥ ΘΕΟΥ ΟΤΙ ΜΕ ΜΑΡΤΥ ⁴⁰
 OF-THE God that He-HAS-WITNESSED
- 23 ^B ΡΗΚΕΝ ΠΕΡΙ ΤΟΥ ΥΙΟΥ ΑΥΤΟ ⁵⁰
 ABOUT THE SON OF-Him
- 24 ^B ΥΟΠΙCΤΕΥΩΝ ΕΙC ΤΟΝ ΥΙΟΝ ⁵⁰
 10 THE one-BELIEVING INTO THE SON
- 25 ^B ΤΟΥ ΘΕΟΥ ΕΧΕΙ ΤΗΝ ΜΑΡΤΥ ⁵⁰⁰
 OF-THE God IS-HAVING THE witness
- 26 ^B ΑΔΔΕ Τ (AB O.) ΟΥΘΥ ²⁰
 IAN ΕΝΕΑΥΤΩ ΟΜΗΠΙCΤΕΥΩ ²⁰
 IN self THE-ONE NO BELIEVING
- 27 ^B ΝΤΘC ΕΥΕΥCΤΗΝ ΠΕΠΟΙΗΚ ⁴⁰
 to-THE God FALSELY HAS-made
- 28 ^B ΕΝ ΑΥΤΟΝ ΟΤΙ ΟΥΚ ΠΙCΤΕ ⁵⁰
 Him that NOT he-HAS-BELIEVED
- 29 ^B ΚΕΝ ΕΙCΤΗΝ ΜΑΡΤΥΡΙΑ Η ⁵⁰
 INTO THE witness WHICH
- 30 ^B ΝΜΕ ΜΑΡΤΥΡΗΚΕΝ ΘΕΟC ΠΕ ⁵⁰⁰
 HAS-WITNESSED THE God ABOUT
- 31 ^B ΡΙΤΟΥ ΥΙΟΥ ΑΥΤΟΥ ΚΑΙ ΑΥΤ ²⁰
 11 THE SON OF-Him AND this
- 32 ^B ΗC ΕCΤΙΝ ΜΑΡΤΥΡΙΑ ΟΤΙ ΖΩ ⁴⁰
 IS THE witness that LIFE
- 33 ^B ΗΝ ΑΙΩΝΙΟΝ ΕΔΩΚΕΝ ΗΜΙΝ ⁵⁰
 THE God to-US GIVES to-US THE
- 34 ^B ΘΕΟC ΚΑΙ ΑΥΤΗ Η ΖΩΗ ΤΟΥ ⁵⁰
 A IS THE LIFE IN THE SON OF-Him
 God AND this THE LIFE IN THE SON
- 35 ^B ΙΩ ΑΥΤΟΥ ΕCΤΙΝ Ο ΕΧΩΝ ΤΗ ⁵⁰
 12 OF-Him IS THE one-HAVING THE
- 36 ^B ΥΙΟΝ ΕΧΕΙ ΤΗΝ ΖΩΗΝ ΟΜΗC ²⁰
 SON IS-HAVING THE LIFE THE-ONE NO HAV-
- 37 ^B ΟΝΤΟΝ ΙΟΝ ΤΟΥ ΘΕΟΥ ΤΗΝ ⁴⁰
 ING THE SON OF-THE God THE LIVE
- 38 ^B ΩΝ ΟΥΚ ΕΧΕΙ ΤΑΥΤΑ ΕΓΡΑ ⁵⁰
 13 NOT IS-HAVING these I-WRITE
- 39 ^B ΑΥΜΙΝ ΙΑ ΕΙΔΗΤΕ ΟΤΙ ΖΩ ⁵⁰
 to-YOU THAT YE-MAY-BE-PERCEIVING that LIFE
- 40 ^B ΝΕΧΕΤΕ ΑΙΩΝΙΟΝ ΟΠΙCΤΕ ⁵⁰⁰
 YE-ARE-HAVING conian to-THE one-BELIEV-
- 41 ^B ΥΟΝΤΕC ΕΙC ΤΟ ΟΝΟΜΑ ΤΟΥ ²⁰
 ING INTO THE NAME OF-THE SON
- 42 ^B ΙΟΥ ΤΟΥ ΘΕΟΥ ΚΑΙ ΑΥΤΗC ⁴⁰
 14 OF-THE God AND this IS
- 43 ^B ΙΝ Η ΠΡΟCΙΑΝ ΗΝ ΕΧΟΜΕΝ ⁵⁰
 THE boldness WHICH WE-ARE-HAVING TO-
- 44 ^B ΡΟC ΑΥΤΟΝ ΟΤΙ ΑΝΤΙ ΑΙΤΩ ⁵⁰
 A omits IF- ANY
 ward Him that IF-EVER ANY WE-MAY-BE-
- 45 ^B ΜΕΘΑΚΑΤΑ ΤΟ ΘΕΛΗΜΑ ΤΟΥ ⁵⁰⁰
 A ONOMA NAME
 REQUESTING according-to THE WILL OF-Him
- 46 ^B ΥΑΚΟΥ ΕΙΜΩΝ ΚΑΙ ΕΑΝ ²⁰
 15 He-IS-HEARING OF-US AND IF-EVER WE-HAVE-
- 47 ^B ΑΜΕΝ ΟΤΙ ΑΚΟΥΕΙΜΩΝ ΟΑΝ ⁴⁰
 A omits AND to OF-US A prefix E=IF-
 PERCEIVED that He-IS-HEARING OF-US WHICH EVER
- 48 ^B ΑΙΤΩΜΕΘΑ ΟΙΔΑΜΕΝ ΟΤΙ Ε ⁵⁰
 A omits IF-EVER E=AN
 WE-MAY-BE-REQUESTING WE'VE-PERCEIVED that WE-ARE-
- 49 ^B ΟΜΕΝΤΑ ΑΙΤΗΜΑΤΑ ΑΝΤΗΚΑ ⁴⁰
 WE-MAY-BE-HAVING THE REQUEST-effects WHICH WE-HAVE-
- 50 ^B ΜΕΝΑ ΠΑΡ ΑΥΤΟΥ ΕΑΝΤΙCΙΔΗΤ ⁵⁰⁰
 A ΠΑΡ BESIDE
 16 REQUESTED FROM Him IF-EVER ANY MAY-BE-PER-

which is essential to unselfish service. Such assurance belongs of right to all "who are believing in the name of the Son of God". Knowledge of God's gift translates itself into confidence toward God, which asks great things of God, so releasing his power and becoming the agent of his purposes.

¹⁶ The sin to death is probably the same as that of the sixth and tenth of Hebrews—apostasy from the faith of Christ, or, in view of the times for which this is written, the reception of the emblem of the wild beast (Un. 14¹⁰). That this is the setting in which this passage is to be interpreted is further suggested by the phrase in the nineteenth verse, "the whole world is lying in the wicked one". This will be especially true in the time of the end. Furthermore, we have the striking conclusion of the epistle, which can hardly be understood in any other light. "Little children, guard yourselves from idols." What idols? Does it not seem clear that the apostle, with prophetic eye, is anticipating that marvelous image, which all will be compelled to worship under pain of death? (Un. 13¹⁶).

¹⁶ If anyone should be perceiving his brother sinning a sin not to death, he shall be requesting and He will be giving life to him—to those sinning not to death. There is a sin to death: I am not saying that he should be asking concerning that. All injustice is sin, and there is a sin not to death.

¹⁸ We are aware that everyone who has been begotten of God is not sinning, but he who is begotten of God is keeping himself, and the wicked ¹⁹ one is not touching him. We are aware that we are of God, and the whole world is lying in the wicked ²⁰ one. Yet we are aware that the Son of God is arriving, and has given us a comprehension, that we are knowing the True One, and we are in the True One, in His Son, Jesus Christ. *He* is the true God and eonian life.

²¹ Little children, guard yourselves from idols!

ΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΑΜΑΡΤΑ ²⁰	ΑΙ Ο ΠΟΝΗΡΟΣ ΟΥΧ ΑΠΤΕΤΑΙ ³⁰⁰
CEIVING THE brother OF-Him missing	THE wicked-one NOT IS-TOUCHING
ΝΟΝ ΤΑ ΑΜΑΡΤΙΑΝ ΜΗ ΠΡΟΣΘ ⁴⁰	ΑΥΤΟΥ ΟΙΔΑΜΕΝ ΟΤΙ ΕΚΤΟΥ ²⁰
miss NO TOWARD DEATH	19 OF-Him WE'VE-PERCEIVED that OUT OF-THE
ΑΝ ΑΤΟΝ ΑΙΤΗΣΕ ΙΚΑΙΩΣ Ε ⁸⁰	ΘΕΟΥ ΕΣΜΕΝ ΚΑΙ Ο ΚΟΣΜΟΣ ⁴⁰
he'LL-BE-REQUESTING AND He'LL-BE-GIV- A+MH NO	God WE-ARE AND THE SYSTEM WHOLE
Ι ΑΥΤΩ ΣΦΗΝΤΟΙΣ ΑΜΑΡΤΙΑΝ ⁸⁰	ΛΟC ΕΝ ΤΩ ΠΟΝΗΡΩ ΚΕΙΤΑΙ ⁶⁰
ING to-him LIFE to-THIS one-missing miss	20 IN THE wicked-one IS-LYING WE-
ΟΥCΙΝ ΜΗ ΠΡΟΣΘΑΝΑΤΟΝ ΕC ¹⁰⁰	ΙΔΑΜΕΝ ΔΕ ΟΤΙ ΟΥ ΙΟC ΤΟΥ Θ ⁸⁰
NO TOWARD DEATH IS	HAVE-PERCEIVED YET that THE SON OF-THE God
ΤΙΝ ΑΜΑΡΤΙΑ ΠΡΟΣΘΑΝΑΤΟ ²⁰	ΕΘΥΗΚΕ ΙΚΑΙΩC ΔΕ ΦΚΕΝΗΜΙ ⁴⁰⁰
miss TOWARD DEATH	IS-ARRIVING AND HAS-GIVEN to-US
ΝΟΥ ΠΕΡΙ ΕΚΕΙΝΗΣ ΛΕΓΩΙΝ ⁴⁰	ΝΔΙΑΝΟΙΑΝ ΙΝΑ ΓΕΙΝΩCΚΩ ²⁰
NOT ABOUT that I-AM-SAYING THAT	THRU-MIND THAT WE-ARE-KNOWING
ΔΕ ΡΩΤΗΣΗ ΠΑCΑ ΔΔΙΚΙΑ ΑΜ ⁶⁰	ΜΕΝΤΟΝΑΛΗΘΙΝ ΟΝ ΚΑΙ ΕCΜ ⁴⁰
17 he-SHOULD-BE-asking EVERY UNJUSTness miss	THE TRUE AND WE-ARE
ΑΡΤΙΑ ΕCΤΙΝ ΚΑΙ ΕCΤΙΝ ΑΜ ⁵⁰	ΕΝ ΕΝ ΤΩ ΑΛΗΘΙΝΟ ΕΝ ΤΩ ΥΙΩ ⁶⁰
IS AND IS miss	IN THE TRUE IN THE SON
ΑΡΤΙΑ ΟΥ ΠΡΟΣΘΑΝΑΤΟΝ ΟΙ ²⁰⁰	ΑΥΤΟΥ ΙΗΣΟΥ ΧΡΙCΤΩ ΟΥΤΟ ⁸⁰
IS NOT TOWARD DEATH WE'VE-	OF-Him JESUS ANOINTED this-One
ΔΑΜΕΝ ΟΤΙ ΠΑCΟC ΓΕΓΕΝΗΜ ²⁰	ΕCΤΙΝ Ο ΑΛΗΘΙΝΟC ΘΕΟC ⁵⁰⁰
PERCEIVED that EVERY THE one-HAVING-been-gen-	IS THE TRUE God AND
ΕΝ ΟC ΕΚ ΤΟΥ ΘΕΟΥ ΟΥΧ ΑΜΑΡ ⁴⁰	ΑΙ ΖΩΗ ΑΙΩΝΙΟC ΤΕ ΚΝΙΑΦΥ ²⁰
erated OUT OF-THE God NOT IS-missing	21 LIFE conian little-offsprings GUARD
ΤΑΝ ΕΙΔΑΛΛΑ Ο ΓΕΝΝΗΘΕΙC ⁶⁰	ΛΑCΙΑΤΕ ΑΥΤΟΥC ΑΠΟ ΤΩΝ ⁴⁰
but THE one-BEING-GENERATED OUT	SELVES FROM THE i-
ΚΤΟΥ ΘΕΟΥ ΤΗΡΕΙ ΑΥΤΟΝ Κ ⁸⁰	ΙΔΩΛΩΝ
OF-THE God IS-KEEPING self AND	idols

¹ It is a striking fact that John never appeals to his apostleship in his epistles. In this short note, as well as in the next one, he is simply an elder. This accords with the private character of this missive, yet it undoubtedly reflects the waning authority of the twelve apostles as the apostasy of the chosen nation developed. They are not given any place in Jerusalem in the latter part of the book of Acts.

⁴ The main characteristics of the Circumcision epistles reappear in this brief letter. There is the emphasis on conduct and the physical aspect of truth. The very brevity of the letter tells us that the elder much preferred to convey his message in person. Even if we should take the lady as a type of Israel, the tie which is recognized is a physical one. In all this there is a great contrast with the latest ministry of Paul.

⁶ The difference in viewpoint between John and Paul is seen in their attitude toward the law. In one case "he who is loving another has fulfilled law" (Ro.13⁸). In the other love is the motive that they may be walking according to His precepts. In one case there is emancipation from law. In the other there is ability to fulfill law. God will write the law on their hearts, under the new covenant (Heb. 8¹⁰). We are not under law, but under grace (Ro.6¹⁵). We were exempted from the law . . . so that it is for us to be slaving in newness of spirit and not in oldness of letter (Ro.7⁶).

⁷ The principal object of this letter seems to be a warning against those who spiritualize the coming of Christ, and deny His physical appearance in the future. In the first epistle it is "having come" (4²). Here the present participle is used—"coming"—and can refer only to His manifestation in the day of the Lord. (See Mt.16²⁸, 24³⁰, 26⁶⁴, Mk.13²⁶, 14⁶², Lu.21²⁷.) This involves the great truth of His physical resurrection and ascension, and confirms the literal understanding of the prophecy that "And His feet stand in that day on the mount of Olives, which faces Jerusalem from the east" (Zech. 14⁴).

Truth is emphasized in this as love is emphasized in the third epistle. The many deceivers cause grave con-

THE ELDER to the chosen lady and her children, whom *I* am loving in truth, and not *I* only, but all also, who have known the truth, because of the truth which is remaining in us, and shall be with us for the con.

³ With us will be grace, mercy, peace from God, the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

⁴ I WAS OVERJOYED that I have found of your children walking in truth, according as we obtained a
⁵ precept from the Father. And now I am asking you, lady, not as writing a new precept to you, but the precept which we have from the beginning, that we may be loving
⁶ one another. And this is love, that we may be walking according to His precepts. This is the precept, according as you hear from the beginning, that you may be walking
⁷ in it, seeing that many deceivers came out into the world, who are not avowing Jesus Christ coming in flesh. This is the deceiver and
⁸ the antichrist. Be looking to yourselves, lest you should be destroying your work, but that you may be getting full wages.

⁹ Everyone who is taking the lead and not remaining in the teaching of Christ has not God. He who is remaining in the teaching, this one has both the Father and the Son.
¹⁰ If anyone is coming to you and is not bringing this teaching, be not taking him into your home, and say
¹¹ not to him "Rejoice!" For he who is saying to him to be rejoicing is participating in his wicked acts.

¹² Having much to be writing you, I resolved not to do it with paper and

cern. Truth is imperiled and is now to be made a test of fellowship and a condition of offering hospitality (10). It will not be a time of recovery of truth but of its perversion. The test of fellowship in the present is conduct and not doctrine.

ink, but I am expecting to be coming to you and to speak to you mouth to mouth, that your joy may be full.

¹³ The children of your chosen sister are greeting you.

ΟΥΛΗΘΗΝΔΙΑΧΑΡΤΟΥΚΑΙΜ²⁰
 ounneled thru paper and ink
 Α ομιε but Α adds ΓΑΡ for
 ΕΛΑΝΟΣΑΛΛΑΞΕΛΠΙΖΩΓΕΝΕ⁴⁰
 but I-AM-EXPECTING TO-BE-
 Α Ε ο. ΑΙ¹⁹+ΤΙ
 ΒΕCΟΜΙΝΓ ΤΩΑΡΔ ΥΟΥΡ ΑΝΔ ΜΟΥΤΗ⁶⁰
 I¹⁴ ο. = BEFORE
 ΠΡΟΣΤΟΜΑΛΑΛΗCΑΙΠΝΑΗ⁸⁰
 TOWARD MOUTH TO-TALK THAT THE

#H-US Α MAY-BE H.-b.-FILLED #+N¹⁰⁰
 ΧΑΡΑΥΜΩΝΠΕΠΛΗΡΩΜΕΝΗΗ
 JOY OF-YOUP HAVING-been-FILLED MAY-BE
 #So.
 ΑCΠΑΖΕΤΑΙCΕΤΑΤΕΚΝΑΤΗ²⁰
 13 is-greeting YOU THE offspring OF-THE
 CΑΔΕΛΦΗC CΟΥΤΗC ΕΚΛΕΚΤ⁴⁰
 sister OF-YOU THE chosen
 ΗC

² The prosperity of the soul must not be confounded with spiritual prosperity. Like the salvation of the soul (1 Pt.1⁹), it refers to that physical enjoyment and satisfaction which will be fully known in the coming kingdom. The Circumcision are promised all physical blessing on the earth; we are blessed with every spiritual blessing among the celestials (Eph.1³). Such a salvation as this is not at all suited to our calling above in Christ Jesus.

⁷ "Getting nothing from the nations" is positive proof of the Jewish character of this note. If this were literally obeyed by those who proclaim the truth today, they would have no support whatever. This statement is like a flash of light in a dark place. It shows us that, in early days, there were two entirely distinct churches, one connected with the kingdom proclamation and the hope of Israel, which has since passed away, and the other connected with the preaching of Paul to the nations.

Much of the confusion today is the result of mingling truth intended for one church into that which belongs to the other. The truth found in the Circumcision epistles will come into play again after the present administration of grace has come to an end.

⁹ It is significant that any man would dare to oppose an apostle. Diotrephes evidently did it in order to secure for himself the highest place in the ecclesia. There is no suggestion of any difference in doctrine. This spirit, which was severely condemned by our Lord, has been the cause of much harm to the saints. True servants of the Lord are taught by His example, and do not desire to exalt themselves, knowing well that He will abase such, and will Himself exalt all who truly deserve it in that day. Diotrephes exalted himself and, as a result, his name has been a by-word down the centuries since. Demetrius does not seem to have thought of himself yet his name is honored and his place a permanent one in the annals of the good.

Three typical characters, Gaius, Diotrephes, and Demetrius supply the topics of the letter. "The elder, Gaius", showed fidelity and hospitality. Pride

THE ELDER, to Gaius, the beloved, whom I am loving in truth:

² BELOVED, concerning all I am wishing that you be prospered and sound, according as your soul is prospered. For I was overjoyed at the coming of the brethren and your testimony to the truth, according as *you* are walking in truth. I am having no greater joy than this, that I am hearing of my children walking in the truth.

⁵ Beloved, you are doing a faithful thing whatever you should work for the brethren, and strangers at that, who testify of your love before the ecclesia, to whom you will be doing ideally by sending them forward worthily of God, for they come forth for the sake of the Name, getting nothing from the nations. We, then, ought to be taking up with such, that we may become fellow workers in the truth.

⁹ I write somewhat to the ecclesia, but Diotrephes, who is fond of being foremost among them, is not receiving us. Therefore, if I should be coming, I shall be reminding him of his acts which he is doing, babbling about us with wicked words, and not being sufficed with this, *he* is not receiving the brethren besides, and is forbidding those who are intending to, and is casting them out of the ecclesia.

¹¹ Beloved, do not be imitating the evil, but the good. He who is doing good is of God. He who is doing evil has not seen God. ¹² Demetrius has been testified to by all, and by the truth itself. Now *we* also are testifying, and you are aware that our testimony is true.

¹³ I had much to write to you, but do not want to be writing to you with ink and pen.

- ΟΠΡΕΣΒΥΤΕΡΟΣ ΓΑΙΩΤΩΓ 20
 THE SENIOR to-GAIUS THE be-
- ΑΠΗΤΩΝΕΓΟΓΑΓΑΘΕΝΑΛΗ 40
 LOVED WHOM I AM-LOVING IN TRUTH
- ΘΕΙΔΑΓΑΠΗΤΕ ΠΕΡΙ ΠΑΝΤΩ 60
 I-LOVED ABOUT ALL
- ΝΕΥΧΟΜΑΙΣΕΕΥΟΔΟΥΣΘΑΙ 80
 I-AM-WISHING YOU TO-BE-ING-WELL-WATED
- ΚΑΙ ΥΓΙΑΙΝΕΙΝ ΚΑΘΩΣ ΕΥΟ 100
 AND TO-BE-ING-SOUND according-AS IS-BEING-
- ΔΟΥΤΑΙΣ ΟΥΝ ΨΥΧΗΞΕΑΡΗΝ 20
 WELL-WATED OF-YOU THE SOUL I-JOYED
- ΓΑΡ ΙΑΝΕΡΧΟΜΕΝΩΝ ΑΔΕΛ 40
 FOR VERY OF-COMING OF-BROTHERS
- ΦΩΝ ΚΑΙ ΜΑΡΤΥΡΟΥΝΤΩΝ ΣΟ 60
 AND OF-WITNESSING OF-YOU
- ΥΤΗ ΑΛΗΘΕΙΑ ΚΑΘΩΣ ΕΥΕΝΑ 80
 to-THE TRUTH according-AS YOU IN TRUTH
- ΑΛΗΘΕΙΑ ΠΕΡΙ ΠΑΤΕΙΣ ΜΕΙΖ 200
 ARE-ABOUT-TREADING GREATER-MORE
- ΟΤΕΡΑΝΤΟΥΤΩΝ ΟΥΚ ΕΧΩ ΧΑ 20
 OF-THOSE NOT I'M-HAVING JOY
- ΡΑΝΙΝΑ ΛΑΚΟΥΩΤΑ ΕΜΑΤΕΚΝ 40
 THAT I-AM-HEARING THE MY offspring
- ΑΝΤΗ ΑΛΗΘΕΙΑ ΠΕΡΙ ΠΑΤΟ 60
 IN THE TRUTH ABOUT-TREADING
- ΥΝΤΑ ΓΑΠΗΤΕ ΠΙΣΤΟΝ ΠΟΙ 80
 I-LOVED BELIEVING YOU-ARE-
- ΕΙΣΘΕ ΑΝΕΡΓΑΣΘΕ ΙΣΤΟΥΣ 200
 DOING WHICH IF-EVER YOU-SHOULD-BE-ACTING INTO THE
- ΑΔΕΛΦΟΥΣ ΚΑΙ ΤΟΥΤΟ ΣΕΝΟ 20
 BROTHERS AND THIS LODGERS
- ΥΣΟΙ ΕΜΑΡΤΥΡΗΣΑΝ ΣΟΥΤΗ 40
 WHO WITNESS OF-YOU THE
- ΑΓΑΠΗΝ ΩΠΙΟΝ ΕΚΚΑΝΣΙΑ 60
 LOVE IN-VIEW OF-OUT-CALLED
- ΣΟΥΣ ΚΑΛΩΣ ΠΟΙΗΣΕΙΣ ΠΟ 80
 WHOM IDEALLY YOU-WILL-BE-DOING BEFORE-
- ΠΕΜΨΑΣΑ ΣΙΩΣΤΟΥ ΘΕΟΥ ΥΠ 100
 SENDING worthily OF-THE God OVER
- ΕΡΓΑΡΤΟΥ ΟΝΟΜΑΤΟΣ ΕΙΝΑ 20
 for THE NAME THEY-OUT-
- ΘΑΝΗΜ ΔΕΝ ΛΑΜΒΑΝΟΝΤΕΣ Α 40
 COME NO-YET-ONE GETTING-UP FROM
- ΠΟΤΩΝ ΕΘΝΙΚΩΝ ΗΜΕΙΣ ΟΥΝ 60
 THE NATIONIES WE THEN
- ΟΦΕΙΛΟΜΕΝ ΥΠΟΛΑΜΒΑΝΕΙ 80
 ARE-OVING TO-BE-UNDER-GETTING
- ΝΤΟΥ ΣΤΟΙΟΥ ΤΟΥ ΣΙΝΑ ΣΥΝ 200
 THE SUCH THAT TOGETHER-
- ΕΡΓΟΙ ΓΕΙΝΩΜΕΘΑ ΛΗΘΑ 20
 ACTERS WE-MAY-BE-BECOMING to-THE TRUTH
- ΕΙΔΕΓΡΑΨΑΤΙ ΤΗ ΕΚΚΑΝΣΙΑ 40
 I-WRITE ANY to-THE OUT-CALLED
- ΑΛΛΟ ΦΙΛΟΠΡΩΤΕΥΩΝ ΑΥΤ 60
 but THE FOND-BEFORE-most-being OF-them
- ΩΝ ΔΙΟΤΡΕΦΟΝ ΟΥΚ ΕΠΙΔΕΧ 80
 ZEUS-NOURISHED (Diotrephes) NOT IS-ON-RECEIVING
- ΕΤΑΙΝ ΜΑΣ ΔΙΑ ΤΟΥΤΟ ΑΝΕ 600
 US THRU this IF-EVER I-MAY-
- ΛΘΩ ΥΠΟΜΝΗΝ ΣΩΑΥΤΟΥΤΑ ΕΡ 20
 BE-COMING I'LL-RE-UNDER-REMINING OF-him THE ACTS
- ΓΑΡ ΠΟΙΕΙ ΛΟΓΟΙΣ ΠΟΝΗΡΟ 40
 WHICH HE-IS-DOING to-sayings wicked
- ΙΣΦΥΑΡΩΝ ΗΜΑΣ ΚΑΙ ΜΗ ΑΡ 60
 DUBBLING US AND NO being-
- ΚΟΥΜΕΝΟΣ ΕΠΙ ΤΟΥΤΟ ΙΣΟΥ 80
 SUFFICED ON these NOT-
- ΤΕΛΟΥΤΟΣ ΕΠΙΔΕΧΕΤΑΙ ΤΟΥ 200
 RESIDES he IS-ON-RECEIVING THE
- ΣΑΔΕΛΦΟΥΣ ΚΑΙ ΤΟΥΣ ΒΟΥΛ 20
 brothers AND THE ones-intend-
- ΟΜΕΝΟΥΣ ΚΩΛΥΕΙ ΚΑΙ ΕΚΤΗ 40
 ING he-IS-FORBIDDING AND OUT OF-THE
- ΣΕΚΚΑΝΣΙΑ ΕΣΚΒΑΛΛΕΙΑΓ 60
 11 OUT-CALLED IS-OUT-CASTING be-
- ΑΠΗΤΕ ΜΗ ΜΙΜΟΥΤΟ ΚΑΚΟΝ Α 40
 LOVED! NO BE-IMITATING THE EVIL but
- ΑΛΛΑ ΤΟ ΑΓΑΘΟΝ Ο ΑΓΑΘΟ ΠΟΙ 200
 THE GOOD THE one-GOOD-DOING
- ΩΝ ΕΚ ΤΟΥ ΘΕΟΥ ΕΣΤΙΝ Ο ΚΑΚ 20
 OUT OF-THE God IS THE one-EVIL-
- ΟΠΟΙΩΝ ΟΥΚ ΕΒΡΑΚΕΝ ΤΟΝ Θ 40
 DOING NOT HAS-SEEN THE God
- ΕΟΝ ΔΗΜΗΤΡΙΟΥ ΜΕΜΑΡΤΥΡΗ 60
 12 to-DEMETRIUS HAS-been-WITNESSED
- ΤΑΙ ΥΠΟ ΠΑΝΤΩΝ ΚΑΙ ΥΠΟ ΑΥ 80
 by ALL AND by SAME
- ΤΗ ΣΤΗ ΑΛΗΘΕΙΑ ΚΑΙ ΗΜΕ 200
 OF-THE TRUTH AND WE
- ΙΣ ΔΕ ΜΑΡΤΥΡΟΥΜΕΝ ΚΑΙ ΟΙ 20
 YET ARE-WITNESSING AND TO-YOU-
- ΔΑΣ ΟΤΙ ΗΜΑΡΤΥΡΙΑ ΗΜΩΝ Α 40
 HAVE-PERCEIVED that THE witness OF-US TRUTH
- ΑΝΘΗΣ ΕΣΤΙΝ ΠΟΛΛΑ ΕΙΧΟΝ 60
 13 IS much I-HAD
- ΓΡΑΨΑΙΣ ΟΙ ΑΛΛΟΙ ΜΕ ΑΦΗΘΗ 80
 to-WRITE TO-YOU but NOT I-AM-WILLING THRU
- ΑΜΕΛΑΝΟΣ ΚΑΙ ΚΑΛΑΜΟΥ ΣΟ 200
 WAS-COUNSELED A TO-BE-WRITING to-YOU INK AND REED to-YOU

of place seems to be the sin of Diotrephes. He rails against John and refuses his message, excommunicating from the church those who receive the brethren. Demetrius receives a triple commendation. He is testified to by all, by the truth, and by John.

¹⁴ Yet I am expecting to see you immediately, and we will be talking mouth to mouth.

¹⁵ Peace be to you! The friends are greeting you. Greet the friends by name.

14 **ΙΓΡΑΦΕΙΝΕΛΠΙΖΩΔΕΕΥΘΕ** 20
 to-be-writing I-am-expecting yet immediately
 # to-be-perceiving you b1 before
ΩΣΣΕΙΔΕΙΝΚΑΙΣΤΟΜΑΠΡΟ 40
 you to-be-perceiving and mouth toward
 b1 o. # had A
 15 **ΣΣΤΟΜΑΛΛΗΣΟΜΕΝΕΙΡΗΝ** 60
 mouth we'll-be-talking peace

A brothers ΔΔΕ
ΗΣΟΙΑΣΠΑΖΟΝΤΑΙΣΕΟΙΦΙ 80
 to-you are-greeting you the fond-
 ΛΦΟΙ, greet-you CA!
ΛΟΙΑΣΠΑΖΟΥΤΟΥΣΦΙΛΟΥΣ 100
 once be-greeting the fond-once
ΚΑΤΟΝΟΜΑ
 according-to NAME

THE EPISTLE OF JUDE

JUDE, the last of the epistles to the Circumcision, is the prelude to the apocalyptic judgments. Its framework reveals the fact that the central theme is the coming of the Lord in judgment upon the irreverent (14,16). Indeed, it seems to suggest that Enoch himself will prophesy, as one of the two witnesses (Un.11³⁻¹²), to (not of) these, in the Lord's day. As Peter's second epistle is especially concerned with this same judgment period, it contains many parallel passages. Compare Jude 3 with 2 Pe.15, 4 with 21, 6 with 24, 7 with 28-10, 8 with 210, 9 with 211, and 10 with 212, 11 with 215, 12-13 with 213-17, 16 with 218, 17-18 with 31-3.

As Jude speaks of the apostles (17), he is not the apostle of this name (Jn. 14²²). Neither was James, his brother, an apostle, for James and John were the *two* sons of Zebedee (Mt.26³⁷). The other James was not prominent enough to be referred to in this way. So Jude was evidently the brother of James, the Lord's brother, who occupied by far the most prominent place among the saints of the Circumcision, although he was not an apostle. This makes Jude himself a brother of the Lord.

This fact throws much light on the character of its teaching, its harmony with the other Circumcision epistles, and its strong contrast with the later teaching of the apostle Paul. Paul repudiates even the distant physical bond existing between him and the Lord, and bases all on a spiritual relationship in grace. Jude deals with the judgment of those who are closely united to Him in the flesh.

While the apostasy here set forth is not to be applied to the Uncircumcision during the present period of grace, its beginnings can be clearly seen among the Jews, as God is gathering them from the nations and restoring them to their own land. As in the exodus from Egypt, He will deal with the nation of Israel as a whole, yet destroy the apostates among them

during the era of His indignation. With this in view, Jude addresses this epistle to the faithful, lest they, too, become involved in the apostasy.

Unlike those to whom Paul writes these will not have justification, but only a pardon of sins, which can be revoked. Hence even believers among the Circumcision may fall away, especially during the fearful afflictions of the time of the end.

The framework shows that the main theme, the judgment of apostasy, is presented, as usual, from the divine side first and then reviewed, in inverse order, from the human aspect.

From verse fifteen, as shown by the framework, we return over the same ground as we came, but from a different viewpoint. In the former division all was viewed in its Godward aspect: then we look on the manward side. First we have the mercy from God (2), lastly the mercy shown to man (21-23). And so with each subject.

The closing ascription is in close harmony with the epistle. Glory, majesty, might and authority belong to God when He is executing His strange work of judging the earth and inaugurating the reign of His Christ, as is set forth in detail in the book of His unveiling.

FRAMEWORK OF JUDE

Called and kept ¹	
Mercy from God ²	
Contend for the faith ³	
Barter, disown, before ⁴	
Reminder—prophets ⁵⁻⁷	
Dreamers ⁸⁻¹³	
The Lord's Coming in Judgment ^{14,15}	
Murmurers ¹⁶	
Reminder—apostles ¹⁷	
Scorners of the last time ^{18,19}	
Build selves in faith ²⁰	
Mercy on others ²¹⁻²³	
Guarded and established ^{24,25}	

GODWARD

MANWARD

¹ Jude's stress on human relationships is very strong, especially as James, his brother, gained the ascendancy among the Circumcision because of his physical relationship to the Lord. Even Peter and John were eclipsed by James, in the latter part of Acts, though he was not even an apostle.

² The absence of *grace* from this salutation is very striking. As it will have its prime fulfilment in an era of divine indignation, nothing higher than mercy is possible.

³ This faith, once given over to the saints, is the evangel of the Circumcision (Ga.27) which was entrusted to Peter and the twelve apostles. It is radically distinct from the evangel of the Uncircumcision, entrusted to Paul. The error of the present day, of mixing their mercy into the present grace, will have its counterpart when they seek to mingle our grace with their mercy. Then the usual objection to grace will be fulfilled, for, being out of place, it will degenerate into a license to do evil, and lead to insubordination. Now, the transcendent grace of God is the most powerful incentive to a godly life; then it will be an excuse for lax morals. Misplaced truth is mighty error.

⁵ The present day decadence of morals and contempt for government is but an index of the trend of the apostasy in Israel in the last days. As in the exodus, where all Israel was re-deemed out of Egypt, yet nearly all bleached their bones in the wilderness, so it will be again. Only a remnant will enter the kingdom, for lack of faith and following the flesh.

⁶ The word "habitation" is used but once elsewhere, and then it refers to the glorified human body (2 Co.5²). By such means alone could the angels commit an unnatural act comparable to the sin of Sodom.

⁷ The destruction of Sodom and the surrounding cities is still apparent to all who visit the region. In this way these cities are experiencing the justice of eonian fire. The fire has long ceased but its effects will remain and testify to God's judgment until the close of this eon, after which Sodom shall return to her former estate (Ezek.16^{53,56}).

JUDAS, a slave of Jesus Christ, yet a brother of James, to those who are called, beloved in God the Father, and kept by Jesus Christ.

² May mercy and peace and love be multiplied to you!

³ BELOVED, while giving all diligence to be writing to you concerning our common salvation and life, I have had the necessity to write entreating you to be contending for the faith once given over to the saints.

⁴ For certain men slip in who long ago have been written beforehand for this judgment; irreverent, bartering the grace of our God for wantonness, and disowning our only Owner and Lord, Jesus Christ.

⁵ Now I am intending to remind you, you who once are aware of all, that the Lord, when saving the people out of the land of Egypt, secondly destroys those who believe

⁶ not. Besides, the messengers who keep not their own sovereignty, but leave their own habitation. He has kept in imperceptible bonds under gloom for the judgment of

⁷ the great day. As Sodom and Gomorrah and the cities about them, in like manner to these, committing ultra-prostitution, and coming away after other flesh, are lying before us, a specimen, experiencing the justice of eonian fire.

⁸ Howbeit, these dreamers also, likewise are indeed defiling the flesh, yet are repudiating dominion,

⁹ and calumniating glories. Now when Michael, the chief messenger, doubting the Slanderer, argued concerning the body of Moses, he dares not bring a calumniating judgment.

ΙΟΥΔΑΣΙΝΧΟΥΧΡΙΣΤΟΥΔΟ 20 JUDAS OF-JESUS ANOINTED SLAVE	ΑΥΤΗΧΟΥΧΡΙΣΤΟΥΔΟ 20 KYΡΙΟΣ ΛΑΟΝΕΚΓΗΣ ΑΙΓΥΠΤ 20 Master PEOPLE OUT OF-LAND OF-Egypt
ΥΛΟΣ ΑΔΕΛΦΟΣ ΔΕ ΙΑΚΩΒΟΥ 40 brother YET OF-JACOBUS	ΤΟΥΣ ΩΣ ΑΣΤΟΔΕΥΤΕΡΟΝ ΤΟ 40 SAVING THE second THE
ΤΟΙΣ ΕΝ ΘΕΩ ΠΑΤΡΙΝ ΓΑΠΗΜ 60 to-THE IN (God) FATHER ones-HAVING-been-	ΥΜΗΝ ΠΙΣΤΕΥΣΑΝΤΑΣ ΑΠΩΛΑ 60 NO ones-BELIEVING destroy
ΕΝ ΟΙΚΑΙ ΗΝ ΧΟΥΧΡΙΣΤΩΤ 80 LOVED AND JESUS ANOINTED HAV-	ΕΣΕΝ ΑΓΓΕΛΟΥΣ ΤΕΤΟΥΣ ΜΗ 90 MESSENGERS BESIDES THE NO
ΕΤΗΡΗ ΜΕΝ ΟΙΣ ΚΑΝΤΟΙΣ ΕΛ 100 2 ING-been-KEPT CALLED MERCY	ΤΗΡΗΣΑΝΤΑΣ ΤΗΝ ΕΑΥΤΩΝ Α 600 ones-KEEPING THE OF-selves OR-
ΕΟΣ ΥΜΙΝ ΚΑΙ ΕΙΡΗΗ ΝΗΚΑΙΑ 20 to-you AND PEACE AND LOVE	ΡΗΝ ΑΛΛΑ ΑΠΟΛΙΠΟΝ ΤΑ 20 IGNAL but FROM-LACKING THE
ΓΑΠΗ ΠΛΗΘΥΝΘΕ ΙΝΑ ΓΑΠΗΤ 40 3 MAY-HE-multiplied beLOVED	ΟΙΔΙΟΝ ΟΙΚΗΤΗΡΙΟΝ ΕΙΣ Κ 40 OWN HOME-place INTO JUDG-
ΟΙ ΠΑΣΑΝ ΣΠΟΥΔΗΝ ΠΟΙΟΥΜ 60 EVERY DILIGENCE DOING	ΡΙΣΙΝ ΜΕΓΑΛΗΣ ΗΜΕΡΑΣ ΔΕ 60 ing OF-GREAT DAY to-
ΕΝΟΣ ΓΡΑΦΕΙΝ ΥΜΙΝ ΠΕΡΙΤ 50 TO-BE-WRITING to-you ABOUT THE	ΣΜΟΙΣ ΑΙΔΙΟΙΣ ΥΠΟ ΖΟΦΟΝ 90 HONDS UN-PERCEIVED UNDER GLOOM
ΗΣ ΚΟΙΝΗΣ ΗΜΩΝ ΣΩΤΗΡΙΑΣ 300 COMMON OF-US SAVING	ΤΕΤΗΡΗΚΕΝ ΩΣ ΣΟΔΟΜΑ ΚΑΙ 700 7 HAS-KEPT AS SODOM AND
ΑΝΔΕΣ ΟΜΙΛΕΙΤΕ ΑΝΤΙΣΤΗΝΕΙΝ 20 AND LIFE omitted by AN AND LIFE necessity I-HAVE-HAD TO-	ΓΟΜΟΡΡΑ ΚΑΙ ΑΠΕΡΙΑΥΤΑ 20 GOMORRAH AND THE ABOUT them
ΡΑΥΙΣΙΝ ΥΜΙΝ ΠΑΡΑΚΑΛΩΝ ΕΠ 40 WRITE to-you BESIDE-CALLING TO-BE-	ΣΠΟΛΕΙΣΤΟΝ ΟΜΟΙΟΝ ΤΡΟΠ 40 cities THE LIKE manner
ΑΓΩΝΙΖΕΘΕ ΑΙΤΗΝ ΑΠΑΣΠΑΡ 60 ON-CONTENDING to-THE ONCE DEFNG-	ΟΝΤΟΥΤΟΙΣ ΕΚΠΟΡΝΕΥΣΑΣ 60 to-these OUT-PROSTITUTING
ΑΔΟΘΕΙΣ ΤΟΙΣ ΑΓΙΟΙΣ ΠΙ 90 BESIDE-GIVEN to-THE HOLY-ones BE-	ΔΙΚΑΙΑ ΠΕΛΘΟΥΣ ΑΙΟΠΙΣ Ω 50 AND FROM-COMING BEHIND
ΣΤΕΙΝΑΡΕΙΣ ΔΕΥΣΑΝΓΑΡ 300 4 LIEF BESIDE-INTO-SLIP for ANY	ΣΑΡΚΟΣ ΤΕΡΑΣ ΠΡΟΚΕΙΝΤ 500 FLESH DIFFERENT THEY-ARE-BEFORE-LYING
ΙΝΕΣ ΑΝΘΡΩΠΟΙΟΙ ΠΑΛΑΙΠ 20 humans THE OLD HAV-	ΑΙΔΕΙΓΜΑ ΠΥΡΟΣ ΑΙΩΝΙΟΥ 20 SHOW-effect OF-FIRE conian
ΡΟΓΕΓΡΑΜΜΕΝΟΙ ΕΙΣ ΤΟΥΤ 40 ING-been-BEFORE-WRITTEN INTO this	ΔΙΚΗΝ ΥΠΕΧΟΥΣ ΑΙΟΜΟΙΩΣ 40 8 JUSTICE UNDER-HAVING LIKE-AS
ΟΤΟΚΡΙΜΑ ΔΕ ΒΕΙΣΤΗΝ ΤΟ 60 THE JUDGMENT UN-REVERENT THE OF-THE	ΜΕΝΤΟΙΚΑΙ ΟΥΤΟΙ ΕΝ ΥΠΝΙ 60 howbeit AND these IN-SLEEPING ones
ΥΘΕΟΥ ΗΜΩΝ ΧΑΡΙΤΑ ΜΕΤΑΤ 90 (God) OF-US GRACE after-PLACING	ΑΖΟΜΕΝΟΙΣ ΑΡΚΑ ΜΕΝΙΑΙ 90 FLESH INDEED ARE-DEVIL-
ΙΘΕΝΤΕΣ ΕΙΣ ΑΣΕΛΓΕΙΑΝ Κ 400 INTO wantonness AND	ΝΟΥΣΙΝ ΚΥΡΙΟΤΗΤΑ ΔΕ ΑΘΕ 90 ING masterdom YET THEY-ARE-
ΑΙΤΟΝ ΜΟΝΟΝ ΔΕ ΣΠΟΤΗΝ ΚΑ 20 THE ONLY OWNER AND	ΤΟΥΣΙΝ ΔΟΣΑΣ ΔΕ ΒΛΑΣΦΗΜ 20 UN-PLACING esteems YET THEY-ARE-HARM-
ΙΚΥΡΙΟΝ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙ 40 Master OF-US JESUS ANOINTED	ΟΥΣΙΝ ΔΕ ΜΙΧΑΗΛ ΑΡΧΑΓ 40 9 AVERRING THE YET MICHAEL THE chief-
ΣΤΟΝΑΡΝΟΥΜΕΝΟΙ ΥΠΟ ΜΗΝ 60 5 disowning TO-UNDER-REIND	ΓΕΛΟΣ ΤΕΤΩΔΙΑΒΟΛΩΔΙΑ 60 MESSENGER when to-THE THRU-CASTER BEING-
ΣΑΙΔΕΥΜΑΣ ΒΟΥΛΟΜΑΙ ΕΙΔ 90 YET YOU I-AM-intending HAVING-	ΚΡΙΝΟΜΕΝΟΣ ΔΙΕΛΕΓΕΤΟ Π 50 THRU-JUDGED THRU-said A-
ΟΤΑ ΣΥΜΑΣ ΑΠΑΣ ΠΑΝΤΑ ΟΤΙ 600 A omits YOU ALL that Master once	ΕΡΙΤΟΥΜΩΣ ΥΨΕΩΣ ΣΩΜΑΤΟΣ 1000 A o. ABOUT THE MOSES BODY

¹¹ The way of Cain is the bloodless religion which offers the fruit of its own cursed toll (Gen.4³;3¹⁷), yet, for all its abhorrence of sacrifice, does not hesitate to shed fraternal blood. They will work for God's favor, but will not debase themselves so as to receive it as His gift, through the blood of His Anointed.

¹¹ The temptation to profit by the priestly or prophetic office seems to be the ruling principle of all religions. Balak, when he wished Israel cursed (Nu.22¹⁷), was told by Balaam that he would require great wages for the work. So the religion of the end time will be a popular vocation, affording a good opportunity for money making.

¹¹ The lawless assumption of sacred functions on the part of those not qualified drew down God's judgment on Korah and his company in the wilderness (Nu.16). They were swallowed up alive by the earth for their presumption (Nu.16³²). The terrible time of Jacob's trouble will gather all these festering evils together in the day of His indignation.

¹⁴ The designation of Enoch as the seventh from Adam (Gen.5¹⁸) is significant of the end of the first cycle of human history and corresponds with the seven earthly economies which precede the judgment. These are, Adam in Innocence, Seth with Conscience, Noah with human Government, Abraham with Promise, Moses with Law, the Incarnation (the Pentecostal, Transitional and Secret economies are parenthetical) and the day of Indignation. After this an entirely new cycle of human history commences under the reign of the Son of Mankind.

¹⁴ The statement that Enoch "prophecies" is indefinite as to time. It does not necessarily recognize the so-called "Book of Enoch" which has been found in an Ethiopic translation, and contains a passage substantially the same as the one given by Jude. The indefinite form of the verb allows the possibility that Enoch, as one of the two witnesses (Un.11³) may yet deliver this prophecy to the irreverent in the great crisis at the time of the end.

but said, "May the Lord rebuke you!" Yet these indeed are calumniating whatever they are not acquainted with, yet in whatever they are instinctively adept, as the irrational animals, in these things they are being corrupted.

¹¹ Woe to them! seeing that they were gone in the way of Cain, and in the deception of Balaam's wages they were poured out, and they were destroyed in the contradiction of Korah.

¹² These are the reefs in your love feasts, carousing together fearlessly, shepherding themselves, waterless clouds carried along by winds, sear, unfruitful trees, twice dying, uprooted, wild billows of the sea frothing forth their own shame, straying stars, for whom the gloom of darkness has been kept for an eon. Now Enoch, the seventh from Adam, prophesies to these also, saying, "Lo! the Lord came among tens of thousands of His saints, to do judgment against all, and to expose all the irreverent concerning all their irreverent acts in which they are irreverent, and concerning all the hard words which irreverent sinners speak against Him." These are murmurers, complainers, going according to their desires, and their mouth is talking pompous things, marveling at the aspect of things on behalf of benefit.

¹⁷ Yet *you*, beloved, remember the declarations which have been declared before by the apostles of our Lord Jesus Christ, that they said to you, "In the last time there will come scoffers, going according to their own irreverent desires."

ΟΥΚΕΤΟΛΗΝΣΕΝΚΡΙΣΙΝΕΠ 20
 NOT DARES JUDGING TO-BE-
 ΕΝΕΓΚΕΙΝΒΛΑΣΦΗΜΙΑΣΑΛ 40
 ON-CARRYING HARM-AVERMENT but
 ΑΛΕΙΠΕΝΕΠΙΤΙΜΗΣΑΙΟΙ 60
 said MAY-He-BE-rebuking to-YOU
 11* ΕΘC God
 ΚΥΡΙΟΣΟΥΤΟΙΔΕΟCΑΜΕΝ 80
 10 Master these YET as-much-as INDEED NOT
 ΥΚΟΙΔΑΣΙΝΒΛΑΣΦΗΜΟΥCΙ 100
 THEY-HAVE-PERCEIVED THEY-ARE-HARM-AVERTING
 ΝΟCΑΔΕΦΥCΙΚΩCΩCΤΑΛΛΟ 20
 as-much-as YET naturally AS THE UN-logical
 ΓΑΣΩΔΕΠΙCΤΑΝΤΑΙΕΝΤΟΥ 40
 Living-ones ARE-adeptING IN these
 ΤΟΙCΘΘΕΙΡΟΝΤΑΙΟΥΑΙΑΥ 60
 11 THEY-ARE-BE-ING-CORRUPTED VOE lo-
 ΤΟΙCΟΤΙΤΗΟΔΩΤΟΥΚΑΙΝΕ 80
 them that lo-THE WAY OF-THE CAIN THEY-
 ΠΟΡΕΥΘΗCΑΝΚΑΙΤΗΠΑΛΗΝ 200
 WERE-GONE AND lo-THE STRAYING
 ΤΟΥΒΑΛΑΑΜΜΙCΘΟΥΕΞΕΥ 20
 OF-THE BALAAM OF-HIRS THEY-WERE-OUT-
 ΘΗCΑΝΚΑΙΤΗΑΝΤΙΛΟΓΙΑΤ 40
 POURED AND to-THE contradiction OF-
 12* adds from MURMURERS to GOING of verse 16 after ARE
 ΟΥΚΟΡΕΑΠΩΛΟΝΤΟΥΤΟΙ 60
 12 THE KORE THEY-WE-RE-destroyed these ARE
 12* omits THE A SEDUCTIONS Π Τ Δ
 ΙCΙΝΟΙΕΝΤΑΙCΑΓΑΠΑΙCΥ 50
 THIS IN THE LOVES OF-
 ΥΤΩΝ or-them
 ΜΩCΠΙΛΑΔΕCΣΥΝΕΥΩΧΟΥ 300
 YOUR SPOTS TOGETHER-WELL-HAVING
 ΜΕΝΟΙΔΦΟΒΩCΕΑΥΤΟΥCΠΟ 20
 UN-FAIRLY selves SHEP-
 ΙΜΑΙΝΟΝΤΕCΝΕΦΕΛΙΑΝΥ 40
 HERDING lo-EVERY CLOUDS UN-WET
 ΔΡΟΙΥΠΟΑΝΕΜΩΝΠΑΡΑΦΕΡ 60
 by WINDS bring-DESIDE-CARRIED
 ΟΜΕΝΑΙΔΕΝΡΑΦΗΝΟΠΩΡ 80
 n O TREES WANE-JUICE-POURED
 11* K
 ΙΝΑΔΑΚΡΠΑΔΙCΑΠΟΘΑΝΟΝ 100
 UN-FRUITFUL twice FROM-DYING
 ΤΑΕΚΡΙΖΘΕΝΤΑΚΥΜΑΤΑ 20
 13 BEING-OUT-ROOTED BILLOWS FIELD
 ΓΡΙΑΘΑΛΑCCHCEΠΑΦΡΙΖΟ 40
 OF-SEA ON-FROTIZING
 ΝΤΑCΕΑΥΤΩΝΑΙCΧΥΝΑC 60
 THE OF-selves VILNEsces
 ΑCΤΕΡΕCΠΛΑΗΝΤΑΙΟΙCΟZ 80
 n ends with-SC and A E o. n omits THE
 GLEAMERS STRAYS lo-WHOM THE
 12* omits OF-THE
 ΟΦΟCΤΟΥCΚΟΤΟΥCΕΙCΑΙΩ 500
 GLOOM OF-THE DARKNESS INTO eon
 ΝΑΤΕΤΗΡΗΤΑΙΕΠΡΟΗΤΕΥ 20
 14 HAS-BEEN-KEPT BEFORE-AVERS
 CΕΝΔΕΚΑΙΤΟΥΤΟΙCΕΒΔΟΜ 40
 YET AND to-these SEVENTH
 ΟCΑΠΟΑΔΑΜΕΝΩΧΛΕΓΩΝΙΑ 60
 FROM ADAM ENOCH SAYING BE-PER-
 ΟΝC
 ΟΥΝΛΘΕΝΚΥΡΙΟCΕΝΑΓΙΑΙ 80
 CEIVING CAME Master IN HOLIES
 ΜΥΡΙΑCΙΝΑΥΤΟΥΠΟΙΗCΑ 600
 15 MYRIADS OF-Him TO-DO
 ΙΚΡΙCΙΝΚΑΤΑΠΑΝΤΩΝΚΑΙ 20
 JUDGING DOWN OF-ALL AND
 ΕΛΕΓΞΑΙΠΑΝΤΑCΤΟΥCΑCΕ 40
 TO-EXPOSE ALL THE UN-REVER-
 ΒΕΙCΠΕΡΙΠΑΝΤΩΝΤΩΝΕΡΓ 60
 ent ABOUT ALL OF-THE ACTS
 12* omits OF-UN-REVERENCE of-them
 ΩΝΑCΕΒΕΙCΑΥΤΩΝΩΝΗCΕ 80
 OF-UN-REVERENCE OF-them OF-WHICH THEY-
 ΒΗCΑΝΚΑΙΠΕΡΙΠΑΝΤΩΝΤΩ 700
 UN-REVERE AND ABOUT ALL OF-THE
 ΝCΚΛΗΡΩΝΛΟΓΩΝΩΝΕΛΑΛΗ 20
 AD omits sayings WHICH TALK
 CΑΝΚΑΤΑΥΤΟΥΑΜΑΡΤΩΛΟΙ 10
 DOWN OF-Him misers
 ΑCΕΒΕΙCΟΥΤΟΙΕΙCΙΝΓΟΓ 60
 16 UN-REVERENT these ARE MURMUR-
 ΓΥCΤΑΙΜΕΜΥΜΥΡΟΙΚΑΤΑ 80
 era complainers according-to
 ΤΑCΕΠΙΘΥΜΙΑCΑΥΤΩΝΠΟΡ 300
 THE ON-FEELINGS OF-them GOING
 ΕΥΟΜΕΝΟΙΚΑΙΤΟCΤΟΜΑΔΥ 20
 AND THE MOUTH OF-
 ΤΩΝΑΛΕΙΥΠΕΡΟΓΚΑΘΑΥΜ 40
 A o. them IS-TALKING OVER-BULKEDS MARVELING
 ΑΖΟΝΤΕCΠΡΟCΩΠΑΦΕΛΕΙ 60
 faces OF-benefit
 ΑCΧΑΡΙΝΥΜΕΙCΔΕΑΓΑΠΗΤ 50
 17 GRACE YE YET BELOVED
 12* omits OF-THE A OF-THE O. n. b. n. d.
 ΟΙΜΗΝCΘΗΤΕCΦΗΜΑΤΩΝ 300
 BE-BEING-REMIND-OF-THE declarations
 ΤΩΝΠΡΟΕΙΡΗΜΕΝΩΝΥΠΟΤΩ 20
 THE ONCE-HAVING-BEEN-BEFORE-declared-by THE
 ΝΑΠΟCΤΟΛΩΝΤΟΥΚΥΡΙΟΥΝ 10
 commissioners OF-THE Master OF-
 ΜΩΝΙΗCΟΥΧΡΙCΤΟΥΟΤΙΕΛ 60
 18 US JESUS ANOINTED that THEY-
 ΕΓΟΝΥΜΙΝΕCΧΑΤΟΥΤΟΥ 80
 A adds OTI that n omits OF-THE
 said lo-YOU ON LAST OF-THE
 12* o. o. o. = WILL-BE AS E
 ΧΡΟΝΟΥΕΛΕΥCΟΝΤΑΙΕΜΠΑ 200
 TIME WILL-BE-COMING IN-sporters

¹⁴ The following quotations from an English translation of the Book of Enoch are notable: "I, as the seventh, am born in the first heptad, while justice and judgment were delayed" (93:3). This is true of the period from Adam to Messiah. Another passage confirms this: "In the seventh heptad there shall arise an apostate generation" (60:8).

¹⁸ Peter (2 Pe.3:1-4) tells us of the scoffers and their scoffing. It all culminates in the challenge, "Where is the promise of His presence?" Since Adam hid himself in the garden, man's chief desire seems to be to get rid of the divine presence.

²⁰ This faith, as in the beginning of the epistle, is the evangel of the Circumcision. The very wording of the exhortation shows that it is not for those who know the depths and heights of grace revealed for us. "Building *yourselves* up" and "keep *yourselves* in the love of God" is foreign to the phraseology of unforced favor which is ours in Christ Jesus. We do not anticipate the "mercy" of Jesus Christ at His coming but the transcendent riches of glorious grace at His presence.

¹⁹ These are they who seclude themselves, soulish, not having the spirit.

²⁰ Now *you*, beloved, building yourselves up in your most holy
²¹ faith, praying in holy spirit, keep yourselves in the love of God, anticipating the mercy of our Lord
²² Jesus Christ for eonian life. And to some, indeed, who are doubting,
²³ be merciful, yet others be saving, snatching them out of the fire, yet to others be merciful with fear, hating even the tunic which has been spotted by the flesh.

²⁴ Now to Him Who is able to guard you from tripping and to stand you flawless in sight of His
²⁵ glory, in exultation, to the only God, our Saviour, through Jesus Christ our Lord, be glory, majesty, might and authority before the entire eon, and now, and for all the eons. *Amen!*

18 ^o	IKTAIKATATACE AYTON EP	¹⁸ ^o , ^o ON- ^o FEELINGS OF-S.	20	CWZETE EK PYROC ARPAZON	^o BE-SAVING OUT OF-FIRE SNATCHING
	according-to THE OF-selves ON-				
	19 IΘYMIASPOREYOMENO ITΩ	FEELINGS GOING OF-THE	40	TECOCYCAEE LEATEEN FOBO	^o A-ΔI WHOM YET BE-being-MERCIFUL IN FEAR
	NACEBEIΦNOY TOIE ICINO	19 UN-REVERENCE these ARE THE	60	^{Inserted by AB} MICOYNTE SKAITON AΠOT H	60 HATING AND THE FROM THE
	IAΠODIORIZONTEC CΨYXIK	once-FROM-THRU-BEERIZING soulish	60	SCAPKOC ECPIAΦME NON XI	60 FLESH HAVING-been-SPOTTED TUNIC
	OIPNEYMA MHEXONTEC YME	20 spirit NO HAVING YE	100	TON ATΩ ΔE DYNA MEN OFY LA	24 10-TO THE YET One-being-ABLE TO-GUARD
	IC ΔE AGAPH TOIE POIKODO	100 yet beloved ON-HOME-BUILDING	20	ΣAIYMACAPTAICTOY CKAIE	^o H=US ^o E ^o YOU P UN-TRIPPED AND
	MOYNTEC EAYTOY CTHAGIΩ	^o O selves to-THE HOLIEST	40	CTHCAIKATEN OPION THCA	40 TO-STAND DOWN-IN-VIEW OF-THE es-
	TATHYMFNICTE IENPNEY	^o O OF-YOUR BELIEF IN spirit	60	O SHCA YTOY AMOY CEN AG	^o AMEMPTOYC UN-FLAWED
	MATIA GIΩ PROCEYXOMENO	60 HOLY praying	80	ALLIACE IMON ΘE OCΩTH P	^o 25 ulling 10-ONLY God saviour
	IEAYTOY CENAGAPHΘEOYT	21 selves IN LOVE OF-God KEEP	200	IMFNDIAIH C OYXPICTOY	300 OF-US THRU JESUS ANOINTED
	HPHCATE PROCEXOMENOI	^o H-OMEN WE-SHOULD-BE-KEEPING TOWARD-RECEIVING	20	TOY KYPIOY HMΦN ΔOCAMEΓ	^o 1 adds Ω OF-THE Master OF-US esteem GREAT-
	TOE ΛEOC TOY KYPIOY HMΦN	40 THE MERCY OF-THE Master OF-US		AAΦCYNHKPATO CKAIE IOY	40 TOGETHERNESS HOLDING AND authority
	HC OYXPICTOY EIC ZΩHNA	60 JESUS ANOINTED INTO LIFE con-	60	CIAPPO PANTOC TOY AIΦNO	60 BEFORE EVERY THE con
	IONION KAI OY C MEN E LEAT	^o A TO-EXPOSE for Δ has ΓΧE	80	SKAINYN KAI EIC PANTACT	^o 22 ian AND WHOM INDEED BE-being-MERCI- ^o omits ALL
	ΔI B+E EΔIAKPINOMENOY C ΔE	^o ΔI B+E R omits WHOM YET	300	OYCAIΦNAC AMHN	80 AND NOW AND INTO ALL THE
	23 FUL-to once-being-THRU-JUDGED WHOM YET				

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THE UNVEILING OF
JESUS CHRIST
COMMONLY CALLED
THE REVELATION

THE PURPOSE AND SCOPE OF THE UNVEILING

THE title of this scroll, "THE UNVEILING OF JESUS CHRIST," is an epitome of this whole prophecy. Hitherto Christ has hid Himself. Here He is about to throw off the covering and take His public place in the affairs of mankind. He must be unveiled. His name and title are the clue to the character of this unveiling.

Our Lord's personal name, JESUS, means Jehovah the Saviour. Jehovah is the God of Israel. Hence Christ is presented in this prophecy as the Saviour of the people of the covenant. The name Jehovah is emphasized by its translation into "Him Who is, and Who was, and Who is coming" (14).

Our Lord's official title, CHRIST (the Anointed), is the key to His unveiling, for it contains within itself the three characters in which He appears. Just as our realization of the beauties and blessings of light is greatly enhanced when we see it refracted into its three primary colors, yellow, red and blue, so the three-fold elements of the title CHRIST are presented to us separately, yet mingled now and then, that we may get a clear and cordial appreciation of the blessings and beauties which will be seen when He rises as the Sun of Righteousness upon this dark and dismal world. Of old three classes were anointed: prophets, potentates and priests. Each of these received the holy anointing oil upon entering his office. Samuel the prophet, David the king, and Aaron the priest, were all "christs" by virtue of their anointing. JESUS CHRIST combines these three offices in Himself. In this prophecy He is first unveiled as *Prophet* to His people (11³²), then as *King* (41-111⁸) and as *Priest* (111⁹-201⁵). After the climax is reached at the new creation (211) these titles are rehearsed in reverse order in the concluding division. The *Temple* (211-27) and the *Throne* (221-5) occupy us first and then the *Prophet* reappears with His closing message (226-17).

The literary structure divides this book into two grand divisions, one staged on this present earth and the other on the next. The first deals with the day of Jehovah, the second with the day of God.

The time occupied by this prophecy is called the eons of the eons—the two final

eons or ages. The first division covers the first of these eons, the second is in the last, which is called the eon of the eons. The second division may last a long time, but is very briefly told; while the first division, if we except the thousand years, of which little is said, occupies the bulk of the book, though it is a very short period. This is the great judgment era which prepares the earth for the advent of Messiah.

The judgments of this book are for the purpose of enforcing the right of Christ to be its Potentate and Priest. Judgment must begin at God's house, hence He first presents His claims as Prophet among the synagogues of His own people Israel in the messages to the seven ecclesias.

Then heaven's throne is set and His regal rights are established. The world He ransomed as the Lamb will be redeemed by the Lion. The Throne Judgments are divided into three closely related yet distinct sections; the Seals, the Trumpets and the Thunders. The opening of the Seals gives us a general record of the whole period right up to the establishment of the kingdom. The judgments, especially the first four, are providential in character and affect saint and sinner alike. The fifth seal calls for vengeance on Israel's foes. The Trumpets are the answer to this cry. The intervening section makes provision for the protection of the saints during the sounding of the trumpets, the 144,000 being sealed and shielded from them. These judgments result in the kingdoms of this world coming under the sovereignty of our Lord's Anointed.

The Temple Judgments are twofold. First God's covenant with Israel is in view and Jerusalem is shielded from the wild beast. Then the law is exposed and its curses are poured out, especially upon those of the apostate nation who enjoy a false sovereignty over the earth in Babylon. This is followed by the marriage of the Lambkin, and the millennium. The section ends with the Great White Throne judgment, which winds up the affairs of this present earth.

In the last grand division God is reconciled to all mankind. Priesthood vanishes but rule continues to the consummation.

THE LITERARY FRAMEWORK OF THE UNVEILING OF JESUS CHRIST

Fourfold Reversion

INTRODUCTION (1¹⁻³) The Swift Unveiling of Jesus Christ.
Blessing on the Reader, Hearer and Keeper.

MESSAGES TO THE ECCLESIAS (1⁴⁻³²²)
Reward according to *acts* (2²³, etc.)

THE THRONE (4¹⁻¹¹¹⁸) The *Political* Redemption of the Earth.
Preparatory Vision: The Throne, the Scroll and the Lambkin (4¹⁻⁵¹⁴).

THE SEVEN SEALS restore Earth's Sovereignty to God.

The Four Horses (Providential):

Distant Conquest, War, Famine, Pestilence (6¹⁻⁸).

The Saints Slain. The Great Convulsion. (6⁹⁻¹⁷)

Preparatory Vision: The 144,000 and the Vast Crowd (7¹⁻¹⁷).

THE SEVEN TRUMPETS (an expansion of the Seventh Seal).

The First Four (Providential):

The Land, the Sea, the Waters, the Sun (8⁷⁻¹²).

The Three Woe Trumpets, the Abyss, the Euphrates.

Preparatory Vision: The Messenger and the Open Scroll (10¹⁻³).

THE SEVEN THUNDERS (sealed up) (10⁴).

The Little Scroll Eaten (10⁶⁻¹¹).

The Temple Measured. The Two Witnesses (11¹⁻¹⁴).

The Seventh Trumpet (11¹⁵⁻¹³).

THE TEMPLE (11¹⁹⁻²⁰¹⁵) The *Religious* Redemption of the Earth.

The Ark of of the Covenant in View (Faithful Israel Redeemed 11¹⁹).

The Star-Crowned Woman and her Male Son (12^{1-2, 8-9, 14-18}).

The Dragon and his Messengers (12^{3, 4, 7-12, 17}).

The Wild Beast and his Prophet (13).

The 144,000 and the Blessed Dead (14¹⁻¹³).

The Harvest, blessing (14^{14, 16}).

The Vintage, judgment (14^{17, 20}).

The Tabernacle of the Testimony in View (Apostate Israel Destroyed).

THE SEVEN BOWLS (15¹⁻¹⁶²¹)

The Unfaithful Woman (17¹⁻⁸).

The Scarlet Wild Beast (17⁷⁻¹¹).

The Ten Horns (17^{12, 18}).

Great Babylon (18-19⁸).

The Marriage of the Lambkin, blessing (19⁸⁻¹⁰).

God's Great Dinner, judgment (19¹¹⁻²¹).

Satan Bound: The Millennium (20¹⁻⁴).

The Former Resurrection: Judgment of Saints (20⁵⁻⁸).

Satan Loosed: The Brief Era of War (20⁷⁻¹⁰).

The Latter Resurrection: Judgment of Sinners (20¹¹⁻¹⁸).

THE TEMPLE (21¹⁻²⁷) The Lord God Almighty and the Lambkin (21²⁸).
The Holy Jerusalem Descends from Heaven.

THE THRONE (22¹⁻⁶)

The River of Life (not lightning and thunder) Issues out of the Throne
bringing Blessing (not wrath).

MESSAGES TO THE ECCLESIAS (22⁶⁻¹⁷)
Pay according to *work* (22¹²).

CONCLUSION (22¹⁸⁻²¹) *Curse on him who Adds or Subtracts from this Scroll.*
The Swift Coming of the Lord Jesus.

THE DAY OF JEHOVAH

AS PROPHET

AS POTENTATE

AS PRIEST

Christ

DAY OF GOD

THE TIME PERIODS OF THE UNVEILING

The chart is designed to give, at one glance, all the time periods mentioned or referred to, from the grand eons or ages down to the days of Daniel's visions. In order to accomplish this the short era of judgment at the inception of the Lord's Day is expanded, as indicated by the oblique lines. In this era most of the events in this scroll occur.

The Eons or Ages are five in number. This scroll is a prophecy covering the last two, which, as they spring out of the first three, are called "the eons of the eons" (10,184⁹,10513712100111514111571932010225).

The first of these two eons includes the day of the Lord, the second the Day of God. The present is Man's Day (1 Co.4³).

The Seventy Heptads, or "Weeks", are foretold in Daniel (9²⁴). From the twentieth year of Artaxerxes (Neh.21⁵), to Christ's entry into Jerusalem (Lu.19^{37,44}) was a period of exactly 173,880 days, or 69 heptads of years, counting 360 days to

a year. The seventieth heptad is still future (Dan.9²⁶). Daniel divides it in half by the breaking of a treaty when the sacrifice and gift offering are stopped (Dan. 9²⁷). This leaves us the period often referred to in this scroll of 42 months (11² 13⁵), 1260 days (11³12⁸), and "season, seasons and half a season" (12¹⁴). These are principally in the last half of the heptad. The middle of the heptad is the beginning of most of the movements in this scroll and the end closes them.

This prophecy is not given in chronological order, but gives a general view under the Seals, expands the seventh seal under the Trumpets, and probably expands the seventh Trumpet under the Bowls. The end of the seventieth heptad is reached at least five times, and the narrative goes back again to fill in further details.

The days after Christ's epiphany are taken from Daniel's prophecy.

THE DAY OF JEHOVAH

The day of the Lord, or Jehovah (Isa. 13⁹), is a day of destruction, a cruel day with wrath and anger (Isa.13¹³Zeph.2³), in which the stars and constellations, and the sun and moon will be darkened (Joel 210,30,31315cf.Un.612), in which He punishes the inhabitants of the world for their evil, in which Babylon will be overthrown (cf.Un.18), and when Jehovah sets His people Israel in their own land and gives them rest (Isa.141³). It is a day of battle (Eze.13⁵), a day of famine (Joel 116cf.Un. 6⁸), and fire (Joel 110cf.Un.87), a day of thick darkness and subterranean horrors (Joel 22,4cf.Un.917), a great and terrible day (Joel 211), when He roars out of Zion (Joel 310), a day of woe (Amos 518,20cf. Un.813). It will judge the nations (Obad. 15,21Eze.30³), and in it He will take the kingdom (Un.1115). It is a day of wrath (Zeph.114,15cf.Un.617), of trouble and distress (Zeph.115cf.Un.714). In that day Jerusalem will be besieged and taken by an army from all nations (Zech.142cf.Un. 1614), and His feet shall once more stand upon the Mount of Olives (Zech.14Ac. 110,12). In it

"The haughtiness of human eyes is lowered,
And the height of men prostrated.
And Jehovah alone is an inaccessible retreat in that day" (Isa. 211,12).

This is in contrast with the present, which is "man's day" (1 Co.4³), when men are haughty and high and self-sufficient.

The day of Jehovah will come as a thief in the night (1 Thes.5² 2 Pt.3¹⁰). It cannot come until after the apostasy (2 Thes.2³). It closes with the dissolution of the heavens and the earth (2 Pet. 310,13 cf.Un.2011) and the creation of a new heavens and a new earth (Isa.65¹⁷ 2 Pt.313cf.Un.211-5).

Those under Paul's preaching were promised deliverance from that day of wrath (1 Thes.11051-11 2 Thes.22Ro.5⁹). Before it comes they will be assembled together to the Lord at His presence (2 Thes.2¹).

At the end of Jehovah's day the heavens will be dissolved and the elements will melt with heat because of the presence of the day of God (2 Pt.312). Then there will be a new heavens and a new earth (2 Pt.313cf.Un.211).

A CHART OF THE TIME PERIODS OF THE UNVEILING OF JESUS CHRIST

AND THE PROPHET DANIEL

IN THE SEVERAL
CHARACTERS OF

		A.D. 33 (?)		KING		PRIEST	
		PROPHET		REALS THUNDER THUNDERS		HOWLS	
THE EONS OF THE EONS	THE LORD'S DAY	MAN'S DAY	The Present	THE FOUR HORSES			
				I. WHITE Bow			
				II. RED Sword		THE SEVENTIETH HEPTAD OR "WEEK"	
				III. BLACK Balances			
				IV. SALLOW Death		Middle of the Heptad	
				The Covenant is Broken		Daily Offering	
				V.		Ceases	
				VI.		The Wild Beast Continues and the Holy City	
				VII.		Trodden 42 Months	
				The Two Witnesses Testify 1260 Days		The Woman Nurtured 1260 Days or a Season and Half a Season	
THE DAY OF GOD				1 Hail, Fire, Blood			
				2 Mountain of Fire			
				3 Star, Absinth			
				4 A Third Eclipse			
				5 Abyss, Locusts			
				6 Cavalry Army			
				7 The Kingdom			
				Ulcers 1			
				Sea, Souls Die 2			
				Rivers Blood 3			
				Sun Scorches 4			
				Darkness 5			
				Armageddon 6			
				Earthquake 7			
				3 Days			
						CHRIST'S EPIPHANY	
						1290	
						Offering—	
						1335	
						The Former—	
						2300	
						Temple—	
						Priesthood does not enter the last con	
						1000 Years	
						The Millennium	
						30 Days	
						Resumed	
						45 Days	
						Resurrection	
						965 Days	
						Dedicated	

7 Heptads

62 Heptads

A.D. 33 (?)

PROPHET

KING

REALS
THUNDER
THUNDERS

PRIEST

HOWLS

THE FOUR HORSES

I. WHITE Bow

II. RED Sword

III. BLACK Balances

IV. SALLOW Death

The Covenant

V.

The Two Witnesses Testify 1260 Days

VI.

VII.

1 Hail, Fire, Blood
2 Mountain of Fire
3 Star, Absinth
4 A Third Eclipse
5 Abyss, Locusts
6 Cavalry Army
7 The Kingdom

3 Days

The Promises to the Conquerors continue for the eons of the eons

The saints reign for the eons of the eons

THE SEVENTIETH HEPTAD OR "WEEK"

Middle of the Heptad

is Broken Daily Offering

Ceases

The Wild Beast Continues and the Holy City
Trodden 42 Months
The Woman Nurtured 1260 Days or a Season and Half a Season

CHRIST'S EPIPHANY

1290
Offering—
1335
The Former—
2300
Temple—
Priesthood does not enter the last con
1000 Years
The Millennium

MAN'S DAY

THE DAY OF GOD

The Commencement of the Lord's Day may be expanded as follows:
Seen Years
The Era of Indignation

¹ This is the unveiling of a Person—Jesus Christ—not merely a prediction revealed through Him. God gives it to Him as a reward for His sufferings.

¹ Swiftly—not *soon*, but with speed. On the morning of the resurrection John and Peter started *together*, but John ran more *swiftly* than Peter (Jn. 20⁴). If this prophecy started *soon* after John wrote, it has moved very slowly indeed. When it does commence, it will run with great rapidity. God lingers in dispensing grace but hastens in executing judgment. This calls for an entirely future fulfillment.

¹ Signify—not necessarily by signs, but in the ordinary sense of this word in English, as, the Lord *signified* His death (Jn. 12³³ 18³²), and foretold Peter's (Jn. 21¹⁹), and Festus *signified* Paul's crimes to Cæsar (Ac. 25²⁷). There are only three distinct signs in this scroll: the woman clothed with the sun (12¹), the dragon (12³), and the seven messengers who have the seven calamities (15¹). Besides this the false prophet (13¹³, 14¹⁹ 20) and the spirits of demons do signs (16¹⁴). None of the rest is communicated by signs.

³ *Near* denotes a conditional proximity. The kingdom of the heavens was near during the early part of our Lord's ministry. It was postponed by His rejection. It was near again when proclaimed by the apostles but once more rejected by the nation of Israel. Peter writes "the consummation of all things is near" (1 Pt. 4⁷), yet nearly twenty centuries have passed and the consummation or end is still future.

THE PROPHETIC SECTION

⁴ The Divine Name, JEHOVAH, is a union of the three tenses of to BECOME.

יהו	יהוה	יה
HE-WILL-BECOME	BECOMING	HE-BECAME

The reverse arrangement of this is used once (46) by the four animals. Here and in 1⁸ the present tense is put first to emphasize the fact that He is now present:

Ο ΩΝ Ο ΗΝ Ο ΕΡΧΟΜΕΝΟΣ
THE BEING THE WAS THE COMING-ONE

In 11¹⁷ and 16⁵ the phrase "Who is coming" is omitted, because He is regarded as having come at that time. The Name is flexible and adapts itself to times and conditions.

THE UNVEILING OF JESUS CHRIST, which God gives to Him, to show to His slaves what must occur swiftly: and He signifies it, dispatching through His messenger to His slave, John, who testifies to the word of God and the testimony of Jesus Christ, whatever he perceived.

³ HAPPY is he who is reading and they who are hearing the word of the prophecy, and who are keeping that which is written in it, for the era is near.

⁴ JOHN, to the seven ecclesias which are in the [province of] Asia: Grace to you and peace from Him Who is, and Who was, and Who is coming, and from the seven spirits which are before His throne, and from Jesus Christ, the Faithful Witness, the Firstborn of the dead, and the Suzerain of the kings of the earth.

To Him Who is loving us and looses us from our sins by His blood and makes us a kingdom and priests to His God and Father, to Him be glory and might for the eons of the eons! ⁷ Amen! Lo! He is coming with clouds, and every eye will be viewing Him—those, also, who stab Him—and all the tribes of the land will be grieving over Him. Yea! Amen!

⁸ "I am the A and the Z", the Lord God is saying. "Who is, and Who was, and Who is coming, the Almighty."

⁹ I, John, your brother and joint participant in the affliction and kingdom and endurance in Jesus Christ, came to be in the island which is called Patmos, because of the word of God, and because of the testimony of Jesus Christ.

ΑΠΟΚΑΛΥΨΙΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ 20	1* omits to- THE	ΓΗΣΤΩ ΑΓΑΠΩΝΤΙ ΗΜΑΣ ΚΑΙ 20
FROM-COVERING OF-JESUS ANOINTED	LAND to- ¹ THE One-LOVING US AND	
ΟΥ ΗΝΕΔΩΚΕΝ ΑΥΤΩ ΘΕΟΣ ΔΕ 40	b + O = BATHING 1* omits us b ΔΠΟ FROM	ΛΥΣΑΝΤΙ ΗΜΑΣ ΕΚ ΤΩΝ ΑΜΑΡ 40
WHICH GIVES to-Him THE God TO-	LOOSING US OUT OF-THE MISSES	
ΕΙΣ ΑΙΤΟΙΣ ΔΟΥΛΟΙΣ ΑΥΤΟΥ 60	A omits OF-US	ΤΩΝ ΗΜΩΝ ΕΝ ΤΩ ΑΙΜΑΤΙ ΑΥ 60
SHOW to-THE SLAVES OF-Him	OF-US IN THE BLOOD OF-Him	
ΥΔΕΙ ΓΕΝΕΣΘΑΙ ΕΝ ΤΑΧΕΙ 80	b making ΠΟΙΗΣΑΝΤΙ 1* H HMIN to-US	ΤΟΥ ΚΑΙ ΕΠΟΙΗΣΕΝ ΗΜΑΣ Β 80
WHAT IS-BINDING TO-BE-BECOMING IN SWIFTNESS	AND makes US KING-	
ΚΑΙ ΕΣΗΜΑΝΕΝ ΑΠΟΣΤΕΙΛΑ 100	b O AND omitted by 1* abs 1*	ΣΙ ΛΕΙ ΑΝΚΑΙ ΙΕΡΕΙΣ ΤΩ ΘΕ 000
AND He-signifies commissioning	dom AND SACRED-ONES to-THE God	
ΣΑΙ ΑΥΤΟΥ ΑΓΓΕΛΟΥ ΑΥΤΟΥ Τ 20	Ω ΚΑΙ ΠΑΤΡΙ ΑΥΤΟΥ ΑΥΤΩ ΦΗ Δ 20	
THRU THE MESSENGER OF-Him to-	OF-Him to-Him the es-	
ΑΟΥ ΤΗΣ ΑΟΥ ΤΗΣ ΔΟΥΛΟΥ ΑΥΤΟΥ ΙΩΑΝΝΗΝ ΟΣ 40	1* singular ΤΟΝ	ΟΣ ΚΑΙ ΤΟ ΚΡΑΤΟΣ ΕΙΣ ΤΟΥ 40
2 THE SLAVE OF-Him JOHN WHO wit-	teem AND THE HOLDING INTO THE	
ΜΑΡΤΥΡΗΣΕΝ ΤΟΝ ΛΟΓΟΝ ΤΟΥ 60	1* con. o. OF THE EOS omitted by 1* 19	ΣΑΙ ΩΝ ΑΣΤΟΝΑΙ ΩΝ ΩΝ ΑΜΗΝ 61
DESSAYS THE saying OF-THE	EOS OF-THE EOS AMEN BE-	
ΥΘΕ ΟΥΚΑΙ ΤΗΝ ΜΑΡΤΥΡΙΑΝ 80	ΔΟΥΕΡΧΕΤΑΙ ΜΕΤΑ ΤΩΝ ΝΕΦ 80	
God AND THE witness	PERCEIVING He-IS-COMING WITH THE CLOUDS	
ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΟΣΑΙ ΔΕ Ν 200	s ON for Ε THEY-W-BE-Y.	ΕΛΘΗΝ ΚΑΙ ΟΥ ΕΤΑΙ ΑΥΤΩ ΤΟ ΠΑ 700
OF-JESUS ANOINTED as-much-as he-PERCEIVED	AND WILL-BE-VIEWING Him EVERY	
ΔΕ ΚΑΡΙΟΣ Ο ΑΝΑΓΙΝΩΣΚΩΝ Κ 20	1* P	ΣΟΦΘΑΛΜΟΣ ΚΑΙ ΟΙ ΤΙΝΕΣ 20
CO HAPPY THE One-reading AND	VIEWER AND WHO-ANY Him	
ΔΙΟΙ ΑΚΟΥΟΝΤΕΣ ΤΟΝ ΛΟΓΟΝ 40	Υ ΤΟΝ ΕΚ ΕΝΤΗΣ ΑΝΚΑΙ ΚΟ 40	
A YC plural THE One-hearing THE saying	THEY-OUT-PIERCE AND WILL-	
A YC sayings s o.	1* omits ON	ΦΟΝΤΑΙ ΕΠΑΥΤΟΝ ΠΑΣΑΙ Δ 80
ΝΤΗΣ ΠΡΟΦΗΤΕΙΑΣ ΚΑΙ ΤΗΡ 60	BE-STRIKING-(selfes) ON Him ALL THE	
OF-THE BEFORE-AYERMENT AND KEEPING		
ΟΥΝ ΤΕΣΤΑΕΝ ΑΥΤΗ ΓΕΓΡΑΜ 80	ΦΥΛΑΙΤΗΣ ΓΗΣ ΝΑΙ ΑΜΗΝ Ε 80	
THE IN her HAVING-been-	8 tribes OF-THE LAND YEA AMEN I	
Ozyrinchus Papyrus No. 1079 (1* 19) has verses 4 to 7:	1* adds and I ΚΑΙ ΕΓΩ s + ΑΡΧΗ ΚΑΙ	Ω ΕΙ ΜΙΤΟΛΑΦΑΚΑΙ ΤΩ ΦΑ 800
ΜΕΝΑ Ο ΓΑΡ ΚΑΙ ΡΟΣ ΕΓΓΥΣΙ 100	AM THE ALPHA AND THE OMEGA IS-saying	ΤΕ ΛΟΟΣ ORIGIN AND FINISH (cancelled but restored by s2)
WRITTEN THE for SEASON NEAR	ΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΟΝ ΚΑΙ Ο 20	
1* o.	Master THE God THE BEING AND THE	
ΩΑΝΝΗΝ ΣΤΑΙΣ ΕΠΤΑ ΕΚΚΛΗΣ 20	b omits THE	ΗΝ ΚΑΙ ΕΡΧΟΜΕΝΟΣ ΠΑΝΤ 40
4 JOHN to-THE SEVEN OUT-CALLED	WAS AND THE COMING THE ALL-HOLDER	
ΙΔΙΣΤΑΙ ΕΝ ΤΗ ΑΣΙΑ ΧΑΡΙ 40	1* o.	ΟΚΡΑΤΩΡ ΕΓΩ ΙΩΑΝΝΗΣ Ο Δ 60
to-THE IN THE ASIA GRACE	I JOIN THE brother	
1* 19 + Ε b adds God ΘΕΟΥ	ab Γ	ΕΛΦΟΣ ΟΥΝ ΚΑΙ ΣΥΝ ΚΟΙΝΩ 80
to-YOUP AND PEACE FROM THE BEING	OF-YOUP AND TOGETHER-communication	
ΚΑΙ ΟΝ ΗΝ ΚΑΙ ΕΡΧΟΜΕΝΟΣ Κ 80	s o.	ΝΟΣ ΕΝ ΤΗ ΘΑΛΙΨΕΙ ΚΑΙ ΒΑΣΙ 000
AND THE WAS AND THE COMING AND	IN THE CONSTRUCTION AND KINGDOM	
ΔΙ ΑΠΟ ΤΩΝ ΕΠΤΑ ΠΝΕΥΜΑΤΩ 400	A omits JESUS b ANOINTED JESUS	ΛΕΙ ΓΑΡ ΚΑΙ ΥΠΟ ΜΟΝΗΝ ΕΝΙ Η 20
FROM THE SEVEN SPIRITS	AND UNDER-REMAINING IN JESUS	
b 1* 19 Δ WHICH	omits ANOINTED (by s3)	Υ ΧΡΙΣΤΟΣ ΕΓΕΝΟΜΗΝ ΕΝ ΤΗ 40
ΝΤΩΝ ΕΝ ΟΠΙΟΝ ΤΟΥ ΘΡΟΝΟΥ 20	ANOINTED I-BECAME IN THE IS-	
THE IN-VIEW OF-THE THRONE		
ΑΥΤΟΥ ΚΑΙ ΑΠΟ ΙΗΣΟΥ ΧΡΙΣ 40	ΗΣ ΩΤΗ ΚΑΛΟΥΜΕΝΗ ΠΑΤΜΩ Δ 80	
5 OF-Him AND FROM JESUS ANOINTED	LAND THE One-BEING-CALLED PATMOS THRU	
ΤΟΥ ΟΜΑΡΤΥΣ ΟΠΙΣΤΟΣ ΟΣ Π 60	I ΑΤΟΝ ΛΟΓΟΝ ΤΟΥ ΘΕΟΥ ΚΑΙ 80	
THE Witness THE BELIEVING THE BE-	THE saying OF-THE God AND	
ΦΩΤΟΤΟΚΟΣ ΤΩΝ ΝΕΚΡΩΝ ΚΑΙ 80	THRU omitted by A	ΔΙΑ ΤΗΝ ΜΑΡΤΥΡΙΑΝ ΙΗΣΟΥ 1000
FORE-THOUGHT-FORTH OF-THE DEAD AND	THE witness OF-JESUS	
1* inserts Ε and I (erased)		
Ο ΑΡΧΩΝ ΤΩΝ ΒΑΣΙΛΕΩΝ ΤΗΣ 600		
THE chief OF-THE KINGS OF-THE		

The Prophetic Section

¹⁰ In spirit, John is transported into the future day of Jehovah of which the prophets have often spoken. The Hebrew phrase "the day of the Lord" is changed to "the Lord's day" in order to shift the emphasis from the character of the day to the *time*, which is the important point in this passage. This is done in three ways, by changing the grammatical form, the rank, and the order of the words. The direction of the thought is altered by putting "Lord" in the dative instead of the genitive case, so that it *locates* rather than describes the day. Its force is further weakened by making it an adjective rather than a noun, and by shifting it from its prominent place at the end of the sentence and giving that striking location to "day".

¹³ Seven lampstands stand for a scattered Israel, as the one seven-branched lampstand in the tabernacle and temple stood for a united nation. These ecclesias are all in the "dispersion".

¹³ The description and acts here ascribed to Christ are not priestly, but accord with His *prophetic* office. The prophet's function was to point out God's method of procedure. At first this was done *privately*, by the seers; then officially by prophets. *Prophets are sent especially in apostasy*. Christ wears none of the priestly vestments except the girdle, and this is of gold, not of fine twined linen (Ex.39²⁹). The scene is one of judgment, which the apostle tells us must begin at the house of God (1 Pet.4¹⁷). The sword indicates this (*cf.* Dan.10⁵).

¹⁶ Stars stand for those whose spirits are in touch with God (Dan.12³, C. V.). Abraham's seed was to become as the stars of heaven. His physical progeny are like the sand upon the seashore.

¹⁷ First and Last (Isa.41⁴⁴48¹² Un.2⁸ 22¹³) is a title of Jehovah, the King of Israel, and his Redeemer.

¹⁹ The word "are" must be given the same sense here as in verse ²⁰ "the seven stars *are*," and "the lampstands *are*." It is a metaphor.

²⁰ There are three "mysteries" or secrets in this scroll. The seven stars and lampstands are in Christ's hands as Prophet. The secret of God (10⁷) is finished when Christ as King receives the sovereignty of the world. The secret of Babylon is in the Temple section (17^{5,7}).

¹⁰ I came to be, in spirit, in the Lord's day, and I hear behind me a voice, ¹¹ loud as a trumpet, saying: "*What you are observing write in a scroll and send to the seven ecclesias: to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea.*"

¹² And I turn about to look for the voice which talked with me. And, turning about, I perceived seven ¹³ golden lampstands, and in the midst of the seven lampstands One like a son of mankind, dressed in a garment reaching to the feet, and girded about the breasts with a ¹⁴ golden girdle. Now His head and hair are white as white wool—as ¹⁵ snow, and His eyes are as a flame of fire; and His feet are like white bronze, as fired in a furnace; and His voice is as the sound of many ¹⁶ waters. And He has in His right hand seven stars; and issuing out of His mouth is a sharp two-edged saber; and His countenance is as the sun appearing in its power.

¹⁷ And when I perceived Him, I fall at His feet as dead. And He places His right hand on me, saying, "Fear not! I am the First and the Last, and the Living One: and I became dead, and *lo!* I am living for the eons of the eons. (*Amen!*) And I have the keys of ¹⁹ death and of the unseen. Write, then, what you perceived, and what they are, and what is about to be ²⁰ occurring after these things: the secret of the seven stars which you

as¹ omit ANOINTED (as)¹ ΕΓΩ I inserted by A
 10 ANOINTE D I-BECAME IN spirit
 ΧΡΙΣΤΟΥ ΕΓΕΝΟΜΗΝ ΕΝ ΠΝΕ 20

ΥΜΑΤΙ ΕΝ ΤΗ ΚΥΡΙ ΑΚΗ ΜΕΡ 40
 IN THE Master (adjective) DAT

ΑΚΑΙ Η ΚΟΥΣΑ ΟΠΙ ΣΦΟΥ ΦΩ 60
 A omits BEHIND OF-ME b SOUND
 AND I-HEAR BEHIND OF-ME SOUND

ΒΗΝΔ ΟΡ-ΜΕ Α inserts ΟΠΙ ΘΕΝ ΜΟΥ ΒΗΝΔ- 80
 BEHIND OF-ME A inserts ΟΠΙ ΘΕΝ ΜΟΥ BEHIND-
 GREAT AS OF-TRUMPET

ΠΛΑΤΕΙΑ ΕΝ ΤΗ ΑΝΑΚΑΙ ΕΙΣ ΤΗΝ 100
 PLACE OF-ME as² ΔΝ accusative as² o. as¹ omits W. Y.-A.-I.

11 ΣΛΕΓΟΥΣ ΧΩΣ ΑΠΕΙΣΙ ΓΡΑ 100
 saying WHICH YOU-ARE-LOOKING WRITE

ΦΟΝΕΙΣ ΤΟ ΒΙΒΛΙΟΝ ΚΑΙ ΠΕ 20
 Ab omit THE as¹ omits AND
 INTO THE SCROLLS AND SEND

ΜΥΟΝΤΑΙ ΣΕ ΠΤΑ ΕΚΚΑ ΗΣΙ Α 40
 lo-THE SEVEN OUT-CALLED

ΙΣΕΙΣ ΕΦΕΣΟΝ ΚΑΙ ΕΙΣ ΜΥ 60
 INTO EPHESUS AND INTO MYRRE

as puts Smyrna after THYATIRA
 ΠΝΑΚΑΙ ΕΙΣ ΠΕΡΓΑΜΟΝ ΚΑ 80
 (Smyrna) AND INTO FORTRESS (Pergamos) AND

as o. bH as¹ omits AND INTO SAR 200
 INTO THYATIRA AND INTO SAR-

DIS as² o. as² puts SARDIS after Laodicea
 ΙΕΙΣ ΘΥΑΤΕ ΙΡΑΝ ΚΑΙ ΕΙΣ 200

DIS as² o. as² puts SARDIS after Laodicea
 ΙΡΔΕΙΣ ΙΕΙΣ ΦΙΛΑΔΕΛΦΟ 20

DIS AND INTO FOND-BROTHER (Phila-
 as inserted by b b inserts Ε

12 ΙΑΝ ΚΑΙ ΕΙΣ ΛΑΟΔΙ ΚΑΙ ΙΑΝ ΚΑ 40
 INTO DELPHIA AND INTO PEOPLE-JUST (Laodicea) AND

ΕΚΕΙ there inserted by b Ε by as¹
 ΙΕ ΠΕΣΤΡΕΨΑΒ ΑΠΕΙΣΙ ΤΗΝ 80

Ι-ON-TURN TO-DE-LOOKING THE

A o. = IS-TALKING
 ΦΩΝΗΝ ΗΤΙΣ ΕΛΛΑΓΕΙ ΜΕΤΕ 80

SOUND WHO-ANY TALKED WITH ME
 as (half erase d by s) A insert Ε

ΟΥ ΚΑΙ ΕΠΙΣΤΡΕΨΑΣΙ ΔΟΝΕ 300
 AND ON-TURNING I-PERCEIVED SEV-

as omits IN
 ΠΤΑΛΥΧΝΙ ΔΣ ΧΡΥΣΑΣ ΚΑΙ 20

13 EN LAMPSTANDS GOLDEN AND IN
 AM as ON SEVEN omitted by A

ΝΜΕΣ ΤΩΝ ΕΠΤΑΛΥΧΝΙΩΝ 40
 MIDST OF-THE SEVEN LAMPSTANDS LIKE

A -ness (DM Δ) (I) TO-SON
 ΜΟΙΟΥΝΙΟΝ ΑΝΘΡΩΠΟΥ ΕΝΔ 60

SON OF-HUMAN HAVING-

A adds IN
 ΕΔΥΜΕΝΟΝ ΠΟΔΗΡΗΚΑΙ ΠΕ 80

been-IN-SLIPPED FOOT-LIFTED AND HAVING-

ΙΕΖΩΣ ΜΕΝΟΝ ΠΡΟΣ ΤΟΙΣ ΜΑ 100
 been-ABOUT-GIRDLED TOWARD THE BREASTS

b T and A has Z for CΘ as¹ Δ
 14 ΣΘΕΙΣ ΤΩΝ ΗΝ ΧΡΥΣΗΝ ΗΔΕΚ 20

GIRDLE GOLDEN THE YET HEAD

ΕΦΑΛΗ ΑΥΤΟΥ ΚΑΙ ΑΙ ΤΡΙ ΧΕ 40
 OF-HIM AND THE HAIRS

b inserts ΚΑΙ AND
 ΣΛΕΥΚΑΙ ΨΕΡΙΟΝ ΛΕΥΚΟΝ 60

WHITE AS WOOL WHITE

ΨΧΙΩΝ ΚΑΙ ΟΙ ΟΦΘΑΛΜΟΙ Α 80
 AS SNOW AND THE VIEWERS OF-

15 ΥΤΩ ΨΦΛΟ ΣΠΥΡΟΣ ΚΑΙ ΟΙ 500
 15 Him AS BLAZE OF-FIRE AND THE

ΠΟΔΕΣ ΑΥΤΟΥ ΟΜΟΙΟΙ ΧΑΛΚ 50
 FEET OF-HIM LIKE TO-COPPER-

A OF
 ΟΛΙΒΑΝΘΩΣ ΕΝ ΚΑΜΙΝΟ ΠΕ 40
 WHITE (Hebrew) AS IN BURNER HAVING-

A HC and b CI plural
 ΥΡΩΜΕΝΩ ΚΑΙ ΤΩ ΦΩΝΗ ΑΥΤΟΥ 60
 been-FIRED AND THE SOUND OF-HIM

ΩΣ ΦΩΝΗ ΥΔΑΤΩΝ ΠΟΛΛΩΝ ΚΑ 80
 10 AS SOUND OF-waters MANY AND

as¹ ΕΙΧΕΝ A omits HAVING b THE HAND OF-HIM THE RIGHT
 ΙΕΧΩΝΕΝ ΤΗ ΔΕ ΣΙΔΕΡΙ ΑΥ 600

HAVING IN THE RIGHT HAND OF-

A Ε b Z the Greek letter for 7
 ΤΟΥ ΑΣΤΕΡΑΣ ΕΠΤΑΚΑΙ ΕΙ 20
 Him GLEAMERS SEVEN AND OUT OF-

ΟΥΣ ΤΟ ΜΑΤΟΣ ΑΥΤΟΥ ΡΟΜΦΑ 40
 THE MOUTH OF-HIM SAUER

A o.
 ΙΔΙΣΤΟΜΟΣ Ο ΣΙΔΕΚ ΠΟΡ 60
 TWO-MOUTHED SHARP OUT-GOING

ΕΥΟΜΕΝΗ ΚΑΙ Η ΟΥΣΙΑ ΑΥΤΟΥ 80
 AND THE COUNTERPART OF-HIM

as IS-APPEARING AS THE SUN A o.
 ΦΩΝΗ ΟΙΟΣ ΑΙΝΕΙ ΕΝ ΤΗ ΔΥ 700

AS THE SUN IS-APPEARING IN THE ABILITY

b o.
 ΝΑΜΕΙ ΑΥΤΟΥ ΚΑΙ ΟΤΕ ΕΙΔΟ 20

17 OF-IT AND WHEN I-PERCEIVED

as ΕΙC INTO
 ΝΑΥΤΟΝ ΕΠΕΣΑ ΠΡΟΣ ΤΟΥΣ Π 40

Him I-FALL TOWARD THE FEET

as² inserts ΕΙ IF (s1 has the I)
 ΟΔΑΣ ΑΥΤΟΥ ΨΝΕΚΡΟΣ ΚΑΙ 40

OF-HIM AS DEAD AND

as¹ ΕΠ ΟΥΡ- b o.
 ΕΘΗΚΕΝ ΤΗ ΔΕ ΣΙΔΕΡΙ ΑΥΤΟΥ 80

HE-PLACES THE RIGHT OF-HIM

XEIPA HAND added by as¹ as¹ omits SO YOU DE-FE-
 ΕΠΕΜΕΛΕΓΟΜΕΝΟΝ ΟΥ ΕΓΕ 800

18 ON ME SAYING NO YOU-DE-FEARING I

A inserts -TOKO--horn
 ΕΙΜΙ Ο ΠΡΩΤΟΣ ΚΑΙ Ο ΕΣΧΑΤ 20

AM AND THE BEFORE-MOST AND THE LAST

as omits by s1
 ΟΣΚΑΙ ΟΣ ΦΝΚΑΙ ΕΓΕΝΟΜΗΝ 40

AND THE LIVING AND I-BECAME

NEΚΡΟΣ ΚΑΙ ΙΔΟΥ ΖΩΝΕΙΜΙ 60
 DEAD AND DE-PERCEIVING LIVING I-AM

ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ ΤΩΝ ΑΙΩΝ 80
 INTO THE CONS OF-THE CONS

as¹ omit AMEN A o. b-Δ Δ C
 ΦΝΑΜΗΝ ΚΑΙ ΕΧΩΤΑΣ ΚΑΙ Ε 900

AMEN AND I-AM-HAVING THE LOCKERS

ΤΟΥ ΘΑΝΑΤΟΥ ΚΑΙ ΤΟΥ ΔΟΥ 20
 OF-THE DEATH AND OF-THE UN-PERCEIVED.

ab o.
 ΓΡΑΨΟΝ ΟΥΝ ΑΙΔΕΣΚΑΙ Ε 40

10 WRITE THEN what YOU-PERCEIVED AND what

as¹ adds IS-BINDING ΔΕΙ as¹ adds Ν b s1 o.
 ΙCΙΝ ΚΑΙ ΑΜΕΛΕΙ ΓΕΙΝΕC 60

ARR AND what IS-ABOUT TO-DE-BECOMING

ΘΑΙΜΕΤΑ ΤΑΥΤΑ ΤΟ ΜΥCΤΗΡ 80
 20 after these THE CLOSE-KEEP

b (I) N OF-W.
 ΙΟΝ ΤΩΝ ΕΠΤΑΣΤΕΡΩΝ ΟΥC 2000

OF-THE SEVEN GLEAMERS which

The Prophetic Section

²⁰ The vision is figurative. The explanation is *literal*. It must not be further "explained". The seven stars are *seven messengers*. The seven lampstands are *seven ecclesias*. These will be found at the places indicated at the opening of the Lord's day. They are God's luminaries in the dense darkness of that judgment era.

THE SEVEN LETTERS

These letters fall into two groups. In the first three the injunction to hear precedes the promise. In the last four this order is reversed. In the former the wilderness experiences of Israel are recalled: their first love in Ephesus, their trials in Smyrna, Balaam in Pergamos. The latter recall their history in the land—two for Israel and two for Judah; Jezebel in Thyatira, Israel's blotting out in Sardis, the temple in Hezekiah's reign in Philadelphia, and the declining days of the Minor Prophets in Laodicea.

EPHESUS

⁴ Their "first love" is an allusion to Israel's espousals in the wilderness (Hos.11¹ Jer.2² Eze.16^{8,10} Ex.19^{4,9}).

⁶ The Nicolaitans (Conqueror People) are probably Israelitish votaries of the wild beast. Their name indicates their allegiance to the great world conqueror. First their *acts* are condemned and then their *doctrine* (2¹⁵). It was the same as Balaam's (Nu.25²).

⁷ The "tree" of life is, literally, the wood or *log* of life, for the wood is dead, and, in this phrase, always speaks of life out of death, or resurrection.

⁷ The promise reminds us of the tree of life in Eden and has its consummation in the new Jerusalem (22²). *Our* destiny is heaven (Eph.1³).

SMYRNA

⁸ In each message the Lord alludes to such particulars of the preceding vision as meet the case of the ecclesia. His resurrection life is a pledge of the wreath of life He promises to those who are faithful until death.

⁹ What force can there be to the claim to be Jews unless the Smyrna ecclesia was composed of Jews? Their allegiance to Satan's (or the Adversary's) synagogue would have no point if the Smyrnaites did not belong to God's synagogue.

perceived on My right hand, and the seven golden lampstands. The seven stars are messengers of the seven ecclesias, and the seven lampstands are seven ecclesias.

² To the messenger of the ecclesia in Ephesus write: 'Now this He is saying Who is holding the seven stars in His right hand, Who is walking in the midst of the seven golden lampstands.

² "I am aware of your acts, and your toil, and your endurance, and that you can not bear evil, and you try those saying that they themselves are apostles, and are not, and you found them false, and you have endurance, and you bear because of My name, and are not wearied. But I have against you that you desert your first love.
³ Be remembering, then, whence you have fallen, and repent, and do the former acts. Otherwise, I am coming to you, and shall be moving your lampstand out of its place, if you should not be repenting.
⁶ But this you have, that you are hating the acts of the Nicolaitans, which I, also, am hating.

⁷ Who has an ear, let him hear what the spirit is saying to the ecclesias.

To the one who is conquering, to him shall I be granting to be eating of the tree of life, which is in the center of the paradise of God."

⁸ And to the messenger of the ecclesia in Smyrna write: 'Now this He is saying Who is the First and the Last, Who became dead, and lives.

⁹ "I am aware of your acts and affliction and poverty (but you are rich) and the calumny of those professing themselves to be Jews and are not, but are a synagogue of Satan. Be fearing naught of what

^{h o.} ^ΑΕΙΣΕΠΕΡΙΤΗ^Α ΔΕΞΙ^Α Ο^ΑΜΟΥ²⁰
YOU-PERCEIVED ON THE RIGHT OF-ME

ΚΑΙ ΤΑΣ ΕΠΤΑ ΛΥΧΝΙΑ ΣΤΑΣ⁴⁰
AND THE SEVEN LAMPSTANDS THE

ΧΡΥΣΑ ΟΙ ΕΠΤΑ ΑΣΤΕΡΕΣ⁵⁰
GOLDEN THE SEVEN GLEAMERS MES-

ΓΓΕΛΟΙ ΤΩΝ ΕΠΤΑ ΕΚΚΛΗΣΙΩΝ⁶⁰
ANGELS OF-THE SEVEN OUT-CALLED

^{1* omits ARE} ^{1* omits THE 7 SEVEN LAMPSTANDS}
ΩΝ ΕΙΣΙΝ ΚΑΙ ΑΙ ΛΥΧΝΙΑΙ¹⁰⁰
ARE AND THE LAMPSTANDS THE

Ι ΕΠΤΑ ΕΠΤΑ ΕΚΚΛΗΣΙΑΙ²⁰
SEVEN SEVEN OUT-CALLED ARE

ΣΙΝ ΤΩ ΑΓΓΕΛΩ ΤΗΣ ΕΝΕΦΕΣ⁴⁰
^{Α Ω TO THE}
TO-THE MESSENGER OF-THE IN EPHEBUS

Ω ΕΚΚΛΗΣΙΑΣ ΓΡΑΥΟΝΤΑΙ⁶⁰
^{OUT - CALLED} ^{WRITE} ^{THE-YET}

ΛΕΓΕΙ Ο ΚΡΑΤΩΝ ΤΟΥ ΣΕΠΤΑ⁸⁰
IS-SAYING THE One-HOLDING THE SEVEN

ΑΣΤΕΡΑΣ ΕΝ ΤΗ ΔΕΞΙΑ²⁰⁰
GLEAMERS IN THE RIGHT OF-Him

^{ΧΕΙΡ!} ^{HAND added by 1*} ^{Α Μ}
ΥΠΕΡΙΠΑΤΩΝ ΜΕΣΩ ΤΩΝ²⁰
THE One-ABOUT-TREADING IN MIDST OF-THE

ΕΠΤΑ ΛΥΧΝΙΩΝ ΤΩΝ ΧΡΥΣΩΝ⁴⁰
SEVEN LAMPSTANDS THE GOLDEN

ΝΟΙΔΑ ΤΑ ΕΡΓΑ ΟΥΚ ΑΙΤΩΝ⁶⁰
² I-HAVE-PERCEIVED THE ACTS OF-YOU AND THE

^{Α omits OF-YOU}
ΚΟΠΟΣ ΟΥΚ ΑΙΤΗΝ ΥΠΟΜΟΝ⁸⁰
TOIL OF-YOU AND THE UNDER-REMAINING

^{Α omits AND}
ΗΝ ΟΥΚ ΑΙΤΩ ΟΤΙ ΟΥΔΥΝΗΒΑΣ²⁰⁰
OF-YOU AND THAT NOT YOU-ARE-ABLE TO-BEAR

ΤΑΣ ΑΙΚΑΚΟΥΣ ΚΑΙ ΕΠΕΙΡΑ²⁰
^{EVILS} ^{AND} ^{YOU-try}

ΣΑΤΟΥΣ ΛΕΓΟΝΤΑΣ ΕΑΥΤΟ⁴⁰
^{THE} ^{ones-saying} ^{themselves}

ΥΣ ΑΠΟΣΤΟΛΟΥΣ ΕΙΝΑΙ ΚΑΙ⁸⁰
^{commissioners} ^{TO-BE} ^{AND}

ΟΥΚ ΕΙΣΙΝ ΚΑΙ ΕΥΡΕΣΑΥΤΟ⁸⁰
NOT THEY-ARE AND YOU-FOUND them

ΥΣ ΕΥΔΕΙΣ ΚΑΙ ΥΠΟΜΟΝΗΝ⁴⁰⁰
³ FALSE AND UNDER-REMAINING

^{1* 4} ^{ΚΑΙ ΘΑΛΙΨΙΣ ΠΑΣΑΣ} ^{AND CONSTRUCTION}
ΕΧΕΙΣ ΚΑΙ ΕΒΑΣΤΑΣΑΣ ΔΙΑ²⁰
YOU-ARE-HAVING AND YOU-BEAR THRU

^{ALL}
ΤΟ ΟΝΟΜΑ ΜΟΥ ΚΑΙ ΟΥΚ ΕΚΟΠ⁴⁰
THE NAME OF-ME AND NOT YOU-toil

^{Α - KEC} ^{Ab o.}
ΙΑΣΑ ΣΑΛΛΕΧΘΗ ΚΑΤΑ ΟΥΟ⁶⁰
^{but} ^{I-AM-HAVING DOWN} ^{OF-YOU} ^{that}

^{Α THE BEFORE} ^{OF-YOU LOVE}
ΤΗΝ ΑΓΑΠΗΝ ΣΟΥ ΤΗΝ ΠΡΩ⁸⁰
THE LOVE OF-YOU THE BEFORE-most

^{1 Ε f.r Δ (by 1*)}
ΤΗΝ ΑΦΗΚΑΣ ΜΗ ΜΟΝΕΥΕΟΥ⁶⁰⁰
YOU-FROM-LET YOU-BE-remembering THEN

⁵

² ^Ε
Ν ΠΟΘΕΝ ΠΕΤΩΚΑΣ ΚΑΙ ΜΕΤ²⁰
² ^{WHICH-PLACE} ^{YOU-HAVE-FALLEN} ^{AND} ^{after-}

ΑΝΘΩΝ ΣΟΝ ΚΑΙ ΤΑ ΠΡΩΤΑ ΕΡΓ⁴⁰
MIND AND THE BEFORE-most ACTS

ΑΠΟΙΝ ΣΟΝ ΕΙΔΕΜΗΡΧΟΜΑ⁶⁰
^{DO} ^{IF} ^{YET} ^{NO} ^{I-AM-COMING}

^{h inserts TAXY} ^{SWIFTLY} ^{ΑΚΕΙΝΗΣ} ^Ω
ΙΣΟΙ ΚΑΙ ΚΙΝΗΣΩ ΤΗΝ ΛΥΧΝ⁸⁰
TO-YOU AND SHALL-BE-STIRRING THE LAMPSTAND

ΙΑΝ ΣΟΥ ΕΚ ΤΟΥ ΤΟ ΠΟΥ ΑΥΤ¹⁰⁰
^{OF-YOU} ^{OUT} ^{OF-THE PLACE} ^{OF-her}

ΣΕ ΑΝ ΜΗ ΜΕΤΑΝΟΗΣΗΣ ΑΛΛΑ²⁰
^{IF-EVER} ^{NO} ^{YOU-SHOULD-BE} ^{after-MINDING} ^{but}

^Α
ΤΟΥΤΟ ΕΧΕΙΣ ΟΤΙ ΜΙΣΕΙΣ Τ⁴⁰
^{THIS} ^{YOU'RE-HAVING} ^{that} ^{YOU'RE-HATING} ^{THE}

ΑΕΡΓΑ ΤΩΝ ΝΙΚΟΛΑΙΤΩΝ ΑΚ⁶⁰
^{ACTS} ^{OF-THE} ^{CONQUER-PEOPLES} ^{WHICH}

ΑΓΩΜΙΣΘΕ ΧΘΟΝΟΥΣ ΚΑΚΟΥΣ⁸⁰
⁷ ^{AND-1} ^{AM-HATING} ^{THE} ^{one-HAVING} ^{EAB} ^{LET-him-HEAR}

ΑΤΩ ΤΙ ΤΟ ΠΝΕΥΜΑ ΛΕΓΕΙ ΤΑ¹⁰⁰
^{ANY} ^{THE} ^{spirit} ^{IS-saying} ^{TO-THE}

^{Α + ΕΠΤΑ} ^{SEVEN} ^{1 (now faint)} ^Α ^{ΟΥ} ^{FOR} ^Ω
ΙΣΕΚΚΛΗΣΙΑΙ ΤΩΝ ΚΙΝΟΥΝ²⁰
^{OUT-CALLED} ^{TO-THE} ^{one-CONQUERING}

^{1 omits to-him}
ΙΑΩΣ ΦΑΥΤΩ ΦΑΓΕΙΝ ΕΚ ΤΟΥ⁴⁰
^{I'LL-BE-GIVING} ^{to-him} ^{TO-BE-EATING} ^{OUT} ^{OF-THE}

ΞΥΛΟΥ ΤΗΣ ΖΩΗΣ ΟΣΤΕ ΤΙΝΕΝ⁸⁰
^{WOOD} ^{OF-THE} ^{LIFE} ^{WHICH} ^{IS} ^{IN}

^{ΜΕΣΩ} ^{ΤΩ} ^{ΠΑΡΑΔΕΙΣ} ^{ΤΟΥ} ^{ΘΕ}
ΜΕΣΩ ΤΩ ΠΑΡΑΔΕΙΣ ΤΟΥ ΘΕ⁸⁰
^{MIDST} ^{OF-THE} ^{PARK} ^{OF-THE} ^{God}

^{b adds} ^{ΜΟΥ} ^{ΜΥ} ^Α ^{ΤΩ} ^{ΤΩ} ^{ΤΩ} ^Σ
ΟΥΚ ΑΙΤΩ ΑΓΓΕΛΩ ΤΗΣ ΕΝΕΦΕΣ⁸⁰⁰
^{AND} ^{TO-THE} ^{MESSENGER} ^{OF-THE} ^{IN} ^{MYRRI}

^{1 adds C}
ΥΡΗΝ ΕΚΚΛΗΣΙΑΣ ΓΡΑΥΟΝΤ²⁰
^(Smyrna) ^{OUT-CALLED} ^{WRITE} ^{THE-}

ΑΔΕΛΕΓΕΙΟ ΠΡΩΤΟΣ ΚΑΙ Ο⁴⁰
^{YET} ^{IS-SAYING} ^{THE} ^{BEFORE-most} ^{AND} ^{THE} ^{LAST}

ΣΧΑΤΟΣ ΟΣ ΕΓΕΝΕΤΟ ΝΕΚΡΟ⁶⁰
^{WHO} ^{BECAME} ^{DEAD} ^{1 omits THE ACTS}

ΣΚΑΙ ΕΖΗΣΕΝΟΙΔΑΣΟΥ ΤΑ⁸⁰
⁹ ^{AND} ^{LIVES} ^{I'VE-PERCEIVED} ^{YOUR} ^{THE} ^{ACTS}

ΡΓΑ ΚΑΙ ΤΗΝ ΘΑΛΙΨΙΝ ΚΑΙ ΤΗ⁹⁰⁰
^{AND} ^{THE} ^{CONSTRUCTION} ^{AND} ^{THE}

^{1* 0.}
ΝΗ ΤΩ ΧΕΙΡΑΝ ΑΛΛΑ ΠΛΟΥΣΙΟ²⁰
^{POVERTY} ^{but} ^{RICH}

ΣΕΙ ΚΑΙ ΤΗΝ ΒΛΑΣΦΗΜΙΑΝ⁴⁰
^{YOU-ARE} ^{AND} ^{THE} ^{HARM-AVERMENT} ^{THE}

ΗΝ ΕΚ ΤΩΝ ΛΕΓΟΝΤΩΝ ΙΟΥΔΑ⁶⁰
^{OUT} ^{OF-THE} ^{ones-saying} ^{JUDA-ANS}

^{1*} ^{ΩΝ} ^{ΓΡ} ^{ΟΥ}
ΙΟΥΣ ΕΙΝΑΙ ΕΑΥΤΟΥΣ ΚΑΙ Ο⁸⁰
^{TO-BE} ^{selves} ^{AND} ^{NOT}

ΥΚΕΙΝΑ ΑΛΛΑ ΣΥΝΑΓΩΓΗ Τ⁸⁰⁰
^{THEY-ARE} ^{but} ^{TOGETHER-LEAD} ^{OF-}

The Prophetic Section

¹⁰ The ten days' affliction alludes to Israel's trial in the wilderness. That lasted forty years. This will be brief. Jews often suffer from anti-Semitic riots.

¹⁰ A wreath or garland, often of laurel, was awarded the successful contestant in the ancient games. This was the trophy of victory. It is not the symbol of rule, but the reward of faithful effort. The wreath of life will be worn by all who gain life as a reward of their deeds. It is given to the one who endures trial (Ja.1¹²). The life we have in Christ is a gratuitous gift, in no sense the reward of our efforts, so it cannot be figured by a wreath.

¹¹ The allusion in this promise is to the entrance of death when Adam sinned. The fulfillment of the promise will wait until the great white throne judgment (20¹¹). This promise cannot be applied now, for all in Christ are beyond judgment.

PERGAMOS

¹⁴ Balaam (Nu.25). The sorry scene at Shittim will be repeated in the day of Jehovah. In ancient times sacrifices to the gods were accompanied by ceremonial prostitution, which will also characterize the worship of the wild beast. Compare 2^{co}9²⁰, 2¹¹4²¹8²²1⁵Jude 1^{5,16}, 2³. Balaam was killed with the sword (Nu.31⁸Josh.13²²). The Nicolaitans are threatened with a similar fate. This is put in execution when the followers of the wild beast are "killed by the saber which is coming out of the mouth of Him Who is sitting on the horse" (19²¹).

¹⁷ Unless they worship the image of the wild beast they will not be able to obtain food, unless God gives it as He gave the manna. So the star-crowned woman will be nourished in the wilderness (12¹⁴). Then they will pray as He taught them: "Be giving us today our dole of bread" (Mt.6¹¹), for every other source is cut off.

The white pebble was used in allotting the land. Each man's name was written on a pebble, and these were put into a bag. As each allotment is called, a pebble is withdrawn. The allotment is given to the man whose name is on it. Thus the white pebble will be an earnest of their allotment in the kingdom. This is for Israel, not for the body of Christ.

you are about to be suffering. *Lo!* the Slanderer is about to be casting some of you into jail that you may be tried, and you will be having affliction ten days. Become faithful until death, and I shall be giving you the wreath of life.

¹¹ Who has an ear, let him hear what the spirit is saying to the ecclesias.

The one who is conquering may under no circumstances be injured by the second death."

¹² And to the messenger of the ecclesia in Pergamos write: 'Now this He is saying Who has the sharp two-edged saber. .

¹³ "I am aware where you are dwelling—where Satan's throne is—and you are holding My name, and do not disown My faith in the days in which Antipas, My faithful witness, was killed among you, where Satan is dwelling. But I have a few things against you, that you have there those holding the teaching of Balaam, who taught Balak to cast a snare before the sons of Israel, to be eating idol sacrifices, and to commit prostitution.

¹⁵ Thus *you*, also, have those holding the teaching of the Nicolaitans, likewise. Repent then! Otherwise, I am coming to you swiftly and shall be battling with them with the saber of My mouth.

¹⁷ Who has an ear, let him hear what the spirit is saying to the ecclesias.

To the one who is conquering, to him shall I be giving of the hidden manna, and I shall be giving him a white pebble and on the pebble a new name written, which no one is aware of except the one who is obtaining it."

¹⁸ And to the messenger of the ecclesia in Thyatira write: 'Now this the Son of God is saying,

- Abol omit ARE (by s³) Ab omit YET ONE
ΟΥΣΑΤΑΝΑΔΕΙΝΗΜΕΘΟ 20
 10 THE SATAN (Heb. adversary) ARE NO-YET-ONE YOU-BE-
 b for CX
ΒΟΥΑΜΕΛΛΕΙΣ ΠΑΣΧΕΙΝ ΙΔ 40
 FEARING WHAT YOU-ARE-BEING-ABOUT TO-BE-EMOTIONING BE-
 b ΔΙ for EH by-all-means b o. s¹* adds ΒΑΛΙΝ
ΟΥΜΕΛΛΕΙΣ ΒΑΛΙΝ ΕΙΣΥΜ 50
 PERCEIVING IS-ABOUT TO-BE-CASTING OUT OF-YOU P
 Ab THE THRU-CASTER OUT OF-YOU P
ΝΟΔΙΒΟΛΟΣ ΕΙΣ ΦΥΛΑΚΗΝ 50
 THE THRU-CASTER INTO GUARD-house
 s o. ΔΙ for Ε ΔΙ ΧΗ MAY-
ΙΝΑ ΠΕΙΡΑΣΘΗΤΕ ΚΑΙ ΕΙΣΤ 100
 THAT YE-MAY-BE-BEING-TRIED AND YE-WILL-BE-
 ΔΙ for Ε b-Δ C I DAYS 10 YOU-BE-
ΘΩΛΙΝ ΗΜΕΡΩΝ ΔΕΚΑ ΓΙΝ 20
 HAVING CONSTRUCTION OF-DAYS TEN YOU-BE-
 BECOMING by s¹
ΟΥ ΠΙΣΤΟΣ ΑΧΡΙ ΘΑΝΑΤΟΥ Κ 40
 BECOMING BELIEVING UNTIL DEATH AND
ΑΙΔΩΣ ΘΩΟΙΤΟΝ ΤΕ ΦΑΝΟΝ 50
 I-SHALL-BE-GIVING TO-YOU THE WREATH
ΤΗΣ ΖΩΗΣ Ο ΕΧΩΝ ΟΥΣ ΑΚΟΥΣ 50
 11 OF-THE LIFE THE ONE-HAVING EAR LET-him-HEAR
ΑΤΩΤΙΤΟΠΝΕΥΜΑ ΛΕΓΕΙΤΑ 200
 ANY THE spirit IS-saying TO
ΙΣ ΕΚΚΛΗΣΙΑΙΣ ΟΝΙΚΩΝΟΥ 20
 THE OUT-CALLED THE ONE-CONQUERING NOT
ΜΗ ΔΙΚΗΘΗ ΕΚ ΤΟΥ ΘΑΝΑΤΟ 40
 NO MAY-BE-BEING-INJURED OUT-OF-THE DEATH
ΥΤΟΥ ΔΕΥΤΕΡΟΥ ΚΑΙ ΤΩ ΑΓΓ 50
 12 THE second AND TO-THE MESSEN-
ΕΛΩΤΗΣ ΕΝ ΠΕΡΓΑΜΩ ΕΚΚΛΗ 50
 GER OF-THE IN FORTRESS (Pergamos) OUT-CALLED
ΣΙΑΣ ΓΡΑΥΟΝΤΑ ΔΕ ΛΕΓΕΙ Ο 500
 WHITE THE-YET IS-saying THE
ΕΧΩΝ ΤΗΝ ΡΟΜΑΙΑΝ ΤΗΝ ΔΙ 20
 ONE-HAVING THE SABER THE TWO-
 A o. Before where b in-
ΣΤΟΜΟΝ ΤΗΝ ΘΩΞΙ ΑΝΟΙΔΑΝ 40
 13 MOUTHEED THE SHARP I'VE-PERCEIVED
 acts ΤΑ ΕΡΓΑ ΟΥΚ ΔΙ THE ACTS OF YOU AND
ΟΥΚΑΤΟΙΚΕΙΣ ΟΙΣ ΠΟΥΘΡΟΝ 50
 ?-where YOU-ARE-DOWN-NOMING THE-?-where THE THRONE
ΟΣ ΤΟΥΣ ΑΤΑΝΑΚΑ ΚΡΑ 77
 OF-THE SATAN (Heb. adversary) AND YOU-ARE-
 s¹ OF-YOU C (by s³)
ΤΕΙΣ ΤΟ ΟΝΟΜΑ ΜΟΥ ΚΑΙ ΟΥΚ 400
 HOLDING THE NAME OF-ME AND NOT
 A adds AND K ΔΙ
ΗΡΗΣΩ ΤΗΝ ΠΙΣΤΙΝ ΜΟΥ ΕΝ 20
 DISOWN THE BELIEF OF-ME IN
 Ab omit in s¹*+T A omits w. b s¹ o. (s³)
ΤΑΙΣ ΗΜΕΡΑΙΣ ΑΝΤΙΦΑΣ 40
 THE DAYS IN WHICH ANTIPAS
ΙΠΑΣΟΜΑΡΤΥΣ ΜΟΥ Ο ΠΙΣΤΟ 50
 THE witness OF-ME THE BELIEVING
 MOY OF-ME added by A
ΟΣ ΑΠΕΚΤΑΝΘΗ ΠΑΡΥΜΙΝΟ 50
 WHO WAS-FROM-KILLED BESIDE YOU P THE-?-
ΠΟΥ ΟΣ ΑΤΑΝΑΚΑΤΟΙΚΕΙ Δ 500
 14 where THE SATAN (Heb. adversary) IS-DOWN-NOMING but
- ΔΑ Ο. s¹* omits DOWN OF-YOU
ΛΛΑ ΕΧΩΚΑΤΑ ΟΥΟΛΙΓΑ ΟΤ 20
 I-AM-HAVING DOWN OF-YOU FEW that
 A he-is- o.
ΙΕΧΕΙΣ ΕΚΕΙ ΚΑΙ ΡΟΤΟΥΝΤΑΣ 40
 YOU-ARE-HAVING there ones-HOLDING
ΤΗΝ ΔΙΔΑΧΗΝ ΒΑΛΑΑΜΟΣ ΕΔ 40
 THE TEACHING OF-BALAAM WHO TAUGHT
 b ZEO. o. s² TON b s¹ t. s¹*-B. A C I A I KING
ΙΔΑΣΚΕΝΤΩ ΒΑΛΑΚ ΒΑΛΕΙ 50
 to-THE BALAK TO-BE-CASTING
 and b s¹* ΒΑΛΕΙ future b Π Ο Ν-
ΝΣΚΑΝ ΔΑΛΟΝΕΝ ΟΠΙΟΝ ΤΟΝ 600
 SNARE IN - VIEW OF-THE
 b inserts K ΔΙ AND
ΥΙΩΝ ΙΣΡΑΗΛ ΦΑΓΕΙΝ ΕΙΔΩ 20
 SONS OF-ISRAEL TO-BE-EATING idol-SACRIFICES
ΛΟΒΥΤΑ ΚΑΙ ΠΟΡΝΕΥΣΑΙΟΥ 40
 15 AND TO-PROSTITUTE thus
ΤΩΣ ΕΧΕΙΣ ΚΑΙ ΟΥ ΚΡΑΤΟΥΝ 60
 YOU-ARE-HAVING AND YOU ones-HOLDING
 Ab omit OF-THE
ΤΑΣ ΤΗΝ ΔΙΔΑΧΗΝ ΤΩΝ ΝΙΚΟ 50
 THE TEACHING OF-THE CONQUER-
ΛΑΙΤΩΝ ΜΟΙΦΩΣ ΜΕΤΑΝΟΗΣ 700
 16 PEOPLES LIKE - AS after-MIND
 s omits THEN s¹* YOU Y
ΟΝΟΥΝ ΕΙΔΕΜΗ ΕΡΧΟΜΑΙ Ο 20
 THEN IF YET NO I-AM-COMING TO-YOU
 o.
ΙΤΑΧΥ ΚΑΙ ΠΟΛΕΜΗΣΩ ΜΕΤΑ 40
 SWIFTLY AND I-SHALL-BE-BATTLING WITH them
ΥΤΩΝ ΕΝ ΤΗ ΣΑΒΕΡΑ ΤΟΥΣ 50
 IN THE SABER OF-THE MOUTH
ΟΜΑΤΟΣ ΜΟΥ Ο ΕΧΩΝ ΟΥΣ ΑΚΟ 50
 17 OF-ME THE ONE-HAVING EAR LET-him-
 s o.
ΥΣΑΤΩΤΙΤΟΠΝΕΥΜΑ ΛΕΓΕΙ 500
 HEAR ANY THE spirit IS-saying
 A OY
ΤΑΙΣ ΕΚΚΛΗΣΙΑΙΣ ΤΩΝ ΝΙΚΩ 20
 TO-THE OUT-CALLED TO-THE ONE-CONQUER-
 s omits to-him Ab omits out b o.
ΝΤΙΔΩΣ ΦΑΥΤΩ ΚΕ ΤΟΥ ΜΑΝΝ 40
 ING I'LL-BE-GIVING TO-him OUT-OF-THE MANNA
 s omits I'LL-BE-
ΑΤΟΥ ΚΕ ΚΡΥΜΜΕΝΟΥ ΚΑΙ ΔΩ 50
 OF-THE HAVING-been-HIDDEN AND I'LL-BE-
 GIVING TO-him
ΣΦΑΥΤΩ ΥΨΗΦΟΝ ΛΕΥΚΗΝ ΚΑΙ 50
 GIVING TO-him PEBBLE WHITE AND
ΕΠΙ ΤΗΝ ΨΗΦΟΝ ΟΝΟΜΑ ΚΑΙ Ν 900
 ON THE PEBBLE NAME NEW
 s¹* omits WHICH
ΟΝ ΕΓΡΑΜΜΕΝΟΝ ΟΥ ΔΕΙΣ 20
 HAVING-been-WRITTEN WHICH NOT-YET-ONE
ΟΙΔΕΝ ΕΙ ΜΗ Ο ΑΜΒΑΝΩΝ ΚΑ 40
 18 HAS-PERCEIVED IF NO THE ONE-GETTING-UP AND
 A Ω TO-THE Ab o. b H
ΙΤΩ ΑΓΓΕΛΩ ΤΗΣ ΕΝΘΥΑΤΕΙ 50
 TO-THE MESSENGER OF-THE IN TYPATIRA
 P H o. o. OUT-CALLED omitted by A
ΡΟΙΣ ΕΚΚΛΗΣΙΑΣ ΓΡΑΥΟΝΤ 50
 OUT-CALLED WHITE THE-
ΔΕ ΛΕΓΕΙ Ο ΥΙΟΣ ΤΟΥ ΘΕΟΥ 1000
 YET IS-SAYING THE SON OF-THE God

The Prophetic Section

THYATIRA

¹⁸ Tertullian and Epiphanius say that there was no ecclesia in Thyatira when John wrote these letters. On this ground many rejected this prophecy in early times. There is no difficulty in this if we recognize the fact that, in spirit, John was transported into the day of Jehovah. Then there will be an ecclesia in Thyatira which will correspond perfectly with the epistle addressed to it.

²⁰ This is an allusion to the period of the Kings (1Ki.16³¹). The error of Balaam (2Pt.2¹⁵ Jude 10,13) becomes the state religion (cf.9²⁰,2117²,418³). The fact that Ephesus (29) and Pergamos (214) and Thyatira are all warned against this evil shows that the worship of the wild beast will revive the seductions of idolatry.

²³ Plague—literally *death* (cf. black death). See 6⁸.

²³ "Kidneys and hearts" is a Hebrew phrase signifying purity of motive.

²⁴ The depths of Satan are in contrast to the depths of God (1Co.2¹⁰). The latter are explored by the spirit and are unknown to the soulish map. Satan's depths are found in consecrating the most debased passions to religion. Every appeal to the senses, whether to the eye, in magnificent buildings and ritual, or to the ear by the mesmeric influence of music, or to the taste in suppers and banquets, or to the lower sensual appetites, is a descent into the depths of Satan. In the beginning he appealed to the woman through her senses (Gen.3^{1,6}). His desire for worshippers leads him to offer them the strongest sensual inducements disguised under the sacred sanction of divine worship.

²⁷ The shepherd's mace was a heavy club with a thong to hold it securely to his wrist, and a large head, bristling with spikes, at the end. He carried a crook for the sheep and a club for their enemies (12³19¹⁵). He will rule with rigor. Israel, not the body of Christ, will rule the millennial earth.

²⁷ In the East pottery was crushed into bits to make a kind of cement.

²⁸ The Morning Star is especially appropriated by the Son of David (22¹⁶). He is the Herald of approaching day. A place in the earliest phase of the kingdom is awarded the conqueror.

Who has His eyes as a flame of fire, and Whose feet are like white bronze.

¹⁹ "I am aware of your acts and love and faith and service and your endurance; and your last acts are more than the former. But I have much against you, seeing that you pardon that woman of yours, Jezebel, professing herself to be a prophetess, and she is teaching and enticing my slaves to commit prostitution and to be eating idol sacrifices. And I give her time that she may be repenting, and she is not willing to repent of her prostitution. *Lo!* I will be casting her into a couch, and those committing adultery with her into great affliction, if they should not be repenting of her acts. And I shall be killing her children with the plague, and all the ecclesias will know that I am He Who is searching the kidneys and hearts. And I shall be giving to each of you in accord with your acts. Now to you I am saying—to the rest in Thyatira, as many as have not this teaching, those who do not know 'the depths of Satan,' as they are saying—I will be casting on you no other burden. Moreover, hold what you have until I should be arriving.

²⁶ And the one who is conquering and keeping My acts until the consummation, to him shall I be giving authority over the nations; and he shall be shepherding them with an iron club, as vessels of pottery are being crushed, as I also have obtained from My Father. And I shall be giving him the morning star.

²⁹ Who has an ear, let him hear what the spirit is saying to the ecclesias."

- ΟΕΧΟΝΤΟΥΣΟΦΘΑΛΜΟΥΣΑΥ ²⁰
 THE One-HAVING THE VIEWERS OF-Him
 ΤΟΥΣΦΛΟΨΥΡΟΣΚΑΙΟΙΠ ⁴⁰
 AS BLAZE OF-FIRE AND THE FEET
 ΟΔΕΣΑΥΤΟΥΟΜΟΙΟΙΧΑΛΚΟ ⁶⁰
 OF-him LIKE TO-COPPER-
 ΑΙΒΑΝΦΘΙΔΑΣΟΥΤΑΕΡΓΑΚ ⁸⁰
 19 WHITE (Lebbu) I'VE-PERCEIVED YOUR THE ACTS AND
 ΑΙΤΗΝΑΓΑΠΗΝΚΑΙΤΗΝΠΙΣ ¹⁰⁰
 THE LOVE AND THE BELIEF
 ΤΗΝΚΑΙΤΗΝΔΙΑΚΟΝΙΑΝΚΑ ²⁰
 AND THE THRU-Service AND
 ΤΗΝΥΠΟΜΟΝΗΝΣΟΥΚΑΙΤΑ ⁴⁰
 THE UNDER-REMAINING OF-YOU AND THE
 ΕΡΓΑΣΟΥΤΑΣΧΑΤΑΠΛΕΙΟ ⁶⁰
 ACTS OF-YOU THE LAST MORE
 ΝΑΤΩΝΠΡΟΤΩΝΑΛΛΑΧΘΚΑ ⁸⁰
 20 OF-THE BEFORE-most BUT I'M-HAVING DOWN
 ΤΑΣΟΥΠΟΛΥΟΤΙΑΦΗΚΑΣΤΗ ²⁰⁰
 OF-YOU MANY THAT YOU-FROM-LET THE
 ΝΓΥΝΑΙΚΑΣΟΥΕΖΑΒΕΛΗ ²⁰
 WOMAN OF-YOU JEZABEL THE
 ΝΛΕΓΟΥΣΑΝΑΥΤΗΝΠΡΟΦΗΤ ⁴⁰
 SAYING her BEFORE-AVERE^{NS}
 ΙΝΕΙΝΑΙΚΑΙΔΙΔΑΣΚΕΙ ⁵⁸
 TO-BE AND she-IS-TEACHING
 ΚΑΙΠΑΝΑΤΟΥΣΕΜΟΥΣΔΟΥ ⁸⁰
 AND IS-STRAINING THE MY SLAVES
 ΛΟΥΣΠΟΡΝΕΥΣΑΙΚΑΙΦΑΓΕ ³⁰⁰
 TO-PROSTITUTE AND TO-BE-EATING
 ΙΝΕΙΔΦΛΟΥΒΤΑΚΑΙΕΔΦΚΑ ²⁰
 21 idol-SACRIFICES AND I-GIVE
 ΑΥΤΗΧΡΟΝΟΝΙΝΑΜΕΤΑΝΟΗ ⁴⁰
 (to-her) TIME THAT she-an'd-be-after-MIND-27
 ΙΝΕΑΝΔΤΟΜΙΝΔΑΚΗΘΕΛΗCEN ΠΛΗCΘΕΑΙ ⁸⁰
 1* - AND TO MIND A KHEΛHCEN ΠΛΗCΘΕΑΙ
 CΗΚΑΙΟΥΘΕΛΕΙΜΕΤΑΝΟΗC ⁸⁰
 ING AND NOT she-IS-WILLING to-ALTER-MIND
 ΑΙΕΚΤΗΣΠΟΡΝΕΙΑCΑΥΤΗC ⁸⁰
 SA O. T-OF-THIS
 OUT OF-THE PROSTITUTION OF-her
 ΙΔΟΥΒΑΛΦΑΥΤΗΝΕΙCΚΑΙΝ ⁴⁰⁰
 22 BE-PERCEIVING I'LL-BE-CASTING her INTO couch
 ΗΝΓΥΑΡΗΟΥCΜΟΙΧΕΥΟΝΤΑC ²⁰
 HN GUARDHOUSE
 AND THE ONEC-ADULTERING
 ΜΕΤΑΥΤΗCΕΙCΘΑΙΨΙΝΜΕΓ ⁴⁰
 WITH her INTO CONSTRUCTION GREAT
 ΑΛΗΝΕΑΝΗΜΗΜΕΤΑΝΟΗCΟΥC ⁸⁰
 IF-EVER NO THEY-WILL-be-after-MINDING
 ΙΝΕΚΤΩΝΕΡΓΩΝΑΥΤΗCΚΑΙ ⁸⁰
 23 OUT OF-THE ACTS OF-her AND
 ΤΑΤΕΚΝΑΔΥΤΗCΑΠΟΚΤΕΝΩ ⁵⁰⁰
 THE offsprings OF-her I-SHALL-be-FROM-KILLING
 ΕΝΘΑΝΑΤΩΚΑΙΓΝΩCΟΝΤΑΙ ²⁰
 IN DEATH AND WILL-BE-KNOWING
 ΠΑCΑΙΕΚΚΑΛΗΣΙΑΙΟΤΙΕ ⁴⁰
 ALL THE OUT-CALLEDS that I
 ΓΩΕΙΜΙΟΕΡΕΥΝΩΝΝΕΦΡΟΥ ⁶⁰
 AM THE One-SEARCHING kidneys
 CΚΑΙΚΑΡΔΙΑCΚΑΙΔΩCΩΥΜ ⁸⁰
 AND HEARTS AND I'LL-BE-GIVING to-you p
 ΙΝΕΚΑCΤΩΚΑΤΑΤΑΕΡΓΑΥΜ ⁸⁰⁰
 EACH DOWN THE ACTS OF-YOU p
 ΟΥΟΡ-ΗΜΙΝΔΕΛΕΓΩΤΟΙCΑΟΙΠ ²⁰
 24 to-you p YET I-AM-saying to-THE rest
 ΟΙCΤΟΙCΕΝΘΥΑΤΕΙΡΟΙCΟ ⁴⁰
 to-THE IN THYATIRA as-
 CΟΙΟΥΚΕΧΟΥCΙΝΤΗΝΔΙΔΑ ⁶⁰
 1* omits NOT (s¹ restores ΟΙCOC, above)
 many-as NOT ARE-HAVING THE TEACHING
 ΧΗΝΤΑΥΤΗΝΟΙΤΙΝΕCΟΥΚΕ ⁸⁰
 this WHO-ANY NOT THEY-
 ΓΝΩCΑΝΤΑΒΘΕΑΤΟΥCΑΤΑ ⁷⁰⁰
 KNOW THE DEEPS OF-THE SATAN (Heb. ad-
 ΝΑΩCΛΕΓΟΥCΙΝΟΥΒΛΑΦΕ ²⁰
 A inserts Λ = AM-
 versary) AS THEY-ARE-saying NOT I'LL-BE-CASTING ON
 ΥΜΑCΑΛΛΟΒΑΡΟCΠΑΛΗΝΟΕΧ ⁴⁰
 25 youp other HEAVY MORELY WHICH YE
 ΕΤΕΚΡΑΤΗΣΑΤΕΑΧΡΙΟΥΑΝ ⁶⁰
 ARE-HAVING HOLD-YE UNTIL WHICH EVER
 ΗCΩΦΚΑΙΟΝΙΚΩΝΚΑΙΟΤΗΡΩ ⁸⁰
 26 I-SH'D-BE-ARRIVING AND the one-CONQUERING AND the KEEP-
 ΝΑΧΡΙΤΕΛΟΥCΤΑΕΡΓΑΜΟΥ ⁸⁰⁰
 ING UNTIL FINISH THE ACTS OF-ME
 ΔΩCΦΑΥΤΩCΕΥΟΥCΙΑΝΕΠΙΤ ²⁰
 I'LL-BE-GIVING to-him authority ON THE
 ΩΝΕΘΩΝΚΑΙΠΟΙΜΑΝΕΙΑΥ ⁴⁰
 SA O.
 NATIONS AND he'LL-BE-SUPERENDING them
 ΤΟΥCΕΝΡΑΒΔΩCΙΔΗΡΑΦΘ ⁶⁰
 b omits IN
 IN ROD IRON AS THE
 ΑCΚΕΥΗΤΑΚΕΡΑΜΙΚΑCΥΝΤ ³⁰
 INSTRUMENTS THE pottery IS-BEING-
 ΡΙΒΕΤΑΙΩCΚΑΓΩΕΙΛΗΦΑΠ ⁹⁰⁰
 HC inserted by b
 CRUSHED AS AND-I HAVE-GOTTEN BE-
 ΑΡΑΤΟΥΠΑΤΡΟCΜΟΥΚΑΙΔ ²⁰
 28 SIDE THE FATHER OF-ME AND I'LL-BE-
 CΦΑΥΤΩΤΟΝΑCΤΕΡΑΤΟΝΠΡ ⁴⁰
 A O
 GIVING to-him THE GLEAMER THE MORN-
 ΦΙΝΟΝΟΕΧΩΝΟΥCΑΚΟΥCΑΤ ⁶⁰
 29 ing THE one-HAVING EAR LET-him-HEAR
 ΩΤΙΤΟΠΝΕΥΜΑΛΕΓΕΙΤΑΙC ⁸⁰
 SA O.
 ANY THE spirit IS-saying to-THE
 ΖΕΚΚΑΝCΙΑΙΚΑΙΤΩΑΓΓΕΛ ⁵⁰⁰⁰
 OUT-CALLEDS AND to-THE MESSENGER

The Prophetic Section

SARDIS

¹ The seven spirits of God are literal. They are seen under various figures, according to the connection. Before the throne they appear as torches of fire (4⁵). On the Lambkin they are seen as seven horns and seven eyes (5⁶). They are commissioned for the entire earth. The stars are limited to the ecclesias. ² Christ's coming is presented under various figures. He comes as a thief in the day of the Lord (1 Th.5² 2 Pt.3¹⁰ cf. 16¹⁵). The Lord warned His disciples of this aspect (Mt.24^{42,44} Lu.12³⁹). When they shall say "peace and security" then sudden destruction will come upon the unwatchful (1 Th.5³). But we are not in darkness that it should overtake us as a thief (1 Th.5^{4,11}).

³ Any man, woman, family or tribe who turned from Jehovah to worship the gods of the nations was to be rubbed out (Deut.29^{18,20}). David rubs out the names of some of his mighty men because they did not remain true to him (2 Sa.23³⁹). Joab, once over all the host (2 Sa.20²³), and Ahithophel were also erased. Here too, life and position depend on conduct. Our life is hid with Christ in God (Col.3³). ⁴ The scroll of life is referred to seven times in this book. It contains the names of those who do not worship the wild beast (13¹⁷). It is opened at the great white throne (20¹²) and any whose names were not found written in it were cast into the lake of fire (20¹⁵). Those enrolled in it may enter the new Jerusalem (21²⁷). Those who take from the sayings of this prophecy will have their part taken from the scroll of life (22¹⁹).

PHILADELPHIA

⁷ David's key (Isa.22^{15,23}) refers to the deposing of Shebna and the raising up of Eliakim to be the treasurer of the temple, or minister of the court (See Isa.36²²). This letter moves in the temple, where the treasures are, where safety is found, and where worship is carried on.

⁸ It is impossible to escape the inference that the Philadelphian ecclesia is composed only of Jews and are members of God's synagogue. As every other consideration points in this direction we may conclude that all of these ecclesias are Jewish. Each will worship in a synagogue, which has a "messenger" who will read to them.

3 And to the messenger of the ecclesia in Sardis write: 'Now this He is saying Who has the seven spirits of God and the seven stars.

"I am aware of your acts, that you have a name that you are living and are dead. Become watchful, and establish the rest who were about to be dying; for I have not found your acts complete before My God. Be remembering, then, how you have obtained, and hear, and be keeping and repent. If ever then, you should not be watching. I shall be arriving on you as a thief, and under no circumstances will you be knowing at what hour I shall be arriving on you. But you have a few names in Sardis which do not pollute their garments, and they shall walk with Me in white, seeing that they are worthy.

⁵ The one who is conquering, he shall be clothed in white garments, and under no circumstances shall I be erasing his name from the scroll of life, and I shall be avowing his name in front of My Father and before His messengers.

⁶ Who has an ear, let him hear what the spirit is saying to the ecclesias."

⁷ And to the messenger of the ecclesia in Philadelphia write: 'Now this is saying the True, the Holy One, Who has the key of David, and Who is opening and no one shall be locking, and locking and no one shall be opening.

⁸ "I am aware of your acts. Lo! Before you have I granted an open door which no one is able to lock, seeing that you have a little power, and you keep My word and you do not disown My name. Lo! I have granted to those of the synagogue of Satan, (who are professing themselves to be Jews and are not, but are lying)—Lo! I shall be mak-

^b Ω TO-THE
ΩΤΗΣΕΝΣΑΡΔΕΣΙΝΕΚΚΛΗΣ 20
OF-THE IN SARDIS OUT-CALLED

ΙΑΣΓΡΑΥΟΝΤΑΔΕΛΕΓΕΙΟΕ 40
WRITE THE-YET IS-saying THE

ΧΟΝΤΑΕΠΤΑΠΝΕΥΜΑΤΟΥ 60
^{A. O. O.}
One-HAVING THE SEVEN spirals OF-THE

ΘΕΟΥΚΑΙΤΟΥΣΕΠΤΑΣΤΕΡ 80
God AND THE SEVEN GLEAMERS

ΑΣΟΙΔΑΣΟΥΤΑΕΡΓΑΤΙΟΝ 100
I'VE-PERCEIVED YOUR THE ACTS that NAME

ΟΜΑΣΧΕΙΣΟΤΙΖΗΣΚΑΙΝΕΚ 20
^b ΚΑΙ AND
YOU'RE-HAVING THAT YOU'RE-LIVING AND DEAD

ΡΟΣΕΙΓΙΝΟΥΓΡΗΓΟΡΩΝΚΑ 40
^{s adds} ^{E past} ^(secret and washed out)
YOU-ARE BE-BECOMING watching AND

ΙΣΤΗΡΙΣΟΝΤΑΛΟΙΠΑΔΕ 60
^{A C}
STAND-fast THE rest WHO WERE-

ΛΟΝΑΠΟΒΑΛΕΙΝΟΥΓΑΡΕΥ 60
^b ΕC b CAST ΒΑΛΛεο.
ABOUT TO-BE-FROM-DYING NOT for I-HAVE

ΡΗΚΑΣΟΥΤΑΕΡΓΑΠΕΠΛΗΡΩ 200
^{s adds} ^N ^{omits} THE
FOUND YOUR THE ACTS HAVING-been-FILLED

ΜΕΝΔΕΝΩΠΙΟΝΤΟΥΘΕΟΥΜΟ 20
IN-VIEW OF-THE God OF-ME

ΥΜΝΗΜΟΝΕΥΘΥΝΩΣΕΙΛΗ 40
^{s omits} THEN
BE-remembering THEN how YOU-HAVE-

ΦΑΣΚΑΙΝΚΟΥΣΑΣΚΑΙΤΗΡΕ 60
^{b omits} AND to BE-KEEPING
OFTEN AND HEAR AND BE-KEEPING

ΙΚΑΙΜΕΤΑΝΟΗCΟΝΕΑΝΟΥΝ 80
AND after-MIND IF-EVER THEN

ΜΗΓΡΗΓΟΡΗΣΧΗΣΩΠΕΙCΕ 300
^s ^{1*} ^{ΜΕΤΑΝΟΗC} ^C ^{after-MINDING} ^A ^{omits} ^{ON} ^{YOU}
NO YOU-SHOULD-BE-WATCHING I'LL-BE-ARRIVING ON YOU

ΩCΚΑΕΠΤΗΣΚΑΙΟΥΜΗΓΡΟC 20
^b Π
AS thief AND NOT NO YOU-WILL-BE-

^{A. O. S. O.}
ΗΠΟΙΑΝΩΡΑΝΗΣΩΠΕΙCΕΑΛ 40
4 KNOWING ?-THE-WHICH HOUR I'LL-BE-ARRIVING ON YOU but

ΛΑΧΕΙCΟΛΙΓΑΟΝΟΜΑΤΕ 60
^b ^{A. O.} ^{S. O.} ^b FEW YOU'RE HAVING
YOU'RE-HAVING FEW NAMES IN

ΝCΑΡΔΕCΙΝΑΟΥΚΕΜΟΛΥΝΑ 80
SARDIS WHICH NOT POLLUTE

ΝΤΑΙΜΑΤΙΑΔΥΤΩΝΚΑΙΠΕΡ 400
THE GARMENTS OF-them AND THEY-WILL-

ΙΠΑΤΗΣΟΥCΙΝΜΕΤΕΜΟΥΕΝ 20
^{A. O. O. ADO.}
BE-ABOUT-TREADING WITH ME IN

ΛΕΥΚΟΙCΟΤΙΑCΙΟΙΕΙCΙΝ 40
WHITE that WORTHY THEY-ARE

ΟΝΙΚΩΝΟΥCΤΟCΠΕΡΙΒΑΛΕΙ 60
^A ^{1*} ^{thus} ^Ω ^A ^{YE-WILL-BE-ABOUT-CASTING}
b THE ONE-CONQUERING this-one WILL-BE-Being-ABOUT-CAST

ΤΑΙΕΝΙΜΑΤΙΟΙCΛΕΥΚΟΙC 80
^A ^{E. O.}
IN GARMENTS WHITE

ΚΑΙΟΥΜΗΞΙΛΛΕΙΨΤΟΟΝΟ 600
^{S. O.}
AND NOT NO I'LL-BE-OUT-RUBBING THE NAME

ΜΑΔΥΤΟΥΕΚΤΗΣΒΙΒΛΟΥΤΗ 20
OF-him OUT OF-THE SCROLL OF-THE

CΖΩΝCΚΑΙΟΜΟΛΟΓΗΣΩΤΟΟ 40
LIVE AND I'LL-BE-avowing THE NAME

ΝΟΜΑΔΥΤΟΥΕΜΠΡΟCΒΕΝΤΟ 60
^{Ab} ^{ENΩΠΙΟΝ} ^{IN-VIEW}
OF-him IN-TOWARD-PLACE OF-THE

ΥΠΑΤΡΟCΜΟΥΚΑΙΕΝΩΠΙΟΝ 80
FATHER OF-ME AND IN-VIEW

ΤΟΝΑΓΓΕΛΩΝΑΥΤΟΥΟΕΧΩΝ 600
b OF-THE MESSENGERS OF-Him THE ONE-HAVING

ΟΥCΑΚΟΥCΑΤΩΤΙΤΟΠΝΕΥΜ 20
EAE LET-him-BEAR ANY THE spirit

ΑΛΕΓΕΙΤΑΙCΕΚΚΛΗCΙΑΙC 40
IS-saying TO-THE OUT-CALLED

ΚΑΙΤΩΑΓΓΕΛΩΤΗCΕΝΦΙΛΑ 60
7 AND TO-THE MESSENGER OF-THE IN FOND-brother

ΔΕΛΦΙCΕΚΚΛΗCΙΑCΓΡΑΥ 80
^b ^{inserts} ^Δ ^ε ^ο ^{inserts} ^Ι
(Philadelphia) OUT - CALLED WHITE

ΟΝΤΑΔΕΛΕΓΕΙΟΔΛΗΘΙΝΟC 700
^b THE HOLY THE TRUE
THE-YET IS-saying THE TRUE

ΟΑΓΙΟCΟΕΧΩΝΤΗΝΚΛΕΙΝΤΗ 20
^{THE} ^{by} ^s ¹ ^Δ ^ο ^{omits} ^{OF-THE}
THE HOLY THE HAVING THE LOCKET OF-THE

ΥΔΑΥΕΙΔΚΑΙΟΑΝΟΙΓΩΝΚΑ 40
^b ^Ο ^o ^{omit} ^{AND} ^{s omits} ^{THE} ^S ^Y ^O
DAVID AND THE One-UP-OPENING AND

ΙΟΥΔΕΙCΚΛΕΙCΕΙΚΑΙΚΑΙ 60
^{S. O.} ^{S. O.} ^A ^{omits} ^{AND} ^b ^{adds} ^Δ ^Υ ^Τ
NOT-YET-ONE WILL-BE-LOCKING AND LOCKING

ΗΝΕΙΜΗΟΑΝΟΙΓΩΝΙΤΙΦΝΟΤΗCΟΝΕ-OPENING 60
^b ^{ΕΙ}
AND NOT-YET-ONE WILL-BE-UP-OPENING I'VE-

ΙΔΑΤΑΕΡΓΑCΟΥΙΔΟΥΔΕΔΩ 800
^{Ab} ^Δ
PERCEIVED THE ACTS OF-YOU BE-PERCEIVING I'VE-GIVEN

ΚΑΕΝΩΠΙΟΝCΟΥΒΥΡΑΝΗΝΕ 20
IN-VIEW OF-YOU DOOR HAVING-

ΩΓΜΕΝΗΝΗΝΟΥΔΕΙCΔΥΝΑΤ 40
^{been-UP-OPENED} ^{WHICH} ^{NOT-YET-ONE} ^{IS-ABLE}
been-UP-OPENED WHICH NOT-YET-ONE IS-ABLE

ΔΙΚΛΕΙCΔΙΑΥΤΗΝΟΤΙΜΙΚ 60
^{S. O.} ^{omits} ^{her}
TO-LOCK her that LITTLE

ΡΑΝΕΧΕΙCΔΥΝΑΜΙΝΚΑΙΕΤ 80
YOU'RE-HAVING ABILITY AND YOU-

ΗΡΗCΑCΜΟΥΤΟΝΛΟΓΟΝΚΑΙ 900
KEEP OF-ME THE saying AND

ΟΥΚΗΡΗCΩΤΟΟΝΟΜΑΜΟΥΙ 20
9 NOT YOU-DISOWN THE NAME OF-ME BE-

ΔΟΥΔΕΦΟΚΑΕΚΤΗCΣΥΝΑΦ 40
^{Ab} ^Δ ^Ω ^{I-AM-GIVING, TO which} ^b ^{adds} ^Μ ^Ι
PERCEIVING I-HAVE-GIVEN OUT OF-THE TOGETHER-LEAD

ΓΗCΤΟΥCΑΤΑΝΑΤΩΝΑΓΕΓΟΝ 60
^{OF-THE} ^{SATAN} ^(Ileb. adversary) ^{OF-THE} ^{ONES} ^{SAY-}
OF-THE SATAN (Ileb. adversary) OF-THE ONES-SAY-

ΤΩΝΕΑΥΤΟΥCΙΟΥΔΑΙΟΥCΕ 80
ING selves JUDA-ans TO-

ΙΝΑΙΚΑΙΟΥΚΕΙCΙΝΑΛΛΑΨ 600
BE AND NOT THEY-ARE but THEY-

The Prophetic Section

¹⁰ *Endurance* will be a cardinal virtue in that day of stress and distress. Seven times are we reminded of it (1922, 3, 10, 13, 10, 14, 12). He that endures to the end shall be saved (Mt. 10:22, 24, 13 Mk. 13:13). In the present economy salvation depends entirely on faith in Christ.

¹⁰ The English idiom *to keep out*, conveys a false impression to many. Here it does not mean to keep *from*, but to keep those who are in the trial so that they come *out* victoriously.

¹² The conqueror with but little power who hides *in* the temple during the hour of trial will be openly acknowledged in the kingdom by giving him a place of prominence and power like the great pillars, Jachin and Boaz. It may be that they will have a special place of authority over the vast crowd who serve Him day and night in His temple (7:15).

¹² The 144,000 are sealed on their foreheads (73) which exempts them from the judgment of the locusts (94). This seal is probably the Father's name. In the new earth the slaves of the Lamb-kin are thus sealed (224). On the other hand, the false prophet causes all to receive the emblem of the wild beast (13:10), marking them for God's indignation (149). Only those who refuse this symbol live and reign with Christ the thousand years (204).

LAODICEA

¹⁴ God's creative Original. See Col. 1:15 note. He is called the Origin or Beginning three times in this scroll in the phrase "Origin and Consummation" (21, 22, 13).

¹⁶ To spew as the result of an emetic.

¹⁷ Naked in the sense of scantily clad, not necessarily nude.

²¹ The promises to the conquerors increase in proportion to the apostasy with which they contend. In Ephesus they are promised a place in the paradise of the new earth. This will doubtless be shared by all the other conquerors as well. In Laodicea, the nauseating ecclesia, the conqueror is promised a place with Christ on His millennial throne. This is the highest place to which an Israelite could aspire (Mt. 20:21). This is fulfilled when the wages are paid (11:18) and the saints reign with Him the thousand years (204).

ing them that they will be arriving and worshipping before your feet, and they may know that *I* love you.

¹⁰ Seeing that you keep the word of My endurance, *I*, also, shall be keeping you out of the hour of trial which is about to be coming on the whole inhabited earth to try those who are dwelling on the earth. I am coming swiftly! Be holding to that which you have, that no one may be taking your wreath.

¹² The one who is conquering, him shall I be making a pillar in the temple of My God, and he may be coming out nevermore, and I shall be writing on him the name of My God, and the name of the city of My God, the new Jerusalem, which is descending out of heaven from My God, and My new name.

¹³ Who has an ear, let him hear what the spirit is saying to the ecclesias."

¹⁴ And to the messenger of the ecclesia in Laodicea write: 'Now this He is saying Who is the Amen, the Faithful and True Witness, and God's creative Original.

¹⁵ "I am aware of your acts, that you are neither cool nor zealous. You ought to be cool or zealous!

¹⁶ Thus, seeing that you are indifferent, and are neither cool nor zealous, I am about to spew you out of

¹⁷ My mouth. Seeing that you are saying that 'I am rich!' and 'I have become rich and have need of nothing!' and you are not aware that *you* are wretched and forlorn and poor and blind and

¹⁸ naked, I am advising you to buy of Me gold refined in the fire that you should be rich, and white garments that you should be clothed, and the shame of your nakedness should not be made manifest, and eyesalve

ΕΥΔΟΝΤΑΙ ΙΔΟΥΠΟΙΗΣΦΑΥ 20 amē-falsifying DE-PERCEIVING I'LL-DE-making them	ΤΙΤΟΠΝΕΥΜΑΛΕΓΕΙΤΑΙΣΕ 20 ANY THE spirit is-saying to-THE OUT-
ΤΟΥΣΙΝΑΝΘΟΥΣΙΝΚΑΙΠΡΟ 40 b SHOULD- (U) o. b o. THAT THEY'LL-DE-ABBIVING AND WILL-BE-	ΚΚΛΗΣΙΑΙΣΚΑΙΤΩΑΓΓΕΛΩ 40 14 CALLED AND to-THE MESSENGER
ΣΚΥΝΗΣΟΥΣΙΝΕΩΦΙΟΝΤΩ 60 worshipping IN-VIEW OF-THE	ΤΗΣΕΝΛΑΟΔΙΚΙΔΕΚΚΛΗΣΙ 60 OF-THE IN PEOPLE-JUST (Laodicea) OUT-CALLED
ΝΠΟΔΩΝΣΟΥΚΑΙΓΗΝΩΣΙΝΟΤ 60 feet OF-YOU AND THEY-MAY-BE-KNOWING	ΑΣΓΡΑΥΟΝΤΑΔΕΛΕΓΕΙΟΑΜ 60 WRITE THE-YET is-saying THE AMEN
h omits I ΙΕΓΩΗΓΑΠΗΣΑΘΕΟΤΗΤΗΡ 100 10 that I LOVE YOU that YOU-KEEP	h inserts ΚΑΙ AND h omits THE ΗΝΟΜΑΡΤΥΣΟΠΙΣΤΟΣΚΑΙ 600 THE Witness THE BELIEVING AND THE
ΗCΑCΤΟΝΑΛΟΓΟΝΤΗΣΥΠΟΜΟ 20 THE saying OF-THE UNDER-REMAIN-	ΑΔΗΘΙΝΟΣΚΑΙΗΑΡΧΗΝΤΗΣ 20 TRUE AND THE ORIGINAL OF-THE CRE-
ΝΗΣΜΟΥΚΑΓΘΕΤΗΡΗΣΦΕΚ 40 ing OF-ME AND-I YOU SHALL-DE-KEEPING OUT	ΚΛΗCΙΑC (ecclesia) ΤΙCΕΩCΤΟΥΘΕΟΥΙΔΑCΟΥ 40 15 ATION OF-THE God I'VE-PERCEIVED OF-YOU
ΤΗΣΩΡΑCΤΟΥΠΕΙΡΑCΜΟΥΤ 60 OF-THE HOUR OF-THE trial OF-	ΤΑΕΡΓΑΟΤΙΟΥΤΕΨΥΧΡΟCΕ 60 THE ACTS that NOT-BESIDES COOL YOU
ΗCΜΕΛΛΟΥCΗCΕΡΧΕCΘΑΙΕ 60 THE ONE-BEING-ABOUT TO-BE-COMING ON	ΙΟΥΤΕCΤΟCΦΕΛΟΝΨΥΧ 60 ARE by s ² A omits OWE COOL YOU-WERE OR ABE NOT BESIDES BOILING OWE COOL
ΠΙΤΗΣΟΙΚΟΥΜΕΝΗCΟΛΗCΠ 200 OF-THE BEING-HOMED WHOLE TO-	BOILING B E I YOU-ARE ab this that ΡΟCΗΝΖΕCΤΟCΟΤΙΟΥΤΩC 700 16 YOU-WERE OR BOILING that thus
h o. ΕΙΡΑCΑΙΤΟΥCΚΑΤΟΙΚΟΥΝ 20 try THE once-DOWN-HOMING	A+ E s ¹ * s ¹ * omits YOU-ARE A COOL NOT-BESIDES ΧΑΙΡΑCΕΙΚΑΙΟΥΤΕΖΕCΤ 20 TEPID YOU-ARE AND NOT-BESIDES BOILING
ΤΑCΕΠΙΤΗΣΓΗCΕΡΧΟΜΑΙ 40 11 ON OF-THE LAND I-AM-COMING	Abol omits YOU-ARE (s ¹) s ¹ adds E I YOU-ARE (s ¹) ΟCΕΙΟΥΤΕΨΥΧΡΟCΜΕΛΛΩC 40 YOU-ARE NOT-BESIDES COOL I-AM-BEING-ABOUT YOU
ΤΑΧΥΚΡΑΤΕΙΟΙΕΧΕΙCΙΝΑΜ 60 SWIFTLY BE-HOLDING WHICH YOU'BE-HAVING THAT NO-	s ² I N o. s ¹ * ΠΑΥCΕC for I-AM-A, YOU TO-S, OUT ΕΕΜΕCΑΙΕΚΤΟCΤΟΜΑΤΟC 60 TO-SPEW OUT OF-THE MOUTH
h o. ΗΔΕΙCΛΑΒΗΤΟΝCΤΕΦΑΝΟΝ 60 YET-ONE MAY-BE-GETTING THE WHEATH	s ¹ * C=OF-YOU b omits that ΜΟΥΟΤΙΛΕΓΕΙCΟΤΙΠΛΟΥC 60 17 OF-ME that YOU-ARE-saying that RICH
CΟΥΟΝΙΚΩΝΠΟΙΗCΦΑΥΤΟΝ 300 12 OF-YOU THE ONE-CONQUERING I-SHALL-DE-making him	ΙΟCΕΙΜΙΚΑΙΠΕΠΛΟΥΤΗΚΑ 300 I-AM AND I-HAVE-become-RICH
CTYΛΟΝΕΝΤΩΝΑΦΤΟΥΘΕΟΥ 20 COLUMN IN THE TEMPLE OF-THE God	A omits OF- o. o. s o. ΚΑΙΟΥΔΕΝΟCΧΡΕΙΑΝΕΧΩΚ 20 AND OF-NOT-YET-ONE USE I'M-HAVING AND
ΜΟΥΚΑΙΕCΩΦΟΥΜΗCΕΛΘΗΕ 40 OF-ME AND OUT NOT NO he-MAY-BE-OUT-COMING	YOU ARE THE by s ² ΔΙΟΥΚΟΙΔΑCΟΤΙCΥΕΙΟΤΑ 40 NOT YOU'VE-PERCEIVED that YOU ARE THE WEIGHT-
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The Prophetic Section

²² A low state of spirituality is denoted by the hearing ear. Job said "I heard of Thee by the hearing of the ear, but now my eye sees Thee (Job 42⁵)."

THE THRONE SECTION

CHRIST AS KING

This section deals with the establishment of the kingdom of Christ and His saints (Dan. 7^{14,18}) over the whole earth, as the Temple Section (11¹⁹⁻²⁰) breaks down all opposition to the worship of Jehovah and the priesthood of Israel. There are three distinct divisions in this section: the Seals, the Trumpets, and the Thunders. Each of these is preceded by a preparatory vision, the Seals by the Throne, the Scroll and the Lambkin, the Trumpets by the 144,000 and the Vast Multitude, the Thunders by the Messenger and the Open Scroll.

¹ The "openings" of this prophecy should be given careful consideration. They are like the rising curtain which reveals the next act in this great tragedy. There are four pairs of "openings", each of which should be studied together. They are as follows:

HEAVEN—A Door (41) *Presidential Judgments.*

Heaven (1911) *Public Judgments.*

THE EARTH—A Well (92) *The Terrible Calvary.*

Its Mouth (1216) *Swallows the Flood.*

THE SCROLLS—Seven Seals (5234596135791281).

The Scrolls (2012) *Individual Judgment.*

THE TEMPLE—The Temple (1119) *Ark, Covenant.*

Tent of Testimony (155) *Law Exposed.*

³ The emerald rainbow assures us that God will remember His covenant with every living creature (Gen. 9^{9,17}). There shall not be another deluge. These days will be like the days of Noah in many other respects (Mt. 24³⁷ Lu. 17²⁶).

⁴ *Elder*, or *senior* or *presbyter*, is a title of honor and respect implying authority rather than advanced age, as in our "alderman". These elders follow the living creatures in worshipping the Creator (41⁰). An elder assures John that the Lion will break the seals (5⁵) and when He takes the scroll they celebrate (5^{8,11}). They fall and worship in unison with all creation (51⁴). They echo the worship of the vast crowd (711) and one of them tells John who they are (714).

to anoint your eyes, that you may be observing.

¹⁹ As many as I should be fond of, I am exposing and disciplining. Be zealous, then, and repent! *Lo!* I stand at the door and am knocking. If ever any one should be hearing My voice and be opening the door. I shall also be coming in to him and dining with him, and he with Me.

²¹ The one who is conquering, to him shall I be granting to be seated with Me on My throne as I, also, conquer, and am seated with My Father on His throne.

²² Who has an ear, let him hear what the spirit is saying to the ecclesias. " " "

⁴ After these things I perceived, and *lo!* a door has been opened in heaven, and *lo!* the first sound which I hear, is as of a trumpet talking with me, saying, "Ascend here! and I shall be showing you what must be occurring after these things".

² Now immediately I came to be in spirit, and *lo!* a throne, located in spirit, and *lo!* on the throne One sitting. And He who is sitting is, to sight, like a jasper stone and a carnelian. And a rainbow surrounding the throne is, to sight, like an emerald.

⁴ And surrounding the throne are twenty-four thrones, and on the twenty-four thrones elders are sitting, clothed in white garments, and on their heads are golden wreaths.

⁵ And out of the throne are issuing lightnings and voices and thunders. And seven torches of fire are burning before the throne, which are the seven spirits of God.

⁶ And before the throne it is as a glassy sea, like crystal.

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ΣΜΟΥ ΚΑΙ ΑΝΟΙΞΤΗΝ ΘΥΡΑ⁸⁰
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ΝΟΠΙΟΝ ΤΟΥ ΘΡΟΝΟΥ ΦCΘΑΛΛ⁸⁰⁰⁰
 VIEW OF-THE THRONE AS SEA

Throne Section—The Scroll

At the seventh trumpet they fall and worship, the tenor of their words showing that they are not included among His slaves the prophets or the saints (11¹⁶). They hear the song of the 144,000 (14³) and join the hallelujahs at the destruction of Babylon (19⁴). David patterned the twenty-four courses of the priesthood after them (1 Chr.24³, 5 Heb.8⁵9²³). They lead heaven's worship and combine the offices of prophet, priest and king, for they sit on thrones, present the worship of others, and speak for God. Their "crowns", however, are not regal, but wreaths of victory.

6 The throne attendants of the Divine Majesty vary according to the character and title which He assumes. Jehovah is attended by the Living Ones, or Cherubim. These are intensely animate and are incorporated into the very throne itself. All creation is represented in this august session. The heads of the heavenly hosts sit on thrones. The messengers attend. All of these are heavenly spirit beings.

The realm of earth is represented by the heads of the animal kingdom, including man. These are the divisions of creation (Gen.1) except fish and creeping things. With these only God established His covenant after the flood (Gen.9^{9,10}). They are living *souls*, rather than spirits. They conform to the scene about them. When we first see the cherubim, guarding the way to the tree of life (for this tree was a source of the life they represented) *no* wings are mentioned (Gen.3²⁴). When they form part of the mercy seat, they seem to have had *two* wings (Ex.25²⁰). When Ezekiel sees them they have *four* wings (Eze.1⁶). Here they have *six* wings each. Ezekiel tells us they looked like living coals of fire. Here they are full of eyes. Ezekiel calls them by the same name they are given here when he says: "It is the animal which I saw under the God of Israel at the stream Chebar: and I know that they are cherubim" (Eze.10²⁰). According to these passages they do not seem to be confined to a set physical manifestation, but conform to their spiritual activity and environment. Isaiah calls them Seraphim or Burning Ones in connection with the title Adonai.

11 The elders worship the *Creator* rather than a Redeemer.

And centering in the throne and around the throne are four animals replete with eyes in front and
7 behind. And the first animal is like a lion, and the second animal is like a calf, and the third animal has a face like as a human being, and the fourth animal is like a
8 flying vulture. And the four animals—each one of them has six wings apiece. Around and inside they are replete with eyes.

And they have no rest day and night, saying,

"Holy! holy! holy!
Lord God Almighty,
Who wast and Who art
And Who art coming!"

9 And whenever the animals should be giving glory and honor and thanks to Him Who is sitting on the throne, Who is living for the
10 eons of the eons (*Amen!*), the twenty-four elders, also, will be falling before Him Who is sitting on the throne and will be worshipping Him Who is living for the eons of the eons (*Amen!*), and they are casting their wreaths before the throne, saying,

11 "Worthy art Thou, O Lord, our Lord and God,
To get glory and honor and power;
For the universe Thou dost create,
And because of Thy will it is created and was."

5 And I perceived on the right hand of Him Who is sitting on the throne a scroll, written in front and on the back, and sealed up with
2 seven seals. And I perceived a strong messenger proclaiming with a loud voice: "*Who is worthy to open the scroll, and to loose its*

<p>ΑCΣΑΥΑΛΙΝΗΜΟΙΑΚΡΥCΤ 20 GLASSY LIKE FREEZE-PUT</p> <p>ΑΛΛΟΚΑΙΕΝΜΕCΦΤΟΥΘΡΟΝ 40 AND IN MIDST OF-THE THRONE</p> <p>ΟΥΚΑΙΚΥΚΛΩΤΟΥΘΡΟΝΟΥΤ 60 AND LO-ABOUND OF-THE THRONE FOUR</p> <p>ΕCΣΑΡΑΖΟΑΓΕΜΟΝΤΑΟΦΘΑ 80 LIVING-ones BEING-REFLETE OF-VIEWERS</p> <p>ΑΜΩΝΕΜΠΡΟCΒΕΝΚΑΙΟΠΙC 100 IN-TOWARD-PLACE AND BEHIND-</p> <p>ΒΕΝΚΑΙΤΟΖΩΝΤΟΠΡΟΤΟΝ 20 7 PLACE AND THE LIVING-ONE THE BEFORE-most</p> <p>ΟΜΟΙΟΝΛΕΟΝΤΙΚΑΙΤΟΔΕΥ 40 LIKE LO-LION AND THE second</p> <p>ΤΕΡΟΝΖΩΝΟΜΟΙΟΝΜΟCΧΦ 60 LIVING-ONE LIKE LO-CATTLE</p> <p>ΚΑΙΤΟΤΡΙΤΟΝΖΩΟΝΕΧΟΝΤΟ 80 AND THE third LIVING-ONE HAVING THE</p> <p>ΠΡΟCΦΩΠΟΝΨΟΜΟΙΟΝΑΝΘ 100 face AS LIKE LO-human</p> <p>ΡΟΨΚΑΙΤΟΤΕΤΑΡΤΟΝΦΟ 20 AND THE fourth LIVING-ONE</p> <p>ΝΟΜΟΙΟΝΛΕΤΩΠΕΤΟΜΕΝΟΚ 40 LIKE LO-VULTURE fLYING AND</p> <p>ΑΙΤΑΤΕCCEPAPZΑΕΝΕΚΑC 60 8 THE FOUR LIVING-ONES ONE EACH</p> <p>ΤΟΝΑΥΤΩΝΕΧΟΝΑΝΑΠΤΕΡ 80 CORDING-TO ONE S INSERTAL A Φ b omits OF-them</p> <p>ΓΑCΕΚΥΚΛΟΒΕΝΚΑΙCΦΩ 300 b ΦΝ OF-FLYERS b Ω b adds ΚΑΙΕΞΩ(σι*)ΟΘΕΝ SIX ROUND-PLACE AND INTO-PLACE</p> <p>ΕΝΓΕΜΟΥCΙΝΟΦΘΑΛΜΩΝΚΑ 20 AND OUT-PLACE THEY' BE-BEING-REFLETE OF-VIEWERS AND</p> <p>ΙΑΝΑΠΛΥCΙΝΟΥΚΕΧΟΥCΙΝ 40 UP-CLEASING NOT THEY-ARE-HAVING</p> <p>ΗΜΕΡΑCΚΑΙΝΥΚΤΟCΛΕΓΟΝ 60 OF-DAY AND OF-NIGHT SAYING</p> <p>ΤΕCΑΓΙΟCΑΓΙΟCΑΓΙΟCΚΥ 80 b repeats HOLY nine times, si* right POLY HOLY HOLY Master</p> <p>ΡΙCΘΘΕΟCΟΠΑΝΤΟΚΡΑΤΩ 400 si* omits THE s omits THE THE God THE ALL-HOLDER</p> <p>ΡΟΗΝΚΑΙΟΦΩΝΚΑΙΟΕΡΧΟΜΕ 20 THE WAS AND THE BEING AND THE COMING-ONE</p> <p>ΝΟCΚΑΙΟΤΑΝΑΨCΦCΙΝΤΑ 30 A WILL- OY h o. AND WHEN-EVER SHOULD-BE-GIVING THE</p> <p>ΖΩΑΔΟCΑΝΚΑΙΤΙΜΗΝΚΑΙΕ 80 LIVING-ones esteem AND VALUE AND thank-</p> <p>ΥΧΑΡΙCΤΙΑΝΤΟΚΑΘΗΜΕΝΩ 80 A ΓΙΑC JOYS ING LO-THE One-sitting</p> <p>ΕΠΙΤΩΘΡΟΝΩΤΩΖΩΝΤΙΕΙC 500 b OY OY OF-THE THRONE ON THE THRONE LO-THE One-LIVING INTO</p>	<p>ΤΟΥCΑΙΩΝΑCΤΩΝΑΙΩΝΩΝΑ 20 THE eons OF-THE eons</p> <p>ΜΗΝΚΑΙΠΕCΟΥΝΤΑΙΟΙΕΙΚ 40 10 MEN AND WILL-BE-FALLING THE TWENTY-</p> <p>ΟCΙΤΕCΑΡΕCΠΡΕCΒΥΤΕΡ 60 FOUR SENIORS</p> <p>ΟΙΕΝΩΠΙΟΝΤΟΚΑΘΗΜΕΝΟ 80 IN-VIEW OF-THE One-sitting</p> <p>ΥΕΠΙΤΟΥΘΡΟΝΟΥΚΑΙΠΡΟC 600 ON OF-THE THRONE AND THEY-WILL-BE-</p> <p>ΚΥΗΝCΟΥCΙΝΤΩΖΩΝΤΙΕΙC 20 b o. worshipping LO-THE One-LIVING INTO</p> <p>ΤΟΥCΑΙΩΝΑCΤΩΝΑΙΩΝΩΝΑ 40 THE eons OF-THE eons</p> <p>ΜΗΝΚΑΙΒΑΛΛΟΥCΙΝΤΟΥCCT 61 A o. = WILL-BE-CASTING MEN AND THEY-ARE-CASTING THE WHEATIS</p> <p>ΕΦΑΝΟΥCΑΥΤΩΝΕΝΩΠΙΟΝΤ 80 OF-them IN-VIEW OF-</p> <p>ΟΥΘΡΟΝΟΥΛΕΓΟΝΤΕCΑΨΙΟ 700 si* ENTEC 11 THE THRONE saying WORTHY</p> <p>ΑΒΟΜΙΤ ΜΑCΤΕΡ ΟΚΥΡΙΟCΚΑΙΘΘ 20 LO omit Master THE Master AND THE God</p> <p>ΕΟCΗΜΩΝΑΒΕΙΝΤΗΝΔΟCΑ 40 b inserts ΟΑΓΙΟC THE HOLY OF-US TO-BE-GETTING THE eCtem</p> <p>ΝΚΑΙΤΗΝΤΙΜΗΝΚΑΙΤΗΝΔΥ 60 s omits THE A omits THE AND THE VALUB AND THE ABILITY</p> <p>ΝΑΜΙΝΟΤΙCΥΕΚΤΙCΑCΤΑΠ 80 b omits THE that YOU CREATE THE ALL</p> <p>ΑΝΤΑΚΑΙΔΙΑΤΘΕΛΗΜΑCΟ 800 A omits THE A adds TI AND THRU THE WILL OF-YOU</p> <p>ΥΗCΑΝΚΑΙΕΚΤΙCΘΗCΑΝΚΑ 20 A omits AND ARE-CREATED THEY-WERE AND ARE-CREATED AND</p> <p>ΙΕΙΔΟΝΕΠΙΤΗΝΔΕCΙΑΝΤΟ 40 5 Abo. s IT error I-PERCEIVED ON THE RIGHT OF-THE</p> <p>ΥΚΑΘΗΜΕΝΟΥΕΠΙΤΟΥΘΡΟΝ 60 One-sitting ON OF-THE THRONE</p> <p>ΟΥΒΙΒΛΙΟΝΓΕΓΡΑΜΜΕΝΟ 80 SCROLLLET HAVING-been-WHITTEN by s? SCROLLLET HAVING-been-WHITTEN</p> <p>ΕCΩΘΕΝ ΙΝΤΟ-ΠΛΑCΕ b OUT-ΕΞΩΘΕΝ Αb si* -AND Αb ΕΜΠΡΟCΒΕΝΚΑΙΟΠΙCΘΕΝΚ 300 IN-TOWARD-PLACE AND BEHIND-PLACE AND</p> <p>ΑΙΚΑΤΕCΦΡΑΓΙCΜΕΝΟΝCΦ 20 HAVING-been-BOW-UP-SEALED LO-SEALS</p> <p>ΡΑΓΙCΙΝΕΠΤΑΚΑΙΕΙΔΟΝΑ 40 Ab o. SEVEN AND I-PERCEIVED ME-</p> <p>ΓΓΕΛΟΝΙCΧΥΡΟΝΚΗΡΥCCO 80 s PROCLAIMING STRONG FENGER STRONG PROCLAIMING</p> <p>ΝΤΑΕΝΦΩΝΗΜΕΓΑΛΗΤΙCΑΞ 80 IN ROUND GREAT ANY WORTHY</p> <p>ΙΟCΑΝΟΙΖΑΙΤΟΒΙΒΛΙΟΝΚ 900 h adds ΕCΤΙΝ IS s C for ΔΙ TO-UP-OPEN THE SCROLLLET AND</p>
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Throne Section—The Lambkin

1 The scroll is not a "book". It was applied to a legal document (Mt.19⁷ Mk.10⁴). This is its probable meaning here, for it is endorsed on the back and sealed like a mortgage "according to the law and custom" which obtained in Israel in ancient times (Jer.32⁸⁻¹⁴). What the breaking of the seals involves is clear from the new song of the animals and elders (5⁹) when the Lambkin gets the scroll. The sovereignty of the earth, which is Israel's, has passed from them. It is held by alien powers which must be dispossessed. It is Jehovah's purpose that Israel shall reign over the whole earth. The redemption of their lost heritage is the subject of this section. Nothing could more aptly portray the process of this redemption than the gradual breaking of the seals of the scroll. When all are broken the incumbency is removed—the sovereignty of the earth becomes our Lord's and His Messiah's for the eons of the eons (11¹⁵).

6 *Lambkin*, the diminutive form, is used to distinguish it from the usual word lamb (Jn.12⁹, 3⁸ Ac.8³² 1Pt.1¹⁹). It is used only once elsewhere (Jn.21¹⁵), in contrast to a full grown sheep. This tender and delicate form adds much to the loving pathos of this prophecy. The utter weakness of a very young Lamb is in striking antithesis to His character as the Lion and to the mighty acts which He performs as a result of His suffering and death. It is in beautiful accord with the new name of His wife, who is now called the *bride*. Youth is renewed in resurrection.

8 The ancient "harp" was shaped like the lyre and was used in prophecy (1Sa.10⁵ 1Chr.25¹) and thanks and praise (1Chr.25³ Ps.92¹⁻³ 149³), which are seen in this new song which they sing.

9 The prayers of the saints may be summed up in one word: "Thy kingdom come!" (Mt.6¹⁰). How fit that these should find remembrance when He is about to fulfill their request!

9 The elders and animals are *bought*, not redeemed. They celebrate Israel's deliverance. The failure to note this distinction and the consequent attempt to reconcile the two parts of this song, has led to much confusion in the manuscripts.

3 seals?" And no one in heaven, nor on earth, nor underneath the earth, was able to open the scroll, neither to look at it. And I lamented much that no one was found worthy to open the scroll, neither to look at it. And one of the elders is saying to me, "Do not be lamenting! *Lo!* He conquers! The Lion out of Judah's tribe, the Root of David, is to open the scroll and to loose its seven seals!"

6 And I perceived, in the center of the throne and of the four animals and in the center of the elders, a Lambkin standing, as though slain, having seven horns and seven eyes, which are the seven spirits of God, commissioned for the entire earth.

7 And It came and has taken it out of the right hand of Him Who is sitting on the throne.

8 And when It took the scroll, the four animals and the twenty-four elders fall before the Lambkin, each having a lyre and golden bowls brimming with incenses, which are the prayers of the saints. And they are singing a new song, saying,

"Worthy art Thou to be taking the scroll and to open its seals,
For Thou wast slain and dost buy us for God by Thy blood.

Out of every tribe and language and people and nation

10 Thou dost also make them a kingdom and a priesthood for our God,
And they will be reigning on the earth."

11 And I perceived, and I hear a sound as of many messengers around the throne and the animals and the

ΔΙΑΥΣΑΙΤΑ C C ΦΡΑΓΙΔΑ C A 30
TO-LOOSE THE SEALS OF

ΥΤΟΥ ΚΑΙ ΟΥΔΕ ΙC ΔΑΥΝΑΤΟ 40
3 it AND NOT-YET-ONE W⁴-ABLE
After heaven b adds ΔΝΩ UP b² Δ=DESIDES
ΕΝΤΩΥΡΑΝΘΟΥΔΕ ΕΠΙΤΗΣ 60
IN THE heaven NOT-YET ON OF-THE
b NOT-DESIDES T s omits from NOT-YET TO LAND
ΓΗΣ ΟΥΔΕΥ ΠΟΚΑΤΩΤΗΣ ΓΗΣ 80
LAND NOT-YET UNDER-DOWN OF-THE LAND

ΑΝΟΙΞΑΙΤΟ ΒΙΒΛΙΟΝΟΥΤΕ 100
TO-UP-OPEN THE SCROLLT NOT-DESIDES
A omits verses four b adds Ι ΕΓΩ s² Δ for
ΒΛΕΠΕΙΝ ΑΥΤΟ ΚΑΙ ΕΚΛΑΙΟ 20
4 TO-DE-looking it AND I-LAMENTED
IO b+N
ΜΑΝΥ ΤΗ NOT-YET-ONE WORTHY WAS-
s¹ adds CΕΤΑΙ=will-be-being-found
ΥΡΕΘΑΝΟΙΞΑΙΤΟ ΒΙΒΛΙΟ 80
FOUND TO-UP-OPEN THE SCROLLT

ΝΟΥΤΕ ΒΛΕΠΕΙΝ ΑΥΤΟ ΚΑΙ 60
5 NOT-DESIDES TO-DE-looking it AND ONE

ΙC ΕΚΤΩΝ ΠΡΕCΒΥΤΕΡΩΝ 200
OUT OF-THE SENIORS IS-say-

ΓΕΙΜΟΙ ΜΗ ΚΑΛΕΙΔΟΥΕΝΙ 20
ING to-me NO YOU-DE-lamenting BE-perceiving
s omits THE
ΚΗCΕΝ Ο ΛΕΩΝ ΕΚ ΤΗΣ ΦΥΛΗΣ 40
CONQUERS THE LION THE OUT OF-THE tribe
b B o. adds Ο ΤΗΣ
CΙΟΥ ΔΑΝΡΙΖ ΔΔΑΥΕΙΔ ΑΝΟ 60
OF-JUDA THE ROOT of-DAVID TO-UP-OPEN
b ΓΩΝ Η ΚΑΙ adds Ab omit TO-LOOSE
ΙΞΑΙΤΟ ΒΙΒΛΙΟΝ ΚΑΙ ΑΥCΑ 60
THE SCROLLT AND TO-LOOSE

ΙΤΑ CΕΠΤΑ C ΦΡΑΓΙΔΑ C ΑΥΤ 800
THE SEVEN SEALS OF-IT
b omits Ε ΑΙΔΟΥΚΑΙ G M BE-perceiving AND IN
ΟΥΚΑΙ ΕΙΔΟΝ ΕΝ ΜΕCΩ ΤΟΥ Θ 20
6 AND I-PERCEIVED IN MIDST OF-THE THRONE

ΡΟΝΟΥ ΚΑΙ ΤΩΝΤΕ C C ΡΩΝΖ 40
AND OF-THE FOUR LIV-
A M
ΦΩΝ ΚΑΙ ΕΝ ΜΕCΩ ΤΩΝ ΠΡΕCΒ 60
ing-ones AND IN MIDST OF-THE SENIORS
Ab O
ΥΤΕΡΩΝ ΑΡΙΩΝ ΕCΤΗ ΚΩCΩ 60
LAMBkin HAVING-STOOD AS
b O
CΕCΦΑΓΜΕΝ ΟΝΕΧΩΝ ΚΕΡΑΤ 400
HAVING-been-SLAIN HAVING horns

ΔΕ ΠΤΑΚΑΙ ΟΦΘΑΛΜΟΥC ΕΠΤ 20
SEVEN AND VIEWERS SEVEN
h A A omits SEVEN
ΛΟΙΕΙC ΙΝΤΑ ΠΕΤΑΠΝΕΥΜΑ 40
WHO ARE THE SEVEN spirits
b ΑΠΟCΤΕΛΛΟΜΕΝΑ s A
ΤΑΤΟΥ ΘΕΟΥ ΑΠΕCΤΑΛΜΕΝΟ 60
OF-THE God HAVING-been-commissionED

ΙΕΙC ΠΑCΑΝ ΤΗΝ ΓΗΝ ΚΑΙ ΗΝ 80
7 INTO EVERY THE LAND AND He-
b adds ΤΗΝ THE
ΘΕΝ ΚΑΙ ΕΙΛΗΦΕΝ ΕΚ ΤΗΣ ΔΕ 600
CAME AND HAS-GOTTEN OUT OF-THE RIGHT

s¹ ΘΗC feminine
ΞΙΑΤΟΥ ΚΑΘΗΜΕΝΟΥ ΕΠΙ Τ 20
OF-THE One-sitting ON OF-

ΟΥΘΡΟΝΟΥ ΚΑΙ ΟΤΕ ΕΛΑΒΕΝ 40
8 THE THRONE AND when He-GOT
b Δ
ΤΟ ΒΙΒΛΙΟΝ ΤΑΤΕC CΕΡΑΖΩ 60
THE SCROLLT THE FOUR LIVING-
b ΚΔ 24
ΑΚΑΙΟΙ ΕΙCΟCΙΤΕ C C ΑΡΕC 60
ONES AND THE TWENTY-FOUR

ΠΡΕCΒΥΤΕΡΟΙ ΕCΕΑΝΕΝΩ 60
b FELL O
SENIORS FALL IN-VIEW
s EACH HAVING A Θ
ΠΙΟΝΤΟ ΥΑΡΙΝΟΥC ΧΟΝΤΕC 20
OF-THE LAMBkin HAVING

ΕΚΑCΤΟC ΚΙΘΑΡΑ ΚΑΙ ΦΙΔ 40
EACH LYRE AND BOWLS
s inserts Ε
ΛΑCΧΡΥCΑC ΓΕΜΟΥCΑC ΒΥΜ 60
GOLDEN BEING-REPLET OF-incenses
b o. = singular THE by s²
ΙΑΜΑΤΩΝ ΑΙCΙΝΑ ΠΡΟC 60
WHICH ARE THE prayers

ΕΥΧΑΙΤΩΝ ΑΓΙΩΝ ΚΑΙ ΔΔΟΥ 700
A D
9 OF-THE HOLY-ones AND THEY'RE-

CΙΝΩΔΗΝ ΚΑΙ ΝΗΝ ΛΕΓΟΝΤΕ 20
SINGING SONG NEW saying

CA CΙΟC ΕΙΛΑΒΕΙΝ ΤΟ ΒΙΒΛ 40
s o.
WORTHY YOU-ARE TO-DE-getting THE SCROLLT

ΙΟΝ ΚΑΙ ΑΝΟΙΞΑΙΤΑ C C ΦΡΑ 60
AND TO-UP-OPEN THE SEALS

ΓΙΔΑ C ΑΥΤΟΥ ΟΤΙ C C ΦΑΓΗC 80
OF-IT that YOU-WERE-SLAIN

ΚΑΙ ΗΓΟΡΑ C ΑCΤΘΕC ΗΜΑC 600
A omits US
AND BUY to-THE God US

ΕΝ ΤΩ ΑΙΜΑΤΙ CΟΥ ΕΚ ΠΑCΗC 20
IN THE BLOOD OF-YOU OUT OF-EVERY

ΦΥΛΗC ΚΑΙ ΓΛΩC CΗC ΚΑΙ Α 40
tribe AND TONGUE AND PEOPLE

ΟΥΚΑΙ ΕΘΝΟΥC ΚΑΙ ΕΠΟΙΗC 60
AND NATION AND YOU-make
s omits to-THE God OF-US
ΔC ΑΥΤΟΥ CΤΘΕC ΕΦΗΜΕΝ ΒΑC 60
them to-THE God OF-US KINGDOM
s o. b C o. Ab Ε Ι C o. o. o. SACKED-ones
ΙΕΙC ΑΝ ΚΑΙ ΕΡΑΤΕΙΑΝ ΚΑ 900
AND SACREDHOOD AND

Ab THEY-ARE-reigning o.
ΙΒΑCΙΛΕΥC ΟΥCΙΝ ΕΠΙΤΗΣ 20
THEY-WILL-be-reigning ON OF-THE

b o.
ΓΗC ΚΑΙ ΕΙΔΟΝ ΚΑΙ ΗΚΟΥCΑ 40
11 LAND AND I-PERCEIVED AND I-HEAR
Ab omitted by A
ΦCΦΩΝ ΗΝ ΑΓΓΕΛΟΝ ΠΟΛΛΩΝ 60
AS SOUND OF-MESSENGERS MANY

ΚΥΚΛΩ ΤΟΥ ΘΡΩΝΟΥ ΚΑΙ ΤΩΝ 80
to-ABOUND OF-THE THRONE AND OF-THE

ΖΩΩΝ ΚΑΙ ΤΩΝ ΠΡΕCΒΥΤΕΡΩ 1000
LIVING-ones AND OF-THE SENIORS

Throne Section—The Seals

¹³ It has been suggested that the Syriac version preserves the true reading here. After "bliss" it goes right on and gives every creature to the Lambkin, rather than getting praise from them, thus:

And every creature which is in heaven

And on earth and under the earth
And in the sea and all those in them.

And I hear Him Who sits on the throne, Who says,

"To the Lambkin be given blessing and honor and glory and might
For eons of eons!"

¹ The seals fall into two groups. The first are "the beginning of travail" (Mt.24⁸). Then follows "the time of Jacob's trouble" such as has not been from the beginning of creation and never shall be again (Mt.24²¹Mk.13¹⁹).

¹ The first four seals correspond with the opening words of our Lord's address on the Mount of Olives (Mt.24-25 Mk.13 Lu.21³⁻³⁶).

² Compare Mt.24⁵. The false messiah comes forth on a white horse after the manner of the real Messiah.

² The horse is prepared against the "day of battle" (Prov.21³¹ cf. Job 39¹⁹⁻²⁵). Its absence denotes peace (Zech. 9¹⁰10³). They were not in common use in the land of Israel. The king was forbidden to multiply horses (Deut.17¹⁶). They were used chiefly as cavalry and for drawing chariots.

² The bow is a symbol of distant warfare. It is probable that these four seals describe the time when the great western nondescript monster (Dan.7⁷) tramples upon and devours the three eastern beasts (cf.13¹). This will provoke wars all over the earth.

³ Compare Mt.24⁷. Whole nations will rise against other nations. Universal conscription of man-power and all industries will make war a much more terrible experience than in the past.

⁵ Compare Mt.24⁷, "There shall be famines."

The Greek word *zugon* was used of two different Hebrew words: *ol*, a yoke, and *maznim*, balances, scales (Lev.19³⁶ Job 31⁶ Dan.5²⁷ Chaldees). It may mean either a yoke or a pair of balances, according to the context. Here it seems to stand for the weighing of food in time of famine. Thus Ezekiel was given ten ounces of food and a pint of water each day (Eze.4⁹⁻¹²).

elders, and their number was ten thousands of ten thousands and thousands of thousands, saying with a loud voice,

"Worthy is the Lambkin which has been slain

To get power and riches and wisdom and strength

And honor and glory and bliss!"

¹³ And every creature which is in heaven and on the earth and underneath the earth and on the sea, and all those in them, I hear saying,

"To Him Who is sitting on the throne—

To the Lambkin—
Be bliss and honor and glory and might

For the eons of the eons!"

¹⁴ And the four animals said, "Amen!" And the elders fall and worship.

6 And I perceived when the Lambkin opens one of the seven seals; and I hear one of the four animals saying, as with a voice of thunder, "Come!"

² And I perceived, and lo! a white horse, and he who is sitting on it has a bow, and to him was given a wreath. And he came forth conquering and that he should be conquering.

³ And when It opens the second seal, I hear the second animal saying, "Come!" And another horse, fiery red, came forth, and it was given to him who is sitting on it to take peace out of the earth, and that they should be slaying one another. And a huge sword was given to him.

⁵ And when It opens the third seal, I hear the third animal saying, "Come!" And I perceived and lo! a black horse, and he who is sitting on it has a pair of balances in his hand. And I hear as it were a voice in the midst of the four animals saying, "A chenix

ΝΚΑΙΗΝΘΑΡΙΘΜΟΣΑΥΤΩΝΜ²⁰
AND WAS THE NUMBER OF-*them* MY-

ΥΡΙΑΔΕΣΜΥΡΙΑΔΩΝΚΑΙΧΙ⁴⁰
BIADS OF-MYBIADS AND THOUS-

ΛΙΑΔΕΣΧΙΛΙΑΔΩΝΛΕΓΟΝΤ¹² ANDS OF-THOUSANDS SAYING

ΕΣΦΩΝΗΜΕΓΑΛΗΣΙΩΝΕΣΤ⁸⁰
to-*sound* GREAT WORTHY IS

ΙΝΤΟΑΡΝΙΟΝΤΟΕΣΦΑΓΜΕΝ¹⁰⁰
THE LAMBkin THE *One*-HAVING-been-SLAIN

ΟΝΛΑΒΕΙΝΤΗΝΔΥΝΑΜΙΝΚΑ²⁰
to-*BE-GETTING* THE ABILITY AND

ΤΟΝ *added by b*
ΙΠΛΟΥΤΟΝΚΑΙΣΟΦΙΑΝΚΑΙ⁴⁰
RICHES AND WISDOM AND

ΙΣΧΥΝΚΑΙΤΙΜΗΝΚΑΙΔΟΣΑ⁶⁰
STRENGTH AND VALUE AND esteem

ΝΚΑΙΕΥΛΟΓΙΑΝΚΑΙΠΑΝΚΤ⁸⁰
AND blessedness AND EVERY CREAT-

ΙΣΜΑΤΟΕΝΤΩΟΥΡΑΝΩΚΑΙΕ²⁰⁰
URS THE IN THE heaven AND ON

ΠΙΤΗΣΓΗΣΚΑΙΥΠΟΚΑΤΩΤΗ²⁰
OF-THE LAND AND UNDER- DOWN OF-THE

ΓΗΣΚΑΙΕΠΙΤΗΣΘΑΛΑΣΣΗ⁴⁰
LAND *s reads T* ΔΕΝΤΗ THE IN THE

ΣΕΣΤΙΝΚΑΙΤΑΕΝΑΥΤΟΙΣΠ⁶⁰
IS AND THE IN them ALL

ΑΝΤΑΚΑΙΗΚΟΥΣΑΛΕΓΟΝΤΑ⁸⁰
AND I-*HEAR* saying

ΤΟΚΑΘΗΜΕΝΩΕΠΙΤΩΘΡΩΝ²⁹⁹
to-THE *One*-sitting ON THE THRONE

ΟΥΚΑΙ *added by b s1** *bs1* read and* to-THE LAMBkin²⁰
ΩΤΩΡΝΩΘΕΥΛΟΓΙΑΚΑΙΗ

to-THE LAMBkin THE blessedness AND THE

s1 for and the holding has* ΠΑΝΤΟΚΡΑΤΟΡΟΣ⁴⁰
ΤΙΜΗΚΑΙΗΔΟΣΑΚΑΙΤΟΚΡΑ

VALUE AND THE esteem AND THE holding

ΑΛΙ-*HOLDER*
ΤΟΣΕΙΣΤΟΥΣΑΙΩΝΑΣΤΩΝΑ⁶⁰
INTO THE eons OF-THE eons

ΙΩΝΩΝΚΑΙΤΑΤΕΣΣΑΡΑΖΑ⁸⁰
b adds ΑΜΗΝ AMEN *A* Ε

14 AND THE FOUR LIVING-*ones*
b o. *b T* ΑΤΟ=saying THE

ΕΛΕΓΟΝΑΜΗΝΚΑΙΟΙΠΡΕΣΒ⁴⁰⁰
said AMEN AND THE SENIORS

ΥΤΕΡΟΙΕΠΕΣΑΝΚΑΙΠΡΟΣΕ²⁰
FALL AND worship

ΚΥΝΗΣΑΝΚΑΙΗΔΟΝΟΤΗΝΝΟ⁴⁰
AND I-*PERCEIVED* when UP-OPENS

6 ΙΞΕΝΤΟΑΡΝΙΟΝΜΙΑΝΕΚΤΩ⁶⁰
THE LAMBkin ONE OUT OF-THE

ΝΕΠΤΑΣΦΡΑΓΙΔΩΝΚΑΙΗΚΟ⁸⁰
SEVEN SEALS AND I-*HEAR*

ΥΣΑΕΝΟΣΕΚΤΟΝΤΕΣΣΑΡΦΩΝ⁶⁰⁰
s has out above the line, s small
ONE OUT OF-THE FOUR

ΖΩΝΛΕΓΟΝΤΟΣΦΟΝΗΒ²⁰
LIVING-*ones* saying AS SOUND OF-

a adds ΛΕΓΟΝΤΟΣ saying, *s K* ΑΙΙΔΕ AND BE-*PERCEIVING*
b ΙΔΕ BE-*PERCEIVING* *A* Ο.

2 ΘΗΝΣΕΡΧΟΥΚΑΙΕΙΔΟΝΚΑ⁴⁰
THUNDER BE-COMING AND I-*PERCEIVED* AND

ΙΙΔΟΥΙΠΠΟΣΛΕΥΚΟΚΣΚΑΙ⁶⁰
BE-*PERCEIVING* HORSE WHITE AND THE

At end of line after it s has a small faint Ο η Ο
ΚΑΘΗΜΕΝΟΣΕΠΑΥΤΟΝΕΧΩΝ⁸⁰
one-sitting ON *it* HAVING

ΤΟΣΟΝΚΑΙΔΟΘΗΛΑΥΤΩΣΤΕ⁶⁰⁰
SHOOTER AND WAS-GIVEN to-him WHEATH

ΦΑΝΟΣΚΑΙΞΗΛΑΘΕΝΝΙΚΩΝ²⁰
A adds Ο ΤΗΕ AND he-OUT-CAME CONQUERING

ΕΝΙΚΗΝΕC he-CONQUERS for THAT he-sh'll p-n.c.
ΚΑΙΗΝΙΚΗΝΚΗΚΑΙΟΤΗΝ⁴⁰

3 AND THAT he-SHOULD-be-CONQUERING AND when He-
s Y o. *b omits* ΤΗΕ *b* THE second SEAL

ΟΙΞΕΝΤΗΝΣΦΡΑΓΙΔΑΤΗΝΔ⁶⁰
UP-OPENS THE SEAL THE sec-

ΕΥΤΕΡΑΝΗΚΟΥΣΑΤΟΥΔΕΥΤ⁸⁰
and I-*HEAR* OF-THE second

ΕΡΟΥΖΦΟΥΛΕΓΟΝΤΟΣΕΡΧΟ⁷⁰⁰
LIVING-*one* saying BE-COMING

ΙΔΕΚΑΙΙΔΟΝΚΑΙΙΔΟΥ *added by s*
BE-*PERCEIVING* AND I-*PERCEIVED* AND BE-*PERCEIVING*

4 ΥΚΑΙΞΗΛΑΘΕΝΑΛΛΟCΙΠΠΟ²⁰
AND OUT-CAME other HORSE

ab o. *a adds* ΕΝ IN
CΠΥΡΡΟΣΚΑΙΤΟΚΑΘΗΜΕΝΩ⁴⁰
FIERY (red) AND to-THE one-sitting

ΕΠΑΥΤΟΝΕΔΟΘΗΛΑΒΕΙΝΤΗ⁶⁰
ON him WAS-GIVEN TO-*BE-GETTING* THE

A omits out s2 omits OUT OF-THE LAND *b-AND* *s +* Ε
ΝΕΙΡΗΝΗΕΚΤΗΣΓΗΣΚΑΙ⁸⁰
PEACE OUT OF-THE LAND AND THAT

A-WILL-ΟΥ-
ΝΑΛΛΑΗΛΟΥCΣΦΑΙΩCΙΝΚΑ⁸⁰⁰
one-another THEY-SHOULD-be-SLAYING AND

ΙΕΔΟΘΗΛΑΥΤΩΜΑΧΑΙΡΑΜΕΓ²⁰
A GREAT sword

WAS-GIVEN to-him sword GREAT

s Y o. *N added by A*
ΑΛΗΚΑΙΟΤΕΝΗΝΟΙΞΕΤΗΝC⁴⁰
AND when He-UP-OPENS THE SEAL

ΡΑΓΙΔΑΤΗΝΤΡΙΤΗΝΗΚΟΥC⁶⁰
THE third I-*HEAR*

ΑΤΟΥΤΡΙΤΟΥΖΩΟΥΛΕΓΟΝΤ⁸⁰
OF-THE third LIVING-*one* saying

s ab read here as in 10531, verse two
ΟCΕΡΧΟΥΚΑΙΕΙΔΟΝΚΑΙ⁹⁰⁰
HE-COMING AND I-*PERCEIVED* AND BE-*PER-*

ΟΥΙΠΠΟCΜΕΛΑCΚΑΙΟΚΛΩΗ²⁰
CEIVING HORSE BLACK AND THE one-sitting

ΜΕΝΟΣΕΠΑΥΤΟΝΕΧΩΝΖΥΓΟ⁴⁰
ON *it* HAVING YOKE

s o.
ΝΕΝΤΗΧΕΙΡΙΑΥΤΟΥΚΑΙΗΚ⁶⁰
IN THE HAND OF-*him* AND I-*HEAR*

b omits ΑC *A* Μ
ΟΥCΑΦΟΦΩΝΗΝΕΜΕCΩΤΩΝ⁸⁰
AS SOUND IN MIDST OF-THE

ΤΕCΣΑΡΩΝΖΩΝΛΕΓΟΥCΑΝ¹¹⁰⁰⁰
FOUR LIVING-*ones* saying

Throne Section—The Seals

⁶ A chenix is supposed to be the daily ration for one person. A denarius was the daily wage of a laborer (Mt.20:13). Hence a day's labor will barely suffice to buy enough food to exist.

⁸ The fourth horse is the ghastly greenish tinge of young or sickly vegetation.

⁸ The Unseen is, literally, the *Unperceived*, or Imperceptible. It corresponds with the Hebrew *shool* (*shaul*), from *shal*, to ask. The unseen powers of evil which come before us in this scroll, the dragon and its messengers (12:3,4), are called "the gates of the unseen" (Mt.16:18) because the rulers of an eastern city sat in its gate.

⁸ *Plague* is, literally, *death*. This Greek word stands for two Hebrew words, one of which is *dbr*, plague. In the LXX famine and plague are joined nine times (1 Ki.8:37 2 Chr.20: Jer.21:7,24:10,44:13 Eze.6:11,17:15,18), in all of which they translate "plague" by "death". We also speak of the "black death".

⁹ The soul is the seat of sensation. As the spirit is associated with the breath and the body with the soil, so the soul (not the life) is in the blood (Gen.9:4, Lev.17:11,14,14). Christ poured out His soul unto death. It represents the suffering and anguish which He endured. The blood of the sin offering was poured out at the foundation of the altar (Lev.47). In Solomon's temple there was a vast pit under the altar to receive the blood of the sacrifices. Abel's blood cried from the ground, where it had been poured. So these martyrs are accounted by God as sacrifices on the altar. Their sensations of suffering called for vengeance on those who had sacrificed them because of their testimony. This event marks the middle of Daniel's seventieth heptad.

Compare Mt.24⁹. These martyrs are mentioned often (2:10,12:10,12:204).

¹⁰ We bless those who persecute us (Ro.12:14). In the days of the seals the "acceptable year" will have given place to "the day of vengeance" (Isa.61:2 Lu. 4:18,19). The parable of the importunate widow (Lu.18:1-8) is applicable at this time.

"For He will avenge the blood of His servants,
And will return vengeance to His foes"
(Deut.32:43).

[1½ pints] of wheat a denarius [15.7¢, 7d 3f], and three chenix of barley a denarius—and you should not be injuring the olive oil and the wine!"

⁷ And when It opens the fourth seal, I hear the voice of the fourth animal saying, "*Come!*" And I perceived, and lo! a greenish horse, and the name of him who is sitting upon it is Death, and the Unseen followed him, and jurisdiction was given them over a fourth of the earth to kill with the saber and with famine and with the plague and by the wild beasts of the earth.

⁹ And when It opens the fifth seal, I perceived underneath the altar the souls of those who have been slain because of the word of God and because of the testimony which they had. And they cry with a loud voice, saying: "*Till when, O Owner, holy and true, art Thou not judging and avenging our blood on those who are dwelling on the earth?*" And to each of them was given a white robe, and it was declared to them that they should be resting still a little time, till their fellowslaves, also, and their brethren, who are about to be killed as they also were, should be completing them.

¹² And I perceived, when It opens the sixth seal, and a great cataclysm occurred, and the sun became black as sackcloth of hair, and the whole moon became as blood, and the stars of heaven fall on the earth as a fig tree is casting its shriveled figs, quaking under a great wind.
¹⁴ And heaven recoils as a scroll being rolled up, and every mountain and island was moved out of its

^{#2 dotted (cancelled) CHAIN; then erased the dots}

ΧΟΙΝΙΣΙΤΟΥΔΗΝΑΡΙΟΥΚ 20
CHOENIX OF-CHAIN DENARIUS AND

^{#0.} ΑΙΤΡΕΙΣ ΧΟΙΝΙΚΕ ΣΚΡΙΨ 40
THREE CHOENIX OF-BARLEY HC

^{TOY OF-THE added by A} ΔΗΝΑΡΙΟΥΚΑΙΤΟΕΛΑΙΟΝ 60
DENARIUS AND THE OLIVE-oil

ΚΑΙΤΟΝΟΙΝΟΝΗΑΔΙΚΗΣΗ 80
AND THE WINE NO YOU-SHOULD-BE-INJUR-

^{s y o. b o.} ΣΚΑΙΟΤΕΝΗΟΙΖΕΝΤΗΣ 100
7 ING AND when He-UP-OPENS THE SEAL

ΑΓΙΔΑΤΗΝΤΕΤΑΡΤΗΝΗΚΟΥ 20
THE FOURTH I-BEAR

^{b omits SOUND} ΣΑΦΟΝΗΤΟΥΤΕΤΑΡΤΟΥΣ 40
SOUND OF-THE FOURTH LIVING-

^{ab read here as in 10531, verse two s o.} ΟΥΛΕΓΟΝΤΟΣΕΡΧΟΥΚΑΙΕΙ 60
8 ON SAYING BE-COMING AND I-PER-

ΔΟΝΚΑΙΙΔΟΥΠΠΟΣΧΑΩΡΟ 80
CEIVED AND BE-PERCEIVING HORSE GREEN

ΣΚΑΙΟΚΑΘΗΜΕΝΟΣΕΠΑΝΩ 200
AND THE one-sitting ON-UP OF-

^{s o. Δ un-prefixed by A} ΥΤΟΥΟΝΟΜΑΥΤΦΘΑΝΑΤΟ 20
IT NAME to-him THE DEATH

^{A inserts WITH (s o.) MET} ΣΚΑΙΟΔΗΝΣΗΚΟΛΟΥΘΕΙΑΥ 40
AND THE UNPERCEIVED followed him

^{A O V of-him b O o. to-him} ΤΩΚΑΙΕΔΟΘΗΑΥΤΟΙΣΕΙΟΥ 60
AND WAS-GIVEN to-them authority

ΣΙΑΕΠΙΤΟΤΕΤΑΡΤΟΝΤΗΣ 80
ON THE FOURTH OF-THE LAND

ΗΣΑΠΟΚΤΕΙΝΑΙΕΝΡΟΜΦΑΙ 300
TO-FROM-KILL IN SABER

^{s omits IN s omits IN} ΑΚΑΙΕΝΛΙΜΩΚΑΙΕΝΘΑΝΑΤ 20
AND IN FAMINE AND IN DEATH

^{A TOTETARTON THEFOURTH FOR UNDER} ΦΚΑΙΥΠΟΤΩΝΘΗΡΩΝΤΗΣ 40
AND UNDER THE WILD-BEASTS OF-THE LAND

^{b o. s2 adds 6 5} ΗΣΚΑΙΟΤΕΝΗΟΙΖΕΝΤΗΣ 60
9) AND when He-UP-OPENS THE FIFTH

^{After seal s1 adds the NTHN ab o.} ΜΠΗΝΣΦΡΑΓΙΔΑΙΕΙΔΟΝΥΠ 80
SEAL I-PERCEIVED UNDER-

ΟΚΑΤΩΤΟΥΘΥΣΙΑΣΤΗΡΙΟΥ 400
DOWN OF-THE SACRIFICE-place

^{s adds ΤΩΝΑΝΘΡΩΠΩΝ OF-THE-} ΤΑΣΨΥΧΑΣΤΩΝΕΣΦΑΓΜΕΝΟ 20
THE souls OF-THE ones-HAVING-been-SLAIN

^{s1* repeats AND THRU the witness} ΝΔΙΑΤΟΝΛΟΓΟΝΤΟΥΘΕΟΥΚ 40
THRU THE saying OF-THE God AND

^{A omits THRU. THE is omitted by b b adds ΤΟΥΔΡ} ΔΙΔΙΑΤΗΝΜΑΡΤΥΡΙΑΝΗ 60
THRU THE witness WHICH THEY- 14

^{(C s1*) NIOY OF-THE LAMBOKIN b adds N acc.} ΙΧΟΝΚΑΙΕΚΡΑΖΑΝΦΩΝΗΜΕ 80
10 HAD AND THEY-CRY to-SOUND GREAT

^{b adds N accusative} ΓΑΛΗΛΕΓΟΝΤΕΣΕΦΟΠΟΤΕΟ 500
saying TILL when THE

ΔΕΣΠΟΤΗΣΟΑΓΙΟΣΚΑΙΛΑΗ 20
OWNER THE HOLY AND TRUE

^{Ε inserted by A} ΘΙΝΟΣΟΥΚΡΙΝΕΙΣΚΑΙΕΚΔ 40
NOT YOU-ARE-JUDGING AND ARE-JUST-

^{s HCEI WILL-BE AVENGING} ΙΚΕΙΣΤΟΑΙΜΑΜΩΝΕΚΤΩΝ 60
ING THE BLOOD OF-US OUT OF-THE

ΚΑΤΟΙΚΟΥΝΤΩΝΕΠΙΤΗΣ 80
ONES-DOWN-HOMING ON THE LAND.

^{b omits to-EACH} ΣΚΑΙΕΔΟΘΗΑΥΤΟΙΣΕΚΑΣΤ 600
11 AND WAS-GIVEN to-them EACH

^{s o.} ΦΣΤΟΛΗΛΕΥΚΗΚΑΙΕΡΡΕΘΗ 20
robe WHITE AND it-WAS-declared

^{A THEY-WILL-DE- O} ΑΥΤΟΙΣΙΝΑΝΑΠΑΥΣΟΝΤΑ 40
to-them THAT THEY-SHOULD-BE-UP-CEASING

^{s ON TI BEPEATS STILL A TIME STILL b omits LITTLE} ΙΕΤΙΧΡΟΝΟΝΜΙΚΡΟΝΕΦΣΠ 60
STILL TIME LITTLE TILL SHOULD-

^{A BE-FILLED Θ b omits AND} ΑΗΡΦΩΣΚΑΙΟΙΣΥΝΔΟΥ 80
BE-FILLING AND THE TOGETHER-SLAVES

ΛΟΙΑΥΤΩΝΚΑΙΟΙΑΔΕΛΦΟΙ 700
OF-them AND THE brethren

^{b adds ΚΑΙ AND} ΑΥΤΟΝΟΙΜΕΛΛΟΝΤΕΣΑΠΟΚ 20
OF-them THE ones-being-ABOUT to-BE-being-

^{b I s1* adds ΥΠΟΑΥΤΩΝ UNDER THEM} ΤΕΝΝΕΣΘΑΙΦΣΚΑΙΑΥΤΟΙΚ 40
12 FROM-KILLED AS AND they AND

^{ab o. s1* Ε s y o.} ΔΙΕΙΔΟΝΟΤΕΝΗΟΙΖΕΝΤΗΣ 60
I-PERCEIVED when He-UP-OPENS THE

^{A adds BE-PERCEIVING ΙΔΟΥ} ΣΦΡΑΓΙΔΑΤΗΝΕΚΤΗΝΚΑΙΣ 80
SEAL THE SIXTH AND QUAK-

^{s A o. A reads BECAME GREAT} ΕΙΣΜΟΣΜΕΓΑΣΕΓΕΝΕΤΟΚΑ 800
ING GREAT BECAME AND

^{A BECAME BLACK} ΙΟΗΛΙΟΣΜΕΛΑΣΕΓΕΝΕΤΟΦ 20
THE SUN BLACK BECAME AS

ΣΣΑΚΚΟΣΤΡΙΧΙΝΟΣΚΑΙΗΣ 40
SACKCLOTH HAIRY AND THE MOON

ΕΛΗΝΟΛΗΓΕΝΕΤΟΦΣΑΙΜ 60
WHOLE BECAME AS BLOOD

^{A, for heaven, reads God ΘΕΟΥ} ΑΚΑΙΟΙΣΤΕΡΕΣΤΟΥΟΥΡΑ 60
13 AND THE GLEAMERS OF-THE heaven

^{b FELL O ab ΕIC INTO} ΝΟΥΕΨΑΝΕΠΙΤΗΓΗΝΩΣ 900
FALL ON THE LAND AS

^{s ΟΥCΑ=CASTING, participle} ΣΥΚΗΒΑΛΛΕΙΤΟΥΣΟΛΥΝΘΟ 20
FIG-tree IS-CASTING THE WHOLE-LOOSE

^{s ΔΠΟ FROM s1* ΜΕΙ} ΥCΑΥΤΗΣΥΠΟΑΝΕΜΟΥΜΕΓΑ 40
OF-her UNDER WIND GREAT

^{s o. A CΑΛΕΥΟΜΕΝΗ=SHAKEN for-QUAKED} ΛΟΥCΕΙΟΜΕΝΗΚΑΙΟΥΡΑ 60
being-QUAKED AND THE heaven

ΟCΑΠΕΧΩΡΙCΘΗΦCΒΙΒΛΙΟ 80
IS-FROM-SPACIZED AS SCROLL

^{s C} ΝΕΛΙCΣΟΜΕΝΟΝΚΑΙΠΑΝΟΡ 12000
being-WHIRLED AND EVERY MOUN-

Throne Section—The 144,000

¹² Compare Mt.24²⁹.

¹² This cataclysm affects heaven as well as earth. There will be many quakes at the time of the end (8⁵11¹³,¹⁹ 16¹⁸). Compare Hag.2^{6,7} and Heb.12²⁶. See also Hag.2²¹Zech.14^{4,5}.

¹³ Figs which form in the winter are shaded so that they fail to mature and are easily shaken off in the spring. This is true also of figs without sufficient moisture or which are not fertilized. They wither and fall at the slightest shock. Figuratively the fig tree stands for government.

¹² Before the great and terrible day of Jehovah comes manifestly "The sun shall be turned into darkness and the moon into blood" (Joel 2³¹Ac.2²⁰). Compare Isa.2¹⁰, 11¹³, 13¹⁰, 24²⁰, 23³⁴.

¹⁶ Our Lord quoted Hos.10⁸ in referring to this time (Lu.23³⁰). Compare Joel 2¹⁰, 11³⁰, 31¹⁵.

¹⁷ See Mt.24³⁰. The Son of Mankind appears immediately after the great convulsion. This seal takes us up to His advent, the same point we will reach under the seventh trumpet (11¹⁵). The following visions are a review of the period we have already traversed, filling in details and treating it from various viewpoints.

¹⁷ Two classes will be able to stand: the 144,000 and the vast multitude.

¹ The four winds. Compare Mt.24³¹ Dan.7²⁸11⁴Jer.49³⁶.

³ The wild beast's followers have the symbol of its name on their foreheads (13¹⁶); so these have His Father's name on their foreheads (14¹).

⁴ Twelve is the number of government and the kingdom. There were twelve patriarchs, twelve tribes, etc. The Lord chose twelve commissioners who will rule the twelve tribes. The twelve times twelve thousand sealed will administer the kingdom. Here they are seen as slaves. Later they are seen as worshipers. Just as Jehovah reserved seven thousand for Himself in Ahab's days (1 Ki.19¹⁸), so He keeps these for Himself during this judgment era. Just as 1000 were taken from each tribe to go against the Midianites and none were lacking at the close (Nu.31⁴⁹), so with this chosen company. The full 144,000 will enter the kingdom unscathed.

¹⁵ place. And the kings of the earth, and the magnates, and the captains, and the rich, and the strong, and every slave and freeman, hide themselves in the caves and in the rocks

¹⁶ of the mountains. And they are saying to the mountains and to the rocks, "Fall on us and hide us from the face of Him Who is sitting on the throne, and from the indignation of the Lambkin, seeing that the great day of Their indignation came, and who is able to stand?"

⁷ And after this I perceived four messengers standing at the four corners of the earth, holding the four winds of the earth that the wind may not be blowing on the land, nor on the sea, nor on any tree.

² And I perceived another messenger ascending from the orient, having the seal of the living God. And he cries with a loud voice to the four messengers to whom it was given for them to injure the land and the sea, saying, "*You shall not be injuring the land, nor the sea, nor the trees, until we should be sealing the slaves of our God on*

⁴ *their foreheads.*" And I hear the number of those who have been sealed: a hundred forty-four thousand who have been sealed out of every tribe of the sons of Israel.

⁵ Out of the tribe of Judah twelve thousand have been sealed; out of the tribe of Reuben twelve thousand; out of the tribe of Gad twelve thousand; out of the tribe of Asher twelve thousand; out of the tribe of Nephthalim twelve

[#]BOYNOC BILL
 ΟΣΚΑΙΝΗΣΕΚΕΚΤΟΝΤΟΠΩΝ 20
 laid and ISLAND OUT OF-THE PLACES
[#]OF-them A ΔΠΕΚΕΙ(Δ¹o. o.)NHCA NTHEY-FROM-S.
 ΑΥΤΩΝΕΚΙΝΗΘΗΣΑΝΚΑΙΟΙ 40
 15 OF-them WERE-STIRRED AND THE

ΒΑΣΙΛΕΙΣΤΗΣΓΗΣΚΑΙΟΙΜ 80
 KINGS OF-THE LAND AND THE GREAT-

ΕΓΙΣΤΑΝΕΣΚΑΙΟΙΧΙΑΙΡ 80
^{A omits AND}
 est AND THE THOUSAND-chiefs

ΧΟΙΚΑΙΟΙΠΛΟΥΣΙΟΙΚΑΙΟ 100
^{s omits THE}
 AND THE RICH AND THE

ΙΣΧΥΡΟΙΚΑΙΠΑΣΔΟΥΛΟΣ 20
 STONG AND EVERY SLAVE

^{s adds ΠΑΣ EVERY AND FREE-one by s¹}
 ΚΑΙΛΕΥΘΕΡΟΣΕΚΡΥΨΑΝΕ 40
 AND FREE-one HIDE selves

ΑΥΤΟΥΣΕΙΣΤΑΣΠΗΛΙΑΚΑ 80
^{s for ΔΙ}
 INTO THE CAVES AND

ΙΕΙΣΤΑΣΠΕΤΡΑΣΤΩΝΟΡΕΩ 80
 INTO THE ROCKS OF-THE mountains

ΗΚΑΙΛΕΓΟΥΣΙΝΤΟΙΟΡΕΣ 200
 16 AND THEY-ARE-saying to-THE mountains

ΗΚΑΙΤΑΙΣΠΕΤΡΑΙΣΕ 20
^{b o.}
 AND to-THE ROCKS BE-YE-FALLING

ΤΕΕΦΗΜΑΣΚΑΙΚΡΥΨΑΤΕΗΜ 40
^{s ΔΙ for Ε s it-is-HIDING ΕΤΑΙ}
 ON Us AND HIDE US

ΑΣΑΠΟΠΡΟΣΟΠΟΥΤΟΥΚΑΘΗ 80
 FROM face OF-THE One-sitting

ΜΕΝΟΥΕΠΙΤΩΘΡΩΝΩΚΑΙΑΠ 80
^{A OF-THE ΟΥ A OF-T. ΟΥ s¹ ΕΠΙ ON}
 ON THE THRONE AND FROM

ΟΤΗΣΟΡΓΗΣΤΟΥΑΡΝΙΟΥΟΤ 200
 17 THE INDIGNATION OF-THE LAMBkin that

ΗΛΘΕΝΗΜΕΡΑΝΜΕΓΑΛΗΤ 20
 CAME THE DAY THE GREAT OF-

ΗΣΟΡΓΗΣΑΥΤΩΝΚΑΙΤΙΣΔΥ 40
^{AB OF-Him ΟΥ}
 THE INDIGNATION OF-Them AND ANY IS-

ΝΑΤΑΙΣΤΑΘΗΝΑΙΚΑΙΜΕΤΑ 80
^{A omits AND}
 7 ABLE TO-BE-STOOD AND after

ΤΟΥΤΟΙΔΟΝΤΕΣΣΑΡΑΣΑΓ 70
^{s Δ 4 s¹ Ε}
 this I-PERCEIVED FOUR MES-

ΓΕΛΟΥΣΕΣΤΩΤΑΣΕΠΙΤΑΣΤ 400
 SENGERS HAVING-STOOD ON THE FOUR

ΕΣΣΑΡΑΣΓΩΝΙΑΣΤΗΣΓΗΣΚ 20
 CORNERS OF-THE LAND HOLD-

ΡΑΤΟΥΝΤΑΣΤΟΥΣΤΕΣΣΑΡΑ 40
^s
 INO THE FOUR

ΣΑΝΕΜΟΥΣΤΗΣΓΗΣΙΝΑΜΗΠ 80
^{s SHOULD-}
 WINDS OF-THE LAND THAT NO MAY-

ΝΕΝΑΝΕΜΟΣΕΠΙΤΗΣΓΗΣΜΗ 80
^{NE-H. YCH A omits ON OF-THE LAND}
 BE-BLOWING WIND ON OF-THE LAND NO

ΤΕΕΠΙΤΗΣΒΑΛΑΣΣΗΣΜΗΤΕ 800
^{A omits OF-THE}
 BESIDES ON OF-THE SEA NO BESIDES

ΔΕΚΑΧΙΛΙΑΔΕΣΕΚΦΥΛΗΣ 1000
 TEN THOUSANDS OUT OF-tribe

ΔΕΚΑΧΙΛΙΑΔΕΣΕΚΦΥΛΗΣ 1000
 TEN THOUSANDS OUT OF-tribe

ΔΕΚΑΧΙΛΙΑΔΕΣΕΚΦΥΛΗΣ 1000
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 TEN THOUSANDS OUT OF-tribe

A-EV. ΔΤΟ THE A OF-TREE Y AB O.
 ΕΠΙΠΑΝΔΕΝΡΟΝΚΑΙΕΙΔΟ 20
 2 ON EVERY TREE AND I-PERCEIVED

ΝΑΛΛΟΝΑΓΓΕΛΟΝΑΒΑΙΝ 40
 other MESSAGES UP-STEPPING

ΟΝΤΑΑΠΟΑΝΑΤΟΛΗΣΧΑΙΟΥ 60
^{A risings}
 FROM rising OF-SUN

ΕΧΟΝΤΑΣΦΡΑΓΙΔΑΘΕΟΥΖΩ 80
^{s¹ o.}
 HAVING SEAL OF-God LIVING

ΝΤΟΣΚΑΙΕΚΡΑΙΞΕΦΩΝΗΜΕ 800
^{A Z b o.}
 AND BE-CRIES SOUND GREAT

ΓΑΛΗΤΟΙΣΤΕΣΣΑΡΙΝΑΓΓ 20
^{s¹ -ΕC}
 to-THE FOUR MESSEN-

ΕΛΟΙΣΟΙΣΕΔΟΘΗΑΥΤΟΙΣΑ 40
 GERS to-WHOM WAS-GIVEN to-them to-

ΔΙΚΗΣΑΙΤΗΝΓΗΝΚΑΙΤΗΝΘ 60
 injure THE LAND AND THE SEA

ΑΛΑССΑΝΛΕΓΩΝΗΔΙΚΗΣ 80
^{AB-SHOULD-}
 3 saying NO YE-WILL-BE-in-

ΕΤΕΤΗΝΓΗΝΗΔΕΤΗΝΘΑΛΑ 700
^{AB H sA ΔΙ for Ε b T-BESIDES A AND for NO-YET}
 JURING THE LAND NO-YET THE SEA

ССΑΝΗΔΕΤΑΔΕΝΔΡΑΑΧΡΙ 20
^{AB T-BESIDES}
 NO-YET THE TREES UNTIL

ΟΥΣΦΡΑΓΙΣΜΕΝΤΟΥΣΔΟΥΛΑ 40
^{A o. ΟΥ where added by b}
 WE-SHOULD-BE-SEALING THE SLAVES

ΟΥΣΤΟΥΘΕΟΥΗΜΩΝΕΠΙΤΩΝ 60
 OF-THE God OF-US ON OF-THE

ΜΕΤΩΠΩΝΑΥΤΩΝΚΑΙΗΛΟΥΣ 80
^{A omits from AND to HUNDRED}
 4 foreheads OF-them AND I-HEAR

ΑΤΟΝΑΡΙΜΟΝΤΩΝΕΣΦΡΑ 709
^{N added by s=THEY-HEAR}
 THE NUMBER OF-THE ones-HAVING-

ΓΙΣΜΕΝΩΝΕΚΑΤΟΝΤΕΣΣΕΡ 20
^{b PMA 144,000 A Δ}
 been-SEALED HUNDRED FOUR-TY

ΑΚΟΝΤΑΕΣΑΡΕCΧΙΛΙΑΔ 40
^{s omits FOUR A has Δ 4}
 FOUR THOUSAND

ΕCΕCΦΡΑΓΙCΜΕΝΟΙΕΚΠΑΣ 80
^{b ON}
 HAVING-been-SEALED OUT OF-EVERY

ΗCΦΥΛΗΣΥΙΩΝΙCΡΑΗΛΕΚΦ 80
^{b IB 12}
 5 tribe OF-SONS ISRAEL OUT OF-

ΥΛΗΣΙΟΥΔΑΔΩΔΕΚΑΧΙΛΙΑ 900
^{b Δ}
 tribe JUDA TWO-TEN THOUSANDS

ΔΕCΕCΦΡΑΓΙCΜΕΝΟΙΕΚΦΥ 20
 HAVING-been-SEALED OUT OF-

ΛΗCΡΟΥΒΗΝΔΩΔΕΚΑΧΙΛΙΑ 40
^{b IB 12}
 tribe REUBEN TWO-TEN THOUSANDS

ΔΕCΕΚΦΥΛΗΣΓΑΔΔΩΔΕΚΑΧ 80
^{s omits from to THOUSANDS b IB 12}
 OUT OF-tribe GAD TWO-TEN THOU-

ΙΛΙΑΔΕCΕΚΦΥΛΗΣΑCΗΡΔΩ 80
^{b IB 12}
 6 SANDS OUT OF-tribe ASH TWO-

ΔΕΚΑΧΙΛΙΑΔΕCΕΚΦΥΛΗΣ 1000
 TEN THOUSANDS OUT OF-tribe

ΔΕΚΑΧΙΛΙΑΔΕCΕΚΦΥΛΗΣ 1000
 TEN THOUSANDS OUT OF-tribe

ΔΕΚΑΧΙΛΙΑΔΕCΕΚΦΥΛΗΣ 1000
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ΔΕΚΑΧΙΛΙΑΔΕCΕΚΦΥΛΗΣ 1000
 TEN THOUSANDS OUT OF-tribe

ΔΕΚΑΧΙΛΙΑΔΕCΕΚΦΥΛΗΣ 1000
 TEN THOUSANDS OUT OF-tribe

Throne Section—The Vast Multitude

7-8 Levi and Joseph appear here as tribes in place of Dan and Ephraim, who are "blotted out" because they introduced idolatry into Israel. Jehovah threatened to blot out the name of any tribe that served other gods and worshiped them (Deut.29:18-24). The accounts of their apostasy will be found in Judg.18, 1 Ki.12:29-30. Ephraim, later, was joined to his idols (Hos.4:17). They will, however, be restored to their allotment in the land (Eze.48) when the kingdom comes. But none of these are protected by God's seal during this time of affliction.

9 Palm branches were used in celebrating the feast of tabernacles (Lev. 23⁴⁰). It was a sign that they had come into the land. Here it is the assurance of entrance into the kingdom. The 144,000 are the first fruits (14⁴). These correspond to the feast of ingathering after the full harvest (Lev. 23³⁹). The fact that they come out of every nation and all tribes and peoples and languages does not forbid their being Israelites, for Jews are scattered among all the peoples of the earth. The fact that they keep this feast is sufficient evidence that they, like the 144,000, are out of the sons of Israel. These are those of the dispersion who conquer through the blood of the Lambkin (7:14:12:11) and do not love their souls until death. They are the martyrs needed to complete those slain before the great affliction (6:11) seen under the altar under the fifth seal.

14 Literal washing under the law was always in water, not in blood (Lev.11:25 Nu.8:21). The literal sense of this passage is that they cleansed themselves by their behavior, and faith in the sufferings of the One Sacrifice fitted them for God's presence. Such mingling of deeds and faith can have no place in this day of *grace*. Grace refuses to be mixed with deeds without losing its essential character (Ro.4:11b). God will deal differently in the coming era of vengeance.

15 This great affliction was foretold by our Lord (Mt.24:21). It will be unexampled in the annals of the race. It will be shortened, or not even the elect would be saved. It is essentially an anti-Semitic outbreak on the part of the nations of the earth, in a last attempt to wipe out the name of Jehovah from the earth.

thousand; out of the tribe of Manasseh twelve thousand; out of the tribe of Simeon twelve thousand; out of the tribe of Levi twelve thousand; out of the tribe of Issachar twelve thousand; out of the tribe of Zebulun twelve thousand; out of the tribe of Joseph twelve thousand; out of the tribe of Benjamin twelve thousand have been sealed.

9 After these things I perceived, and lo! a vast throng which no one was able to number, out of all nations and the tribes and peoples and languages, standing before the throne and before the Lambkin, clothed in white robes and palms in their hands. And they are crying with a loud voice, saying,

*"Salvation be our God's,
Who is sitting on the throne,
And of the Lambkin!"*

11 And all the messengers stood around the throne and the elders and the four animals. And they fall on their faces before the throne, and worship God, saying:

*"Amen!
The bliss and glory and wisdom
and thanks
And honor and power and
strength be our God's
For the eons of the eons.
Amen!"*

13 And one of the elders answered, saying to me, "These who are clothed in white robes—who are they, and whence came they?"

14 And I have declared to him: "My lord, you are aware." And he said to me, "These are they who are coming out of the great affliction. And they rinse their robes, and they whiten them in the blood of

<p>ΕΦΘΑΛΙΑ ΔΕΚΑΧΙΛΙΑΔΕ 20 <small>1</small>HALIM TWO-TEN THOUSANDS ΑΔΔΕ Ν b 1B 12 ΣΕΚΦΥΛΗCΜΑΝΑCCHΔΕΚ 40 <small>OUT OF-tribe MANASSA TWO-TEN</small></p>	<p>(1) o. s1* + INTO THE EONS OF-THE EONS AMEN s1* omits THE ΟΥΚΑΙ ΠΑΝΤΕC CΟΙ ΑΓΓΕΛΟΙ 20 <small>11 AND ALL THE MESSENGERS</small></p>
<p>ΑΧΙΛΙΑΔΕCΕΚΦΥΛΗC CΥΜΕ 60 <small>7 THOUSANDS OUT OF-tribe SIMEON</small> b 1B 12 ΦΝΑ ΔΕΚΑΧΙΛΙΑΔΕCΕΚΦΥ 80 <small>TWO-TEN THOUSANDS OUT OF-</small></p>	<p>ΕΙCΤΗΚΕ ΙCΑΝΚΥΚΑΦΤΟΥΘ 40 <small>HAD-STOOD 10-AROUND OF-THE</small> ΡΟΝΟΥΚΑΙ ΤΩΝ ΠΡΕCΒΥΤΕΡ 60 <small>THURONE AND OF-THE SENIORS</small></p>
<p>ΛΗCΛΕΥΙΔΑ ΔΕΚΑΧΙΛΙΑΔΕ 100 <small>tribe LEVI TWO-TEN THOUSANDS</small> b o. b 1B' 12 CΕΚΦΥΛΗCΙC CΑΧΑΡΑ ΦΔΕΚ 20 <small>OUT OF-tribe ISSACHAR TWO-TEN</small></p>	<p>ΩΝΚΑΙ ΤΟΝΤΕC CΑΡΟΝ ΖΩΘΗ 80 <small>AND OF-THE FOUR LIVING-ones</small> b-FELL O ΚΑΙ ΕΠΕCΑΝΕΝ ΟΠΙΟΝ ΤΟΥΘ 600 <small>AND THEY-FALL IN-VIEW ON-THE</small> b adds ΔΥΤΟΥ OF-him ΡΟΝΟΥ ΕΠΙ ΤΑ ΠΡΟCΦΑΥΤΑ 20 <small>THURONE ON THE faces OF-them</small></p>
<p>ΑΧΙΛΙΑΔΕCΕΚΦΥΛΗC ΖΑΒΟ 40 <small>8 THOUSANDS OUT OF-tribe ZABULON</small> b 1B' 12 ΥΑΦΝΑ ΔΕΚΑΧΙΛΙΑΔΕCΕΚ 60 <small>TWO-TEN THOUSANDS OUT OF-</small></p>	<p>ΩΝΚΑΙ ΠΡΟCΕΚΥΝΗCΑΝ ΤΩΘ 40 <small>AND THEY-worship to THE God</small></p>
<p>ΦΥΛΗC ΙΩCΦΗ ΔΕΚΑΧΙΛΙΑ 80 <small>OF-tribe JOSEPH TWO-TEN THOUSANDS</small> ΑΔΕCΕΚΦΥΛΗC ΒΕΝΙΑΜΙΝΑ 200 <small>OUT OF-tribe BENJAMIN TWO-</small></p>	<p>ΕΟΛΕΓΟΝΤΕC ΑΜΗΝ ΗΕΥΛΟΓ 80 <small>12 saying AMEN THE blessedness</small> ΙΑΚΑΙ ΗΔΟΞΑΚΑΙ ΗCΟΦΙΑΚ 60 <small>AND THE esteem AND THE wisdom AND</small></p>
<p>ΔΕCΕΚΦΥΛΗC ΒΕΝΙΑΜΙΝΑ 200 <small>OUT OF-tribe BENJAMIN TWO-</small> b 1B 12 s inserts ΦΔΕΚΑΧΙΛΙΑΔΕCΕCΦΡΑΓΙ 20 <small>TEN THOUSANDS HAVING-been-SEALED</small> b Δ A omits AND CΜΕΝΟΙ ΜΕΤΑ ΤΑΥΤΑ ΤΙΔΟΝΚ 40 <small>after these I-PERCEIVED AND</small></p>	<p>ΑΙ ΗΕΥΧΑΡΙCΤΙΑΚΑΙ ΗΤΙΜ 700 <small>THE thanking AND THE VALOR</small> ΗΚΑΙ Η ΔΥΝΑΜΙC ΚΑΙ Η CΙΧΥ 20 <small>AND THE AUILITY AND THE STRENGTH</small></p>
<p>ΔΙΟΥΟΧΛΟC ΠΟΛΥC ΟΝΑΡ 60 <small>HE-PERCEIVING AN NK(C1*) ΔΙ AND</small> b omits it ΙΘΜΗCΙΑΥΤΟΝ ΟΥΔΕΙC ΕΔ 60 <small>NUMBER IT NOT-YET-ONE LUG-</small></p>	<p>CΤΘΕ ΟΗΜΩΝ ΕΙC ΤΟΥCΑΙΦ 40 <small>to-THE God OF-US INTO THE eons</small> ΝΑCΤΟΝΑΙΩΝΩΝ ΜΗΝΚΑΙ 60 <small>13 OF-THE eons AMEN AND AD-</small></p>
<p>ΥΝΑΤΟ ΕΚ ΠΑΝΤΟC ΕΘΝΟΥCΚ 300 <small>ABLE OUT OF-EVERY NATION AND</small></p>	<p>ΠΕΚΡΙΘΗΕΙC ΕΚ ΤΩΝ ΠΡΕCΒ 80 <small>swored ONE OUT OF-THE SENIORS</small> ΥΤΕΡΩΝ ΛΕΓΩΝ ΜΟΙ ΟΥΤΟΙΟ 600 <small>sayng to-ME these THE</small></p>
<p>ΔΙΦΥΛΑ ΚΑΙ ΑΔΩΝ ΚΑΙ ΓΛΩ 20 <small>tribes AND PEOPLES AND TONGUES</small> b accusative Δ A EΠΙ ON C CΩΝΕCΤΟΤΕC ΕΝ ΟΠΙΟΝ ΤΟ 40 <small>HAVING-STOOD IN-VIEW OF-THE</small></p>	<p>ΙΠΕΡΙΒΕΒΛΗΜΕΝΟΙ ΤΑC CΤ 20 <small>ones-HAVING-been-ABOUT-CAST THE robes</small> ΟΛΑ CΤΑC ΛΕΥΚΑ CΤΙΝΕC ΕΙ 40 <small>b o. THE WHITE ANY THEY-</small></p>
<p>ΥΒΡΟΝΟΥΚΑΙ ΕΝ ΟΠΙΟΝ ΤΟΥ 60 <small>THURONE AND IN-VIEW OF-THE</small> ΔΡΝΙΟΥ ΠΕΡΙΒΕΒΛΗΜΕΝΟΥ 80 <small>LAMKIN HAVING-been-ABOUT-CAST</small></p>	<p>ΙΡΗΚΑΥΤΟΥΚΥΡΙΕ ΜΟΥCΥΟ 80 <small>HAVE-declared to-him master OF-ME YOU HAVE-</small> b omits to-ME ΙΔΑCΚΑΙ ΕΙΠΕΝ ΜΟΙ ΟΥΤΟΙ 903 <small>PERCEIVED and he-said to-ME these</small></p>
<p>C CΤΟΛΑC ΛΕΥΚΑC ΚΑΙ ΦΟΙΝ 400 <small>robes WHITE AND PALMS</small> h1* Δ ΙΚΕC ΕΝΤΑΙC ΧΕΡCΙΝ ΑΥΤΩ 20 <small>IN THE HANDS OF-them</small></p>	<p>ΕΙCΙΝ ΟΙ ΕΡΧΟΜΕΝΟΙ ΕΚ ΤΗ 20 <small>ARE THE ones-COMING OUT OF-THE</small> CΘΑΙΥΕCΤΗC ΜΕΓΑΛΗC ΚΑ 40 <small>A omits THE CONSTRICTION THE GREAT AND</small></p>
<p>ΝΚΑΙ ΚΡΑΖΟΥCΙΝ ΦΩΝΗΜΕΓ 40 <small>10 AND THEY-ARE-CRYING 10-AROUND GREAT</small> ΑΛΗΛΕΓΟΝΤΕC ΗC CΩΤΗΡΙΑΤ 60 <small>sayng THE saying 10-</small></p>	<p>ΙΕ ΠΑΥΝΑΝΤΑC CΤΟΛΑC ΑΥΤΩ 60 <small>THEY-PLUNGE THE robes OF-them</small> b omits them ΩΝΚΑΙ ΕΛΕΥΚΑΝΑΥΤΑC Ε 80 <small>AND THEY-WHITEN them IN</small></p>
<p>ΘΕΟΦΩΝΟΝΤΟC ΚΑΘΗΜΕΝΟC ΕΠ 80 <small>THE God OF-US to-THE One-sitting ON</small> Α1* (1) o. (1) b inserts EΠΙ Α1* T* C adds ΙΤΟΥ ΘΡΟΝΟΥΚΑΙ ΤΟΥ ΑΡΝΙ 600 <small>OF-THE THURONE AND OF-THE LAMKIN</small></p>	<p>ΝΤΩΑΙΜΑΤΙ ΤΟΥ ΑΡΝΙΟΥ ΔΙ 14000 <small>15 THE BLOOD OF-THE LAMKIN THUR</small></p>

Throne Section—The Trumpets

¹⁵ The fact that they perform priestly functions shows that they are of the priest nation. No other nation will have access to the temple (Ex.19¹ 1 Pt. 2⁹ Un.1⁶).

¹⁶ This description of millennial blessing is in accord with many passages in the prophets, notably the description of Jerusalem by Isaiah (45,6).

¹ The hush is occasioned by the intense expectation which accompanies this, the last seal, just as the crowd who clamored for Paul's death hushed when he was about to speak (Ac.21⁴⁰). Hitherto there have been cries for vengeance and bursts of praise, but now the crisis has come and all hold their breath, as it were, to see the outcome. The delay shows that the inflictions are deliberate, not vindictive.

² The trumpet was sounded in Israel in case of war (Nu.10⁹). This was done by Ehud (Jud.3²⁷) and Gideon (Jud.6³⁴ 7^{8,18}) and Saul (1 Sa.13³). Zephaniah (1¹⁴⁻¹⁶) calls the day of Jehovah a "day of trumpet and shouting". Joel says (2¹) "Blow a trumpet . . . for the day of Jehovah comes". The trumpet judgments are the divine response to the prayers of the souls under the altar (6⁹).

² The seven messengers may be identical with the seven who pour out the seven bowls (15¹), and the seven spirits before the throne (1⁴), one of whom is Gabriel (Lu.1¹⁹).

³ The golden altar is distinct from the brazen altar of the fifth seal, which was in front of the temple and tabernacle. This altar was in the holy place, before the curtain, behind which was the ark and mercy seat, which was Jehovah's throne (Ex.30⁶ 40^{5,26}).

⁵ Compare the action of the messenger with the tenth of Ezekiel (10^{5,8}), where fire is taken from between the Cherubim and strewn over Jerusalem in token of its doom.

⁷ Blood and fire are signs of the day of the Lord (Joel 2³⁰). One of the plagues of Egypt was sounds and hail, and fire (Ex.9^{23,25}). This will be repeated on a grander scale. Compare Joel 1¹⁰. We have no more reason to make the effects of the Trumpets figurative than the effect of Moses' rod in Egypt. A greater One than Moses is here.

¹⁵ the Lambkin. Therefore they are before the throne of God and are offering divine service to Him day and night in His temple. And He Who is sitting on the throne will be tabernacling over them. They shall be hungering no longer; nor shall they be thirsting any longer; no, nor should the sun be falling on them, nor any heat, seeing that the throne-centered Lambkin shall be shepherding them, and shall be guiding them to living springs of water, and every tear shall God be brushing away from their eyes."

8 And when It opens the seventh seal, a hush occurred in heaven as it were half an hour.

² And I perceived the seven messengers who stand before God, and seven trumpets were given to them.

³ And another messenger came and was standing at the altar, having a golden thurible. And much incense was given him that he will be imparting to the prayers of all the saints, on the golden altar before the throne. And the fumes of the incense with the prayers of the saints ascended out of the messenger's hand before God. And the messenger has taken the thurible, and he crams it with the fire of the altar and casts it into the earth. And thunders and voices and lightnings and an earthquake occurred.

⁶ And the seven messengers who have the seven trumpets make themselves ready that they should be trumpeting.

⁷ And the first trumpets. And there came to be hail and fire mixed with blood, and it was cast into the

ΑΤΟΥΤΟΕΙCΙΝΕΝΩΠΙΟΝΤΟ 20
this THEY-ARE IN-VIEW OF-

ΥΒΡΟΝΟΥΤΟΥΘΕΟΥΚΑΙΛΑΤ 40
THE THRONE OF-THE God AND THEY-ARE-

ΡΕΥΟΥCΙΝΑΥΤΩΗΜΕΡΑCΚΑ 60
offering-DIVINE-SERVICE to-Him OF-DAY AND

ΙΝΥΚΤΟCΕΝΤΩΝΑΨΑΥΤΟΥΚ 60
OF-NIGHT IN THE TEMPLE OF-Him AND

ΛΙΟΚΑΘΗΜΕΝΟCΕΠΙΤΟΥΘΡ 100
the One-sitting ON OF-THE THRONE

b ω α. s ΓΙΝΩCΚΕΙ 1 s-KNOWING (s²) and omits on (s²)
ΟΝΟΥCΚΗΝΩCΕΙΕΠΑΥΤΟΥC 20
WILL-BE-BOOTHING ON them

ο. s omits STILL
ΟΥΠΕΙΝΑCΟΥCΙΝΕΤΙΟΥΔΕ 40
10 NOT THEY-WILL-BE-HUNGERING STILL NOT-YET

MH NO added by A s Δ for H b has ΟΥ for Ε
ΔΙΥΗCΟΥCΙΝΕΤΙΟΥΔΕΜΗΠ 60
THEY-WILL-BE-THIRSTING STILL NOT-YET NO αU'D-

s adds but cancels ΕΤΙ STILL
ΕCΗΕΠΑΥΤΟΥCΟΗΑΙΟCΥΔ 80
BE-FALLING ON them THE SUN NOT-YET

ΕΠΑΝΚΑΥΜΑΟΤΙΤΟΑΡΝΙΟΝ 200
17 EVERY BURN-effect 1bat THE LAMBDIN

ΤΟΑΝΑΜΕCΟΝΤΟΥΘΡΟΝΟΥΠ 20
THE UP MIDST OF-THE THRONE WILL-

ΟΙΜΑΝΕΙΑΥΤΟΥCΚΑΙΟΔΗΓ 40
BE-SHEPHERDING them AND WILL-BE-WAY-

ΗCΕΙΑΥΤΟΥCΕΠΙΖΩΗCΠΗ 60
LEADING them ON OF-LIFE SPRINGS

α. o.
ΑCΥΔΑΤΩΝΚΑΙΕΞΑΛΕΙΝΕΙ 80
OF-waters AND WILL-BE-OUT-BUBBING

s¹ PAK s ΔΠΟ FROM
ΟΘΕΟCΠΑΝΔΑΚΡΥΟΝΕΚΤΩΝ 300
THE God EVERY TEAR OUT OF-THE

A when-EVER AN/for Ε
ΟΦΘΑΛΜΩΝΑΥΤΩΝΚΑΙΟΤΕΝ 20
8 viewers OF-them AND when He-

ο. b.
ΝΟΙΞΕΝΤΗCΦΟΡΑΓΙΔΑΤΗΝ 40
UP-OPENS THE SEAL THE

ΕΒΔΟΜΗΝΕΓΕΝΕΤΟCΙΓΗΝ 60
SEVEN^b BECAME HUSH IN

b H for ΕΙ α. o.
ΤΩΟΥΡΑΝΩCΕΙΜΦΙΟΡΟΝΚΑ 81
2 THE heaven AS HALF-HOUR AND

ΙΙΔΟΝΤΟΥCΕΠΤΑΓΓΕΛΟΥ 400
I-PERCEIVED THE SEVEN MESSENGERS

CΟΙΕΝΩΠΙΟΝΤΟΥΘΕΟΥΕCΤ 20
WHO IN-VIEW OF-THE God HAVE-

A it-WAS-GIVEN α. o. o.
ΗΚΑCΙΝΚΑΙΕΔΘΗCΑΝΑΥΤ 40
STOOD AND WERE-GIVEN to-them

ΟΙCΕΠΤΑCΑΛΠΙΓΓΕCΚΑΙ 60
3 SEVEN TRUMPETS AND other

ΑΛΟCΑΓΓΕΛΟCΗΑΘΕΝΚΑΙΕ 80
MESSENGER CAME; AND WAR-

α. o. = THE
CΤΑΘΗΕΠΙΤΟΥΘΥCΙΑCΤΗΡ 300
STOOD ON OF-THE SACRIFICE-place

A N nominative
ΙΟΥΕΧΘΟΝΑΙΒΑΝΩΤΟΝΧΡΥC 20
HAVING frankincense (Heb. WHITE) GOLDEN

ΟΥΝΚΑΙΕΔΘΗΑΥΤΩΘΥΜΙΑ 40
AND WAS-GIVEN to-him incenses

b he-should-H
ΜΑΤΑΠΟΛΛΑΙΝΑΔΩCΕΙΤΑΙ 60
MANT THAT he'll-BE-GIVING to-THE

CΠΡΟCΕΥΧΑΙCΤΩΝΑΓΙΩΝΗΠ 80
prayers OF-THE HOLY-ones ALL

ΑΝΤΩΝΕΠΙΤΟΥCΙΑCΤΗΡΙ 600
ON THE SACRIFICE-place

s omits THE
ΟΝΤΟΧΡΥCΟΥΝΤΟΕΝΩΠΙΟΝ 20
THE GOLDEN THE IN-VIEW

s¹ Δ s¹ o.
ΤΟΥΘΡΟΝΟΥΚΑΙΑΝΕΒΗΟΚΑ 40
4 OF-THE THRONE AND UP-STEPPED THE smoke

ΠΝΟCΤΩΘΥΜΙΑΜΑΤΩΝΤΑΙ 60
OF-THE incenses to-THE

CΠΡΟCΕΥΧΑΙCΤΩΝΑΓΙΩΝΕ 80
prayers OF-THE HOLY-ones OUT

ο. s.
ΚΧΕΙΡΟCΤΟΥΑΓΓΕΛΟΥΕΝ 700
OF-HAND OF-THE MESSENGER IN-VIEW

ΠΙΟΝΤΟΥΘΕΟΥΚΑΙΕΙΑΗΦΕ 20
OF-THE God AND HAS-GOTTEN

ΝΟΑΓΓΕΛΟCΤΟΝΑΙΒΑΝΩΤΟ 40
THE MESSENGER THE frankincense (Heb. WHITE)

ΗΚΑΙΕΓΕΜΙCΕΝΑΥΤΟΝΕΚΤ 60
AND REPLETIZES it OUT OF-

ΟΥΠΥΡΟCΤΟΥΘΥCΙΑCΤΗΡΙ 60
THE FIRE OF-THE SACRIFICE-place

α. o. ΔΕΛΑΒΟΝ I-GOT
ΟΥΚΑΙΕΒΑΛΕΝΕΙCΤΗΝΓΗΝ 600
AND BE-CASTS INTO THE LAND

ΚΑΙΕΓΕΝΟΝΤΟΒΡΟΝΤΑΙΚΑ 20
AND BECAME THUNDERS AND

A GLEAM-FLINGS AND SOUNDS
ΙΦΩΝΑΙΚΑΙCΤΡΑΠΑΙΚΑΙ 40
SOUNDS AND GLEAM-FLINGS AND

α. o.
CΕΙCΜΟCΚΑΙΟΙΕΠΤΑΓΓΕ 60
6 QUAKING AND THE SEVEN MESSENGERS

s omits THE
ΛΟΙΟΙΕΧΟΝΤΕCΤΑCΕΠΤΑC 80
THE ones-HAVING THE SEVEN THUM-

α. s¹ omits Ε
ΑΛΠΙΓΓΑCΗΤΟΙΜΑCΑΝΕΛΥ 900
PETS make-READY selves

ΤΟΥCΙΝΑCΑΛΠΙCΩCΙΝΚΑΙ 20
7 THAT THEY-SHOULD-BE-TRUMPETING AND

ΟΠΡΩΤΟCΕCΑΛΠΙCΕΝΚΑΙΕ 40
THE BEFORE-MOST TRUMPETS AND BE-

ΓΕΝΕΤΟΧΑΛΑΖΑΚΑΙΠΥΡΕ 60
CAME hail AND FIRE HAVING-

ο. s ON for A
ΜΙΓΜΕΝΑΝΑΙΜΑΤΙΚΑΙΕΒ 80
been-MIXED IN BLOOD AND IT-WAS-

ΑΗΘΗΕΙCΤΗΝΓΗΝΚΑΙΤΟΤΡ 1500
CART INTO THE LAND AND THE third

Throne Section—The Trumpets

⁸ This burning mountain may be a volcano, for this time is characterized by seismic disturbances of unparalleled violence (Ex.7^{20,21} Ps.78⁴⁴ 105²⁰ Hos.4³ Isa.2¹⁰).

⁹ If we believe that the river of Egypt was turned into blood and the fish in the river died (Ex.7^{20,21}) when Moses smote the waters, what reason is there why we should not look for a similar judgment in Jehovah's day? (Ps.78⁴⁴ 105²⁰). But under no circumstances may these judgments be found in this day of grace.

¹⁰ The "star" seems to be a gaseous comet which will be readily absorbed by water. Absinthin, a yellow, crystalline compound, is the bitter principle of wormwood, which is highly poisonous when taken in large doses.

¹² Signs in the sun, moon, and constellations precede the coming of the Son of Mankind (Lu.21²⁵), though the usual reference is to the final cataclysm (6¹²). Compare Amos 8⁹ Jer.4²³.

¹³ The vulture is noted for its swiftness (Deut.28⁴⁹ Jer.4¹³ Hab.1⁸). Unlike the eagle, it goes in company, seldom alone. Hence the significance of *one* vulture. It feeds on the carcasses of the dead, and is foraging for prey.

THE WOE TRUMPETS

The last three trumpets, because of the unexampled and terrible nature of their inflictions, are called the three woes.

¹ The abyss is a vast waste of waters which were on the surface of the earth after the cataclysm of Gen.1², but which later subsided into its bowels, to emerge once more at the deluge (Gen.7¹¹⁸²) and to recede again afterwards. It is called the abyss (depth) reclining under (Gen.49²⁵ Deut.33¹³). It is the subterranean source of springs (Deut.8⁷ Prov.8²⁸). In the beginning there was no abyss (Prov.8²⁴). It occurs in Lu.8³¹ Ro.10⁷ Un.9^{1,2,11} 11⁷ 17⁸ 20^{1,3}. It plays a prominent part in this Unveiling, for the wild beast ascends out of the abyss (11⁷17⁸) and Satan is imprisoned there during the thousand years.

¹ The "well" is not a mere pit but is used of Jacob's well from which water is still drawn. This is in line with the meaning of abyss.

earth, and a third of the earth was burned up, and a third of the trees were burned up, and all the green grass was burned up.

⁸ And the second messenger trumpets. And as it were a huge mountain burning with fire was cast into the sea, and a third of the sea became blood, and a third of the creatures which are in the sea, which have a soul, died, and a third of the ships decayed.

¹⁰ And the third messenger trumpets. And a large star falls out of heaven, burning as a torch. And it falls on a third of the rivers and ¹¹ on the springs of water. And the name of the star is said to be Absinth. And a third of the waters became absinth and many of mankind died of the waters, seeing that they were made bitter.

¹² And the fourth messenger trumpets. And a third of the sun and a third of the moon, and a third of the stars were eclipsed, that a third of them may be darkened, and day should not be appearing for a third of it, and night likewise.

¹³ And I perceived, and I hear one vulture flying in mid-heaven saying with a loud voice: "*Woe! woe! woe! to those dwelling on the earth as a result of the rest of the soundings of the trumpets of the three messengers who are about to be trumpeted!*"

⁹ And the fifth messenger trumpets. And I perceived a star fallen out of heaven into the earth. And to him was given the key of ² the well of the abyss. And he opens the well of the abyss, and

1	ΙΤΟΝΤΗΣΓΗΣΚΑΤΕΚΑΝΚΑΙ 20 OF-THE LAND WAS-DOWN-BURNED AND	12	ΑΤΩΝΟΤΙΕΠΙΚΡΑΝΘΗΣΑΝΚ 20 that THEY-WERE-made-BITTER AND
	ΤΟΤΡΙΤΟΝΤΟΝΔΕΝΔΡΩΝΚΑ 40 THE third OF-THE TREES WAS-		ΑΙΟΤΕΤΑΡΤΟΣΑΓΓΕΛΟΣΕΣ 40 THE FOURTH MESSENGER TRUM-
	ΤΕΚΑΝΚΑΙΠΑΣΧΟΡΤΟΣΧΛΩ 60 DOWN-BURNED AND EVERY FODDER GREEN		ΑΛΠΙΣΕΝΚΑΙΕΠΑΝΗΤΟΤΡ 60 PETS AND WAS-given-a-BLOW THE third
8	ΡΟΣΚΑΤΕΚΑΝΚΑΙΟΔΕΥΤΕΡ 60 WAS-DOWN-BURNED AND THE second		ΙΤΟΝΤΟΥΗΛΙΟΥΚΑΙΤΟΤΡΙ 60 OF-THE SUN AND THE third
	<i>s omits</i> ΜΕΣΣΕΝΓΕ 100 ΟΣΑΓΓΕΛΟΣΕΣΑΛΠΙΣΕΝΚΑ 100 MESSENGER TRUMPETS AND		ΤΟΝΤΗΣΣΕΛΗΝΗΣΚΑΙΤΟΤΡ 600 OF-THE MOON AND THE third
	ΙΩΣΟΡΟΣΜΕΓΑΛΥΡΙΚΑΙΟΜ 20 AS MOUNTAIN GREAT TO-FIRE BURNING		ΙΤΟΝΤΩΝΑΣΤΕΡΩΝΙΝΑΣΚΟ 20 OF-THE GLEAMERS THAT MAY-BE-HE-
	ΕΝΟΝΕΒΛΗΘΗΕΙΣΤΗΝΘΑΛΑ 40 WAS-CAST INTO THE SEA		ΤΙΣΘΗΤΟΤΡΙΤΟΝΑΥΤΩΝΚΑ 40 ING-DARKENED THE third OF-them AND
	<i>s was-BECOME</i> ΗΘΗ 10 ΣΣΑΝΚΑΙΕΓΕΝΕΤΟΤΟΤΡΙΤ 60 AND BECAME THE third		<i>b the third OF-her NO MAY-BE-APPEARING THE DAY</i> ΑΤΕΤΑΡ 10 ΙΗΗΜΕΡΑΜΗΦΑΝΗΤΟΤΡΙΤΟ 60 THE DAY NO MAY-BE-APPEARING THE third
	ΟΝΤΗΣΘΑΛΑΣΣΗΣΑΙΜΑΚΑΙ 80 OF-THE SEA BLOOD AND		<i>Ab o.</i> ΤΟΝ ΤΕΤΑΡΤΗΝ ΤΗΝ ΤΕΤΑΡΤΗΝ 13 OF-her AND THE NIGHT LIKE-AS AND
	<i>Ab N o.</i> ΑΠΕΘΑΝΕΤΟΤΡΙΤΟΝΤΩΝΚΤ 200 FROM-DIED THE third OF-THE GREAT-		<i>s omits</i> ΟΥΝΕ 100 ΑΙΕΙΔΟΝΚΑΙΗΚΟΥΣΑΕΝΕΟΣ 700 I-PERCEIVED AND I-HEAR OF-ONE
	<i>b omits</i> ΟΥΝΕ 10 ΙΣΜΑΤΩΝΤΩΝΕΝΤΗΘΑΛΑΣΣ 20 ONES OF-THE IN THE SEA		<i>b o.</i> ΑΕΤΟΥΠΕΤΟΜΕΝΟΥΕΝΜΕΣΟ 20 VULTURE DYING IN MID-
	<i>b souls</i> ΔC 10 ΗΤΑΕΧΟΝΤΑΨΥΧΗΝΚΑΙΤΟ 40 THE once-living soul AND THE third		<i>b I</i> ΥΡΑΝΗΜΑΤΙΑΕΓΟΝΤΟΣΦΩΝ 40 heaven saying TO-SOUND
	ΡΙΤΟΝΤΩΝΠΛΟΙΩΝΔΙΕΦΘΑ 60 OF-THE FLOATERS WHEN-THEIR-COR-		<i>A lo-THE</i> ΗΜΕΓΑΛΗΟΥΑΙΟΥΑΙΟΥΑΙΤ 60 GREAT WOE WOE WOE THE
	<i>b omits</i> CΑΝ probably by an oversight 10 ΡΗΣΑΝΚΑΙΟΤΡΙΤΟΣΑΓΓΕΛ 80 HAPPED AND THE third MESSENGER		<i>A I</i> ΟΥΣΚΑΤΟΙΚΟΥΝΤΑΣΕΠΙΤΗ 80 once-DOWN-HOMING ON OF-THE
	ΟΣΕΣΑΛΠΙΣΕΝΚΑΙΠΕΣΕΝ 300 TRUMPETS AND FALLS		CΓΗΣΕΚΤΩΝΛΟΙΠΩΝΦΩΝ 600 LAND OUT OF-THE rest OF-SOUNDS
	ΕΚΤΟΥΟΥΡΑΝΟΥΑΣΤΗΡΜΕΓ 20 OUT OF-THE heaven GLEAMER GREAT		ΤΗΣΣΑΛΠΙΓΓΟΣΤΩΝΤΡΙΩΝ 20 OF-THE TRUMPET OF-THE THREE
	ΑΣΚΑΙΟΜΕΝΟΣΩΣΑΜΠΑΣΚ 40 BURNING AS SHINER AND		ΑΓΓΕΛΩΝΤΩΝΜΕΛΛΟΝΤΩΝC 10 MESSENGERS OF-THE BEING-ABOUT TO-
	ΑΙΕΠΕΣΕΝΕΠΙΤΟΤΡΙΤΟΝΤ 60 FALLS ON THE third OF-		<i>Ab o.</i> ΑΛΠΙΖΕΙΝΚΑΙΟΠΕΜΠΤΟΣΑ 60 BE-TRUMPETING AND THE fifth MES-
	<i>A omits</i> AND ON THE SPRINGS OF-THE 10 ΩΝΠΟΤΑΜΩΝΚΑΙΕΠΙΤΑΣΠΗ 60 THE rivers AND ON THE SPRINGS		ΓΓΕΛΟΣΕΣΑΛΠΙΣΕΝΚΑΙΕ 10 BENGER TRUMPETS AND I-PER-
	ΓΑΣΤΩΝΥΔΑΤΩΝΚΑΙΤΟΟΝΟ 400 OF-THE waters AND THE NAME		<i>s* adds</i> C 10 ΔΟΝΑΣΤΕΡΑΕΚΤΟΥΟΥΡΑΝΟ 300 CEIVED GLEAMER OUT OF-THE heaven
11	<i>s omits</i> ΤΗΣ 10 ΜΑΤΟΥΑΣΤΕΡΟΣΛΕΓΕΤΑΙΟ 20 OF-THE GLEAMER IS-being-said THE		<i>s* adds</i> C 10 ΥΠΕΠΤΩΚΟΤΑΕΙΣΤΗΝΓΗΝΚ 20 HAVING-FALLEN INTO THE LAND AND
	<i>s* ION adds</i> ΚΑΙΛΕΓΕΤΑΙΑΝΔΙS-being-said 10 ΑΨΙΝΘΟΣΚΑΙΕΓΕΝΕΤΟΤΟΤ 40 UN-DRINK AND BECAME THE third		<i>sA o.</i> ΑΙΕΔΟΘΗΑΥΤΩΝΚΛΕΙΣΤΟΥ 40 WAS-GIVEN TO-him THE LOCKER OF-THE
	ΡΙΤΟΝΤΩΝΥΔΑΤΩΝΕΙCΑΨΙ 60 OF-THE waters INTO UN-DRINK		<i>s omits</i> AND 10 ΦΡΕΑΤΟΣΤΗΣΑΒΥCΣΟΥΚΑΙ 60 WELL OF-THE abyss AND
	<i>s+I sh N</i> ΝΟΣΚΑΙΠΟΛΛΟΙΤΩΝΑΝΘ 70 AND MANY OF-THE humans		<i>b o.</i> ΗΝΟΙΞΕΝΤΟΦΡΕΑΡΤΗΣΑΒΥ 60 he-UP-OPENS (b o.) THE WELL OF-THE abyss
	<i>A EΠI ON</i> ΡΟΦΩΝΑΠΕΘΑΝΟΝΕΚΤΩΝΥΔ 300 FROM-DIED OUT OF-THE waters		<i>s* ON EΠI</i> CCOYΚΑΙΑΝΕΒΗΚΑΠΝΟΣΕC 10000 AND UP-STEPPED smoke OUT

Throne Section—The Locusts

³ The detailed description of these locusts forbids our taking them in any way but as literal creatures just as they are described. Their time limit is the same as natural locusts—five months—but they differ from them in many ways. Common locusts are harmless to mankind. They devour only the vegetation (Ex.10¹²). These are designed to torment mankind without killing them, yet do no damage to the grass or the herbs or the trees.

They are a fourfold combination of the horse, the lion, the scorpion and the human. They are swift as horses, terrible as lions, intelligent as human beings and malignant as scorpions. It will be a far more terrible scourge than anything which has preceded it. There is good reason for calling it a woe!

Locusts have no king over them (Prov.30²⁷), but these are the subjects of the messenger of the abyss. His name is given in both Greek and Hebrew. Both Apollyon and Abaddon signify "Destroyer".

Defensively they are armed with iron cuirasses, an armor covering the entire trunk with both breast and back plates. Their offensive power lies in their tails, which are like scorpions. The sting of the scorpion is very painful, much more so than that of the hornet. Men have been known to die of its effects.

Just as Satan was licensed to torment Job, but forbidden to take his life, so these locusts are limited to their work of torment and cannot take life. Their sting is so terrible, however, that the votaries of the wild beast would be glad to die, if they could, to escape it.

All of this is in direct contrast and actual opposition to God's dealings in the present economy of grace. Hence it is worse than futile to seek any fulfillment in the history of the past. Such scenes as this can come only once in the history of the race and must necessarily be of brief duration. Those who have God's seal will escape.

The locusts in the introduction to Joel's prophecy represent the four Assyrian invasions which devastated the land in the four generations referred to. Two of these, involving Judah, are the immediate subjects of Joel's prophecy.

fumes ascended out of the well as the smoke of a large furnace, and the sun and the air are darkened
³ by the fumes of the well. And out of the fumes came forth locusts into the earth, and license was granted them as the scorpions of the
⁴ earth have license. And it was declared to them that they should not be injuring the grass of the earth, nor any green thing, nor any tree, except those of mankind who have not the seal of God on their fore-
⁵ heads. And it was granted to them, not that they may be killing them, but that they shall be tormented five months; and their torment is as the torment of a scorpion, whenever it should be striking a man.
⁶ And in those days mankind will be seeking death, and under no circumstances shall they be finding it. And they will be yearning to die, and death is fleeing from them.
⁷ And the likenesses of the locusts are like horses made ready for battle, and on their heads are as it were wreaths like gold, and their faces are as it were human faces.
⁸ and they had hair as the hair of women, and their teeth are as if
⁹ they were lions'. And they had cuirasses, as it were iron cuirasses, and the sound of their wings is as the sound of many chariot horses
¹⁰ racing into battle. And they have tails like scorpions, and stings, and their license is to injure mankind
¹¹ five months with their tails. They have a king over them—the mes-

Throne Section—The Horses

THE SECOND WOE

The second woe is even more terrible than the first and, like it, cannot be understood otherwise than literally.

¹⁴ These are probably the messengers who were delivered into chains of darkness to be reserved for the judgment (2Pt.24), or, as Jude says, reserved in imperceptible [everlasting] chains under darkness, for the judgment of the great day (^o). Now that the specific hour and day and month and year has come, they are sent about their work of killing a third of mankind. The detailed description of these creatures is necessary because no one has ever seen such monsters. It is difficult to imagine two hundred million cavalry such as these, in which the horses themselves are provided with death-dealing mouths and tails. This is certainly one of the marvels "which are not created in all the earth, nor in all the nations" (Ex.34¹⁰).

None of men's instruments of destruction can compare with these. They combine the latest methods of warfare, flame projectors and poison gas, with the serpent's sting.

Preceding judgments may have reduced the population of the earth to about six hundred million. A third of this is two hundred million, which will allow every horse a human victim. None of man's armies can kill so effectively.

¹⁷ Amethystine, the ancient hyacinth, corresponds to our amethyst, a transparent, violet colored gem, or our sapphire, of purple hue. The context here suggests the amethyst.

¹⁷ Sulphur was much used as a purifier in the religious rites of the nations, hence its name in the Greek is "divine". Fire and sulphur were regarded as the divine lustrations or purifying agents.

²⁰ That such a judgment should not change the minds of those who are spared seems incredible. Yet such is man. The most terrible trials but harden his heart instead of producing repentance. They continue as before in their idolatry and sin. We may learn from this that men do not change their minds from compulsion or fear, even in the proclamation of the kingdom. This will be accomplished by milder means.

senger of the abyss. His Hebrew name is Abaddon, and in Greek he has the name Apollyon.

¹² One woe passed away. *Lo!* Two woes still are coming after these things.

¹³ And the sixth messenger trumpets. And I hear one voice out of the horns of the golden altar which

¹⁴ is before God, saying to the sixth messenger who has the trumpet:

"Loose the four messengers who have been bound at the great Euphrates river."

¹⁵ And the four messengers were loosed, who have been made ready for the hour and the day and the month and the year, that they may be killing a third of

¹⁶ mankind. And the number of the troops of cavalry was two hundred millions—I hear their number.

¹⁷ And thus I perceived the horses in the vision, and those who are sitting on them, having fiery and amethystine and sulphurous cuirasses; and the heads of the horses are as the heads of lions, and out of their mouths are issuing fire and

¹⁸ fumes and sulphur. By these three calamities the third of mankind were killed: by the fire, and the fumes and the sulphur, which is

¹⁹ issuing out of their mouths. For the license of the horses is in their mouths and in their tails, for their tails are like serpents, having heads, and with them they are in-

²⁰ juring. And the rest of mankind who were not killed in these calamities repent not of the acts of their hands—that they will not be

- 10 **ΑΥΤΩΕΒΡΑΙΣΤΙΑΒΑΔΔΩΝΚ** ²⁰
 to-him to-HEBREW ABBADDON AND
 b adds ΔΕ YET s ΔΙ s he-IS-HAVING NAME
 11 **ΑΙΕΝΤΗΕΛΛΗΝΙΚΗΝΟΜΑΕ** ⁴⁰
 IN THE GREEKIAN NAME he-
 s o. s omits THE s¹ omits THE
 12 **ΞΕΙΑΠΟΛΛΥΩΝΗΟΙΑΗΜΙΑ** ⁶⁰
 12 IS-HAVING FROM-WHOLE-LOOSER THE WOE THE ONE
 s¹ s² IS-C. s o. b¹ Δ
 13 **ΑΠΗΘΕΝΙΔΟΥΕΡΧΟΝΤΑΙΕ** ⁸⁰
 FROM-CAME BE-PERCEIVING ARE-COMING STILL
 o. b inserts ΚΑΙ AND s² omits AND
 14 **ΤΙΔΥΟΟΑΙΜΕΤΑΤΑΥΤΑΚΑ** ¹⁰⁰
 13 TWO WOES after these AND
 15 **ΙΟΕΚΤΟΣΑΓΓΕΛΟΣΕΣΑΛΠΙ** ²⁰
 the sixth MESSENGER TRUMPETS
 s¹ omits ONE OUT OF THE HORNS s² OF-SOUND C OF-ONE
 16 **ΣΕΝΚΑΙΗΚΟΥΣΑΦΩΝΗΗΜΙΑ** ⁴⁰
 AND I-HEAR SOUND ONE
 C b inserts ΤΕΣΣΑΡΩΝ FOUR
 17 **ΝΕΚΤΩΝΚΕΡΑΤΩΝΤΟΥΘΥΣΙ** ⁶⁰
 OUT OF THE HORNS OF THE SACRIFICE-
 18 **ΑΣΤΗΡΙΟΥΤΟΥΧΡΥΣΟΥΤΟΥ** ⁸⁰
 place THE GOLDEN OF-THE
 19 **ΕΝΩΠΙΟΝΤΟΥΘΕΟΥΛΕΓΟΥΣ** ²⁰⁰
 14 IN-VIEW OF THE God saying
 A o. but b has O for H Δ A omits sixth
 20 **ΗΣΤΟΚΤΩΑΓΓΕΛΟΕΧΩΝΤ** ²⁰
 to-TO THE sixth MESSENGER THE one-HAVING
 21 **ΗΝΣΑΛΠΙΓΓΑΛΥΣΟΝΤΟΥΣΤ** ⁴⁰
 THE TRUMPET LOOSE THE FOUR
 s² Ε
 22 **ΕΣΣΑΡΑΣΑΓΓΕΛΟΥΣΤΟΥΣΔ** ⁶⁰
 MESSENGERS THE ones-
 23 **ΕΔΕΜΕΝΟΥΣΕΠΙΤΩΠΟΤΑΜΩ** ⁸⁰
 HAVING-been-BOUND ON THE river
 b o.
 24 **ΤΩΜΕΓΑΛΩΦΕΥΦΡΑΤΗΚΑΙΕΛ** ¹⁰⁰
 15 THE GREAT EUPHRATES AND WERE-
 ΠΗ inserted by A =BORROWED FOR LOOSED
 25 **ΥΘΗΣΑΝΟΙΤΕΣΣΑΡΕΣΑΓΓΕ** ²⁰
 LOOSED THE FOUR MESSENGERS
 s omits THE
 26 **ΛΟΙΟΙΝΤΟΙΜΑCΜΕΝΟΙΕΙ** ⁴⁰
 THE HAVING-been-made-READY INTO
 b inserts INTO THE ΕΙCΤΗΝ s omits DAY AND
 27 **ΤΗΝΩΡΑΝΚΑΙΗΜΕΡΑΝΚΑΙΜ** ⁶⁰
 THE HOUR AND DAY AND
 s inserts ΜΗ NO
 28 **ΗΝΑΚΑΙΕΝΙΑΥΤΟΝΙΝΔΑΠΟ** ⁸⁰
 MONTH AND year THAT THEY-MAY-
 s o. b o.
 29 **ΚΤΕΙΝΩCΙΝΤΟΤΡΙΤΟΝΤΩΝ** ¹⁰⁰
 DE-FROM-KILLING THE third OF-THE
 30 **ΑΝΘΡΩΠΩΝΚΑΙΟΔΡΙΘΜΟC** ²⁰
 16 humans AND THE NUMBER OF-
 31 **ΩΝCΤΡΑΤΕΥΜΑΤΩΝΤΟΥΙΠΠ** ⁴⁰
 THE WAR-troops OF-THE HORSE-
 b-twice s ΔΥΟ TWO OF-MYRIADS ΩΝ MYRIADS
 32 **ΙΚΟΥΔΙCΜΥΡΙΑΔΕCΜΥΡΙΑ** ⁶⁰
 MEN twice-MYRIADS OF-MYRIADS
 Δ C
 33 **ΔΩΝΗΚΟΥCΑΤΟΝΑΡΙΘΜΟΝΑ** ⁸⁰
 I-HEAR THE NUMBER OF-
 Ab o.
 34 **ΥΤΩΝΚΑΙΟΥΤΩCΕΙΔΟΝΤΟΥ** ¹⁰⁰
 17 them AND THIS I-PERCEIVED THE
 35 **CΙΠΠΟΥCΕΝΤΗΟΡΑCΕΙΚΑΙ** ²⁰
 b inserts IK ROBBERS IN THE SEEING AND
 36 **ΤΟΥCΚΑΘΗΜΕΝΟΥCΕΠΑΥΤΩ** ⁴⁰
 THE ones-sitting ON them
 37 **ΝΕΧΟΝΤΑCΘΩΡΑΚΑCΠΥΡΙΝ** ⁶⁰
 HAVING CUIRASSES FIRE-y
 38 **ΟΥCΚΑΙΥΑΚΙΝΘΙΝΟΥCΚΑΙ** ⁸⁰
 AND HYACINTHINE AND
 s Y o.
 39 **ΘΕΙΩΔΕΙCΚΑΙΛΙΚΕΦΑΛΑΙ** ¹⁰⁰
 sulphurous AND THE HEADS
 40 **ΤΩΝΙΠΠΩΝΩCΚΕΦΑΛΑΙΛΕΟ** ²⁰
 OF-THE HORSES AS HEADS OF-LIONS
 41 **ΝΤΩΝΚΑΙΕΚΤΩΝCΤΟΜΑΤΩΝ** ⁴⁰
 AND OUT OF-THE MOUTHS
 42 **ΑΥΤΩΝΕΚΠΟΡΕΥΕΤΑΙΠΥΡΚ** ⁶⁰
 OF-them IS-OUT-GOING FIRE AND
 43 **ΔΙΚΑΠΝΟCΚΑΙΘΙΟΝΑΠΟΤ** ⁸⁰
 18 smoke AND sulphur FROM THE
 s omits THREE
 44 **ΩΝΤΡΙΩΝΠΛΗΓΟΝΤΟΥΤΩΝΑ** ¹⁰⁰
 THREE BLOWS these
 45 **ΠΕΚΤΑΝΘCΑΝΤΟΤΡΙΤΟΝΤ** ²⁰
 WERE-FROM-KILLED THE third OF-
 b ΔΠΟ FROM
 46 **ΩΝΑΝΘΡΩΠΩΝΕΚΤΟΥΠΥΡΟC** ⁴⁰
 the humans OUT OF-THE FIRE
 47 **ΚΑΙΤΟΥCΑΠΝΟΥCΑΙΤΟΥΘΕ** ⁶⁰
 AND OF-THE smoke AND OF-THE sulphur
 48 **ΙΟΥΤΟΥΕΚΠΟΡΕΥΟΜΕΝΟΥΕ** ⁸⁰
 OF-THE OUT-GOING OUT
 s¹ TO Y but omits
 49 **ΚΤΩΝCΤΟΜΑΤΩΝΑΥΤΩΝΗΓΑ** ¹⁰⁰
 19 OF-THE MOUTHS OF-them THE for
 A ΤΟΠΩΝ PLACES
 50 **ΡΕΞΟΥCΙΑΤΩΝΙΠΠΩΝΕΝΤΩ** ²⁰
 authority OF-THE HORSES IN THE
 51 **CΤΟΜΑΤΙΑΥΤΩΝΕCΤΙΚΑΙ** ⁴⁰
 MOUTH OF-them IS AND
 52 **ΕΝΤΑΙCΟΥΡΑΙCΑΥΤΩΝΑΙΓ** ⁶⁰
 IN THE TAILS OF-them THE for
 53 **ΑΡΟΥΡΑΙΑΥΤΩΝΟΜΟΙΑΙΟ** ⁸⁰
 TAILS OF-them LIKE to-
 b Ω o. s¹ o. C =dative, added by s
 54 **ΕCΙΝΕΧΟΥCΑΙΚΕΦΑΛΑCΚΑ** ¹⁰⁰
 serpents HAVING HEADS AND
 55 **ΙΕΝΑΥΤΑΙCΑΔΙΚΟΥCΙΝΚΑ** ²⁰
 20 IN them THEY-ARE-injuring AND
 56 **ΙΟΙΛΟΙΠΟΙΤΩΝΑΝΘΡΩΠΩΝ** ⁴⁰
 THE rest OF-THE humans
 57 **ΟΙΟΥCΑΠΕΚΤΑΝΘΗCΑΝΕΝΤ** ⁶⁰
 WHO NOT WERE-FROM-KILLED IN THE
 s adds OF-them ΑΥΤΩΝ A DESIDES T
 58 **ΑΙCΠΛΗΓΑΙCΤΑΥΤΑΙCΟΥΔ** ⁸⁰
 BLOWS these NOT-YET
 s added by b
 59 **ΕΜΕΤΕΝΟΗCΑΝΕΚΤΩΝΕΡΓΩ** ¹⁰⁰
 THEY-after-MIND OUT OF-THE ACTS

Throne Section—The Seven Thunders

¹ The symbol of the rainbow suggests the covenant of God with creation.

² The planting of the messenger's feet on the sea and on the land is a token of possession. "Every place on which the soles of your feet shall tread shall be yours" (Deut.11²⁴Josh.1³).

The opened scroll shows that the incumbrance has been lifted, just as the sealed scroll was a sign of the bond which burdened it. Were it not for the fact that this opened scroll is, according to the best readings, always called a *little scroll (biblaridion)* while the closed scroll was the usual diminutive (*biblion*), we would be tempted to identify these two scrolls. It seems best to take this as a still smaller scroll which deals with the deliverance of Israel as the larger scroll dealt with the whole earth. It is evident from the messenger's acts and his words that the earth and the sea are no longer under bond, and that there will be no further delay in ejecting the usurpers out of the sovereignty which is Christ's.

³ Bellowing—not roaring after its prey (1 Pt.5⁸), but the sound lions use when calling to one another. Applied to cattle this word is used for their lowing.

³ Besides the seven thunders here introduced, thunder is mentioned seven times, three before and four after these special seven. Thrice it describes the voice of one speaking: one of the four animals saying *Come!* (6¹), the song of the 144,000 (14²), and the voices of God's slaves saying "*Hallelujah, for the Lord God, the Almighty reigns!*" Four times it is associated with voices and lightnings. They issue out of the throne (4⁵), follow the casting of the thurible into the earth (8⁵), the opening of the temple (11¹³), and the pouring out of the seventh bowl into the air (16¹⁸). As thunder is the audible effect of that which we see as lightning, and always follows it, the thunders probably record the effect of the seven final lightning strokes, or bowls. This brings us to the coming of the kingdom. The next vision is retrospective, going back to the middle of Daniel's seventieth heptad.

⁶ The delay commences under the fifth seal (6¹¹).

worshiping demons and idols of gold and silver and copper and stone and wood, which are not able to be observing nor to be hearing
²¹ nor to be walking—and they repent not of their murders, nor of their enchantments, nor of their prostitution, nor of their thefts.

10 And I perceived another strong messenger descending out of heaven clothed with a cloud, and the rainbow on his head, and his face as the sun, and his feet as pillars of
² fire, and having a tiny opened scroll in his hand. And he places his right foot on the sea, yet the
³ left on the land. And he cries with a loud voice, even as a lion is bellowing.

And when he cries, the seven thunders speak with their own
⁴ voices. And when the seven thunders speak, I was about to be writing. And I hear a voice out of heaven saying: "Seal what things the seven thunders speak", and "You should not be writing them."

⁵ And the messenger whom I perceived standing on the sea and on the land lifts his right hand to
⁶ heaven and swears by Him Who is living for the eons of the eons. Who creates heaven and that which is in it, and the earth and that which is in it, and the sea and that which is in it, that there will
⁷ be no longer delay, but in the days of the seventh messenger's voice, whenever he may be about to be trumpeting, the secret of God is

<p>ΝΤΩΝΧΕΙΡΩΝΑΥΤΩΝΙΝΑΜΗ 20 OF-THE HANDS OF-them THAT NO b. should- ω o. b. o. ΠΡΟΣΚΥΝΗΣΟΥCΙΝΤΑΔΑΙΜ 40 THEY-WILL-BE-worshipping THE demons</p>	<p>ΕΠΙΤΗΣΓΗΣΚΑΙΕΚΡΑΙΞΕΝΦ 20 3 ON OF-THE LAND AND he-cries to- ΟΝΗΜΕΓΑΛΗΘCΠΕΡΛΕΩΝΜΥ 40 SOUND GREAT AS-EVEN LION IS-BEL- s. o. s1* adds ωC AS ΚΑΤΑΙΚΑΙΟΤΕΕΚΡΑΙΞΕΝΕΛ 80 LOWING AND when he-cries TALK s1* omits THE s1* ΦΩΝΑΙ SOUNDS ΑΛΗCΑΝΑΙΕΠΤΑΒΡΟΝΤΑΙ 80 THE SEVEN THUNDERS THE</p>
<p>ΟΝΙΑΚΑΙΤΑΕΙΔΩΛΑΤΑΧΡΥ 60 AND THE idols THE golden Α inserted by s CΑΚΑΙΤΑΑΡΓΥΡΑΚΑΙΤΑΧΑ 80 AND THE SILVER AND THE COPPER C inserted by s s WOODEN AND THE STONE ΑΚΑΚΑΙΤΑΛΙΘΙΝΑΚΑΙΤΑ 100 AND THE STONE AND THE WOOD-1</p>	<p>ΑCΕΛΥΤΩΦΩΝΟCΑΚΑΙΟΤΕΕ 600 OF-selves SOUNDS AND when TALK ΑΛΗCΑΝΑΙΕΠΤΑΒΡΟΝΤΑΙ 20 THE SEVEN THUNDERS s C ΗΜΕΛΛΟΝΓΡΑΦΕΙΝΚΑΙΗΚΟ 40 I-WAS-ABOUT TO-BE-WRITING AND I-HEAR ΥCΑΦΩΝΗΝΕΚΤΟΥΟΥΡΑΝΟΥ 60 SOUND OUT OF-THE heaven ΛΕΓΟΥCΑΝCΦΑΓΙCΟΝΑΕΛ 80 SAYING SEAL s as-much-as OC Δ for Δ what TALK</p>
<p>ΥΛΙΝΔΔΟΥΤΕΒΛΕΠΕΙΝΔΥΝ 20 en WHICH NOT-DESIDES TO-BE-looking ARE-ABLE b. o. ΑΝΤΑΙΟΥΤΕΔΚΟΥΕΙΝΟΥΤΕ 40 NOT-DESIDES TO-BE-hearing NOT-DESIDES</p>	<p>ΑΛΗCΑΝΑΙΕΠΤΑΒΡΟΝΤΑΙ 20 THE SEVEN THUNDERS s C ΗΜΕΛΛΟΝΓΡΑΦΕΙΝΚΑΙΗΚΟ 40 I-WAS-ABOUT TO-BE-WRITING AND I-HEAR ΥCΑΦΩΝΗΝΕΚΤΟΥΟΥΡΑΝΟΥ 60 SOUND OUT OF-THE heaven ΛΕΓΟΥCΑΝCΦΑΓΙCΟΝΑΕΛ 80 SAYING SEAL s as-much-as OC Δ for Δ what TALK</p>
<p>ΠΕΡΙΠΑΤΕΙΝΚΑΙΟΥΜΕΤΕΝ 60 21 TO-BE-ABOUT-TREADING AND NOT THEY-after-MIND s ω with a small o in it ΟΝCΑΝΕΚΤΩΝΟΦΟΝΑΥΤΩΝ 80 OUT OF-THE MURDERS OF-them</p>	<p>ΥCΑΦΩΝΗΝΕΚΤΟΥΟΥΡΑΝΟΥ 60 SOUND OUT OF-THE heaven ΛΕΓΟΥCΑΝCΦΑΓΙCΟΝΑΕΛ 80 SAYING SEAL s as-much-as OC Δ for Δ what TALK ΑΛΗCΑΝΑΙΕΠΤΑΒΡΟΝΤΑΙ 100 THE SEVEN THUNDERS AND</p>
<p>ΟΥΤΕΕΚΤΩΝΦΑΡΜΑΚΕΙΩΝΑ 200 NOT-DESIDES OUT OF-THE DRUGS OF- s1 ΠΟΝΗΡΙΔC s2 o. ΥΤΩΝΟΥΤΕΕΚΤΗΣΠΟΡΝΕΙΑ 20 them NOT-DESIDES OUT OF-THE PROSTITUTION</p>	<p>ΑΛΗCΑΝΑΙΕΠΤΑΒΡΟΝΤΑΙ 100 THE SEVEN THUNDERS AND ΑΙΜΗΑΥΤΑΓΡΑΨΗCΚΑΙΟΑΓ 20 5 NO them YOU-sh'd-BE-WRITING AND THE MES- ΓΕΛΟCΟΙΔΟΝΕCΤΩΤΑΕΠ 40 SINGER WHOM I-PERCEIVED HAVING-STOOD ON</p>
<p>CΑΥΤΩΝΟΥΤΕΕΚΤΩΝΚΛΕΜΜ 40 OF-them NOT-DESIDES OUT OF-THE thefts Ab o. b omits other ΑΤΩΝΑΥΤΩΝΚΑΙΕΙΔΟΝΑΛΛ 60 OF-them AND I-PERCEIVED other</p>	<p>ΙΤΗCΘΑΑΛΑCCHCΚΑΙΕΠΙΤΗ 60 OF-THE SEA AND ON OF-THE CΓΗCΗΡΕΝΤΗΝΧΕΙΡΑΥΤΟ 80 LAND LIFTS THE HAND OF-him A omits THE RIGHT ΥΤΗΝΔΕΞΙΑΝΕΙCΤΟΝΟΥΡΑ 900 THE RIGHT INTO THE heaven b. o. o. in hy s3 NONKAIΩCΟCΕΝΕΝΤΩΖΟΝΤ 20 6 AND SWEARS IN THE One-LIVING</p>
<p>ΟΝΑΓΓΕΛΟΝΙCΧΥΡΟΝΚΑΤΑ 80 MESSENGER STRONG DOWN- ΒΑΙΝΟΝΤΑΕΚΤΟΥΟΥΡΑΝΟΥ 300 STEPPING OUT OF-THE heaven ΠΕΡΙΒΕΒΛΗΜΕΝΟΝΝΕΦΕΛΗ 20 HAVING-been-ABOUT-CAST CLOUD</p>	<p>ΙCΤΟΥCΑΙΩΝΑCΤΩΝΑΙΩ 40 INTO THE cons OF-THE cons A inserts C ΝΩΝΟCΕΚΤΙCΕΝΤΟΝΟΥΡΑΝ 60 WHO CREATES THE heaven A omits AND THE LAND AND ΟΝΚΑΙΤΑΕΝΑΥΤΩΚΑΙΤΗΝΓ 80 AND THE IN IT AND THE LAND THE IN her s1* omits AND THE SEA ΗΝΚΑΙΤΑΕΝΑΥΤΗΚΑΙΤΗΝΘ 900 AND THE IN her AND THE SEA</p>
<p>ΑΥΤΟΥΩCΟΗΛΙΟCΚΑΙΟΙΠΟ 80 OF-him AS THE SUN AND THE FEET ΔΕCΑΥΤΟΥΩCCTΥΛΟΙΠΥΡΟ 400 OF-him AS COLUMNS OF-FIRE CΚΑΙΕΧΩΝΕΝΤΗΧΕΙΡΙΔΥΤ 20 2 AND HAVING IN THE HAND OF-him b omits ΔΡΙΔ b Δ A omits η-been-up-o. ΟΥΒΙΒΑΡΙΑΔΙΟΝΗΝΕΩΦΜΕ 40 tiny-scROLL HAVING-been-up-OPENED</p>	<p>ΑΛΑCCHCΤΟΝΔΕΕΥΦΩΝΥΜΟΝ 900 AND he-PLACES THE FOOT OF- ΥΤΟΥΤΟΝΔΕΞΙΟΝΕΠΙΤΗCΘ 80 him THE RIGHT ON OF-THE SEA ΑΛΑCCHCΤΟΝΔΕΕΥΦΩΝΥΜΟΝ 900 THE YET left</p>
<p>ΑΥΤΟΥΩCΟΗΛΙΟCΚΑΙΟΙΠΟ 80 OF-him AS THE SUN AND THE FEET ΔΕCΑΥΤΟΥΩCCTΥΛΟΙΠΥΡΟ 400 OF-him AS COLUMNS OF-FIRE CΚΑΙΕΧΩΝΕΝΤΗΧΕΙΡΙΔΥΤ 20 2 AND HAVING IN THE HAND OF-him b omits ΔΡΙΔ b Δ A omits η-been-up-o. ΟΥΒΙΒΑΡΙΑΔΙΟΝΗΝΕΩΦΜΕ 40 tiny-scROLL HAVING-been-up-OPENED</p>	<p>ΑΛΑCCHCΤΟΝΔΕΕΥΦΩΝΥΜΟΝ 900 AND he-PLACES THE FOOT OF- ΥΤΟΥΤΟΝΔΕΞΙΟΝΕΠΙΤΗCΘ 80 him THE RIGHT ON OF-THE SEA ΑΛΑCCHCΤΟΝΔΕΕΥΦΩΝΥΜΟΝ 900 THE YET left</p>
<p>ΑΥΤΟΥΩCΟΗΛΙΟCΚΑΙΟΙΠΟ 80 OF-him AS THE SUN AND THE FEET ΔΕCΑΥΤΟΥΩCCTΥΛΟΙΠΥΡΟ 400 OF-him AS COLUMNS OF-FIRE CΚΑΙΕΧΩΝΕΝΤΗΧΕΙΡΙΔΥΤ 20 2 AND HAVING IN THE HAND OF-him b omits ΔΡΙΔ b Δ A omits η-been-up-o. ΟΥΒΙΒΑΡΙΑΔΙΟΝΗΝΕΩΦΜΕ 40 tiny-scROLL HAVING-been-up-OPENED</p>	<p>ΑΛΑCCHCΤΟΝΔΕΕΥΦΩΝΥΜΟΝ 900 AND he-PLACES THE FOOT OF- ΥΤΟΥΤΟΝΔΕΞΙΟΝΕΠΙΤΗCΘ 80 him THE RIGHT ON OF-THE SEA ΑΛΑCCHCΤΟΝΔΕΕΥΦΩΝΥΜΟΝ 900 THE YET left</p>
<p>ΑΥΤΟΥΩCΟΗΛΙΟCΚΑΙΟΙΠΟ 80 OF-him AS THE SUN AND THE FEET ΔΕCΑΥΤΟΥΩCCTΥΛΟΙΠΥΡΟ 400 OF-him AS COLUMNS OF-FIRE CΚΑΙΕΧΩΝΕΝΤΗΧΕΙΡΙΔΥΤ 20 2 AND HAVING IN THE HAND OF-him b omits ΔΡΙΔ b Δ A omits η-been-up-o. ΟΥΒΙΒΑΡΙΑΔΙΟΝΗΝΕΩΦΜΕ 40 tiny-scROLL HAVING-been-up-OPENED</p>	<p>ΑΛΑCCHCΤΟΝΔΕΕΥΦΩΝΥΜΟΝ 900 AND he-PLACES THE FOOT OF- ΥΤΟΥΤΟΝΔΕΞΙΟΝΕΠΙΤΗCΘ 80 him THE RIGHT ON OF-THE SEA ΑΛΑCCHCΤΟΝΔΕΕΥΦΩΝΥΜΟΝ 900 THE YET left</p>
<p>ΑΥΤΟΥΩCΟΗΛΙΟCΚΑΙΟΙΠΟ 80 OF-him AS THE SUN AND THE FEET ΔΕCΑΥΤΟΥΩCCTΥΛΟΙΠΥΡΟ 400 OF-him AS COLUMNS OF-FIRE CΚΑΙΕΧΩΝΕΝΤΗΧΕΙΡΙΔΥΤ 20 2 AND HAVING IN THE HAND OF-him b omits ΔΡΙΔ b Δ A omits η-been-up-o. ΟΥΒΙΒΑΡΙΑΔΙΟΝΗΝΕΩΦΜΕ 40 tiny-scROLL HAVING-been-up-OPENED</p>	<p>ΑΛΑCCHCΤΟΝΔΕΕΥΦΩΝΥΜΟΝ 900 AND he-PLACES THE FOOT OF- ΥΤΟΥΤΟΝΔΕΞΙΟΝΕΠΙΤΗCΘ 80 him THE RIGHT ON OF-THE SEA ΑΛΑCCHCΤΟΝΔΕΕΥΦΩΝΥΜΟΝ 900 THE YET left</p>

Throne Section—The Two Witnesses

⁷ Surely Adonai Jehovah will do nothing but He revealeth His secret unto His servants the prophets (Amos 3⁷).

⁹ Compare this action with Eze.2³³⁻¹⁴.

⁹ The eating of the scroll, corresponding to the digesting of its contents, was very sweet to John, for it assured the ejection of the usurpers and the establishment of the kingdom. But it also involved much more bitter judgment which he had not yet apprehended.

¹¹ Concerning, literally *on* (Lu12⁵²⁻⁵³).

¹ The rod or *macc* is the shepherd's means of defense against the sheep's enemies. The crook is for the sheep. It is the symbol of power and as such may be called a sceptre (Heb.1⁸). To shepherd with an iron club will be the reward of the conqueror in Thyatira (2²⁷), the place of the male son (12⁵), and the White Horse Rider (19¹⁵). To measure with a mace is significant of the fact that Israel's Shepherd will maintain these measurements by force. The sheep will be safe within them.

¹ The temple seems to be a sanctuary for the faithful. The period of forty-two months (measured by the moon, a symbol of the powers of darkness, 12¹) measures the career of the "wild beast" (13⁵). The same length of time expressed in days (measured by the sun, a symbol of God's glory, 12¹) marks the duration of the ministry of the two witnesses (11³) and the period during which the star-crowned woman is nourished in the wilderness (12⁶). The same period is called, after the Hebrew of Dan.12⁷, "a season, seasons, and half a season" (12¹⁴). This period is probably the last half of Daniel's seventieth heptad (Dan.9²⁷). The prince that shall come makes a treaty with the majority of the Jews, but breaks it after three and a half years, causing the sacrifice and gift offering to cease, leaving the period here spoken of, in which he insists that all worship must be directed to him.

It appears from this that the worship of Jehovah will be stamped out of the earth except in the temple in Jerusalem, which will be preserved with divine power, and in the wilderness, where the woman (the faithful inhabitants of Jerusalem) is sustained by miraculous means.

consummated also, as He evangelizes to His own slaves and the prophets.

⁸ And the voice which I hear out of heaven speaks again with me, and is saying: "Go, get the tiny scroll which is opened in the hand of the messenger who stands on the sea and on the land." And I came away to the messenger, saying to him to give me the tiny scroll. And he is saying to me, "Take it and devour it; and it will be making your bowels bitter, but in your mouth it will be sweet as honey."

¹⁰ And I took the tiny scroll out of the messenger's hand, and devoured it. And in my mouth it was sweet as honey. And when I ate it, my bowels were made bitter.

¹¹ And they are saying to me: "You must prophesy again as to peoples and nations and languages and many kings."

¹¹ And a reed like a rod was given me, saying: "Rouse and measure the temple of God and the altar and those worshiping in it. And the court outside of the temple cast outside—and you should not be measuring it, seeing that it was given to the nations, and they will be treading the holy city forty-two months. And I will be endowing My two witnesses and they will be prophesying a thousand, two hundred sixty days, clothed in sackcloth. These are the two olive trees, and the two lampstands which stand before the Lord of the earth. And if any one is wanting to injure them, fire is issuing out of

b o. = SHOULD-BE-BEING-FINISHED
 ΕΤΕΛΕΘΗΝΤΟ ΜΥΣΤΗΡΙΟΝ 20
 IN-FINISHED THE CLOSE-KEEP OF
 ΟΥΘΕΟΥ ΦΣΕΥΗΓΓΕΛΙΣΕΝΤ 40
 THE God AS He-well-messages THE
 b o. SLAVES OF-Him Ab omit AD
 ΟΥΣΕΑΥΤΟΥ ΔΟΥΛΟΥΣΚΑΙ 60
 OF-SELF SLAVES AND THE
 ΟΥΣΠΡΟΦΗΤΑΣΚΑΙΗΦΩΝΗΗ 80
 BEFORE-AVERTS AND THE SOUND WHICH
 ΝΗΚΟΥΣΑΕΚΤΟΥΟΥΡΑΝΟΥΠ 100
 I-HEAR OUT OF-THE HEAVEN A-
 ΔΙΝΑΛΛΟΥΣΑΝΜΕΤΕΜΟΥΚ 20
 GAIN TALKING WITH ME AND
 ΔΙΛΕΓΟΥΣΑΝΥΠΑΓΕΛΑΒΕΤ 40
 saying BE-UNDER-LEADING BE-GETTING
 A omits ΔΡΙΑ and b spells (b Δ) it ΙΔΑΡ
 ΟΒΙΒΑΡΙΑΔΙΟΝΤΟΝΗΕΦΓΜ 60
 THE tiny-SCROLL THE ONE-HAVING-been-up-
 ΕΝΟΝΕΝΤΗΧΕΙΡΙΤΟΥΑΓΓΕ 80
 OPENED IN THE HAND OF-THE MESSENGER
 ΛΟΥΤΟΥΕΣΤΩΤΟΣΕΠΙΤΗΣ 200
 THE ONE-HAVING-STOOD ON OF-THE SEA
 ΑΛΑΣΧΣΚΑΙΕΠΙΤΗΣΓΗΣΚ 20
 AND ON OF-THE LAND AND
 A I-FROM-COME Δ o.
 ΔΙΑΠΗΛΑΒΟΝΠΡΟΣΤΟΝΑΓΓΕ 40
 I-FROM-CAME TOWARD THE MESSENGER
 ΛΟΝΛΕΓΩΝΑΥΤΩΔΟΥΝΑΙΜΟ 60
 saying to-him to-GIVE to-ME
 s omits ΔΡΙΑ, b has ΙΔΑΡ
 ΙΤΟΒΙΒΑΡΙΑΔΙΟΝΚΑΙΛΕΓ 80
 THE tiny-SCROLL AND he-is-saying
 Ab omit it
 ΕΙΜΟΙΑΒΕΑΥΤΟΚΑΙΚΑΤΑ 300
 to-ME BE-GETTING it AND BE-DOWN-
 it by s¹ s o.
 ΦΑΓΕΑΥΤΟΚΑΙΠΙΚΡΑΝΕΙΣ 20
 EATING it AND it-WILL-BE-BITTER OF-
 A KAPADIAN HEART Δ added by s
 ΟΥΤΗΝΚΟΙΛΙΑΝΑΛΕΝΤΩΣ 40
 YOU THE CAVITY but IN THE
 ΤΟΜΑΤΙΣΟΥΕΣΤΑΙΓΛΥΚΥ 60
 MOUTH OF-YOU it-WILL-BE SWEET AS
 ΣΜΕΛΙΚΑΙΛΑΒΟΝΤΟΒΙΒΛ 80
 10 MONEY AND I-GOT THE tiny-SCROLL
 ΔΡΙΑ omitted by sb
 ΑΡΙΔΙΟΝΕΚΤΗΣΧΕΙΡΟΣΤΟ 400
 OUT OF-THE HAND OF-THE
 ΥΑΓΓΕΛΟΥΚΑΙΚΑΤΕΦΑΓΟΝ 20
 MESSENGER AND I-DOWN-ATE
 ΑΥΤΟΚΑΙΗΝΕΝΤΩΣΤΟΜΑΤΙ 40
 it AND it-WAS IN THE MOUTH
 Ab SWEET AS HONEY E inserted by s
 ΜΟΥΦΣΜΕΛΙΓΛΥΚΥΚΑΙΟΤΕ 60
 OF-ME AS HONEY SWEET AND when
 s 18-REFLECTED ΕΓΕΜΙΣΘΗ
 ΕΦΑΓΟΝΑΥΤΟΕΠΙΚΡΑΝΘΗ 80
 I-ATE it WAS-BITTER THE
 s³ adds ΠΙΚΡΙΑC BITTER b o.
 ΚΟΙΛΙΑΜΟΥΚΑΙΛΕΓΟΥΣΙΝ 800
 11 CAVITY OF-ME AND THEY-ARE-SAYING

b o.
 ΜΟΙΔΕΙΣΕΠΑΛΙΝΠΡΟΦΗΤΕ 20
 to-ME IS-BINDING YOU AGAIN to-BEFORE-AVER
 b adds ΕΠΙ ON
 ΥΣΑΙΕΠΑΛΛΟΙΣΚΑΙΕΘΝΕΣ 40
 ON PEOPLES AND NATIONS
 b o.
 ΙΝΚΑΙΓΛΩΣΣΑΙΣΚΑΙΒΑΣΙ 60
 AND TONGUES AND KINGS
 b o.
 ΛΕΥΣΙΝΠΟΛΛΟΙΣΚΑΙΕΔΘ 80
 11 MANY AND WAS-GIVEN
 b¹ add AND HAD-STOOD THE MES-
 ΗΜΟΙΚΑΛΑΜΟΜΟΙΟCΡΑΒ 600
 to-ME REED LIKE ROD
 SENDER ΚΑΙ(s 18-ΕΙ)ΙCΤΗΚ (b ΔΙ) b MERICΕ
 ΔΩΛΕΓΩΝΕΓΕΙΡΕΚΑΙΜΕΤΡ 20
 saying BE-HOUSING AND MEASURE
 PART)ΕΙΘΑΓΓΕΛΟC to which s¹ adds ΛΕΓΩΝ saying
 ΗCΟΝΤΟΝΝΑΟΝΤΟΥΘΕΟΥΚΑ 40
 THE TEMPLE OF-THE God AND
 ΙΤΟΥΒΥCΙΑCΤΗΡΙΟΝΚΑΙΤΟ 60
 THE SACRIFICE-place AND THE
 ΥCΠΡΟCΚΥΝΟΥΝΤΑCΕΝΑΥΤ 80
 onea-worshipping IN it
 s 1* OF-THE C OF-COURT COFT-C s C INTO-PLACE
 ΦΚΑΙΤΗΝΑΥΛΗΝΤΗΝΕΙΘΒΕ 700
 2 AND THE COURT THE OUT-PLACE
 s inserts ΚΑΙ AND s 1 C b 1* omit PLACE
 ΝΤΟΥΝΑΟΥΕΚΒΑΛΕΙΘΒΕΝ 20
 OF-THE TEMPLE BE-OUT-CASTING OUT-PLACE
 ΚΑΙΜΗΝΑΥΤΗΝΜΕΤΡΗΣCΟΤ 40
 AND NO her YOU-SH'D-BE-MEASURING that
 s 1* adds ΚΑΙ AND
 ΙΕΔΟΘΗΤΟΙCΕΘΝΕCΙΝΚΑΙ 60
 it-WAS-GIVEN to-THE NATIONS AND
 A ΜΕΤΡΗ
 ΤΗΝΠΟΛΙΝΤΗΝΑΓΙΑΝΠΑΘΗ 80
 THE city THE HOLY THEY-WILL-
 -MEASURING b o. b M 40
 CΟΥCΙΝΜΗΝΑCΤΕCCECΕΡΑΚΟ 600
 BE-TREADING MONTHS FOUR-TY
 Ab add ΚΑΙ AND b B 2 for TWO
 ΝΤΑΔΥΟΚΑΙΔΩCΦΤΟΙCΔΥC 20
 3 TWO AND I'LL-BE-GIVING to-THE TWO
 b o. b o.
 ΙΝΜΑΡΤΥCΙΝΜΟΥΚΑΙΠΡΟΦ 40
 witnesses OF-ME AND THEY'LL-BE-
 ΗΤΕΥCΟΥCΙΝΗΜΕΡΑCΧΙΛΙ 60
 BEFORE-AVERTING DAYS THOUSAND
 b 2 60 s 1* adds FIVE ΠΕ
 ΑCΔΙΑΚΟCΙΑCΕΙΗΚΟΝΤΑ 80
 TWO-hundred SIXTY HAV-
 NT s 2 nominatives O I o.
 ΕΡΙΒΕΒΛΗΜΕΝΟΥCΣΑΚΚΟΥ 900
 ING-been-ABOUT-CAST SACKCLOTH
 s 1* O A NY for E
 CΟΥΤΟΙΕΙCΙΝΑΙΔΥΟΕΛΑΙ 20
 4 (these ARE THE TWO OLIVES
 THE by s¹ s omits THE
 ΔΙΚΑΙΑΔΥΟΛΥΧΝΙΑΙΑΙ 40
 AND THE TWO LAMPs/stands THE IN-
 Ab omit OF-THE
 ΝΩΠΙΟΝΤΟΥΚΥΡΙΟΥΤΗΣΓΗ 80
 VIEW OF-THE Master OF-THE LAND
 s 1 C A I s 18-WILLING
 CΕCΤΩΤΕCΚΑΙΕΙΤΙCΑΥΤΟ 80
 5 HAVING-STOOD AND IF ANY them
 ΥCΒΕΛΕΙΑΔΙΚΗCΑΙΠΥΡΕΚ 2000 1
 18-WILLING to-injure FIRE IS-OUT-

Throne Section—The Two Witnesses

⁴ The two olive trees remind us of Joshua the high priest and Zerubbabel (Zech.3:4), who witnessed for Jehovah in a former apostasy.

The ministry of the two witnesses has much in common with the ministry of Elijah. Both cause a great drought for three and a half years (1 K1.17¹). Both kill their enemies by miraculous fire. The prophet Malachi predicts this ministry (⁴⁵): "*Lo! I send you Elijah the prophet before the great and fearful day of Jehovah comes.*" John the baptist came in the spirit and power of Elijah, but they did not receive him (Mt.17^{10,13} 11¹⁴ Lu. 11⁷), hence he is still to come as was foretold. As he did not die, but was taken up into heaven in a whirlwind (2 K1.2¹¹), and as he appeared with Moses on the Mount, speaking of the Lord's exodus which He was about to accomplish at Jerusalem (Lu.9^{30,31}), he would make an excellent witness to the Lord's life and death. Some think that Moses, because his place of burial is unknown (*cf.* Jude⁹) and because he, too, appeared on the mount, is the other witness. Others prefer Enoch (Gen.5²⁴).

⁶ These judgments are just and salutary, for men reject the testimony to the blood of Christ and the blessing that it brings. They are taught that their souls depend upon the abiding efficacy of His death.

⁷ Just as the two witnesses will be invulnerable until their testimony is complete, so it is with every slave who is doing God's will. Nothing in heaven or on earth can hinder the witness which has God back of it. And when it is finished the enemies of God will be confounded even in their death.

¹¹ The short space of time—three and a half days—allowed for the news of the death of the two witnesses to travel over the earth, besides giving time for them to celebrate and send gifts, would seem to be a great difficulty to early students of this prophecy. It would take months and years to do this a century ago. Yet we have come to a time when this would be a matter of course. Everything will move with incredible swiftness when the judgments of God are in the earth. Let us not doubt God or judge His word by our own ignorance.

their mouth and is devouring their enemies. And if any one should be wanting to injure them, thus must
⁶ he be killed. These have authority to lock heaven, that there may be no showers of rain for the days of their prophecy. And they have authority over the waters to be turning them into blood, and to smite the earth with every calamity
⁷ whenever they will. And whenever they should be finishing their testimony, the wild beast which is ascending out of the abyss will be doing battle with them and it will be conquering them and killing
⁸ them. And their corpse will be at the square of the great city, which, spiritually, is being called Sodom and Egypt, where their Lord, also,
⁹ was crucified. And those out of the peoples and tribes and languages and nations are observing their corpse three days and a half, and they are not letting their corpses
¹⁰ be placed in a tomb. And those dwelling on the earth are rejoicing over them and are making merry, and will be sending oblations to one another, seeing that these two prophets torment those dwelling on
¹¹ the earth. And after the three days and a half the spirit of life out of God entered into them and they stand on their feet. And great fear falls on those beholding
¹² them. And they hear a loud voice out of heaven saying to them: "*Ascend here!*" And they ascended into heaven in a cloud, and

ΠΟΡΕΥΕΤΑΙ ΕΚ ΤΟΥ ΣΤΟΜΑΤΟΣ 20
GOING OUT OF-THE MOUTH

ΟΣΑΥΤΩΝ ΚΑΙ ΚΑΤΕΣΘΙΕΙ Τ 40
OF-them AND IS-DOWN-EATING THE

ΟΥΣ ΕΧΘΡΟΥ ΣΑΥΤΩΝ ΚΑΙ ΕΙ 80
enemies OF-them AND IF

ΤΙΣ ΘΕΛΗΣ ΗΝΤΟΥΣ ΑΔΙΚΗ 80
b is-willing & I o. s to-injure them
ANY SHOULD-BE-WILLING them TO-INJURE

Α ΟΥΤΩΣ ΔΕ ΙΑΥΤΟΝ ΑΠΟΚ 100
A omits (thus) Δ O.
thus IS-BINDING him TO-BE-FROM-

ΤΑΝ ΘΗΝΑΙΟΥΤΟΙΣ ΧΟΥΣΙΝ 20
b o.
8 KILLED these ARE-HAVING

ΤΗΝ ΕΞΟΥΣΙΑΝ ΚΑΙ ΕΙΣ ΤΟ 40
THE omitted by sb A O. b THE heaven
THE authority TO-LOCK THE

ΝΟΥΡΑΝΟΝ ΙΝΑ ΜΗ ΥΕΤΟΣ ΒΡ 60
authority TO-LOCK
heaven THAT NO WET

ΕΧΗΤΑ ΧΗΜΕΡΑΣ ΤΗΣ ΠΡΟΦΗ 80
HAINING THE DAYS OF THE BEFORE-AVER-
A O.

ΤΕΙΑ ΣΑΥΤΩΝ ΚΑΙ ΕΞΟΥΣΙΑ 200
ment OF-them AND authority

ΝΕ ΧΟΥΣΙΝ ΕΠΙ ΤΩΝ ΥΔΑΤΩΝ 20
THEY ARE-HAVING ON OF-THE waters

ΣΤΡΕΦΕΙΝ ΑΥΤΑ ΕΙΣ ΑΙΜΑΚ 40
AND by s2
THE turning them INTO BLOOD AND

ΑΠΑΤΑΣΑΙ ΤΗΝ ΓΗΝ ΕΝ ΠΑΣ 80
b omits IN b as-muddy-
TO-SMITE THE LAND IN EVERY

ΤΙΜΕΣ ΙΦ ΕΡΕΙ ΤΗ ΣΟΥΛΗ ΕΒΛΩ 80
times IF-EVER THEY-SHOULD-BE-WILLING EVERY BLOW
H ΠΛΗΓΗΣ ΟΣΑΚΙΣ ΕΑΝ ΘΕΛΗΣ
BLOW as-many-times IF-EVER THEY-SHOULD-BE-

ΦΙΣΚΙΝΑΙΟΤΑΝΤΕΣ ΦΙΣΚΙΝ 300
s o.
7 WILLING AND when-EVER THEY-SHOULD-BE-FINISHING

ΤΗΝ ΜΑΡΤΥΡΙΑΝ ΑΥΤΩΝ ΤΩ 20
THE witness OF-them THE WILD-

A + THE FOURTH (s1* Tē adds) ΟΤΕ (A O) ΤΑΡΤΟΝ
ΗΡΙΟΝ ΤΟ ΑΝΑΒΑΙΝΟΝ ΕΚ ΤΗ 40
BEAST THE ONE-UP-STEPPING OUT OF-THE

ΣΑΒΥΣΣΟΥ ΠΟΙΗΣΕΙ ΜΕΤΑΥ 60
abyss WILL-BE-DOING WITH them

ΤΩΝ ΠΟΛΕΜΟΝ ΚΑΙ ΝΙΚΗΣΙ 80
BATTLE AND WILL-BE-CONQUERING

ΑΥΤΟΥΣ ΚΑΙ ΑΠΟΚΤΕΝΕΙ ΑΥ 400
them AND WILL-BE-FROM-KILLING them

8 ΤΟΥΣ ΚΑΙ ΤΟ ΠΤΩΜΑ ΑΥΤΩΝ 20
s Δ the corpses + TA Absl omits WILL
AND THE corpse OF-them WILL

ΕΙ (by s4) ΣΤΑΙ ΕΠΙ ΤΗΣ ΠΛΑΤΕΙΑΣ ΤΗ 40
s o.
HE ON OF-THE BROAD OF-THE

ΣΠΟΛΕΩΣ ΤΗΣ ΜΕΓΑΛΗΣ ΤΗΣ 60
city THE GREAT WHICH-

Α Ε Ο.
ΣΚΑΛΕΙΤΑΙ ΠΝΕΥΜΑΤΙΚΩΣ 80
ANY IS-BEING-CALLED spiritually

s2 adds (top of page) ΚΑΙ ΕΓΓΥΣ Ο ΠΟΤΑΜΟΣ ΑΝ ΝΕΑΡ 500
sodom AND EGYPT THE?-where

THE river s2 dots AND OF-them by s2 s omits ΤΑΥ
ΥΚΑΙ ΟΥ ΡΙΟ ΣΑΥΤΩΝ ΕΣΤΑ 20
AND THE Master OF-them WAS-impaled

by abbreviation
ΥΡΩΘΗΚΑΙ ΒΛΕΠΟΥΣΙΝ ΕΚΤ 40
AND ARE-looking OUT OF-

s tribes AND PEOPLES ΤΩΝ ΟΝ ΤΗΣ added by b
ΦΩΛΑ ΦΩΝ ΚΑΙ ΦΩΝ ΚΑΙ Γ 60
THE PEOPLES AND tribes AND TONGUES

ΣΣΩΝ ΚΑΙ ΕΘΝΩΝ ΤΟ ΠΤΩΜΑ Δ 80
AND NATIONS THE corpse OF-

ΥΤΩΝ ΗΜΕΡΑΣ ΤΡΙΕΣ ΚΑΙ ΗΜΕΡ 800
A O.
them DAYS THREE AND HALF-

ΙΣΥ ΚΑΙ ΑΠΤΩΜΑΤΑ ΑΥΤΩΝ 20
A O
EQUAL AND THE corpses OF-them

(s1 was) b HC for I b o.
ΟΥΚΑ ΦΙΟΥΣΙΝ ΤΕ ΘΗΝΑΙ ΕΙ 10
NOT THEY-ARE-FROM-LETTING TO-BE-PLACED INTO

s2 adds T Δ = omits
ΣΜΗΝΗΜΑΚΑΙ ΟΙΚΑΤΟΙΚΟΥΝ 60
memorial-tomb AND THE ones-DOWN-HOMING

ΤΕ ΣΕ ΠΙΤΗΣ ΓΗΣ ΧΑΙΡΟΥΣΙ 30
ON OF-THE LAND ARE-LOYING

b WILL-BE-BEING-K. ΦΡΑΝΘΗΟ
ΝΕ ΠΑΥΤΟΙΣ ΚΑΙ ΕΥΦΡΑΙΝΟ 700
ON them AND ARE-BEING-gladdened

ΝΤΑΙ s1* Π-ARE-R. for Ψ b ΔΩΣΟΥΣΙΝ -GIVING
ΝΤΑΙ ΚΑΙ ΦΡΑΠΕΜΟΥΣΙΝ 20
AND oblations THEY-WILL-BE-SENDING

s THE BEFORE-
Δ ΑΛΛΗΛΟΙ ΟΤΙ ΟΥΤΟΙ ΟΙ ΔΥ 40
to-one-another that these THE TWO

ΑΥΤΩΝ ΤΑ ΔΥ
ΟΠΡΟΦΗΤΑΙ ΕΒΑΝ ΑΝΙΣΤΑΝΤ 60
BEFORE-AVERERS OR DEALIZE THE

ΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΕΠΙ ΤΗΣ 80
ones-DOWN-HOMING ON OF-THE

s omits THE s A O.
ΓΗΣ ΚΑΙ ΜΕΤΑ ΤΑΣ ΤΡΙΕΣ 800
11 LAND AND after THE THREE DAYS

s1 insert O (s is partly erased)
ΜΕΡΑΣ ΚΑΙ ΗΜΙΣΥ ΠΝΕΥΜΑΤ 20
AND HALF-EQUAL spirit OF-

ΦΗΣΕΚ ΤΟΥ ΘΕΟΥ ΕΙΣ ΗΒΕΝ 40
LIFE OUT OF-THE God INTO-CAME

A ΕΙΣ ΑΥΤΟΙΣ ΕΝ ΤΗΜ
ΕΙΣ ΑΥΤΟΥΣ ΚΑΙ ΕΣΤΗΣΑΝ Ε 60
INTO them AND THEY-STAND ON

ΠΙΤΟΥΣ ΠΟΔΑΣ ΑΥΤΩΝ ΚΑΙ Φ 80
OF-THE FEET OF-them AND FEAR

sb omits & Π ON
ΟΒΟΣ ΜΕΓΑΛΗΣ ΕΠΕΣΕΝ ΕΠΙ 900
GREAT ON-FALLS ON

s1* O
ΤΟΥΣ ΕΒΕΦΡΟΥΝΤΑΣ ΑΥΤΟΥΣ 20
THE ones-beholding them

b o. ad N accusative
ΚΑΙ ΗΚΟΥΣΑΝ ΦΩΝΗ ΜΕΓΑΛΗ 40
12 AND THEY-HEAR OF-SOUND GREAT

ad N
ΗΣ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΛΕΓΟΥΣ 60
OUT OF-THE heaven SAYING

AN ad A omits to-them b H
ΗΣ ΑΥΤΟΙΣ ΑΝΑΒΑΤΕ ΦΑΚΑ 80
to-them UP-STEP here AND

ΙΑΝ ΕΒΗΣΑΝ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ 21000
THEY-UP-STEPPED INTO THE heaven

Throne Section—The Kingdom Comes

¹³ This earthquake, coming so near the end of the judgment period, may be a precursor of the one under the seventh bowl (16¹⁸). It seems to affect Jerusalem principally—the city in which the two witnesses testify and where they will be killed.

¹⁵ The details of the events under the seventh trumpet are not given here, but in connection with the Temple Section. That there is some terrible infliction is certain, for it is the worst of the woes. We suggest that it includes the bowls (15⁷) and the battle of the great day when the armies of the entire earth are arrayed against Jerusalem and are slain by the Rider on the White Horse (19¹¹⁻¹⁷). It certainly ends with His coming in glory and taking over the governments of earth.

¹⁵ This completes the Throne Section. *Christ is King! He reigns!* This brings us to the era of the resurrection and the thousand years, which is detailed in the early part of the twentieth chapter.

¹⁸ The "judgment of the dead" here refers to the former resurrection and the awards given to those who have lost their lives for His sake. It corresponds with the word "judgment is granted them" (20⁴).

THE TEMPLE SECTION

CHRIST AS PRIEST

The "opening" of the temple (4¹ note), giving a view of the covenant, is the key to the first division of the Temple Section (11¹⁹⁻¹⁵⁴). The covenant and the divine ritual are the exclusive prerogatives of one nation, Israel (Ro.9⁴, etc.). Jehovah remembers His covenant with them, to fulfill it. In awful contrast with this is the opening of the second division of the Temple Section (15⁵). There the tabernacle of the testimony is opened and the law is exposed. The first division is filled with blessing for the faithful in Israel, the second with terrible judgments for those of them who apostatize. This division centers around the faithful city Jerusalem; the next division is much concerned with unfaithful Babylon.

This section gives us the religious aspect of judgment, as viewed from the standpoint of the temple. Just as the books of Kings and Chronicles present

¹³ their enemies behold them. And in that hour occurred a great earthquake, and a tenth of the city falls, and there were seven thousand names of the men killed in the earthquake. And the rest became affrighted, and give glory to the God of heaven.

¹⁴ The second woe passed away. *Lo!* the third woe is coming swiftly!

¹⁵ And the seventh messenger trumpets. And loud voices occurred in heaven, saying: "*The world kingdom became our Lord's and His Christ's, and He shall be reigning for the eons of the eons! Amen!*"

¹⁶ And the twenty-four elders who are sitting on their thrones before God fall on their faces and worship God, saying, "We are thanking Thee, Lord God Almighty, Who art and Who wast, seeing that Thou hast taken Thy great power and dost reign. And the nations are angered, and Thy indignation came, and the era for the dead to be judged, and to give wages to Thy slaves the prophets, and to the saints and to those who are fearing Thy name, the small and the great, and to blight those who are blighting the earth."

¹⁹ And the temple of God which is in heaven was opened, and the ark of God's covenant was viewed in His temple, and lightnings and voices and thunders and an earthquake and a great hail occurred.

<p>0ΝΕΝΤΗΝΕΦΕΛΗΚΑΙΕΒΕΩΡ²⁰ IN THE CLOUD AND behold</p> <p>ΗCΑΝΑΥΤΟΥCΟΙΕΧΘΡΟΙΑΥ⁴⁰ b omits AND THE enemies OF- THEM the enemies OF-</p> <p>ΤΩΝΚΑΙΕΝΕΚΕΙΝΗΤΗΡΑΕ⁶⁰ 13 THAT AND IN THAT THE HOUR BE-</p> <p>ΓΕΝΕΤΟCΕΙCΜΟCΜΕΓΑCΚΑ⁸⁰ CAME QUAKING OREAT AND</p> <p>ΙΤΟΔΕΚΑΤΟΝΤΗCΠΟΛΕΩCΕ¹⁰⁰ THE TENLH OF-THE city FALLS</p> <p>ΠΕCΕΝΚΑΙΑΠΕΚΤΑΝΘΗCΑΝ²⁰ AND WERE-FROM-KILLED</p> <p>ΕΝΤΟCΕΙCΜΩΝΟΜΑΤΑΑΝΘ⁴⁰ IN THE QUAKING NAMES OF-humans</p> <p>ΡΩΠΩΝΧΙΛΙΑΔΕCΕΠΤΑΚΑΙ⁶⁰ THOUSANDS SEVEN AND</p> <p>ΟΙΛΟΙΠΟΙΕΦΟΒΟΙΕΓΕΝΟ⁸⁰ THE rest IN-FAIR BECAME</p> <p>ΝΤΟΚΑΙΕΔΩΚΑΝΔΟΞΑΝΤΩ²⁰⁰ AND THEY-GIVE esteem TO-THE</p> <p>ΕΦΤΟΥΟΥΡΑΝΟΥΗΟΥΔΙΝΕ²⁰ 14 God OF the heaven THE WOE THE second</p> <p>ΥΤΕΡΑΛΗΘΕΝΙΔΟΥΗΟΥΑ⁴⁰ FROM-CAME BE-PERCEIVING THE WOE</p> <p>ΙΝΤΡΙΤΗΡΕΧΕΤΑΙΤΑΧΥΚΑ⁶⁰ 15 THE third IS-COMING SWIFTLY AND</p> <p>ΙΟΕΒΔΟΜΟCΑΓΓΕΛΟCΕCΑΑ⁸⁰ THE SEVENTH MESSENGER TRUMPETS</p> <p>ΠΙCΕΝΚΑΙΕΓΕΝΟΝΤΟΦΩΝΑ³⁰⁰ AND BECAME SOUNDS</p> <p>ΙΜΕΓΑΛΑΙΕΝΤΩΟΥΡΑΝΩ²⁰ GREAT IN THE heaven say-</p> <p>ΟΝΤΕC ΜΑCΟΥCΑΙΕΓΕΝΕΤΟΗΒΑCΙΑ⁴⁰ ING BECAME THE kingdom</p> <p>ΙΑΤΟΥΚΟCΜΟΥΤΟΥΚΥΡΙΟΥ⁶⁰ OF-THE SYSTEM OF-THE Master</p> <p>ΗΜΩΝΚΑΙΤΟΥΧΡΙCΤΟΥΑΥΤ⁸ OF-US AND OF-THE ANOINTED OF-Him</p> <p>ΟΥΚΑΙΒΑCΙΑΕΥCΕΙΕΙCΤΟ⁴⁰⁰ AND He-WILL-DE-reigning INTO THE</p> <p>ΥCΑΙΩΝΑCΤΩΝΑΙΩΝΩΝΑΜΗ²⁰ CONS OF-THE CONS AMEN</p> <p>ΝΚΑΙΟΙΕΙΚΟCΙΤΕCΑΡΕC⁴⁰ 16 AND THE TWENTY - FOUR</p> <p>ΠΡΕCΒΥΤΕΡΟΙΕΝΦΩΝΗ⁸⁰ ab omit WHO b adds OF-THE THIRNE SENIORS WHO IN-VIEW</p> <p>ΤΟΥΘΟΝΟΥ b¹ OI add A ΜΕΝΟΙ oneC-sitting OF-THE God ARE-sitting ON THE</p> <p>ΥCΘΡΟΝΟΥCΑΥΤΩΝΚΑΙΕΠΕ⁵⁰⁰ THRONES OF-them AND THEY-FALL</p>	<p>CΑΝΕΠΙΤΑΠΡΟCΩΠΑΥΤΩΝ²⁰ ON THE faceC OF-them</p> <p>ΚΑΙΠΡΟCΕΚΥΝΗCΑΝΤΩΘΕΩ⁴⁰ AND THEY-worship TO-THE God</p> <p>ΛΕΓΟΝΤΕCΕΥΧΑΡΙCΤΟΥΜ⁶⁰ 17 saying WE-ARE-thanking</p> <p>ΕΝCΟΚΥΡΙΟCΘΕΟCΟΠΑΝ⁸⁰ b CE YOU ab E vocatives THE by s2 TO-YOU Master THE God THE ALL-</p> <p>ΤΟΚΡΑΤΩΡΩΝΚΑΙΟΗΝΟΤ¹⁰⁰ HOLDER THE BEING AND THE WAS THAT</p> <p>ΕΙΛΗΦΑCΤΗΝΔΥΝΑΜΙCΟΥ²⁰ YOU-HAVE-GOTTEN THE ABILITY OF-YOU</p> <p>ΤΗΝΜΕΓΑΛΗΝΚΑΙΕΒΑCΙΑ⁴⁰ THE GREAT AND YOU-reign</p> <p>ΥCΑCΚΑΙΤΑΕΘΝΗΩΡΓΙCΘΗ⁶⁰ 18 AND THE NATIONS ARE-INDIGNANT</p> <p>CΑΝ b² s2 AND CAME THE INDIGNATION OF-YOU</p> <p>ΑΙΟΚΑΙΡΟCΤΩΝΝΕΚΡΩΝΚΡ²⁰⁰ AND THE SEASON OF-THE DEAD TO-BE-</p> <p>ΙΩΗΝΑΙΚΑΙΔΟΥΝΑΙΤΟΝΜΙ²⁰ JUDGED AND TO-GIVE THE WIRE</p> <p>CΘΟΝΤΟΙCΔΟΥΛΟΙC CΟΥΤΟ⁴⁰ TO-THE SLAVES OF-YOU THE</p> <p>ΙCΠΡΟΦΗΤΑΙCΚΑΙΤΟΙCΑΓ⁶⁰ b insertC OF-YOU CΟΥ A Y accusative BEFORE-AVERERS AND TO-THE HOLY-</p> <p>ΙΟΙCΚΑΙΤΟΙCΦΟΒΟΥΜΕΝΟ⁸⁰ A Y omits TO-THE A Y ONEC AND TO-THE ONEC-FEARING</p> <p>ΙCΤΟΟΝΟΜΑCΟΥΤΟΙCΜΙΚΡ³⁰⁰ A Y AS¹ Y s3 correctC times THE NAME OF-YOU TO-THE LITTLE</p> <p>ΟΙCΚΑΙΤΟΙCΜΕΓΑΛΟΙCΚΑ²⁰ A² Y Y Y A om. AND AND TO-THE GREAT AND</p> <p>ΙΔΙΑΦΘΕΙΡΑΙΤΟΥCΔΙΑΦΘ⁴⁰ TO-THRU-CORRUPT THE oneC-THRU-</p> <p>ΕΙΡΟΝΤΑCΤΗΝΓΗΝΚΑΙΗΝΟ⁶⁰ For OI a has Y 19 CORRUPTING THE LAND AND WAS-UP-</p> <p>ΙΓΗΝΑΟCΤΟΥΘΕΟΥΕΝΤΩ⁸⁰ b XΘH passive b omit THE OPENED THE TEMPLE OF-THE God THE IN THE</p> <p>ΟΥΡΑΝΩΚΑΙΦΩΗΗΚΙΒΩΤΟ³⁰⁰ A¹ adds AND s2 correctC heaven AND WAS-VIEWED THE ARK</p> <p>CΤΗCΔΙΑΘΗΚΗCΤΟΥΘΕΟΥ²⁰ A ΔΥΤΟΥ OF-Him and OF-THE covenant OF-THE God IN</p> <p>ΝΤΩΝΑΦΑΥΤΟΥΚΑΙΕΓΕΝΟΝ⁴⁰ b readC KYΡΙΟΥ Master for OF-THE God s1* E o. THE TEMPLE OF-Him AND BECAME</p> <p>ΤΟΑCΤΡΑΠΑΙΚΑΙΦΩΝΑΙΚΑ⁸⁰ GLEAM-FLINGS AND SOUNDS AND</p> <p>ΙΒΡΟΝΤΑΙΚΑΙCΕΙCΜΟCΚΑ⁸⁰ b omits AND QUAKE A O. THUNDERS AND QUAKING AND</p> <p>ΙΧΑΛΑΖΑΜΕΓΑΛΗΚΑΙCΗΜΕ²²⁰⁰⁰⁹⁰ # O. hail GREAT AND SIGN</p>
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Temple Section—The Male Son

the same historical events from two sides, Kings from the human, Chronicles from the divine, so this section reviews the period which has already been presented in its relation to the throne. These two sections correspond to the two great missions of the chosen nation (Ex.19^o). They were to be a royal priesthood (1 Pt.2^o). The Throne Section gives them the sovereignty of the nations. This section recovers their priestly functions. In that they will rule the nations *for* Jehovah: in this they bring them *to* Jehovah. The theme is no longer the political redemption of the earth. The dragon, the wild beast and the false prophet demand *divine* honors. They want *worship*. This is refused by the faithful in Israel. The apostates, especially those in Babylon, with all the rest of mankind, join the great confederation to blot out the worship of Jehovah from the face of the earth.

¹ This woman is in contrast with the false woman, the city of Babylon (18), hence is a sign of the faithful city of Jerusalem. Clothed with the sun indicates the possession of authority to rule in the day of Jehovah. The law, which reflects God's glory and controls her walk, is under her feet. The twelve stars signify the twelve apostles, who will administer the kingdom. Her condition is like that of the nation in Isa. 26:17. Unparalleled persecution will be her portion. This is directed especially against a select company out of her, which seems to correspond to the 144,000 who were sealed in the previous section (73). They seem to have a safe asylum in the temple (111) on Mount Zion (141) while the woman flies into the wilderness. They are celibates (144), hence are called *male* sons.

³ The dragon is explained as Satan. It is a composite figure, like the Lamb-kin (5^o), the seven heads and ten horns denoting subordinate powers which are a part of its organization. They are the real powers behind the great empire of the end, for, when the beast arises, it, too, has seven heads and ten horns, the counterpart of the dragon.

⁶ The times of God's saints are measured by the *sun*—twelve hundred sixty *days*. The same period, when concerned with the wild beast is measured by the *moon*—forty-two *months*.

12 And a great sign was viewed in heaven: a woman clothed with the sun, and the moon underneath her feet, and on her head a wreath of twelve stars. And, being pregnant, she is crying, travailing, and being tormented to be bringing forth.

³ And another sign was viewed in heaven, and *lo!* a great fiery-red dragon, having seven heads and ten horns, and on its heads seven diadems. And its tail is dragging a third of the stars of heaven, and cast them into the earth. And the dragon stands before the woman who is about to be bringing forth, that it should be devouring her child whenever she may be bringing forth. And she brought forth a son, a male, who is about to be shepherding all the nations with an iron club. And her child is snatched away to God and to His throne. And the woman fled into the wilderness, there where she has a place made ready by God, that there they may be nurturing her a thousand two hundred sixty days.

⁷ And a battle occurred in heaven. Michael and his messengers battle with the dragon, and the dragon battles, and its messengers. And they are not strong enough for him, neither was their place still found in heaven.

⁹ And the great dragon was cast down, who is the ancient serpent called Slanderer and Satan, who is deceiving the whole inhabited earth. It was cast into the earth, and its messengers were cast with it. And I hear a loud voice in

IONMEΓAΦΘΗΝΕΝΤΩΟΥΡΑΝ²⁰

QBEAT WAS-VIEWED IN THE HEAVEN

ΦΥΓΗΝΤΕΡΙΒΕΒΛΗΜΕΝΗΤΟ⁴⁰

WOMAN HAVING-BEEN-ABOUT-CAST THE

ΝΗΛΙΟΝΚΑΙΣΕΛΗΝΗΥΠΟΚ⁶⁰

SUN AND THE MOON UNDER-DOWN

ΑΤΟΤΩΝΠΟΔΩΝΑΥΤΗΣΚΑΙΕ⁸⁰

OF-THE FEET OF-her AND ON

ΠΙΤΗΣΚΕΦΑΛΗΣΑΥΤΗΣCΤΕ¹⁰⁰

OF-THE HEAD OF-her WREATH

ΦΑΝΟCΑCΤΕΡΦΩΔΕΚΑΚΑ²⁰

OF-GLEAMERS TWO-TEN AND

ΙΕΝΓΑΣΤΡΙΕΧΟΥCΑΚΑΙΡ⁴⁰

IN BELLY HAVING AND she-is-

ΖΕΝ Α+ΚΑΙ AND

ΛΖΕΙΩΔΙΝΟΥCΑΚΑΙΒΑCΑΝ⁶⁰

CRYING RAINING AND BEING-ON-

ΙΖΟΜΕΝΗΤΕΚΕΙΝΚΑΙΦΘΗ⁸⁰

3 DEALIZED TO-BE-BRINGING-FORTH AND WAS-VIEWED⁷

ΑΛΛΟCΗΜΕΙΟΝΕΝΤΩΟΥΡΑΝ²⁰⁰

other SIGN IN THE HEAVEN

ΦΚΑΙΠΟΥΔΡΑΚΩΝΠΥΡΟC²⁰

AND BE-PERCEIVING DRAGON FIERY-red

ΜΕΓΑCΕΧΩΝΚΕΦΑΛΑCΕΠΤΑ⁴⁰

FIERY-red GREAT HAVING HEADS SEVEN

ΚΑΙΚΕΡΑΤΑ ΔΕΚΑΚΑΙΕΠΙΤ⁶⁰

AND HORNS TEN AND ON THE

ΑCΚΕΦΑΛΑCΑΥΤΟΥΕΠΤΑΔΙ⁸⁰

HEADS OF-it SEVEN fillets

ΑΔΗΜΑΤΑΚΑΙΟΥΡΑΥΤΟΥ³⁰⁰

4 AND THE TAIL OF-it

CΥΡΕΤΟΤΡΙΤΟΝΤΩΝΑCΤΕ²⁰

IS-DRAGGING THE (third) OF-THE GLEAMERS

ΡΩΝΤΟΥΟΥΡΑΝΟΥΚΑΙΕΒΑΛ⁴⁰

OF-THE HEAVEN AND CAST

ΕΝΑΥΤΟΥCΕΙCΤΗΝΓΗΝΚΑΙ⁶⁰

them INTO THE LAND AND

ΟΔΡΑΚΩΝΕCΤΗΚΕΝΕΝΟΠΙΟ⁸⁰

THE DRAGON HAS-STOOD IN-VIEW

ΝΤΗCΓΥΝΑΙΚΟCΤΗCΜΕΑΛΟ⁴⁰⁰

OF-THE WOMAN OF-THE BEING-ABOUT

ΥCΗCΤΕΚΕΙΝΙΝΑΟΤΑΝΤΕΚ²⁰

TO-BE-BRINGING-FORTH THAT WHEN-EVER she-MAY-

ΗΤΟΤΕΚΝΟΝΑΥΤΗΣΚΑΤΑΦΑ⁴⁰

BE-BRINGING-FORTH THE offspring OF-her it-MAY-BE-DOWN-

ΓΗΚΑΙΕΤΕΚΕΝΥΙΟΝΑΡΡΕΝ⁸⁰

5 EATING AND she-BROUGHT-FORTH SON MALE

ΑCΜΕΑΛΕΙΟΙΜΑΙΝΕΙΝΠ⁸⁰

WHO IS-ABOUT TO-BE-SHEPHERDING ALL

ΑΝΤΑΤΑΕΘΝΗΕΝΡΑΒΔΩCΙΑ⁶⁰⁰

THE NATIONS IN ROD IRON

ΗΡΑΚΑΙΗΡΡΑCΘΗΤΟΤΕΚΝΟ²⁰

AND IS-BNATCHED THE offspring

ΝΑΥΤΗCΠΡΟCΤΟΝΘΕΟΝΚΑΙ⁴⁰

OF-her TOWARD THE God AND

ΠΡΟCΤΟΝΘΡΟΝΟΝΑΥΤΟΥΚΑ⁶⁰

6 TOWARD THE THRONE OF-Him AND

ΙΗΓΥΝΗCΦΥΓΕΝΕΙCΤΗΝΕΡ⁸⁰

THE WOMAN FLED INTO THE DES-

ΗΜΟΝΟΠΟΥΕΧΕΙΕΚΕΙΤΟΠΟ⁶⁰⁰

OLATE THE?-where she-is-HAVING there PLACE

ΝΗΤΟΙΜΑCΜΕΝΟΝΑΠΟΤΟΥΘ²⁰

HAVING-been-made-READY FROM THE God

ΕΟΥΙΝΑΕΚΕΙΤΡΕΦCΙΝΑΥ⁴⁰

THAT there THEY-MAY-BE-NURTURING her

ΤΗΝΗΜΕΡΑCΧΙΛΙΑCΔΙΑΚΟ⁶⁰

DAYS THOUSAND TWO hundred

CΙΑCΕΙΗΚΟΝΤΑΚΑΙΕΓΕΝΕ⁸⁰

SIXTY AND BECAME

ΤΟΠΟΛΕΜΟCΕΝΤΩΟΥΡΑΝΟ⁷⁰⁰

BATTLE IN THE HEAVEN THE

ΜΙΧΑΗΛΚΑΙΟΙΑΓΓΕΛΟΙΑΥ²⁰

MICHAEL AND THE MESSENGERS OF-him

ΤΟΥΤΟΥΠΟΛΕΜΗCΑΙΜΕΤΑΤ⁴⁰

OF-THE TO-BATTLE WITH THE

ΟΥΔΡΑΚΟΝΤΟCΚΑΙΟΔΡΑΚΩ⁶⁰

DRAGON AND THE DRAGON

ΝΕΠΟΛΕΜΗCΕΝΚΑΙΟΙΑΓΓΕ⁸⁰

BATTLES AND THE MESSENGERS

ΛΟΙΑΥΤΟΥΚΑΙΟΥΚΙCΧΥCΑ⁹⁰⁰

OF-it AND NOT THEY-ARE-STRONG

ΝΠΡΟCΑΥΤΟΝΟΥΔΕΤΟΠΟCΕ²⁰

TOWARD him NOT-YET PLACE WAS-

ΥΡΕΘΝΑΥΤΟΝΕΤΙΕΝΤΩΟΥΡ⁴⁰

FOUND OF-them STILL IN THE HEAVEN

ΑΝΦΚΑΙΕΒΛΗΘΗΟΔΡΑΚΩΝΟ⁶⁰

9 AND WAS-CAST THE DRAGON THE

ΜΕΓΑCΟΟΦΙCΟΑΡΧΑΙΟCΟΚ⁸⁰

QBEAT THE serpent THE ORIGINAL THE one-

ΑΛΟΥΜΕΝΟCΔΙΑΒΟΛΟCΚΑΙ⁹⁰⁰

BEING-CALLED THRU-CASTER AND

ΟCΑΤΑΝΑCΟΠΑΛΑΝΩΝΤΗΝΟΙ²⁰

THE SATAN THE ONE-STRAYING THE one-

ΚΟΥΜΕΝΗΝΟΛΗΝΕΒΛΗΘΗΕΙ⁴⁰

BEING-HOMED WHOLE WAS-CAST INTO

CΤΗΝΓΗΝΚΑΙΟΙΑΓΓΕΛΟΙΑ⁶⁰

THE LAND AND THE MESSENGERS OF-

ΥΤΟΥΜΕΤΑΥΤΟΥΕΒΛΗΘΗCΑ⁸⁰

it WITH him WERE-CAST

ΝΚΑΙΗΚΟΥCΑΦΩΝΗΗΜΕΓΑΛ⁹⁰⁰

10 AND I-HEAR SOUND QBEAT

Temple Section—The Dragon and its Messengers

7 When the dragon attacks Jerusalem it comes into conflict with Michael, one of the chief princes (Dan.10¹³), who is Israel's prince (Dan.10²¹) in God's government. Prince Michael and his messengers eject the dragon and its messengers out of heaven.

8 Satan is now in heaven (Job 1⁹Eph. 6¹²) and will not be ejected until about the middle of Daniel's seventieth week.

9 Satan is Hebrew, meaning *adversary*. This is a common term applied to the angels of Jehovah (Nu.22^{22,32}), David (1Sa.29¹), the sons of Zeruiah (2Sa.19²²), etc. Later, when used in its untranslated form in Greek, it always seems to refer to the personality whose appellations are gathered together in this passage.

10 Michael's victory over the dragon secures the final overthrow of its power, though it continues for a short period, concentrated on the earth. Those still on the earth are warned that the fury of the Slanderer will be bitter because brief.

11 Compare Mt.24¹⁶. Our Lord counsels them to flee into the mountains of Judea, which are a wilderness, when they see the abomination of desolation (Dan.9²⁷) standing in the holy place. This fixes the time as the middle of the last heptad. The season and seasons and half a season (counted by harvests, as their sustenance is in question) corresponds to the last half of the seventieth heptad.

12 The great griffon vulture of Palestine has enormous strength and swiftness of wing. Unlike the eagle, it is bald (Mic.1¹⁰), and it congregates in flocks. It was held in highest esteem by the ancients. Assyria and Persia and Rome adopted it for their ensign. This has been followed by some modern nations.

The aptness of this figure lies in the fact that these vultures inhabit the inaccessible cliffs (Jer.49¹⁰) where no human hand can touch them. Thus the inhabitants of the city of Jerusalem will find an asylum in the impenetrable fastnesses which abound in the vast mountainous wilderness not many miles from the city. There they will be sheltered and sustained until their Messiah is manifested in power.

heaven saying: "Now came the salvation and the power and the kingdom of our God, and the authority of His Christ, seeing that the accuser of our brethren was cast down, who was accusing them

11 before our God day and night. And they conquer him through the blood of the Lambkin, and because of the word of their testimony, and they love not their soul, unto death.
12 Therefore, make merry, O heavens, and those who are tabernacled in them! Woe to the land and the sea, seeing that the Slanderer descended to you having great fury, being aware that the season he has is brief."

13 And when the dragon perceived that it was cast into the earth, it persecutes the woman who brought forth the male. And the two wings of a large vulture were given to the woman that she may be flying into the wilderness into her place there, where she is nurtured a season and seasons and half a season from the face of the serpent. And the serpent cast water as a river out of its mouth behind the woman that she should be carried away by its current. And the earth helps the woman, and the earth opens its mouth and swallowed the river which the dragon cast out of its mouth. And the dragon is angry with the woman, and came away to do battle with the rest of her seed, who are keeping the precepts of God and who have the testimony of Jesus.

HNENTΘΟΥΡΑΝΦΛΕΓΟΥΣΑΝ 20 IN THE heaven saying	ΚΑΙ ΕΔΟΘΗ ΧΑΡΙΣ ΤΗ ΓΥΝΑΙΚΙ 20 14 AND WERE-GIVEN O. O. to- THE WOMAN
ΑΡΤΙ ΕΓΕΝΕΤΟ Η ΣΩΤΗΡΙΑ Κ 40 at-PRESENT DECADE THE SAVING AND	ΔΙΔΥΟ ΠΤΕΡΥΓΕΣ ΤΟΥ ΑΙΤΟ 40 THE TWO fliers OF-THE VULTURE
ΑΙ Η ΔΥΝΑΜΙΣ ΚΑΙ Η ΒΑΣΙΛΕΙΑ 50 THE ABILITY AND THE KINGDOM	Υ ΤΟΥ ΜΕΓΑΛΟΥ ΙΝΑ ΠΕΤΗΤΑΙ 10 THE GREAT THAT sh- MAY-BE- flying
ΙΑ ΤΟΥ ΘΕΟΥ ΗΜΩΝ ΚΑΙ ΗΣΘ 80 OF-THE God OF-US AND THE author-	ΙΕΙΣΤΗΝ ΕΡΗΜΟΝ ΕΙΣ ΤΟΝ 80 O. omits THE INTO THE DESOLATE INTO THE PLACE
ΥΣΙΑ ΤΟΥ ΧΡΙΣΤΟΥ ΑΥΤΟΥ 100 ily OF-THE ANOINTED OF-Him that	ΟΠΟΥ ΑΥΤΗΣ ΟΠΟΥ ΤΡΕΦΕΤΑΙ 800 OF-her THE-? where she-is-being- NUR-
ΤΙ ΕΒΛΗΘΗ ΚΑΤΗΓΟΡΟΣ ΤΩ 20 WAS-CAST THE accuser OF-THE	ΙΕΚΕΙ ΚΑΙ ΡΟΝ ΚΑΙ ΚΑΙ ΡΟΥ 20 s ² inserts ΚΑΙ AND (SEASON by s ²) s ³ O. TURED there SEASON AND SEASONS
ΝΑ ΔΕΛΦΟΝ ΗΜΩΝ ΟΚΑΤΗΓΟΡ 40 brothers OF-US THE one-accusing	ΣΚΑΙ ΗΜΙΣΥ ΚΑΙ ΡΟΥ ΑΠΟ ΠΡ 40 s ^{1*} inserts O AND HALF-EQUAL SEASON FROM face
ΦΝΑΥΤΩΝ ΕΝΩΠΙΟΝ ΤΟΥ ΘΕΟΥ 60 OF-them IN-VIEW OF-THE God	ΩΣ ΦΟΥ ΤΟΥ ΘΕΟΥ ΣΚΑΙ ΕΒΑ 60 15 OF-THE serpent AND CAST
Υ ΗΜΩΝ ΗΜΕΡΑΣ ΚΑΙ ΝΥΚΤΟΣ 80 OF-US DAY AND NIGHT	ΛΕΝ ΟΦΙΣ ΕΚ ΤΟΥ ΣΤΟΜΑΤΟΣ 80 THE serpent OUT OF-THE MOUTH
ΚΑΙ ΑΥΤΟΙΣ ΕΝΙΚΗΣΑΝ ΑΥΤΟ 200 11 AND they CONQUER him	ΣΑΥ ΤΟΥ ΟΠΙΣΘΗΣ ΓΥΝΑΙΚ 700 OF-it BEHIND OF-THE WOMAN
ΝΔΙΑ ΤΟ ΑΙΜΑ ΤΟΥ ΑΡΝΙΟΥ Κ 20 THRU THE BLOOD OF-THE LAMBkin AND	ΟΣΥΔΡΟΣ ΠΟΤΑΜΟΝ ΙΝΑ 20 water AS river THAT her
ΔΙΔΙΑ ΤΟΝ ΛΟΓΟΝ ΤΗΣ ΜΑΡΤ 40 THRU THE saying OF-THE witness	ΤΗΝ ΠΟΤΑΜΟΝ ΦΟΡΗΤΟΝ ΠΟΙΝ 40 river-CARRIED SHOULD-BE-
ΥΡΙΣΑΥΤΩΝ ΚΑΙ ΟΥΚ ΗΓΑΠ 60 OF-them AND NOT THEY-LOVE	ΣΚΑΙ ΕΒΟΗΘΗΣ ΕΝ ΗΓΗΤΗ 80 16 DOING AND helps THE LAND THE WO-
ΗΣΑΝ ΤΗΝ ΨΥΧΗΝ ΑΥΤΩΝ ΑΧΡ 50 THE soul OF-them UNTIL	ΥΝΑΙΚΙ ΚΑΙ ΗΝ ΟΙΣ ΕΝ ΗΓΗΤ 80 MAN AND UP-OPENS THE LAND THE
ΙΘΑΝ ΑΤΟΥ ΔΙΔΑΤΟΥ ΤΟΥ ΕΥΦ 300 12 DEATH THRU this DE-BEING-glad	ΟΣΤΟΜΑ ΑΥΤΗΣ ΚΑΙ ΚΑΤΕ ΠΙ 800 MOUTH OF-her AND DOWN-DRANK
ΙΝΕΣ ΘΕΟΥ ΡΑΝ ΟΙΚΑΙ ΟΙΕ 20 s ³ O. A ΔΙ. OI THE inserted by s ³ A DOWN- heavens AND THE IN	ΕΝ ΤΟΝ ΠΟΤΑΜΟΝ ΕΒΑΛΕΝ 20 THE river WHICH CAST
ΝΟΜΩΝ ΙΝ ΤΗΜ ΚΑΤΟΙΚΟΥΝΤΕΣ 40 THEM BOOTHING	ΟΔΡΑΚΟΝ ΕΚ ΤΟΥ ΣΤΟΜΑΤΟΣ 40 THE DRAGON OUT OF-THE MOUTH
ΝΑΥΤΟΙΣ ΣΚΗΝΟΥΝΤΕΣ ΟΥΔ 40 AB omits into b o. A ΔΓ(ο.) ΑΠΗΝ b o.	ΑΥΤΟΥ ΚΑΙ ΩΡΓΙΣΘΗ Ο ΔΡΑΚ 60 17 OF-it AND IS-INDIGNANT THE DRAGON
ΙΕΙΣΤΗΝ Η ΓΗ ΚΑΙ ΤΗ ΘΑΛΑ 60 INTO THE LAND AND THE SEA	ΩΝ ΕΠΙ ΤΗ ΓΥΝΑΙΚΙ ΚΑΙ ΑΠΗ 80 ON THE WOMAN AND FROM-CAME
ΣΣΑΝΟΤΙΚΑΤΕ ΒΗΘΙΑΒΟΛ 80 that DOWN-STEPPED THE THEE-CASTER	ΛΕΝ ΠΟΙΝΣΑΙ ΠΟΛΕΜΟΝ ΜΕ 900 s ³ omits GREAT TO-DO BATTLE WITH
ΟΣ ΠΡΟΣΥΜΑ ΣΕΧΘΩΝ ΜΟΝ 400 TOWARD YOU p HAVING fury GREAT	ΤΑΤΟΝ ΛΟΙΠΩΝ ΤΟΥ ΣΠΕΡΜΑ 20 s ³ adds ΕΠΙ on-r. "still left" THE rest OF-THE SEED
ΕΓΑΝΕΙΔΩ ΣΟΤΙΟΛΙΓΟΝ ΚΑ 20 HAVING-PERCEIVED THAT FEW SEASON	ΤΟΣΑΥΤΗΣ ΤΩΝ ΤΗΡΟΥΝΤΩΝ 40 OF-her OF-THE ones-KEEPING
ΙΡΟΝΕ ΧΕΙ ΚΑΙ ΟΤΕ ΕΙΔΕΝ 40 13 he-is-HAVING AND when PERCEIVED THE	ΤΑΣ ΕΝ ΤΟ ΛΑΣΤΟΥ ΘΕΟΥ ΚΑΙ 60 THE directions OF-THE God AND
ΔΡΑΚΩΝ ΤΟΤΕ ΒΑΝΘΕΙΣΤΗ 80 DRAGON THAT it-WAS-CAST INTO THE	ΕΧΟΝΤΩΝ ΤΗΝ ΜΑΡΤΥΡΙΑΝ 80 s ³ omits ΕΠΙ on-r. "still left" b ¹ * add OF-THE OF- HAVING THE witness
ΝΗ ΓΗΝ ΕΔΙΨΕΝ ΤΗΝ ΓΥΝΑΙΚ 80 LAND it-CHASES THE WOMAN	ΗΣΟΥ ΚΑΙ ΕΣΤΑΒΗΝ ΕΠΙ ΤΗΝ 24000 s ¹ * ΘΥ. God for JESUS b ¹ adds N 18 JESUS AND it-WAS-STOOD ON THE SAND
ΑΝΤΙΣΕΤΕΚΕΝ ΤΟΝ ΑΡΣΕΝΑ 500 WHO-ANY BROUGHT-FORTH THE MALE	

Temple Section—The Wild Beast

¹⁸ The dragon, not John, was stationed so as to bring up the wild beast.

¹ The beast from the sea (which is the equivalent of the abyss) has hitherto enacted the rôle of a deceiver and is known as the false christ (Mt.24 cf. Un.61²) and the white horse rider. That was in the *political* sphere. This is the *religious* section. Here the figure is a wild beast and corresponds to the antichrist.

The wild beast is a composite of the four beasts of the seventh of Daniel:

1. Lion.....	1 heads	0 horns
2. Bear	1 " "	0 "
3. Leopard	4 " "	0 "
4. Nondescript ...	1 " "	10 "
<hr/>		
The Wild Beast..	7 " "	10 "

Here we have the same wild beasts seen by Daniel after the nondescript has devoured the other three.

The Chaldee *k'd'm, before*, refers to *position*, not time (Dan.7,10), and may have the sense of *cast* as in Hebrew. In that case the ten-horned beast is a confederacy of western powers and the other three beasts are eastern powers.

It will be noted that *worship* rather than rule is the dominant note here. These beasts bring before us kingdoms and confederacies bound together by a common religion. The western beast will be confederate Christendom. The ten horns will be ten Christian military powers. There are, in the East, three great religions, Brahmanism in India, Buddhism in Japan and China, Islamism or Mohanmedanism in Turkey and the adjacent countries. These will form three great eastern combinations which will be, in time, conquered by Christendom, and absorbed into the one great world religion which will worship the dragon and the wild beast. Thus a confederacy of the whole world's religious powers will be concentrated against the few Jews who remain faithful to Jehovah.

⁷ This world empire will not be limited to any ancient boundaries but will include *every* tribe and people and language and nation—all who dwell on the earth—not only the Roman empire.

¹⁰ As the beast is to conquer the saints during its period of forty-two months,

And it was standing on the sand **13** of the sea. And I perceived a wild beast ascending out of the sea, having ten horns and seven heads, and on its horns ten diadems, and on its heads blasphemous names.

² And the wild beast which I perceived was like a leopard, and its feet were as a bear's, and its mouth as the mouth of a lion. And the dragon gives it its power and its throne and great authority. ³ And one of its heads was as it had been slain to death, and its death blow was cured, and the whole earth marvels after the wild beast.

⁴ And they worship the dragon, seeing that it gives authority to the wild beast, and they worship the wild beast, saying, "Who is like the wild beast?" and "Who is able ⁵ to battle with it?" And to it was given a mouth speaking great things and blasphemies. And to it was given authority to do what it ⁶ wills forty-two months. And it opens its mouth in blasphemies toward God, to blaspheme His name and His tabernacle, and those tabernacles in heaven. And to it was ⁷ given to do battle with the saints and to conquer them. And authority was given to it over every tribe and people and language and ⁸ nation. And all who are dwelling on the earth will be worshipping it, everyone whose name is not written in the scroll of life of the Lambkin Which has been slain from the disruption of the world.

13 ^{ab o.} **ΜΜΟΝΤΗΣΘΑΛΑΣΣΗΣΚΑΙΕΙ** 20
OF-THE SEA AND I-PER-
ΔΟΝΕΚΤΗΣΘΑΛΑΣΣΗΣΘΗΡΙ 40
CEIVED OUT OF-THE SEA WILD-BEAST

ΟΝΑΝΑΒΑΙΝΟΝΕΧΟΝΚΕΡΑ 60
UP-STEPPING HAVING HORNS

^{b 1 10} **ΔΕΚΑΚΑΙΚΕΦΑΛΑΣΕΠΤΑΚ** 80
AND HEADS SEVEN AND

^{s 1* of them-ON} **ΑΙΕΠΙΤΩΝΚΕΡΑΤΩΝΑΥΤΟΥ** 100
ON OF-THE HORNS OF-IT

^{s fillets TEN} **ΔΕΚΑΔΙΑΔΗΜΑΤΑΚΑΙΕΠΙΤ** 20
TEN fillets AND ON THE

^{s singular o.} **ΑΣΚΕΦΑΛΑΣΑΥΤΟΥΟΝΟΜΑΤ** 40
HEADS OF-IT NAMES

^{n.} **ΑΒΛΑΣΦΗΜΙΑΣΚΑΙΤΟΘΗΡΙ** 60
2 OF-HARM-AVERMENT AND THE WILD-BEAST

^{ab o.} **ΟΝΟΒΙΔΟΝΗΝΟΜΟΙΟΝΠΑΡΑ** 80
WHICH I-PERCEIVED WAS LIKE LEOPARD

^{ea o.} **ΑΛΕΙΚΑΙΟΠΟΔΕΣΑΥΤΟΥ** 200
AND THE FEET OF-IT AS

ΣΑΡΚΟΥΚΑΙΤΟΣΤΟΜΑΑΥΤΟΥ 20
OF-BEAR AND THE MOUTH OF-IT

^{s of lions ON} **ΥΦΟΣΤΟΜΑΛΕΟΝΤΟΣΚΑΙΕΔ** 40
AS MOUTH OF-LION AND GIVES

^{the by s2} **ΦΚΕΝΑΥΤΟΦΔΡΑΚΟΝΤΗΝΔΥ** 60
to-IT THE DRAGON THE ABILITY

ΝΑΜΙΝΑΥΤΟΥΚΑΙΤΟΝΘΡΟΝ 80
OF-IT AND THE THRONE

ΟΝΑΥΤΟΥΚΑΙΕ ΖΟΥΣΙΑΝΜΕ 800
OF-IT AND authority GREAT

^{s2 adds} **ΕΔΦΚΕΝΑΥΤΟΥ** 20
3 GIVES to-him

^{b inserts} **ΓΑΛΗΝΚΑΙΜΙΑΝΕΚΤΩΝΚΕΦ** 20
AND ONE OUT OF-THE HEADS

ΑΛΦΩΝΑΥΤΟΥΦΣΕΦΑΓΜΕΝΗ 40
OF-IT AS HAVING-been-SLAIN

ΝΕΙΣΘΑΝΑΤΟΝΚΑΙΗΠΑΛΗΓΗ 60
INTO DEATH AND THE BLOW

^{s1 repairs death but alters it to of-it} **ΤΟΥΘΑΝΑΤΟΥΑΥΤΟΥΕΒΕΡΑ** 80
OF-THE DEATH OF-IT WAS-CURED

^(A OH ?) **ΠΕΥΘΗΚΑΙΕΘΑΥΜΑΣΕΝΟΛΗ** 400
AND MARVELS WHOLE

⁴ **ΗΓΗΟΠΙΣΩΤΟΥΘΗΡΙΟΥΚΑΙ** 20
THE LAND BEHIND OF-THE WILD-BEAST AND

ΠΡΟΣΕΚΥΝΗΣΑΝΤΟΦΔΡΑΚΟΝ 40
THEY-worship to-THE DRAGON

^{b TUDAEΔΦΚΟΤΙ to-the one-having-given} **ΤΙΟΤΙΕΔΦΚΕΝΤΗΝΕ ΖΟΥΣΙ** 60
that it-gives THE authority

ΑΝΤΩΘΗΡΙΩΚΑΙΠΡΟΣΕΚΥΝ 80
to-THE WILD-BEAST AND THEY-worship

^{a O THE ON} **ΗΣΑΝΤΩΘΗΡΙΩΛΕΓΟΝΤΕΣΤ** 600
to-THE WILD-BEAST saying ANY

ΙΣΟΜΟΙΟΣΤΩΘΗΡΙΩΚΑΙΤΙ 20
LIKE to-THE WILD-BEAST AND ANY

^{b ability OC} **ΣΑΥΝΑΤΑΙΠΟΛΕΜΗΣΑΙΜΕΤ** 40
IS-ABLE TO-BATTLE WITH

ΑΥΤΟΥΚΑΙΕΔΟΘΗΑΥΤΩΣΤΟ 60
5 it AND WAS-GIVEN to-it MOUTH

ΜΑΛΑΛΟΥΝΜΕΓΑΛΑΚΑΙΒΛΑ 80
TALKING GREAT AND HARM-

^{a Δ a b N} **ΣΦΗΜΙΑΣΚΑΙΕΔΟΘΗΑΥΤΩ** 800
AVERMENTS AND WAS-GIVEN to-it au-

^{b adds BATTLE} **ΠΟΛΕΜΟΝ** 20
b ability what it-is-WILLING

^{b MB 42} **ΖΟΥΣΙΑΠΟΙΗΣΑΙΘΘΕΛΕΙΜ** 20
thority to-DO what it-is-WILLING

^{a inserts K ΔI and} **ΗΝΑΣΤΕΣΣΕΡΑΚΟΝΤΑΔΥΟΚ** 40
MONTHS FOUR-TY TWO AND

^{a adds N} **ΑΙΗΝΟΙΞΕΤΟΣΤΟΜΑΑΥΤΟΥ** 60
6 it it-UP-OPENS THE MOUTH OF-IT

^{b N} **ΕΙΣΒΛΑΣΦΗΜΙΑΣΠΡΟΣΤΟΝ** 80
INTO HARM-AVERMENTS TOWARD THE

^{s2 supplies the name} **ΘΕΟΝΒΛΑΣΦΗΜΗΣΑΙΤΟΘΝΟ** 700
God TO-HARM-AVER THE NAME

^{s1* N} **ΜΑΑΥΤΟΥΚΑΙΤΗΣΚΗΝΗΝΑ** 20
OF-Him AND THE BOOTH OF-

^{s1* omit and It is erased in b} **ΥΤΟΥΚΑΙΤΟΥΣΕΝΤΩΟΥΡΑΝ** 40
Him AND THE-ONES in the heaven

^{s E nominative} **ΦΣΚΗΝΟΥΝΤΑΣΚΑΙΕΔΟΘΗΑ** 60
7 BOOTHING AND WAS-GIVEN to-

^{a omits from to-do to authority} **ΥΤΩΠΟΙΗΣΑΙΠΟΛΕΜΟΝΜΕΤ** 80
it to-DO BATTLE WITH

ΑΤΩΝΑΓΙΩΝΚΑΙΝΙΚΗΣΑΙΔ 800
THE HOLY-ones AND to-CONQUER them

ΥΤΟΥΣΚΑΙΕΔΟΘΗΑΥΤΩΕΞΟ 20
AND WAS-GIVEN to-it authority

^{s1* adds N} **ΥΣΙΑΕΠΙΠΑΣΑΝΦΥΛΗΝΚΑΙ** 40
ON EVERY tribe AND

ΛΑΟΝΚΑΙΓΛΩΣΣΑΝΚΑΙΕΘΝ 60
PEOPLE AND TONGUE AND NATION

ΟΣΚΑΙΠΡΟΣΚΥΝΗΣΟΥΣΙΝΑ 60
8 AND WILL-BE-worshipping it

^{s to-it O.} **ΥΤΟΝΠΑΝΤΕΣΟΙΚΑΤΟΙΚΟΥ** 900
ALL THE ones-DOWN-HOMING

^{not by s2 a OYAI, b OYTE} **ΝΤΕΣΕΠΙΤΗΣΓΗΣΦΩΝΟΥΓΕΓ** 20
ON OF-THE LAND OF-WHOM NOT HAS-been-

^{s plural Δ (s1* of-them) + T Δbs2—of-him b Tilon} **ΡΑΠΤΑΙΟΝΟΜΑΑΥΤΟΥΕΝ** 40
WRITTEN THE NAME OF-him IN

^{the by s2 s o.} **ΤΩΒΙΒΛΙΩΤΗΣΖΩΝΤΟΥΑΡ** 60
THE SCROLLS OF-THE LIFE OF-THE LAMU-

ΝΙΟΥΤΟΥΕΣΦΑΓΜΕΝΟΥΑΠΟ 80
kin OF-THE One-HAVING-been-SLAIN FROM

ΚΑΤΑΒΟΛΗΣΚΟΣΜΟΥΕΙΤΙC 25000
9 DOWN-CASTING OF-SYSTEM IF ANY

*Temple Section—The Second
Wild Beast*

the saints are warned not to commit any acts of violence during this period. They are exhorted to endure to the end.

¹¹ The second wild beast emphasizes the religious character of the first. It is called a *prophet* (16¹³), and makes every effort to get *worship* for the beast. The calling down of fire from heaven was the test of deity in Elijah's day: "the God Who answers by fire, He is God" (1Ki.18²⁴). Hence this will be a "strong delusion" (2 Th.2¹¹) like the giving of life to the image.

There is a marked similarity between the career of the first beast and Christ. As the Lord was crucified and raised again, so the wounded head descends into the abyss and is recalled to life by the dragon. Before that he will be a deceiver. The second beast is also patterned after Christ, for it points to the first, even as Christ points to the Father.

¹² Spirit is the source of life. "The spirit is that which is vivifying" (Jn. 6⁶³). So that, giving spirit to the image results in its manifesting signs of life. This is man's poor imitation of Christ, Who is the Image of God (Col. 1¹⁵). But God's Anointed was given God's spirit, not only to speak, as this image, but to give life. This image cannot give life, but causes all who do not bow to it to be killed. After centuries of civilization and culture and religion, mankind will actually descend to the worship of an image because it has miraculous powers!

¹⁶ The "mark" of the wild beast will be the emblem or flag or symbol of the world confederation. It must be worn, or be branded, in a most conspicuous place so that any one may be able to tell at a glance if any one is not a worshiper of the beast. Such a mark or badge has often been used to indicate political or religious affiliations, and usually consists of some appropriate and significant design expressive of the character or purpose of the unity which it represents. As all who belong to the body of Christ will be in heaven by this time, all the world will gladly receive this badge as the pledge of their allegiance to the world federation of religion, except the few Jews who will be faithful to Jehovah.

⁹ If any one has an ear, let him
¹⁰ hear. If any one is for captivity, into captivity he is going. If any one will be killing with the sword, he must with the sword be killed. Here is the endurance and the faith of the saints.

¹¹ And I perceived another wild beast ascending out of the land, and it had two horns like a lamb-kin, and it talked as a dragon.

¹² And it is exercising all the authority of the first wild beast before it, and making the earth and those dwelling in it to be worshiping the first wild beast whose death blow was cured.

¹³ And it is doing great signs, that it may be causing fire, also, to descend out of heaven into the

¹⁴ earth before mankind. And it is deceiving those dwelling on the earth because of the signs which were given it to do before the wild beast, saying to those dwelling on the earth to make an image to the wild beast which has the blow of the sword and lives. And it was given to it to give spirit to the image of the wild beast, that the image of the wild beast should be talking also, and should be causing that whoever should not be worshiping the image of the wild beast may be killed.

¹⁶ And it is causing all, small and great, and rich and poor, and free and slaves, that an emblem may be given them on their right hand, or on their forehead, and that no one may be able to buy or sell except the one having the emblem of the wild beast, or its name, or the number of its name.

ΕΧΕΙΟΥΣΑΚΟΥΣΑΤΦΕΙΤΙΣ 20

10 IS-HAVING EAR LET-him-HEAR IF ANY

ΕΙΣΑΙΧΜΑΛΦΣΙΑΝΕΙΣΑΙΧ 40
INTO captivity INTO captivity

ΜΑΛΦΣΙΑΝΠΑΓΕΙΕΙΤΙΣ 60

b he-MAY-be-d. H

he-IS-UNDER-LEADING IF ANY IN

ΝΜΑΧΑΙΡΑΔΑΠΟΚΤΕΙΝΕΙΔΕΙ 91

A H A T (b o.) A ΔΝΗΝΔΙ

sword WILL-BE-FROM-KILLING it-IS-BIND-

ΑΟΥΤΟΙΤ-IS-BINDING A H

ΛΥΤΟΝΕΝΜΑΧΑΙΡΑΔΑΠΟΚΤΑ 100

ing him IN sword TO-BE-FROM-KILLED

ΝΘΗΝΑΙΦΔΕΕΣΤΙΝΗΥΠΟΜΟ 20

here IS THE UNDER-REMAIN-15

st inserts Y after AND, then cancels it

ΝΗΚΗΠΙΣΤΙΣΤΩΦΑΓΙΩΝ 40

ing AND THE BELIEF OF-THE HOLY-ones

Ab o.

ΚΑΙΕΙΔΟΝΑΛΛΑΘΗΡΙΟΝΑΝ 60

11 AND I-RECEIVED other WILD-BEAST UP-

ΔΒΑΙΝΟΝΕΚΤΗΣΓΗΣΚΑΙΕΙ 80

stepping OUT OF-THE LAND AND it-HAD

ΧΕΝΚΕΡΑΤΑΔΥΟΟΜΟΙΑΔΡΝ 200

horns TWO LIKE LAMBkin

ΙΦΚΑΙΕΑΛΛΕΙΦΣΔΡΑΚΦΝΚ 20

12 AND TALKED AS DRAGON AND

ΑΙΤΗΝΕΣΟΥΣΙΑΝΤΟΥΠΡΩΤ 40

THE authority OF-THE BEFORE-most

ΟΥΘΗΡΙΟΥΠΑΣΑΝΠΟΙΕΙΕΝ 60

WILD-BEAST EVERY it-IS-DOING IN-VIEW

ΦΠΙΟΝΑΥΤΟΥΚΑΙΠΟΙΕΙΤΗ 60

b prefixes Ε

OF-it AND IS-making THE

ΝΓΗΝΚΑΙΤΟΥΣΕΝΑΥΤΗΚΑΤ 300

LAND AND THE-ones IN her DOWN-

ΟΙΚΟΥΝΤΑΣΙΝΑΠΡΟΣΚΥΝΕΙ 20

s omits THAT A THEY'll-BE-W.(s.o.)

ΗΟΥΣΙΝ and b HC ΦCI SHOULD-BE-W.

ΝΤΟΘΗΡΙΟΝΤΟΠΡΩΤΟΝΟΥ 40

THE WILD-BEAST THE BEFORE-most OF-WHICH

ΕΘΕΡΑΠΕΥΘΗΝΗΠΑΓΗΤΟΥΘ 60

A omits OF-THE DEATH

WAS-CURED THE BLOW OF-THE DEATH

ΑΝΑΤΟΥΑΥΤΟΥΚΑΙΠΟΙΕΙΣ 60

13 OF-it AND IS-DOING SIGNS

ΗΜΕΙΑΜΕΓΑΛΑΙΝΑΚΑΙΥΡ 400

b AND FIRE THAT

GREAT THAT AND FIRE

h omits MAY-BE-making s DOWN-STEPPING OUT-OF-THE

ΠΟΙΗΕΚΤΟΥΟΥΡΑΝΟΥΚΑΤΑ 20

MAY-BE-making OUT-OF-THE heaven TO-BE-DOWN-

heaven b o. b ΕΠΙ ON

ΒΑΙΝΕΙΝΕΙΣΤΗΝΓΗΝΕΝΦΠ 40

STEPPING INTO THE LAND IN-VIEW

ΙΟΝΤΩΝΑΝΘΡΩΠΩΝΚΑΙΠΑΛ 60

14 OF-THE humans AND it-IS-STRAY-

ΝΑΤΟΥΣΚΑΤΟΙΚΟΥΝΤΑΣΕΠ 60

190 THE ones-DOWN-HOMING ON

ΙΤΗΣΓΗΣΔΙΑΤΑΣΗΜΕΙΑΔΕ 500

s o.

OF-THE LAND THRU THE SIGNS WHICH

ΔΘΗΝΑΥΤΦΠΟΙΗΣΑΙΕΝΦΠΙ 20

it-WAS-GIVEN to-it TO-DO IN-VIEW

ΟΝΤΟΥΘΗΡΙΟΥΛΕΓΩΝΤΟΙΣ 40

OF-THE WILD-BEAST saying to-THE

ΚΑΤΟΙΚΟΥΣΙΝΕΠΙΤΗΣΓΗΣ 60

ones-DOWN-HOMING ON OF-THE LAND

ΚΑΙ and inserted by s A adds N

ΠΟΙΗΣΑΙΕΙΚΟΝΑΤΩΘΗΡΙΩ 80

TO-make image to-THE WILD-BEAST

sb o. b ΕΙΧΕΝ had sb omit the s C OF-N. b AND

ΟΣΕΧΕΙΤΗΝΠΑΓΗΝΤΗΣCMA 400

WHICH IS-HAVING THE BLOW OF-THE sword

LIVES f(b Δ) FROM THE sword adds ΑΠΟ

ΧΑΙΡΗΣΚΑΙΕΖΗΣΕΝΚΑΙΕΔ 20

AND LIVES AND it-WAS-

A H b spirit TO-GIVE

ΘΗΝΑΥΤΦΔΟΥΝΑΙΠΝΕΥΜΑΤ 40

GIVEN to-it TO-GIVE spirit to-

ΗΕΙΚΟΝΙΤΟΥΘΗΡΙΟΥΙΝΑΚ 60

the image OF-THE WILD-BEAST THAT AND

ΑΙΛΑΛΗCΗΕΙΚΩΝΤΟΥΘΗΡ 80

SHOULD-BE-TALKING the image OF-THE WILD-

A inserts THAT(sE)INA s o.

ΙΟΥΚΑΙΠΟΙΗΣΗCΟCΙΕΑΝΜ 700

BEAST AND SHOULD-BE-making as-many-as IF-EVER NO

s OY A adds -N

ΗΠΡΟΣΚΥΝΗΣCΙΝΤΗΕΙΚΟ 20

SHOULD-BE-worshiping to-THE image

A Δ

ΝΙΤΟΥΘΗΡΙΟΥΑΠΟΚΤΑΝΘΩ 40

OF-THE WILD-BEAST THEY-MAY-BE-BEING-FROM-

s2 WILL-BE-making +HC

CΙΝΚΑΙΠΟΙΕΙΠΑΝΤΑCΤΟΥ 60

it KILLED AND it-IS-making ALL THE

s omits THE

CΜΙΚΡΟΥCΑΙΤΟΥCΜΕΓΑΛ 80

LITTLE AND THE GREAT

s POOR AND THE RICH

ΟΥCΚΑΙΤΟΥCΠΑΛΟΥCΙΟΥCΚ 800

AND THE RICH AND

ΑΙΤΟΥCΠΤΩΧΟΥCΚΑΙΤΟΥC 20

THE POOR AND THE

ΕΛΕΥΘΕΡΟΥCΚΑΙΤΟΥCΔΟΥ 40

FREE AND THE SLAVE

s2 o. s1* Ω o. o. singular

ΛΟΥCΙΝΑΔΦCΙΝΑΥΤΟΙCΧΑ 60

THAT THEY-MAY-BE-GIVING to-them CARVE-

b inserts TA THE

ΡΑΓΜΑΕΠΙΤΗΣΧΕΙΡΟCΑΥΤ 90

effect ON OF-THE HAND OF-them

ΦΝΤΗΣΔΕCΙΑCΗΠΙΤΟΜΕΤ 900

b ΤΩΝ OF-THE fore-

OF-THE RIGHT OR ON THE forehead

heads (Ω AND by s2

ΦΠΟΝΑΥΤΩΝΚΑΙΙΝΑΜΗΤΙC 20

17 OF-them AND THAT NO ANY

ΔΥΝΗΤΑΙΑΓΟΡΑCΑΙΝΗΦΑΗ 40

MAY-BE-ABLE TO-BUY OR TO-SELL

CΑΙΕΙΜΗΟΕΧΩΝΤΟΧΑΡΑΓΜ 60

IF NO THE ONE-HAVING THE CARVE-effect

Ab THE NAME OF-THE WILD-BEAST omit OR and OF-it

ΑΤΟΥΘΗΡΙΟΥΗΤΟΟΝΟΜΑΥ 60

OF-THE WILD-BEAST OF-THE NAME

OF-it

b adds ON-THE NUMBER OF-THE WILD-B. ΗΤΟΝΑΡΙΘΜ-

ΤΟΥΤΗΝΑΡΙΘΜΟΝΤΟΥΟΝΟΜ 2000

OR-THE NUMBER OF-THE NAME

Temple Section—The 144,000

¹⁸ All will be obliged to have one of three marks to indicate their worship of the wild beast: either its symbol, its name, or its number. The number, we are told, is the number of humanity. This has nothing to do with its name. The number seven, which is used throughout this scroll, is significant of sufficiency, completion. This is its meaning in Hebrew. The number six comes one short of this. It is significant of insufficiency. This entire era is marked by man's supreme attempt to attain perfection apart from God. All his achievements fall short of the divine standard. He accomplishes the federation of mankind—except a few Jews. He unites all the world under one religion—except a handful in Judea. He conquers all who oppose—except Christ. In everything humanity falls one step short of its goal. Hence its number is 666. This is the summit of all man's efforts.

¹ This is the same company of 144,000 who are sealed in the Throne Section (73-8). There they are *slaves*, here they are *worshipers*, standing on Mount Zion, where the temple is. The seal on their foreheads (73), the names of the Father and the Lambkin, take the place of the name of the wild beast (13¹⁷), which the unfaithful receive. This is the time of the harvest and these are the first fruits (Lev.23¹⁰) before the full harvest, which is represented by the vast multitude (79). They will be, literally, celibates, whose worship is in marked contrast to the sensuous ritual which will characterize the worship of the wild beast.

⁶ The eonian evangel is not for this day. It is for the hours of judgment. In the midst of wrath He remembers mercy. But it does not call upon them to *believe*, as the gospel does today, for that is adapted to a time of undiluted grace (Ro.4¹⁶). It is not even *repent*, for that is the door into the kingdom before the hour of judgment has struck (Ac.2³⁸). It is *fear*—fear for God in His most elemental character as the Creator. It is a demand that no one be worshiped but the One Who created the universe. This is His answer to the demands of the false prophet that all worship the wild beast and the dragon (cf. Ac.17²⁴⁻³¹).

⁸ This notation fixes the time of Babylon's overthrow, which is greatly

¹⁸ Here is wisdom. Let him who has a mind calculate the number of the wild beast, for it is the number of mankind, and its number is six hundred sixty-six.

¹⁴ And I perceived, and lo! the Lambkin standing on mount Zion, and with It a hundred forty-four thousand, having Its name and Its Father's name written on their

² foreheads. And I hear a sound out of heaven as the sound of many waters and as the sound of loud thunder, and the sound which I hear is as lyre singers playing on

³ their lyres. And they are singing a new song before the throne and before the four animals and before the elders. And no one was able to learn the song except the hundred forty-four thousand, who have been bought from the earth.

⁴ These are they who were not polluted with women, for they are celibates. These are they who are following the Lambkin wherever It may be going. These are bought from mankind, a firstfruit to God

⁵ and the Lambkin. And in their mouth falsehood was not found, for they are flawless.

⁶ And I perceived another messenger flying in mid-heaven, having an eonian evangel to preach over those situated on the earth, and over every nation and tribe and language and people, saying with a

⁷ loud voice, "*Fear ye God and be giving glory to Him, seeing that the hour of His judgment came; and*

ONTOYΘHPIOY
 18 ΜΑΤΟΣΑΥΤΟΥΦΔΕΗΣΟΦΙΑΕ 20
 OF-IT here THE WISDOM IS
 1 OYC EAR FOR MIND 23
 CTINOEXΩNNYHΦICAT 40
 THE ONE-HAVING MIND LET-him-PEBBLE
 ΦΤΟΝΑΡΙΘΜΟΝΤΟΥΒΗΡIOY 60
 THE NUMBER OF-THE WILD-BEAST
 ΑΡΙΘΜΟΣΓΑΡΑΝΘΡΩΠΟΥΕC 80
 NUMBER for OF-human it-IS
 1 omits AND THE NUMBER OF-IT
 TINKAIOAPIMOCAYTOYE 100
 AND THE NUMBER OF-IT SIX-
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 14 ΖΑΚΟCΙΟΙΕΞΗΚΟΝΤΑΕΞΚΑ 20
 o. ab
 14 ΙΕΙΔΟΝΚΑΙΙΔΟΥΤΟΑΡΝΙΟ 40
 I-PERCEIVED AND BE-PERCEIVING THE LAMBkin
 1 ΕCΤΗΚΟC HAVING-STOOD
 ΝΕCΤΟCΕΠΙΤΟΟΡΟCΙΩΝΚ 60
 HAVING-STOOD ON THE mountain SION AND
 b APIMOC PMΔ NUMBER
 ΛΙΜΕΤΑΥΤΟΥΕΚΑΤΟΝΤΕC C 80
 WITH it HUNDRED FOUR-TY
 144,000
 ΕΡΑΚΟΝΤΑΤΕC CΑΡΕC ΧΙΑΙ 200
 FOUR THOUSANDS
 1 has this above the line: ΔΥ
 ΑΔΕCΕΧΟΥCΑΙΤΟΟΝΟΜΑΥ 20
 HAVING THE NAME OF-IT
 ΤΟΥΚΑΙΤΟΟΝΟΜΑΤΟΥΠΑΤΡ 40
 AND THE NAME OF-THE FATHER
 1 adds TO THE
 ΟCΑΥΤΟΥΓΕΓΡΑΜΜΕΝΟΝΕΠ 60
 OF-IT HAVING-been-WRITTEN ON
 2 ITΩΝΜΕΤΩΠΟΝΑΥΤΩΝΚΑΙΗ 80
 OF-THE foreheads OF-them AND I-
 ΚΟΥCΑΦΩΝΗΗΕΚΤΟΥΟΥΡΑΝ 300
 HEAR SOUND OUT OF-THE heaven
 ΟΥCΦΩΝΗΗΥΔΑΤΟΝΠΟΛΛΟ 20
 AS SOUND OF-waters MANY
 2 supplies GREAT
 ΝΚΑΙΩCΦΩΝΗΗΒΡΟΝΤΗCΜΕ 40
 AND AS SOUND OF-THUNDER GREAT
 ΓΑΛΗCΚΑΙΗΦΩΝΗΗΗΗΚΟΥC 60
 AND THE SOUND WHICH I-HEAR
 ΑΩCΚΙΘΑΡΩΔΩΝΚΙΘΑΡΙΖΟ 80
 AS OF-LYRE-singers LYRE-playing
 1 has this Δ small, above the line
 ΝΤΩΝΕΝΤΑΙCΚΙΘΑΡΑΙCΑΥ 400
 IN THE LYRES OF-them
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 ΤΩΝΚΑΙΔΟΥCΙΝΩΔΗΝΚΑΙ 20
 AND THEY-ARE-SINGING SONG NEW
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 IN-VIEW OF-THE THRONE AND
 1 adds ΤΩΝ OF-THE in error
 ΛΙΕΝΩΦΙΟΝΤΕC CΑΡΕCΦΟΝ 60
 IN-VIEW OF-THE FOUR
 1 ab omit IN-VIEW
 ΖΩΦΝΚΑΙΕΝΩΦΙΟΝΤΕCΦΟΝ 80
 LIVING-ONES AND IN-VIEW OF-THE SENIORS
 1 b inserts Ε b Η
 CΒΥΤΕΡΩΝΚΑΙΟΥΔΕΙCΕΔΥ 600
 AND NOT-YET-ONE 1235-ABLE

ΝΑΤΟΜΑΒΕΙΝΤΗΝΩΔΗΝΕΙΜ 20
 TO-BE-LEARNING THE SONG IF NO
 2 o. o. b PMΔ 144,000
 ΗΑΙΕΚΑΤΟΝΤΕC CΕΡΑΚΟΝΤ 40
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 1 MIAN ONE, scored out by 2
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 THE-7-where EVER I-MAY-BE-UNDER-LEADING these ARE-
 ΙΗCΟΥ UNDER JESUS
 ΡΑCΘΗCΑΝΑΠΟΤΩΝΑΝΘΡΩΠΩ 700
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 1 adds C 1* adds IN EN after AND
 ΩΝΑΡΧΗΤΩΘΕΦΑΙΤΩΡ 20
 b adds TO THE God and TO-THE LAMB-
 1 NOT WAS-FOUND IN THE MOUTH OF-them
 ΝΙΦΚΑΙΕΝΩCΤΟΜΑΤΙΑΥ 40
 5 kin AND IN THE MOUTH OF-them
 ΦΝΟΥΧΕΥΡΕΘΗΥΕΥΔΟCΑΜΦ 60
 NOT WAS-FOUND FALSEHOOD UN-FLAWED
 1 omits for ab o. b omits other 32
 ΜΟΙΓΑΡΕΙCΙΝΚΑΙΕΙΔΟΝΑ 80
 6 for THEY-ARE AND I-PERCEIVED other
 1 Δ and b (1)
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 MESSENGER flying
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 IN MID-heaven HAVING
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 sitting ON OF-THE LAND AND
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 ON EVERY NATION AND tribe
 1 omits saying
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 7 AND TONGUE AND PEOPLE saying
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 JUDGING OF-Him AND worship

*The Temple Section—The Emblem
of the Wild Beast*

expanded in the next division of this section, where God deals particularly with the apostates of the chosen nation. It falls just before the final judgments which usher in the priestly kingdom. This makes it clear that the Harvest and the Vintage follow Babylon's destruction and that, when we take up the next division of the Temple Section we must go back in time to a period prior to these announcements.

¹⁰ This so-called "cup of malediction" (Ps. 75⁶⁰ Isa. 51¹⁷⁻²³), was wine fortified with myrrh, frankincense or some other bitter drug. In this case it is not tempered with water (18^o cf. Mt. 27³⁴ Mk. 15²³).

¹¹ The torment spoken of in this prophecy is of various lengths and limited to specific classes. All of mankind who have not the seal of God on their foreheads will be tormented *five months* by the locusts, under the fifth trumpet (9⁵). Satan and the wild beast and the false prophet will be tormented (20¹⁰). The fumes of the torment of those here spoken of last for the eons of the eons. These are the supreme sinners from among mankind, hence suffer the severest doom. No others will share this fate with them.

¹² "Happy are the dead who are dying in the Lord *henceforth*" can only be applied to this particular crisis. The reason is clear. No one, unless especially protected by God, can remain true to Him when they cannot buy or sell, or have any intercourse with their fellow men unless they have the emblem of the wild beast. It will mean certain death to accept the eonian evangel and worship the Creator.

THE HARVEST

¹⁴ The One *like* a son of mankind is, most probably, Christ Himself, hence the words "son of mankind" do not refer to Him directly but indirectly, for He is *like* him.

The harvest is the result of the eonian evangel. The darnel has been gathered into bundles; now the wheat is to be gathered into His barn (Mt. 13³⁰). This division of the Temple Section is based on the covenant with Israel, hence ends in the blessing of His people and the destruction of their enemies. These are accomplished in the Harvest and the Vintage.

worship the Maker of heaven and the land and the sea and springs of water."

⁸ And another, a second messenger, follows, saying, "*It falls! It falls! --Babylon the great has made all nations drink of the furious wine of her prostitution!*"

⁹ And another, a third messenger, follows them, saying with a loud voice, "*If any one is worshipping the wild beast and its image, and is getting the emblem on his forehead or on his hand, he, also, is drinking of the wine of God's fury, which has been blended undiluted in the cup of His indignation, and he will be tormented in fire and sulphur before the holy messengers*

¹¹ *and before the Lambkin. And the fumes of their torment are ascending for the eons of the eons. And they are having no rest day and night—those worshipping the wild beast and its image, and if any one is getting the emblem of its name.*

¹² *Here is the endurance of the saints, who are keeping the precepts of God and the faith of Jesus."*

¹³ And I hear a voice out of heaven, saying, "Write: 'Happy are the dead who are dying in the Lord henceforth! "Yea," the spirit is saying, "that they will be resting from their toil, for their acts are accompanying them." " " "

¹⁴ And I perceived, and lo! a white cloud, and on the cloud One sitting like a son of mankind, having a golden wreath on His head, and a

b Him the One-mak. ΔΥΤΟΝ ΤΟΝ ΠΟΙΗΝΤΑ
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 10 N ΧΕΙΡΑΥ ΤΟΥ ΚΑΙ ΑΥΤΟΣ Π 40
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 ΑΤΟΥ ΟΝΟΜΑΤΟΣ ΑΥΤΟΥ ΘΕ 60
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 13 ΙΝ ΙΗΣΟΥ ΚΑΙ ΗΚΟΥΣΑ ΦΩΝΗ 40
 OF-JESUS AND I-HEAR SOUND
 s saying OUT OF-THE heaven
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 spirit THAT THEY-WILL-BE-UP-CEASING
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 14 WITH them AND I-PERCEIVED AND BE-PR-
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 SON OF-human HAVING
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 ON OF-THE HEAD OF-Him WREATH
 ΕΦΑΝΟΝ ΧΡΥΣΟΥΝ ΚΑΙ ΕΝ ΤΗ 28000
 GOLDEN AND IN THE

Temple Section—Harvest—Vintage

THE VINTAGE

²⁰ A stadium was 600 Greek feet, 625 Roman feet, or 125 paces, or one-eighth of a Roman mile. This is about 606¾ English feet. The race course at Olympia was this length. From this standard length, it became the usual name for a race course (1 Co.9²⁴).

From Harmageddon down through the valley of Jehoshaphat (Joel 3^{1,2}, 9-10) to Bozrah (Isa.34⁸-36³¹⁻⁶) is a line about this length. It is likened to an enormous trough for treading grapes such as was found in almost every vineyard in Palestine. The grapes were cast in and trodden with the feet, the juice running into the vat below.

The Vintage is referred to again in the next division, when the Rider on the white horse treads the wine trough of the furious indignation of God the Almighty (19¹⁵). Joel seems to fill in many details of this scene (Joel 3^{9,10}). After a proclamation inviting the nations to battle in the valley of Jehoshaphat, the account proceeds:

"Send forth the sickle, for the harvest is ripe:
Come, descend, for the wine trough is full,
The vats run over;
For their evil is much,
Throngs, throngs in the vale of decision!
For the day of Jehovah is near in the vale of decision!"

It is called The Vale of *Decision*, for here the controversy between Jehovah and the nations is finally decided.

Compare also Zeph.3⁸Isa.34^{1,8}.

THE SEVEN BOWLS

Before the seven bowls are poured out we are given a vision which is the counterpart of the souls under the altar (6⁹). They are bidden to rest until their number is completed. Here we have all those who suffer on account of their loyalty to God standing on a glassy sea. This is the laver. Only the altar and the laver stood in the temple court. Instead of cleansing, the *glassy* sea speaks of their permanent purity for resisting the worship of the wild beast and its image, and refusing to wear its emblem.

¹⁵ sharp sickle in His hand. And another messenger came out of the temple crying with a loud voice to Him Who is sitting on the cloud, "*Thrust in Thy sickle and reap! for the hour came to reap, for the harvest of the earth is dried.*"

¹⁶ And He Who is sitting on the cloud cast His sickle on the earth and the earth is reaped.

¹⁷ And another messenger came out of the temple which is in heaven, he, also, having a sharp sickle.

¹⁸ And another messenger came out of the altar, having jurisdiction over the fire, and he shouts with a loud voice to him who has the sharp sickle, saying: "*Thrust in your sharp sickle and pick the clusters of the earth's grapevine, for its grapes are dead ripe.*" And the messenger cast his sickle into the earth, and picks the grapevine of the earth, and he casts them into the great trough of the fury of God.

²⁰ And the trough was trodden outside the city, and blood came out of the trough to the horses' bits, from a thousand six hundred stadia [183.86 miles].

¹⁵ And I perceived another sign in heaven, great and marvelous, seven messengers having the last seven calamities—seeing that in them God's fury is consummated.

² And I perceived as it were a glassy sea, mixed with fire, and those who come off conquerors from the wild beast, and from its image, and from the number of its name, standing on the glassy sea, having

³ the lyres of the Lord God. And

ΧΕΙΡΙΑΥΤΟΥΔΡΕΠΑΝΟΝΟΞ ³⁰ HAND OF-Him SICKLE SHARP	ΓΗC OF THE LAND ΗCΚΑΙΕΒΑΛΕΝΟΑΓΓΕΛΟC ²⁰ 10 AND CAST THE MESSENGER THE
ΥΚΑΙ ΑΛΛΟCΑΓΓΕΛΟCΕΞΗΛ ⁴⁰ 15 AND other MESSENGER OUT-CAME A CRYING OUT OF THE TEMPLE <i>a adds</i> ΑΥΤΟΥC OF-Him ΘΕΝΕΚΤΟΥΝΑΟΥΚΡΑΖΟΝΕΝ ⁶⁰ OUT OF-THE TEMPLE CRYING IN	ΟΔΡΕΠΑΝΟΝΑΥΤΟΥΕΙCΤΗΝ ⁴⁰ SICKLE OF-him INTO THE ON OF-THE LAND ΓΗΝΚΑΙΕΤΡΥΓΗCΕΝΤΗΝΑΜ ⁶⁰ LAND AND CROPS THE GRAPE-
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CΤΗCΓΗCΚΑΙΕΒΑΛΕΝΟΚΑΘ ⁶⁰ 16 OF-THE LAND AND CAST THE One-	ΔΕΚΤΗCΑΗΝΟΥΑΧΡΙΤΩΝΧΑ ⁶⁰ OUT OF-THE TROUGH UNTIL OF-THE BITS
ΗΜΕΝΟCΕΠΙΤΗCΝΕΦΕΛΗCΤ ²⁰⁰ sitting ON OF-THE CLOUD THE	ΑΙΝΩΝΤΩΝΙΠΠΟΝΑΠΟCΤΑΔ ⁷⁰⁰ OF-THE HORSES FROM stadia (606.75
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ΓΗΝΚΑΙΕΘΕΡΙCΘΗΗΓΗΚΑΙ ⁴⁰ LAND AND IS-reaped THE LAND AND	ΙΙΔΟΝΑΛΛΟCΗΜΕΙΟΝΕΝΤ ³⁰ I-PERCEIVED other SIGN IN THE
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ΦΕΧΟΝΚΑΙΑΥΤΟCΔΡΕΠΑΝΟ ³⁰⁰ HAVING AND he SICKLE	ΑCΠΛΗΓΑCΕΠΤΑΤΑCΕCΧΑΤ ⁶⁰⁰ BLOWS SEVEN THE LAST
ΝΟΞΥΚΑΙ ΑΛΛΟCΑΓΓΕΛΟCΕ ²⁰ 18 SHARP AND other MESSENGER OUT-	ΑCΟΤΙΕΝΑΥΤΑΙCΕΤΕΛΕCΘ ²⁰ that IN them IS-FINISHED
ΞΗΛΘΕΝΕΚΤΟΥΘΥCΙΑCΤΗΡ ⁴⁰ CAME OUT OF-THE SACRIFICE-place A <i>a adds</i> ΟΤΗΕ ΙΟΥΕΧΩΝΕΞΟΥCΙΑΝΕΠΙΤΟ ⁶⁰ HAVING authority ON OF-THE	ΗΘΥΜΟCΤΟΥΘΕΟΥΚΑΙΕΙΔ ⁴⁰ 2 THE fury OF-THE God AND I-PER-
ΥΠΥΡΟCΚΑΙΕΦΩΝΗCΕΝΦΩΝ ⁶⁰ FIRE AND he-sounds SOUND	ΟΝΨΘΑΛΛΑCCANΥΑΛΙΝΗΝ ⁶⁰ CEIVED AS SEA GLASSY HAV-
ΗΜΕΓΑΛΗΤΦΕΧΟΝΤΙΤΟΔΡΕ ⁴⁰⁰ GREAT to-the one-having THE SICKLE	ΕΜΙΓΜΕΝΗΝΠΥΡΙΚΑΙΤΟΥC ⁶⁰ ING-been-MIXED to-FIRE AND THE
ΠΑΝΟΝΤΟΟΞΥΛΕΓΟΝΠΕΜΨΟ ²⁰ THE SHARP SAYING SEND <i>N by a2</i> <i>a the SICKLE OF-YOU</i> ΝCΟΥΤΟΔΡΕΠΑΝΟΝΤΟΟΞΥΚ ⁴⁰ OF-YOU THE SICKLE THE SHARP AND	ΝΙΚΩΝΤΑCΕΚΤΟΥΘΗΡΙΟΥΚ ⁹⁰⁰ ones-CONQUERING OUT OF-THE WILD-BEAST AND <i>OUT omitted by a</i> ΔΙΕΚΤΗCΕΙΚΟΝΟCΑΥΤΟΥΚ ²⁰ OUT OF-THE image OF-it AND
ΑΙΤΡΥΓΗCΟΝΤΟΥCΒΟΤΡΥΑ ⁶⁰ CROP THE BUNCHES	ΔΙΕΚΤΟΥΑΡΙΘΜΟΥΤΟΥΟΝΟ ⁴⁰ OUT OF-THE NUMBER OF-THE NAME
CΤΗCΑΜΠΕΛΟΥΤΗCΓΗCΟΤΙ ⁶⁰ OF-THE GRAPE-VINE OF-THE LAND that	ΜΑΤΟCΑΥΤΟΥΕCΤΩΤΑCΕΠΙ ⁶⁰ OF-it HAVING-STOOD ON
ΑΧΒΗ-ΠΟΙΝΤC Η ΤΗC ΓΡΑΠΗC Η ΤΗC POINT (of ripeness) THE GRAPES SICKLE OF-lier	ΤΗΝΘΑΛΑCΣΑΝΤΗΝΥΑΛΙΝΗ ⁶⁰ THE SEA THE GLASSY <i>b adds</i> ΤΑC <i>a omit of-Master</i> ΝΕΧΟΝΤΑCΚΙΘΑΡΑCΚΥΡΙΟ ²⁹⁰⁰⁰ HAVING LYRES OF-Master

Temple Section—The Bowls

³ That these are saints out of Israel is evident, for they sing the song of Moses (Deut.32:43), which rehearses God's dealings with Israel throughout their history, and forms the ground upon which the judgment of the bowls is based. The song testifies against them. It vindicates God in pouring out the judgments upon them. To this they add the song of the Lambkin, which anticipates the results of His just awards.

⁵ The temple of the tent of the *testimony* must be carefully distinguished from the temple of God with the *covenant* in view. The covenant calls upon God to fulfill His obligations, which He does in the judgments of the Harvest and the Vintage. These are directed against the confederation of the nations who oppose the worship of Jehovah and the priesthood of His people. In this section the *testimony* or *law* is in view. These judgments are specially directed against the apostates of the nation, especially the city of Babylon.

⁷ The bowls were shallow basins used in the service of the temple. Before they are poured out those who are faithful in Israel have been killed or are in refuge. While they follow the same general course as the trumpets, being poured out upon the land, the sea, the water and the sun, they differ from them in intensity and character, corresponding to the different objects to be attained. The trumpets are usually limited in their effects to a third; the bowls seem to have no such limitation. The trumpets are a political measure and close with the sovereignty of the earth in the hands of Christ. The bowls are distinctly *religious*. They are poured out on the *worshippers* of the wild beast and on those who shed the blood of the *saints* and *His prophets*. The seven messengers who trumpet "stand before God" (82). *Another* messenger is at the altar (83). The seven messengers who have the bowls *come out of the temple*. A voice out of the temple bids them perform their duty. No worship is possible while these judgments continue.

There is no reason why these inflictions should not be as literal as the plagues of Egypt, which they resemble (Isa.11:10).

² Compare Ex.9:8-11 Job 27 Deut.28:27.

they are singing the song of Moses, the slave of God, and the song of the Lambkin, saying,

"Great and marvelous are Thy acts,
Lord, God Almighty!

Just and true are Thy ways,
King of the eons!

⁴ Who ne'er may fear Thee, Lord,
And glorify Thy name?

For Thou only art benign,
For all the nations will arrive
And worship before Thee,

For Thy just awards were made
manifest."

⁵ And after these things I perceived, and the temple of the tabernacle of the testimony was

⁶ opened in heaven. And the seven messengers, who have the seven calamities, came out of the temple, dressed in clean, resplendent linen, and girded about the chest with

⁷ golden girdles. And one of the four animals gives to the seven messengers seven golden bowls brimming with the fury of God, Who is living for the eons of the eons.

⁸ (*Amen!*) And the temple is dense with the fumes of the glory of God and of His power. And no one was able to enter into the temple until the seven calamities of the seven messengers should be consumed.

16 And I hear a loud voice out of the temple, saying to the seven messengers, "*Go and be pouring out the seven bowls of God's fury into the land.*"

² And the first came forth and pours out his bowl into the land. And an evil and malignant ulcer came upon those of mankind having the emblem of the wild beast, and those worshipping its image.

3 **ΥΤΟΥΘΕΟΥΚΑΙΔΑΟΥCΙΝΤΗ** ^{a ΔΑΟΝΤΑC SINGING}
 THE God AND THEY-ARE-SINGING THE
ΝΩΝΗΜΟΥCΕΦCΤΟΥΔΟΥΛΟ ^{b omits THE}
 SONG OF-MOSEC THE SLAVE
ΥΤΟΥΘΕΟΥΚΑΙΤΗΝΩΝΗΝΤΟ ^{b omits THE}
 OF-THE God AND THE SONG OF-THE
ΥΑΡΝΙΟΥΛΕΓΟΝΤΕCΜΕΓΑΛ ^{b omits THE}
 LAMUKIN saying GREAT
ΑΚΑΙΘΑΥΜΑCΤΑΤΑΕΡΓΑC ^{b omits THE}
 AND MARVELOUS THE ACTS OF-YOU
ΥΚΥΡΙΕΘΕΟCΟΠΑΝΤΟΚΡΑ ^{b omits THE}
 Master THE God THE ALL-Holder
ΤΩΡΔΙΚΑΙΑΙΚΑΙΔΑΗΘΙΝΑ ^{a inserts Ε}
 JUST AND TRUE
ΙΑΙΟΔΟΙCΟΥΒΑCΙΑΕΥCΤ ^{a omits THE C by s2}
 THE WAYS OF-YOU THE KING OF
 (s2+4) **ΑΙΕΘΩΝ** ^{a omits THE} NATIONS ^{ab-YOU NO omitted by s}
 4 **ΦΝΑΙΦΩΝΤΙCCEΘΥΜΗΦΟΒΗ** ^{a omits THE}
 THE CONS ANY YOU NOT NO MAY-BE-BEING-
ΘΗΚΥΡΙΕΚΑΙΔΟΞΑCΗΤΟΟΝ ^{a omits THE}
 afraid Master! AND SHOULD-BE-estimating THE
ΟΜΑCΟΥΟΤΙΜΟΝΟCΟCΙΟC ^{a omits THE}
 NAME OF-YOU THAT ONLY DENIGN that
ΤΙΠΑΝΤΑΤΑΕΘΝΗΝΗCΟΥCΙΝ ^{a omits THE}
 ALL THE NATIONS WILL-BE-ARRIVING
ΚΑΙΠΡΟCΚΥΝΗCΟΥCΙΝΕΝΩ ^{a omits THE}
 AND THEY-WILL-BE-worshiping IN-VIEW
ΠΙΟΝCΟΥΟΤΙΤΑΔΙΚΑΙΦΜΑ ^{a omits THE}
 OF-YOU THAT THE JUST-effects
ΤΑCΟΥΕΦΑΝΕΡΩΘΗCΑΝΚΑΙ ^{a omits THE}
 5 **ΜΕΤΑΤΑΥΤΑΙΔΟΝΚΑΙΗΝΟ** ^{a omits THE}
 after these I-PERCEIVED AND WAS-UP-
ΙΓΗΝΟΛΟCΤΗCCKΗΝΗCΤΟΥ ^{a omits THE}
 OPENED THE TEMPLE OF THE BOOTH OF-THE
ΜΑΡΤΥΡΙΟΥΕΝΤΩΟΥΡΑΝΟΚ ^{a omits THE}
 6 witness IN THE heaven AND
ΑΙΕΙΝΗΛΘΟΝΟΙΕΠΤΑΑΓΓΕΛ ^{a omits THE}
 OUT-CAME THE SEVEN MESSENGERS
ΟΙΕΧΟΝΤΕCΑCΕΠΤΑΠΑΝΗ ^{a omits THE}
 7 **ΑCΕΚΤΟΥΝΑΟΥΕΝΔΕΔΥΜΕΝ** ^{a omits THE}
 OUT OF-THE TEMPLE HAVING-been-IN-SLIPPED
ΟΙΚΑΘΑΡΟΥCΑΙΝΟΥCΑΛΜΠ ^{a omits THE}
 clean FLAX BURNING
ΡΟΥCΚΑΙΠΕΡΙΕΖΩCΜΕΝΟΙ ^{a omits THE}
 AND HAVING-been-ABOUT-GIRDLED
ΠΕΡΙΤΑCΤΗΘΗΖΩΝΑCΧΡΥC ^{a omits THE}
 ABOUT THE CHEST GIRDLES GOLDEN
ΑCΚΑΙΕΝΕΚΤΩΝΤΕCΑΡΟΝ ^{a omits THE}
 7 AND ONE OUT OF-THE FOUR

ΖΩΦΝΕΔΩΚΕΝΤΟΙCΕΠΤΑΑΓ ^{a omits THE}
 LIVING-ones GIVES TO-THE SEVEN MES-
ΓΕΛΟΙCΕΠΤΑΦΙΑΛΑCΧΡΥC ^{a omits THE}
 SENGERS SEVEN BOWLS GOLDEN
ΑCΓΕΜΟΥCΑCΤΟΥΘΥΜΟΥΤΟ ^{a omits THE}
 being-REPLETE OF-THE fury OF-THE
ΥΘΕΟΥΤΟΥΖΩΝΤΟCΕΙCΤΟΥ ^{a omits THE}
 God THE One-LIVING INTO THE
CΑΙΩΝΑCΤΩΝΑΙΩΝΩΝΑΜΗΝ ^{a omits THE}
 CONS OF-THE CONS AMEN
ΚΑΙΕΓΕΜΙCΘΗΝΑΟCΚΑΠΗ ^{a omits THE}
 8 AND IS-REFLETED THE TEMPLE OF-smoke
ΟΥΕΚΤΗCΔΟΞΗCΤΟΥΘΕΟΥΚ ^{a omits THE}
 OUT OF-THE esteem OF-THE God AND
ΑΙΕΚΤΗCΔΥΝΑΜΕΩCΑΥΤΟΥ ^{a omits THE}
 OUT OF-THE ABILITY OF-Him
ΚΑΙΟΥΔΕΙCΔΥΝΑΤΟΕΙC ^{a omits THE}
 AND NOT-YET-ONE WAS-ABLE TO-BE-INTO-
ΑΒΕΙΝΕΙCΤΟΝΝΑΟΝΑΧΡΙΤ ^{a omits THE}
 16 **ΕΛΕCΘΩCΙΝΑΙΕΠΤΑΠΑΝΗΓ** ^{a omits THE}
 BE-BEING-FINISHED THE SEVEN BLOWS
ΙΤΩΝΕΠΤΑΑΓΓΕΛΩΝΚΑΙΗΚ ^{a omits THE}
 16 **ΟΥCΑΜΕΓΑΛΗCΦΩΝΗCΕΚΤΟ** ^{a omits THE}
 GREAT SOUND OUT OF-THE
ΤΕΜΠΛΕ ^{a omits THE}
 TEMPLE SAYING TO-THE SEVEN
ΑΑΓΓΕΛΟΙCΥΠΑΓΕΤΕΚΑΙΕ ^{a omits THE}
 MESSENGERS BE-UNDER-LEADING AND BE-
ΚΧΕΕΤΕΑCΕΠΤΑΦΙΑΛΑCΤ ^{a omits THE}
 OUT-POURING THE SEVEN BOWLS OF-
ΟΥΘΥΜΟΥΤΟΥΘΕΟΥΕΙCΤΗΝ ^{a omits THE}
 THE fury OF-THE God INTO THE
ΓΗΝΚΑΙΑΠΗΛΑΘΕΝΟΠΡΩΤΟC ^{a omits THE}
 2 LAND AND FROM-CAME THE BEFORE-most
ΚΑΙΕΞΕΧΕΕΝΤΗΝΦΙΑΛΗΝΑ ^{a omits THE}
 AND OUT-POURS THE BOWL OF-
ΥΤΟΥΕΙCΤΗΝΓΗΝΚΑΙΕΓΕΝ ^{a omits THE}
 him INTO THE LAND AND BECAME
ΕΤΟΕΛΚΟCΚΑΚΟΝΚΑΙΠΟΝΗ ^{a omits THE}
 ulcer EVIL AND wicked
ΡΟΝΕΠΙΤΟΥCΑΝΘΡΩΠΟΥCΤ ^{a omits THE}
 ON THE humans THE
ΟΥCΕΧΟΝΤΑCΤΟΧΑΡΑΓΜΑΤ ^{a omits THE}
 ONES-HAVING THE SAVY-effect OF-
ΟΥΒΗΡΙΟΥΚΑΙΤΟΥCΠΡΟCΚ ^{a omits THE}
 THE WILD-BEAST AND THE oneB-worshiping
ΥΝΟΥΝΤΑCΤΗΙΚΟΝΑΛΥΤΟ ^{a omits THE}
 TO-THE image OF-it

Temple Section—The Bowls

³ This corresponds very closely with the second trumpet (8^e). That was limited to a third and affected the ships. The blood here is "as of the dead".

⁴ The third trumpet (8¹⁰) affects a third of the rivers and springs in the same way as the third bowl. The first plague of Egypt (Ex.7¹⁷⁻²¹) is a limited sample of this very judgment.

⁵ "The messenger of the waters" gives us a glimpse into the divine economy. The various departments of nature seem to be under the guidance and control of special executives who are responsible for their operation. The messenger of the waters acquiesces in this infliction on the ground that the blood of God's witnesses whom they had slain demanded such a retribution. This is echoed by a voice from out of the altar, where the souls of the martyrs are waiting for this very action (8⁹). They call for vengeance on their enemies. This is right, in its place, but must not be imported into the present economy of God's grace. Our only recourse is to heap coals of fire on the heads of our enemies by returning good for their evil (Ro.12²⁰).

⁶ The fourth bowl, like the fourth trumpet (8¹²) affects the sun, but in an opposite way. Then a third of the sun and the moon and the stars were eclipsed. Now the heat of the sun is greatly intensified. This is one of the signs in the sun foretold by our Lord (Lu.21²⁵). This is the day that burns as an oven (Mal.4¹) and its inhabitants are burned (Isa.24⁴²). Yet they do not obey the evangel and repent (14⁷).

¹⁰ This infliction corresponds to the three days' plague of darkness in Egypt (Ex.10²¹⁻²³). Our Lord predicted a total withdrawal of the light of the sun and moon (Mk.13²⁴). Joel says that the sun should be turned into darkness (Joel 2³¹Ac.2²⁰). Under the fifth trumpet the sun and air are darkened by the fumes out of the well of the abyss (9²).

¹² In view of the reason given, the drying up of the Euphrates must be a literal event. Only so can it have any effect on the mobilization of the oriental armies. It is always best to interpret literally unless that is impossible. There is nothing contrary to fact here.

³ And the second pours out his bowl into the sea. And it became blood as if of the dead, and every living soul died which is in the sea.

⁴ And the third pours out his bowl into the rivers and the springs of water. And they became blood.

⁵ And I hear the messenger of the waters saying: "Just art Thou, Who art, and Who wast, Benign One, seeing that Thou judgest these, seeing that they shed the blood of saints and prophets and Thou dost give them blood to drink —they deserve it!" And I hear one from the altar saying: "Yea, Lord God, Almighty, true and just are Thy judgments!"

⁸ And the fourth messenger pours out his bowl on the sun. And it was given to him to scorch mankind with fire. And men are scorched with the great heat, and they blaspheme the name of God, Who has the jurisdiction over these calamities, and they do not repent, to give glory to Him.

¹⁰ And the fifth pours out his bowl on the throne of the wild beast. And its kingdom became dark; and they gnawed their tongues for misery and blaspheme the God of heaven for their miseries and their ulcers; and they do not repent of their acts.

¹² And the sixth pours out his bowl on the great river Euphrates. And its water is dried up in order that the road of the kings of the orient may be made ready. And I per-

A.T.S.O.-P. by *st* for *st* ΕΙC INTO *b*+ ΑΓΓΕΛΟΣ
ΥΚΑΙΟΔΕΥΤΕΡΟΣ ΕΞΕΧΕΕΝ 20

3 AND THE second OUT-POURS

ΤΗΝ ΦΙΛΑΝΝΑΥΤΟΥ ΕΙΣ ΤΗΝ 40
THE BOWL OF-him INTO THE

ΘΑΛΑΣΣΑΝ ΚΑΙ ΕΓΕΝΕΤΟ ΑΙ 80
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ΞΕΧΕΕΝ ΤΗΝ ΦΙΛΑΝΝΑΥΤΟΥ 40
POURS THE BOWL OF-him

ΕΠΙΘΩΝ
ΕΙΣ ΤΟΥC ΠΟΤΑΜΟΥC ΚΑΙ ΤΑ 80
INTO THE rivers AND THE

CΠΗΓΑCΤΩΝ ΥΔΑΤΩΝ ΚΑΙ ΕΓ 80
SPRINGS OF-THE waters AND IT-BE-

CN for Ε
ΓΕΝΕΤΟ ΑΙΜΑ ΚΑΙ Η ΚΟΥCΑΤΟ 200
CAME BLOOD AND I-BEAR OF-THE

ΥΑΓΓΕΛΟΥ ΤΩΝ ΥΔΑΤΩΝ ΛΕΓ 20
MESSENGER OF-THE waters SAYING

ΟΝΤΟC ΔΙΚΑΙΟC ΕΙΟΘΗ ΚΑΙ 40
JUST YOU-ARE THE BEING AND

b+C THE omitted by ab
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6 THE WAS THE BEING-ONE that these YOU-JUDGE

ab blood o. o.
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BEFORE-AVERSERS THEY-OUT-POUR AND BLOOD

ap prefixes Δ=to them YOU-HAVE-GIVEN A o. b to-L. Y.-G.
ΙΜΑΔΩΦΚΑCΑΥΤΟΙC ΠΙΝ 20
YOU-GIVE to-them TO-BE-DRINKING

THE EVEN omitted by ab
ΟΠΕΡΑ ΖΙΩΕΙC ΙΝΑ ΚΑΙ Η 40
7 THE EVEN WORTHY THEY-ARE AND I-HEAR

b adds ΕΚ OUT-OF
ΥCΑΤΟΥC ΥCΙΑCΤΗΡΙΟΥ ΛΕ 80
OF-THE SACRIFICE-PLACE SAYING

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A inserts Ε
ΠΑΝΤΟΚΡΑΤΩΡ ΑΛΗΘΙΝΑ ΙΚ 400
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SA O.
ΑΙ ΔΙΚΑΙΑΙ ΔΙΚΡΙC ΕΙC CΟ 20
JUST THE JUDGINGS OF-YOU

ab omits MESSENGER
ΥΚΑΙ ΟΤΕ ΤΑΡΤΟC ΑΓΓΕΛΟC 40
8 AND THE fourth MESSENGER

ΕΞΕΧΕΕΝ ΤΗΝ ΦΙΛΑΝΝΑΥΤΟ 80
OUT-POURS THE BOWL OF-him

ΥΕ ΠΙΤΟΝ ΗΛΙΟΝ ΚΑΙ ΕΔΘΗ 80
ON THE SUN AND WAS-GIVEN

b adds IN FIRE ΕΝΤΥΡΙ
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to-him TO-BURNIZE THE hu-

ab omits IN FIRE omitted by b
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9 mans IN FIRE AND ARE-BURN-

ΜΑΤΙC ΘΗCΑΝ ΟΙ ΑΝΘΡΩΠΟΙ 40
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ΚΑΥΜΑ ΜΕΓΑΛΑ ΕΒΛΑCΦΗΝ 80
BURN-effect GREAT AND THEY-HARM-AVER

b adds ΟΙ ΑΝΘΡΩΠΟΙ THE humans but A has
ΗC ΑΝΤΟΝΟΜΑΤΟΥ ΘΕΟΥΤΟ 80
THE NAME OF-THE God THE

ΕΝΩΠΙΩΝ ΙΝ-VIEW *THE omitted by b*
ΥΕ ΧΟΝΤΟCΤΗΝ ΕΞΟΥCΙΑΝ Ε 80
One-HAVING THE authority ON

ΠΙΤΑC ΠΑΝΓΑCΤΑΥΤΑC ΚΑΙ 20
THE BLOWS these AND

ΟΥ ΜΕΤΕΝΟΗCΑΝ ΔΟΥΝΑΙ ΑΥ 40
NOT THEY-after-MIND TO-GIVE to-Him

ΤΩ ΔΟΞΑΝ ΚΑΙ Ο ΠΕΜΠΤΟC Ε 80
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A ΔI for Ε
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POURS THE BOWL OF-him ON

ΠΙΤΟΝ ΘΡΟΝΟΝ ΟΝΤΟΥ ΘΗΡΙΟΥ 700
THE THRONE OF-THE WILD-BEAST

ΚΑΙ ΕΓΕΝΕΤΟ Η ΒΑCΙΛΕΙΑ Δ 20
AND BECAME THE kingdom OF-

AsI (Δ) (αδ) b inserts C
ΥΤΟΥC ΕCΚΟΤΙC ΜΕΝ ΗΚΑΙ ΕΜΑ 41
IT HAVING-BEEN-DARKENED AND THEY-

CΟΝΤΟ ΤΑC ΓΛΩCCΑC ΑΥΤΩΝ 60
GNAWED THE TONGUES OF-them

ΔΠΟ FROM
ΕΚ ΤΟΥ ΠΟΝΟΥ ΚΑΙ ΕΒΛΑCΦΗ 80
11 OUT OF-THE MISERY AND THEY-HARM-AVER

ΗC ΑΝΤΟΝΟΜΑΤΟΥ ΘΕΟΥΡΑΝ 800
THE God OF-THE heaven

ΟΥ ΕΚ ΤΩΝ ΠΟΝΩΝ ΑΥΤΩΝ ΚΑΙ 20
OUT OF-THE MISERIES OF-them AND

s omits OUT OF-THE ulcers OF-them AND
ΕΚ ΤΩΝ ΕΛΚΩΝ ΑΥΤΩΝ ΚΑΙ ΟΥ 40
OUT OF-THE ulcers OF-them AND NOT

s omits OUT OF-THE ACTS
ΜΕΤΕΝΟΗCΑΝ ΕΚ ΤΩΝ ΕΡΓΩΝ 60
THEY-after-MIND OUT OF-THE ACTS

ΑΥΤΩΝ ΚΑΙ Ο ΕΚΤΟC ΕΞΕΧΕΕ 80
12 OF-them AND THE sixth OUT-POURS

b OF-him THE BOWL
Ν ΤΗΝ ΦΙΛΑΝΝΑΥΤΟΥ Ε ΠΙΤΟ 900
THE BOWL OF-him ON THE

A adds ΤΟΝ ΤΗ
Ν ΠΟΤΑΜΟΝ ΤΟΝ ΜΕΓΑΛΕΥΦ 20
river THE GREAT EUPIRATES

h ΕΦΑΤΗΝ
ΑΤΗΝ ΚΑΙ ΕΞΗΡΑΝΘΕ ΤΟΥ Δ 40
AND US-DRIED THE water

ΡΑΥΤΟΥ ΙΝΑ ΕΤΟΙΜΑCΘΗΝ 60
OF-it THAT MAY-BE-BEING-made-READY THE

ΔΟCΤΩΝ ΒΑCΙΛΕΩΝ ΤΩΝ ΑΠΟ 80
WAY OF-THE kings OF-THE FROM

A plural (N) *s WAS-GIVEN ΕΔΘΗ*
ΑΝΑΤΟΛΗC ΗΛΙΟΥ ΚΑΙ ΙΔΟΝ 31000
13 rising OF-SUN AND I-PERCEIVED

The Temple Section—Harmageddon

¹³ The best text reads "I am coming". The reference seems to be to the watchers in the temple at Jerusalem, in view of the great army coming against it. The inspector of the guard was wont to take away the cloak of any one found napping. Christ is *not* coming for us as a thief (1 Th. 5⁴). He is coming with a shout (1 Th. 4¹⁶).

¹⁶ Har Megiddo, the mountain district of Megiddo, overlooks the great plain of Esdraelon, about forty miles north of Jerusalem. Here Barak defeated the Canaanites (Jud. 5¹⁰), Gideon the Midianites, and the Egyptians Josiah (2 Ki. 23²⁹). There will be no *battle* of Armageddon. It is the place where the armies of the earth will *mobilize* for the battle with the Rider on the White Horse (19¹⁹). The battle line will extend from Esdraelon down to Bozrah, a distance of about 184 miles. The battle which follows is described later (19¹¹⁻²¹) when the Rider on the White Horse mobilizes *His* heavenly army and fights them with the sword which issues out of His mouth. This battle is also referred to in the Vintage (14¹⁷⁻²⁰), where the battle line is compared to a long winetrough and the blood to the juice of grapes.

¹⁸ Does not this imply that there *have* been such seismic disturbances before mankind was on the earth, thus confirming the facts of geology? And do not the very strata of the earth's surface prove the possibility of such upheavals? There have been violent local earthquakes during the tenancy of mankind, but this one will be far more destructive and terrible than any in the experience of the race hitherto.

¹⁹ This is the climax of all the climaxes in this scroll. It ends the seventh bowl which ends the seventh trumpet which ends the seventh seal. The great earthquake destroys all the cities of the earth except Jerusalem. This is divided into three parts. The destruction of Babylon is detailed in the following chapters.

²¹ This hail is like one of the plagues of Egypt (Ex. 9¹⁸⁻²⁶). The stones will weigh over eighty-five pounds each. The effect of the earthquake and the hail will be like the springing of a mine beneath and a bombardment from above. It will be terrific.

ceived, out of the mouth of the dragon, and out of the mouth of the wild beast, and out of the mouth of the false prophet, three unclean spirits, as if frogs (for they are spirits of demons doing signs), which are going out to the kings of the whole inhabited earth, to be mobilizing them for the battle of the great day of God Almighty.

¹⁵ ("Lo! I am coming as a thief! Happy is he who is watching and keeping his garments, that he may not be walking naked and they may not be observing his indecency!") And they mobilized them at the place called, in Hebrew, "Harmageddon".

¹⁷ And the seventh messenger pours out his bowl on the air. And a loud voice came out of the temple of God, saying, "*It has occurred!*"

¹⁸ And lightnings and voices and thunders occurred. And a great earthquake occurred such as did not occur since mankind came to be on the earth, a quake prodigious, it is so great. And the great city came to be divided into three parts; and the cities of the nations fall. And Babylon the great is brought to remembrance before God, to give her the cup of the wine of His furious indignation.

²⁰ And every island fled, and the mountains were not found.

²¹ And hail large as a talent weight is descending out of heaven on men. And men blaspheme God as a result of the calamity of hail, seeing that great is its calamity—*tremendous!*

ΕΚ ΤΟΥ ΣΤΟΜΑΤΟΣ ΤΟΥ ΔΡΑΚΟΝΟΣ ²⁰
 OUT OF THE MOUTH OF THE DRAGON
 OUT OF THE MOUTH OF THE WILD-BEAST AND OUT OF THE
ΟΝΤΟΣ ΚΑΙ ΕΚ ΤΟΥ ΣΤΟΜΑΤΟΣ ⁴⁰
 AND OUT OF THE MOUTH

ΤΟΥ ΘΗΡΙΟΥ ΚΑΙ ΕΚ ΤΟΥ ΣΤΟΜΑΤΟΣ ⁶⁰
 OF THE WILD-BEAST AND OUT OF THE MOUTH

ΟΜΑΤΟΣ ΤΟΥ ΨΕΥΔΟΠΡΟΦΗΤΟΥ ⁸⁰
 OF THE FALSE - BEFORE-AVERT

ΟΥ ΠΝΕΥΜΑΤΑ ΤΡΙΑ ΚΑΘΑΡΑ ¹⁰⁰
 SPIRITS THREE UNCLEAN

ΤΑ ΦΕΙΒΑΤΡΑ ΧΟΙΡΕΙΣ ²⁰
 AS IF CROAKERS THEY-ARE FOR

ΑΡ ΠΝΕΥΜΑΤΑ ΔΑΙΜΟΝΙΩΝ ⁴⁰
 SPIRITS OF-DEMONS DO-

ΟΙ ΟΥΝΤΑΣ ΗΜΕΙΣ ΑΕΚΠΟΡΕ ⁶⁰
 WHICH ARE-OUT-GOING

ΕΤΙ ΕΓΩ ΟΝΤΕΣ ΕΙΣ ΤΟΝ ΟΥΝΤΑΙ ΕΠΙ ΤΟΥΣ ΒΑΣΙΛΕΙΣ ⁸⁰
 ON THE KINGS

ΕΣΤΙΝ ΟΙΚΟΥΜΕΝ ΗΣ ΟΛΗ ΗΣ ¹⁰⁰
 OF THE BEING-HOMED OF-WHOLE TO-BE-

ΝΑΓΑΓΕΙΝ ΑΥΤΟΥΣ ΕΙΣ ΤΟΝ ²⁰
 TOGETHER-LEADING THEM INTO THE

ΠΟΛΕΜΟΝ ΤΗΣ ΗΜΕΡΗΣ ⁴⁰
 BATTLE OF-THE DAY OF-THE GREAT

ΕΓΑΛΗΣ ΤΟΥ ΘΕΟΥ ΤΟΥ ΠΑΝΤΟΣ ⁶⁰
 OF-THE God THE ALL-HOLDER

Ο ΚΡΑΤΟΡΟΣ ΟΙΟΥ ΕΡΧΟΜΑΙ ⁸⁰
 BE-PERCEIVING I-AM-COMING

ΩΣ ΚΑΙ ΕΠΙ ΤΗΣ ΜΑΚΑΡΙΟΣ ¹⁰⁰
 AS THIEF HAPPY THE ONE-

Η ΓΟΡΩΝ ΚΑΙ ΤΗΡΩΝ ΤΑΙΜΑΤΑ ²⁰
 WATCHING AND KEEPING THE GARMENTS

ΙΔΑΥΤΟΥ ΙΝΑ ΜΗ ΓΥΜΝΟΣ ⁴⁰
 OF-HIM THAT NO NAKED HE-MAY-

ΡΙΠΑΤΗ ΚΑΙ ΒΛΕΠΩΣΙΝ ΤΗΝ ⁶⁰
 HE-ABOUT-TREADING AND THEY-MAY-BE-LOOKING THE

ΑΣΧΗΜΟΣ ΥΝΗΝ ΔΕ ΤΟΥ ΚΑΙ ⁸⁰
 IN-DECEY OF-HIM AND THEY

ΥΝΗ ΓΑΡ ΟΝΑΥΤΟΥΣ ΕΙΣ ΤΟΝ ¹⁰⁰
 TOGETHER-LED THEM INTO THE

ΤΟ ΠΟΝΤΟΝ ΚΑΛΟΥΜΕΝΟΝ ΕΒ ²⁰
 PLACE THE BEING-CALLED TO-BE-

ΡΑΙΣΤΙΡΜΑ ΓΕΔΩΝ ΚΑΙ ⁴⁰
 ARMAGEDDON AND THE

ΒΔΟΜΟΣ ΑΓΓΕΛΟΣ ΕΞ ΕΞΕ ⁶⁰
 SEVENTH MESSENGER OUT-POURS

ΤΗΝ ΦΙΛΑΝΝΑΥΤΟΥ ΕΠΙ ΤΟΝ ⁸⁰
 THE HOWL OF-HIM ON THE

ΑΕΡΑ ΚΑΙ ΕΞΗΛΘΕΝ ΦΩΝ ¹⁰⁰
 AIR AND OUT-CAME SOUND GREAT

ΓΑΛΗΚΤΟΥΝΑΥΤΟΥ ΘΕΟΥ ²⁰
 OUT OF THE TEMPLE OF-THE God

ΛΕΓΟΥΣΑ ΕΓΕΝΟΝ ΚΑΙ ΕΓΩ ⁴⁰
 18 SAYING IT-HAS-BECOME AND BECAME

ΝΟΝΤΟ ΑΣΤΕΡΑΙ ΚΑΙ ΦΩΝΑ ⁶⁰
 GLEAM-FLINGS AND SOUNDS

ΙΚΑΙΒΡΟΝΤΑΙ ΚΑΙ ΕΙΣ ΜΟ ⁸⁰
 AND THUNDERS AND QUAKING

ΕΓΕΝΕΤΟ ΜΕΓΑΣ ΟΙΟΣ ΟΥΚ ¹⁰⁰
 BECAME OMITTED BY GREAT THE-WHICH NOT

ΕΓΕΝΕΤΟ ΑΦ' ΟΥ ΑΝΘΡΩΠΟΥ ²⁰
 BECAME FROM OF-WHICH HUMANS BE-

ΓΕΝΟΝΤΟ ΕΠΙ ΤΗΣ ΓΗΣ ⁴⁰
 CAME ON OF-THE LAND THE-PRIME-

ΚΟΥ ΤΟΣ ΕΙΣ ΜΟΣ ΟΥ ΤΩ ΜΕΓ ⁶⁰
 SAME QUAKING THUS GREAT

ΑΣΚΑΙ ΕΓΕΝΕΤΟ Η ΠΟΛΙΣ ⁸⁰
 19 AND BECAME THE city THE

ΕΓΑΛΗ ΕΙΣ ΤΡΙΑ ΜΕΡΗ ΚΑΙ ¹⁰⁰
 GREAT INTO THREE PARTS AND THE

ΠΟΛΕΙΣ ΤΩΝ ΕΘΝΩΝ ΕΠΕΣ ²⁰
 cities OF-THE NATIONS FALL

Ν ΚΑΙ ΒΑΒΥΛΩΝ Η ΜΕΓΑΛΗ ⁴⁰
 AND BABYLON THE GREAT IS-RE-

Ν ΗΣ ΘΕΝ ΕΠΙΟΝΤΟΥ ΘΕΟΥ ⁶⁰
 MINDED IN-VIEW OF-THE God TO-

ΟΥΝΑΙ ΑΥΤΗ ΤΟ ΠΟΤΗΡΙΟΝ ⁸⁰
 GIVE TO-HER THE DRINK-CUP OF-

ΟΥ ΟΙΝΟΥ ΤΟΥ ΘΥΜΟΥ ΤΗΣ ¹⁰⁰
 THE WINE OF-THE fury OF-THE INDIG-

ΓΗΣ ΑΥΤΟΥ ΚΑΙ ΠΑΣΑ Η ΓΗΣ ²⁰
 20 NATION OF-Him AND EVERY ISLAND

ΕΦΥΓΕΝ ΚΑΙ ΟΡΘΟΥ ΧΕΥΡΕ ⁴⁰
 FLED AND mountains NOT WERE-FOUND

ΗΣ ΚΑΙ ΧΑΛΑΖΑ ΜΕΓΑΛΗ ⁶⁰
 21 AND hail GREAT AS

ΣΤΑΛΑΝΤΙΑ ΚΑΤΑΒΑΙΝΕ ⁸⁰
 talent-WEIGHT IS DOWN-STEPPING

ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΕΠΙ ΤΟΥΣ ¹⁰⁰
 OUT OF-THE heaven ON THE

ΑΝΘΡΩΠΟΥΣ ΚΑΙ ΕΒΛΑΣΦΗΜ ²⁰
 humans AND HARM-AVER

ΗΣ ΑΝΘΡΩΠΟΙ ΤΟΝ ΘΕΟ ⁴⁰
 THE humans THE God

ΝΕΚΤΗΣ ΠΛΗΓΗΣ ΤΗΣ ΧΑΛΑΖ ⁶⁰
 OUT OF-THE BLOW OF-THE hail

ΗΣ ΟΤΙ ΜΕΓΑΛΗ ΕΣΤΙΝ ΠΛΗΓΗ ⁸⁰
 THAT GREAT IS THE BLOW

ΓΗΝ ΑΥΤΗΣ ΟΥΔΕΝΟΙ ¹⁰⁰
 17 OF-her VENEMENT AND CAME

The Temple Section—The Scarlet Woman

¹ The following chapters (17-19^a) are a detailed expansion of the announcement of Babylon's fall in both the first and second divisions of the Temple Section (14^a 16¹⁹). We know the fact and the time; now we are told the reason and the circumstances which lead up to it.

² The false woman is in contrast with faithful Jerusalem (12¹). The true woman is arrayed with heavenly splendor, ready to take her place in the kingdom of God. The false is decked with earthly ornaments and is supported by the wild beast (13¹), which is a composite of all the false religious powers of the world, organized and energized by Satan.

The secret consists in the fact that the unfaithful woman—apostate Israel—attains to world supremacy and blessing altogether apart from Jehovah or His Christ. By their own efforts the Jews have amassed untold wealth. When their capital is combined they will be able to dictate to any government on earth. Covetousness is idolatry. They worship wealth, and all the world has bowed down at the same shrine. The love of money leads to every other form of evil. It has been a fruitful source of earth's ills.

³ Babylon is the only city which has been the capital of a world empire in the past. Here Nebuchadnezzar had his capital, Medo-Persia made it theirs, and Alexander of Greece made it his after conquering the world. No other city has ruled the whole earth. The decree of Cæsar Augustus, that the whole inhabited earth should be registered (Lu.2¹) was a vain pretense. It could not be enforced in Babylon itself, for the Romans could not conquer it.

The present ecclesia is nowhere called the "bride of Christ", so present apostasy is not presented under the figure of marital unfaithfulness.

⁴ Babylon is supported in her ascendancy by the united religions of the earth. No wonder John marvels that, while God's saints are being slaughtered, the unfaithful should attain to almost millennial bliss!

⁵ This is a note of time. After the wild beast is recalled from the abyss by the dragon (13¹) it no longer supports the woman.

⁶ 17 And one from among the seven messengers who have the seven bowls came, and he talks with me, saying: "*Hither!* I shall be showing you the sentence of the great prostitute who is sitting on many waters, with whom the kings of the earth commit prostitution, and those dwelling in the earth are made drunk with the wine of her prostitution." And he carries me away, in spirit, into a wilderness. And I perceived a woman sitting on a scarlet wild beast, replete with blasphemous names, having seven heads and ten horns. And the woman was clothed with purple and scarlet, and gilded with gold and precious stone[s] and pearls, having a golden cup in her hand, brimming with the abominations and uncleannesses of the prostitution of her and the earth. And on her forehead is written a name:

SECRET

BABYLON THE GREAT

THE MOTHER OF THE PROSTITUTES

AND THE ABOMINATIONS

OF THE EARTH

⁷ 6 And I perceive the woman drunk with the blood of the saints and with the blood of the witnesses of Jesus.

And perceiving her, I marvel at the great marvel. And the messenger said to me: "Why do you marvel? I shall be declaring to you the secret of the woman and of the wild beast which is bearing her, which has the seven heads and the ten horns. The wild beast which you perceived was, and is not, and is about to be ascending out of the abyss, and to be going away into destruction. And those dwelling on the earth, whose names are not written on the scroll of life from

^{a omits} **ΝΕΙΣΕΚΤΩΝΕΠΤΑΑΓΓΕΛΩΝ** ²⁰
ONE OUT OF-THE SEVEN MESSENGERS

ΤΩΝΕΧΟΝΤΩΝΤΑΣΕΠΤΑΦΙΛ ⁴⁰
OF-THE ONE-HAVING THE SEVEN BOWLS

ΛΑΣΚΑΙΕΛΛΗΝΣΕΝΜΕΤΕΜΟ ⁶⁰
AND he-TALKS WITH ME

ΥΛΕΓΩΝΔΕΥΡΟΔΕΙΣΦΟΙΤ ⁸⁰
saying IITHER I'LL-be-showing to-YOU

ΟΚΡΙΜΑΤΗΣΠΟΡΝΗΣΤΗΣΜΕ ¹⁰⁰
THE JUDGMENT OF-THE PROSTITUTE THE GREAT

ΓΑΛΗΣΤΗΣΚΑΘΗΜΕΝΗΣΕΠΙ ²⁰
THE one-sitting ON

ΤΩΝ-ΟΤΗΣ ΤΩΝ-ΟΤΗΣ ⁴⁰
WALERS MANY WITH WHOM PROSTITUTION

ΚΑΝΤΟΡΝΙΑΝ ΔΟ ΠΡΟΠΟΙΤΙΟΝ ⁶⁰
TUTE THE KINGS OF-THE

ΓΗΣΚΑΙΕΜΕΒΥΣΘΗΣΑΝΟΙΚ ⁸⁰
LAND AND ARE-BEING-MADE-DRUNK THE ones.

ΔΤΟΙΚΟΥΝΤΕΣΤΗΝΓΗΝΕΚΤ ²⁰⁰
DOWN-HOMING THE LAND OUT OF-

ΟΥΟΙΝΟΥΤΗΣΠΟΡΝΕΙΑΣΑΥ ²⁰
THE WINE OF-THE PROSTITUTION OF-her

ΤΗΣΚΑΙΛΗΝΕΓΚΕΝΜΕΙΣ ⁴⁰
AND he-FROM-CARRIES ME INTO

ΕΡΗΜΟΝΕΝΠΝΕΥΜΑΤΙΚΑΙ ⁶⁰
DESOLATE IN spirit AND I-

ΙΔΟΝΓΥΝΑΙΚΑΚΑΘΗΜΕΝΗΝ ⁸⁰
PERCEIVED WOMAN sitting

ΕΠΙΘΗΡΙΟΝΚΟΚΚΙΝΟΝΓΕΜ ³⁰⁰
ON WILD-BEAST scarlet being-

ΟΝΤΑΟΝΟΜΑΤΑΒΛΑΣΦΗΜΙΑ ²⁰
BEFLETE NAMES OF-PRISM-AVERMENT

ΣΕΧΟΝΤΑΚΕΦΑΛΑΣΕΠΤΑΚΑ ⁴⁰
HAVING HEADS SEVEN AND

ΙΚΕΡΑΤΑΔΕΚΑΚΑΙΗΓΥΝΗΝ ⁶⁰
HORNS TEN AND THE WOMAN WAS

ΝΠΕΡΙΒΕΒΛΗΜΕΝΗΠΟΡΦΥΡ ⁸⁰
HAVING-been-ABOUT-CAST PURPLE

ΟΥΝΚΑΙΟΚΚΙΝΟΝΚΑΙΕΧ ⁴⁰⁰
AND scarlet AND HAVING-

ΡΥΣΩΜΕΝΗΧΡΥΣΙΦΩΚΑΙΙΘ ²⁰
been-GOLDED to-GOLD AND STONE

ΦΤΙΜΙΦΩΚΑΙΜΑΡΓΑΡΙΤΑΙΣ ⁴⁰
VALUABLE AND PEARLS

ΕΧΟΥΣΑΠΟΤΗΡΙΟΝΧΡΥΣΟΥ ⁶⁰
HAVING DRINK-CUP GOLDEN

ΝΕΝΤΗΧΕΙΡΙΑΥΤΗΣΓΕΜΟΝ ⁸⁰
IN THE HAND OF-her being-REFLETE

ΒΔΕΛΥΓΜΑΤΩΝΚΑΙΤΑΑΚΑΘ ⁵⁰⁰
OF-ABOMINATIONS AND THE uncleannesses

ΑΡΤΑΤΗΣΠΟΡΝΕΙΑΣΑΥΤΗΣ ²⁰
OF-THE PROSTITUTION OF-her

ΚΑΙΤΗΣΓΗΣΚΑΙΕΠΙΤΟΜΕΤ ⁴⁰
AND OF-THE LAND AND ON THE forehead

ΦΟΝΑΥΤΗΣΟΝΟΜΑΓΕΓΡΑΜ ⁸⁰
OF-her NAME HAVING-been-

ΜΕΝΟΝΜΥΣΤΗΡΙΟΝΒΑΒΥΛΩ ⁸⁰
WRITTEN CLOSE-KEEP BABYLON

ΝΗΜΕΓΑΛΗΝΗΜΗΤΗΡΤΩΝΠΟΡ ⁸⁰⁰
THE GREAT THE MOTHER OF-THE PROSTITUTION

ΝΩΝΚΑΙΤΩΝΒΔΕΛΥΓΜΑΤΩΝ ²⁰
TUTES AND OF-THE ABOMINATIONS

ΤΗΣΓΗΣΚΑΙΕΙΔΑΤΗΝΓΥΝΑ ⁴⁰
OF-THE LAND AND I-PERCEIVE THE WOMAN

ΙΚΑΜΕΒΥΣΘΗΣΑΝΕΚΤΟΥΑΙΜ ⁶⁰
being-DRUNK OUT OF-THE BLOOD

ΑΤΟΣΤΩΝΑΓΙΩΝΚΑΙΕΚΤΟΥ ⁸⁰
OF-THE HOLY-ones AND OUT OF-THE

ΑΙΜΑΤΟΣΤΩΝΜΑΡΤΥΡΩΝΗ ⁷⁰⁰
BLOOD OF-THE witnesses OF-

ΣΟΥΚΑΙΕΘΑΥΜΑΣΑΙΔΩΝΑ ²⁰
JESUS AND I-MARVEL PERCEIVING her

ΥΤΗΘΑΥΜΑΜΕΓΑΚΑΙΕΙΠΕ ⁴⁰
MARVEL GREAT AND said

ΝΜΟΙΟΑΓΓΕΛΟΣΔΙΑΤΙΕΘΑ ⁸⁰
to-me THE MESSENGER THRU ANY YOU-MAR-

ΥΜΑΣΑΣΕΓΦΕΡΦΟΙΤΟΜΥΣ ⁸⁰
VEL I 'LL-be-declaring to-YOU THE

ΤΗΡΙΟΝΤΗΣΓΥΝΑΙΚΟΣΚΑΙ ⁸⁰⁰
CLOSE-KEEP OF-THE WOMAN AND

ΤΟΥΘΗΡΙΟΥΤΟΥΒΑΣΤΑΖΟΝ ²⁰
OF-THE WILD-BEAST THE one-BEARING

ΤΟΣΑΥΤΗΝΤΟΥΕΧΟΝΤΟΣΤΑ ⁴⁰
her THE one-HAVING THE

ΣΕΠΤΑΚΕΦΑΛΑΣΚΑΙΤΑΔΕΚ ⁶⁰
SEVEN HEADS AND THE TEN

ΑΚΕΡΑΤΑΘΗΡΙΟΝΟΕΙΔΕ ⁸⁰
HORNS THE WILD-BEAST WHICH YOU-PER-

ΣΗΝΚΑΙΟΥΚΕΣΤΗΝΚΑΙΜΕ ⁹⁰⁰
CEIVED WAS AND NOT IS AND IS-ABOUT

ΑΕΙΝΑΒΑΙΝΕΙΝΕΚΤΗΣΑΒ ²⁰
TO-BE-UP-STEPPING OUT OF-THE abyss

ΥΣΣΟΥΚΑΙΕΙΣΑΠΦΑΙΝΑΥ ⁴⁰
AND INTO destruction TO-

ΠΑΓΕΙΝΚΑΙΘΑΥΜΑΣΟΝΤΑΙ ⁸⁰
BE-UNDER-LEADING AND WILL-be-MARVELING

ΟΙΚΑΤΟΙΚΟΥΝΤΕΣΕΠΙΤΗΣ ⁸⁰
THE one-DOWN-HOMING ON OF-THE

ΓΗΣΩΝΟΥΓΕΓΡΑΠΤΑΙΤΑΟΝ ³³⁰⁰⁰
LAND OF-WHOM NOT HAS-been-WRITTEN THE NAMES

The Temple Section—The Wild Beast

⁸ When the wild beast emerges from the sea one of its heads was as though it had been slain (13^a). This, it would seem, is the eighth head, which is also one of the seven. These kings must be taken literally, for they explain to us what the heads represent.

¹² In Daniel's vision (7) the western wild beast had ten horns, hence the ten horns probably stand for ten western military powers in Christendom. In a federation of many governments it is easily seen how they could temporarily delegate their powers to the head of the world league. When the call goes forth for an international force to destroy the rebellious Jews in Jerusalem the federation of the West as well as the kings of the East will mobilize at Armageddon. There they will be slain by the Rider on the White Horse (19¹⁹⁻²¹). This is their end. But before this they are used in the destruction of Babylon.

¹⁵ The Jews in Babylon will be supported principally by the toil of the great masses in the western nations. The enormous interest on the national debts will make the people comparative slaves of those to whom the interest is paid. When it becomes known that the greater part of this money is used by the Jews in Babylon for their luxurious magnificence, it will arouse the hatred of the peoples and the governments who are under a perpetual tribute, as there is no possibility of paying off the principal. This hatred will lead to the unanimous opinion that Babylon must be destroyed. The wild beast upon which Babylon rests, after being obsessed by the dragon, becomes her implacable enemy. This is God's means of destroying the apostates in Israel.

¹⁷ By a bold figure of speech God is said to have an "opinion". The ten horns pride themselves in forming their own opinion and in carrying it out, when, as a matter of fact, they are obliged, by the purpose of God, to think and act as they do. Man is moved by ulterior motives. God provides these and men, conscious only of their own selfish aims, accomplish His end. God wants Babylon destroyed; they gladly do it for their own sakes, not for Him.

the disruption of the world, will be marveling, observing the wild beast, seeing that it was, and is not, and will be present.

⁹ Here is the mind which has wisdom. The seven heads are seven mountains where the woman is sitting on them, and they are seven kings. Five fall, one is, the other came not as yet: and whenever he may be coming, he must remain briefly. And the wild beast which was, and is not, it is the eighth, also, and is from among the seven, and is departing into destruction.

¹² And the ten horns which you perceived are ten kings—those who obtained no kingdom as yet, but are obtaining authority as kings at one hour with the wild beast. These have one opinion, and they are giving their power and authority to the wild beast. These will be battling with the Lambkin, and the Lambkin will be conquering them, seeing that He is Lord of lords and King of kings, and those with Him are called and chosen and faithful."

¹⁵ And he is saying to me, "These waters which you perceived, where the prostitute is sitting, are peoples and throngs and nations and languages. And the ten horns which you perceived, and the wild beast, these will be hating the prostitute, and they will be making her desolate and naked, and they will be eating her flesh, and they will be burning her up with fire, for God imparts to their hearts to form His opinion, and to form one opinion, and to give their kingdom to the wild beast, until God's words will be accomplished.

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ΟΜΑΤΕ ΠΙΤΟΒΙΛΙΟΝ ΤΗΣ 20
 ON THE SCROLL-ET OF-THE

ΦΑΙΔΟΑΣΙΝΟΥ ΤΟΙΜΕΤΑΤΟ 20
 14 are-GIVING these WITH THE

ΣΦΗΚΑ ΠΟΚΑΤΑΒΟΛΗΣ ΚΟΣΜ 40
 LIFE FROM DOWN-CASTING OF-SYSTEM

ΥΑΡΝΙΟΥ ΠΟΛΕΜΗΣΟΥΣ ΙΝΚ 40
 LAMBKIN WILL-BE-BATTLING AND

ΟΥ ΒΛΕΠΟΝΤΩ ΤΟ ΘΗΡΙΟΝ 60
 looking THE WILD-BEAST that
b that it-WAS THE WILD-BEAST

ΑΙ ΤΟ ΑΡΝΙΟΝ ΝΙΚΗΣΕ ΙΑΥΤ 60
 THE LAMBKIN WILL-BE-CONQUERING them

ΤΗΝ ΚΛΙΟΥ ΚΕΣΤΗΝ ΚΑΙ ΠΑΛΙΝ 80
 it-WAS AND NOT IS AND WILL-
s1 insert AGAIN*

ΟΥΣ ΟΤΙ ΚΥΡΙΟΣ ΚΥΡΙΩΝ ΕΣ 80
 that Master OF-masters He-IS

ΡΕΣΤΑΙ ΦΩΔΕΟΝΟΥΣ ΟΥΣ ΧΩΝ 100
 11 BE-BESIDE here THE MIND THE ONE-HAVING
s2 IS- I N hut s1 had Ε for ΔI b omits here

ΤΗΝ ΚΑΙ ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕ 600
 AND KING OF-KINGS

ΟΦΙΑΝ ΕΠΤΑ ΚΕΦΑΛΙΑ ΕΠ 20
 WINDOW THE SEVEN HEADS SEVEN

ΦΟΝΚΑΙ ΟΙΜΕΤΑΥ ΤΟΥ ΚΑΝΤΟ 20
 AND THE-ones WITH Him CALLED

ΤΑ ΟΡΗ ΕΙΣΙΝ ΟΠΟΥ Η ΓΥΝΗΚ 40
 mountains ARE THE-7-where THE WOMAN IS-
s SEVEN KINGS

ΙΚΑΙ ΕΚΛΕΚΤΟΙ ΚΑΙ ΠΙΣΤΟ 40
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A ΕΙΠΕΝ said ab omit these s3 supplies THE

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 10 sitting ON them AND KINGS
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ΙΚΑΙ ΕΓΕΙΜΟΙΤΑΥ ΤΑΥ 60
 15 AND HE-IS-SAYING TO-ME these THE wa-
waters b IS- s1 o.*

ΛΕΙΣ ΕΠΤΑ ΕΙΣΙΝ ΟΠΕΝΤΕ 80
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ΔΑΤΑΛΑ ΔΕΣΟΥΗ ΠΟΡΝΗΚΑ 40
 lers WHICH YOU-PERCEIVED where THE PROSTITUTE
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ΕΠΕΣ ΑΝΘΕΙΣ ΕΣΤΙΝ Ο ΑΛΛΟ 200
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 IS-sitting PEOPLES AND THROUGS ARE

ΟΥ ΠΩ ΗΘΕΝ ΚΑΙ ΟΤΑΝ ΕΛΘ 20
 NOT-as-yet CAME AND when-EVER he-MAY-BE-10
b it-IS-BINDING him s1 Z s TO-H. (o) IS-B. Ε*

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ΗΟΛΙΓΟΝ ΑΥΤΟΙ ΕΜΕΙΝΑ 40
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ΑΙ ΤΑ ΔΕ ΚΑΚΕΡΑ ΤΑ ΔΕ ΙΔΕΣ 40
 THE TEN horns WHICH YOU-PERCEIV-
A inserts Ε

ΙΚΑΙ ΤΟ ΘΗΡΙΟΝ ΟΗΝΗΚΑΙ ΟΥ 60
 11 AND THE WILD-BEAST WHICH WAS AND NOT
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ΚΑΙ ΤΟ ΘΗΡΙΟΝ ΟΥ ΤΟΙΜΙΧ 60
 ED AND THE WILD-BEAST these WILL-BE-
ab o.

ΚΕΣΤΗΝ ΚΑΙ ΑΥΤΟ ΣΟΓΔΟΟΣ 80
 IS AND he EIGHTH

ΟΥΣΙΝ ΤΗΝ ΠΟΡΝΗΝ ΚΑΙ ΗΡ 80
 HATING THE PROSTITUTE AND HAVING-

ΕΣΤΗΝ ΚΑΙ ΕΚΤΩΝ ΕΠΤΑ ΕΣΤ 300
 IS AND OUT OF-THE SEVEN it-IS

ΗΜΩ ΜΕΝ ΗΝ ΠΟΙΗΣΟΥΣΙΝ ΑΥ 800
 been-DESOLATED THEY-WILL-BE-making her
b adds THEY-WILL-BE-making her ΠΟΙΗΣΟΥΣΙΝ ΑΥ

ΙΝΚΑΙ ΕΙΣ ΑΠΩΛΕΙΑΝ ΥΠΑΓ 20
 AND INTO destruction it-IS-UNDELI-
b I 10 s ΔI for Ε b o.

ΤΗΝ ΚΑΙ ΤΑ ΔΕ ΚΑΚΕΡΑ ΤΑ ΔΕΙ 40
 12 LEADING AND THE TEN horns WHICH YOU-

ΔΕΣ ΔΕ ΚΑΒΑΣΙΛΕΙΣ ΕΙΣΙΝ 60
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ΟΥΤΙΝΕΣ ΒΑΣΙΛΕΙΑΝ ΟΥ Π 80
 WHO-ANY KINGDOM NOT-as-yet

ΕΛΑΒΟΝ ΑΛΛΕ ΣΟΥΣΙΑΝ Φ 400
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 12 LEADING AND THE TEN horns WHICH YOU-

ΒΑΣΙΛΕΙΣ ΜΙΑΝ ΦΡΑΝΛΑΜΒ 20
 KINGS ONE POOR THEY-ARE-
b o.

ΑΝΟΥΣΙΝ ΜΕΤΑ ΤΟΥ ΘΗΡΙΟΥ 40
 GETTING-UP WITH THE WILD-BEAST

ΟΥ ΤΟΙΜΙΑΝ ΓΩΜΗΝ ΗΣ ΧΟΥΣ 40
 13 these ONE opinion ARE-HAVING
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ΟΥ ΤΟΙΜΙΑΝ ΓΩΜΗΝ ΗΣ ΧΟΥΣ 40
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ΙΝΚΑΙ ΤΗΝ ΔΥΝΑΜΙΝ ΚΑΙ ΤΗ 80
 AND THE ABILITY AND THE

ΟΥ ΤΟΙΜΙΑΝ ΓΩΜΗΝ ΗΣ ΧΟΥΣ 40
 13 these ONE opinion ARE-HAVING
b o.

ΝΕ ΣΟΥΣΙΑΝ ΑΥΤΩΝ ΤΩ ΘΗΡΙ 500
 authority OF-them to-THE WILD-BEAST

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The Temple Section—Babylon's Fall

¹⁸ The basic law which underlies all figures of speech pleads with us to make this city a literal fact. No one presumes to make the woman literal. She *must* be figurative. The city, however, *explains* to us what the woman represents, and must be taken as a literal city. If not, there is no end to the "explanations" which may be offered, each of which may, in turn, be further explained.

¹⁸ The city is Babylon, on the Euphrates, which will be rebuilt in due time. But, instead of being a gentile city, as in time past, it will become a Jewish city, composed of the apostates of Judaism. When the Jews return to Palestine, many will find that place unsuited to their genius for trade and commerce, or for the beautiful city which they plan for themselves, so they move over to the plains of Shinar and build Babylon, making it the commercial and financial center of the world. At this time the vision of the Ephah (Zech.5⁵⁻¹¹) will have its fulfillment. The ephah was a measure used in commerce. This is a symbol of the Jews throughout the earth. They are merchants. A woman was cast into the ephah and swiftly borne to the land of Shinar, as Babylonia was called. There she will be established and take her toll of the traffic of the West with the East.

² Babylon has never fallen as is predicted in the prophets (Isa.13,47,Jer.50-51). Its final overthrow will be *sudden* (Isa.47¹¹) and it will become a desolation without any inhabitants (Jer.51²⁹). No Arabian will pitch his tent there. Yet hitherto it has gone into gradual decay until, of recent years, it is being restored. Peter lived there (1 Pt. 5¹³). To this day there has always been a considerable town in the center of its site. Moreover, its destruction is to be in the day of Jehovah (Isa.13⁶), when there are signs in the heavens (Isa.13¹⁰Un.6¹²), and when the sons of Israel and Judah come and seek the Lord their God (Jer.50⁴).

⁴ Some of God's true saints will be in the city before her destruction. These are warned to come out of her.

⁶ These sentiments are quite foreign to the present display of God's grace, for this is *not* a day of vengeance.

¹⁸ And the woman whom you perceived is the great city which has a kingdom over the kings of the earth."

¹⁸ After these things I perceived another messenger descending out of heaven, having great authority. And the earth is illuminated by his
² glory. And he cries with a strong voice, saying, "*It falls! It falls! Babylon the great—and became the dwelling place of demons and a jail of every unclean spirit and a cage of every unclean and hateful*
³ *bird, seeing that all nations have fallen as a result of the furious wine of her prostitution. And the kings of the earth commit prostitution with her and the merchants of the earth are rich as a result of her ability to indulge.*"

⁴ And I hear another voice out of heaven, saying, "Come out of her, My people, lest you should be participating in her sins, and lest you should be getting her calamities,
⁵ seeing that her sins are piled up to heaven, and God remembers her injuries.

⁶ Be paying as she also pays, and double the doubles, in accord with her acts. In her cup in which she blends, blend double for her.
⁷ As much as she glorifies herself and indulges, so much torment and mourning be giving her, seeing that she is saying in her heart. 'I am sitting a queen, and am no widow, and mourning I may never see.'

⁸ Therefore in one day her calamities will be arriving—death and mourning and famine—and she

ΥΚΑΙΗΓΥΝΗΗΝΗΙΔΕΣΕΣΤΙ 20
15 AND THE WOMAN WHOM YOU-PERCEIVED IS

ΗΝΠΟΛΙΣΗΜΕΓΑΛΗΝΕΧΟΥΣ 40
THE city THE GREAT THE ONE-HAVING

ΑΒΑΣΙΛΕΙΑΝΕΠΙΤΩΝΒΑΣΙ 80
kingdom ON OF-THE KINGS

ΛΕΦΘΗΣΓΗΓΜΕΤΑΤΑΥΤΑΕ 80
18 OF-THE LAND after these

ΙΔΟΝΑΛΛΟΝΑΓΓΕΛΟΝΚΑΤΑ 100
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ΒΑΙΝΟΝΤΑΕΚΤΟΥΟΥΡΑΝΟΥ 20
STEPPING OUT OF-THE heaven

ΕΧΟΝΤΑΕΞΟΥΣΙΑΝΜΕΓΑΛΗ 40
HAVING authority GREAT

ΝΚΑΙΗΓΗΕΦΩΤΙΣΘΗΕΚΤΗΣ 60
AND THE LAND IS-LIGHTED OUT OF-THE

ΔΟΞΗΣΑΥΤΟΥΚΑΙΕΚΡΑΞΕΝ 80
2 esteem OF-him AND he-cries

ΕΝΙΣΧΥΡΑΦΩΝΗΛΕΓΟΝΕΠΕ 200
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ΑΛΗΚΑΙΕΓΕΝΕΤΟΚΑΤΟΙΚΗ 40
AND BECAME DOWN-HOME-place

ΤΗΡΙΟΝΔΑΙΜΟΝΙΩΝΚΑΙΦΥ 60
OF-demons AND GUARD-

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A adds (after Unclean) AND house OF-EVERY spirit UN-

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HAVING-been-HATED KAIMEMICHMENOUY clean AND GUARD-house OF-EVERY

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TION OF-her HAVE-FALLEN ALL

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OF-THE LAND WITH her PROS-

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HUTE AND THE merchants OF-

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ΥΣΤΡΗΝΟΥΣΑΥΤΗΣΕΠΑΟΥΤ 80
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ΗΣΑΝΚΑΙΗΚΟΥΣΑΛΛΗΛΗΦΩ 500
4 AND I-HEAR other SOUND

ΗΝΗΕΚΤΟΥΟΥΡΑΝΟΥΛΕΓΟΥ 20
OUT OF-THE heaven saying

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ΤΗΣΚΑΙΕΚΤΩΝΠΑΗΓΩΝΑΥΤ 600
AND OUT OF-THE BLOWS OF-her

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5 THAT NO YE-MAY-BE-GETTING THAT WERE-

ΑΗΘΣΑΝΑΥΤΗΣΑΙΜΑΡΤΙ 40
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ΙΚΗΜΑΤΑΔΥΤΗΣΑΠΟΔΟΤΕΑ 700
6 juries OF-her DE-FROM-GIVING lo-

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her AS AND she FROM-GIVES b o.

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7 YE to-her double as-much-

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b for ΗΜΑΙ has! Δ s for ΔΙ she-is-saying that I-AM-sitting KINGDES

ΛΙΣΣΑΚΑΙΧΗΡΑΟΥΚΕΙΜΙΚ 20
AND WIDOW NOT I-AM AND

ΑΙΠΕΝΘΟΣΟΥΜΗΕΔΩΔΙΑΤ 40
8 MOURNING NOT NO I-MAY-BE-PERCEIVING

ΟΥΤΟΕΝΜΙΑΗΜΕΡΑΗΣΟΥΣΙ 60
THRO this IN ONE DAY WILL-BE-ARRIVING

ΝΑΙΠΑΝΓΑΙΑΥΤΗΣΘΑΝΑΤΟ 90
THE BLOWS OF-her DEATH

Υ b omits AND b OF-FAMINE V 35000
ΣΚΑΙΠΕΝΘΟΣΚΑΙΛΙΜΟΣΚΑ AND MOURNING AND FAMINE AND

Temple Section—Burning of Babylon

¹¹ Because of their enormous wealth the Jews in Babylon will import every luxury which their heart desires, so that it becomes the best market for the most valuable commodities of all kinds. This will employ ships and merchants who will make large profits. They will mourn and lament, not out of sympathy with the suffering city, but because their means of gain is gone.

Babylon is not on the sea coast, but the Euphrates can easily be made navigable for large ships as far up as the site of the ancient city. It is notable that most of the great ports of the world have been inland on a river or bay. London, Antwerp, Hamburg, and New York, are all some distance from the open sea. The greatest maritime centers are on sheltered inland waterways to an open roadstead on the coast. Engineers are already at work on vast irrigation enterprises, to control the waters of the rivers. When there is a market, the Euphrates can easily be dredged to Babylon.

¹² This is a list of the luxuries and necessities of a large city. Any attempt to "spiritualize" these items cannot fail to impress us with the futility of any but a literal interpretation of this marvelous metropolis of the end time.

¹² Citron wood (*callitris quadrivalvis*) is found in the Atlas mountains of North Africa, and belongs to the cypress family. It is like *lignum vitae*, and is still used in Algeria for inlaying. It is dark brown, heavy, close grained and fragrant. It was used, as its Greek name implies, to burn incense.

¹³ Ginger, or amomum, is a genus of aromatic herbs from which the "grains of paradise" of commerce are obtained.

¹⁴ Fruition, literally the "juice hour", is an expressive term denoting the time when fruit is fully ripe. Figs are insipid and the white juice which exudes from them is poisonous but a few hours before it becomes sweet as honey. There is typical teaching in this. Israel is the true fig tree. Babylon seeks to take her place and establish the kingdom and thus realize the blessings promised by the prophets, which is suggested by the delicate sweetness of the fig's syrup. Instead they eat the bitter, unpalatable poison, but a little while before the true kingdom is established.

shall be burned up with fire, seeing that strong is the Lord God Who is judging her.

⁹ And the kings of the earth who commit prostitution and indulge with her will be lamenting and grieving over her whenever they may be observing the smoke of her conflagration, standing afar off because of the fear of her torment, saying, "Woe! Woe! that great city! Babylon, the strong city! seeing that in one hour your judgment came."

¹¹ And the merchants of the earth are lamenting and mourning over her, seeing that no one is buying their cargo any more—a cargo of gold, and silver, and precious stone[s], and pearls, and cambric, and purple, and silk, and scarlet, and every kind of citron wood, and every ivory utensil, and every utensil of the most valuable wood, and of copper, and of iron, and

¹³ marble, and cinnamon, and ginger, and incense, and attar, and frankincense, and wine, and olive oil, and flour, and wheat, and beasts, and sheep, and horses, and coaches, and bodies, and human

¹⁴ souls. "And the fruition for which your soul yearned passed away from you, and all that is sumptuous and splendid perished from you, and they will be finding them

¹⁵ nevermore." The merchants of these things who are rich through her will be standing afar off because of the fear of her torment, lamenting and mourning, saying,

¹⁶ "Woe! woe! the great city which was clothed in cambric and purple

<p>ΙΕΝΠΥΡΙΚΑΤΑΚΑΥΘΗΣΕΤΑ 20 IN FIRE she-WILL-BE-BEING-DOWN-BURNED s1* THE God THE Master a omits Master ΙΟΤΙΣΧΥΡΟΣΚΥΡΙΟΣΘΘ 39 that strong Master THE God</p>	<p>ΣΕΛΕΦΑΝΤΙΝΟΝΚΑΙΠΑΝΣΚ 20 ELEPHANTINE AND EVERY INSTR- A ΛΙΘΟΥ OF-STONE ΕΥΟΣΕΚΖΥΛΟΥΤΙΜΙΦΤΑΤΟ 40 MENT OUT OF-WOOD most-valuable</p>
<p>ΕΟΣΟΚΡΙΝΑΣΑΥΤΗΝΚΑΙ 60 THE One-Judging her AND WILL-BE- b active Y C I N ΑΥΣΟΝΤΑΙΚΑΙΚΟΨΟΝΤΑΙΕ 80 LAMENTING AND WILL-BE-STRIKING-selves ON A to-her o. ΠΑΥΤΗΝΟΙΒΑΣΙΛΕΙΣΤΗΣ 100 her THE KINGS OF-THE LAND</p>	<p>ΥΚΑΙΧΑΛΚΟΥΚΑΙΣΙΔΗΡΟΥ 60 AND OF-COPPER AND OF-IRON AND OF-MARBLE omitted by s ΚΑΙΜΑΡΜΑΡΟΥΚΑΙΚΙΝΝΑΜ 80 13 AND OF-MARBLE AND CINNAMON b Y AND AMOMUM omitted by s2 and b ΦΩΝΚΑΙΑΜΦΟΜΟΝΚΑΙΒΥΜΙ 800 AND AMOMUM AND incenses</p>
<p>ΗΣΟΙΜΕΤΑΥΤΗΣΠΟΡΝΕΥΣΑ 20 THE WITU her PROSTITUTING s1* omits AND ind. s4 + ΚΑΙΣΤΕΝΑΖΩCIN after ind. ΝΤΕΣΚΑΙΡΗΝΙΑCΑΝΤΕC 40 AND indulging</p>	<p>b OC for Δ ΑΜΑΤΑΚΑΙΜΥΡΟΝΚΑΙΛΙΒΑ 20 AND ATTAR AND frankincense b omits AND WINE ΝΟΝΚΑΙΟΙΝΟΝΚΑΙΕΛΑΙΟΝ 40 (Heb. WHITE) AND WINE AND OLIVE-oil</p>
<p>s -RECEIVING ΙΔ(C)IN b o. ΟΤΑΝΒΛΕΨCINTONΚΑΠΝΟ 60 when-EVER THEY-MAY-BE-looking THE SMOKE s1* T o ΝΤΗΣΠΥΡΟΣΕΨΑΥΤΗΣΑΠΟ 80 10 OF-THE FIBING OF-her FROM</p>	<p>ΚΑΙΣΕΜΙΔΑΛΙΝΚΑΙCITON 60 AND FLOOR AND GRAIN b AND sheep AND ACQUISITIONS ΚΑΙΚΤΗΝΗΚΑΙΠΡΟΒΑΤΑΚΑ 80 AND ACQUISITIONS AND sheep AND s2 O for Δ and then raises ΙΠΠΟΚΑΙΡΕΔΦΝΚΑΙCΩΜ 700 OF-HORSES AND OF-COACHES AND OF-BODIES</p>
<p>ΜΑΚΡΟΒΕΝΕCΤΗΚΟΤΕCΔΙΑ 200 FAR-WHICH-PLACE HAVING-STOOD THRU ΤΟΝΦΟΒΟΝΤΟΥΒΑCΑΝΙCΜΟ 20 THE FEAR OF-THE ORDEALING</p>	<p>ΑΤΩΝΚΑΙΥΧΑCΑΝΘΡΩΨΟΝ 20 AND souls OF-humans b omits OF-YOU ΚΑΙΝΟΨΡΑCΟΥΤΗΣΕΠΙΘΥ 40 14 AND THE JUICE-HOOR OF-YOU OF-THE ON-PEELING</p>
<p>ΥΑΥΤΗΣΛΕΓΟΝΤΕCΟΥΔΙΟΥ 40 OF-her SAYING WOE WOE ΔΙΗΠΟΛΙCΗΜΕΓΑΛΗΒΑΒΥΛΟΝ 60 THE city THE GREAT BABYLON</p>	<p>b adds COV OF-YOU ΜΙΑCΤΗΣΥΧΗCΑΠΗΛΘΕΝΑ 60 OF-THE soul FROM-CAME FROM s1* P ΠΟCΟΥΚΑΙΠΑΝΤΑΤΑΛΙΠΑΡ 80 YOU AND ALL THE SLEEK</p>
<p>ΩΝΗΠΟΛΙCΗCΧΥΡΑΟΤΙΜΙ 80 THE city THE strong that to-ONE A +N accus. N CAME omitted by A ΑΨΡΑΗΛΕΝΗΚΡΙCΙCCOY 800 11 HOUR CAME THE JUDGING OF-YOU AND</p>	<p>s omits THE Ab was-rl. C o. ΑΚΑΙΤΑΛΑΜΠΡΑΔΨΛΟΝΤΟ 800 AND THE SHININGS were-destroyed b they NOT NO ΑΠΟCΟΥΚΑΙΟΥΚΕΤΙΟΥΜΗΔ 20 FROM YOU AND NOT-STILL NOT NO they</p>
<p>ΔΙΟΙΕΜΠΟΡΟΙΤΗΣΓΗΣΚΛΑ 20 THE merchants OF-THE LAND ARE-LA- b YC for l -WILL-BE- h +HC 'L-BE-M. A NIN ΙΟΥCΙΝΚΑΙΠΕΝΘΟΥCΙΝΕΠ 40 MENTING AND ARE-MOURNING ON</p>	<p>b omits OVCIN ΥΤΑΕΥΡΗΣΟΥCΙΝΟΙΕΜΠΟΡ 40 15 WILL-BE-FINDING THE merchants</p>
<p>ΑΥΤΗ her, but b ΔΥΤΟΥC them ΑΥΤΗΝΟΤΙΤΟΝΓΟΜΟΝΑΥΤΩ 60 her that THE REPLETE OF-them ΝΟΥΔΕΙCΑΓΟΡΑΖΕΙΟΥΚΕΤ 80 NOT-YET-ONE IS-BUYING NOT-STILL</p>	<p>ΟΙΟΥΤΩΝΟΙΠΛΟΥΤΗCΑΝΤ 60 OF-these THE ones-being-RICH ΕCΑΠΑΥΤΗΣΑΠΟΜΑΚΡΟΒΕΝ 80 FROM her FROM FAR-WHICH-PLACE</p>
<p>ΙΓΟΜΟΝΧΡΥCΟΥΚΑΙΑΡΓΥΡ 400 12 REPLETE OF-GOLD AND OF-SILVER A to- ΟΥΚΑΙΛΙΘΟΥΤΙΜΙΟΥΚΑΙΜ 20 AND OF-STONE VALUABLE AND OF-</p>	<p>b adds AND KAI CΤΗCΟΝΤΑΙΔΙΑΤΟΝΦΟΒΟΝ 900 WILL-BE-STANDING THRU THE FEAR TOΥΒΑCΑΝΙCΜΟΥΑΥΤΗΣΚΑ 20 OF-THE ORDEALING OF-her LA-</p>
<p>ΑΡΓΑΡΙΤΩΝΚΑΙΒΥCCΙΝΟΥ 40 PEARLS AND OF-COTTON A omits AND OF-PURPLE b OY b H ΚΑΙΠΟΨΥΡΑCΚΑΙCΙΡΙΚΟ 80 AND OF-PURPLE AND OF-SILK</p>	<p>ΔΙΟΝΤΕCΚΑΙΠΕΝΘΟΥΝΤΕC 40 MENTING AND MOURNING b THEY-ARE-S. Y C I N b omits WOE ΛΕΓΟΝΤΕCΟΥΔΙΟΥΑΙΗΠΟΛ 60 10 SAYING WOE WOE THE city</p>
<p>ΥΚΑΙΟΚΚΙΝΟΥΚΑΙΠΑΝΣΥ 80 AND OF-scarlet AND EVERY WOOD YOC ΑΟΝΘΥΙΝΟΝΚΑΙΠΑΝCΚΕΥΟ 600 CITRON AND EVERY INSTRUMENT</p>	<p>A omits THE s1* omits T. G. T. O. -P. -b. A. -C. ΙCΗΜΕΓΑΛΗΝΗΠΕΡΙΒΕΒΛΗΜ 80 THE GREAT THE one-HAVING-been-ABOUT- b o. o. A scarlet AND PURPLE AND ΕΝΗΒΥCCΙΝΟΝΚΑΙΠΟΡΨΥΡ 36000 CAST COTTON AND PURPLE</p>

Temple Section—Babylon's Destruction

¹⁶ "Gilded" seems to be a figure for all mere outward show, for it is with gold, and precious stones and pearls.

²¹ In the East the millstone is used to grind the meal for the daily bread.

²² The ancient harp was in the form of a lyre. It was used to accompany solo singing. "Entertainers" denoted those devoted to the arts of the muses, history, poetry, tragedy, astronomy, dancing and song. A flageolet is a flute blown from the end, as anciently.

²³ Enchantment comes from the word *drug*, but is used in this sense in the LXX as the equivalent of *k'sh'ph*, usually rendered *sorceries* or *witchcraft* (Ex. 7:11-17 Deut. 18:10 2 Ki. 9:22 Isa. 47:9 Jer. 27:9 Dan. 2:2 Mic. 5:12 Nahum 3:4).

²³ The rapid rise of the power and influence of wealth has made it possible for riches to rule. Not only locally does the man of means control the government, but the policies of nations are determined by their financial obligations. In this way will the merchants of Babylon become the great men of the earth. Holding its wealth in their hands, being the creditors of many nations, they will be able to dictate to them in any matters which affect their interests. By means of their capital they will conquer all nations. Kings will cringe before them, for they alone will be able to buy their bonds. Nations will slave for them, for they must pay the interest. The world will be theirs in spite of Jehovah's frown. He purposes to bless His people by making them a blessing to the nations. They obtain the desire of their souls by becoming a curse. They are the head of the new despotism—the autocracy of capital. Money rules the world far more really than emperors or kings or the public. The great confederacy which seems certain to arise out of the present world crisis, will have all political power, but will preside over a bankrupt world. Above them will be this woman—faithless, apostate Israel—and she will have dominion over the kings of the earth. No wonder they conspire to slay her rather than pay her the enormous tribute which her bonds demand!

²⁴ Just as the Jews of our Lord's generation were held guilty of crimes committed long before (Mt. 23:35), so Babylon is charged with all previous bloodshed.

and scarlet, and gilded with gold and precious stone[s] and pearl, seeing that in one hour so much riches were desolated."

And every navigator, and every one who is sailing to the place, and mariners and as many as are working on the sea, stand afar off, and, observing the smoke of her conflagration, they cried, saying, "Is there any like the great city?"
¹⁹ And they cast soil on their heads, and cried, lamenting and mourning, saying, "Woe! woe! the great city, by which all who have ships on the sea are rich, as a result of its preciousness, seeing that, in one hour, it was desolated."

²⁰ Make merry over her, O heaven, and ye saints and apostles and prophets, seeing that God passes your sentence upon her.

²¹ And one strong messenger lifts a stone, as large as a millstone, and cast it into the sea, saying that "Thus Babylon, the great city, will be hurled down, and she may be found in her nevermore. And the sound of the lyre singers and entertainers, and flutists and trumpeters shall be heard in you nevermore; and every artisan of every trade may be found in you nevermore; and the sound of a millstone shall be heard in you nevermore; and the light of a lamp may be appearing in you nevermore; and the voice of the bridegroom and bride shall be heard in you nevermore; seeing that your merchants were the magnates of the earth, seeing that by your enchantment all nations were deceived."

²⁴ And in her was found the blood of prophets and of saints and of all

COTTON

ΟΥΝΚΑΙΚΟΚΚΙΝΟΝΚΑΙΚΕ Χ²⁰
AND scarlet AND HAVING-*Ab H o. omit in s o.*ΡΥΣΩΜΕΝΟΝΕΝΧΡΥΣΙΩΚΑΙ⁴⁰
been-GOLDED IN GOLD*b omits VALUABLE**b PEARLS*ΛΙΘΩΤΙΜΙΩΚΑΙΛΑΡΓΑΡΙΤ⁶⁰
STONE VALUABLE AND PEARL*ΔΙC for H*17 ΗΟΤΙΜΙΑΦΑΡΗΗΜΩΘΗΟΤΟ⁸⁰
that to-one HOUR WAS-DESOLATED THE so-CΟΥΤΟCΠΛΟΥΤΟCΚΑΙΠΑΣ¹⁰⁰
much RICHES AND EVERY STEER-ΥΒΕΡΗΗΤΗΣΚΑΙΠΑΣΟΕΠΙΤ²⁰
OF AND EVERY THE ON THEΟΝΤΟΠΟΝΠΛΕΩΝΚΑΙΝΑΥΤΑ⁴⁰
PLACE FLOATING AND NAUTICALSΙΚΑΙΟCΟΙΤΗΝΘΑΛΑCΣΑΝΕ⁶⁰
AND as-many-as THE SEA ARE-ΡΓΑΖΟΝΤΑΙΑΠΟΜΑΚΡΟΘΕΝ⁸⁰
working FROM FAR-WHICH-PLACE*A -CRY Z Δ. C. S ΛΕΓΟΝ*ΕCΤΗCΑΝΚΑΙΕΚΡΑΖΟΝΒΛΕ²⁰⁰
IN STAND AND THEY-CRIED looking84 saying altered to looking A ΤΟΠΟΝ ΠΛΑΤΕΙΑΝ
ΠΟΝΤΕCΤΟΝΚΑΠΝΟΝΤΗCΠΥ²⁰
THE smoke OF-THE FIRINGΡΟCΕΦCΑΥΤΗCΛΕΓΟΝΤΕCΤ⁴⁰
OF-her saying ANYΙCΟΜΟΙΑΤΗΠΟΛΕΙΤΗΜΕΓΑ⁶⁰
LIKE to-THE city THE GREAT*A prefixes C Π ON**S OF-THE H*19 ΛΗΚΑΙΕΒΑΛΟΝΧΟΥΝΕΠΙΤΑ⁸⁰
AND THEY-CAST SOIL ON THE*S OF-HEAD H*
CΚΕΦΑΛΑCΑΥΤΩΝΚΑΙΕΚΡΑ³⁰⁰
HEADS OF-them AND THEY-CRIED*Z Δ. C. A omits LAMENTING AND MOURNING*ΖΟΝΚΑΙΟΝΤΕCΚΑΙΠΕΝΘΟ²⁰
LAMENTING AND MOURNING*b adds K Δ I AND**S omits WOE*ΥΝΤΕCΛΕΓΟΝΤΕCΟΥΛΙΟΥ⁴⁰
saying WOE WOEΙΗΠΟΛΙCΗΜΕΓΑΛΗΕΝΗΕΠΑ⁶⁰
THE city THE GREAT IN WHICH are-ΟΥΤΗCΑΝΠΑΝΤΕCΟΙΕΧΟΝΤ⁸⁰
RICH ALL THE ones-HAVINGΕCΤΑΠΛΟΙΑΕΝΤΗΘΑΛΑCΧ⁴⁰⁰
THE FLOATERS IN THE SEAΕΚΤΗCΤΙΜΙΟΤΗΤΟCΑΥΤΗC²⁰
OF-THE VALUABLENESS OF-her20 ΟΤΙΜΙΑΦΑΡΗΗΜΩΘΗΕΥΦ⁴⁰
that to-one HOUR she-WAS-DESOLATED DE-BEING-glad*S C. C. A IN N b her*
ΔΙΝΟΥΕΠΑΥΤΗΟΥΡΑΝΕΚΑΙ⁶⁰
ON her heaven AND*S Δ I for C*ΟΙΑΓΙΟΙΚΑΙΟΙΑΠΟCΤΟΛΟ⁸⁰
THE HOLY-ones AND THE COMMISSIONERSΙΚΑΙΟΙΠΡΟΦΗΤΑΙΟΤΙΕΚΡ⁵⁰⁰
AND THE BEFORE-AVERS that JUDGESΙΝΕΝΘΕΟCΤΟΚΡΙΜΑΥΜΩΝ²⁰
THE God THE JUDGMENT OF-YOUΕΞΑΥΤΗCΚΑΙΗΡΕΝΕΙCΑΓΓ⁴⁰
21 OUT OF-her AND LIFTS ONE MESSEN-*A omits STRONG S STONE STRONG S STONE ΛΙΘΟΝ*
ΕΛΟCΙCΧΥΡΟCΑΙΘΩCΜ⁶⁰
SENGER STRONG STONE AS MILL-*b o. o.*
ΛΙΟΝΜΕΓΑΝΚΑΙΕΒΑΛΕΝΕ⁸⁰
stone GREAT AND he-CAST INTO*Ab omit that*
ΙCΤΗΝΘΑΛΑCΣΑΝΕΓΩΝΟΤ⁶⁰⁰
THE SEA saying THATΙΟΥΤΩCΟΡΜΗΜΑΤΙΒΛΗΘΗC²⁰
thus RUSHING WILL-BE-BEING-CASTΕΤΑΙΒΑΒΥΛΩΝΗΜΕΓΑΛΗΠΟ⁴⁰
BABYLON THE GREAT city*A omits IN*
ΛΙCΚΑΙΟΥΜΗΕΥΡΕΘΗΕΤΙΕ⁶⁰
AND NOT NO MAY-BE-BEING-FOUND STILL IN*her S omits AND*
ΝΑΥΤΗΚΑΙΦΩΝΗΚΙΘΑΡΩΔ⁸⁰
22 her AND SOUND OF-LYRE-singersΝΚΑΙΜΟΥCΙΚΩΝΚΑΙΔΥΑΝΤ⁷⁰⁰
AND OF-MUSES AND OF-FLAGEOLETERS*S Γ Γ*
ΦΩΝΚΑΙCΑΛΠΙCΤΩΝΟΥΜΗC²⁰
AND OF-TRUMPETERS NOT NO SHOULD-ΟΥCΘΗΕΝCΟΙΕΤΙΚΑΙΠΑCΤ⁴⁰
DE-BEING-HEARD IN YOU STILL AND EVERY ART-*Ab omit OF-EVERY ART*
ΕΧΝΙΤΗCΠΑCΗCΤΕΧΝΗCΟΥ⁶⁰
ISAN OF-EVERY ART NOT*S omits AND to STILL*
ΜΗΕΥΡΕΘΗΕΝCΟΙΕΤΙΚΑΙΦ⁸⁰
NO MAY-BE-BEING-FOUND IN YOU STILL AND SOUND*b MAY-BE-FOUND ΕΥΡΕΘΗ*
ΦΩΝΗΛΟΥΟΥΜΗΑΚΟΥCΘΗΕ³⁰⁰
OF-MILL-stone NOT NO SHOULD-BE-BEING-HEARD*Ab omit AND A omits LIGHT to STILL*
ΝCΟΙΕΤΙΚΑΙΦΩCΑΥΧΝΟΥ³⁰
23 IN YOU STILL AND LIGHT OF-LAMP NOTΥΜΗΦΑΝΗΕΝCΟΙΕΤΙΚΑΙΦ⁴⁰
NO MAY-BE-APPEARING IN YOU STILL AND SOUND*S I*+N*
ΝΗΝΥΜΦΙΟΥΚΑΙΝΥΜΦΗCΟΥ⁶⁰
OF-BRIDEgroom AND BRIDE NOTΜΗΑΚΟΥCΘΗΕΝCΟΙΕΤΙΟΤΙ⁸⁰
NO SHOULD-BE-BEING-HEARD IN YOU STILL that*Ab THE b N*
ΟΙΕΜΠΟΡΟΙCΟΥCΗCΑΝΟΙΜΕ⁹⁰⁰
THE merchants OF-YOU WERE THE GREATestΓΙCΤΑΝΕCΤΗCΓΗCΟΤΙΕΝΤ²⁰
OF-THE LAND that IN THE*S O.*
ΗΦΑΡΜΑΚΕΙΑCΟΥΕΠΑΛΗΗ⁴⁰
DRUGGING OF-YOU WERE-STAYEDΗCΑΝΠΑΝΤΑΤΑΕΘΗΗΚΑΙΕΝ⁶⁰
24 ALL THE NATIONS AND INΑΥΤΗΑΙΜΑΠΡΟΦΗΤΩΝΚΑΙ⁵⁰
her BLOOD OF-BEFORE-AVENERS AND OF-ΓΙΩΝΕΥΡΕΘΗΚΑΙΠΑΝΤΩΝΤ⁷⁰⁰⁰
HOLY-ones WAS-FOUND AND OF-ALL OF-

*Temple Section—Marriage of
the Lambkin*

¹ Hallelujah, Greek *alleluia*, is the Hebrew *Hallelu Jah*, "praise ye Jah". This exclamation is used only in the "Hallelujah Psalms" (Ps.104:^{3,6,105,46,106,1,48,111,112,113,1,9,115,18,116,19,117,135,1,3,21,146,1,10,147,1,20,148,1,14,149,1,9,150,1,9}) and always in response to the execution of judgment. It occurs only in this passage (19:^{1,3,4,9}) in celebrating the destruction of Babylon. It should never be used in rejoicing or worship in the present dispensation of God's grace.

⁷ We are first introduced to the bride of the Lamb by John the baptist (Jn. 3:²⁸⁻³⁰). She was composed of those in Israel who acknowledged Him to be Jehovah's Lamb for their sins. Just as the water blushed into wine at Cana of Galilee (Jn.2:¹⁻¹¹), so He will transform the law into brimming cheer when this marriage comes. It was the custom for the festivities to last for seven days or a fortnight. The wedding of the Lambkin will last for a whole millennium.

Israel is often presented under the figure of the wife of Jehovah. At Sinai He became her Husband (Jer.31:³²). He puts His comeliness upon her (Eze. 16:⁸⁻¹⁴). But she forsook Him to go after other lovers (Hos.2:⁸⁻¹³). So He gave Israel a bill of divorce (Deut.24:¹⁻⁴). They were sent into captivity. According to the law they can never be His again. Nevertheless He invites her to return (Jer.3:¹). He promises to wait for her and to keep her for Himself until the latter days. "You shall not have a husband, moreover I also am for you" (Hos.3:³). He will call them back. "'Return, sons of returnings,' avers Jehovah, 'for I own you,'" says Jeremiah (31:⁴). When our Lord came He called them a wicked and *adulterous* generation, for they had forsaken Jehovah. But those who received Him became a part, not of the *wife* of Jehovah or the Lamb, but the *bride* of the *Lambkin*. Not a sad reunion in old age, but with youth renewed. The eastern bride was arrayed in the most gorgeous manner possible. Hence the prophet's question:

"Shall a virgin forget her ornaments?
A bride her ribbons?" (Jer.2:³²)

⁸ The white apparel is symbolic of the rewards of their just acts.

who have been slain on the earth.

¹⁹ After these things I hear as it were the loud voice of a vast throng in heaven, saying, "*Hallelujah! Salvation and glory and power is of our God, for true and just are His judgments, for He judges the great prostitute who corrupts the earth with her prostitution, and avenges the blood of His slaves at her hand.*" And a second time have they declared, "*Hallelujah!*" And her smoke is ascending for the cons of the eons.

⁴ And the twenty-four elders and the four animals fall and worship God, Who is sitting on the throne, saying, "*Amen! Hallelujah!*" And a voice came out from the throne, saying, "Be praising our God, all His slaves, and those who are fearing Him, small and great."

⁶ And I hear as it were the voice of a vast throng, and as it were the sound of many waters, and as it were the sound of strong thunders, saying, "*Hallelujah! for the Lord our God, the Almighty, reigns! We may be rejoicing and exulting and will be giving glory to Him, seeing that the wedding of the Lambkin came, and Its bride makes herself*" ⁸ *ready.*" And to her it was granted that she should be clothed in clean, resplendent cambrie. for the cambrie is the just awards of the saints.

⁹ And he is saying to me, "Write, 'Happy are they who have been invited to the wedding dinner of the Lambkin.' " And he is saying to me, "These are the true sayings of ¹⁰ God." And I fall in front of his feet to worship him. And he is say-

ΩΝΕΣΦΑΓΜΕΝΟΝΕΠΙΤΗΣΓΗ 20

THE ONE-HAVING-been-EATEN ON OF-THE LAND

19 ΣΜΕΤΑΤΑΥΤΑΤΗΝΚΟΥΣΑΦΟΦ 40
after these I-HEAR AS SOUND

ΝΗΝΜΕΓΑΛΗΝΟΧΛΟΥΠΟΛΛΟ 50
GREAT OF-THRONG MANY

ΥΕΝΤΟΥΡΑΝΘΡΩΠΩΝΤΟΝΑ 50
IN THE heaven saying AL-

ΛΗΛΟΥΙΑΗΣΩΤΗΡΙΑΚΑΙΗ 100
ELOUIA (Hebrew) THE SAVING AND THE
ABILITY AND THE esteem s2 supplies esteem AND THE
ΔΟΣΑΚΑΙΗΔΥΝΑΜΙΣΤΟΥΘΕ 20
esteem AND THE ABILITY OF-THE God

2 ΟΥΗΜΩΝΟΤΙΑΛΗΝΙΔΙΚΑΙ 40
OF-US that TRUE AND

ΔΙΚΑΙΑΙΔΙΚΡΙΣΕΙΣΑΥΤΟ 50
JUST THE JUDGINGS OF-Him

ΥΟΤΙΕΚΡΙΝΕΝΤΗΝΠΟΡΝΗΝ 50
that He-JUDGES THE PROSTITUTE

ΤΗΝΜΕΓΑΛΗΝΗΤΙΣΦΘΕΙΡ 200
b prefixes thru ΔΙ ΔΕΚΡ(α.ο.)ΙΝΕΝ
THE GREAT WHO-AM CORRUPTS

ΕΝΤΗΝΓΗΝΕΝΤΗΠΟΡΝΕΙΑΔ 20
THE LAND IN THE PROSTITUTION OF-

ΥΤΗΣΚΑΙΕΞΕΔΙΚΗΣΕΝΤΑ 40
her AND OUT-JUSTS THE BLOOD

ΙΜΑΤΩΝΔΟΥΛΩΝΑΥΤΟΥΕΚΧ 50
s1* feminine HC
OF-THE SLAVES OF-Him OUT OF-

3 a.o. ΕΙΡΟΣΑΥΤΗΣΚΑΙΔΕΥΤΕΡΟ 50
HAND OF-her AND second

h he-has-declared Ε
ΝΕΙΡΗΚΑΝΑΛΗΛΟΥΙΑΚΑΙ 300
THEY-HAVE-declared ALLELOUIA (Hebrew) AND

ΟΚΑΠΝΟΣΑΥΤΗΣΑΝΑΒΑΙΝΕ 20
THE smoke OF-her IS-UP-STEPPING

ΙΕΙΣΤΟΥΣΑΙΩΝΑΣΤΩΝΑΙΩ 40
INTO THE eons OF-THE eons.

4 ΝΩΝΚΑΙΕΠΕΣΑΝΟΙΚΟΙ 50
AND FALL THE TWENTY-FOUR

5 THE SENIORS THE TWENTY-FOUR
ΤΕΣΣΑΡΕΣΠΡΕΣΒΥΤΕΡΟ 75
SENIORS

6 b Δ 4 ΙΚΑΙΤΑΤΕΣΣΕΡΑΖΦΑΚΑΙΠ 400
AND THE FOUR LIVING-ones by s2

7 ΡΟΣΕΚΥΝΗΣΑΝΤΩΘΕΟΤΟΚΑ 20
worship to-THE God THE One-

8 ΘΗΜΕΝΩΕΠΙΘΩΡΟΝΟΛΕΓΟ 40
sitting ON THE THRONE saying

9 NΤΕΣΑΜΗΝΑΛΗΛΟΥΙΑΚΑΙ 50
ab (below) OUT-CAME before saying

5 AMEN ALLELOUIA (Hebrew) AND

s1* SOUNDS ΔΙ for H s1* O ΕΚ out b ΟΥΡΑ
ΦΩΝΗΞΗΘΕΝΑΠΟΤΟΥΘΕΡΟ 50
SOUND OUT-CAME FROM THE THRONE

NOY heaven s1* adds Ι s ΔΙ for Ε
ΝΟΥΛΕΓΟΥΣΑΔΙΝΕΙΤΕΤΩ 500
saying BE-PRaising to-THE

ΘΕΩΗΜΟΝΠΑΝΤΕΣΟΙΔΟΥΛΟ 20

God OF-US ALL THE SLAVES

s omits AND
ΙΑΥΤΟΥΚΑΙΟΙΦΟΒΟΥΜΕΝΟ 40
OF-Him AND THE ONE-FeARING

ΙΑΥΤΟΝΟΙΜΙΚΡΟΙΚΑΙΟΙΜ 50
Him THE LITTLE AND THE GREAT

ΕΓΑΛΟΙΚΑΙΗΚΟΥΣΑΦΟΦ 50
AND I-HEAR AS SOUND

ΗΝΟΧΛΟΥΠΟΛΛΟΥΚΑΙΦΟΦ 500
OF-THRONG MANY AND AS SOUND

ΝΗΝΥΔΑΤΩΝΠΟΛΛΟΝΚΑΙΟ 30
OF-waters MANY AND AS

ΦΩΗΝΗΒΡΟΝΤΩΝΙΣΧΥΡΩΝΑ 40
SOUND OF-THUNDERS STRONG say-

s fem. VC but b nominative EC for ΩΝ
ΕΓΟΝΤΩΝΑΛΗΛΟΥΙΑΟΤΙΕ 50
ING ALLELOUIA (Hebrew) that reigns

s1* THE God THE Master OF-US
ΒΑΣΙΛΕΥΣΕΝΚΥΡΙΟΣΘΕΟ 50
Master THE God

OF-US omitted by A
CΗΜΟΝΠΑΝΤΟΚΡΑΤΩΡΧΑΙ 700
OF-US THE ALL-HOLDER WE-MAT-

7 ΡΩΜΕΝΚΑΙΑΓΑΛΛΙΦΜΕΝΚΑ 30
b middle voice ΘΔ for Ν
BE-JOYING AND MAY-be-exulting AND

MAY- CO omitted by h s1* s1* OF-THE + N
ΙΔΩΣΟΜΕΝΤΗΝΔΟΣΑΝΑΥΤΩ 40
SHALL-BE-GIVING THE esteem to-Him

ΟΤΙΗΑΘΕΝΟΓΑΜΟΣΤΟΥΑΡΝ 50
that CAME THE MARRIAGE OF-THE LAMBkin

BRIDE by s2 s1* ΓΥΝΗ woman, wife
ΙΟΥΚΑΙΗΝΥΜΦΗΑΥΤΟΥΗΤΟ 50
AND THE BRIDE OF-it MAKEE-

8 IMACENEAYTHNKAIEΘΘH 300
s READY herself AND WAS-GIVEN

A YE-MAY-BE-ABOUT-CASTING Ε ο.
ΑΥΤΗΝΑΠΕΡΙΒΑΛΛΑΝΤΑΙΒΥ 20
to-her THAT she-MAY-BE-ABOUT-CAST COR-

b adds K ΔΙ AND
CΣΙΝΟΝΑΑΜΠΡΟΝΚΑΘΑΡΟΝ 40
TON SHINING clean

ΤΟΓΑΡΒΥCΣΙΝΟΝΤΑΔΙΚΑΙ 50
THE for COTTON THE JUST-effects

9 ΦΜΑΤΩΝΑΓΙΩΝΕCΤΙΝΚΑ 50
OF-THE HOLY-ones IS AND

A. O. o.s1*
ΙΛΕΓΕΙΜΟΙΓΡΑΨΟΝΜΑΚΑΡ 300
he-IS-saying to-ME WHITE HAPPY

b adds N also.
ΙΟΙΟΙΕΙCΤΟΔΕΙΠΝΟΝΤΟΥ 20
THE-ones INTO THE DINNER OF-THE

OF-THE MARRIAGE supplied by s2
ΓΑΜΟΥΤΟΥΑΡΝΙΟΥΚΕΚΑΗΜ 40
MARRIAGE OF-THE LAMBkin HAVING-been-

AND he-IS-s. to-ME by s2 s o. after sayings
ΕΝΟΙΚΑΙΛΕΓΕΙΜΟΙΟΥΤΟΙ 50
CALLED AND he-IS-saying to-ME these

s1* + MOY and A + OI A + Ε s2 OF-THE God TRUE
ΟΙΛΟΓΟΙΑΛΗΘΙΝΟΙΤΟΥΘΕ 50
THE sayings TRUE OF-THE God

s1 OF-NE-T-ARE-T-G. b I-FELL-IN-VIEW ONENΩΤΙΟΝ
ΟΥΕΙCΙΝΚΑΙΕΠΕCΑΕΜΠΡΟ 3000
I AM I-FALL IN-TOWARD-

10

Temple Section—The Great Dinner

¹¹ Contrast this scene with His entry into Jerusalem (Mt.21:1-9 etc.). There He presented Himself as their *King*, lowly, and mounted as any poor peasant would ride. Now He comes seated on a white horse. In the East it is a mark of dignity to ride on a white animal, especially a horse. This is allowed only to those of high rank. There is another contrast between this Rider and the false messiah under the first seal (6²), whose conquests were followed by war, famine and pestilence. This battle is followed by a thousand years of peace and plenty and prosperity. The pseudo-messiah will be unfaithful and false, this Rider is Faithful and True.

¹¹ This opening is in contrast with the open door (4¹) with which the Throne Section begins. Today there is no communication between heaven and earth. When the judgment begins it is still restricted, as is suggested by the figure of a door, but when this Rider comes forth, heaven itself is opened, showing that, at last, the barriers between heaven and earth are removed.

This is the glorious coming for which all His earthly people have longed, and concerning which the prophets have often spoken. Compare the passage in Isaiah (63:1-6), which reminds us of the Vintage (14¹⁷⁻²⁰), which seems to be another aspect of this same scene, for they are combined in the question:

“Wherefore is Thy clothing red
And Thy garments as the tread-
er in the wine trough?”

¹¹ The armies in heaven have already expelled the dragon out of heaven (12:7-9). Now they are about to finish the judgment of the earth. This was foretold as early as the days of Enoch: “Behold, the Lord is coming with ten thousands of His holy ones to execute judgment upon all” (Jude 14,15).

This is the full end of all man's misrule and the prelude to the reign of Christ and His saints. The so-called second psalm finds its fulfillment in this battle. He meets the vast international army which worships the beast and the dragon, and, by vanquishing it, establishes His own rule and the worship of Jehovah. Then He takes His true place at the head of all earthly sovereignty.

ing to me, “See! No! I am a fellow-slave of yours and of your brethren who have the testimony of Jesus. Worship God! for the testimony of Jesus is the spirit of prophecy.”

¹¹ And I perceived heaven opened, and *lo!* a white horse. And He Who is sitting on it is called “Faithful and True,” and in righteousness is He judging and
¹² battling. Now His eyes are a flame of fire, and on His head are many diadems, having names written of which no one except Himself is
¹³ aware, and He is clothed in a cloak dipped in blood, and His name is
¹⁴ called “The Word of God.” And the armies in heaven followed Him on white horses, being dressed in
¹⁵ cambrie, white and clean. And out of His mouth a sharp saber is issuing, in order that with it He should be smiting the nations. And *He* will be shepherding them with an iron club. And *He* is treading the wine trough of the furious indigna-
¹⁶ tion of God, the Almighty. And on His cloak and on His thigh He has a name written: “King of kings and Lord of lords.”

¹⁷ And I perceived another messenger standing in the sun. And he cries with a loud voice, saying to all the birds which are flying in mid-heaven, “*Hither! Be gathered for God's great dinner, that you*
¹⁸ *may be eating the flesh of kings, and the flesh of captains, and the*

ϞΘΕΝΤΩΝΠΟΔΦΝΑΥΤΟΥΠΡΟ²⁰

PLACE OF-THE FEET OF-HIM TO-WOR-

ϞΥΝΗΣΑΙΥΤΩΚΑΙΛΕΓΕΙ⁴⁰

SHIP (to-him) AND he-is-saying

ΜΟΙΟΡΑΜΗΣΥΝΔΟΥΛΟΣΟΥ⁶⁰

TO-ME BE-WEEING NO TOGETHER-SLAVE OF-YOU

ΕΙΜΙΚΑΙΩΝΑΔΕΛΦΩΝΟΥ⁸⁰

I-AM AND OF-THE brothers OF-YOU

ΤΩΝΕΧΟΝΤΩΝΤΗΝΜΑΡΤΥΡΙ¹⁰⁰

OF-THE ones-HAVING THE witness

ΑΝΗΣΟΥΤΩΘΕΟΠΡΟΣΚΥΝΗ²⁰

OF-JESUS TO-THE God worship

ΚΟΝΗΓΑΡΜΑΡΤΥΡΙΑΙΗΣΟΥ⁴⁰

THE for witness OF-JESUS

ΕΣΤΙΝΤΟΠΝΕΥΜΑΤΗΣΠΡΟΦ⁶⁰

IS THE spirit OF-THE BEFORE-

ΗΤΙΑΣΚΑΙΕΙΔΟΝΤΟΝΟΥΡ⁸⁰

11 AVERMENT AND I-PERCEIVED THE heaven

ΑΝΟΝΗΝΕΩΓΜΕΝΟΝΚΑΙΙΔΕ²⁰⁰

HAVING-been-OP-OPENED AND BE-PER-

ΥΠΠΟΣΛΕΥΚΟΣΚΑΙΟΚΛΑΘΗ²⁰

CEIVING HORSE WHITE AND THE One-sitting

ΜΕΝΟΣΕΠΑΥΤΟΝΠΙΣΤΟΣΚΑ⁴⁰

ON IL BELIEVING being-

ΛΟΥΜΕΝΟΣΚΑΙΑΛΗΘΙΝΟΣΚ⁶⁰

CALLED AND TRUE AND

ΑΙΕΝΔΙΚΑΙΟΣΥΝΗΚΡΙΝΕΙ⁸⁰

IN justice He-is-JUDGING

ΚΑΙΠΟΛΕΜΕΙΟΙΔΕΟΦΘΑΛΜ³⁰⁰

12 AND IS-BATTLING THE YET VIEWERS

ΟΙΑΥΤΟΥΦΛΟΣΠΥΡΟΣΚΑΙΕ²⁰

OF-Him BLAZE OF-FIRE AND ON

ΠΙΤΗΝΚΕΦΑΛΗΝΑΥΤΟΥΔΙΑ⁴⁰

THE HEAD OF-Him fillets

ΔΗΜΑΤΑΠΟΛΛΑΕΧΘΟΝΟΜΑ⁶⁰

MANY HAVING NAMES

ΑΙ*Ο.Ο. Α ΟΝΟ for ΔΑ b+ΚΑΙΟΝ(s2o.)ΟΜΑΓΕ

ΤΑΓΕΓΡΑΜΜΕΝΑΔΟΥΔΕΙΣΟ⁸⁰

ones-HAVING-been-WRITTEN WHICH NOT-YET-ONE HAS-

ΓΡΑΜΜ(Ηs1P)ΕΝΟΝΟΑΝΔΜΕΝΑΒΕΙΝ-ΒΕ-ΒΡΩΤΗΝ

13 I-PERCEIVED IF NO He AND HAVING-been-

ΤΕΒΕΒΛΗΜΕΝΟΣΙΜΑΤΙΟΝΒΕΒ²⁰

ABOUT-CAST GARMENT HAVING-

ΕΓΡΑΜΜΕΝΟΝ HAVING-been-ABOUT-SPRINKLED

ΑΜΜΕΝΟΝΔΙΜΑΤΙΚΑΙΕΚΑ⁴⁰

been-DIPPED TO-BLOOD AND HAS-been-

ΗΤΑΙΤΟ ΟΝΟΜΑΥΤΟΥΟΛΟΓ⁶⁰

14 CALLED THE NAME OF-Him THE Saying

ΟΣΤΟΥΘΕΟΥΚΑΙΤΑΣΤΡΑΤΕ⁸⁰

OF-THE God AND THE WAR-troops

ΥΜΑΤΑΕΝΤΦΟΥΡΑΝΘΗΚΟΛΟ³⁰⁰

IN THE heaven followed

ΥΘΕΙΑΥΤΩΦΕΙΠΠΟΙΣΛΕΥΚ²⁰

TO-Him ON HORSES WHITE

ΟΙΣΕΝΔΕΔΥΜΕΝΟΙΒΥΣCIN⁴⁰

HAVING-been-IN-SLIPPED COTTON

ΟΝΛΕΟΚΟΝΚΛΙΚΑΘΑΡΟΝΚΑ⁶⁰

15 WHITE AND clean AND

ΙΕΚΤΟΥΣΤΟΜΑΤΟΣΑΥΤΟΥ⁸⁰

OUT OF-THE MOUTH OF-Him IS-

ΚΠΟΡΕΥΕΤΑΙΡΩΦΑΙΟΣ⁶⁰⁰

OUT-GOING SAYER SHARP

ΤΟΜΟΣ²⁰

16 He-WILL-BE-ΕΙ for H

ΙΑΙΝΑΕΝΑΥΤΗΠΑΤΑΞΗΤΑΕ²⁰

THAT IN her He-SHOULD-BE-SMITING THE

ΘΝΗΚΑΙΑΥΤΟΣΠΟΙΜΑΝΕΙΑ⁴⁰

NATIONS AND He WILL-BE-SHEPHERDING

ΥΤΟΥΣΕΝΡΑΒΔΩCΙΔΗΡΑΚΑ⁶⁰

them IN ROD IRON AND

ΙΑΥΤΟΣΠΑΤΕΙΤΗΝΑΗΝΟΝ⁸⁰

He IS-TREADING THE TROUGH OF-

ΟΥΟΙΝΟΥΤΟΥΘΥΜΟΥΤΗΣΟΡ⁷⁰⁰

THE WINE OF-THE fury OF-THE INDIG-

ΓΗCΤΟΥΘΕΟΥΤΟΥΠΑΝΤΟΚΡ²⁰

NATION OF-THE God THE ALL-HOLDER

ΑΤΟΡΟΣΚΑΙΕΧΕΙΕΠΙΤΟΙΜ⁴⁰

16 AND He-IS-HAVING ON THE GAR-

ΑΤΙΟΝΚΑΙΕΠΙΤΟΝΜΗΡΟΝΑ⁶⁰

MENT AND ON THE THIGH OF-

ΥΤΟΥΟΝΟΜΑΓΕΓΡΑΜΜΕΝΟΝ⁸⁰

Him NAME HAVING-been-WRITTEN

ΒΑΣΙΛΕΥCΒΑΣΙΛΕΩΝΚΑΙΚ⁸⁰⁰

KING OF-KINGS AND Mas-

ΥΡΙΟΣΚΥΡΙΩΝΚΑΙΕΙΔΟΝΑ⁶⁰

17 ter OF-masters AND I-PERCEIVED other

ΛΑΟΝΑΓΓΕΛΟΝΕCΤΟΤΑΕΝΤ⁴⁰

MESSANGER HAVING-STOOD IN THE

ΦΗΛΩΚΑΙΕΚΡΑΞΕΝΕΦΩΝ⁶⁰

SUN AND he-CRIES IN SOUND

ΗΜΕΓΑΛΗΛΕΓΩΝΠΑΣΙΝΤΟ⁸⁰

GREAT SAYING TO-ALL THE

CΟΡΝΕΟΙCΤΟΙCΠΕΤΟΜΕΝΟ⁹⁰⁰

BIRDS THE ones-flying

ΙCΕΝΜΕCΟΥΡΑΝΗΜΑΤΙΔΕΥ²⁰

IN MID-heaven HITHER

ΤΕCΥΝΑΧΘΗΤΕΕΙCΤΟΔΕΙΠ⁴⁰

BE-BEING-TOGETHER-BE-LED INTO THE DINNET

ΝΟΝΤΟΜΕΓΑΤΟΥΘΕΟΥΙΝΑΦ⁶⁰

18 THE GREAT OF-THE God THAT YE-

ΑΓΗΤΕCΑΡΚΑCΒΑΣΙΛΕΩΝΚ⁸⁰

MAY-BE-EATING FLESH OF-KINGS AND

ΑΙCΑΡΚΑCΧΙΛΙΑΡΧΩΝΚΑΙ³⁰⁰⁰

FLESH OF-THOUSAND-chiefs AND

Temple Section—The Thousand Years

¹⁷ God's great dinner after the battle shows how terrible will be the slaughter. The battle referred to in Ezekiel (39:17-22) is probably after the thousand years (20th).

¹⁹ The name "wild beast" is given both to the world empire and to its last head. This head and the false prophet are evidently superhuman—the "supermen" for whom the world is already looking. Their fate is in accord with their deeds. The fact that the wild beast was once slain but was recalled to life by the dragon, and the fact that the false prophet imparted life to the image, seem to indicate that they cannot be killed as the rest, hence suffer in the lake of fire during the thousand years. Their fate is unique, and must not be taken as the lot of all who die out of Christ.

²¹ This is like the destruction of Sennacherib's army on a grander scale (2 Ki.19³⁵).

² Satan, the Hebrew for *Adversary*, is, as his name implies, the great adversary of Christ. Here he is given all his various appellations. In Eden he was seen under the guise of the serpent (Gen.3:1-5). In this scroll he is seen under the figure of a dragon (12³). As the Slanderer (usually translated "devil" cf. 1 Ti.3:11 2 Ti.3: Tit.2³) he misrepresents God, as witness his attempts to seduce our Lord in the wilderness (Mt.4:1-11 Lu.4:2-13).

⁴ Judgment here, as often, refers to *awards* rather than punishment. This "judgment" of the saints consists in granting to each one the place in the kingdom which he deserves. It is to be deplored that there is no good English word for judgment, which calls for the setting of matters *right*, whether the action be favorable or the reverse. God judges His saints as well as sinners—all get their due, whether their title to it is based on their own acts or on His promises.

From the usage of this word it is clear that even the condemnation of the unbeliever is no mere exhibition of aimless rage, but is carefully calculated to right the wrongs of all concerned. The claims of God and Christ, and of the sinner himself are all as conscientiously considered as in the first judgment in Eden (Gen.3:14-19), where the very curse put upon the ground was for man's sake.

flesh of the strong, and the flesh of horses and of those who are sitting on them, and the flesh of all free-men as well as slaves, and of small and great."

¹⁹ And I perceived the wild beast and the kings of the earth and their armies gathered to do battle with Him Who is sitting on the horse and with His army. And the wild beast is arrested, and with it the false prophet who does signs before it, by which he deceives those getting the emblem of the wild beast, and those worshiping its image. Living, the two were cast into the lake of fire burning with sulphur. And the rest were killed by the saber which is coming out of the mouth of Him Who is sitting on the horse. And all the birds are satiated with their flesh.

²⁰ And I perceived a messenger descending out of heaven, having the key of the abyss and a large chain in his hand. And he lays hold of the dragon, the ancient serpent, who is the Slanderer and Satan, and binds him a thousand years. And he casts him into the abyss and locks it, and sets a seal upon it (lest he should still be deceiving the nations) until the thousand years should be finished. After these things he must be loosed a little time.

⁴ And I perceived thrones, and they are seated on them, and judgment was granted them. And the souls of those who have been executed because of the testimony of Jesus and because of the word of

ΣΑΡΚΑΣ ΙΣΧΥΡΩΝ ΚΑΙ ΣΑΡΚ 20
FLESH OF-STRONG AND FLESH

ΑΣΙΠΦΩΝ ΚΑΙ ΤΩΝ ΚΑΘΗΜΕΝ 40
OF-HORSES AND OF-THE ones-sitting

ΩΝΕΠΑΥΤΟΥΣ ΚΑΙ ΣΑΡΚΑΣ Π 60
s to-them I but b of-them ΩΝ for ΟΥΣ
ON them AND FLESH OF-

ΑΝΤΩΝΕΛΕΥΘΕΡΟΝ ΤΕ ΚΑΙ Δ 80
ALL FREE DESIDES AND

ΟΥΛΩΝ ΚΑΙ ΜΙΚΡΩΝ ΚΑΙ ΜΕΓ 100
b omits AND b adds DESIDES ΤΕ s ΤΩΝ OF-
SLAVES AND OF-LITTLE AND OF-GREAT

ΑΛΩΝ ΚΑΙ ΔΟΝΤΩΘΗΡΙΟΝ Κ 20
THE
19 AND I-PERCEIVED THE WILD-BEAST AND

ΑΙ ΤΟΥΣ ΒΑΣΙΛΕΙΣ ΤΗΣ ΓΗΣ 40
THE KINGS OF-THE LAND

ΚΑΙ ΤΑΣ ΤΡΑΤΕΥΜΑΤΑ ΑΥΤΩ 60
s¹⁰ o. TA added by s¹⁰ A OF-HIM ΟΥ
AND THE WAR-TROOPS OF-them

ΝΥΝ ΗΜΕΝ ΑΠΟΙΝΗΣΑΙ ΤΟΝ 80
s² crosses N but adds the usual N stroke, making two words
HAVING-BEEN-TOGETHER-LED TO-DO THE

ΠΟΛΕΜΟΝ ΜΕΤΑ ΤΟΥ ΚΑΘΗΜΕ 200
BATTLE WITH THE One-sitting

ΝΟΥ ΕΠΙ ΤΟΥ ΙΠΠΟΥ ΚΑΙ ΜΕΤ 20
ON OF-THE HORSE AND WITH

ΑΤΟΥ ΣΤΡΑΤΕΥΜΑΤΟΣ ΑΥΤΟ 40
THE WAR-TROOP OF-Him

ΥΚΑΙ ΕΠΙΑΣΘΗ ΤΩΘΗΡΙΟΝ Κ 60
20 AND IS-arrested THE WILD-BEAST AND

ΑΙ ΜΕΤΑ ΤΟΥ ΨΕΥΔΟΠΡΟΦ 80
A adds OI THE but b O THE omitted by b
WITH it THE FALSE-BEFORE-AVERER

ΗΤΗΣ ΟΠΟΙΗΝ ΣΑΤΑΣΗΜΕΙΑ 300
THE one-doing THE SIGNS

ΕΝΩΠΙΟΝ ΑΥΤΟΥ ΕΝ ΟΙΣ ΕΠΑ 20
IN-VIEW OF-it IN WHICH he-STRAYS

ΑΝΗΣΕΝ ΤΟΥΣ ΛΑΒΟΝΤΑΣ ΤΟ 40
THE ones-GETTING THE

ΧΑΡΑΓΜΑΤΟΥ ΘΗΡΙΟΥ ΚΑΙ Τ 80
CARVE-effect OF-THE WILD-BEAST AND THE

ΟΥΣ ΠΡΟΣΚΥΝΟΥΝΤΑΣ ΤΗΣ Ι 80
b THE CARVING ΤΟΧ ΔΡΑ
ones-worshiping TO-THE im-

ΓΜΑΤΑ¹⁰ Δ for I and adds N to THE, above (accusative)
ΚΟΝΙΑ ΤΟΥ ΖΩΤΕΣ ΕΒΑΝΘ 400
n ge OF-it LIVING WERE-CAST

ΗΣΑΝ ΟΙ ΔΥΟ ΕΙΣ ΤΗΝ ΛΙΜΝΗ 20
THE TWO INTO THE LAKE

ΝΤΟΥ ΠΥΡΟΣ ΤΗΣ ΚΑΙ ΟΜΕΝ Η 40
b THE N s E for ΔΙ
OF-THE FIRE OF-THE BURNING

ΣΕΝΘΕΙΦ ΚΑΙ ΟΙ ΛΟΙΠΟΙ ΑΠ 60
b N s o.
21 IN sulphur AND THE rest WERE-

ΕΚ ΤΑΝΘΗ ΣΑΝΕΝ ΤΗΡΟΜΦΑΙ 80
FROM-KILLED IN THE SABER

ΑΤΟΥ ΚΑΘΗΜΕΝΟΥ ΕΠΙ ΤΟΥ Ι 500
OF-THE One-sitting ON OF-THE

ΠΡΟΥΤΗΣ ΕΞΕΛΘΟΥΣ ΕΚ ΤΟΥ 20
HOBBS THE one-OUT-COMING OUT OF-THE

ΣΤΟΜΑΤΟΣ ΑΥΤΟΥ ΚΑΙ ΠΑΝΤ 40
MOUTH OF-Him AND ALL

ΑΤΑ ΟΡΝΕΔΕΧΟΡΤΑΣΘΗΣΑΝ 60
THE BIRDS ARE-satisfied

ΕΚ ΤΩΝ ΣΑΡΚΩΝ ΑΥΤΩΝ ΚΑΙ Ε 80
Ab o.
20 OUT OF-THE FLESH OF-them AND I-

ΙΔΟΝ ΑΓΓΕΛΟΝ ΚΑΤΑΒΑΙΝΟ 900
s² adds ΑΛΛΟΝ other and ΛΟΝ in MEN-SENGER
PERCEIVED MESSENGER DOWN-STEP-ING

ΝΤΑ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΕΧΟΝΤ 20
OUT OF-THE heaven supplied by s²
OUT OF-THE heaven HAVING

ΑΤΗΝ ΚΛΕΙΝΤΗΣ ΑΒΥΣΣΟΥ Κ 40
As o.
THE LOCKER OF-THE abyss AND

ΑΙ ΛΑΛΟΥΣΙΝ ΜΕΓΑΛΗΝ ΕΠΙ ΤΗ 60
s¹⁰ inserts CE s IN o. N o.
UN-LOOSE GREAT ON THE

Ν ΧΕΙΡΑ ΑΥΤΟΥ ΚΑΙ ΕΚΡΑΤΗ 80
s o. s I
2 HAND OF-him AND he-HOLDS

ΣΕΝΤΟΝ ΔΡΑΚΟΝΤΑ ΤΟΝ ΟΦΙ 700
A o. o.
THE DRAGON THE serpent

Ν ΤΟΝ ΑΡΧΑΙΟΝ ΟΣ ΕΣΤΙΝ Δ 19
C o. o. C s o. s adds O
THE ORIGINAL WHO IS THRU-

ΙΑΒΟΛΟΣ ΚΑΙ Ο ΣΑΤΑΝΑΣ ΚΑ 40
After SATAN b adds ΟΠΛΑΝΘΩΝΤΗΝ ΟΙΚΥΜΕ-
CASTER AND THE SATAN (Adversary) AND

ΝΗΝ ΟΛΗΝ ΤΗΝ ΕΝΕΣΤΡΑΤΗΝ ΤΗΝ 60
AND THE one-STRAYING THE one-HOMING WHOLE
IEΔΗΣΕΝ ΑΥΤΟΝ ΧΙΛΙΑ ΕΤΗ 80
he-UNDS him THOUSAND YEARS

ΚΑΙ ΕΒΑΛΕΝ ΑΥΤΟΝ ΕΙΣ ΤΗΝ 80
s omits THOUSAND YEARS and he-CASTS him
3 AND he-CASTS him INTO THE

ΑΒΥΣΣΟΝ ΚΑΙ ΕΚΛΕΙΣΕΝ ΚΑ 800
abyss AND LOCKS AND

ΙΕΣΦΡΑΓΙΣΕΝ ΠΑΝΤΑ ΤΑΥΤΟ 20
A HAVING-IN-REMAINED him ΕΜΜΕΝΩC ΑΥΤΟΝ
SEALS ON-UP OF-it

ΥΝΙΑΝ Η ΠΛΑΝΗCΗΤΕΙ ΤΑ ΕΘ 40
b he-IS STRAYING A s E! for H WILL-BE-
THAT NO he-SHOULD-BE-STRAYING STILL THE NA-

Ν Η ΧΡΗΤΕ ΛΕCΘΗΤΑ ΧΙΛΙΑ 60
s o.
TIONS UNTIL sh'D-be-BEING-FINISHED THE THOUSAND

ΕΤΗ ΜΕΤΑ ΤΑΥΤΑ ΔΕ ΙΔΥΘΗΝ 80
s¹⁰ o. s him
YEARS after these IT-IS-BINDING TO-BE-

ΤΟ-ΒΕ-ΛΟΟCΕΝ ΔΙΑ ΤΟΝ ΜΙΚΡΟΝ ΧΡΟΝΟΝ Κ 900
TO-BE-LOOSEN ΔΙΑ ΤΟΝ ΜΙΚΡΟΝ ΧΡΟΝΟΝ Κ
4 LOOSED him LITTLE TIME AND

ΑΙ ΕΙΔΟΝ ΘΡΟΝΟΥC ΚΑΙ ΕΚΑ 20
Ab o.
I-PERCEIVED THRONES AND THEY-ARE-

ΕΙCΕΡΧΟΜΕΝΑ ΕΝ ΤΗCΙΝ ΑΝΕ 40
E inserted by A
seated ON them AND JUDGMENT

ΔΕ ΔΟΘΗΝΑΥΤΟΙC ΚΑΙ ΤΑC ΨΥ 60
WAS-GIVEN TO-them AND THE souls

ΧΑCΤΟΝ ΠΕΠΟΛΕΜΗΜΕΝΩΝ 80
A-BATTLED ΠΕΠΟΛΕΜΗΜΕΝΩΝ
OF-THE ones-HAVING-been-BATTLED

ΔΙΑ ΤΗΝ ΜΑΡΤΥΡΙΑΝ ΗC ΟΥ 40000
THRU THE witness OF-JESUS

*Temple Section—The Former
Resurrection*

⁴ Those who have suffered death for their loyalty during the great persecutions of the end time are especially included in the former resurrection. This is the time spoken of by Daniel (7²²) when "the saints safeguard the kingdom". This is the resurrection of the just (Lu.14¹⁴) and the resurrection of life (Jn.5²⁰), in contrast to the resurrection of judgment (20¹²). But those who suffer martyrdom or who endure to the end will have the added privilege of reigning with Him and will be His priests for the thousand years. Their trials have wrought an eonian weight of glory for them. They will be happy and holy indeed.

⁵ The statement that "the rest of the dead do not live until the thousand years may be finished" was omitted in the best manuscript. As the same codex also omits the tribes of Gad (7⁵) and Simeon (7⁷) from the hundred forty-four thousand, too much stress must not be laid on any such omission. These tribes must go in to make up the required number (144,000) in that manuscript. If we accept the insertion of the tribes we must also accept the insertion of this statement, for it rests on the same evidence. It could easily have been overlooked by a copyist, for the preceding sentence ends with the same words as this one does—"the thousand years" (see the Greek text). It is easy, in copying, to skip from the first "thousand years" to the next, and thus omit the intervening statement.

⁶ The thousand years limits their reign as *priests*. As kings they reign for the eons of the eons (22⁵)—a much longer period.

⁷ The loosing of Satan finds mankind as a whole unregenerate after the thousand years of peace. They are ready as ever to follow the deceptions of Satan and oppose the Christ of God. But they are given short shrift, for fire descends from heaven and devours them. The lake of fire was prepared for the Slanderer and his messengers (Mt.25⁴¹). Now he receives his doom.

¹¹ The Great White Throne judgment has no place for those who are Christ's, for they have all been made alive and have been enjoying eonian life for more than a millennium.

God, and those who do not worship the wild beast or its image, and did not get the emblem on their forehead and on their hand—they also live and reign with Christ a thousand years. (The rest of the dead live not until the thousand years should be finished.) This is the former resurrection.

⁶ Happy and holy is he who is having a part in the former resurrection; over these the second death has no jurisdiction, but they will be priests of God and of Christ, and they will be reigning with Him the thousand years.

⁷ And whenever the thousand years should be finished, Satan will
⁸ be loosed out of his jail. And he will be coming out to deceive all the nations which are in the four corners of the earth, Gog and Magog, to be mobilizing them for battle, their number being as the
⁹ sand of the sea. And they ascended over the breadth of the earth, and surround the citadel of the saints and the beloved city. And fire descended from God out of
¹⁰ heaven and devoured them. And the Slanderer who is deceiving them was cast into the lake of fire and sulphur, where the wild beast and where the false prophet are also. And they will be tormented day and night for the eons of the eons.

¹¹ And I perceived a great white throne, and Him Who is sitting upon it, from Whose face earth and heaven fled, and no place was found for them.

ΚΑΙ ΔΙΑ ΤΟΝ ΛΟΓΟΝ ΤΟΥ ΘΕΟΥ 20

AND THRU THE saying OF-THE God
^s EITING COYN IF-ANY THEN ^s NOT ^{is} above the line
 ΥΚΑΙ ΟΙ ΤΙΝΕΣ ΟΥ ΠΡΟΣΕΚΥ 40
 AND WHO-ANY NOT worship

ΝΗ ΣΑΝΤΟ ΘΗΡΙΟΝ ΟΥΔΕ ΤΗΝ 50
 THE WILD-BEAST NOT-YET THE

ΕΙΚΟΝΑ ΔΥ ΤΟΥ ΚΑΙ ΟΥΚ ΕΛΑ 50
 image OF-it AND NOT GOT

ΒΟΝΤΟ ΧΑΡΑΓΜΑ ΕΠΙ ΤΟ ΜΕΤ 100
 THE CARVE-effect ON THE forehead

Ω ΠΟΝ ΚΑΙ ΕΠΙ ΤΗΝ ΧΕΙΡΑ ΔΥ 20
 AND ON THE HAND OF-

ΤΩΝ ΚΑΙ ΕΖΗΣΑΝ ΚΑΙ ΕΒΛΑ 40
 them AND THEY-LIVE AND reign

ΛΕΥΣΑΝ ΜΕΤΑ ΤΟΥ ΧΡΙΣΤΟΥ 50
 WITH THE ANOINTED

^b + ΤΑ ^{THE} ^b adds ΚΑΙ ^s omits THE TO YEARS ^b Δ
 ΧΙΛΙΑ ΕΤΗ ΛΟΙΠΟΙ ΤΩΝ 80

⁵ THOUSAND YEARS THE rest OF-THE DEAD
 ΝΟΡΩΤΩΝ ΟΥ-^h humans

ΕΚΡΩΝΟΥ ΚΕΖΗΣΑΝ ΑΧΡΙ ΤΕ 200
 NOT LIVE UNTIL SH'D-BE-

ΛΕΣ ΘΕΤΑ ΧΙΛΙΑ ΕΤΗ ΑΥΤΗΝ 20
 BEING-FINISHED THE THOUSAND YEARS THIS THE

ΑΝΑΣΤΑΣΙΣ Η ΠΡΩΤΗ ΜΑΚΑΡ 40
⁶ UP-STANDING THE BEFORE-MOST HAPPY

ΙΟΣ ΚΑΙ ΑΓΙΟΣ Ο ΕΧΩΝ ΜΕΡΟ 50
 AND HOLY THE ONE-HAVING PART

ΣΕΝΤΗ ΑΝΑΣΤΑΣΕΙΣ Η ΠΡΩΤΗ 80
 IN THE UP-STANDING THE BEFORE-MOST

ΗΕΠΙ ΤΟΥ ΤΩΝ ΟΔΕΥΤΕΡΟΣ Θ 300
 ON OF-these THE second DEATH

ΑΝΑΤΟΣ ΟΥΚ ΕΧΕΙ ΕΞΟΥΣΙΑ 20
 NOT IS-HAVING authority

^{Ab o.} ^s adds ΚΑΙ
 ΝΑΛΛΕΣ ΟΝΤΑΙ ΠΕΡΙ ΕΙΣΤΟ 40
 but THEY-WILL-BE SACRED-ONES OF-

ΥΘΕΟΥ ΚΑΙ ΤΟΥ ΧΡΙΣΤΟΥ ΚΑ 50
 THE God AND OF-THE ANOINTED AND

^a THEY-ARE-reigning ^{o.} ^{b o.}
 ΙΒΑΣΙ ΛΕΥΣΟΥΣΙΝ ΜΕΤΑΥΤ 80
 THEY-WILL-BE-reigning WITH Him

^a omits THE ^b after ΜΕΤΑ ^b omits
 ΟΥΤΑ ΧΙΛΙΑ ΕΤΗ ΚΑΙ ΟΤΑΝ 400
⁷ THE THOUSAND YEARS AND when-EVER SH'D-

^s BE-UP-F. ^s CE ^{adds} but dots
 ΕΛΕΣΘΗΤΑ ΧΙΛΙΑ ΕΤΗ ΑΥΘΗ 20
 OF-BEING-FINISHED THE THOUSAND YEARS WILL-DE-BE-

ΣΕΤΑΙ Ο ΣΑΤΑΝΑΣ ΕΚ ΤΗΣ ΦΥ 40
 BE-LOOSED THE SATAN (Adversary) OUT OF-THE GUARD-

ΛΑΚΗΣ ΑΥΤΟΥ ΚΑΙ ΕΞΕΛΕΥΣ 80
⁸ house OF-him AND HE-WILL-DE-OUT-COMING

ΕΤΑΙ ΠΑΛΗΣ ΑΙ ΠΑΝΤΑ ΤΑ 50
^{Ab} omit ALL
 TO-STRAY ALL THE NA-

^s omits THE ^s ΤΕΤΡΑΚΙ
 ΘΗΝΤΑΙ ΕΝ ΤΙΣ ΕΤΕΡΑΙΣ 500
 IONS THE IN THE FOUR

OF-THE LAND THE supplied by ^{s2}
 ΓΩΝΙΑΙΣ ΤΗΣ ΓΗΣ ΤΩΝ ΓΩΓ 20
 CORNERS OF-THE LAND THE GOG AND
^{As} ^{omit} THE ^s was T ^s adds ΚΑΙ AND
 ΔΙΤΟΝ ΜΑΓΩΓΟΣ ΣΥΝΑΓΑΓΕΙΝ 40
 THE MAGOG TO-DE-TOGETHER-LEADING

ΑΥΤΟΥ ΕΙΣ ΤΟΝ ΠΟΛΕΜΟΝ 50
 them INTO THE BATTLE OF-

ΝΟΑΡΙΘΜΟΣ ΑΥΤΩΝ ΘΕΣΑΜΜ 80
 WHICH THE NUMBER OF-them AS THE BAND

ΟΣΤΗΣ ΘΑΛΑΣΣΗΣ ΚΑΙ ΑΝΕΒ 90
 OF-THE SEA AND THEY-UP-

ΗΣΑΝ ΕΠΙ ΤΟ ΠΛΑΤΟΣ ΤΗΣ ΓΗ 20
 STEPPED ON THE BREADTH OF-THE LAND

ΣΚΑΙ ΕΚΥΚΛΕΥΣΑΝ ΤΗΝ ΠΑΡ 40
^s ^{Q o}
 AND THEY-SUR-BOUND THE camp

ΕΜΒΟΛΗΝ ΤΩΝ ΑΓΙΩΝ ΚΑΙ ΤΗ 50
 OF-THE HOLY-ONES AND THE

ΝΠΟΛΙΝ ΤΗΣ ΓΑΠΗ ΜΕΝΗΝ 80
 city THE HAVING-been-LOVED AND

ΔΙΚΑΤΕ ΒΗΝ ΠΥΡΑΠΟΤΟΥ Θ 700
^a omits FROM THE God ^b OUT OF-
 DOWN-STEPPED FIRE FROM THE God

ΥΕΚΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΚΑΤΕ 20
 OUT OF-THE heaven AND IT-DOWN-ATE

^{s2} (at foot of column) supplies from FIRE TO LAKE
 ΦΑΓΕΝ ΑΥΤΟΥΣ ΚΑΙ Ο ΔΙΑΒ 40
 them AND THE THRU-CASTER

ΛΟΣ ΠΛΑΝΘΑΥΤΟΥΣ ΕΒΛΗ 80
 THE ONE-STRAYING them WAS-CAH

ΘΗΣΙΣ ΤΗΣ ΛΑΙΜΝΗΣ ΤΟΥ ΠΥΡ 80
 INTO THE LAKE OF-THE FIRE

^s OF-THE TOY (sA o.) OF-THE sulphur ^s omits AND
 ΟΣΚΑΙ ΘΕΙΟΥ ΟΠΟΥ ΚΑΙ ΤΟ Θ 800
 AND sulphur THE-? where AND THE WILD-

^{Ab} omit THE-? where
 ΗΡΙΟΝ ΚΑΙ ΟΠΟΥ ΨΕΥΔΟΠΡ 20
 BEAST AND THE-? where THE FALSE-BEFORE-

ΟΦΗΤΗΣ ΚΑΙ ΒΑΣΑΝΙΣ ΘΩΣ 40
 AVERER AND THEY-WILL-DE-BEING-ORDEALIZED

ΝΤΑΙ ΗΜΕΡΑΣ ΚΑΙ ΝΥΚΤΟΣ 50
 OF-DAY AND OF-NIGHT IN-

ΙΣΤΟΥΣ ΑΙ ΟΝΑΣΤΩΝ ΑΙ ΩΝ 80
 TO THE CONS OF-THE CONS

^{Ab o.}
 ΝΚΑΙ ΙΔΟΝ ΘΡΟΝΟΝ ΜΕΓΑΝ 900
¹¹ AND I-PERCEIVED THRONE GREAT

ΛΕΥΚΟΝ ΚΑΙ ΤΟΝ ΚΑΘΗΜΕΝΟ 20
 WHITE AND THE ONE-SITTING

^{Ab} omit UP ^b IT ^N ^b omits THE
 ΝΕΠΑΝΘΑΥΤΟΥ ΟΥ ΑΠΟΤΟΥ Π 40
 ON UP OF-it OF-WHOM FROM THE face

ΡΟΣ ΩΠΟΥ ΕΦΥΓΕΝ Η ΓΗ ΚΑΙ Ο 50
 FLED THE LAND AND THE

ΟΥΡΑΝΟΣ ΚΑΙ ΤΟ ΠΟΣΟΥ ΧΕΥ 50
 heaven AND PLACE NOT WAS-

ΡΕΘΗΝ ΑΥΤΟΙΣ ΚΑΙ ΙΔΟΝΤΟ 1100
^{Ab o.}
¹² FOUND to-them AND I-PERCEIVED THE

Temple Section—Jerusalem

¹² This is not a "general" judgment, though it approaches nearer to it than any other. Only the *dead* appear before this throne. Those who are Christ's will have been made alive at His presence more than a thousand years before (1 Co.15²³). Those who are His will not die during the thousand years, nor can they be hurt by the second death. Hence only those who have not believed in Christ appear in this judgment. They will all receive their just deserts, according to their acts, during the period between their resurrection and second death. Hence they are condemned, for all fall short of God's standard. They are not vivified, or made alive, as the saints are, by a better resurrection, hence they die again.

¹³ Thus all evil is segregated in the lake of fire, where Satan and the wild beast and the false prophet already are (20¹⁰). "This is the second death" defines the lake of fire. Those who have been raised from death return to the same state in the second death. The only immunity from condemnation lies in having a place in the scroll of life.

SECOND TEMPLE SECTION

¹ In this section we enter a new eon. Peter, in his second epistle (3⁷) tells us that the present heavens and earth are a storehouse of fire, and that they will pass away with a rushing noise and the elements be dissolved with fervent heat. The earth and the works in it shall be burned up by reason of the coming of the day of God. Isaiah (65¹⁷) has promised a new heaven and a new earth. Righteousness *rules* during the thousand years. It *dwells* in the new creation.

² The new Jerusalem is heavenly as to character, but will be *located* on the earth. It comes down "*out of heaven*". The present heavens and earth are not the *first*. There was an earth before the present (2 Pt.3⁵). The world that then was perished by water (Gen. 1²). The present is the second earth. The one in this vision is the third.

³ That these are not final scenes is indicated by the temporary nature of God's habitation (Heb.11⁹). Though all are His peoples, and He comforts all. He does not as yet, *dwell* amongst His creatures.

¹² And I perceived the dead, great and small, standing before the throne. And scrolls were opened, and another scroll was opened, which relates to life. And the dead were judged by that which is written in the scrolls, in accord with their acts.

¹³ And the sea gives up the dead in it, and death and the unseen give up the dead in them. And they were condemned, each in accord with their acts. And death and the unseen were cast into the lake of fire. This is the second death—
¹⁵ the lake of fire. And if any one was not found written in the scroll of life, he was cast into the lake of fire.

21 And I perceived a new heaven and a new earth, for the former heaven and the former earth pass away, and the sea is no more.

² And I perceived the holy city, new Jerusalem, descending out of heaven from God, having been made ready as a bride adorned for
³ her husband. And I hear a loud voice out of the throne saying, "*Lo! God's tabernacle is with mankind, and He will be tabernacling with them, and they will be His peoples, and God Himself will be with them. And He will be brushing away every tear from their eyes. And death will be no more, nor mourning, nor clamor, nor misery: they will be no more, seeing that the former things passed away.*"

⁵ And He Who is sitting on the throne said, "*Lo! I am making all new!*" And He is saying, "Write,

THE by s2 s1* adds KAI AND b LITTLE AND THE
 ΥΣΝΕΚΡΟΥΣΤΟΥΣΜΕΓΑΛΟΥ 20
 DEAD THE GREAT

GREAT
 ΣΚΑΙΤΟΥΣΜΙΚΡΟΥΣΕΣΤΩΤ 40
 AND THE LITTLE HAVING-STOOD

s adds ΕΠΙ ON IN-VIEW supplied by s2
 ΑΣΕΦΟΠΟΝΤΟΥΘΡΟΝΟΥΚΑ 60
 IN-VIEW OF-THE THRONE AND

Ab O I CAN almost obli-
 ΙΒΙΒΑΙΑΝΝΕΦΧΘΗΣΑΝΚΑΙ 80
 SCROLLS WERE-UP-OPENED AND

created by s2 in supplying and to (A O) OPENED
 ΑΛΛΟΒΙΒΑΙΟΝΗΝΝΕΦΧΘΗΣ 100
 other SCROLLS WAS-UP-OPENED WHICH

ΣΤΙΝΤΗΣΖΩΗΣΚΑΙΕΚΡΙΘΗ 20-
 IS OF-THE LIFE AND WERE-JUDGED

ΣΑΝΟΙΝΕΚΡΟΙΕΚΤΩΝΓΕΓΡ 40
 THE DEAD OUT OF-THE HAVING-been-

s A s O.
 ΑΜΜΕΝΩΝΕΝΤΟΙΣΒΙΒΑΙΟΙ 60
 WRITTEN IN THE SCROLLS

ΣΚΑΤΑΤΑΕΡΓΑΥΤΩΝΚΑΙΕ 80
 13 according-to THE ACTS OF-them AND GIVES

ΔΦΚΕΝΗΘΑΛΑCΣΑΤΟΥCΝΕΚ 200
 THE SEA THE DEAD

POYCΤΟΥCΕΝΑΥΤΗΚΑΙΘΑ 20
 THE IN her A GIVES Ε

ΝΑΤΟΣΚΑΙΟΔΗCΕΔΩΚΑΝΤ 40
 AND THE UNPERCEIVED GIVE THE

ΟΥCΝΕΚΡΟΥCΤΟΥCΕΝΑΥΤΟ 60
 DEAD THE IN them

Ab omit KAT -DOWN-
 ΙCΚΑΙΚΑΤΕΚΡΙΘΗΣΑΝΕΚΑ 80
 AND THEY-WERE-DOWN-JUDGED EACH

b singular O Y
 CΤΟΣΚΑΤΑΤΑΕΡΓΑΥΤΩΝΚ 300
 14 according-to THE ACTS OF-them AND

ΑΙΟΘΑΝΑΤΟΣΚΑΙΟΔΗCΕΒ 20
 THE DEATH AND THE UNPERCEIVED WERE-

ΑΝΘCΑΝΕCΙΤΗΝΑΙΜΝΗΝΤ 40
 CAST INTO THE LAKE OF-

s adds KAI AND s the second DEATH
 ΟΥΠΥΡΟΣΟΥCΟΘΑΝΑΤΟΣ 60
 THE FIRE THIS THE DEATH

ΟΔΕΥΤΕΡΟCΕCΤΙΝΗΑΙΜΝΗ 80
 THE second IS THE LAKE

ΤΟΥΠΥΡΟΣΚΑΙΕΙΤΙCΟΥΧΕ 100
 15 OF-THE FIRE AND IF ANY NOT WAS

s1* ends ΘΗCΕΤΑΙ b Ω b-I
 ΥΡΕΘΗΕΝΤΗΒΙΒΑΩΤΗΣΖΩΗ 20
 FOUND IN THE SCROLL OF-THE LIFE

CΓΕΓΡΑΜΜΕΝΟCΕΒΑΝΘΗΕΙ 40
 HAVING-been-WITTEN he-WAS-CAST INTO

CΤΗΝΑΙΜΝΗΝΤΟΥΠΥΡΟΣΚΑ 60
 21 THE LAKE OF-THE FIRE AND

o. Ab s ε o.
 ΙΕΙΔΟΝΟΥΡΑΝΟΝΚΑΙΝΟΝΚ 80
 I-PERCEIVED heaven NEW AND

s ε o.
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 LAND NEW THE for BEFORE-most

ΟCΟΥΡΑΝΟCΚΑΙΗΠΡΩΤΗΓΗ 20
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b O A acc. THN THE N
 ΑΠΗΛΘΑΝΚΑΙΗΘΑΛΑCΣΑΥ 40
 FROM-COME AND THE SEA NOT

A I ΔΟΝ I-PERCEIVED
 ΚΕCΤΙΝΕΤΙΚΑΙΤΗΝΠΟΛΙΝ 60
 2 IS STILL AND THE city

s ε
 ΤΗΝΑΓΙΑΝΙΕΡΟΥCΑΛΗΜΚΑ 80
 THE HOLY JERUSALEM NEW

o. Ab o.
 ΙΗΝΗΙΔΟΝΚΑΤΑΒΑΙΝΟΥC 100
 I-PERCEIVED DOWN-STEPPING

ΑΝΕΚΤΟΥΟΥΡΑΝΟΥΑΠΟΤΟΥ 20
 OUT OF-THE heaven FROM THE

ΘΕΟΥΗΤΟΙΜΑCΜΕΝΗΝΩCΝΥ 40
 God HAVING-been-made-READY AS BIDE

ΜΘΗΝΚΕΚΟCΜΗΝΗΝΤΩΑΝ 60
 HAVING-been-SYSTEMED TO-THE MAN

I-HEAR supplied by s2
 ΔΡΙΑΥΤΗCΚΑΙΗΚΟΥCΑΦΩΝ 80
 OF-her AND I-HEAR SOUND

C hys2 s2 supplies C b heaven ΟΥΡΑΝΟΥ
 ΗCΜΕΓΑΛΗCΕΚΤΟΥΘΡΟΝΟΥ 700
 GREAT OUT OF-THE THRONE

s1* A o.
 ΛΕΓΟΥCΗCΙΔΟΥΗCΚΗΝΗΤΟ 20
 saying DE-PERCEIVING THE BOOTH OF-THE

ΥΘΕΟΥΜΕΤΑΤΟΝΑΝΘΡΩΠΩΝ 40
 God WITH THE humans

s1* adds ε N
 ΚΑΙCΚΗΝΩCΕΙΜΕΤΑΥΤΩΝΚ 80
 AND HE-WILL-DE-BOOTHING WITH them AND

ΔΙΑΥΤΟΙΛΑΟΙΑΥΤΟΥCΕΟΝ 80
 they PEOPLES OF-Him WILL-BE

s omits AND s WILL-BE WITH
 ΤΑΙΚΑΙΑΥΤΟCΘΕΟCΜΕΤΑ 800
 AND He THE God WITH them

them A adds of-them God ΑΥΤΩΝΘΕ (A o.) OC
 ΥΤΩΝΕCΤΑΙΚΑΙΕΞΑΛΕΙΥΕ 20
 4 WILL-BE AND HE-WILL-BE-OUT-RUBBING

4 + ΑΠΑΥΤΩΝ from them
 A + ΘΕΟC s1* PAK b ΑΠΟ FROM
 ΙΠΑΝΔΑΚΡΥΟΝΕΚΤΩΝΟΦΘΑ 40
 EVERY TEAR OUT OF-THE EYERS

s omits THE
 ΑΜΩΝΑΥΤΩΝΚΑΙΟΘΑΝΑΤΟC 60
 OF-them AND THE DEATH

s transposes clamor and
 ΟΥΚΕCΤΑΙΕΤΙΟΥΤΕΠΕΝΘΟ 80
 NOT WILL-BE STILL NOT-RESIDES MOURNING

s omits NOT-RESIDES MISERY
 ΟΥΤΕΚΡΑΥΓΟΥΤΕΠΟΝΟC 900
 NOT-RESIDES clamor NOT-RESIDES MISERY

s omits STILL s was ε A omits that s1* OBA for Ω
 ΟΥΚΕCΤΑΙΕΤΙΟΤΙΤΑΠΡΩΤ 20
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=sheep A Δ
 ΑΠΗΛΘΕΝΚΑΙΕΠΕΝΟΚΑ 40
 5 FROM-CAME AND said THE One-sit

A adds KAI AND
 ΗΜΕΝΟCΕΠΙΤΩΘΡΩΝΙΔΟΥ 60
 LING ON THE THRONE DE-PERCEIVING

s ε o. b ALL NEW I-AM-MAKING
 ΚΑΙΝΑΠΟΙΩΠΑΝΤΑΚΑΙΛΕ 80
 NEW I-AM-making ALL AND He-is-say-

adds ΜΟΙ to-ME
 ΕΙΓΡΑΥΟΝΟΤΙΟΥΤΟΙΟΙΛΟ 12000
 ING WRITE that these THE say-

Second Temple Section—The Holy City

⁶ This is written from the standpoint of the time when John wrote, at Patmos, hence all is put in the future tense. *This is vital to a true understanding of this section.*

⁸ "The Origin and the Consummation" gives Him His true place in creation and redemption. God begins with Him and He brings all God's purposes to fruition.

¹⁰ This is the city for which Abraham looked (Heb.11¹⁰). Since the capture of Zion by David (2 Sa.5), Jerusalem has been God's choice to rule over the nation and over the whole earth. The city descends out of heaven to the earth and seems to be shaped like an enormous mountain. Jerusalem and Zion are almost always described as a mountain. The contrast with Sinai (Ga.4²⁴⁻²⁶He.12¹⁸⁻²²) implies as much, while Ezekiel's vision of a very high mountain (40²⁴³12) may refer first of all to the millennial city, yet it is suggestive of the shape of the new Jerusalem.

No other shape could very well have its length and breadth and its height equal and be surrounded by a wall much lower than the city itself. The millennial city, as measured in Ezekiel, will be about twelve times as great as Jerusalem in the past, while the new Jerusalem of this vision will raise it to the seventh power. Ezekiel's city has twelve gates, named after the twelve tribes (48³¹⁻³⁴). There is a river, flowing from Jehovah's house, descending about three and a half feet per mile. If the throne be at the summit of this glorious city, such a river could wind about it with no greater descent than that in the millennial scene.

¹¹ The word here used for luminosity, or light bearer, is applied to the sun and the moon (Gen.1^{14,16}). It is used figuratively of believers (Phil.2¹⁵). But the sun and moon are not needed, for the glory of God illuminates the city (21²²⁻²³) and its Lamp is the Lambkin (21²³). Natural light was excluded from His habitations.

¹¹ The jasper is probably the most valuable variety, called *plasma*, a translucent green stone. Like the gold of the city, its Luminosity will be crystalline in its translucent radiance. The Enthroned One looks like a jasper gem (4³).

for these sayings are faithful and true." And He said to me: "I have become the A and the Z, the Origin and the Consummation. To him who is thirsting I shall be giving of the spring of the water of life gratuitously. He who is conquering will be enjoying these things and I shall be his God and he will be a son of Mine. Yet the timid, and unbelievers, and the abominable, and murderers, and paramours, and enchanters, and idolaters, and all the false—their part is in the lake burning with fire and sulphur, which is the second death."

⁹ And one of the seven messengers who have the seven bowls brimming with the last seven calamities came and talks with me, saying, "Hither! I shall be showing you the bride, the wife of the Lambkin." And he carries me away, in spirit, on a mountain, huge and high, and shows me the holy city, Jerusalem, descending out of heaven from God; having the glory from God; her luminosity is like a stone most precious, as a crystalline jasper gem; having a wall, huge and high; having twelve portals, and at the portals twelve messengers, and their names inscribed, which are the names of the twelve tribes of the sons of Israel. From the east are three portals, and from the north three portals, and from the south three portals, and from the west three portals. And the wall of the city has twelve foundations, and on them the twelve names of the twelve apostles

ΓΟΙΠΙΣΤΟΙΚΑΙΛΑΘΕΙΝΟΙ²⁰ ^{a inserts} ¹⁰
 10¹⁰ AND he-FROM-CARRIES ME IN spirit
 b+TOΥΘΕΟΥ ^a ΛΕΓΕΙ ^{18-saying} ΑΤΗΕΥ-Π. (s2 dols)
 ΕΙΣΙΝΚΑΙΕΙΠΕΝΜΟΙΓΕΓΟ⁴⁰
 40 ARE AND He-said to-ME HAVE-BECOME
 +N Α+ΕΙΜΙ I-AM ^{b adds} ΚΑΙ ΑΝ
 ΝΑΕΦΘΑΛΦΑΚΑΙΤΩΦΑΡ⁶⁰
 I THE ALPHA AND THE OMEGA THE OR-
 ΧΗΚΑΙΤΟΤΕΛΟΣΕΓΩΤΩΦΑΙ⁸⁰
 80 IGINAL AND THE FINISH I to-THIE one-
 b adds to-him ΔΥΤΩ ^{a omits} OF THE SPRING
 ΦΝΤΙΔΦΟΦΕΚΤΗΣΠΗΓΗΣΤΟ¹⁰⁰
 100 THIRSTING SHALL-BE-GIVING OUT OF-THE SPRING OF-THE
 ΥΥΔΑΤΟΣΤΗΣΖΩΗΣΔΟΡΕΑΝ²⁰
 20 water OF-THE LIFE gratuitously
 ΔΦΩΦΑΥΤΩ I-SHALL. (s.o.)-BE-GIV-
 ΟΝΙΚΩΝΚΑΗΡΟΝΟΜΗΣΕΙΤΑ⁴⁰
 40 THE one-CONQUERING WILL-BE-ENANLING these
 7 ing to-him ^a OF-them +N
 ΥΤΑΚΑΙΕΣΟΜΑΙΥΤΩΘΕΟΣ⁶⁰
 60 AND I-SHALL-BE to-him God
^{a omits} he ^a OF-ME Υ
 ΚΑΙΥΤΟΣΕΣΤΑΙΜΟΙΥΙΟΣ⁸⁰
 80 AND he WILL-BE to-ME SON
^{a adds, deletes} AS ΦΩC s.o.
 ΤΟΙΣΔΕΔΕΙΛΟΙΣΚΑΙΑΠΙC²⁰⁰
 200 S to-THE YET DREADERS AND lo-ones-UN-
 b adds ΚΑΙΑΜΑΡΤΩΛΟΙC AND misses
 ΤΟΙCΚΑΙΒΔΕΛΥΓΜΕΝΟΙC²⁰
 20 BELIEVING AND ones-HAVING-been-ABOMINATED
^a + Π (deletes) ^a + G
 ΚΑΙΦΟΝΕΥCΙΚΑΙΠΟΡΝΟΙC⁴⁰
 40 AND MURDERERS AND to-Paramours
^a s.o.
 ΚΑΙΦΑΡΜΑΚΟΙCΚΑΙΕΙΔΩΛ⁶⁰
 60 AND lo-DRUGGERS AND lo-idolaters
^a b o.
 ΟΛΑΤΡΑΙCΚΑΙΠΑΣΙΝΤΟΙC⁸⁰
 80 AND lo-ALL THE
^a ΨΕΥCΤΑΙC b o.
 ΨΕΥΔΕCΙΝΤΟΜΕΡΟCΑΥΤΩΝ³⁰⁰
 300 FALSE THE PART OF-them
 ΕΝΤΗΛΙΜΝΗΤΗΚΑΙΟΜΕΝΗΠ²⁰
 20 IN THE LAKE THE one-BURNING lo-
^a s.o.
 ΥΡΙΚΑΙΘΕΙΩΘΕCΤΙΝΟΘΑΝ⁴⁰
 40 FIRE AND sulphur WHICH IS THE DEATH
 ΑΤΟCΟΔΕΥΤΕΡΟCΚΑΙΗΛΘΕ⁶⁰
 60 THE second AND CAME
 9 b 7
 ΝΕΙCΕΚΤΩΝΕΠΤΑΑΓΓΕΛΩΝ⁸⁰
 80 ONE OUT OF-THE SEVEN MESSENGERS
 ΤΩΝΕΧΟΝΤΩΝΤΑCΕΠΤΑΦΙΛ⁴⁰⁰
 400 OF-THE ones-HAVING THE SEVEN DOWLS
 b omits OF-THE b2 YC b AC b omits OF-THE
 ΛΑCΤΩΝΓΕΜΟΝΤΩΝΤΩΝΕΠΤ²⁰
 20 OF-THE ones-BEING-BE-LETE OF-THE SEVEN
 ΑΠΛΗΓΩΝΤΩΝΕCΧΑΤΩΝΚΑΙ⁴⁰
 40 BLOWS THE LAST AND
 ΕΛΛΑΗCΕΝΜΕΤΕΜΟΥΛΕΓΩΝ⁶⁰
 60 he-TALKS WITH ME SAYING
^a s.o. ^b WOMAN
 ΔΕΥΡΟΔΕΙCΦΩCΙΤΗΝΝΥΜΦ⁸⁰
 80 HITHER I'LL-BE-SHOWING to-YOU THE BRIDE
 THE BRIDE
 ΗΝΤΗΝΓΥΝΑΙΚΑΤΟΥΑΡΝΙΟ⁶⁰⁰
 600 THE WOMAN OF-THE LAMBDIN

ΥΚΑΙΑΠΗΝΕΓΚΕΝΜΕΕΝΠΝΕ²⁰
 20 AND he-FROM-CARRIES ME IN spirit
 b o.
 ΥΜΑΤΙΕΠΙΟΡΟCΜΕΓΑΚΑΙΥ⁴⁰
 40 ON mountain GREAT AND HIGH
 ΨΗΛΟΝΚΑΙΕΔΕΙΞΕΝΜΟΙΤΗ⁶⁰
 60 AND he-SHOWS to-ME THE
 ΝΠΟΛΙΝΤΗΝΑΓΙΑΝΙΕΡΟΥC⁸⁰
 80 city THE HOLY JERUSALEM
 ΑΛΗΜΚΑΤΑΒΑΙΝΟΥCΑΝΕΚΤ⁶⁰⁰
 600 DOWN-STEPPING OUT OF-
 b EK out OF- ^{a omits} HAY-
 ΟΥΟΥΡΑΝΟΥΑΠΟΤΟΥΘΕΟΥ²⁰
 20 11 the heaven FROM THE God HAY-
 ING to God ^{b omits} FROM
 ΧΟΥCΑΝΤΗΝΔΟΞΑΝΑΠΟΤΟΥ⁴⁰
 40 ING THE esteem FROM THE
 ΘΕΟΥΦΩCΤΗΡΑΥΤΗCΟΜΟΙ⁶⁰
 60 God THE LIGHTER OF-her LIKE
 ΟCΛΙΘΩΤΙΜΙΩΤΑΤΩΦCΑΙΘ⁸⁰
 80 STONE most-VALUABLE AS STONE
 b o.
 ΦΙΛΑCΠΙΔΙΚΡΥCΤΑΛΛΙΖΟΝ²⁰⁰
 200 JASTER FREEZE-PUTIZING
^a N T I ^a s.o.
 ΤΙΕΧΟΥCΑΤΕΙΧΟCΜΕΓΑΚΑ²⁰
 20 HAVING WALL GREAT AND
^a NTAC
 ΙΥΨΗΛΟΝΕΧΟΥCΑΠΥΛΩΝΑC⁴⁰
 40 12 HIGH HAVING GATES
 b 12 ^{a omits} AND to-TWO-TEN b 1 = to-THE
 ΔΩΔΕΚΑΚΑΙΕΠΙΤΟΥCΠΥΛΩ⁶⁰
 60 TWO-TEN AND ON THE GATES
 C 1 N ^a b 12
 ΝΑCΑΓΓΕΛΟΥCΔΩΔΕΚΑΚΑΙ⁸⁰
 80 MESSENGERS TWO-TEN AND
^a b omits OF-them ^a omits ON
 ΟΝΟΜΑΤΑΥΤΩΝΕΠΙΓΕΓΡΑ⁸⁰⁰
 800 NAMES OF-them HAVING-been-ON-
^a b omits THE ^a omits NAMES
 ΜΜΕΝΑΔΕCΤΙΝΤΑΟΝΟΜΑΤΑ²⁰
 20 WRITTEN WHICH IS THE NAMES
^a b 12
 ΤΩΝΔΩΔΕΚΑΦΥΛΩΝΥΙΩΝΙC⁴⁰
 40 OF-THE TWO-TEN tribes OF-SONS of-
 b rises ^a N
 ΡΑΗΛΑΠΟΛΑΤΟΛΗCΠΥΛΩΝ⁶⁰
 60 13 ISRAEL FROM rising GATES
 b 3
 ΕCΤΡΕΙCΚΑΙΑΠΟΒΟΡΡΑΠΥ⁸⁰
 80 THREE AND FROM NORTH GATES
^a b 3 ^a WEST 1st NORTH
 ΑΩΝΕCΤΡΕΙCΚΑΙΑΠΟΝΟΤ⁹⁰⁰
 900 THREE AND FROM SOUTH
^a b 3 ^a SOUTH
 ΥΠΥΛΩΝΕCΤΡΕΙCΚΑΙΑΠΟΔ²⁰
 20 GATES THREE AND FROM west
^a 1st SOUTH ^a b 3
 ΥCΜΩΝΠΥΛΩΝΕCΤΡΕΙCΚΑΙ⁴⁰
 40 14 GATES THREE AND
^a s.o. ^a 2 supplies HAVING A Φ
 ΤΟΤΕΙΧΟCΤΗCΠΟΛΕΩCΕΧΩ⁶⁰
 60 THE WALL OF-THE city HAVING
^a b 12
 ΝΘΕΜΕΛΙΟΥCΔΩΔΕΚΑΚΑΙΕΠ⁸¹
 81 foundations TWO-TEN AND ON
 b 12
 ΑΥΤΩΝΔΩΔΕΚΑΟΝΟΜΑΤΑΤΩ⁹⁰⁰⁰
 9000 OF-them TWO-TEN NAMES OF-THE

Second Temple Section—No Temple

¹⁶ Gold, if subjected to intense heat, may be made permanently transparent. When the city has passed through the fiery crucible which introduces the new earth (2 Pt.3¹⁰), the gold which now exists in considerable quantities in a diffused state, will be precipitated and refined and emerge with crystalline clarity.

¹⁷ A cubit was the length from the elbow to the tip of the middle finger.

¹⁸ Josephus applies the term "in-building" to a mole or breakwater.

¹⁹ Lapis lazuli, anciently called sapphire, is a mixture of minerals, ultramarine in color, with specks of iron which look like gold. Pliny (Nat. Hist. xxxii, 9) describes it as sky blue with golden spots.

²⁰ Chalcedony is probably a waxy, translucent gem, from white to bluish grey in color (Plin. xxxvii, 8).

²¹ Sardonyx (a variety of onyx, so-called from its resemblance to the substance of a finger nail or claw) consists of alternate layers of light-colored onyx between reddish layers of carnelian or "sard".

²² Carnelian, or sardius, is used for the Hebrew *ohdem*, red (Ex.28¹⁷ 39¹⁰ Eze. 28¹³) and for the onyx (Ex.25⁷35⁹).

²³ The gold stone, or chrysolite, of the ancients is our topaz, while their topaz is our peridot.

²⁴ The best beryl is of a sea green color.

²⁵ Chrysoprase is the palest of the green beryls of a golden cast.

²⁶ Amethyst, the ancient hyacinth, resembles the flower of this name. It is a transparent gem of violet color (cf. 9¹⁷). The amethyst of the ancients is now called garnet (9¹⁷).

²⁷ Six temples "made with hands" are indwelt by Jehovah in the eons. The first was the Tabernacle in the wilderness (Ex.25⁸). The second was erected by Solomon (2 Sa.7¹⁵). It was destroyed by Nebuchadnezzar (2 Ki.25⁸). The third was built by Ezra at the command of Cyrus (Ezra 6³). Herod's temple is the fourth. The fifth is called "the temple of God" (2 Th.2⁴) and is measured in this scroll (11¹). The sixth is described by Ezekiel (40-43). It is intensely interesting to note the development of the truth in the first, second and sixth. Here we have the true Temple, God Himself, with the true Sacrifice, the Lambkin.

¹⁵ of the Lambkin. And he who is talking with me had a golden measuring reed, in order that he should be measuring the city, and its portals, and its wall. And the city is lying four-square: and its length is as much as the breadth. And he measures the city with the reed—twelve thousand stadia [1378.97 miles]. Its length and breadth and height are equal. And he measures its wall, a hundred forty-four cubits [about 200 feet] of a man, which the messenger's measure is. And the buttress of its wall is jasper, and the city is clear gold, like clear glass. The foundations of the city's wall have been adorned with every precious stone, the first foundation with jasper, the second lapis lazuli, the third chalcedony, the fourth emerald, the fifth sardonyx, the sixth carnelian, the seventh topaz, the eighth beryl, the ninth peridot, the tenth chrysoprase, the eleventh amethyst, the twelfth garnet. And the twelve portals are twelve pearls. Each one of the portals was respectively of one pearl. And the city square is gold, clear as translucent glass.

²² And I perceived no temple in it, for the Lord God Almighty and the Lambkin are its temple. And the city has no need of the sun nor of the moon that they should be appearing in it, for the glory of God illuminates it, and its Lamp is the Lambkin.

^{sb} 13 12 ΔΦΔΕΚΑΑΠΟΣΤΟΛΩΝΤΟΥΑ ²⁰ TWO-TEN commissioners OF-THE LAMB-	ΥΤΕΡΟC CΑΠΦΕΙΡΟC ΟΤΡΙΤ ²⁰ and SAPPHIRE THE third
ΡΝΙΟΥΚΑΙΟΛΑΛΩΝΜΕΤΕΜΟ ⁴⁰ 16 her AND THE ONE-TALKING WITH ME	ΟCΧΑΛΚΗΝΟΤΕΤΑΡΤΟC C ⁴⁰ CHALCEDONY THE fourth EM-
ΥΕΙΧΕΝΜΕΤΡΟΝΚΑΛΑΜΟΝΧ ⁵⁰ HAD MEASURE REED GOLD-20	ΜΑΡΑΓΔΟCΟΠΕΜΠΤΟC CΑΡΔ ⁵⁰ EMERALD THE fifth CARNELIAN-
ΡΥCΟΥΝΙΝΑΜΕΤΡΗΣΗΤΗΝΠ ⁵⁰ er THAT he-SHOULD-BE-MEASURING the city	ΟΝΥΞΟΕΚΤΟC CΑΡΔΙΟΝΟΕΒ ⁸⁰ CLAW THE sixth CARNELIAN THE sev-
ΟΛΙΝΚΑΙΤΟΥC ΠΥΛΩΝΑC AΥ ¹⁰⁰ AND THE GATES OF-	ΔΟΜΟC ΧΡΥCΟΛΙΘΟC ΟΟΓΔ ¹⁰⁰ ENH GOLD-STONE THE eighth
^{b omits} AND THE WALL OF-her ΤΗCΚΑΙΤΟΤΕΙΧΟC AΥΤΗC ΤΗC ²⁰ 16 her AND THE WALL OF-her AND	ΟCΒΗΡΥΛΛΟC ΟΕΝΑΤΟCΤΟ ¹⁹ DEBYL THE ninth chry-
^{a inserts} AΥΤΗC OF-her ΛΙΗΠΟΛΙCΤΕΤΡΑΓΩΝΟCΚΕ ⁴⁰ THE city FOUR-CORNERED IS-	ΠΑΖΙΟΝΟΔΕΚΑΤΟC ΧΡΥCΟΠ ⁴⁰ olite THE tenth GOLD-LEEK
^{a omits} OF-her ΙΤΑΙΚΑΙΤΟΜΗΚΟC AΥΤΗC Ο ⁵⁰ LYING AND THE LENGTH OF-her AS-	^{a2 inserts} I A N ^{a1} Δ 11 ΡΑCΟC ΟΕΝΔΕΚΑΤΟC ΥΑΚΙΝ ⁵⁰ THE ONE-TENTH HYACINTH
^{a adds} KAI AND CΟΝΤΟΠΑΛΑΤΟCΚΑΙΕΜΕΤΡΗ ⁵⁰ much-as THE BREADTH AND he-MEASURES	^{a1} Β 12 ΘΟCΟΔΦΔΕΚΑΤΟC ΑΜΕΒΥCΤ ⁸⁰ THE TWO-TENTH UN-DRUNK
CΕΝΤΗΝΠΟΛΙΝΤΩΚΑΛΑΜΦΕ ²⁰⁰ THE city to-THE REED ON	^{a1} I N ^{sb} 13 12 ΟCΚΑΙΟΙΔΦΔΕΚΑΠΥΛΩΝΕC ⁷⁰⁰ 21 AND THE TWO-TEN GATES
^{a1} ΩΝ 50. b AND THOUSANDS ¹ 12 ΠΙCΤΑΔΙΟΥCΦΔΕΚΑΧΙΛ ²⁰ stadia (606.75 feet) TWO-TEN THOUS-	^{a2} 13 12 ^{a omits} TWO-TEN ^{a4} C A IN A THAT ΔΦΔΕΚΑΜΑΡΓΑΡΙΤΑΙΑΝΔΕ ⁸⁰ TWO-TEN PEARLS UP ONE
ΑΔΩΝΤΟΜΗΚΟCΚΑΙΤΟΠΑΛΑΤ ⁴⁰ ANDS THE LENGTH AND THE BREADTH	^{a1} has another ΩΝ after αΩΝ but ^{a2} dots ΙCΕΚΑCΤΟCΤΩΝΠΥΛΩΝΩΝΗ ⁴⁰ EACH OF-THE GATES WAS
ΟCΚΑΙΤΟΥC AΥΤΗCΙCΙCΑΕ ⁵⁰ AND THE height OF-her EQUAL IS	^{b4} C C A S ΝΕΞΕΝΟC ΜΑΡΓΑΡΙΤΟΥΚΑΙ ⁵⁰ OUT OF-ONE PEARL AND
^{b omits} he-MEASURES ^a ΧΙΛ- CΤΙΝΚΑΙΕΜΕΤΡΗΣΕΝΤΟΤΕ ⁸⁰ 17 AND he MEASURES THE WALL	^{a o.} ΗΠΑΤΕΙΑΤΗCΠΟΛΕΩCΧΡΥ ⁸⁰ THE BROAD OF-THE city GOLD
OC ^{a inserts} ΔΚΑΙ 4 AND ^b ΡΜΔ 144 ΙΧΟC AΥΤΗCΕΚΑΤΟΝΤΕCCE ³⁰⁰ OF-her HUNDRED FOUR-TY	CΙΟΝΚΑΘΑΡΟΝΩCΥΑΛΟCΑΙ ⁹⁰⁰ clean AS GLASS THRU-
^a ΜΔ 44 for FOUR-TY FOUR ^{a inserts} C ΡΑΚΟΝΤΑΤΕC CΑΡΟΝΠΗΧΩ ²⁰ FOUR CUBITS	^a was T AΥΓΗCΚΑΙΝΑΟΝΟΥΚΕΙΔΟΝ ²⁰ 22 RADIANT AND TEMPLE NOT I-PERCEIVED
ΜΕΤΡΟΝΑΘΡΩΠΟΥΟΥCΕCΤΙΝ ⁴⁰ MEASURE OF human WHICH IS	^{a1} for THE for has ΟΤΙ that ^{a1} T. M. t. God ^{a2} T. M. God ΕΝΑΥΤΗΓΑΡΚΥΡΙΟCΘΕΟ ⁴⁰ IN her THE for MASTER THE God
^{b inserts} HN ^{a1} 4+N ^b Ο ^{a1} Δ ^{a1} o. ΑΓΓΕΛΟΥΚΑΙΗΝΔΟΜΗCΙC ⁵⁰ 18 OF-MESSENGER AND THE IN-BUILDING	^{a inserts} O THE CΟΠΑΝΤΟΚΡΑΤΩΡΝΑΟC AΥΤ ⁵⁰ THE ALL-HOLDER TEMPLE OF-her
^{a o.} ΤΟΥΤΕΙΧΟΥC AΥΤΗCΙCΑCΠ ⁸⁰ OF-THE WALL OF-her JASPER	ΗCΕCΤΙΝΚΑΙΤΟΑΡΝΙΟΝΚΑ ⁸⁰ 23 IS AND THE LAMBkin AND
CΚΑΙΗΠΟΛΙCΧΡΥCΙΟΝΚΑΘ ⁴⁰⁰ AND THE city GOLD clean	^{a a o.} ΙΗΠΟΛΙCΟΥΧΡΕΙΑΝΕΧΕΙΤ ⁹⁰⁰ THE city NOT USE IS-PAYING OF-
ΑΡΟΝΟΙΟΥΝΥΑΛΦΚΑΘΑΡΦ ²⁰ LIKE GLASS clean	ΟΥΗΛΙΟΥΟΥΔΕΤΗC CΕΛΗΝΗ ²⁰ THE SUN NOT-YET OF-THE MOON
KAI AND added by ^{a1} ΟΙΘΕΜΕΛΙΟΙΤΟΥΤΕΙΧΟΥC ⁴⁰ 19 THE foundations OF-THE WALL	^a b1 ^{a omits} I IN ^b for THE CΙΝΑΦΑΙΝΩCΙΝΕΝΑΥΤΗΝΗ ⁴⁰ THAT THEY-sh'd-BE-APPEARING IN her THE for
ΤΗCΠΟΛΕΩC ΠΑΝΤΙΛΙΘΩΤΙ ⁵⁰ OF-THE city to-EVERY STONE VAL-	ΑΡΔΟΞΑΤΟΥΘΕΟΥΕΦΩΤΙCΕ ⁵⁰ esteem OF-THE God LIGHTENS
ΜΙΦΚΕΚΟCΜΗΜΕΝΟΙΘΕΜΕ ⁸⁰ VILE HAVING-been-SYSTEMED THE foundation	ΝΑΥΤΗΝΚΑΙΟΛΥΧΝΟC AΥΤΗ ⁸⁰ her AND THE LAMP OF-her
^a ΕΙC ONE ^{a inserts} KAI AND ΛΙΟCΟΠΡΩΤΟCΙΑCΠΙCΟΔΕ ⁸⁰⁰ THE UNFOBE-MOST JASPER THE sec-	CΤΟΑΡΝΙΟΝΚΑΙΠΕΡΙΠΑΤΗ ⁴⁰⁰⁰ 24 THE LAMBkin AND WILL-BE-ABOUT-TREADING

SECOND THRONE SECTION

²⁴ The vision has ended. John now is back again in Patmos and tells what *will be* in the days of the vision. It is not that the common and abominable will be outside the city, unable to enter. Then all will be God's people and misery will be no more (21:3,4). But those who are false before—these have no hope of entering into the city. In Israel, this is a reward.

¹ The river of living water can be traced from the laver of the tabernacle (Ex.30:18) through the ten lavers and the molten sea of Solomon's temple (2 Chr.4:2-6) and the waters which flowed from the threshold of Ezekiel's house (Eze.47) to the crystal stream here described.

² Ezekiel describes the trees which line the millennial river (47:12).

² The square, or common, or plaza, was a wide open space which had corners (Mt.6⁵) and a center. The streets of eastern cities could not be denoted by this word, which means *wide, broad*, for they have always been exceedingly narrow, and were called by a distinct name (Mt.6² Lu.14²¹ Ac.9:11 12:10).

³ At this point the seer changes his viewpoint back to Patmos. What was present to his gaze is now put in the future. His slaves *will* minister; they *will* reign. Hence their reign is for the eons of the eons. This would present a difficulty if John spoke from the standpoint of the last eon, for only one eon will then remain in which they can reign (1 Co.15:24).

³ The "curse" is not yet gone or the leaves of the trees were useless. But there is no more anything devoted to God for destruction. His way with men has changed.

⁵ Though the temple and priesthood are gone, they continue to reign for the eons of the eons. This corresponds with the Hebrew scriptures, for the temple with its ritual lasts "for ever" (for the eon) but the kingdom continues "for ever and ever" (for the eons of the eons).

SECOND PROPHETIC SECTION

⁶ This section should not be referred to the far future which John has been describing. He reverts to the time when the prophecy was given to him. Hence the era is impending, the Lord is still to come, the sayings of the prophecy may still be kept.

²⁴ And the nations will be walking by means of its light, and the kings of the earth are carrying their glory into it. And its portals should under no circumstances be locked by day (for there will be no night there). And they will be carrying the glory and the honor of the nations into it, and under no circumstances may anything contaminating, or one who is making an abomination and a lie be entering into it, except those having been written in the Lambkin's scroll of life.

22 And he shows me a river of water of life, resplendent as crystal, issuing out of the throne of God and the Lambkin. In the center of its square, and on either side of the river is the tree of life, producing twelve fruits, rendering fruit appropriate to each month. And the leaves of the tree are for the cure of the nations. And there will be no more any doom, and the throne of God and the Lambkin will be in it. And His slaves will be offering divine service to Him. And they will be viewing His face, and His name will be on their foreheads. And night will be no more, and they have no need for lamp light and sun light, seeing that the Lord God will be illuminating them. And they will be reigning for the eons of the eons.

⁶ And He said to me, "These sayings are faithful and true: and the Lord, the God of the spirits of the prophets, commissions His messenger to show to His slaves what must occur swiftly. And lo! I am coming swiftly! Happy is he who is keeping the sayings of the prophecy of this scroll."

^{b o. Δ added in s, deleted}
COYCINTAEΘNHΔIA TOYΦΩ 20
 THE NATIONS THRU THE LIGHT

TOCAYTHCKAIOIBACIAIEI 40
 OF-her AND THE KINGS

^{b lo-her ΔΥΤΩ}
CTHCΓHCΦEPOYCINTHΔO 60
 OF-THE LAND AB-CARRYING THE esteem

^{b KAITIMHTHNTONENON AND VALUE OF}
ΣΑΝΑΥΤΩNEICAYTHNKAI 60
 25 OF-them INTO her AND THE

^{A O.}
IPYΛΩNECAYTHCOYMHKAE 100
 GATES OF-her NOT NO SH'D-DE-

^{C by s2}
ICΘΦCINHMEPACNYΣΓAPO 20
 BEING-LOCKED OF-DAY NIGHT for NOT

^{s Co.}
YKECTAIEKEIKAI OIC OYC 40
 26 WILL-BE there AND THEY'LL-BE-CARRY-

^{b o.}
INTHNΔOZANKAITHTNTIMH 90
 ING THE esteem AND THE VALUE

^{b adds THAT THEY-MAY-BE-INTO-COMING IN Δ}
NTΩNEΘHΩNEICAYTHNKAI 80
 27 OF-THE NATIONS INTO her AND

^{s OICIN for H}
OYMHICEΛΘHCEICAYTHNP 200
 NOT NO MAY-BE-INTO-COMING INTO her EV-

^{s1* adds THE O b OY CEI for N s1*}
ANKOINONKAIPOIΩNBΔEΛ 20
 ERY COMMON AND one-making ADOMINA-

YΓMAKAIYEPYDOCEIMHOIG 40
 TION AND FALSEHOOD IF NO THE ones-

EPAMMENOIENTΩBIBAIΩ 80
 HAVING-been-WRITTEN IN THE SCROLL

^{s OYPAHOY heaven}
THCZΩHCTOYAPNIOYKAI 80
 29 OF-THE LIFE OF-THE LAMBUKIN AND he-

^{s o.}
ΔEIZENMOIΠOTAMONYΔAT 300
 SHOWS to-ME river OF-water

OCZΩHCΛAMPPOHOCKPYCT 20
 OF-LIFE SHINING AS FREEZE-PUT

^{b o.}
ΔAΛONEKPOPEYOMENONEK 40
 OUT-GOING OUT

^{OF-THE omitted by s}
TOYBPOHOYTOYΘEOYKAIT 80
 OF-THE THRONE OF-THE God AND OF-

^{A M}
OYAPRIOYENECΩTHCΠA 80
 2 THE LAMBUKIN IN MIDST OF-THE BROAD

^{s o.}
TEICAYTHCKAITOYΠOTA 400
 OF-her AND OF-THE river

^{s1* - AND s ENOEN IN-PLACE for hence and (s2) for thence}
MOYENTEYΘENKAI EKEIΘE 20
 hence AND thence

^{s omits WOON OF LIFE s inserts KAI A O.}
NZYΛONZΩHCPOIOYHNKAP 40
 WOOD OF-LIFE DOING FRUITS

^{s IB 12 A adds -N bto-EACH}
OYCDΦEKA KATAMHNΔEKA 80
 TWO-TEN according to MONTH EACH

^{C O. b FROM-O. TO-E. AD N s YC for N plural}
CTONAPODIDOUCTONKAP 80
 FROM - GIVING THE FRUIT

^{s YC for N plural}
ONAYTOYKAITAΦYΛAATOY 800
 OF-IL AND THE leaves OF-THE

^{s plural C N}
ONAYTOYKAITAΦYΛAATOY 800
 OF-IL AND THE leaves OF-THE

^{s plural C N}
ONAYTOYKAITAΦYΛAATOY 800
 OF-IL AND THE leaves OF-THE

^{s plural C N}
ONAYTOYKAITAΦYΛAATOY 800
 OF-IL AND THE leaves OF-THE

^{s plural C N}
ONAYTOYKAITAΦYΛAATOY 800
 OF-IL AND THE leaves OF-THE

^{s plural C N}
ONAYTOYKAITAΦYΛAATOY 800
 OF-IL AND THE leaves OF-THE

^{s ON}
ΣYAOYECΘEPAPEIANTΩN 20
 WOOD INTO cure (WARM-FROM) OF-THE

^{s1* has Γ o.}
ΕΘHΩNKAI ΠANKATAΘEMA 40
 3 NATIONS AND EVERY DOWN-PLACE NOT

^{s2 supplies STILL s omits THE}
YKECTAIECTIKAI OΘRONOC 60
 WILL-BE STILL AND THE THRONE

TOYΘEOYKAITOYAPNIOY 80
 OF-THE God AND OF-THE LAMBUKIN IN

NAYTHECTAIKAI OIDOYAO 600
 her WILL-BE AND THE SLAVES

^{b o.}
IAYTOY AATPEYCOYCINAY 20
 OF-Him WILL-BE-OFFERING-DIVINE-SERVICE TO-Him

TΩKAI OYONTAITOΠPOCΩP 40
 AND THEY-WILL-BE-VIEWING THE face

ONAYTOYKAITOONOMAAYT 60
 OF-Him AND THE NAME OF-Him

^{s adds KAI AND}
OYEPITΩNMETOPONAYTON 80
 ON OF-THE foreheads OF-them

^{b omits STILL}
KAINYZOYKECTAIECTIKAI 700
 5 AND NIGHT NOT WILL-BE STILL AND

^{b-KAX AZ b-THEY-ARE-H. AO. b-N OF-LIGHT}
OYKECHOYCINXPEIANΦO 20
 NOT THEY-ARE-HAVING USE OF-LIGHT

^{A LIGHT C b omits OF-SUN}
CLYXHOYKAI CTOSCHAI OY 40
 OF-LAMP AND OF-LIGHT OF-SUN

^{A inserts C}
OTIKYPIOC OΘEOC ΦTIEI 90
 that Master THE God WILL-BE-LIGHTNING

^{ON omitted by b}
EPAITOYCKAIBACIAIEYC 80
 ON them AND THEY-WILL-BE-REIGNING

YCINEICTOYCAIΩNACTΩN 800
 INTO THE CONS OF-THE

^{b ΛEΓEI he-is-saying}
AIΩHONKAI EIPENMOIOYT 20
 6 cons AND he-said to-ME these

OIOI APOΓIPICTOIKAI A 40
 THE sayings BELIEVING AND TRUE

^{A + E b omits THE}
HΘINOIKAI OKYPIOC OΘEO 60
 AND THE Master THE God

CTONΠNEYMATONTONTOPPO 80
 OF-THE spirits OF-THE BEFORE-

^{s o. ME ME added by s1*}
HTΩNAPECTEIAENTONAG 900
 AVERERS commissions THE MESSEN-

^{s o.}
EΛONAYTOYΔEIZAITOICΔ 20
 GER OF-Him TO-SHOW to-THE

^{s o.}
OYAOICAYTOYΔEIGENEC 40
 SLAVES OF-Him what IS-BINDING to-BE-BE-

^{s2 THEY-ARE-}
ΘAIENTAXEIKAI IDOYEPX 60
 7 COMING IN SWIFTNESS AND DE-PERCEIVING I-AM-

^{NT for M}
OMAITAXYMAKAPIOCOTHP 80
 COMING SWIFTLY HAPPY THE one-

ONTOYCΛOΓOYCTHCΠPOΦH 45000
 KEEPING THE sayings OF-THE BEFORE-

Second Prophetic Section

¹⁰ It is God's will that this prophecy should be known by His slaves. Daniel was commanded to seal up his vision because much was to intervene before its fulfillment. As this era is impending—there is nothing between the present and this prophecy—it is time for it to be studied and understood.

Nothing (except a knowledge of the special epistles written for the present) will help us more in estimating the true trend of present day movements than a clear conception of their outcome in the great judgment period just ahead. All of the factors of the end time are rapidly taking on the form which they will have in that day. Israel is going back to the land. The nations are forming the great confederacy. The religions of the earth are uniting. In it all God is given no place.

¹² As in the first chapter (1st), the Lord Jesus suddenly intervenes and closes the prophecy with His own august declarations. The three-fold title, the A and the Z, the First and Last, and the Origin and the Consummation, are most appropriate after the revelation of the marvelous jeweled city and the glories of the new earth. At present He has only begun; then He will finish. The A and the Z suggests that He is the whole alphabet of God's revelation, the First and the Last, His place in the times in which it is accomplished, and the Origin and Consummation, His place in the purpose which underlies it.

¹⁶ The night is darkest just before the dawn. His earthly people will long for the Morning Star to herald the approach of day. Then He, from Whom David sprang and Who descended from David, will fulfill all the promises which God made to Him.

¹⁷ *Come!* All who know Him and His will cannot but obey this last request. The hearts of all saints should well up into one grand shout to urge His speedy return. There is no other help, no other hope. *Come! Lord Jesus!*

'Come, then, and, added to Thy many crowns, Receive yet one, the crown of all the earth. Thou Who alone art worthy! It was Thine By ancient covenant, ere Nature's birth; And Thou hast made it Thine by purchase since And overpaid its value with Thy blood. Thy saints proclaim Thee King; and in their hearts Thy title is engraven with a pen Dipped in the fountain of eternal love.'
COWPER, in *The Task*

⁸ And I, John, am the hearer and observer of these things. And when I hear and observe, I fall to worship in front of the feet of the messenger who is showing me these things. And he is saying to me: "See! No! I am a fellowslave of yours and of your brethren the prophets, and of those who are keeping the sayings of this scroll: worship God!" And he is saying to me, "You should not be sealing the sayings of the prophecy of this scroll, for the era is near. Let him who is injuring, injure still; and let the filthy be filthy still; and let the just do righteousness still; and let the holy be hallowed still."

¹² *"Lo! I am coming swiftly, and My wage is with Me, to pay each one as his work is. I am the A and the Z, the First and the Last, the Origin and the Consummation. Happy are those who are rinsing their robes, in order that it will be their license to the tree of life, and they may be entering the portals into the city. Outside are curs, and enchanters, and paramours, and murderers, and idolaters, and everyone fondling and fabricating falsehood."*

¹⁶ I, Jesus, send My messenger to testify these things to you in the ecclesias. I am the Root and the race of David, the resplendent Morning Star. And the spirit and the bride are saying, *'Come!'* And let him who is hearing say *'Come!'* And let him who is thirsting be coming. Let him who is wanting it take the water of life gratuitously.

¹⁸ I am testifying to everyone who is hearing the words of the prophecy

Conclusion—Warning—His Coming

¹⁸ It is one of the saddest commentaries on the frailty of mankind to find that this warning has about seven variant readings in the three manuscripts we consult. Who would not suppose that these lines would be most anxiously and scrupulously copied by the scribe? Surely no transcriber would dare to add or subtract a single letter! Yet there is not only one transposition, but four additions and three omissions in a passage fearfully denouncing such a practise. May God forgive if we, unwittingly, have failed to restore or expunge these mutilations!

²⁰ The desire for the coming and presence of the Lord is the truest test of spiritual condition. The saints long for Him, not merely for their own happiness but for the manifestation of His glories and the blessing of all creation.

of this scroll: If ever any one may be appending to them, God will be appending to him the calamities which have been written in this scroll. And if ever any one should be eliminating from the words of the scroll of this prophecy, God will be eliminating his part from the tree of life, and out of the holy city, which are written in this scroll.

²⁰ He Who is testifying these things is saying: 'Yea, I am coming swiftly.'

"Amen! Be coming, Lord Jesus!"

²¹ The grace of the Lord Jesus be with all the saints! *Amen!*

ΤΟΥ ΒΙΒΛΙΟΥ ΤΟΥΤΟΥ ΕΑΝΤ²⁰
OF-THE SCROLL-ET this IF-EVER ANY

s adds **ΕΙ** ON t. WILL-DE-ON-P. by *s2* *s o.*
ΙΣΕ ΠΙΘΗΝΕ ΠΑΥΤΑ ΕΠΙΘΗΣΕ⁴⁰
MAY-DE-ON-PLACING ON them WILL-DE-ON-PLACING

s ON him THE God *a omits* ON him *b adds* **ΕΠΤΑ**
ΙΘΘΕΟΣ ΕΠΑΥΤΟΝ ΤΑΣ ΠΛΗΓ⁶⁰
THE God ON him THE BLOWS

REVEN
ΑΣ ΤΑΣ ΕΓΓΡΑΜΜΕΝΑΣ ΕΝΤΟ⁸⁰
THE ones-HAVING-been-WRITTEN IN THE

s omits **ΕΙ** IF-
ΒΙΒΛΙΩ ΤΟΥΤΩ ΚΑΙ ΕΑΝΤΙ¹⁰⁰
19 SCROLL-ET this AND IF-EVER ANY

b WILL-DE- **ΕΙΤΑΙ** for H being- *s adds* **ΤΟΥΤΩΝ**
ΑΦΕΛΑΝΑΠΟ ΤΩΝ ΛΟΓΩΝ ΤΟΥ²⁰
SH'U-DE-FROM-LIFTING FROM THE sayings OF-THE

OF-THESE
ΙΒΛΙΟΥ ΤΗΣ ΠΡΟΦΗΤΕΙΑΣ⁴⁰
SCROLL-ET OF-THE BEFORE-AVERMENT

s o.
ΑΥΤΗΣ ΑΦΕΛΕΙΟ ΘΕΟΣ ΤΟ⁶⁰
this WILL-DE-FROM-LIFTING THE God THE PART

ΡΟΝ ΑΥΤΟΥ ΑΠΟ ΤΟΥ ΞΥΛΟΥ⁶⁰
OF-him FROM THE WOOD OF-

a omits OUT
ΗΣ ΖΩΗΣ ΚΑΙ ΕΚ ΤΗΣ ΠΟΛΕΩΣ²⁰⁰
THE LIFE AND OUT OF-THE city

ΤΗΣ ΑΓΙΑΣ ΤΩΝ ΕΓΓΡΑΜΜΕΝ²⁰
THE HOLY OF-THE ones-HAVING-been-WRITTEN

ΦΟΝΕΝ ΤΩ ΒΙΒΛΙΩ ΤΟΥΤΩ ΛΕΓ⁴⁰
20 IN THE SCROLL-ET this is-saying

s o. *s1* adds* **ΕΙΝΑΙ**
ΕΙ Ο ΜΑΡΤΥΡΩΝ ΤΑΥΤΑΝ ΑΙ⁶⁰
THE One-witnessing these YEA I-AM-

s omits AMEN
ΡΧΟΜΑΙ ΤΑΧΥ ΑΜΗΝ ΕΡΧΟΥ⁸⁰
COMING SWIFTLY AMEN BE-COMING Mas-

s2 adds **ΧΕ** the contraction for ANOINTE
ΥΡΙΕΙ ΗΣΟΥ Η ΧΑΡΙΣ ΤΟΥ⁸⁰⁰
21 1er JESUS THE grace OF-THE Master

b adds ANOINTE **ΧΡΙΣΤΟΥ** *s omits* ALL. *a omits*
ΡΙΟΥ ΗΣΟΥ ΜΕΤΑ ΠΑΝΤΩΝ²⁰
JESUS WITH ALL OF-

OF-THE *a omits* **ΠΟΛΥ** ones AMEN
ΦΗΝΑΓΙΩΝ ΑΜΗΝ
THE HOLY-ones AMEN